“Can’t You be More Like Them?”:

Imbalanced Cultural Representations of Learners’ Experiences and Identities in Locally-Grown English Textbooks

By

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Abstract

This research explored qualitatively and quantitatively the manner in which items and features of different cultures are highlighted, hidden, revered, or devalued in the high school English textbooks created and used in Taiwan. At the same time, quantitative findings of learner's thoughts on the intersection of culture and textbook contexts were also supplied to provide an interlaced argument for the need to reexamine what had been taken for granted or what had been neglected in the creation and selection of instructional materials.

For the textbook analyses, 29 English textbooks of five complete series published by local textbook companies were collected and used as research corpora. The qualitative focus was to bring to the spotlight the many fine details situated between the lines and encrypted within the imagery. For the questionnaire analyses, both non-English majors and English majors at a university in Taiwan were recruited for a questionnaire that addressed learners' beliefs and experiences as related to their background and also to English education. As for the quantitative focus, it was to identify what textual and imagery items of various cultures were included in the textbooks. The culture aspect frequencies of the above corpora were computed and Dependent t-test, ANOVA, and the Chi-square test were conducted to test the proposed hypotheses.

Results for the textbook analyses revealed a staggering imbalance between what and how items of the Western and of the Eastern were included in textbooks, with the Eastern suffering the deprivation of recognition and influence. Correspondingly, the questionnaire results also demonstrated a preference for all things Western, which was further complicated by the uncertainty exhibited in identity. Theoretical and pedagogical implications for Taiwan and international contexts were identified and elaborated in detail.

Keywords: culture, cultural capital, corpus analysis, corpus linguistics, critical literacy, identity, linguistic imperialism, multimodality, semiotics, symbolic annihilation, textbooks, White supremacy

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越頭轉來了解你對佗位來
才有法度知影欲對佗位去

—張睿銓(英語教育學者與嘻哈音樂人)與張健偉(阿弟仔) (音樂製作人)，
《囡仔》，2006

Hey kid, you gotta remember
History teaches us to forgive mistakes, not forget them
You have to turn around, see where you've come from
If you want to figure out where you should go

—Jui-Chuan Chang (English educator and hip hop music artist) &
Chien-Wei Chang (Adia) (music producer),
"Hey Kid", 2006

Motivation for Research

Growing up living and learning in both the Eastern and Western worlds, I, the researcher, had opportunities to acquire and absorb the sensitivity unique to the two realms. It was not by accident that I found myself understanding without much effort and laughing with full appreciation at culture-infused jokes told in both Mandarin Chinese and English. The lenses I had been endowed through the experiences attained in the two worlds allowed me to see the two worlds differently than if I had only grown up experiencing only one of them. Using the lenses I had acquired in the Western world enabled me to see certain peculiarities in the Eastern world when it intersected with the Western. Peculiar instances involving the interactions between people of Taiwan and people from around the world had imprinted themselves in my mind and eventually accumulated to an extent that drew my attention to the curiosities of culture.

One example of such instances happened at an international conference that took place in a university in Taiwan. A Western speaker was invited to speak on the topic of the practical uses of the Internet at a time when most educated people in Taiwan already had quite some experience using the Internet. As though the Western speaker was not briefed on the level of understanding the audience had on the topic, she proceeded to 'teach' the audience how to use the Internet, starting with the very basics and saying things such as, "So, to start using the Internet, you need to type 'http,' 'colon,' and then 'two forward slashes' at the very beginning here.... So you see, this is a URL. If you click on it, it'll take you to...." Seated at the mid-section of the conference room, I soon noticed a soft disturbance in the room, a few people were trying their best to remain as quiet as possible as they slowly got up and exited from the backdoor. I decided to continue to remain seated, with hopes of hearing something more insightful than what was already given.

Yet, as I sat through the entire session, I found myself sinking further and further into despair. The entire presentation was nothing but a very basic introduction to the Internet. Then, right after the speaker had brought out the conclusion to her talk and when I was just starting to feel a sense of relief over the fact that the talk was finally ending, a professor at the university rose her hand during the Q&A session, stood up, and made a comment that made me jump. Commenting with a definite smile in her voice, she said something along the lines of "Wow! That was a very nice presentation! I did not know in the past that the Internet could do so much!" I felt a slight faintness as soon as she uttered that gleeful comment. As I personally had interactions with the professor before, I highly doubted that there was anything within the presentation that she did not already know beforehand. If there were any new information, it

would perhaps be the mere exclusion of a couple of websites that were mentioned toward the end of the presentation.

Just when the memory of that baffling comment started to fade, another peculiar instance brought it right back to full color. At an international sports event that took place in Taiwan years later, I took up the responsibility of being a volunteer interpreter for one of the sports teams. At the end of a day's contests, the sports team that I served and I got on a charter bus that was shared with another team and their own volunteer interpreter. As the bus traveled towards the hotel, I happened to be standing on the walkway of the bus, only a seat or two away from the other interpreter, whom was soon being presented with a thought-provoking question by one of the sports team members that he escorted. The question was said aloud and so I overheard. The team member gestured upwards at an imaginary building and asked, "Why are there iron bars outside the windows here in Taiwan?" The interpreter promptly responded, "Oh, because there are lots of thieves!" Upon hearing the hideous answer, I could not help myself but decided on the spot that I had to intervene. I tried my best to be as polite as possible and promptly presented a counter argument that went along the lines of "Actually..., while it might be because of thieves in the past, the iron bars are now more like a cultural object. People install them because other people also did so. Some iron bars are even made with a decorative purpose, with floral imprints on them. And since some buildings are so tall, such iron bars also serve to prevent objects or young children from accidentally falling from the buildings."

Why did that professor give such a praise for such an under-provided presentation? How was it that the other interpreter had offered such a ghastly response? For years I was left pondering over these questions. As time past, more readings and more experiences related with culture made me realize that the answers to these questions could only be found when one took

an in-depth look into their cultural origins. Without the privilege of asking the professor in person why she had said what she said, I surmised that she had said what she said because she was trying to be polite. She probably had noticed the quiet disturbance of people leaving the room during the speech as I did and she was eager to lighten things up. Yet she probably was not aware of the possibility that the foreign and Western speaker may see such a praise in a different light. As I had actively done some inquiries some time after the day of the speech, I discovered that the speaker was actually more accustomed to giving speeches to people in the Third World countries. Based on the trajectory that the speaker took for her speech, it was likely that the speaker had little understanding of the level of education her audience had, let alone the local culture in Taiwan. Simply put, the speaker probably did not know that people in Taiwan like to be modest and polite, even when things were unsatisfactory. The professor's comment was likely being taken by the speaker as an assurance that she had actually selected appropriate contents for the audience. Seeing this with the lenses I had acquired with experiences in the Western world, I did not find such a possible interpretation amusing as it would likely mean that the speaker would have been leaving the podium and leaving Taiwan thinking that people in Taiwan, including educated professors like the one that praised her, were ignorant of the basic structure of the Internet until she had enlightened them. It meant bad press for Taiwan.

As for the ghastly response given by the local interpreter to the foreign sports member, I also suspected it was a matter of cultural understanding, or the lack thereof. A possible reason that the interpreter gave such a response so hastily was likely because he had not thought about such a question before. Being asked such an unanticipated question and being expected to respond on the spot, the interpreter had likely taken the easy way out by conjuring whatever vocabulary that first became available in his mind at that moment. In fact, based on my own

experience studying in Taiwan, I remembered few instances in which we discussed such detailed local culture in class. When it came to cultural issues, English classes barely scratched the surface. A simple word, such as “thief” or “thieves,” was more likely to appear in an English textbook in a lone-standing sentence than in a more elaborated set of sentences that gave multiple reasons to an issue in question. What happened on that bus was likely a case of a frantic mind grabbing hold of the easiest log in a relatively small selection of available word logs floating in a vast sea of words waiting to be translated.

In all, the answers given above to the questions were solely my own speculations, but the possibilities had already made their imprints on my mind. While there was no direct way for me to prove that they were the correct answers, the debates within my mind had led me to desire more understanding of the underpinnings of culture, cultural differences, and cultural awareness, especially in relation to Taiwan and people of Taiwan.

Positioning of the Researcher

As an attempt to provide more disclosure to who I, the researcher, am and how my life experiences may influence the positions I take in analyzing the issues in this current study, I will make use of this section to further present my positioning as the researcher. This revealing is seen as being particularly essential to this study because the qualitative analyses has involved a great deal of interpretation on my part. I am the lens and the kaleidoscope through which you, the reader, will view the presented data; therefore, getting to know me more will help you get a better sense of why things are exposed and exhibited in the way they are.

As my experiences of studying and living in the United States of America as a Taiwanese may carry the most weight of influence for the ways I have used to approach this research, I will give much space in this section to such experiences. In regard to my experiences of being in the

States, I may roughly divide them up into four stages: Initiation, Confusion, Exploration, and Realization. To begin, it would be helpful to note that I have had experienced education in the States at quite a few different levels: kindergarten, elementary school second and third grades, middle school eighth grade, university freshman year, Master's Program, and the current Doctoral Program.

The Initiation Stage would cover roughly the period before middle school, not including middle school. Things were new and wondrous during that stage. The new Midwestern, university town environment in the country called the United States of America presented to me as an entirely curious set of experiences. I had just begun to realize that I actually had an ethnicity and that I was a minority in that new environment. While I found myself different from many peers, I still managed to blend in with the quick learning abilities and the unblushing nonverbal communication skills gifted to children. Moreover, during that time, I would not hesitate as I replied with an affirmative to questions inquiring whether I was a Chinese, but I also took ethnic courses that utilized Taiwanese textbooks rather than textbooks from China. I was young and did not sense that there was any necessity to specify the differences.

Just as easily as I had blended in with the American environment earlier, I stuck out like a sore thumb in the Confusion Stage. It had been years since I first stepped foot into a school in the States and misplacing the money my parents had given me to pay for lunch on the very first day of school certainly did not make that awkward adolescence in me feel any better. I floated through that school year as if it was a mild nightmare. My timidness signed me up into an English as a Second Language course which I dutifully attended for some time until one day I sat through a writing examination feeling so very disturbed that everyone else was turning in their writing so very quickly. I ended up being the last one to submit the writing. As it had turned out,

I had mistaken what was required of us students. What was required was to write a few sentences with the first letter of each *word* that was used to correspond, respectively, to the alphabets, A through Z, in order. What I had written was a fictional piece with 26 sentences, with the first letter of the first word of each *sentence* being a letter that corresponded to, respectively, the alphabets, A through Z, and in the exact alphabetical order. To say the least, I was too busy dealing with adolescent insecurities as such to have time to really ponder about my own ethnicity and national or cultural identity.

Nevertheless, I did not stop learning about the U.S. society as such information was afforded by my day-to-day experiences and also by the regular classes I took during that time. History class was especially helpful in this respect, albeit challenging to a certain degree. I learned about how different groups of people all had a part in making America the way it was. Europeans came and settled. Indigenous groups were forced to leave their ancestral lands. People from Africa were forcibly brought to work in this new land. Asians flocked to the land of gold. Civil War broke out over cotton, slavery, and other serious issues. More and more people started to realize that they had to stand up to defend their rights…. Pieces of information were fitted into the cognition map of mine and they stayed there, waiting to be summoned again at a later date.

While not much had taken place during the Confusion Stage in terms of explorations about ethnicity and national or cultural identity, one event during that stage did trigger some thoughts about how ethnicity and national or cultural identity were not concepts to take lightly. For the celebration of middle school graduation, buses transported us graduates to Washington, D.C. and the Holocaust Museum was one of our destinations. Being an avid reader and a museum buff, I took in as much as I could as we walked in groups through the Holocaust Museum. What I read and saw appalled me. I had previously learned about the Holocaust in

books, but to actually see the vivid displays of horror in the Holocaust Museum caused a nauseous sensation that was not felt through the reading of two-dimensional descriptions. The inhumane treatment of people different from oneself by believers of superiority in their own ethnic, national, or cultural group was cruel beyond my belief. Something changed in me that day. I did not know it then, but now looking back, it was a transformative experience.

Several years later, I became a freshman in a West Coast university and that ushered me into the Exploration Stage. I had finally shed the uncomfortable skin of puberty and life was different. I participated actively in many different organizations on campus, including one of the two Taiwanese student organizations. Interestingly, while one Taiwanese student organization was for oversea students, I had identified myself more with the other group which encompassed more Taiwanese Americans. I still went to the events the other Taiwanese student organization hosted and also befriended the people there, but I felt at home being with the group in which I later served as an organization officer. There was a layer of American-ness in me that made this association the way it was. Starting around that time, my answer to inquiries about my nationality or cultural identity became more and more firmly as "I'm Taiwanese. I'm from Taiwan."

Some more years later, I had acquired experiences teaching in both the States and in Taiwan. The significance of ethnicity became increasingly more pronounced. I was a teacher of English who had yellow skin, black hair, and Asian features. I felt I had to work twice as hard to convince others of my qualifications for being an advocate for the language that was associated more with people with lighter skin tones, lighter hair colors, and Caucasian features. During this Realization Stage, I also started to notice more and more frequently the insecurities some students exhibited in learning and using English. Taiwanese students seemed to fall into the

insecure category quite easily when it came to English acquisition and applications. They had passed so many examinations to reach the stage where they were and yet they would seldom hesitate to claim that their English abilities were not good enough.

During this Realization Stage, I also started to see color a lot more clearly. It was hard not to as it was in the news, in literature, and in everyday life. It would be going beyond the realm of my understanding to say that I understood the turmoil African Americans and certain minority groups experienced, but things I saw and experienced as an Asian suggested to me that many did not have it easy. The scars ran far and deep and there were no simple answers. Yet people continued to strive for their rights and I admired that, immensely.

In short, I have come into this research bearing these intertwining experiences, thoughts, opinions, questions, and hopes. I seek to do my little part in identifying the ways inequality operated and in helping English learners gain some more footing in this challenging game called life. There are much to be done and this study is what I would like to offer.

Purpose of the Study

Aimed to look into textbook cultural contents and learners' experiences with a culture-focused point of view, interviews and questionnaires of learners in the university level were conducted and juxtaposed with the cultural selection choices made in the instructional materials. Through the juxtaposition, the intent was to identify the degree of relevance, appropriateness, and adequacy of the instructional materials in involving and depicting learners' experiences and preferences. In addition, this study involved an examination of the depth and authenticity of the teaching materials. The analysis of the teaching materials sought to see if there were any areas where textbook contents may or may not be associated with learners' past and current experiences and where they may or may not serve learners' current and future interests. The

results informed future curriculum construction as well as instructional material design and selection decisions.

In terms of research methodology, this research was partly corpus-based and statistically-oriented, focusing on the relevance between the locally grown English instruction materials and the experiences of the students who were the target audience for those textbooks. In addition to the quantitative aspect, a portion of the research was qualitative in nature, following a phenomenological research design. Furthermore, a combination of multicultural education and culturally relevant pedagogy was employed as the theoretical framework that informed the research questions and how the questions corresponded to the collected data.

In terms of selecting the area of focus for this study, textbook analysis was deemed to be an area that required some revisiting. The researcher, on the one hand, was aware that many innovative and advanced teaching mindsets and actions had been called for and responded to, such as the development and implementation of Tochon's Deep Approach for Deep Education (2010), which advocated for the empowerment of learners through self-identified projects and self-created learning resources. Yet the researcher had also realized that the usage of traditional textbooks was ongoing and prevalent in Taiwan and elsewhere, and that such utilization of textbooks would likely not be entirely changed or removed in a short period of time. In fact, although textbooks may not be the sole instructional material used in modern classrooms, they were still widely employed as a major source of reference for instruction (e.g., Gay, 2003; Ke, 2012, Liu & Hung, 2002; Su, 2007; Sung and Chang, 2010).

As long as textbooks were being used, they should be examined and reexamined from time to time to make better the education the student learners receive from classes that make use of them. While the usual purpose of having English textbooks may be perceived as being merely

to use it as a tool to assist learners in their acquisition of a new language, different countries may actually have varying approaches and goals for the structures and designs of their textbooks. It was indeed the case when Yuasa (2010) looked into Korean and Japanese textbooks to see how the two systems dealt with English instruction. It was found that the structuring of Korean textbooks demonstrated that the Koreans greatly valued the opportunities to express their own opinions and the acquisition of English was seen as adding an additional means for conveying their ideas. On other hand, the composition of Japanese textbooks served to cultivate learners' interest in the new culture of the target language so that their motivations for learning the language would be higher. In fact, the coverage that the theme of *culture* received was nearly 50% of the Japanese textbooks while the coverage of the same thing took up roughly 14% in Korean textbooks.

Thus far, researchers have pored into textbooks in different ways to uncover revealing characteristics and features of the selected textbooks in relation to their diverse topics of interest. For instance, Sleeter & Grant's (1991) seminal analyses of over forty elementary and middle U.S. school textbooks in their article, "Race, Class, Gender, and Disability in Current Textbooks," showed how textbooks may "participate in social control when they 'select in' some ideas and domains of knowledge and 'select out' others" (p. 99). They found that the curricula introduced in the textbooks highlighted dominate groups of people who were very much White, middle-class, male, and/or able-bodied, with only sporadic inclusions of other groups of people who were colored, lower social class, feminine, and/or disabled.

Researchers interested in English language education also took part in the investigation of the merits and shortcomings of textbooks. The structure and design of textbooks may very well inform and influence what instructors teach and how they approach a subject (e.g., Apple &

Christian-Smith, 1991), not to mention that students may take all that was presented in textbooks as indisputable truths (van Dijk, 2004). Matsuda (2000, 2002, 2003) studied seven seventh grade EFL textbooks and their student users in Japan and found that, while the Japanese curriculum for English language instruction had claimed to promote international understanding, students were largely led by the instructional materials to believe that "terms *foreign countries* and *abroad* were synonymous with 'the West'-specifically, North America and western Europe" (2002, p. 436, italics in original) and, more significantly, some students even had formatted the idea that English could not belong to them but that it was a property that belonged to Westerners.

In a dissertation on imagined communities and language ideologies present in English textbook, Cortez (2008) questioned the textbook's sole use of Standard American English and the dominant portrayal of American speakers over other groups of speakers, in juxtaposition with the perceptions and reactions of the students who were working towards their B.A. in English language teaching. What she found was similar to the above-mentioned Sleeter & Grant (1991)'s findings. The textbook in question had Anglo American actors informing other non-American actors of American cultural norms rather than ever having non-American actors informing the American actors of non-American cultural norms. The teacher-in-training students were critical of the racism and the lack of cultural representation of their own culture in the textbook.

While textbook research related to cultural contexts had been done by researchers like Sleeter & Grant (1991) and Cortez (2008), such research were associated with textbooks and learners that were in the U.S. or at a location that was geographically close to the U.S. Being in or close to the U.S. geographically enables learners to have a greater chance of using English and more opportunity to interact in English with people of other ethnic and racial groups. Hence,

their perceptions and beliefs may be different from those who are distant from a Western, English-speaking country.

While the series of research Matsuda (2000, 2002, 2003) conducted were situated in a location geographically distant from the U.S., the studies only surveyed a limited number of student participants that were in one specific educational level (all 31 of them were 12th grade students), all coming from one single school, and all from one single class within that school. In addition, the English as a Foreign Language (EFL) textbooks that were analyzed were of a single grade level (seventh grade textbooks). Yim (2007), a Korean researcher, and David & Govindasamy (2007), two Malaysian researchers, were three of a few that had examined locally-grown English textbooks in a non-Western location, but the analyses were purely based on the researchers' interpretations and lacked the input of language learners. In other words, few textbook research had investigated how students' viewpoints intersected with findings resulting from textbook analyses.

With the above-mentioned phenomenon in mind, this study surveyed learners who were of different ages and educational levels, all situated at a geographically location distant from Western countries. Their own cultural experiences and perceptions about cultural contexts in locally grown textbooks were taken into consideration and critical analysis. Equal emphasis was placed on examining locally grown textbooks for culturally specific items, identifying the mechanism and tactics through which these items were presented to its audience, and extracting underlying significances resulted from the employment of such methods of presentation.

Another major difference that this study had in comparison with previous studies was that, when it delved into textbooks for elements related to culture, it zoomed in on the *how* rather than the *which*. Whereas most of the other studies had looked at which cultural items were

included in textbooks, how exactly cultural items were presented in textbooks was of more interest to this study. Instead of merely looking at which nationality, ethnicity, and/or race did the actors in the textbooks belong and which national value, ethnic substance, and/or racial significance the cultural items in the textbooks uphold, this study probed the textbooks for how different actors and cultural items were presented in them, noting the placement of value, or the lack of value, on their nationality, ethnicity, and/or race.

More specifically, the location of Taiwan was chosen for the complex historical backdrop that allowed it to have a diverse ethnic composition and to provide its people with multiple national identification choices. Being a post-colonial country, Taiwanese had a long history of being colonized and ruled by foreign powers and so the perceptions and reactions of its people to cultural issues may not be the same as those of people who are part of a nation that had usually been on the other side of the power seesaw. Furthermore, ethnic diversity in Taiwan had continued to expand due to suitable political and financial incentives. Hence, there had been a growing need to learn more about how race and ethnicity play their roles in this particular context.

In terms of the selection of participants, this study involved Taiwanese university students at various educational levels, studying in a variety of English courses. As it was mentioned earlier, Taiwan had a complex history and an intricate political position. Hence, the identity structure of Taiwanese would be an interesting concept to pursue in research as it may bring about findings that would not be found in other countries without such types of complexity and also findings that could be used in relation to the textbook findings as these Taiwanese students were the target readers of the analyzed textbooks and textbook analyses would not be complete with a clear understanding about their target audiences.

Definition of strategically positioned terms & disclaimer statement. Due to the specific analytical purpose of this study, the researcher had chosen to use certain terms in strategically positioned ways that may potentially be misinterpreted as the sole, de facto way that the researcher would use to interact with the world in her real life. Therefore, it was deemed as important to provide some clarifications through the definition of such terms and to carefully delimit the scope of reasonable application through the placement of a disclaimer.

The two terms that were used in potentially the most misleading ways were the conceptualizations of 'the Eastern' and 'the Western'. As one proceeded onto the later portions of this study, one would discover that these terms were used very often and that they were used in a way that might evoke certain narrow interpretations of such terms. In particular, 'the Eastern' would be used to refer to any people, objects, or concepts that typical Taiwanese students would identify as being Taiwanese or Asian and relevant to their Far-Eastern culture. Hence, this conceptualization of 'the Eastern' would not include items that were from India or the Middle East as such items would usually not be interpreted by a typical Taiwanese student as being part of their culture. For the analytical purpose of this study, people from 'the Eastern' would be ones that were from the Far East, with black or dark hair colors, with light yellow, light orange, light brown, or beige skin color, and coming from countries such as China, Japan, Korea, and Taiwan. In addition, this term was used interchangeably with the term 'the local' as 'the Eastern' was an umbrella term that covered 'the local', i.e., Taiwanese, items. Such limited interpretations were used only for analytical purposes and by no means should such interpretations be equated to how the real, complex Eastern should be understood.

On the other hand, 'the Western' was used to refer to a narrowly defined subset of what critical readers would identify as the real, complex Western. More specifically, 'the Western'

that was used analytically for this study would, for the most part, referred to the subset of the real, complex Western that included mostly Caucasians, Whites, and people with fair skin and light hair colors from the United States, Canada, European countries, and other countries traditionally partitioned as Western-world countries, such as Australia. While such interpretations may be seen as skewed, especially by those that had learned to avoid and identify lopsided interpretations or those that had found themselves left out of the descriptions, one should note that these interpretations would actually be what a certain number of Taiwanese and even other Far Eastern individuals may think of when they hear or see the term, 'the Western.'

For instance, one time when the researcher had finished a presentation on this current study, a Chinese scholar from China who was visiting a U.S. unviersity actually approached the researcher and commented on such descriptions for 'the Western' as being unnecessary and redundant. What was said went along the lines of "I think, you do not need to provide the descriptions like 'light skin and light hair color' when you talk about the Western. Everybody knows that." While the researcher had promptly responded to that comment with reasons why not everybody would consider the Western in the same way and why such interpretations may be faulty, the researcher, having grown up and lived in Taiwan for most of her life, had seen, heard, and read plenty of people and commentaries identifying 'the Western' in ways similar to such descriptions, knew of the prevalence of such interpretations, and yet was still surprised by the comment.

In fact, it was exactly because of frequent occurrences of such past experiences and realizations that the researcher had purposefully taken up such a lopsided lens to examine the textbooks. The aim was to identify how the use of such lopsided interpretations of the world would produce lopsided textual and imagery representations of the world. One should not take

these circumscribed interpretations out of this context and use them elsewhere without knowing that the applications of such interpretations would undoubtedly result in an inaccurate understanding of the world.

In reality, people's race, ethnicity, and nationality should be understood as potentially multi-racial, multi-ethnic, and multi-national. A person who looked Eastern could have a Western ancestry and a person who looked Western could have an Eastern ancestry. Nevertheless, not all of these complexities could be easily transferred onto paper, especially when the vocabulary that could be used was limited and also when the space available for illustrative depictions was also restricted. Language textbooks often had these two limitations and, consequently, simplified distinctions would at times be used to present such complex concepts. It was because the researcher had acknowledged such complexities and seen such limitations at play that she had decidedly taken the route of exposing the harm that could result from uncritical readings of the texts and images in the English textbooks.

Further detailed discussions on these aspects could be found in the Methodology section, under the Full Dissertation Research Design–Textual and Visual Analyses of English Textbooks sub-section, and those discussions should also be read prior to examining the data and results. Any statements taken from this dissertation study without the mentioning of the very specific context where these statements had originated and of the following disclaimer would not be valid and potentially fallacious.

Disclaimer: I, the researcher, did not pursue this study with the intention to offend others, including my fellow Taiwanese, but I was well aware of the possibility that such interpretations and presentations of the findings may stir up some discomfort and anguish among certain parties. I understood that this kind of binary presentation may be seen as a promotion of such a limited

way of viewing the world, but it was to do away with such a limited perspective that I took the initiative to wade into the murky waters of perceptions to try to weed out the unwanted. In a sense, this enactment of a binary thinker was done just so I may have the opportunity to expose certain inequalities pertinent to skin color, hair color, ethnicity, and nationality. Although I could have examined the textbooks with perspectives that encompass more than just race, ethnicity, and nationality, I had purposefully limited myself in my pursuit of equality in representations strictly to these aspects not only because going any further may blur the focus, but also because the struggle in this bounded battle field was already a fight that could not be won without concentrated effort. Further discussion on how future research may incorporate what I was not able to include in this study could be found in the Conclusion section, within the Limitations and Suggestions for Future Research sub-section.

Research questions & hypotheses. The research questions that this study intended to answer included:

1. How do locally-grown English textbooks incorporate local culture and Western culture?
2. Do learners at different educational levels prefer a certain type of cultural content for English textbooks?
3. Do learners at different English proficiency levels prefer a certain type of cultural content for English textbooks?
4. Do learners at different educational levels or at different English proficiency levels perceive the (non-)importance of culture in textbooks differently?
5. Would there be one nationality or cultural identity structure that the students identify as the identity to which they subscribe?

6. If it is discovered that a conflictual identity exists, will the person with that identity outsource the quest for a stable and strong identity?

All the above-mentioned questions were quantitative research questions except the first, fifth, and sixth ones. These three were approached with a combination of quantitative and qualitative research. In order to answer the research questions above, these six hypotheses were proposed:

(1) There would be no significant difference between the incorporation of local culture and that of Western cultures in locally-grown English textbooks.

(2) There would be no significant difference among learners of different educational levels in terms of their preference of cultural contexts for English textbooks.

(3) There would be no significant difference among learners of different English proficiency levels in terms of their preference of cultural contexts for English textbooks.

(4) There would be no significant difference in the perceptions of the (non-)importance of culture in textbooks among students of different educational levels and of different English proficiency levels.

(5) It was hypothesized that Taiwanese students would not subscribe to the same nationality or cultural identity structure.

(6) It was hypothesized that a person with a conflictual identity would outsource the quest for a stable and strong identity.

Summary of Chapter I and Overview of the Next Chapters

In this chapter, the motivation that propelled this research forward, the positioning of the researcher, the purpose for conducting this study, and the research questions were presented in detail. The motivation was triggered by various events that caused the researcher to question whether certain facets of English education in Taiwan had taken a wrong turn during the years of

development. As a way to show the reader what past experiences and ways of thinking may have influenced the researcher during the structuring and unfolding of the research, the researcher listed out some of the major events in her life and reflected upon them in the open for the readers to follow along. Then, reasons for conducting this research, the identification of the need for such a research, and the submission of the questions and hypotheses were all laid out at the end of this chapter to inaugurate the process of investigation.

For the next chapter, Chapter II, a review of the literature had been done for the key concepts of this research. The key concepts included Taiwan's history and people, identity in language education, multicultural perspectives on education, the Native Speaker Fallacy in SLA, the intersection of culture and language, motivation in language learning, and the meaning-making of semiotics. Chapter III provided the rationale and descriptions for the research methodology executed in this study. Subsequently, Chapter IV offered complete presentations of the findings, with analyses conducted with qualitative and quantitative perspectives. Chapter V supplied a summary of the entire study, implications for SLA research, implications for pedagogy, limitations of the research, and also the recommendations for future further research.

Chapter II: Literature Review

> 很多人跟我講：「台灣很小。」
> 我告訴他們：「台灣太大了。我拍兩輩子我都拍不完。」
> 看你用什麼角度，你用什麼方式，去拍。
>
> —曲全立 (電影導演)，
> 《美力台灣：曲全立 (Charlie Chu) at TEDxTaipei 2013》，2013

> Many people tell me, “Taiwan is very small.”
> I tell them, “Taiwan is too big. I can film it for two lifetimes and I will still not be able to finish filming it.”
> It depends on the angle you use, the methods you apply, in filming it.
>
> —Chuan-Li Chu (film director),
> “3D Taiwan: Chuan-Li Chu (Charlie Chu) at TEDxTaipei 2013”, 2013

Since this study would involve an exploration of what and how cultural items were included in Taiwanese English textbooks, how Taiwanese students perceive culture in textbooks, and whether there were any relationship between these two aspects, this section reviews issues and concepts relevant to such themes. First of all, the history of Taiwan and its people would be discussed to get a glimpse into the backdrop associated with the researcher, the student participants, and the location of research. Second, identity issues in education would be explored to provide some foundation for understanding the implications of the identity structures that would be found in this research. Third, connections would be made to theories in multicultural perspectives on education and cultural relevant pedagogy to highlight how such theories can enrich the interdisciplinary fabric of SLA. Fourth, a look into theories in SLA, especially the debate about the Native Speaker Fallacy, would also take place to shine light on possible reasons why certain cultures were preferred in language textbooks. Fifth, ACTFL and Common European Framework of Reference for Languages: Learning, Teaching, Assessment were referenced to gain some insights into in what manner an understanding of culture should be made an essential and integrated part of language learning. Lastly, motivation in language learning was seen as one of the topics of interest as the grouping of the student participants could potentially bring results that may correlate with having motivation or the lack thereof.

Literature Review Topic 1: The History of Taiwan & Its People

The reason that this research is conducted with a focus on Taiwanese participants is two-fold. First, it is in part because the fact that the researcher herself is Taiwanese and is interested in expanding the literature on Taiwanese-related research. Second, it also takes into consideration of the understanding of how Taiwan and its people may offer a complex historical background and a multifaceted ethnic composition that will bring forth new insights and contribute to the current fabric of language research.

Due to its complex historical background, Taiwan's status as a nation has yet to be fully recognized as such in the international arena (Hickey, 2013; Brull Carrera, 2015). This is an issue that deserves attention, especially since there are approximately 23.55 million people, roughly equivalent to four times the population in Wisconsin, who are not properly represented in the United Nations.

In regard to Taiwan's history and how it is presented in Taiwan through textbooks, Liu and Hung (2002) point out that young people in Taiwan have long been taught to learn about the history of China rather than that of Taiwan, especially since both the Japan colonial regime and the Kuo Ming Tan (KMT) political party have tried to "shape the identity consciousness of the local population" in ways that emphasizes only partial truths (p. 585). Similarly, Su (2007) also notes that history related to minorities is only mentioned through the lens of the dominate majority. When taught to learn about one's own culture in such a way, people tend to become confused about their identities, unsure of whether they should consider themselves Taiwanese, Chinese, both, or something else.

Such findings are worthy of attention because curriculum, as noted by Mao (2008), should be seen as a "culture's medium of social identity construction" and so it also represents "a

struggle over who constructs whose identity and what is constructed" (p. 585). On the same track, Sung and Chang (2010) analyze several junior high history textbooks, with the earliest dated back to 1996 and the newest published in 2008, and their finding indicates that the textbook contents have morphed from including more ideologies of Chinese consciousness to including more ideologies of Taiwanese consciousness. In-fact, Sung and Yang (2009) actually discover that teachers who have more understanding of the differences between Taiwanese history and Chinese history may still not be inclined to educate the students on the multiple perspectives and interpretations when the textbooks do not highlight such differences.

To understand the complex past of Taiwan's history, it will be incomplete if one does not know how the identity of the people in Taiwan is thus influenced. Researchers such as Sung and Yang (2009) have noted that people in Taiwan are split on the issue of what national identity they believe they should claim. Having surveyed groups of general public and groups of student populations, Huang, Liu, and Chang (2004) provide data that suggest the existence of a double identity among Taiwanese. While a good number of participants in their study do not deny feeling that they are both Chinese and Taiwanese at the same time, Mingnan Taiwanese, one of the majority groups, has scored higher on the measure of having a Taiwanese identity, and the outside-province Taiwanese, referring to those who came to Taiwan with the KMT regime from the then China, and their ascendants, have scored higher on the measure of having a Chinese identity. Such differences, which influence political and social decisions, are also found to be "more pronounced among the older generation" (p. 165). Nevertheless, while this study provided some insights into how the people in Taiwan view themselves differently, the picture it painted was not exactly complete. One must also note that this study was more focused on the two

majority groups and largely neglecting the Hakka, aboriginal, and new immigrant groups, whose views of identities will bring forth even more varied multiplicity.

Adding the element of English teaching into the discussion of Taiwan's history and people, one will find that there has long been an unwritten practice and preference for schools in Taiwan to favor the hiring of the so-called foreign teachers over teachers who are Taiwanese. Such a phenomenon has not been well documented until recently. Certain efforts to do so are slowly being done. For instance, searching in the Education Resources Information Center (ERIC) database for the keyword set of "racism, AND English teaching, AND Taiwan" only returned with one result, a 2011 article by Ruecker, titled "Challenging the Native and Nonnative English Speaker Hierarchy in ELT: New Directions from Race Theory." Ruecker highlights the recognition of racism in English teaching and uses race theory to deconstruct it. Taiwan is only one of the three countries he based his article on and not the country of focus. Nevertheless, it provided useful information in regard to how the Taiwan Bureau of Education and schools in Taiwan recruit English educators, with a special highlight on how teachers from certain foreign, English-speaking countries are favored over Taiwanese counterparts, even when the Taiwanese counterparts may actually hold a higher or more relevant academic degree.

To expand the search, another search was done in ERIC for the keyword set of "Taiwan AND racism," but it only surfaced three results, one being the above-mentioned Ruecker's study, one about inequalities faced by aborigines in Taiwan, and one quite unrelated to what I was looking for as it was focused on the Chinese-Canadian masculinity in Vancouver's physical education. Another search was done using the keyword set of "Taiwan AND discrimination," but none of the still limited 39 results was related to English teaching and learning. Similar to the

previous search, most were about inequalities related to gender differences and aboriginal groups as minorities.

To check whether there may be more applicable data in the Chinese domain, several searches were done in the online search system of the National Digital Library of Theses and Dissertations (NDLTD) in Taiwan. The first search was for the term, “歧視” (the Chinese equivalent of “racism/discrimination”), and the results were also largely about gender inequalities and inequalities related to aborigines. Two further searches to focus that particular search with an added keyword of the Chinese equivalents of “English” or “English language”, “英文” or “英語,” failed to summon any results that emphasized racism in relation to the use or teaching of English. The fourth search was done for the keyword set of “台灣 AND 種族” (the Chinese equivalent of “Taiwan AND race/ethnicity”) on the same NDLTD online system and only one of the 14 results was relevant to my search, a 2013 Master’s thesis titled, “種族偏見對臺灣外語學習者在聽力理解表現之影響” (“The Effect of Racial Bias on Taiwanese EFL Learners’ Listening Comprehension”).

That particular study was looking at accent discrimination, at whether Taiwanese English learners who were majoring in English departments would understand English spoken with a Taiwanese accent and a matched-guise approach was used in the experiment. During the experiment, participants were shown either a photo of a White speaker or a photo of an Asian speaker and given either an audio recording done by native speaker or an audio recording done by a nonnative speaker. Curiously, the Asian speaker on the chosen photo was actually a Filipino rather than a Taiwanese and the identity of the nonnative English speaker who did the audio recording was unclear, but the end result of the study nevertheless concluded that the surveyed

Taiwanese English majors did not seem to understand local dialects of English well based on such an experiment design.

Furthermore, upon the realization that EFL studies may term themselves as *foreign language studies* (as in the above-mentioned Master's thesis, the term EFL learners was actually written in Chinese characters as foreign language learners and not directly identified as learners who are learning English), an addition article search was done for the keyword set of "台灣 AND 外語 AND 歧視" (the Chinese equivalent of "Taiwan AND foreign language AND racism/discrimination"), but the search returned with zero results.

More importantly, it should be noted that an association that aimed to fight against discrimination in the English teaching field was not founded until early 2013. Teachers Against Discrimination in Taiwan (TADIT), a grassroot association, was formed with the hope for "bringing awareness and support to the discrimination that non-Caucasians have encountered during their work search in Taiwan" (Teachers Against Discrimination in Taiwan, n.d.; Harris, 2013). Such information served to highlight how little had been done in the research on racial equality in the field of English learning and teaching within Taiwan.

Furthermore, another fact to be aware of would be the legal principle that was quoted by the TADIT association in their About web page, which stated that "According to Taiwan's Employment Service Act (Amended date 2009.05.13), Article 5: '… [an] employer is prohibited from discriminating against any job applicant or employee on the basis of race, class, language, thought, religion…'" (Teachers Against Discrimination in Taiwan, n.d.). This law article was confirmed after being located on the website of Taiwan's Ministry of Labor (Ministry of Labor, 2013) and it read:

> For the purpose of ensuring national's equal opportunity in employment, employer is prohibited from discriminating against any job applicant or employee on the basis of race, class, language, thought, religion, political party, place of origin, place of birth, gender, gender orientation, age, marital status, appearance, facial features, disability, or past membership in any labor union; matters stated clearly in other laws shall be followed in priority.

In regard to the matter of employment equality for the field of English teaching, the fairly recent establishment of the TADIT association in the year of 2013 provided a strong suggestion that such a law had yet to be fully followed by the English teaching institutions or strictly enforced by related sectors in the government in Taiwan.

Literature Review Topic 2: Identity Issues in Language Education

As previously mentioned, textbooks are powerful tools of socialization. In a dissertation study on identity issues in ESL and EFL textbooks, Yen (2000) warns that "Language learning can be a way to retain one's identity or a threat to one's identity" (p. 33). What is selected into textbooks is often perceived as truths, as things that are more worthy of being mentioned, and the rightful way to view or react to objects, people, and occurrences (e.g., Gay, 2003). When items that belong to the learners' culture are included in textbooks, it is a form of empowerment; when such items are excluded, disenfranchisement may be experienced by the learners.

In an article titled, "Globalization and Language Policy in South Korea," Yim (2007) points out how the Korean textbooks that are examined always "use Korean history, geography, and culture as a point of reference" (p. 49) and also "highlight Korea's national achievements overseas" (p. 49) as a way of maintaining the *cultural capital* and sustaining the national identity of Koreans on the global stage. In brief, cultural capital refers to the accumulation and ownership

of the cultural knowledge and competence one holds and can exert to secure social standing. Hence, the Korean textbooks Yim has analyzed are infused with the intention to strengthen the stronghold of the students' cultural assets. Nevertheless, the inclusion of things relevant to Korean contexts are actually still found to be dwarfed by the amount of Western concepts that are embedded in the textbooks. In other words, while some effort has been applied into safeguarding the Korean learners' sense of identity, an even greater amount of space and power is still surrendered to another society, a society that is often seen as dominant in English learning.

Yim (2007) cautions readers against the misconception that "learning English brings about international and intercultural understanding," especially when the basis of that argument is merely based on the fact that English is an international language (p. 43). Such misconception may easily be debunked when one looking into English textbooks can only find that the kind of cultural contents included are mostly, if not all, "narrowly confined to White middle-class cultures in Western English-speaking countries" (p. 43). Yim alludes to Phillipson's argument that English should actually be seen as "a killer 'language,' a 'Tyrannosaurus Rex'--a language that 'gobbles up others and eliminates local cultural practices'--and a language that 'flourishes on the graveyard of other peoples' languages'" (p. 42). With such cautionary notes in mind, it is not unusual for one to be wary of the possible negative effects of what is to be taught may have on one's, and one's own fellow people's, identity construction and stability.

Indeed, Phillipson (2012) later revisits the topic of whether *linguistic imperialism* is still relevant and what he has found showed that the answer to the question is an affirmative one. Linguistic imperialism refers to an oppressive imposition of a language onto speakers of other languages. With the globalization of English usage being used as an excuse, English is claimed by some to be a value-free language which can be implemented in all linguistic territories

without causing disturbances to other languages. Yet, in reality, the linguistic territories of other languages are actually often overpowered and colonized by the invading, new language. Such trespassing is aggressive yet also secretive at the same time. In fact, disturbances are indeed felt by many, such as the students whose essays about the English spread happening within and outside of Japan are analyzed by Saito (2014). The students express the concern that they do not see themselves being represented by the English language, even though they are being forced by societal forces to use it more and more often.

Similarly, Lal Basu (2016) also voices concern over the gradual invasion of linguistic territory by the English language. Not only is English gradually pushing the national language, Bangla, out of various domains in the language territory (e.g., in meetings and lectures), it is also sending out its minions to occupy more space in the spoken and written territories so that a sentence may include both English and Bangla at the same time even though Bangla equivalents are available for employment for all the items for which the English language minions have taken positions. On top of code-mixing, there also lies the additional issue of Anglicization of Bangla, with the pronunciations of Bangla words being transformed and affected by the invading English language. With Bangla being perceived as the symbol of Bangli national identity, as noted by Lal Basu, the significance of such an invasion of the language territory is not something to be taken lightly.

Indeed, Kramsch (2008) also noted that language learners' ways of thinking and identities may become influenced by the structures and cultural codes of the language and such changes in thinking and identity could also in turn lead to changes in the society and community that the learners occupy. At times, political agendas may be hidden in English textbooks that may further certain identity constructions but deter some others. For instance, Varzande (2015)

had found that some internationally distributed English learning textbooks may discourage the development of political identities related to certain countries that were not sharing the same political agenda as the country of the writers and publishers of such textbooks.

In Sasayama's study (2013), Japanese students are found to attach different values for English spoken by people of two different nationalities, with each type of spoken English seen as being better than the other one when the perspective shifts. To be more specific, while American English is much preferred when the rating focus was power-related (e.g., competent versus incompetent), Japanese English is much favored when the rating focus was solidarity-related (e.g., sincere versus insincere). What this finding translate to is that American English is what the students yearn to attain, but the students also at the same time yearn for the acceptance of their own type of spoken English because they identify with it personally. Similarly, Chan (2014) also pores over the concept of possible selves and discovers that language learners may develop multiple possible selves in each of the languages they own or are learning. In other words, such possible selves are language-specific and "multidimensional instead of amalgamated" (p. 301), with a possible self in one language coexisting with another possible self in another language.

The research Gholaminejad (2017) conducted also shared the view that identity formation could be influenced by the learning of a new language. That was because learning a new language would allow learners to have a new set of lenses to view the outside world and such new perspectives could potentially modify the learners' conception of self or selves. What Gholaminejad found in the research was that many of the surveyed Iranian learners of English had experienced such reversal conceptual transfers and, despite the relatively small number reported for having constructed a new foreign language identity, those who did form such a new identity connected positive attributes with their new identities.

While the topic is still on education and identity, one must not forget the role the instructors and other stakeholders of language learning have in the formation of learners' language identity. What viewpoints the instructors and stakeholders of language learning carry of their learners would have large impacts on the learners' learning experiences and language identity construction. For instance, Kinginger (2013) has made a cautionary note about how merely being identified by people in interaction as having a *foreign* identity may actually prevent learners from gaining access to resources and opportunities that will enable them to achieve high levels of language proficiency. In other words, when learners are not viewed as owners or potential owners of a language, they may risk being offered fewer resources and opportunities to build up their language skills and contents. In fact, it is found in Alford's (2014) research that an underlying belief of *deficit* may still be present in some language instructor's perceptions of their language learners despite a long-term attempt to remove such a belief. Such views of lacking may actually constrain learners' identity formation as support offered to them may not speak to, or help bring out, the students' potentials.

How learners should be viewed, instead, is to understand that they do have unique funds of knowledge (Moll, 1992; González, 2005) from which rich information and abilities may be extracted and utilized in their learning. As recommended by Irizarry (2009), such funds of knowledge "can and should be tapped to inform educational research and practice" (pp. 499-500). A failure to do so would be translated as a failure to represent the students and to fully engage them in education.

Furthermore, when culture comes into play in the field of identity, of it has been noted as that cultural identity may be a crucial element for the developmental well-being of people whose culture has had a colonization past (Burack & Schmidt, 2014). Influenced developmental well-

being may include a better emotional well-being and higher ego strength for those who has a stronger identification with their own cultural roots. As for places with higher fluidity of identity, it is not surprising for the people to hang on to their base identity while branching out to investigate other possible identities. In the study done by Ozer, Bertelsen, Singla, and Schwartz (2017), it is shown as that Ladakhi students are able to maintain and even strengthen their Ladakhi identity while taking strides in other cultural streams and forming a compound identity that incorporates the local and the global.

In terms of identity changes, Martin and Nakayama (2010) offer an even more intricate perspective into how identity may be developed differently for the majority and the minority groups. Prior to further discussion on the topic, one should note that the distinction between majority and minority here refers to "the relative dominance or power of the identity position, not the numerical quantity" (p. 172). According to Martin and Nakayama, people with majority identity may go through five stages of identity development, namely:

1. Unexamined Identity Stage, which refers to the unawareness towards social consequences of having such an identity;
2. Acceptance Stage, which is a stage where they are aware of their identity but sees only the positive aspects of it;
3. Resistance Stage, which denotes a shift from identifying with one's own group to feeling embarrassed and intolerant of one's own group, the dominant group;
4. Redefinition Stage, which indicates a new understanding of what it means to be part of the dominant group and how one may use such a position to the advantage of preventing and even resolving conflicts between the dominant and the other non-dominant groups; and

5. Integration Identity Stage, which involves not only the recognition for their majority identity but also the appreciation of other non-majority groups.

As for people with minority identity, Martin and Nakayama points out four stages as the stages such people will often go through:

1. Unexamined Identity Stage, which is the same unconcern for and the same neglect of group differences as the majority identity's Unexamined Identity;
2. Conformity Stage, which is characterized as a realization that there is a difference between groups and an unquestioned acceptance of the values and norms of the dominant group, resulting in a negative self-worth positioning;
3. Resistance and Separation Stage, which usually appears after an acquisition of knowledge regarding how certain values and norms of the dominant group may be hurting one's own non-dominant group; and
4. Integration Stage, which signifies a high level of appreciation for one's own group and all other groups with an aspiration to help "eliminate all forms of injustice, and not merely oppression aimed at their own group" (p. 176).

More specifically, the difference between the Unexamined Identity Stage of the majority identity and the Unexamined Identity Stage of the minority identity lies in the fact that a person situated in the former may remain in that stage for an extensive period of time while another person situated in the latter may only stay in that stage for a relatively short period of time and move onto the next stage much sooner in time. For the minority identity, it is actually the Conformity Stage that is the stage where most people with this identity will dwell on for the longest time. It usually is only after "they [have] encounter[ed] a situation that causes them to question predominant culture attitudes" (p. 173) that they will transition into the next stage.

Moreover, another important understanding that should be remembered about these two sets of identity development stages is that "individuals may experience the phases in different ways[] and not everyone reaches the final phase" (p. 173).

So in terms of how identity formations may be assisted in education, the Identity Text Project in Prasad's (2015) dissertation is a good example. In her study, Prasad explores what education can be like when pluralingualism is used to replace the currently more common multilingual practices and what has been found is that not only the participating students but also the teachers and parents of the students have become more aware of the pluralingualism in their identity through the Project. In a later research report, Cummins, Ntelioglou, Prasad, and Stille (2017) recount the study and offer a series of descriptions and explanations to demonstrate how such an activity as the Identity Text Project may help learners become more active with literacy when such involvement affirms their own identities.

Literature Review Topic 3: Multicultural Perspectives on Education & Culturally Relevant Pedagogy

The field of SLA is unique in that it is an interdisciplinary one. Its strength does not exist purely in what some may say as being essentially more cognitive or more sociocultural oriented, but rather in that it welcomes and incorporates concepts and theories from different kinds of domains. Hence, it is important for SLA scholars to continually reach out to other fields and other domains to understand and identify ideas that have yet to be considered in SLA. Bringing those ideas back to the field of SLA will allow researchers to experiment with the applicability of the ideas and to reexamine the concepts we have previously thought were stable so that it may be possible to see whether they will stand true in light of the new findings.

In particular, multicultural perspectives on education and culturally relevant pedagogy can and will continue to support and inform the research and instruction of SLA. The incorporation and application of these particular new perspectives and theories are actually not new, as some pioneers have already started the movement (e.g., Canagarajah, 1999; Pennycook, 2001). To begin, it may be beneficial to first talk briefly about what exactly do multicultural perspectives on education and culturally relevant pedagogy entail. Multicultural perspectives on education involve critical analyses of the current norms. To be more specific, such perspectives are based on anti-discrimination and anti-racist theories and concepts. Such perspectives attempt to raise people's awareness of social injustice and inequality. Such perspectives emphasize the importance and strength of multiplicity and hybridity, while at the same time avoiding selective superiority and dichotomy.

Sprouted from such perspectives, *culturally relevant pedagogy*, or sometimes termed as *culturally responsive pedagogy*, places emphasis on the learners and on the learners' background experiences and knowledge. Instead of imposing institutionalized dogma on learners, culturally relevant pedagogy aims to develop learners' ability to examine concepts and ideologies through a critical lens. In terms of the term, 'critical,' here it refers to the act of questioning the supposed norm and to uncover the multiple stories that lie beneath the blanket of the norm. One must be careful not to equate being critical to mere criticizing.

It is crucial that cultural contents in language teaching be given more emphasis and thought since "language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives" (Sapir, 1921, p. 207). Indeed, a part of the reason why this study needed to be done was because it was not infrequent to see culture being treated as an auxiliary component in English instructional

materials. What message was being propagated by the contents was not given as much attention or importance as what language skills were being taught.

As noted by Kramsch (1991), the term *culture* is often seen to include "traditions, beliefs, institutions shared by a social group or a whole society" (p. 217). Often times, certain sets of cultural beliefs are put forth, in a curious, unmarked way, as the norm. For instance, Urciuoli (2013) points out that the norm of ethnicity and race in the U.S. is often "American, white, middle-class, [and] English speaking", which in turn becomes "the cultural default setting, the automatic point of comparison for any kind of difference" (p. 16). These norms are not to be dismissed as non-threatening concepts as Bourdieu and Bernstein (as cited in Apple, 1991) have pointed out that these norms should actually be seen as "'cultural capital' of dominate class" (p. 23) as their specific kind of knowledge had been legitimatized as the recognized and genuine form, whereas others' knowledge had at the same time been degraded to being something less than the legitimate knowledge. It would be of an interest in this study to see how such cultural capital was presented and treated in the Taiwanese English textbooks.

In fact, three other concepts from multicultural perspectives on education will further intensify this argument, especially when it comes to the acquisition of English. One is the concept of *White Supremacy*, the other being the concept of *privileges*, and the last the idea of *Double Consciousness*. As suggested by the surface meanings of the two composing words, White Supremacy refers to the conscious or subconscious belief that the Whites are superior to people of other racial backgrounds and the taken-for-granted social systems that perpetuates the domination of Whites (Leonardo, 2005). Although some may claim that they are 'not racist', that they know what racism entails and will not do things on purpose to commit racist acts, White Supremacy is actually not something one can choose to have or opt out of. It is simply a belief

system that has been injected into the society and something that directly or indirectly influences or affects all people. The way the society works, especially in the States but also often in other parts of the globe, may often provide the Whites with certain tangible or intangible privileges, whether they acknowledge it or not.

On the other hand, non-Whites may face daily subtle but potentially depreciating *microaggressions*, a term first coined by Pierce in 1970 and adequately described by Sue, et al. (2007) as "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (p. 271). Such everyday discrimination should not be dismissed lightly as it was even found to be a possible determinant for one's health outcome (Williams, 2016). In other words, people who experienced more discriminatory acts, be it overt or subtle, would more likely have "an elevated risk of a broad range of diseases from blood pressure to abdominal obesity to breast cancer to heart disease and even premature mortality" (Williams, 2016).

Bonilla-Silva (2010) goes further to pinpoint such kinds of racism as *racism without racists*, specifying that the past, overt racists actions have now transformed into less direct, more institutionalized, and not apparently racial practices. What inequalities are to be found are blamed on the minorities' own lack of effort or their cultural limitations. Hence, when one acknowledges these facts, one may then understand that there may often be certain kinds of inequality in action even when everything appears to be stable and well to the uncritical eye.

Indeed, while different from the regular type of racism, where members of one group takes a negative perspective on members of another group, *internalized racism* is even harder to detect as it refers to how members of one group looks down upon other members of their own

group. To clarify the concept, internalized racism is seen as the unconscious assent and acceptance for the label of inferiority of one's own group. For instance, Kobayashi (2010) has found that Japanese students may depreciate people who are from the same world region as they are, namely Asians, when they are looking for interlocutors to speak in English with them while they were physically in Japan. The reason was noted as that the Japanese students would feel that their English speaking abilities would be less idealized if they were speaking to Asians in English, as opposed to when they were speaking English to Caucasians. It was as if the mere fact that their English-speaking interlocutors look similar to themselves would make the English communication less authentic. What was more incredible was that, as was found in the research, if a Caucasian was able to speak more than minimal amount of coherent Japanese, this Caucasian would then 'suffer' the possible treatment of being removed psychologically from the category of being a "visibly, culturally, and linguistically perfect 'ideal stranger'" (p. 328).

The concept of White Supremacy is relevant to SLA in that we must also think about how this kind of inequality may affect learners. For one, the reason that it may be helpful for learners to learn about this concept is certainly not because they will then feel inferior and more obedient, but because then they may know that there may be larger forces that are beyond them and such forces can influence or even affect their language acquisition and others' perceptions of their level of language proficiency. Without the awareness of the existence of this inequality, the person that is affected by it may find himself/herself having low self-esteem since he/she may believe that the problem originates from within and that the problem is a result of his/her own lack of competence. Moreover, the incorporation of this concept into SLA will also modify how learner performances are judged. For instance, learners' hesitation in speech may be interpreted differently. In the past, the reason for hesitation is often seen as being more cognitively oriented,

such as noting that the hesitation indicates a lack of linguistic knowledge. However, with the new information afforded by the acknowledgment of White Supremacy, hesitations may possibly have more meanings than what has been previously perceived. A hesitation can be a result of the learner pondering over whether what he/she would like to say may be accepted by the interlocutor or if how his/her speech may cause others to label him/her in an undesirable way. Similarly, in a recent Taiwanese dissertation study of student responses in an American ESL composition class, Lin (2010) also shows that student resistance as in the form of not participating may actually be a way the students are using to challenge dominate ideologies.

Interestingly, the concept stated above about how learners may be thinking about what others are thinking about them is exactly what is termed by W. E. B. Du Bois as a *Double Consciousness*. It refers to the phenomenon of how a person is 'seeing' oneself through the eyes of the other. It was originally used in the context of discussing the issues African Americans face, stressing how they may feel a *two-ness*, a feeling that they are not just one person, but, at the same time, having the dual, conflicting identities of being an American and also being a Black. This concept is quite relevant to the field of SLA since SLA deals with learners who are learning an additional language and that, for some, may indicate that they have dual or even multiple identities and consciousnesses that they need to make peace with.

In the past, learners may be suggested to merge their identities into one and, for instance, use only the target language in the classroom to express what they want to say. Yet with this new light from the concept of Double (or Multiple) Consciousness, instructors may need to reconsider the benefits of allowing the usage of languages other than the target language in the classroom. Moreover, learners who have learned about this particular concept may realize that it is normal to have the feeling of being the embodiment of multiple selves and that they actually have the

privilege of being able to see things from multiple angles. It is possible that this can then in turn lead to a better implementation of culturally relevant pedagogy as students are encouraged to question the truth of the ideas and ideologies that are presented to them, or the extent that the given truth can cover all the possible situations.

An example of how important it is to incorporate concepts of multicultural perspectives on education and culturally relevant pedagogy into language learning studies can be seen in an example featured in Benton's (2007) article on the Maori language in New Zealand. In the article, it was noted that the Maori people had initially thought that it would provide them with certain privileges if they would have all their children learn English instead of their native language. Yet after years of making their children essentially monolingual English speakers, they found that they had paid too great a price for too little reward. The ability of speaking English well did not afford them the privileges they thought would come along with the language ability. It was only after that realization did they start to reinstate the importance of their own Maori language. This kind of example demonstrates how much language learning may influence life and why a better understanding of the importance of multiculturalism can prevent such undesirable stories as the one mentioned above.

Literature Review Topic 4: Second Language Acquisition & Native Speaker Fallacy

In SLA, one of the norms had continually been argued as that there was an idealized Native Speaker (NS) proficiency to which learners of second or additional languages must strive to achieve. With this ideology of a NS benchmark in place, language learners are often seen as inadequate, deficient, incomplete, and perpetually stuck in the confinement labeled as the Non-native Speaker (NNS), where the 'non-' prefix unfavorably attaches a negative connotation to the very term. Influenced by this kind of belief system, there were people who believed that having

access to NSs is the only real key to enhancing learners' English abilities. Long even claimed in the 1980s that NNSs must be in contact, and communicate, with NSs before they could succeed in learning the target language (TL). Yet when one took an in-depth observation of the reality of language learning, one would notice that such a claim may not necessarily be the case.

In terms of the language of English, the world is increasingly becoming a global village populated by NNSs of English who may be communicating in English for their everyday needs and conducting business in English with other NNSs of English often just as much, if not already more than, with NSs of English (e.g. Graddol, 1998; Kachru, 1991, 1997; Strevens, 1992). D. Crystal (as cited in Albl-Mikasa, 2013) even stated that the ratio of NNSs of English and NSs of English is somewhere near 5:1 around the year of 2012 (p. 4). Hence, it may not be a necessary prerequisite for one to have encountered a NS speaker before succeeding in acquiring the English needed to be able to thrive in their private and public spheres. Moreover, it may actually be the case that having a duolingual or multilingual NNS status may be favored much more than having merely a NS status in certain situations, such as when one's job is to interpret accent-laden English speech of other NNSs (Albl-Mikasa, 2013).

Another thing that should be noted in terms of using a set of NS standards in the current view of the world as a global village is that one must be aware that many of such standards is made with the support of research using a predominate group of English users. In many of such cases, Americans may be the reference point. NS of English in other countries may not have received as much representation in the literature. As Charoenroop (2016) has found, for instance, such an imbalanced reference basis may actually lead learners to overgeneralize the limited view of NSs to all NSs. Charoenroop provides an example for such an issue by contrasting how Canadian students and American students vocalize their disagreements to things their instructors

have said. What is found is that the American students may usually precede their disagreement with a positive comment (e.g., “That concept sounds quite attractive, but….”), but the Canadian students may start their disagreements with a blunt indication of opposition and then water that direct opposition down with some justifications (e.g., “No, because….”). Hence, it can be inferred as that there may still be some other undiscovered discrepancies among NSs. Canadians and Americans are already often seen as having similar habits and outward performances, but as demonstrated, their certain everyday English usages may still differ. What other NSs of English, such as Australians, New Zealanders, South Africans, or Singaporeans, may speak may likely present even more challenges to the claim of one standard NS norm.

Furthermore, while various communication strategies have been provided for NNSs to “keep up” with the NSs, such as the Shekhtman Method of Communicative Teaching (Leaver & Shekhtman, 2002) and the awareness-raising training on oral communication strategy use as noted in Nakatani’s (2005) research, the urge for NSs to learn to take up half of the responsibility to help keep conversations going while communicating with NNSs and to learn to speak English internationally in the current global community has also been gaining more attention (Lippi-Green, 1997; Zarrinabadi, 2014; Subtirelu & Lindemann, 2014; Chong, 2016; Morrison, 2016). The unbalanced binary view of NSs versus NNSs simply is not adequate as that often places the pressure on one side of the communication when the responsibility for the success of communication should have been shared between the two sides. It takes two to tango. If a NS, or essentially any interlocutor, does not employ an attitude that is conducive to a rich conversation, abandons the will to comprehend the other party’s style and way of speech, or is limited in his or her knowledge of communication strategies, then this interlocutor will have failed his part in communication, irregardless of whether his interlocutor is a NNS or not and perhaps even more

so when it is indeed a NNS. In fact, it is specifically stated in the Common European Framework of Reference for Language (CEFR) that:

> the aim of language education [...] is no longer seen as simply to achieve 'mastery' of one or two, or even three languages, each taken in isolation, with the 'ideal native speaker' as the ultimate model. Instead, the aim is to develop a linguistic repertory, in which all linguistic abilities have a place (Council of Europe, n.d.b, p. 5).

Therefore, it is the acknowledgment and the questioning of this phenomenon of the Native Speaker Fallacy that highlight the need to incorporate multicultural perspectives on education and culturally relevant pedagogy into the study of SLA.

While on the topic of the NNS-NS dichotomy, a noteworthy connection can be made between SLA and multicultural education with the concept of a *fabricated normative identity*. This concept refers to how what is perceived as normal is often created by those who dominate and those who benefit from that kind of categorization. Even when a person from a minority group is seemingly incorporated into the majority group, one can often map certain characteristics of the person onto the fabricated normative identity for that majority group. In a sense, it is basically what Derrick Bell pointed out as a mere *interest convergence* (Bell, 2004; Milner, 2008; Terry, 2013) meaning that what seems to have benefited the minority probably has happened only because it happens to match the agenda and interest of the majority at that specific point of time and space.

Taking that concept into SLA, one may need to ask what kind of normative identity has been fabricated by the NNS-NS dichotomy and whose interest it serves. While the NNS-NS dichotomy is noted in a seemingly harmless and undisruptive way as in making it sound like the NS benchmark is merely a positive goal identified for the benefit of the NNSs, the party that

such dichotomy really serves will, nevertheless, likely be the NSs, allowing them to dictate what is right and wrong and to appear to be more superior and knowledgeable. One may need to reconsider whether there should be a benchmark at all or if the benchmark must entail a specific proficiency level. Perhaps what should instead be explored is whether the learner is able to interact with others successfully in the community he/she is in, using not only his/her linguistic abilities but also all other non-linguistic resources, e.g. body language and cultural understandings, at his/her disposal.

Canagarajah (1999) notes that linguistic imperialism has always been a product of unquestioning acceptance of the structures and systems that promoted the dominance of a particular language. Unlike how some people may say that language should be seen as being situated neatly in the mind of the learner and that social factors did not count when it came to language acquisition, Canagarajah argues that language is not value-free and unaffected by the outside forces. Moreover, it is also noted that instructors and learners of languages should actually take action to resist linguistic imperialism and to appropriate languages to match their local conditions and needs. In fact, a language as internationalized as English should not be labeled as being owned by a particular group of people. As demonstrated by Higgins' (2012) research on the ownership of English, English speakers of the Outer Circle, a concept from Kachru's (1990, 1992) conceptualization of the three circles of English, may exhibit the same degree of ownership to English as those from the Inner Circle. Higgins (2012) has even noted that sometimes speakers of English coming from the Expanding Circle may also exhibit similar degree of English ownership. As part of the argument, she had noted that the dichotomy of NNSs versus NSs may not be a good method for categorizing speakers of English.

One thought-provoking idea that Pennycook (2001), another pioneer on the same mission, has mentioned in *Critical Applied Linguistics* is the fact that languages are often correlated with a stable and simplified model of society. For instance, the English language is often correlated with societies of the Western World, such as the United States of America. When languages are conceptualized as such, it often brings forth the idea that one may need to speak in a way that conforms to the standard type of speech found in the United States or in other Western societies. If that kind of conceptualization is not questioned, then it may likely result in the so-called *linguistic imperialism.*

In addition, if one looked at Globe's (2016) research on linguistic insecurity, one would see that the insistence and enforcement of an idealized NS norm may actually be harmful for the learners and even detrimental for the continuum and development of a language. What he found was that learners who had found the goal to attain a NS or NS-like status in the language they were learning to be near impossible would likely withdraw from considering themselves as owners, or possible owners, of that language and, subsequently, stop their progression in learning that language. In Yang and Liu's study (2016), while learners are found to aspire to acquire native forms of English due to the prevalent advantages and prestige attached to such forms of English, it is also found as that there are students who prefer the use and maintenance of non-native forms of English and the reason for such a choice is identified as a way to demonstrate and even protect their own identity, defending their right to use English in their own way.

Such a desire to maintain one's own identity is heard in yet another study done earlier on the Japan English education. For an extended period of time, during a period of economic prosperity, the cultivation of a Japanese identity is actually made the main focal point in English language education, over the attainment of actual English skills (Kobayashi, 2013). In other

words, the fear of being overpowered by any emphasis of a foreign culture through English language education is so great that they would rather use the English language as a tool to further their own identity growth rather than standing aside to let any foreign one in.

Indeed, what some learners and users of English as a second or third language have found to be instead useful for them to gain more standing room in the linguistic field is to participate in the restructuring and reclamation of their language competence. In Choi's (2016) study of South Korean bilinguals, it has been found as that their alternative perception of what constitutes good bilingual competence does not adhere to the still commonly referenced NS ideology. What is considered as having good bilingual competence is the exhibition of the ability to balance the two languages equally. In other words, whether one can speak exactly like a so-called NS is no longer valued as much as whether one can properly make use of the acquired language to meet the social and discursive needs of the given situation. To be considered as a good bilingual is seen as an achievement that is larger than merely acquiring the correct grammatical skills, the perfect pronunciation, or the mindset of a NS. To be considered as a good bilingual is seen as an achievement that requires a working set of grammatical skills, an understandable pronunciation, and the mindset of a person appropriately versed in two languages and two worldviews.

Literature Review Topic 5: Intersection of Culture and Language Learning as Specified in Language Learning Frameworks

Both American Council on the Teaching of Foreign Languages (ACTFL) Proficiency Guidelines and the CEFR have been long-time existing frameworks for learning and teaching foreign languages and also for assessing foreign language skills (American Council on the Teaching of Foreign Languages, n.d.a). Both are often referenced not merely in the United States and the European nations, but also in many other countries across the globe.

In terms of culture and its place in language learning, ACTFL has a special interest group to further the understanding of including culture in foreign language curriculum and the ACTFL standards also have a section dedicated to culture. In particular, culture is divided into cultural practices and cultural products. The standards encourage and advise the learners to "use the language to investigate, explain, and reflect on the relationship between the practices, or products, and perspectives of the cultures studied" (American Council on the Teaching of Foreign Languages, n.d.b). The accompanying *The Language Educator* article further details how ACTFL perceives as the role of culture in language education: "In the best language education happening today, the study of another language *is synonymous with* the study of another culture [emphasis added]" (Cutshall, 2012, p. 32). The article also notes that "With a strong cultural component present in a language class, students can *better make connections* to other disciplines, can develop the insights necessary to *make comparisons to their own native language and culture* […] [emphasis added]" and that "*American students* need to develop an awareness of other people's world views, of their unique way of life, and of the patterns of behavior which order their world, as well as learn about contributions of other cultures to the world at large and the solutions they offer to the common problems of humankind [emphasis added]." (p. 32). In other words, ACTFL sees the study of culture in language education as predominantly the study of the culture of the target language, even though it is also pointed out that such a study still needs to be linked eventually to one's own culture. In addition, ACTFL was mainly written with American students in mind, not written to be inclusive of students who are not citizens of the United States.

Later in the article, Cutshall (2012) quotes several educators to bring out the issue that even teachers themselves may experience problems with involving culture in their teaching.

First, some teachers who are not NSs of the target language may feel that they do not have enough in-depth knowledge or expertise to be talking about the culture of the target language in detail during their instruction. Second, in regard to teachers who have not gone abroad for a while to use the foreign language they are teaching at authentic locations where that particular language is used, it was noted as that they may rely primarily on the static culture notes offered by the textbooks to bring culture into the classroom. Third, some teachers may have the belief that culture, especially the perspectives and underlying beliefs, can only be presented to students when students are more advanced in their language abilities. Fourth, some teachers may present culture out of context, furthering stereotypes.

While remedies for these issues are presented as to allow students to come up with their own insights into culture via interacting with authentic texts, to go abroad periodically to places where one may use the language in authentic environments to update oneself of the most current usages of the language, to not refrain from including culture in language instruction at early stages, and to always present culture in context, the execution of the first and second remedies will not be easily achieved. In terms of the remedy for the first issue, one cannot help but wonder how a language teacher who is not entirely sure of what to say in terms of culture may be able to select an appropriate text that is authentic and unbiased and how exactly a student who is even less proficient in the target language will be able to identify culturally meaningful insights that even the teacher may find hard to identify. As for the second remedy, it does not seem likely that every language teacher will have the opportunity or the finance to be going abroad periodically to refresh his or her knowledge of current language practices and usages so presenting such a remedy may not be very practical. In other words, the remedies for the first and second issues may actually need to be recalibrated.

Perhaps, instead of attempting and receiving little or hard-to-achieve success at getting NNS instructors or even NS instructors to have a full knowledge of the most current practices and usage of the target language, perhaps what actually needs to be placed more emphasis on is the possibility that one actually should simply follow what is recommended at the end of the article, which is "to start from your area of strength–meaning the culture (related to the target language) that you know the most about" (Cutshall, 2012, p. 37). Rather than attempting to include things of which one does not have a full or current understanding, language instructors may find it more practical and more executable to include more components of the instructors' or the learners' own cultural background in the instruction of the target language.

According to the official website of the Council of Europe (n.d.a) and the online full text of the CEFR (Council of Europe, n.d.b), this Framework has been developed by the Council of Europe to ensure that language teaching and assessment developments in various nations in Europe may have a common referential basis. Since its official publication in 2001, it has continued to provide comprehensive descriptions and guidelines on what learners will need to learn so that they may be able to fulfill the needs at each stage and to grow to communicate effectively. Put differently, if the instructors may teach the learners how to share what they already know using the target language, the learners may have one thing less to worry about, as in not having to worry about the issue of not fully understanding the culture of the target language while learning the elements of the target language, and they may also feel more entitled to call the target language a language they own.

Having taken a quick look at what ACTFL says about culture in language education, it is time to give some time for CEFR. CEFR differs significantly from ACTFL in that it does not position the users of one particular language or the people of one particular country as the basis.

Instead, CEFR places all speakers of all languages on the same plain as it delves into how barriers of communication may be overcome among them. Its existence is revolutionary in that it forgoes the ideal NS complex, that it does not isolate language learning to just a particular language, and that it extends the understanding of the duration of language learning from being temporal achievements to lifelong exercises.

By going without the ideal NS, CEFR promotes the cooperation of different institutions at different locations for different languages. The emphasis is deemed as being no longer on the mastery of a certain language but rather as being on the interchangeability and the interactions between two languages or among three or more languages. In this way, pluraligualism is thus highlighted over multilingualism. As specified in CEFR, multilingualism may refer to merely the educational offering of, the knowing of, or the use of more than one foreign language. Yet for an educational program, a user, or an interaction to be able to claim that the pluralingual approach is being employed, what is being done will have to be encouraging and conducive to the connection, interplay, and interchange of the available languages.

Furthermore, CEFR also places emphasis on the cultural contexts of language. In terms of learning languages and cultures, it specifically stated that learners should "not keep these languages and cultures in strictly separated mental compartments, but rather build[] up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact" (Council of Europe, n.d.b, p. 4). In other words, the cultural knowledge related to a language should not be confined to being suitable of being mentioned in that pne language only, but it should rather be made translatable and transmittable to other languages. Hence, the plurilingual and pluricultural competence CEFR emphasizes

denotes the ability to employ multiple languages and multiple cultural knowledge to achieve communicative purposes.

More specifically, culture, in CEFR, is seen as being composed of:

- everyday living (e.g., working practices and leisure activities),
- living conditions (e.g., class and ethnic living standards),
- interpersonal relations (e.g., family structures and relations between public and officials)
- values, beliefs, and attitudes related various factors, such as history and national identity,
- body language,
- social conventions (e.g., punctuality and conversational taboos), and
- ritual behaviors (e.g., religious rituals and audience reactions during performances) (Council of Europe, n.d.b, p. 103).

The CEFR texts highlights the challenge language learners will encounter while attempting to learn about the target culture. The challenge lies in the fact that the target culture is "unlike many other aspects of knowledge[,] it is likely to lie outside the learner's previous experience and may well be distorted by stereotypes" (p. 102). Therefore, it is deemed important to be able to acquire an intercultural awareness, which is defined as "[k]nowledge, awareness and understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the 'world of the target community'" and as "an awareness of how each community appears from the perspective of the other, often in the form of national stereotypes" (p. 103). What can be inferred from these quotes is that it should be recognized as that it may be difficult for a target culture to be learned without any stereotyping happening during the process. Such recognition is crucial as

teachers should admit to this fact and help learners be aware of possible hidden stereotypes that may have infiltrated into their understanding of the target culture despite sincere attempts to avoid them during instruction. Avoiding this fact may lead learners to accept everything presented to them at face value and to not realize that it is beneficial to them to be able to question the legitimacy and merit of any new concept or even other previously accepted ideology.

Literature Review Topic 6: Motivation in Language Learning

Motivation has long been researched and has continued to be confirmed and examined as an influential factor in language learning (e.g., Gardner & Lambert, 1972; Gardner, 1985; Williams & Burden, 1997; Dörnyei, 1998; MacIntyre, Clément, Dornyei, & Noels, 1998; Yang, 1999; Noels, Pelletier, Clément, & Vallerant, 2000; MacIntyre, Baker, Clément, and Donovan, 2002; Margolis & McCabe, 2004; Anjomshoa & Sadighi, 2015). Interestingly, despite the multitude of research being done about motivation, how to define, describe, and examine the features and functions of motivation has not ceased to interest researchers and educators and the definition and descriptions about motivation continue to be multifaceted and fluid. Among the many ways that motivation has been dissected and categorized, some of the categorizations include but not limited to distinctions between integrative and instrumental orientation types, conceptualization of the willingness to communicate (WTC), differences between intrinsic and extrinsic types, and influences of self-efficacy levels.

In terms of Gardner & Lambert's (1972) goal orientation types, having an integrative goal orientation is said to have a higher potential to result in a more motivated performance in learning than having an instrumental type of goal orientation. An integrated orientation includes the yearning and wish to interact with, to be identified with, or to become part of the community

where the target language is used or originates; an instrumental orientation, on the other hand, refers to more having a more practical desire to acquire and employ the target language for certain practical gains, such as earning a job that requires the target language or passing a required language course that involves the target language.

Another influential construct related to motivation is the concept of WTC. Six linguistic, communicative, and social psychological factors that play a part in a learner's WTC are identified by MacIntyre, Clément, Dornyei, & Noels in their 1998 research and the six factors are also further partitioned to include twelve subdivisions. The multi-fold factors and subdivisions of the factors included elements that originate from within the learner (e.g., Desire to Communicate with a Specific Person), elements that involve other-driven reasons (e.g., Intergroup Motivation), and elements that are larger than mere individuals (e.g., Social Situation).

As for the intrinsic and extrinsic motivation types discussed in Noels, Pelletier, Clément, & Vallerant (2000)'s article, both motivation types are seen as crucial components in learning. A person who is extrinsically motivated may still need to locate intrinsic motivations from within to be able to proceed successfully in learning and, in reverse, another person who is intrinsically motivated may need to receive external motivations to help him or her understand how the learning may not be something that is to be done merely for fun but also something that can be done for higher purposes.

In terms of self-efficacy levels, learners are more likely to be motivated when they have high self-efficacy, as in perceiving themselves having the ability to succeed in the given task, such as the task of learning English (Yang, 1999). In recognition of the importance of having high self-efficacy for motivation, Margolis & McCabe (2004) detail ways educators can help

raise learners' self-efficacy levels while emphasizing the concept that learners with low self-efficacy can also succeed through such support and scaffolding.

In seeing the importance of understanding and making use of motivation in language learning, Dörnyei (2003) has devised a comprehensive framework of motivational practice for instructors to reference as they develop motivational strategies for teaching. In addition, one must note that the issue of motivation in second or foreign language learning differs from motivation for other types of learning because the learning of an additional language requires not just an understanding of the core features embedded within the subject but also an interaction with the social and the cultural elements evolving around that subject. Later, in a joint research done in Taiwan by Cheng & Dörnyei (2007), it is noted that some motivational strategies may actually be sensitive or even dependent on the culture of the location where the teaching and learning take place. In the case of English instruction in Taiwan and in comparison to English instruction at Western locations, it is found that the learner autonomy is not promoted as much while the appreciation of effort during the learning process receives much more attention.

As for how motivation plays a role in generating energy for learning, Norton (2010) highlights the importance of motivation in what she has termed as *investment*, concluding that "if learners invest in a second language, they do so with the understanding that they will acquire a wider range of symbolic and material resources, which will in turn increase the value of their cultural capital" (p. 3). While such an urge for learners to invest in a second language showed good intentions, it should be noted that this argument did not seem to cover whether there is any possibility that the cultural capital as relevant to the learners' own cultural background could also be used to trade through the application of the new language. In fact, such a statement may be

taken to suggest that the cultural capital the learners hold prior to acquiring the new language are not sufficient in and of itself.

Literature Review Topic 7: Semiotics, How Images Speak, & Meanings Hidden in Plain Sight

"Painting is a visual language where everything in the painting is meaningful, is important. It's coded." Kaphar (2017) alerted the TED Conference audience before he proceeded to accentuating the neglected person of color in a painting that had originally placed Whites in the foreground. Indeed, images are infused with hidden meanings and coded language. Images speak. Ever so subtly it speaks to our subconscious and ever so stealthily it infiltrates our perceptions and beliefs.

Türkcan (2013) used a semiotic approach to examine elementary school students' drawings of a given concept, namely the word, *key.* Students were asked to draw the concept and then share about their own drawings during a follow-up interview. It was found that the students who were of low socio-economic status were much more likely to draw an image that showed the direct meaning of the word. On the other hand, the students who were of high socio-economic status would much more likely to draw something that reflected an abstract meaning. A drawing of an actual object for opening physical doors, for instance, would be counted as a direct meaning of *key,* but if a drawing showed people getting married, then a count would be given for the abstract meaning category. Such findings were seen to contribute to an increased understanding of school-age students' mental processes and their psychological inner words.

Kükürt (2016) has demonstrated how semiotics may be applied to textbook analysis. It was noted that the target of analysis, may it be a text or an image, should be exampled as a structured whole. Items of potential interest in the study were painstakingly identified

descriptively, then examined for meaning first one by one and then collectively, and the meaningful findings would then be sorted and compiled to determine whether meaningful patterns were present. By examining one cover image of a textbook in such a meticulous manner, Kükürt was able to identify and extract meanings to uncover the representations of capitalism that were hidden in plain sight.

Semiotics is not just about meaning-making through images, but meaning-making through any domain where hidden messages may be observed. Examples of the possible locations where semiotics thrive were quite aptly described by the semioticians at Sign Salad, a website aimed to make meaningfulness and cultural awareness an essential part of brand development. The description they offered of the transformation and growth of semiotics stated that:

> Semiotics started out as an academic investigation of the meaning of words (linguistics), it moved into examining people's behaviour (anthropology and psychology), then evolved to become an enquiry into culture and society (sociology and philosophy), following that it moved onto assisting with analyses of cultural products (films, literature, art–critical theory), and finally and more recently became a methodology for researching and analysing consumer behaviour and brand communications. (Semiotics explained, n.d.)

Therefore, unsurprisingly, texts would also carry with them meanings. There is the literal meaning, which one may see and understand directly from the facial value of the words. There is the figurative meaning, which requires the viewer to have some background knowledge about cultural or historical denotations before its existence can be fully recognized and comprehended. Then, there is the meaning that lies between the lines, which is something that is even less

obvious than the figurative meaning. For this third type of textual meaning, much attention would need to be placed on being aware of the contexts surrounding the texts. The who, what, where, when, and how as related to the texts would all serve a role in inscribing the meaning or meanings in between the lines. Different from how the figurative meaning would usually have a singular and stable point of reference, this hidden meaning can mutate and change drastically when the acting agents in the contexts or the perceptions used to inspect for meanings are shifted.

To give a more theoretical interpretation of what semiotics entail, Danesi (2000) specified in his *Encyclopedic Dictionary of Semiotics, Media, and Communications* that semiotics must not be understood as the study of communication. While communication refers to the way of transmission for messages, "semiotics pays more attention to *what* messages mean and *how* they create meaning" (emphasis in original) (p. 205). In fact, anything and everything can be seen as signs. Merrell (2002) has presented and thoroughly discussed Pierce's influential three-component conception in the entirety of the second chapter in *Change Through Signs of Body, Mind, and Language*. More specifically, a sign was seen to be made up of *representamen*, *semiotic object*, and *interpretant.* A representamen is something that initiates the semiosis, "the process of objects interdependently interrelating and interacting with objects such that events or happenings emerge" (p. 12). The semiotic object is an approximation of the real physical object the representamen's initiation brings forth, but it is only an approximation of the real object because the real object is always *becoming* and our understanding of can never truly cover or surpass it. To mediate between the representamen and the semiotic object, the interpretant ushers in the meaning of the sign. These three components are fluid and each one may transform into another when certain circumstances are modified.

Fluidity is indeed important in understanding the interpretation of signs. Deely (2007) suggests that the only thing that is *true* is one's chosen way of perceiving and so the *truth* is basically only true to that particular person and within that person. It is also noted by Danesi (2008) that interpretations should be understood as approximation of truths and realities that rely heavily on the observer's background and experiences. In other words, what I, the researcher, can present through this writing would be an attempt to outwardly display, to the best of my abilities, my internal perceptions of the world. Language and words are limited and finite, but I will try my best to divulge as much as possible my understanding and cognizance of the targets of analysis.

Summary of Chapter II

In this chapter, the literature review provided insights into what had already been investigated in terms of the topics related to Taiwan's history and people, identity in language education, multicultural perspectives on education, the domain of SLA and the Native Speaker Fallacy, the intersection of culture and language as specified in language learning frameworks, language learning motivation, and semiotic meaning-making.

Chapter III: Methodology

> Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity."
>
> —Chimamanda Ngozi Adichie (novelist),
> "The Danger of a Single Story", TED Global, 2009

Overview of Chapter III

In the first portion of this chapter of methodology, how the pilot study of this current research was structured, executed, and analyzed was laid out for inspection. Learners interviewed in the pilot study were found to favor having more Western cultural information in English textbooks. As for the textbook that was analyzed for the pilot study, Whites were found to have been included more frequently than any other ethnic groups. Rationale and structure for the actual final dissertation research was explained and described.

Design of the Pilot Study

Selection and description of pilot study research site and participants. During the pilot study, the two procedures that have been taken were the corpus analysis of one locally grown textbook and several student interviews. The interviewees were obtained from several classes with the instructor's permission and of the student interviewees' own consent. As for the current dissertation study, the aim was to analyze multiple locally grown textbooks and questionnaires conducted.

The participants interviewed during the pilot study were recruited from freshmen and sophomore English as a foreign language classes in a university in northern Taiwan. The freshmen had only one semester of university experience and the sophomores had three semesters of university experience. They all were in the English as foreign language classes because students in that university were required to take English as a required elective during their first and second year of university. The students were sorted into their English classes by

means of a preparation examination for the Test of English for International Communication (TOEIC) that was given at the very beginning of each semester. Based on their exam scores, they were sorted into three levels: beginning, intermediate, and advanced.

In the pilot study, the five classes that were sampled included three high intermediate, sophomore classes and two beginning-level, freshman classes. Each English class was composed of students from different fields of study, as the sorting was based on their demonstrated English abilities on the given exam. As more participants had signed the consent form than could be interviewed during the pilot period, all participants were first asked to fill out a short pre-interview questionnaire that asked them to self-evaluate their reading, writing, listening, and speaking skills and to note down whether they liked learning and using English. Then, the participants of each class were sorted into three groups according to whether they noted that they liked, disliked, or uncertain about their preference for learning and using English, a step that was taken to ensure that those interviewed would be composed of learners with higher, lower, and ambivalent interest towards English learning and use. After the manual sorting of interest level, a random selection process was run for each class and only the first few on each of the randomly ordered lists were interviewed.

Each interviewee was interviewed in a small classroom on campus to ensure the interviewee can respond with privacy. Recordings were made of the interviews so that the researcher could focus on the interview process during the interviews and would be able to later refer back to the interviews when necessary. All the interviews started with the use of English as the language of conversation, but each changed to using Mandarin Chinese at some point during the interview either when the interviewee appeared to not be understanding what was asked or when the interviewee was seen to choose to respond in Mandarin Chinese for most of the time.

The textbook analyzed in the pilot study by the researcher was a textbook that had not been used before by the freshman and sophomore interviewees. Going through the textbooks available in the Taiwan market to locate English textbooks that matched the following criteria proved to be a discouraging act: (a) including all four language skills, teaching reading, writing, listening, and speaking in English, (b) suitable for Taiwan university-level English general education courses for non-English majors, (c) locally grown, and (d) having a noticeable amount of contents related to Taiwan's various cultures. While it was not difficult to locate textbooks that match criteria (a), (b), and (c), criterion (d) became an obstacle to overcome. For the purpose of the pilot study, one textbook was found that matched all the criteria. For the current dissertation study, however, it was later deemed suffice to include textbooks that match only the first three criteria. After all, criterion (d) probably should have been eliminated altogether as it was actually part of the study to see whether locally grown textbooks did include Taiwan-relevant details or not.

The textbook that was analyzed was *English Conversation in Taiwan 2*, written by Michael Yeldham, and published locally by Crane Publishing, a Taiwanese company, in 2013. There was a note at the very beginning of the textbook that introduced the author as an instructor that had taught English in Taiwan since 1991 and with a teaching position in the English department at Fu Jen Catholic University in Taiwan.

Data sample analysis for pilot study.

Analysis of pilot study student interviews. During the pilot study, 18 participants from five different classes were interviewed individually. However, only 17 interview contents were analyzed as one participant voluntarily told the interviewer that she was assigned to the Beginning Level partly because she did not take the required language level sorting examination,

which meant that there was some possibility that she would not be representative of the students in that particular level. Hence, she was removed from the analysis to avoid complications. Of the 17 remaining interviews, 14 were conducted with male participants and three with female participants.

In terms of motivation, most students indicated that the kind of motivation they held now was more of an instrumental orientation, as with the hopes of passing exams and fulfilling course requirements. Motivations with an integrative orientation was seldom mentioned and, when integrative motivation was occasionally mentioned, it was usually mentioned in the context of it being something that the person would *perhaps* hope to have in the distant future. This discovery resonates with what Lamb (2004) has found in his study, which "argues that as English loses its association with particular Anglophone cultures and is instead identified with the powerful forces of globalization, the desire to 'integrate' loses its explanatory power in many EFL contexts" (p. 3). Moreover, Lamb (2004) further notes that such a new understanding of integrative motivation indicates the need for including *local models of English* alongside the traditionally so-called *native speaker models* since learners may actually identify with local speakers of English more.

When asked about their past experience of seeing cultural contents in English textbooks, a majority of the participants noted that there seemed to be more Western cultural information provided in English textbooks. Further pursuing the topic, the researcher then proposed the questions of whether the participants believed it was a good instructional choice to include Western cultural information and of whether they had seen any need to include local, Taiwanese culture in the English textbook as contents. In response to these two questions, most participants (65% of them) said that they thought that it was good that Western cultural information was included because it was more interesting to them to learn about new information and that they

hoped that more of such information would be provided. Slightly over half of the participants who answered this way even specifically pointed out that they believed it was unnecessary to include local, Taiwanese cultural information as they already knew enough about Taiwan from elsewhere. Thirty percent of the participants thought it did not matter what cultural information was included since they would be learning English through them anyhow. One of such participants noted that school pressure prevented him from thinking about such distinctions in depth. Only one person mentioned the idea that it would be good to learn about Taiwanese culture through English since it was more relevant to his past experience.

As the participants were asked to self-evaluate at the beginning of their interviews their own English listening, speaking, reading, and writing skills separately on a scale of one to ten, it would be informative to look at how their responses correlated with their averaged self-given scores. Hence, it was fount that, in relation to the participants' self-reported English abilities, those who were ambivalent about what cultures to include gave themselves an averaged score of 32.5 out of 100.

However, when the participants were then asked to perform an on-site English speaking scenario task where they were to pretend that the interviewing researcher was a foreigner that was unfamiliar with Taiwan and to use English to share with her about Taiwanese foods, a part of the Taiwanese culture, a considerable number of the participants stumbled upon the task. The participants either found themselves lacking the vocabulary to complete the task or made mistakes that would confuse an actual foreign interlocutor.

Analysis of pilot study textbook contents. For the purpose of the pilot study, the first half of the book was analyzed. There were twelve chapters in total and the first six chapters were analyzed. More specifically, the images of people and the texts surrounding and supporting the

images were the focus of the initial step in the pilot analysis. Gender and ethnicity of the employed characters were explored prior to other in-depth analyses.

In terms of how active the male (M) and female (F) characters were in the textbook, it was found that males appeared more (65.5%) than females (34.5%) and, when they did speak, there were more males that were given opportunities to say something (64.4%) than were females (35.6%) (Table 1). This discrepancy occurred regardless of whether the characters appeared individually (Table 2), in pairs (Table 3), or in groups (Table 4). In particular, there was a white-haired, white-mustache, and suit-wearing character that sported an academic cap on his head and waved a baton in one hand whenever he appeared. He appeared five times in the

Table 1

Gender Difference-All Appearances (Standalone Individuals, Paired Individuals, & People in Groups)

Gender	Total	Active			Passive
		Total Active	Longer Speech	Shorter Speech	
M	76	29	14	15	47
F	40	16	8	8	24
Unclear	1				1

Note: The one character whose gender cannot be identified was not counted towards the total percentage during analysis as it was not meaningful in the gender issue.

Table 2

Gender Differences–Appearances of Standalone Individuals

Gender	Total	Active			Passive
		Total Active	Longer Speech	Shorter Speech	
M	20	7	1	6	13
F	8	3	1	2	5

Table 3

Gender Difference–Appearances of Paired Individuals

Gender	Total	Active			Passive
		Total Active	Longer Speech	Shorter Speech	
M	23	17	13	4	6
F	14	11	7	4	3
Unclear	1				1

Table 4

Gender Difference-Appearances of People in Groups

Gender	Total	Active			Passive
		Total Active	Longer Speech	Shorter Speech	
M	33	5	0	5	28
F	18	2	0	2	16

introduction and the first six chapters, each time offering some sort of linguistic advice. No female figures were constructed to be knowledge bearers of the same sort in the same chapters.

As for ethnicity composition in the textbook, Whites appeared most often (47.1%), followed by Asians (22.7%), and Hispanics (1.7%) (Table 5). There were no representation at all for Blacks (0%) and there were a considerable number of characters whose ethnic identities could not be clearly determined due to their ambiguous comic representations (28.6%). Regardless of whether the characters appeared as individuals, in pairs, or in groups, the Whites were always the majority (Tables 5, 6, 7, and 8).

It was not surprising that the ethnicity of many characters could not be identified since a considerable number of images in this particular textbook were comic representations of people. In other words, many images of people were drawn rather than photographed versions. Hence, this fact increased the difficulty of identifying the characters' ethnicity, but it did not make the task impossible as certain features still allowed the character's ethnicity distinguishable. Furthermore, this choice of using more comic representations of people is worth noting because it may be a potential indicator of an attempt of the author's or the publisher's to minimize the effect of not having a balanced selection of ethnicity.

However, it was unexpected that no Blacks and very few Hispanics were featured in the first six chapters. Although the focus of this textbook appeared to be to include more Taiwan related contents, the choice of having more Whites than any other ethnic groups seemed to

Table 5

Ethnicity Difference-All Appearances (Individual & Paired Appearances)

Ethnicity	White	Black	Hispanic	Asian	Unclear
Gender					
M	41	0	1	19	unclear
F	15	0	1	8	unclear
Total	56	0	2	27	34

Note: The ones that had unclear ethnicity were still counted towards the total percentage during analysis as they may mean something in terms of the ethnic portrayals.

Table 6

Ethnicity Difference-Individual Appearances

Ethnicity	White	Black	Hispanic	Asian	Unclear
Gender					
M	13	0	1	3	unclear
F	3	0	0	0	unclear
Total	16	0	1	3	9

Table 7

Ethnicity Difference-Paired Appearances

Ethnicity	White	Black	Hispanic	Asian	Unclear
Gender					
M	10	0	0	7	unclear
F	9	0	0	1	unclear
Total	19	0	0	8	11

Table 8

Ethnicity Difference-Grouped Appearances

Ethnicity	White	Black	Hispanic	Asian	Unclear
Gender					
M	18	0	0	9	unclear
F	3	0	1	7	unclear
Total	21	0	1	16	13

suggest that English may be interpreted as a language that belonged to Whites. In addition, it also created a false imagery of the English-speaking societies in which Blacks were not part of it and Hispanics were a group that did not deserve more attention. In fact, in the introduction of the book, it specifically noted that “the dialogs in the book are designed to reflect authentic spoken

English" (Yeldham, 2013, first page without a page number). Yet one may need to question to what extent does the textbook actually reflect authentic spoken English and how authentic the presented language is when it mostly portrays the kind of English that Whites use.

A closer examination of how information was presented in the textbook showed that, while the textbook was written with a Taiwanese student audience in mind, it sported a tone that suggested to its readers that the end goal of learning English was to make sure that one could be understood by Western people and that it was to communicate with Western people that one should learn English. Many exercises asked the readers to think about situations where they would be interacting with a very specific type of people, namely, 'Western people'. For instance, in a Speaking Activity shown early in Unit 1, there was a note that read:

> A lot of people in Taiwan can speak good English, but they rarely speak to Western people because they often don't know what to talk about. The activity on the next page should help you learn how to do this (Yeldham, 2013, p. 3).

The note seemed to suggest that being able to speak good English was not good enough unless one used the ability to speak to Western people. First, such kind of remark failed to register the fact that English could be used between nonnative speakers of English who may very well be non-Westerners. Second, it neglected the fact that communication should be understood as a two-way street. The aforementioned phenomenon of Taiwanese English speakers having few conversations with Western people may actually be resulting from Western people's feeling of uncertainty about what to talk about with non-Westerners, or even a possible lack of willingness to help shoulder the communicative burden. In fact, it had been found in the past that sometimes native speakers would opt out of sharing the communicative burden when they have negative attitudes towards nonnative speakers with whom they are conversing (Lindemann,

2002). When the author of this textbook wrote the supposedly helpful note with such a way of thinking, failing to disclose the possibility that Western people may also feel the same uncertainty or may also be held accountable for the continuity of conversations, the pressure of finding a topic to enable communication was entirely placed upon the Taiwanese learners. Consequently, it may cause the learners to feel unnecessarily uneasy and anxious during learning and imagining the future. Doing so may make the learners' learning journey less pleasurable since anxiety can be a "major obstacle to be overcome in learning to speak another language" (Horwitz, Horwitz, & Cope, 1986, p. 125).

Perhaps more interestingly, placing the goal of English learning on being able to communicate with Western people may actually bring forth unexpected consequences. Lin (2010) found that when students carried with them the view that all people Western, or more specifically, White people, were better, their high expectations of the Whites, which Lin termed as white prestige ideology, may actually cause problems in actual encounters. If Whites do not live up to the high expectations of the learners, the learners may become disenchanted and take to forms of resistance that may not only disrupt the flow of the encounter but also prevent their learning from continuing.

Similarly, going through all the first six chapters, the researcher found that when describing possible people with whom the learners may interact in English, the terms, *Western people*, *Westerner*, a person *from a Western country*, *a native speaker*, *someone whose first language is English*, and s*omeone from an English-speaking country*, were used more often than other more neutral terms, such as *someone from another country* or an *English-speaking person*. Of the 22 times a descriptor was given for a possible interlocutor, those biased terms occurred 17 times (77.3%), with the terms *Western people*, *Westerner*, and a person *from a Western country*

appearing 11 times (50%) and the terms *a native speaker*, *someone whose first language is English*, and *someone from an English-speaking country* appearing six times (27.3% times). In comparison, more neutral terms, including s*omeone from another country*, *people living in other countries*, and an *English-speaking person*, sharing the total exposure of five times (22.7%). This finding indicated that the main kind of future or imagined interlocutors for the readers of this textbook that the author and the publisher had strongly suggested were ones that were Western and native speakers of English. As mentioned earlier, this kind of presupposition did not take into consideration all the other possible English-speaking people who were not Westerners and who may not be native speakers of English.

Nevertheless, it should still be worth mentioning that information related to Taiwan's culture was mentioned 17 times in the first six chapters, which seemed to adhere to this particular textbook's emphasis on Taiwan, as highlighted by its title, *English Conversation in Taiwan 2* (Yeldham, 2013). The count of the 17 items included conversations, short articles, and comparisons made between Western and Taiwan cultures. While this amount of inclusion was worthy of applause, there were still a few issues about how the information was still presented. First, a few of the information were clearly out-dated, as were the articles, "History of Telephones in Taiwan" (Yeldham, 2013, p. 21) and "Taiwan Early Last Century" (Yeldham, 2013, p. 64). While both pieces were suppose to provide a historical review of Taiwan's past and to match the unit topics of, respectively, "Unit 2 The Telephone," and "Unit 6 Sense Adjectives and Comparatives," the choice of the included information made the researcher question the necessity to include such historical pieces over more modern pieces.

To be more specific, the article, "History of Telephones in Taiwan," talked about how "telephones were introduced in Taiwan in the early 1900s," how "*dial phones* were also replaced

by *touch-tone phones*, where the user could press buttons on the phone to 'dial' the number," and how eventually "in the 1990s, people *started* using cellphones, which dramatically increased the number of phones in Taiwan" [emphases added] (Yeldham, 2013, p. 21). As for the article, "Taiwan Early Last Century," it also went back into the 1900s to describe a time of living that was different from the current one. What was featured was a time when "many people lived in single-story *Japanese* style houses", when "people traveled by bicycle, *pedicab* or bus," and when "most adults spoke *Japanese*" [emphases added] (Yeldham, 2013, p. 64).

With many cellphones now being Internet-accessible and multifunctional for already some time, would it not be more appropriate, or at least up-to-date, to use instead a piece that talked about how Taiwan's cellphone industry flourished in modern days? While old style houses were still visible at certain parts of Taiwan, would it not be also possible to use instead a piece that compared modern and old buildings within the current landscape of Taiwan? Was it necessary to refer entirely to a time when Taiwan was under colonial rule? While the editorial decisions were unknown for the choice of using these articles, the fact that this particular textbook was already its second edition and was published in 2013 made these articles seem like editorial misses during the revisions. The researcher found these pieces not being as valuable as they would be if the contents were things that the learners could more readily apply to their real lives and that may better trigger their sense of identification.

Another issue with the pieces of information that were focused on Taiwan was that some of them contained unnecessarily negative connotations. For instance, in an article made for a fluency practice, three characters were given disappointing outcomes, with one specifically tagged as having the aspiration of working "in Taiwan, but the only jobs for zookeepers are overseas" (Yeldham, 2013, p. 37). While the article did not specify exactly whether the three

characters were Taiwanese or not, such a line within the article suggested that at least that one character was related to Taiwan, even if only geographically. It certainly did not help with matters when the rest of the article included such information as that the second character could not find a job because he was "too lazy to wake up that early in the morning" and that the third character's "problem was worse," since he was "always late for work, and he's been fired from lots of jobs recently because of it" (p. 37). With this piece being used for fluency practice and the associated instructions asking learners to "take turns reading the passage below aloud" (p. 37) and to read it faster and faster for at least three times, it became a questionable instructional choice since it presented the danger of negatively brainwashing the learners, as repetition had the potential of instilling thoughts into people.

Yet another example of negative suggestions in the textbook could be found in Unit 4's speaking group exercise, where 20 English learning problems were listed, complete with the instruction to "take turns reading a problem and ask the other students in your group for their advice" (p. 45). While there could be argued to be some educational value in this exercise as students would possibly be able to locate one of their problems in the set of 20 and elicit their peers' support and assistance in solving the problem, reading through the list was a rather disheartening and dispiriting task. All the problems were stated with first person narratives (e.g., "I often can't express my ideas properly when I speak English. What should I do?", "My English pronunciation is really bad. How can I improve it?", and "When I read something in English, I do it so slowly that I lose interest in it. What can I do?") (p. 45). While the choice of using first person narratives may be to get the learners to think more of their own situations, it also carried the potential of devaluing, humiliating, and offending the students. Was it not possible to use a third person narrative and have the entire group think of ways of helping that imaginary person,

all the while being sensitive to the learners' feelings and still providing considerate but discreet assistance to those who needed the advice?

To further argue for the case that negative presentations of information could be counter-productive in language education, past literature was visited. In fact, the force of repetition could be traced to studies in psychotherapy. For instance, in an article on the potential parallels between psychotherapy and brainwashing, Dolliver (1971) noted that brainwashing would include repetition as a technique as the it was believed that, if a person was to repeat a certain idea for enough times, the person would come to believe it. Steele (2010) also shared how constant exposure to negative images of one's own group may cause "psychic damage" (a term first used by an intellectual historian Daryl Scott) to the person's sense of self (p. 46). The kind of negative images that could cause such a damage was what Steele (2010) had centered his book on, the "stereotype threat," a threat that floated in the air, always ready to materialize at the slightest cue that matched one's actions to the stereotype with which one's identity is associated. The multiple experiments Steele (2010) conducted demonstrated that so-called stereotype threat was real as students would always perform significantly better when they were in situations where their identities did not give rise to negative stereotypes. In fact, examinations of participants' brain activities with fMRI imaging technology were also conducted by other researchers and the results provided convergent evidence that stereotype threats could indeed affect how well people perform (Steele, 2010, p. 124). With students being fed these negative images through the text, they may internalize the negativity and come to believe that they are often *less-than* and that they will have a hard time succeeding.

Full Dissertation Research Design–Overview

A mixed methods approach was followed in this research as both quantitative and qualitative data collections and analyses were applied. Such an approach was used because it was deemed as important and practical for this research to apply and underscore the unique strengths of quantitative and qualitative research. Textbook data and questionnaire responses were all analyzed both quantitatively and qualitatively to encompass the complex dimensions relevant to this study. The multiple quantitative and qualitative analysis results were triangulated to provide a meaningful account of the findings.

In brief, the textbooks chosen for this study were different from the one analyzed and discussed in the pilot study. High school textbooks were used in the current study because these textbooks were deemed likely to be part of the participants' high school curriculum. In fact, it was confirmed later via the questionnaire that the majority of the students did have one or more of these textbooks as their English learning materials in high school. The questionnaire used for this study was developed based on the thoughts and opinions first elicited from participants via the student interviews in the pilot study who were from the same population. The participants of this study did not overlap with those that were interviewed in the pilot study. More details on the textbooks and the questionnaire for this study could be found in the following portion of this chapter.

According to Johnson, Onwuegbuzie, & Turner (2007), they had pointed out that mixed methods research was "an intellectual and practical synthesis based on qualitative and quantitative research; it [was] the third methodological or research paradigm (along with qualitative and quantitative research)" (p. 129). Moreover, Terrell (2012) specified that mixed methods research could be further distinguished based on four factors:

- whether an implicit or explicit theoretical perspective was used,
- whether priority was given to a quantitative or qualitative strategy,
- whether there was a sequence to when the quantitative and qualitative data collections were done, and
- at what stage in the research would the quantitative and qualitative data sets be integrated.

Similarly, Caruth (2013) also noted that using a mixed method research design would allow the researcher to gain more insights into the phenomenon being studied than if either the quantitative or the qualitative research design is used. Mixed methods research was defined as "a method of [using] both quantitative and qualitative designs in the same research study" (Caruth, 2013, p. 113).

The main theoretical perspective used in this study was the multicultural perspectives on education because the research had noticed how such perspectives had not received enough attention by the English education system in Taiwan. While the scope of questionnaires would be more limited than the scope of interviews or ethnographic studies, the researcher had worked to create a questionnaire that would allow more self-generated responses through open-ended questions. Qualitative strategy was seen as important as quantitative strategy, if not more so during certain points in analysis. Both quantitative and qualitative data collections were done side by side with the hopes that what was expected could be placed under careful examination and that what was unknown could be revealed and made unobstructed. The two different types of data would only be integrated towards the later end of the research, after a detailed analysis of the findings, so that it would be possible to identify how they may collaborate to answer the

question at hand or collide and make even more confusing the question. How the current study was designed could be found below.

Full Dissertation Research Design–Textual and Visual Analyses of English Textbooks

In company with the student questionnaires, five series of Taiwan high school English textbooks were analyzed extensively for cultural related texts and visuals. In particular, four of the five textbook series had six books each and the remaining set had five books in the series. The total number of textbooks analyzed was 29. Eighteen of them were tailored for regular high schools and the other eleven were tailored for vocational schools. These textbooks were chosen because they were published by the four major textbook publishers in Taiwan, namely Far East Book Company, Grand East Book Company, Lungteng Cultural Company, and San Min Book Company. In Taiwan, high school textbooks were published by private publishers who follow the curriculum guidelines formulated by the Ministry of Education (Ministry of Education, Taiwan, 2009). The resulting textbooks would need to be submitted to the National Academy for Educational Research for review and approval before being marketed to high schools (Laws & Regulation Database of the Republic of China, 2014). Nevertheless, there were no specific statistics on which high schools used which publishers' textbooks. It was explained as that high schools were allowed to generate their own textbook selection guidelines and that they were not required to report back to the K-12 Education Administration about their final textbook selections (National Development Council, Taiwan, 2016). To ensure a wider coverage, the researcher had selected textbooks published by all these major textbook publishers and analyzed all the various educational levels of each textbook series.

For each textbook, the parts that were analyzed included mainly the introduction page and the main context of each unit. In addition, the remaining parts of the unit would also be

analyzed only when a section had a fully developed paragraph or dialogue. Sections where a paragraph contained blanks or choices for students to fill in or choose from would be excluded from the analysis when the blanks or other disruptions to the paragraph were numerous and frequent. In addition, when a list of words or multiple images were given to demonstrate a concept, that collection of words or images would thus be included in the analysis since they may carry a meaningful interpretation of a notion. The researcher went through the said parts of the textbooks looking for textual and visual items that could be identified as culturally relevant. Furthermore, in terms of visual items, the items may be photographic, pictorial, or illustrated. Visuals were not analyzed if they were standalone illustrations for aesthetic or decorative purposes, unrelated to the surrounding texts, and not a part of a collection of visuals presenting a certain idea. To reiterate, visuals were analyzed if they were shown in a collective manner to illustrate a certain concept or if they accompanied a textual counterpart.

During the analysis, the researcher sorted the texts and visuals into four major categories, namely, those related to Taiwan, those related to Asian countries other than Taiwan, those related to Western countries, and those that were not very clear-cut in terms of where they originated or those that were from India, countries in the Middle East, countries on the continent of Africa, and countries that were not Taiwan, not non-Taiwanese Asian, and not Western. While India and countries in the Middle East may typically be assigned the descriptive term of being *Asian*, the general appearances of people from India and from countries in the Middle East usually were distinctively different from the proverbial Asian people from Far Eastern countries such as China, Japan, and Korea. As this study held the purpose of calculating the number of items in the textbooks that a typical Taiwanese would identify as being Taiwanese or at least being Asian, people and items from India and from the Middle East were counted towards the

Other category. For visual items, when a person was shown having an outer appearance that appears to be of a Far Eastern origin but there was no direct mention nor indirect suggestion in the image or in the surrounding texts indicating the person's exact origin—i.e., whether the person was a Taiwanese or a non-Taiwanese Asian, then one count would be given to the Asian category. Furthermore, Western people who had Asian ethnicity, such as Asian-Americans, would be counted as *Asian* when only an image was shown without specific identifying information, or if an Asian sounding name was provided without specific identifying information. Yet if the accompanying texts had identified the people as being Asian-Americans, both *Asian* and *Western* categories would be marked at the same time for the entries. Another possible scenario where *Asian* and *Western* categories would both be selected would be when the ethnicity of the given name was likely to be recognizable due to the person's popularity in real life, albeit the fact that only the name had been provided and no illustrations or photos were attached to the texts. For instance, the name of "Wang Leehom" that was mentioned in the first book of the Lungteng Cultural Company Non-Vocational General High School Corpus (p. 52) would be categorized in such a dual fashion, with both *Asian* and *Western* categories being marked at the same time for that one item.

Breaking down the four major categories even further, each major category included subcategories of *People*, *Objects*, and *Concepts*. In terms of the collection of textual items, items were added into the respective subcategory when their nationalities or origins were mentioned directly or indirectly, which may mean having being inferred from surrounding texts. In terms of the collection of visual items, the subcategories included actual photos and hand-drawn or computer-generated illustrations of people, objects, and concepts. In particular, an item would be counted towards the *People* subcategory when a clear image of the person or people was shown.

A character having merely a Western name, lacking any specific account of his or her cultural relevance, would not be counted as a Westerner as the textbooks that were analyzed were related to English learning and so such a case would be considered non-significant and not noteworthy. Moreover, when there were many people shown together in one image, whether all the individuals involved would be counted as one collective item or as multiple and separate counts depended on whether the image itself or the texts involving the image indicated a collective grouping for them or a gathering of distinct individuals. An image would be counted towards the *Concept* subcategory when the photograph or illustration corresponded directly to a culture-specific concept mentioned in the texts.

To demonstrate how the categorization for *Concept* was done, a set of examples was provided below. For instance, should there be a textual description about how people in Eastern cultures usually preferred standing closer together when having a conversation, whereas people in Western cultures usually stood farther apart, and this textual description was accompanied by an image of two people with Eastern appearances standing close to each other while engaging in a conversation and another image of two people with Western appearances standing farther apart from each other while conversing, one count each would be given to the *Asian-Concept* category for texts, the *Western-Concept* category for texts, the *Asian-Concept* category for visuals, and the *Western-Concept* category for visuals. Comparatively, had the textual description been about how it was possible to tell whether one was telling the truth by looking at how that person's eyes moved when speaking and that description was accompanied by an image of two people speaking, with one being a Westerner and the other someone who looked non-Western and non-Asian, then one count each would be given to the *Western-People* category for visuals and the *Other-People* category for visuals. The textual description in this latter example would not be

translated into any counts for any categories because it did not specify a culture-specific incidence. For further comparison and illustration, actual examples from the analyzed textbooks with mentions of collective groups of people included *the victims after the 1999 earthquake in Taiwan*, *the Japanese*, and *the Irish*. One count each would be counted toward the respective categories, namely *Taiwan-People, Asian-People*, and *Western-People* for the examples mentioned above.

Within the *People*, *Objects*, and *Concepts* subcategories, further divisions of *Positive*, *Indistinctive*, and *Negative* were used to indicate the contextual connotations of the entries. This further division was deemed necessary and crucial because the analysis would not be complete if the sentiments embedded in the opinions, emotions, and evaluations were not recognized and recorded. Having, for example, 100 entries of *Taiwan-People* in visuals that carried positive connotations would not mean the same thing as having 100 entries of *Taiwan-People* in visuals that carried negative connotations.

One count would be given to the *Positive* division for each of the visual depictions:

- of people that involved positive features, such as smiling, laughing heartily, appearing to be well-groomed, not in want, representing a country, or overcoming obstacles;
- of objects that exhibited good qualities, such as appearing to be shiny, delicious, healthy, plentiful, or classy; and
- of concepts that were noted as unique to a specific culture and did not consist of elements that condemned or belittled the group from which it had originated.

On the other hand, one count would be given to the *Negative* division for each of the visual depictions:

- of people that displayed negative features, such as frowning, crying, fighting with one another, appearing to be stuck, or situated in an unfortunate position;
- of objects that showed bad qualities, such as being dull, repulsive, unhealthy, inadequate, or uncultured; and
- of concepts that were noted as unique to a specific culture and consisted of elements that condemned or belittled the group from which it had originated.

At times when it was not possible to discern whether a certain illustrative depiction or photo of a person, an object, or a concept would fit better into either of the two groups mentioned above, one count would be given to the *Indistinctive* division.

In terms of textual entries, entries in *People* were deemed *Positive* when they were either mentioned in a positive light or even when they were merely mentioned without a negative connotation. For the purpose of this study, when an entry was merely mentioned without a negative connotation, it would still likely be counted towards *Positive* because the mere fact that it was mentioned could already be seen as a vouch of value for that item. In other words, unless an item was mentioned with a negative connotation attached to it, the mere presence of that item could bring forth the idea that it was meaningful in some way and, therefore, invoking a positive feeling toward that item. On the other hand, when an entry was directly or indirectly related to accidents, catastrophes, deficiency, deformity, destruction, disasters, failure, inadequacy, inferiority, malfunctions, mishaps, misfortune, weaknesses, or any other things that were negative in nature, with no workarounds, relief, solutions, or means of overcoming the problems or challenges being presented alongside the said issues, the entry would then be counted towards *Negative* as it invoked an adverse or detrimental sentiment for the category with which it was associated.

For instance, if a standalone sentence was “The new Taiwanese roommate was disorganized and she continued to refuse to clean up the shared kitchen after having used it.” One count would be given to the *Negative* division of the larger *Taiwan-People* category not only because the phrase, *disorganized*, hinted a negative personality trait, but also because the additional description noted how that negative personality trait was actually coupled with a negative attitude towards doing things for which he or she was responsible. Yet the interpretation would have been different if the standalone sentence had been “The new Taiwanese roommate was disorganized at first, but she soon took up the responsibility for keeping the shared kitchen clean after having used it.” For this modified sentence, one count would be given to the *Positive* division of the larger *Taiwan-People* category because, even though a negative personality trait had been indicated at the beginning, that negativity had been reversed by the positive description that appeared later on in the sentence. In other words, while the negativity was maintained throughout the sentence in the former example, the negativity in the latter was offset by the later positivity and so the negativity could be seen as temporal, inconsequential, and thus trivial.

While it may seem simple to conduct a sample textual analysis such as the above, what must be noted was the fact that the majority of the analyses that the researcher had done, be it textual or imagery, required the full understanding of the surrounding contexts. In other words, the researcher seldom looked at an item and made a decision on what its contextual polarity was without having first checked the texts and images surrounding that item. Hence, the above sample one-line textual analysis should not be taken as a replacement or representative of the entirety of the seven paragraphs of detailed illustrative information that came before this one.

Full Dissertation Research Design–Student Questionnaires

As was mentioned above, the researcher had eventually chosen to analyze high school English textbooks as these textbooks were used extensively in Taiwan and thus hold an influential role in Taiwanese learners' English education. While the participants of this study were not high school students and were university students at the time this dissertation study had taken place, the participants did go through high school with these textbooks being utilized in their English classes. Having gone through high school using these textbooks would actually make these participants be a better set of respondents than students who were still in high school for answering some the questions posed in the questionnaire, which required a past knowledge of what such textbooks entailed.

Informed by the process and results of the pilot study, the design of the full dissertation study had been modified to include not only a more extensive analysis of an expanded set of textbook corpora, but also a questionnaire that was developed based on the findings in the pilot study. Although informative, interviews had proven to be time-consuming. The questionnaire for this study was built upon the interview protocol to include more questions, but it still provided some space for participants to voice their alternative views, if any. With the application of the questionnaire, more participants could be enrolled, enabling the collection of a wider range of opinions and responses.

More-specifically, the questionnaire was designed with a mixed-methods approach in mind. The questionnaire included both closed-ended questions that sought out more quantitative data and open-ended questions that aimed to elicit more qualitative data. The quantitative approach was used as it zoomed in on information that are numerical and the qualitative approach was used because it was better suited to explore information that were non-numerical

and more descriptive. While the quantitative approach and the qualitative approach differed in nature on what they focused on, both were serviceable to gathering and analyzing information for research. In fact, it was exactly because both approaches had their own advantages and shortcomings that it was deemed necessary to employ them both so that the questions this study aimed to answer could be worked through in the most suitable way possible.

The benefit of employing the quantitative approach was that it could allow a relatively large number of participants to be surveyed and generate numerical information for descriptive and statistical analysis. However, the quantitative approach had the potential drawback of eliciting only the range of information related to the areas of focus that the researcher was able to identify during the initiation of the research and, thus, lacking the capability of acknowledging any new areas of focus that the researcher had originally missed but which the participants had characterized as being essential to the issue at hand. Conversely, the qualitative approach would be a better choice to employ for identifying phenomena that were not previously recognized and bring forth a deeper understanding of the issue at hand through the examination of singular or patterned anecdotal information.

Participants of full dissertation study.

Sampling and recruitment for full dissertation study. To locate participants for the full dissertation study, the researcher again looked toward the same general English program in the same university where participants of the pilot study had originated. The university was a well-acclaimed one situated in northern Taiwan, with a wide range of departments and majors, including an English Department. The general English program was a required course for freshmen and sophomores in non-English majors. The non-English majors were required to take two years of general English. During their freshmen and sophomore years, all non-English

majors would take an English proficiency placement exam and they would later be placed into three different proficiency levels based on their performances on that exam: advanced, intermediate, and beginning levels. Among the recruited, there were also a small number of juniors and seniors due to the fact that some of them had to re-do the general English program, usually for the reason of failing to pass the classes with satisfactory performance during their freshman and sophomore years. Furthermore, a few elective English courses for non-majors were also surveyed for this full dissertation study as the learners' choice to take the elective courses indicated either a continual or elevated interest in enhancing one's own English abilities. The participants in the electives were juniors, seniors, and graduate students.

All but the beginning-level course in the required general English program were three-hour courses, with one hour devoted to working on listening and speaking skills and two hours for other aspects of English learning. Unlike the other levels, students in the beginning level were required to take one additional English remedial class beyond the regular three-hour class to boost their English abilities. Each class of each level may include students coming from different academic departments, but all of the students in each class would be of the same English proficiency level. The textbooks used in the general English courses were generally selected by the English Department, but the instructors also had the authority to add in additional materials as they see fit. Therefore, two classes of the same proficiency level would not necessarily take the same route to helping students enhance their English abilities. As for the elective English courses, they were two-hour courses, focusing on topics such as news English and business English.

In addition to again having non-English majors in the study, English majors were also recruited in this full dissertation study for participation on the questionnaire as their responses

and reactions could provide further insights into whether differences in English abilities would interact with other elements of research interest. For the most part, the researcher was given access into more introductory courses in the English Department so the majority of the English majors surveyed were freshmen and sophomores. Similar to the demographics of the non-English majors, only a small number of English majors surveyed were juniors, seniors, and graduate students, who were from the few courses that were more specific and advanced in the English Department. None of the participants in the full dissertation study overlapped with the ones who had taken a part in the pilot study.

After obtaining the consents of the institution administrators and of the course instructors, informed consents were then obtained from the participants. The researcher was always the one to personally explain the purpose and procedures of the study, to answer any questions raised, to inform the potential participants their rights to terminate their participation at any given point in time, to hand out the questionnaires, and to remain in the classroom for the entire duration of the questionnaire filling session. The inclusion criteria for this fully study were:

- The participant must be 18 years old or older.
- The participant must be born in Taiwan or has Taiwan citizenship.
- A majority (i.e., more than 50%) of the participant's academic education prior to university must had been done in Taiwan.

Participant overview for full dissertation study. A total of 945 questionnaires were done and 867 of them were analyzed. Questionnaires were removed from the analysis when they either lacked a large number of answers or lacked answers to questions that were considered as critical and essential for this full study. A total of 78 questionnaires were removed, leaving 867 questionnaires that were adequate for final analysis. As shown in Table 9 below, 784 of the

remaining 867 questionnaires were completed by non-English majors and 83 were by English majors. Of the non-English majors, there were 389 freshmen, 322 sophomores, 20 juniors, 52 seniors, and 1 graduate student. Of the English majors, there were 32 freshmen, 30 sophomores, 12 juniors, 3 seniors, and 6 graduate students. Table 9 demonstrated the number of adequate questionnaires and the relative number of participants who completed questionnaires adequately.

Table 9

Number of Participants With Adequate Questionnaires

	Level of Education					
Majors	Freshman	Sophomore	Junior	Senior	Graduate	Total
Non-English Majors	389	322	20	52	1	784
English Majors	32	30	12	3	6	83
Total	421	352	32	56	7	867

These students came from 31 English courses. 22 of them were general English classes, with 11 being freshman classes and 10 being sophomore classes. Of the 11 freshman classes, three were of the advanced level, four of the intermediate level, and four of the beginning level.

Table 10

Composition of Courses Surveyed

Types	Number of Classes			
		English Proficiency Level		
	Total	Advanced	Intermediate	Beginning
Freshman General English Classes	11	3	4	4
Sophomore General English Classes	10	1	7	2
English Elective Courses	3	NA	NA	NA
English Department Courses	6	NA	NA	NA
Grand Total	31	4	11	6

Of the 10 sophomore classes, one was of the advanced level, seven were of the intermediate level, and two were of the beginning level. Aside from the 22 general English classes, there were three English elective courses for non-English majors and six English Department courses for English majors. The composition of the courses surveyed could be seen in Table 10.

Summary of Chapter III

In the first portion of this chapter of methodology, the structure, execution, and analysis of the pilot study had been provided. Findings of the pilot study showed a strong preference for Western cultural items, regardless of whether it was learners of English or English textbooks that were surveyed. Building upon what was found in the pilot study, the current research had moved from using interviews to using questionnaires to gather more data more efficiently, presented a more refined guideline for how the English textbooks would be analyzed, and also stated in detail how participants would be recruited for the study.

Chapter IV: Research Results and Discussion

> I think the best is not to pretend like people are not different, but to understand the differences and love each other for it and embrace it. […] I'm never gonna be a better white person than a white person even if I try. I tried. I'm not a better white person. So, you know, I owned up to the part of culture that I love.
>
> —Andrew Fung (comedian and rapper),
> "The Fung Brothers Interview—NMR Exclusive", 2012

As indicated in Chapter I, this research was conducted on the basis of the corpus-based approach to investigate textbook cultural contents and learners' experiences with a culture-focused point of view. For the pilot study, interviews of learners in the university level were conducted and juxtaposed with the cultural selection choices made in the instructional materials. As for the full research study, questionnaires were conducted with learners in the university level and detailed analyses were made for the instructional materials. There were six hypotheses proposed in Chapter I, with four being quantitative in nature and two being qualitative in nature.

The first hypothesis, which stated that there would be no significant difference between the incorporation of local culture and that of non-local cultures in locally-grown English textbooks, was answered in two different but complimenting directions. Not only were qualitative analyses done for it, but quantitative analyses were also conducted. In terms of the qualitative part of the analyses, the textbook contents were surveyed in depth for recurring information and interesting patterns were uncovered. As for quantitative portion of the analyses, it was tested using Dependent *t*-tests and ANOVA, analyzing the culture statistics obtained from the five specialized corpora collected for this research.

The second hypothesis which stated that there would be no significant difference among students of different educational levels in terms of their belief of what cultural contexts should be included in the textbooks was examined with Chi-square tests, using the specialized corpora of

students' opinions. The third hypothesis looked at whether students of different English proficiency levels would have significant differences in their belief of what cultural contexts should be included in textbooks and this hypothesis was also examined with Chi-square tests on the data collected from the specialized corpora of students' opinions. The fourth research question aimed to identify whether there was any significant difference in perceptions of the (non-)importance of culture in textbooks among students of different educational levels and of different English proficiency levels and Chi-square tests were also performed for this question.

As for the fifth research question, which zoomed in on the learners' subscription of identity structure, descriptive statistics were given and qualitative analyses were applied to the findings. Similarly, for the sixth research question, which looked at whether a conflictual identity would entail an outsourcing of the question for a stable and strong identity, both quantitative and qualitative analyses were employed. As was noted in the introduction, these two latter research questions were relevant to the entire study as the findings to these two questions would provide further insights into the identity structures of the English textbooks' target readers, which could subsequently be juxtaposed with the findings in the textbooks to locate indicative associations.

In all, this chapter would present research findings for the research questions and hypotheses proposed in Chapter I, including descriptive and inferential statistics and qualitative findings. Discussions of the statistical findings and the significance of qualitative findings would also be presented, not as a separate portion but as an integrated part of this chapter.

Findings Overview

In this section, the first portion presented qualitative analyses of the data collected from the textbooks, with illustrative examples provided alongside detailed interpretations. In the second portion, descriptive statistics was provided for the five corpora: Far East Book Company

Non-Vocational General High School Corpus (hereafter called the FEBC-General Corpus), Grand East Book Company Vocational General High School Corpus (hereafter called the GEBC-Vocational Corpus), Lungteng Cultural Company Non-Vocational General High School Corpus (hereafter called the LTCC-General Corpus), Lungteng Cultural Company Vocational High School Corpus (hereafter called the LTCC-Vocational Corpus), and the San Min Book Company Non-Vocational General Corpus (hereafter called the SMBC-General Corpus). The third part would attend to the inferential statistics, which included the results from the Dependent *t*-tests, ANOVA, and Chi-square tests conducted for testing the hypotheses that required quantitative analyses.

Qualitative Findings

Having examined the textbooks qualitatively, the researcher noticed quite a number of unsettling patterns. Not only did the qualitative analysis bring forth findings that echoed with the quantitative findings, which mainly indicated that more Western items were being presented, it actually brought forth even more in-depth issues, such as uplifting Western items as more noteworthy and more valued while, in the same breath, reducing the respect and worth for Eastern items. Before more in-depth elaborations were provided for the qualitative findings, it would be helpful to first take note of the patterns that were uncovered, which included:

- presenting Western items in texts more extensively and in imagery more frequently while presenting Eastern items as trivial, supplemental accessories;
- associating lighter colored skin or hair with positive traits and positive actions while associating darker colored skin or hair with negative traits and negative actions;
- cloaking a seemingly negative past in a positive outcome when it involved Western items, but smearing a negative outcome over a seemingly positive past for Eastern items;

- portraying Westerners as the ones that others sought after for permission and advice while portraying Easterners as the ones that sought for such permission and advice;
- providing misleading information about Eastern items that may mislead the learners to learn, and maybe even develop beliefs, about the respective cultures; and
- allowing Eastern characters to put up with belittlement and degradation coming from others without much, if any, rebuttals and refutations.

Extensive elaboration of Western items and auxiliary appearances of Eastern ones.

自己的文化：別人不會幫你畫。

—黃瀛洲 (Jo-Jo) (動漫畫評論家),
《公視藝文大道 [訪談節目] 第 163 集 熱血奔向漫畫夢 》，2015

Your own culture: others won't help you draw it.

—Ying-jou Huang (Jo-Jo)
(animation and comics critic),
"Taiwan's Public Television Service 'Arts and Culture Boulevard [Talk Show]',
Episode 163: Fiery-hearted for Comics", 2015

A common feature that the majority of the examined textbooks share was the plentiful inclusion of Western items and the neglect of Eastern items. At times, Western items would be included when Eastern items were not mentioned. During some other times, Eastern items were briefly presented or be given some exposure, but the main body of the article or the center of attention in images would then be on Western items. When it happened that a certain Eastern item was given more exposure, the details that could help readers identify the actors in the event were left out, such as excluding names from the descriptions. Moreover, it was not on rare occasions that one would notice that the type of culture presented via texts and that in the accompanying images could not match up.

Western-dominate territory. "English is one of the most commonly used languages in the world. Over one-third of the world's population speaks it to some degree." noted in the first main

article of the first book in the LTCC-General Corpus (Chou, 2015, p. 3). While the article mentioned briefly the English words that have Arabic, African, Japanese, or Chinese origins, the 16 accompanying images of different locations in the world included only two images of one non-Western location. To be more specific, only eight locations were given in total, with each image of each of the same location being given in a slightly different hue than the other. In other words, there were 16 spaces available for the insertion of images, but only seven Western countries and one Eastern country were selectively displayed. While it was possible to argue that such presentation was a matter of aesthetics, such a possible explanation still could not fully explain the unsymmetrical inclusion of Western and Eastern cultures.

If the claim for having more items related to Western culture was because the editors had wanted to help students learn more about the culture of the target language, English, why was it that there seemed to be an imbalance in terms of the aspects of Western culture that were included? For instance, the concept of *Christmas* and items related to that concept were frequently and repeatedly noted in many of the textbooks. In comparison, little or no information was given for other ethnic holidays observed in places like the States, such as *Hanukkah*, *Kwanzaa*, and *Ramadan*. Furthermore, concepts like *racial issues* and *gun control debates* were also among the many things that were not given any coverage in the textbooks.

Such an unbalanced inclusion of cultures did not appear in merely one book in the 29 textbooks surveyed. Other instances included, but not limited to, the following examples, with one example being presented for each of the five corpora:

- In Unit 2 of the first book for the FEBC-General Corpus (Chen, 2013, p. 39), a list of music instrument names were given with one accompanying image for each item. All 12

instruments were Western instruments, despite the fact that there was no apparent restrictions or necessity demanded by the surrounding texts or exercises.

- The main article of Unit 8 in the fifth book of the GEBC-Vocational Corpus was on left-handedness and one of the sentences mentioned how "many talented and famous people, including Leonardo da Vinci, Marie Curie, and Bill Gates" (Che, 2014a, p.182) were all left-handed. While space may have been limited, the editors still managed to include three relatively large portraits of these three figures that took up one-third of a page. All of them were Western figures. In addition, they had also thrown in one extra image of a left-handed baseball pitcher whose name and identity was not mentioned in the article. It hinted that localization may have been low on the priority chart for the creators of this unit as they could have included a mention or an image of Hong-Chih Kuo, a Taiwanese baseball pitcher that had served in the Major League Baseball before and during the time of the publication of this textbook series.
- Four successful Eastern figures who managed to succeed despite different disabilities were presented as mere images with no accompanying descriptive texts in Unit 11 introductory page of the fourth book for the LTCC-General Corpus (Chou, 2015, p. 241). The main article for Unit 11 that followed on the next page was not about any of them. Instead, the entirety of it concentrated on a personal essay of a westerner who defied his blindness to become a lawyer. While the inclusion of such an essay did fit into the theme of conquering disabilities, the unspoken significance of the first four figures remained mute and unpronounced.
- The introductory pages for Unit 3 in the first book of the LTCC-Vocational Corpus (Lin & Huang, 2012, pp. 34-35) showcased a large collection of images related to TV

commercials. There was an impressive total of 71 images, but only four were Eastern. Of the 67 Western images, some images had repeated exposures. A few images were even allowed the luxury of appearing four times. The redundancy warranted the question of why the bountiful spaces were not used to include more images that had Eastern origins.

- When a Listening and Speaking exercise in the fourth book of the SMBC-General Corpus (p. 290) called for a discussion among students about destinations that they would want to visit in the future, a chart of countries and destinations within those countries were given alongside one accompanying image for each country. Only one Eastern country was listed whereas there were six Western countries on that list. To go further into the details, a total of 13 destinations were given and 12 of them were Western ones. Such an imbalance left one to wonder whether it was rightful for the creators of this exercise to make the decision that their textbook student users would very much prefer to visit mainly Western destinations.

Identity ambiguity. When writing a story or a fact-based article, the more information that it was provided for the who, what, when, where, and how, the more the readers could achieve a better understanding of the purpose of the story or the fact-based article. To remove the actors or provide few details about the actors would make the story or the fact-based article harder to navigate. This was especially true of fact-based articles since the amount of details provided would suggest to the readers the degree to which they could verify the facts. Additionally, when images were provided, it would usually be important to make sure that the images match the textual descriptions. Otherwise, an unclear or counter-intuitive image would likely confuse or distract the readers. Yet, in the textbooks that were surveyed, stories that were of Eastern actors often neglect to give the actors their names and textual descriptions may very

well be given alongside images that either did not validate or demonstrate what was written or failed to present a complete perspective that the texts had proposed. Some examples of such instances could be found illustrated below:

- In Unit 2 of the second book for the FEBC-General Corpus, there was an advice-giving exercise where a scenario was given for students to write in response to it. The scenario prompt included the line that said, "Dr. Young is the most popular columnist in Taiwan" (Chen, 2013, p. 44), and an accompanying image of a Western person with blond hair. Interestingly, the last name, Young, happened to be a last name conveniently ambiguous as it was possible for both Westerners as well as Easterners to have such a last name. The textual description sounded natural with this name there. The thought of a popular columnist in Taiwan that had the last name of Young was not peculiar. Yet when that was combined with the image of a blond Westerner, the flow of thought started to get a bit more convoluted. Was this columnist popular with the English-speaking community in Taiwan? Or was it actually a Taiwanese columnist who had happened to have dyed his hair blond? Moreover, with advice-giving being the main theme, one could not but wonder why they had forgone the opportunity to use *Teacher Chang* as the advice giver for this prompt. Teacher Chang Foundation was a widely known psychological counseling foundation in Taiwan and the name *Teacher Chang* was the pseudonym that referred to any of the counselors who provided the free consultations for whoever that had contacted them for advice on solving psychological, physical, or other practical issues. As would be later discussed in further details about the presentation and selection of authority figures in the textbooks, the choice of opting for a possibly imaginary

Western figure rather than a real-life Eastern figure for the position of an advice-giver for the prompt was something that would worth putting in more reflective thoughts.

- Two different sets of examples were given in the fifth book of the GEBC-Vocational Corpus. In the main article for Unit 3, four examples of Ig Nobel Prize winning research were given and, for every winning design, the name of the researcher or the names of the researchers were all given in full. All of them happened to be Westerners. On the other hand, in a dialogue exercise for the same unit, three other Ig Nobel Prize winning research were presented, with two being done by Taiwanese researchers. While one of the research was provided with the name of the Taiwanese researcher, the other research did not have names attached to it. Only a vague and indistinct description of "four Taiwanese scientists" was given (Che, 2014a, p. 74).
- In a dialogue practice in the third book of the LTCC-General Corpus, the winner of a marathon had a Western-sounding last name, "Mr. Gorgon", but in the accompanying images, the person was identified as a Taiwanese as the word, *Taiwan*, was shown on his race bib and his complexion was indeed Taiwanese-looking. While it was possible that this person had a parent whose last name was Gorgon and he was born in Taiwan, a more simple line of thought could probably be made for the readers if the name supplied for this figure was one that was more commonly used by Taiwanese.
- The fifth book of the LTCC-Vocational Corpus had an article on how the youth could learn and accomplish a lot on their own when they create and undertake adventures in a governmental initiative termed *Youth Travel in Taiwan*. More specifically, it zoomed in on how three business majors from Kaohsiung, the second largest city in Taiwan, created and pursued volunteer service in rural Taitung County, a county on the eastern side of

Taiwan after learning about a doctor that sacrificed his urban hospital job to serve in a deep-mountain clinic. No names were given for who that admirable doctor was and who the three business majors were. While the researcher was not able to locate an actual story where it involved three business majors going on such an endeavor, she was able to locate the name of such a doctor, namely Dr. Chao-Pin Hsu (徐超斌). It was a wonder why the names were excluded from the article when such stories, or at least the part about the doctor, was real.

- Two Taiwanese students designed a special type of sugary thermometer and won the 2009 iF Concept Award. Another design that was one of the Best 100 in the 2009 iF Concept Award was a set of utensils that had asymmetric inner weight distribution and it was also created by Taiwanese student designers. Not unlike the other examples given in this section, this example in the third book of the SMBC-General Corpus omitted the names of those Taiwanese designers despite their exemplary performance.

Color inequality and outcome divergences.

> I'm asking you not to be color blind, but to be color brave, so that every child knows that their future matters and their dreams are possible.
>
> —Mellody Hobson (finance executive),
> "Color Blind or Color Brave", TED Talk, 2014

Had it been that Western items were included merely more in quantity in the textbooks, the issue would probably have been a bit less controversial. Yet a closer look revealed that Western items not only outnumbered Eastern ones, but were also portrayed as more preferred and valued. In particular, color seemed to play a critical role in determining the attributes a person could have and even the fate a person would accrue.

Shades of color made all the difference. It was hard not to notice that lighter skin tones or hair colors were often radiated positivity, being associated with positive traits and actions, whereas darker skin tones or hair colors were skewed toward a forced partnership with negativity. Below, one example was taken form each corpus to demonstrate the unequal treatment of colors:

- In the second book of the FEBC-General Corpus, there was a dialogue exercise where two people were talking about dreams, with one of them sharing a nightmare that he had and the other helping him with dream interpretation. The person who had the nightmare had darker hair, a darker skin tone, and a very noticeable amount of pimples on his two cheeks. To add insult to injury, this person also admitted to feeling powerless and having lied to his parents about his grades. In comparison, the knowledgeable dream-interpreter had lighter hair, a light skin tone, and an impeccable face. He made all the correct guesses with his dream interpretations, which even included one that said, "The Chinese often say that if your teeth fall out in your dream, it means that you tell lies" (Chen, 2013, p. 163). It was one thing to have a Westerner interpret dreams, but it brought forth a totally different issue when that Westerner incorporated a *Chinese* belief into his dream interpretations. If a Chinese belief must be used in interpreting dreams, why not flip the images around, let the dream interpreter have more of a Chinese complexion, with darker hair and a darker skin tone, and let the person with many problems be with lighter hair and a lighter skin tone? Furthermore, as this was a made-up story, there was no mandatory force that required an inclusion of a Westerner and yet the creators of this story still decided to add in one anyway, all the while awarding this Westerner with all the positive features.

- In the third book of the GEBC-Vocational Corpus, a conversation exercise had two characters, a romantic couple, and one of them was apologizing and seeking forgiveness from the other one. The person making the apologies for shouting and for being angry for the wrong reason, having mistaken his girlfriend's cousin for a possible intruder in their relationship, had darker hair color and a slightly darker skin tone. As for the person on the receiving end of the apologies, blond hair and a slightly lighter skin tone were her features.
- Two girls were shown to be discussing the process and outcome of their college applications in the sixth book of the LTCC-General Corpus. One of them had been introduced as a Japanese and the other one a person from Denmark. As the readers would find out in the conversation, the Denmark girl had gotten college admission acceptance letters from two schools, but the Japanese girl had gotten none. Worse yet, the Japanese girl shared her inkling of why she had not gotten any admission acceptance letters, "I regret asking my English teacher to give me a letter of recommendation. She never liked me!" (Chou, 2015, p. 220).
- Volunteering is an admirable task that anyone can undertake and it was a theme that was featured in Unit 3 of the second book for the LTCC-Vocational Corpus. A striking majority of the volunteers shown in the images on the introductory pages of the unit exhibit features that suggested that they were Westerners and all of the people who were receiving the support and assistance had tellingly non-Westerner complexions, complete with darker hair and skin colors.
- To help illustrate for the main article of Unit 8 for the sixth book of the SMBC-General Corpus, an image was shown where two people were shown in contrast. The person on

the left of the image looked miserable and he held a guitar on his lap as he sat on a short stool with a guitar case opened next to him. Dollar bills and coins were strewn inside the case. Two thought bubbles were shown coming out of his head, one showing an image of a happier and more glamorous version of him performing onstage for a crowd of audience and the other using words to illustrate his thoughts about how he used to be a superstar. On the right of the image, there was a man who had laid out several CD sets in front of him on a piece of rug and a sign on one side that indicated that the CDs were 4 for 100 New Taiwan Dollars. Taking into consideration that the surrounding texts talked about how some people pirated other people's copyrighted works, such an imagery suggested that this many was selling pirated CDs. As if there were an unspoken agreement of keeping to a lighter-color-is-better trend, the ex-superstar had a light, yellowish brown hair and the person potentially responsible for the ex-superstar's current miserable state was a person with dark colored hair.

Fortune on the side of the light-colored. As it turned out, in the textbooks surveyed, having a lighter hair or skin color did not only dictate whether one would have a more positive trait or conduct a better action, but also amplify the chance that an individual would be favored by the god of fortune. When it involved Westerners, a seemingly negative past may very well be cloaked over in a positive outcome. When it involved Easterners, a seeming positive past would likely be smeared over with a negative outcome. Below were some examples of such instances:

- In Unit 4 of the first book in the FEBC-General Corpus, the main article told of a story about how a young shepherd boy gave witty answers to questions a king posed and was later adopted by the king due to his cleverness. In a subsequent dialogue shown to be done between a Westerner and an Easterner, the Easterner gave his rationale about why

he thought that the little boy was not at all clever and that the answers the boy had given were actually not good answers. While there were no "correct" answers to their argument, the dialogue ended with the Westerner mocking, "Ha! It seems that the king is smarter than you" (Chen, 2013, p. 90). The mocking did not seem reasonable since nothing the Westerner had said really brought forth any concrete evidence for why her beliefs were correct and why his incorrect. It was as if all that the Easterner had said should indeed be dismissed as nonsense for no real reason.

- In Unit 4 of the fifth book of the GEBC-General Corpus, a language exercise had an essay prompt that detailed a person's lengthy series of unfortunate events. While there were no illustrations to show what the person looked like, there was a suggestive detail, the currency marker of *NT$* was used when the person mentioned how missing his bus meant he had to take an expensive taxi ride to school. It was unclear why there was a need to include this particular currency marker in the essay since it did not seem that anything would be affected should it be removed. Yet there it was, hinting to the reader that this unfortunate person may very well be a Taiwanese.
- Recalling how it was noted earlier, in the third book of the FEBC-General Corpus, that having unsightly pimples, feeling powerless, and having told a lie were the descriptors used for a non-Western character, the descriptors used for a Westerner in Unit 2 of the third book for the LTCC-General Corpus brought forth a drastically different vibe. This particular Westerner was described with these words:

    > Her face was round and flat. Her figure was out of proportion. However, she was bubbly, confident, and kind. I was surprised that such an unattractive girl had the courage to be so outgoing and friendly. And yet there she was, completely at ease

> with herself. I immediately decided I liked her. I soon learned she was one of the most popular girls in school. Everyone liked her and thought she was beautiful. It seemed I was the only one who hadn't noticed her beauty. (Chou, 2015, p. 38).

Indeed, the Western person, as was also depicted in the accompanying image next to the texts, was not perfect in terms of appearance, but, by fortune or by personal hard work, she had an attractive personality to make up for whatever defect there was.

On the other hand, the person who was the narrator of this illustrative account was shown in the accompany image as a person who happened to have a much darker hair color. The hair color was black, to be exact. As luck would have it, the train of thought that was shown to be this narrator's did not place this dark-haired narrator in a favorable light. She was shown to be somewhat biased and skin-deep when she noted that she was surprised by the fact that a person who was outgoing and friendly could be one that did not have attractive features. In fact, this dark-haired girl was so out of sync with the world that she turned out to be the one and only person in the school that was not sensible enough to see how beautiful the blonde girl actually was.

- In the first book of the LTCC-Vocational Corpus, there was a story with an anonymous author that talked about the interactions of a young man who could not see due to his eye surgery and an old man who was actually blind. Throughout the story, there was no indication that one could find that suggested where the events had taken place, but somehow, the two men were both illustrated in the images as Easterners.
- In a collection of words displayed in Unit 8 of the first book for the SMBC-General Corpus, eight scenic spots in Taiwan were shown with images of them and their names being written in both Chinese and English. Below these eight sets of Taiwan-related data,

there was a list of adjectives, showing how the past participle of the verb and the present participle of the verb would have different endings added to the base verb. To demonstrate, they provided six verbs as well as their past participles and present participles. Oddly, five of the six verbs all had negative connotations. The one without a negative connotation was the word, *surprise*. The other five verbs, ones that were negatively charged, were *disappoint, embarrass, frustrate, shock*, and *worry*. It really was a wonder why these particular words were chosen to be shown in the same visual box with the Taiwanese scenic spots when neutral or positively charged verbs were available. Why not consider verbs like *dazzle, exhilarate, fascinate, spark,* and *welcome*?

In short, the above examples could be seen as demonstrations of how the *racism without racists* phenomenon, as noted by Bonilla-Silva (2010), may operate in real life. There were no overt racists actions, but plenty of indirect, discriminatory portrayals were placed within plain sight for the readers to absorb. Such portrayals seemed to suggest that inferior qualities and poor outcomes could and should be blamed on the mere inheritance of darker skin tones or hair colors.

Portrayals of Westerners as authority figures and Easterners as submissives.

講伊的語言，不是伊的奴隸。

—張睿銓與張健偉(阿弟仔) (音樂人)，《我的語言》，2009

Speak their language, don't mean you're their slave.

—Jui-Chuan Chang & Chien-Wei Chang (Adia) (music artists), "My Language", 2009

Common knowledge had it as that certain figures represented or carried authority, such as parents in respect to their children and teachers to their students. It should not be surprising that authority figures were often sought after for recognition, permission, acceptance, and advice. Nevertheless, surprised the researcher was when she started noticing patterns of portraying Westerners as the ones from which others requested recognition, permission, acceptance, and advice while portraying Easterners as the seekers of such tokens of value. Examples below offered a glimpse into the issue:

- Accompanying a dialogue in Unit 1 of the fifth book for the FEBC-General Corpus, an image had a Westerner staring sternly at an Easterner, who appeared to be very focused on the computer in front of him. In the textual dialogue, the Easterner admitted to ignoring his many responsibilities as he spent his time surfing the Internet and ended up requesting for the Westerner's help to end his addiction.
- Unique to the GEBC-Vocational Corpus, there sometimes would be an information box titled as *Cultural Note*, with the information given inside being written in Chinese. For Unit 3 in the first book for the Corpus, the Cultural Note content was about how a Western company's former CEO perceived life. While it was indeed a way to view life as well as an advice for how to live life, and it was indeed relevant to the unit's topic of life lessons, it was not exactly culturally significant. That space could equally have been used

to present an Easterner's viewpoint and his or her approach to a good life, but it was decidedly not so used.

- Fascinatingly, the LTCC-General Corpus also had a section that included people's perceptions on how to live life better. More specifically, the topic for a language exercise prompt in Unit 5 of the sixth book for the Corpus was on the secret of happiness. Six quotes were given with the name of each contributor displayed alongside each respective quote. Having looked up the country where those contributors originated, the researcher found that none of the words came from Easterners.
- In the third book of the LTCC-Vocational Corpus, the main article of Unit 4 presented an introduction on cosplay, a Japanese phenomenon. Although *cosplay* was a word that was created by the Japanese by blending the sounds and meanings of costume and play, the writer of this particular article still managed to steer attention from its Eastern origins and redirected the attention towards similarities in the Western world and even went as far as pointing to the similarities as cosplay's true origins. As there did not appear to be a better way to demonstrate the peculiarity, the main parts of the portion that gave the different viewpoints on the origins of cosplay was extracted:

> *No one knows exactly when and how cosplay began. Some people say that Walt Disney was the one who started it. […] In order to get more visitors, the Walt Disney Company hired some people to wear the Mickey Mouse costume so that the tourists could take pictures. However, that is just one story. It is also believed that cosplay started in New York when Forrest Ackerman attended science fiction fan meetings in 1939. He dressed himself in strange costumes, attracting much attention and praise* [emphasis added]. (Lin & Huang, 2012, pp. 72-73)

While it was possible that cosplay had roots growing from these directions, the name *cosplay* entailed a very specific type of costume wearing, which often involved Japanese manga and anime. To say that costume wearing began with Walt Disney or that wearing costumes to resemble science fiction characters began with Forrest Ackerman would not sound as far-fetched as making the link between cosplay and these figures.

- In the Listening and Speaking exercise section at the end of the third book for the SMBC-General Corpus, there was one dialogue where a Westerner was asking an Easterner for the notes he had lent her earlier, starting the conversation with the words, "I hate to bring this up, but have you finished with the notes that you borrowed from me yet?" (Che, 2014b, p. 269). As it turned out, the Easterner had lent that Westerner's notes to a third party without the Westerner's permission. In one short dialogue, the writer managed to imply how patiently that Westerner had been waiting for his notes to be returned, how good the Westerner must be at taking notes, and how horrible it was for the Easterner to not ask the owner of the notes before lending them to another person.

Questionable information posing as truths and belittlement hidden between the lines.

> 咱若愛子孫，請你嘸通嫌台灣。
> 也有田園也有山；果籽的甜，五穀的香，乎咱後代吃未空。
> —蕭泰然(作曲家)與林央敏(作詞家)，《嘸通嫌台灣》，1987

> If we love our children, please don't discount Taiwan.
> Fields and hills, it has; the sweetness of fruits, the fragrance of the crops, boundless supply for generations to come.
> —Tyzen Hsiao (music composer) & Yang-Min Lin (songwriter), "I Love Taiwan, Op. 58 No. 1 (Don't Discount Taiwan)", 1987

Textbooks could not contain everything in the world so things that were included in textbooks would often be seen as the best or the most relevant information available. Having this realization made it difficult to accept that misleading information about Eastern items were

included in the surveyed textbooks. Such information could potentially mislead the learners to absorb and develop beliefs that may be detrimental to them. Interestingly, the GEBC-Vocational Corpus was not found to have included any example that could fit into this category. Examples from the other four corpora were as followed:

- In a writing exercise for Unit 3 of the third book in the FEBC-General Corpus, there was a passage that mentioned *pearl milk tea*, a savory drink with tiny, chewy balls of tapioca inside. It would have been applaudable if the mention carried a positive message, but it failed miserably in that sense. To understand this assertion, one must read the paragraph for oneself. As the passage included two irrelevant sentences for student readers to pick out, the following quote had those two sentences removed to ensure clarity:

  > *When a message is backed up by a story, you'll remember it more easily than if you're just given a string of facts. For example, if someone tells you that pearl milk tea is one of Taiwan's most popular drinks, you might take a sip and soon forget what you heard. […] But if the speaker presents facts in the form of illustrative stories-for example, by saying that this girlfriend, who is nicknamed Pearl, is a big fan of pearl milk tea, and that it's as easy to make as instant coffee but much more delicious-then you're likely to react to and retain the information. […]* [emphasis added]. (Chen, 2013, p. 74)

  The passage did not make much sense to the researcher, who was from Taiwan, had taught English, and had drunk cups and cups of pearl milk tea before. The so-called 'illustrative story' given in this passage did not make things any easier to understand, let alone help someone remember that pearl milk tea was one of the most popular drinks in Taiwan. The connection was quite forced, adding in a person who happened to have a

nickname that used one of the words in the name of the popular drink and then also adding in another drink that did not resemble the popular drink in any way, not in taste, not in texture, and definitely not in origins.

Returning to the assertion made earlier, one would see that the very sentence of "For example, if someone tells you that pearl milk tea is one of Taiwan's most popular drinks, you might take a sip and soon forget what you heard." had brought great insult to what some may refer to as Taiwan's national drink. In fact, in the questionnaire conducted by the researcher for this study, pearl milk tea was one of the two most mentioned Taiwanese foods that the student participants had indicated that they would introduce to a foreigner who was visiting Taiwan for the very first time. The students were not fed the options. They had indicated so on an open-end question.

It was not likely that a person who had not tasted anything like pearl milk tea before would take a sip of it and then forget its status as a very popular drink in Taiwan. The chewiness of the tapioca balls and the unique requirement of drinking and eating at the same time would have made an impression on that person and that, in turn, would have helped the person remember the significance of this drink in the Taiwan culture. In fact, bubble tea had gained so many followers in the United States since its entry years ago that a new festival that took place in downtown New York in September 2017 was named directly after it (Escobar, 2017).

While it was understood that this passage was meant to be just a prompt for a language exercise, the inconsiderate and tactless choice of words made it an unacceptable piece of information that should be removed from any textbooks. Not only may it mislead

the young ones to devalue a product that was culturally significant, it may also dishearten the others who already knew the true worth of bubble tea.

Furthermore, it would be noteworthy to point out that the intended or assumed humor that seemed to lurk in the latter half of the passage was not missed. In fact, its presence should not be dismissed lightly. As Schönfeldt-Aultman (2014) had found, humor could actually be a means through which biased viewpoints may be disseminated without being easily detectable. In this particular passage, humor was used, either intentionally or unintentionally, to stealthily suggest to the reader the belief that the taste of instant coffee would be more readily recognized than the taste of pearl milk tea. With coffee being more representative of Western worlds and tea being more representative of Eastern worlds, that kind of hidden message may in turn be taken to mean that the Eastern must always turn to use the Western as a reference point so that the Eastern could have a better chance at being recognized.

- In one of the conversation prompts in the Listening and Speaking section at the end of the sixth book for the LTCC-General Corpus, two students were shown to be discussing their shared plan for summer. The student that appeared to be Eastern proposed that they go camping, but his suggestion was quickly dismissed as not something the other Western-looking student would want. Upon the Easterner's inquiry, the Westerner gave the following response: "You snore like a buffalo and your feet smell like stinky tofu" (Chou, 2015, p. 246). Surprisingly, contrary to common reactions to remarks like that, the Easterner actually said, "OK, That's true" (Chou, 2015, p. 246).

  This conversation was illogical on many levels. First, one had to question how this kind of script was suppose to educate the learners on proper language use. Why were

euphemism and social etiquette not part of the lesson design? The bland remarks could potentially mislead the learners to believe that it was appropriate for one to make fun of other people's shortcomings, whereas, in reality, avoidance of straightforward remarks that may hurt and be seen as being disrespectful to others should be practiced in situations like this.

In fact, it was extremely inappropriate for a person to compare a negative item to another country's food and yet this Westerner was shown to openly compare a pair of smelly feet to a Taiwanese food. While it was true that stinky tofu was the kind of polarizing food that people would either adore or avoid, the atypical characteristic of it should not be taken as an invitation for a non-Taiwanese to make it an object of ridicule. In addition, recall how there was an item on the researcher's questionnaire that polled students' choice of Taiwanese food to introduce to a foreign friend. Stinky tofu was pearl milk tea's partner, both high up on the charts as the two most mentioned types of Taiwanese food. To associate someone else's cultural item with a negative item in such bland manner was to spell out disrespect and discrimination in all caps.

On the other hand, it did not make much sense that a person would respond to such insensitive remarks with such unconcern. Why was it that common responses for such inattentive remarks were not taught? Responses such as "Excuse me?", "I beg your pardon?", and "Hey, watch it!" would actually make this dialogue more credible than what had actually been presented. Furthermore, another possible teaching point that got submersed by the nonsensical turns of events was what the missing counter-argument could have been. It would have added much value to this dialogue had the Easterner been shown to counter the disrespectful comparison with a reasonable sentence such as, "Well,

actually, sticky tofu is actually a popular delicacy in Taiwan and many found both the smell and the taste of it to be divine. As for the smell of my feet, that is another story."

- To illustrate how belittlement were hidden between the lines, what would need to be presented from the LTCC-Vocational Corpus would not be just one passage, one article, or one dialogue. Instead, it would require an integrated exposition of four dialogues. For all four of these dialogues, the interlocutors all happened to be made to be one Easterner and one Westerner.

For the dialogue in Unit 2 of the first book, the Easterner was seen attempting to ask the Westerner out, but he got rejected twice after having asked twice. The dialogue ended with the Easterner bracing his head in frustration. As for the dialogue in Unit 3 for the same book, the Westerner was still the one that received a request for her presence at an event. This time, the invitation was to take part in a singing contest. Again, the Easterner who was doing the inviting got rejected twice. While the Westerner had showed interest in the singing contest, it was not until the Easterner had given an open announcement about the fact that the winner of the contest would get a big sum of money that the Westerner finally became fully committed to the idea of participating.

In yet another dialogue shown in Unit 5 of the first book in the same Corpus, the exchanges of requests and permissions was less straightforward as the requests were made to be more implicit. To better show the exchange of words, Table 11 was created using the words shown in the dialogue on p. 86 in that unit (Lin & Huang, 2012). Three requests were made by the Easterner and two permissions and one response of uncertainty were returned by the Westerner. While it was understandable that this dialogue was using a theme of socializing, the reason that this dialogue was deemed to be

part of the issue was that the pattern of request and permission seemed to suggest that the power to make decisions would always be bestowed upon the Westerner and that what was left for the Easterner to do would then always be acting out the role of a wishful wannabe, with the power of wish granting situated firmly in the palms of the Westerner. It was the perpetual and persistent mode of imbalanced interaction that made this dialogue part of the problem.

Table 11

Exchange of Words in the Dialogue for Unit 5 in the First Book of the LTCC-Vocational Corpus

	Easterner	Westerner
Adjacency Pair 1	I was about to call you last night, but I didn't have your phone number. [first implicit request]	
		Well, you can write on my Wall [sic]. [first permission given]
Adjacency Pair 2	Really? Let me add you as a Friend [sic] now. [second implicit request]	
		I got your friend request, and I accepted. [second permission given]
Adjacency Pair 3	Thanks! Your profile picture is great!	
		Hey, you checked in with me! And you invited me to your basketball game? [third implicit request made by Easterner but noted in the words of the Westerner]
Adjacency Pair 4	I'd really love you to be there.	
		Well… I'll think about it…. [third response, a response of uncertainty]

Note: An adjacency pair is a unit of conversation that contains an exchange of one turn each by two speakers.

- As for the SMBC-General Corpus, the main article in Unit 6 of the fifth book started off with an alarmingly slenderizing paragraph that highlighted what appeared to be Taiwan's flaws. It first noted how, during the nineties, Hollywood movies at the time would often make fun of Taiwanese made products. Next, it pointed to *The Cat in the Hat,* the film, and noted how Taiwan's legislators were being ridiculed in the film. The conclusion it

gave was abrupt and brutal: “From these examples, it is clear that Taiwan didn’t project a positive image around the world” (p. 108).

The first issue came with the unclear association of time within the last sentence of that paragraph. The writer made no attempt to provide any clarification about the fact that this remark was commenting on a case of the past. Not making the time frame clear in the concluding sentence was a problematic practice because it allowed for the misinterpretation that this issue had started from the past and continued into the near present, if not up until the present. To say that Taiwan didn’t project a positive image around the world as if it was an ongoing continuum would mean something quite different than to say that Taiwan didn’t project a positive image around the world in the past.

Although Taiwan may have its faults in certain aspects at certain periods of time, it did not seem appropriate for a book that first published in 2012 and reprinted in both 2014 and 2015 to dwell on a negative past that was over two decades ago. Moreover, one must note that Taiwan was a manufacturing powerhouse at the time and so there were many products that were manufactured in Taiwan. Although one could argue otherwise, one possible reason for seeing such negative comments about Taiwanese products at the time may be that, the more items a country manufactured, the more likely complaints would be heard of items manufactured in that country. If a country did not do manufacturing, there would indeed be no complaints about items made from that country, but that zero-complaint status could not be used to claim that they would not get any complaints should they start doing manufacturing later on. Furthermore, there was no information that was provided on whether Taiwan had simply disregarded these

complaints or whether Taiwan had tried to respond to these complaints with better quality products. The lack of such information suggested that the claim may not have been well-founded.

In fact, should anyone look into the actual *The Cat in the Hat* movie, one would find that there were quite some debatable bits hidden here and there. First, there was a babysitter that was specifically marked as being a Taiwanese and seemingly affected by obesity. Then, there was this blunt video clip being played that exhibit a fighting happening in a parliament setting that was edited with comical sounds and also noted as being taken place in Taiwan. To a critical eye, these would not appear far from being promoting prejudice and racist agendas, not to mention that this was a movie that may very well had many children viewers because it was based off of a popular children's storybook.

Truth be told, Taiwanese had seldom been seen as a group of people who were greatly affected by obesity. To provide some evidence to this statement, the statistics in three recent-year health studies could testify to this and the statistics were organized into Table 12 for easier reference. One of the studies was done by Taiwanese researchers, another one was done by the National Center for Health Statistics under the U.S. Centers for Disease Control and Prevention (CDC), and the third one was done by the Organisation for Economic Co-operation and Development (OECD), an intergovernmental economic organization.

If one looked closely, one would notice that the value of body mass index (BMI), a measurement of body fat based on the height and weight of an individual, used by the Taiwanese researchers to indicate obesity was different from the value used by the

researchers in the United States and in the OECD study. Instead of defining obesity as having a BMI value of 30 or more, the Taiwanese researchers had used a BMI value of 27 or more as an indicator of obesity. Hence, prior to making comparisons, it was necessary to do some calibration so that the BMI value used to define obesity would all be the same for the different studies.

Therefore, when obesity was controlled to be having a BMI value that was equal to or larger than 30, there would be 8.2% of people in Taiwan, aged 19 or older, that suffered from obesity during 2013-2014 (Chang et al., 2017), and 37.7% of people in the United States, aged 20 or older, that suffered from obesity during 2011-2014 (CDC, 2015), which was similar to the OECD reported statistics, 38.2% of people in the United States, aged 15 or older, that suffered from obesity in "2015 or nearest year" [sic] (OECD, 2017, p. 3). The OECD study did not have statistics for Taiwan. Nevertheless, as it could be seen in the figure titled as "Obesity among adults, 2015 or nearest year" within the OECD study report, the United States was ranked as the country with the largest percentage of the population suffering from obesity, whereas the countries that had percentages lower than 10% were ranked as the countries with the least severe obesity issues.

As not all details were fully disclosed in the studies, it was not possible to control for the age range of the participants by just looking at the study reports. Furthermore, the years for data collections for the three studies were also somewhat different. Yet, while these data were not fully comparable, the low obesity rate in Taiwan could still be used to question the purpose of labeling a person Taiwanese when the person was portrayed as

Table 12

Obesity Studies & Statistics

Health Study/Report Title	Morbid obesity in Taiwan: Prevalence, trends, associated social demographics, and lifestyle factors	Prevalence of Obesity Among Adults and Youth: United States, 2011–2014	OECD Obesity Update 2017
Study URL	http://journals.plos.org/plosone/article/file?id=10.1371/journal.pone.0169577&type=printable	https://www.cdc.gov/nchs/data/databriefs/db219.pdf	https://www.oecd.org/els/health-systems/Obesity-Update-2017.pdf (also in in another format at http://www.oecd.org/health/obesity-update.htm)
Published Date for the Study	2017	2015	2017
Date of Data Collection	1993–1996, 2005–2008, and 2013–2014	2011-2014	"2015 or nearest year" [sic]
Definition of Obesity in the Study	BMI > 27	BMI = or > 30	BMI > or = 30 (This definition was not clearly defined within the Obesity Update 2017, but it was noted in OECD's Glossary of Statistical Terms at https://stats.oecd.org/glossary/detail.asp?ID=1868)
Age of Surveyed Participants	19 or older (The study did not directly specify whether they identified people aged 19 or older as adults, but the study was indeed a study of obesity in adults.)	20 or older (People aged 20 or older were identified in this report as adults.)	15 or older (People aged 15 or older were identified in this study as adults.)
The Percentage of the Population that Was Obese When Obesity Was Controlled to Be Having a BMI Value that Was Equal To or Larger Than 30	Taiwan: 8.2% (age 19 or older; from the most current data retrieved for 2013-2014)	U.S.: 37.7% (20 or older, which was a group identified as "adults"; data retrieved for 2013-2014)	U.S.: 38.2% (15 or older; data retrieved for "2015 or nearest year" [sic])
Page in Health Study Document Where Data in the Above Row Was Retrieved	p.4	p. 5	p. 3

someone who was suffering from obesity and was present in a Western community long enough that she could work as a nanny. In addition, the considerable disparity of obesity rates between the two countries would also be valid if it was used to demonstrate the absurdity of a U.S.-based film-making company portraying a random person suffering from obesity as a Taiwanese as that may potentially be seen as the avoidance of properly addressing an issue that was actually much closer to home.

Having said that, I, the researcher, was in no way saying that Taiwanese should not place emphasis on eradicating obesity and overweight issues. In fact, I applauded the fact that the Taiwanese government had actually used a lower BMI value (BMI > 27) than the

internationally commonly used BMI value (BMI = or > 30) to indicate the initial existence of an obesity issue. Such an implementation would allow people to start becoming more aware of their health issues at an earlier stage. What I had wanted to show with the contrasting data for obesity rates in Taiwan and in the United States was the concept that it was ludicrous of the U.S. filmmakers to try to mock another country's obesity rates when their own country's obesity rates were so much higher.

In other words, while 8.2% percentage of Taiwanese were indeed affected by obesity, by selecting to depict one in a movie, especially one that was about a family in a Western community, potentially a U.S. community, it meant more than just a mere selection of a fictional character. It meant that there was likely not enough sensitivity being employed by the American filmmakers in the character development and that there was also likely not enough thought and care being put into formulating a plot that would not hurt others unintentionally.

Additionally, those who actually knew what most Taiwanese were like would unlikely associate the adjective of *uncivilized* with Taiwanese people. Moreover, many Taiwanese would likely agree with the statement that reform was needed to regulate behaviors in the parliament. In other words, most Taiwanese would feel that such behaviors should not be tolerated. Yet the movie's portrayal made it seemed it was something that could be ridiculed in a lighthearted manner without being offensive.

To say the least, the movie's portrayal of Taiwan and Taiwanese was partial and dubious. It ran with the possibility of misleading those who did not know Taiwan or Taiwanese well to assume the false belief that Taiwanese was a group of people with much obesity issues and to have the erroneous impression that Taiwanese were a group of

disorderly human beings.

As a matter of fact, the film could have just left the nationality of the babysitter and the setting of the fighting on TV unannounced and the plot would still be just as funny, if not more so. Those name-callings were not necessary for the movie to be successful and the producers of the movie could have saved their grace by eliminating such offensive items from their film. This brought to mind a song by Tim Minchin, "Prejudice". In it, he mentioned how "only a ginger can call another ginger 'ginger'" (Minchin, 2009), through which he was actually trying to refer to another word that had long become very taboo in the States and elsewhere. The message he was trying to send out was the idea of how it would be inappropriate for anyone to call others names, even if such names were used by members of the referent to refer to themselves. In the same vein, the mere fact that Taiwan's obesity rates had risen should not have been taken to mean that it was appropriate for another country's people to use it to mock Taiwanese. Had the U.S. filmmakers not utilized such improper name-calling, there would not be the need for the aforementioned obesity rate comparisons.

Having derailed to make a focused and detailed commentary on a film and to ponder profusely about the other-initiated representations of one's nation, one could not but wonder whether the writers of the textbook article had done any research into how the film was perceived. On the International Movie Database, *The Cat in the Hat* only received a score of 3.8 out of the total possible score of 10 ("The Cat in the Hat," n.d.). Based on that fact alone, one could speculate that there must be quite a few problems that had been found about the film for it to get such a low rating. It would hardly be credible to cite such a film for a claim that involved the valuation of a country.

Last but not least, having encountered more than three examples of unquestioned belittlement, such as the current examples found within *The Cat in the Hat* and the other one mentioned earlier about the portrayal of how an Easterner did not fight back when a Westerner badmouthed him, one could not help but wonder whether the reason that Taiwan and Taiwanese were being made fun of in movies and elsewhere so often may be because of Taiwanese people's passive or non-reactions to these happenings and occurrences. As no victim had stood up to voice objections to such absurdity, others may have found it permissible or even amusing to depreciate or flout this group of people that repeatedly neglect to defend their own honor.

Summary of the Qualitative Findings. In the qualitative findings presented above, there were four major themes found in the examined high school textbooks. First, it was noted that Western items had received much attention and spread while Eastern items seemed to be presented as a second thought and a trivial appendage. Second, color was treated as evidence to one's character and fortune. Those with lighter colored skin and hair tones were endowed with positive characters and good fortune. Third, authority had been distributed unevenly between the Western and the Eastern, with the former being placed in charge of the decision making. Fourth, questionable information were not detected nor weeded out and devaluation of the self were readily made without much hesitation. In short, it was arguable as that, may it be intentionally or unconsciously, certain writers and certain editors of these textbooks had likely sided with the problematic belief that the Eastern, the darker colored, and the self simply did not stack up against the Western, the lighter colored, and the other.

Quantitative Findings

> 扬琴明朝从波斯传入中国，与钢琴同宗！第一架钢琴发明于 1709 年德国，可扬琴到今天呢？已经存在中国存在四百多年了。四百多年！你凭什么瞧不起她？民乐的声音你们听过吗？历史你们了解吗？ 如果它不牛，那我们学这么多年有病啊？ 等你们出国了，难道不想告诉外国人：「我们自己的音乐也超厉害的。 [...]」 […]?
>
> —《闪光少女》(电影)，2017

> Yangqin came into China from Persia during the Ming Dynasty. It shares the same roots as piano! The first piano was invented in Germany during 1709, but Yangqin has been in China for more than 400 years. 400 years! Who do you think you are to look down upon her? Have you ever truly listened to the sounds of [Chinese] traditional music? Do you even know its history? If it is not awesome, then we must be crazy for having it learned for so many years! When you go abroad, won't you want to tell the foreigners, "Our own music is also super amazing. [...]" […]?
>
> —"Our Shining Days" (movie), 2017

Descriptive statistics for textual and visual analysis of English textbooks. In terms of textbooks, five high school English textbook series produced by four publishers were analyzed. These textbooks were published in accordance to the Ministry of Education's curriculum guideline. All but the LTCC-Vocational Corpus included six books in the series; the LTCC-Vocational Corpus had only five books in the series. All of the non-vocational, general high school textbook series included segments for reading, writing, listening, speaking, vocabulary, and grammar, whereas the vocational high school textbook series differed in that there were few writing exercises that required students to write beyond sentential level (Table 13). Each textbook series offered an overview of the features that were were included and the rationale for

Table 13

Types of Contents in the Textbook Corpora

Types / Corpus	Reading	Writing	Listening	Speaking	Vocabulary	Grammar
FEBC-General	Y	Y	Y	Y	Y	Y
GEBC-Vocational	Y	Sentential	Y	Y	Y	Y
LTCC-General	Y	Y	Y	Y	Y	Y
LTCC-Vocational	Y	Sentential	Y	Y	Y	Y
SMBC-General	Y	Y	Y	Y	Y	Y

Note: Y = Yes, this type was included. Sentential = Few or no writing exercises beyond the sentential level was included.

Table 14

Features Noted in Content Construction Overview

Features / Corpus	Communicative Approach	Practical Contents	Learner-Focused Contents	Test Oriented Contents	Critical Thinking	Cultural Notes
FEBC-General	Y	Y	NA	NA	Y	NA
GEBC-Vocational	Y	Y	NA	Y (GEPT Listening)	NA	Y
LTCC-General	NA	NA	Y	NA	Y	NA
LTCC-Vocational	NA	Y	Y	Y (GEPT Listening)	NA	NA
SMBC-General	NA	Y	NA	NA	NA	NA

Note: Y = Yes, this feature was included. NA = Not available. GEPT = The General English Proficiency Test, an English Proficiency test administered in Taiwan.

Table 15

Composition of the Textbook Editors & Consultants

Editors & Consultants / Corpus	Total Number	Taiwanese Editors	Non-Taiwanese Editors	Taiwanese Consultants	Non-Taiwanese Consultants
FEBC-General	17	14	0	0	3
GEBC-Vocational	9	7	2	0	0
LTCC-General	12	9	1	0	1
LTCC-Vocational	9	7	0	0	2
SMBC-General	12	11	1	0	0

constructing them in the specific ways as they were. In particular, two textbook series in the five corpora had mentioned the focus on Communicative Approach, four had an emphasis on keeping the contents practical, two aimed to be learner-focused, two had specified that the listening portions were test-oriented, two mentioned the concept of critical thinking, and only one specifically stated that cultural notes were provided (Table 14). As for the composition of editors and consultants, a majority of the editors were Taiwanese (48 out of 59 editors, approximately 81.4%) while all of the consultants were non-Taiwanese (6 out of 6 consultants) (Table 15).

Hence, these textbooks did match the criterion that was set for the selecting locally-made textbooks for this research.

Inferential statistics. This section presented the inferential statistics obtained from the significance tests. The first portion would aim to answer the first hypothesis on the features of the cultural items found in the following five corpora: *the FEBC-General Corpus*, *the GEBC-Vocational Corpus*, *the LTCC-General Corpus*, *the LTCC-Vocational Corpus*, and *the SMBC Corpus*. The second portion sought to answer the second and third hypotheses that looked at whether there was any significant difference among students of different educational levels or of different English proficiency levels in terms of their beliefs of what cultural contexts should be included in English textbooks. The third portion examined whether the type of cultural inclusion was deemed as important by the students. The last portion discussed the structures of the students' self-identified national or cultural identity and whether certain identity structures would result in an outsourced quest for a stable and strong identity.

Significance test results for Hypothesis 1 on the five corpora. This section presented the results for the test of significant difference in the cultural features among the five specialized corpora. While there are three different kinds of t-tests, the Dependent *t*-test was used to conduct the significance test for this portion of the study and the reason was that two sets of data were obtained from one single source, the five specialize corpora. In addition, one-way ANOVA, an analysis of variance, was also used to determine whether there were any statistically significant differences between the means of three or more groups. When the ANOVA test results indicated that there was at least one significant difference, post hoc tests would then be executed to determine which specific pair of groups differed. It was found that there were significant differences found in the cultural features of items included in these five corpora.

Dependent t-tests for Hypothesis 1. Multiple Dependent *t*-tests were conducted to compare different sets of paired data. To look into different layers of information, data were organized into three different groups, namely:

- a group with data that looked only at items in textual forms,
- a group with data that focused on items depicted in images, and
- a group that included both textual and imagery formats.

For each of the groups, eight Dependent *t*-tests were run for eight sets of paired data. More specifically, each Dependent *t*-test compared the means of two related groups to determine whether there were a statistically significant difference between those two means. As shown in Table 16, Table 17, and Table 18, the eight paired sets in each group included comparisons between the following occurrences:

- all the Taiwanese items and all the Western items;
- items that were of Taiwanese people and items that were of Western people;
- items that were of Taiwanese objects and items that were of Western objects;
- items that were of Taiwanese concepts and items that were of Western concepts;
- Taiwanese items that were positive in terms of contextual polarity and Western items that were positive in terms of contextual polarity;
- Taiwanese items that were negative in terms of contextual polarity and Western items that were negative in terms of contextual polarity;
- Taiwanese items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity;
- Western items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity.

Group 1: Items in textual format. The eight Dependent *t*-tests conducted to compare the means of eight sets of two related groups that were of the textual format generated the test results shown in Table 16. All but one of the test results indicated statistical significant difference. The only statistical insignificant result was for the pair of Taiwanese items that were negative in terms of contextual polarity and Western items that were negative in terms of contextual polarity. In other words, that particular test result of statistical insignificance indicated that the number of occurrences for Taiwanese textual items that were negative in terms of contextual polarity and the number of occurrences for Western textual items that were negative in terms of contextual polarity did not differ considerably.

The other seven test results indicating significant difference, on the other hand, demonstrated that the number of occurrences for the former item of the following pairs in textual formats was much larger than the latter one in the same pair:

- all Western items and all Taiwanese items;
- items that were of Western people and items that were of Taiwanese people;
- items that were of Western objects and items that were of Taiwanese objects;
- items that were of Western concepts and items that were of Taiwanese concepts;
- Western items that were positive in terms of contextual polarity and Taiwanese items that were positive in terms of contextual polarity;
- Taiwanese items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity;
- Western items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity.

In summary, when looking at textual items, items that were of the Western culture were nearly always considerably more than items that were of the Taiwanese culture. Only when it was about textual things that were negative in nature did the occurrences of items for both cultures become similar. In addition, the results for the last two pairs could be interpreted as that positive cultural, textual items were significantly more than negative ones in general.

Table 16

Dependent t-test Results for Items in Textual Format

		Mean Difference	Std. Deviation	Std. Error Mean	t	df	Sig. (2-tailed)
Pair 1	All TW – All Western	-42.03	33.23	6.17	-6.812	28	.000*
Pair 2	TW People – Western People	-10.97	14.47	2.69	-4.081	28	.000*
Pair 3	TW Objects – Western Objects	-28.14	21.93	4.07	-6.91	28	.000*
Pair 4	TW Concepts –Western Concepts	-2.93	5.52	1.03	-2.86	28	.008*
Pair 5	Positive TW – Positive Western	-41.62	33.07	6.14	-6.78	28	.000*
Pair 6	Negative TW – Negative Western	-0.21	2.29	0.43	-0.49	28	.630
Pair 7	Positive TW –Negative TW	18.17	11.04	2.05	8.86	28	.000*
Pair 8	Positive Western – Negative Western	59.59	31.51	5.85	10.18	28	.000*

Note. Taiwanese is abbreviated as *TW* above.
* $p < .05$

Group 2: Items in imagery format. The eight Dependent *t*-tests conducted to compare the means of eight sets of two related groups that were of imagery format generated the test results shown in Table 17. All but one of the test results indicated statistical significance. The only statistical insignificant result was for the pair of items that were of Western concepts and items that were of Taiwanese concepts.

In other words, that particular result for the test of statistical insignificance indicated that the number of occurrences for imagery items that were of Taiwanese concepts and the number of

Table 17
Dependent t-test Results for Items in Imagery Format

		Mean Difference	Std. Deviation	Std. Error Mean	t	df	Sig. (2-tailed)
Pair 1	All TW – All Western	-54.03	42.46	7.88	-6.85	28	.000*
Pair 2	TW People – Western People	-38.24	37.68	7.00	-5.47	28	.000*
Pair 3	TW Objects – Western Objects	-13.83	17.24	3.20	-4.32	28	.000*
Pair 4	TW Concepts –Western Concepts	-0.72	2.92	0.54	-1.33	28	.193
Pair 5	Positive TW – Positive Western	-41.83	37.00	6.87	-6.09	28	.000*
Pair 6	Negative TW – Negative Western	-4.45	6.21	1.15	-3.86	28	.001*
Pair 7	Positive TW –Negative TW	23.66	26.89	4.99	4.74	28	.000*
Pair 8	Positive Western – Negative Western	61.03	36.34	6.75	9.04	28	.000*

Note. Taiwanese is abbreviated as *TW* above.
* $p < .05$

occurrences for imagery items that were of Western concepts did not differ considerably.

The other seven test results of significant difference, on the other hand, demonstrated that the number of occurrences for the former item of the following imagery pairs in the textual format was much larger than the latter one in the pair:

- all Western items and all Taiwanese items;
- items that were of Western people and items that were of Taiwanese people;
- items that were of Western objects and items that were of Taiwanese objects;
- Western items that were positive in terms of contextual polarity and Taiwanese items that were positive in terms of contextual polarity;
- Western items that were negative in terms of contextual polarity and Taiwanese items that were negative in terms of contextual polarity;

- Taiwanese items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity;
- Western items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity.

Hence, to summarize for Group 2, when looking at imagery items, items that were of the Western culture were nearly always considerably more than items that were of the Taiwanese culture. Only when it was about imagery items related to cultural concepts did the occurrences of the items for the two cultures become similar. In addition, the results for the last two pairs could be interpreted as that positive cultural, imagery items were significantly more than negative ones in general.

Group 3: Items in both textual and imagery formats. The eight Dependent *t*-tests conducted to compare the means of eight sets of two related groups that included both textual and imagery formats generated the test results shown in Table 18. All of the significance test results indicated statistical significance. None of the test results were statistically insignificant. These results indicated that, when textual and imagery items were combined, the occurrences of items that were Western would be significantly more than the occurrences of items that were Taiwanese for all the comparison pairs.

In other words, all eight test results with significant difference demonstrated that the number of occurrences for the former item of the following imagery pairs was much larger than the latter one in the pair:

- all Western items and all Taiwanese items;
- items that were of Western people and items that were of Taiwanese people;
- items that were of Western objects and items that were of Taiwanese objects;

Table 18

Dependent t-test Results for Items in Both Textual and Imagery Formats

		Mean Difference	Std. Deviation	Std. Error Mean	t	df	Sig. (2-tailed)
Pair 1	All TW – All Western	-96.07	49.61	9.21	-10.429	28	.000*
Pair 2	TW People – Western People	-49.21	40.42	7.51	-6.555	28	.000*
Pair 3	TW Objects – Western Objects	-41.97	29.81	5.54	-7.58	28	.000*
Pair 4	TW Concepts –Western Concepts	-3.66	5.68	1.05	-3.47	28	.002*
Pair 5	Positive TW – Positive Western	-83.45	48.00	8.91	-9.36	28	.000*
Pair 6	Negative TW – Negative Western	-4.66	7.08	1.31	-3.54	28	.001*
Pair 7	Positive TW –Negative TW	41.83	33.70	6.26	6.68	28	.000*
Pair 8	Positive Western – Negative Western	120.62	52.22	9.70	12.44	28	.000*

Note. Taiwanese is abbreviated as *TW* above.
* $p < .05$

- items that were of Western concepts and items that were of Taiwanese concepts;
- Western items that were positive in terms of contextual polarity and Taiwanese items that were positive in terms of contextual polarity;
- Western items that were negative in terms of contextual polarity and Taiwanese items that were negative in terms of contextual polarity;
- Taiwanese items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity;
- Western items that were positive in terms of contextual polarity and those that were negative in terms of contextual polarity.

Therefore, the summary for Group 3 would be that, when considering all textual and imagery items together, items that were of the Western culture were always significantly more than items that were of the Taiwanese culture.

ANOVA tests for Hypothesis 1. Looking at the data from another perspective, one could see that there were three types to every category: *People*, *Objects*, and *Concepts*. To look into how the different layers of information correspond to one another, the data were organized into six different groups, namely:

- a group with three types of textual items that were Taiwanese;
- a group with three types of textual items that were Western;
- a group with three types of imagery items that were Taiwanese;
- a group with three types of imagery items that were Western;
- a group with three types of items that included Taiwanese textual and imagery items;
- a group with three types of items that included Western textual and imagery items.

For each of the six groups of data, a one-way ANOVA was conducted to compare the effect of the type of items on the occurrences of the items in each type. As the ANOVA test would only demonstrate whether there was an overall difference between the examined groups, but not which specific groups differed, the Tukey's honest significant difference (HSD) post hoc test was run after a statistical significance had been identified. The Tukey's HSD test was run to confirm where the differences occurred between groups.

The ANOVA test results for the first group, the group with three types of textual items that were Taiwanese, were shown in Table 19 and, as the significance test result was statistically significant, the Tukey's HSD post hoc test was conducted and the post hoc test results were displayed in Table 20. More specifically, the ANOVA test showed that the effect of the type of Taiwanese textual item on the occurrence of such items in the textbooks was significant, $F(2, 84) = 23.22$, $p = .000$. Pairwise comparisons of the means using Tukey’s HSD procedure

indicated two comparisons with significant difference: The occurrence of textual items that were Taiwanese objects (M = 13.69) was not only significantly ($p < .05$) more frequent than the

Table 19

One-way ANOVA Results for Three Types of Textual Items that Were Taiwanese

Occurrences

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2240.161	2	1120.080	23.214	.000*
Within Groups	4053.103	84	48.251		
Total	6293.264	86			

* $p < .05$

Table 20

Tukey HSD – Multiple Comparison for Three Types of Textual Items that Were Taiwanese

Dependent Variable: occurrences

					95% Confidence Interval	
(I) Grouping	(J) Grouping	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Taiwanese People	Taiwanese Objects	-9.862	1.824	.000*	-14.22	-5.51
	Taiwanese Concepts	1.620	1.824	.649	-2.73	5.97
Taiwanese Objects	Taiwanese People	9.862	1.824	.000*	5.51	14.21
	Taiwanese Concepts	11.483	1.824	.000*	7.13	15.84
Taiwanese Concepts	Taiwanese People	-1.621	1.824	.649	-5.97	2.73
	Taiwanese Objects	-11.482	1.824	.000*	-15.84	-7.13

* $p < .05$

occurrence of textual items that were Taiwanese people (M = 3.83), but also significantly ($p < .05$) more frequent than the occurrence of textual items that were Taiwanese concepts (M = 2.21). The comparison for the occurrence of textual items that were Taiwanese people and the occurrence of textual items that were Taiwanese concepts did not result in significant difference ($p > .05$).

The ANOVA test results for the second group, the group with three types of textual items that were Western, were as shown in Table 21. As the significance test result was statistically significant, the Tukey's HSD post hoc test was conducted. The post hoc test results were displayed in Table 22. More specifically, the ANOVA test showed that the effect of

Table 21

One-way ANOVA Results for Three Types of Textual Items that Were Western

Occurrences

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	20978.759	2	10489.379	44.236	.000*
Within Groups	19918.345	84	237.123		
Total	40897..103	86			

* $p < .05$

Table 22

Tukey HSD – Multiple Comparison for Three Types of Textual Items that Were Western

Dependent Variable: occurrences

					95% Confidence Interval	
(I) Grouping	(J) Grouping	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Western People	Western Objects	-27.034	4.044	.000*	-36.68	-17.39
	Western Concepts	9.655	4.044	.050**	0.01	19.30
Western Objects	Western People	27.034	4.044	.000*	17.39	36.68
	Western Concepts	36.690	4.044	.000*	27.04	46.34
Western Concepts	Western People	-9.655	4.044	.050**	-19.30	-0.01
	Western Objects	-36.690	4.044	.000*	-46.34	-27.04

* $p < .05$, ** $p = .05$

the type of Western textual item on the occurrence of such items in the textbooks was significant, $F (2, 84) = 44.24$, $p = .000$. Pairwise comparisons of the means using Tukey's HSD procedure indicated three comparisons with significant differences: The occurrence of textual items that were Western objects (M = 41.83) was not only significantly ($p < .05$) more frequent than the occurrence of textual items that were Western people (M = 14.79), but also significantly ($p <$.

05) more frequent than the occurrence of textual items that were Western concepts (M = 5.14). In addition, it was also demonstrated that the occurrence of textual items that were Western people was significantly (p = .05) more frequent than the occurrence of textual items that were Western concepts.

The ANOVA test results for the third group, the group with three types of imagery items that were Taiwanese, were as shown in Table 23 and, as the significance test result was statistically significant, the Tukey's HSD post hoc test was conducted and the post hoc test results were displayed in Table 24. More specifically, the ANOVA test showed that the effect of the type of Taiwanese imagery item on the occurrence of such items in the textbooks was significant, F (2, 84) = 7.75, p = .001. Pairwise comparisons of the means using Tukey's HSD procedure indicated only one comparison with significant difference: The occurrence of imagery items that were Taiwanese people (M = 15.62) was significantly (p < .05) more frequent than the occurrence of imagery items that were Taiwanese concepts (M = 0.76). As for the comparison for the occurrence of imagery items that were Taiwanese people and the occurrence of imagery items that were Taiwanese objects (M = 8.41), it was not found to be significant (p > .05). The comparison for the occurrence of imagery items that were Taiwanese objects and the occurrence of imagery items that were Taiwanese concepts also produced a statistically insignificant result (p > .05).

Table 23

One-way ANOVA Results for Three Types of Imagery Items that Were Taiwanese

Occurrences

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3203.747	2	1601.874	7.750	.001*
Within Groups	17363.172	84	206.704		
Total	20566.920	86			

* p < .05

Table 24

Tukey HSD – Multiple Comparison for Three Types of Imagery Items that Were Taiwanese

Dependent Variable: occurrences

					95% Confidence Interval	
(I) Grouping	(J) Grouping	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Taiwanese People	Taiwanese Objects	7.207	3.776	.142	-1.80	16.22
	Taiwanese Concepts	14.862	3.776	.000*	5.85	23.87
Taiwanese Objects	Taiwanese People	-7.207	3.776	.142	-16.22	1.80
	Taiwanese Concepts	7.655	3.776	.112	-1.35	16.66
Taiwanese Concepts	Taiwanese People	-14.862	3.776	.000*	-23.87	-5.85
	Taiwanese Objects	-7.655	3.776	.112	-16.66	1.35

* $p < .05$

For the fourth group, the group with three types of imagery items that were Western, the ANOVA test results were shown in Table 25 and, as the significance test result was statistically significant, the Tukey's HSD post hoc test was conducted and the post hoc test results were displayed in Table 26. More specifically, the ANOVA test showed that the effect of the type of Western imagery item on the occurrence of such items in the textbooks was significant, F (2, 84) = 34.61, p = .000. Pairwise comparisons of the means using Tukey's HSD procedure indicated that statistically significant differences were found in three of the comparisons: The occurrence of imagery items that were

Table 25

One-way ANOVA Results for Three Types of Imagery Items that Were Western

Occurrences

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	40352.345	2	20176.172	34.607	.000*
Within Groups	48972..000	84	583.000		
Total	89324.345	86			

* $p < .05$

Table 26

Tukey HSD – Multiple Comparison for Three Types of Imagery Items that Were Western

Dependent Variable: occurrences

					95% Confidence Interval	
(I) Grouping	(J) Grouping	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Western People	Western Objects	31.621	6.34	.000*	16.49	46.7498
	Western Concepts	52.379	6.34	.000*	37.25	67.5084
Western Objects	Western People	-31.621	6.34	.000*	-46.75	-16.4916
	Western Concepts	20.759	6.34	.004*	5.63	35.8877
Western Concepts	Western People	-52.379	6.34	.000*	-67.51	-37.2502
	Western Objects	-20.759	6.34	.004*	-35.89	-5.6295

* $p < .05$

Western people (M = 53.86) was not only significantly ($p < .05$) more frequent than the occurrence of imagery items that were Western objects (M = 22.24), but also significantly ($p < .05$) more frequent than the occurrence of imagery items that were Western concepts (M = 1.48). In addition, In addition, the occurrence of imagery items that were Western objects was significantly ($p < .05$) more than that of imagery items that were Western concepts.

For the fifth group, the group with three types of items that included Taiwanese textual and imagery items, the ANOVA test results were shown in Table 27 and, as the significance test result was statistically significant, the Tukey's HSD post hoc test was conducted and the post hoc test results were displayed in Table 28. More specifically, the ANOVA test showed that the effect of the type of items that included both Taiwanese textual and imagery items on the occurrence of such items in the textbooks was significant, $F(2, 84) = 9.90$, $p = .000$. Pairwise comparisons of the means using Tukey's HSD procedure indicated that two comparisons were found to be statistically significant: The occurrence of Taiwanese concept items within the

Table 27

One-way ANOVA Results for Three Types of Items that Included Taiwanese Textual and Imagery Items

Occurrences

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	6234.92	2	3117.46	9.895	.000*
Within Groups	26464.828	84	315.057		
Total	32699.747	86			

* $p < .05$

Table 28

Tukey HSD – Multiple Comparison for Three Types of Items that Included Taiwanese Textual and Imagery Items

Dependent Variable: occurrences

					95% Confidence Interval	
(I) Grouping	(J) Grouping	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Taiwanese People	Taiwanese Objects	-2.655	4.66	.837	-13.78	8.47
	Taiwanese Concepts	16.483	4.66	.002*	5.36	27.60
Taiwanese Objects	Taiwanese People	2.655	4.66	.837	-8.47	13.78
	Taiwanese Concepts	19.138	4.66	.000*	8.02	30.26
Taiwanese Concepts	Taiwanese People	-16.483	4.66	.002*	-27.60	-5.36
	Taiwanese Objects	-19.138	4.66	.000*	-30.26	-8.02

* $p < .05$

combination of both Taiwanese textual and imagery items (M = 2.97) was not only significantly ($p < .05$) less frequent than the occurrence of Taiwanese people items within the combination of both Taiwanese textual and imagery items (M = 19), but also significantly ($p < .05$) less frequent than the occurrence of Taiwanese object items within the combination of both Taiwanese textual and imagery items (M = 22.10). The occurrence of Taiwanese people items within the combination of both Taiwanese textual and imagery items did not differ significantly ($p > .05$) from the occurrence of Taiwan object items within the combination of both Taiwanese textual and imagery items.

For the sixth and last group, the group with three types of items that included Western textual and imagery items, the ANOVA test results were shown in Table 29 and, as the significance test result was statistically significant, the Tukey's HSD post hoc test was conducted and the post hoc test results were displayed in Table 30. More specifically, the ANOVA test demonstrated that the effect of the type of items that included both Western textual and imagery items on the occurrence of such items in the textbooks was significant, F (2, 84) = 36.72, p = .000. Pairwise comparisons of the means using Tukey's HSD procedure indicated that two comparisons were statistically significant: The occurrence of Western concept items within the

Table 29

One-way ANOVA Results for Three Types of Items that Included Western Textual and Imagery Items

Occurrences

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	69306.276	2	34653.138	36.717	0.00*
Within Groups	79279.241	84	943.8		
Total	148585.52	86			

* $p < .05$

Table 30

Tukey HSD – Multiple Comparison for Three Types of Items that Included Western Textual and Imagery Items

Dependent Variable: occurrences

					95% Confidence Interval	
(I) Grouping	(J) Grouping	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Taiwanese People	Taiwanese Objects	4.586	8.068	.837	-14.66	23.84
	Taiwanese Concepts	62.034	8.068	.000*	42.79	81.28
Taiwanese Objects	Taiwanese People	-4.586	8.068	.837	-23.84	14.66
	Taiwanese Concepts	57.448	8.068	.000*	38.20	76.70
Taiwanese Concepts	Taiwanese People	-62.034	8.068	.000*	-81.28	-42.79
	Taiwanese Objects	-57.448	8.068	.000*	-76.70	-38.20

* $p < .05$

combination of both Western textual and imagery items (M = 6.62) was not only significantly ($p < .05$) less frequent than the occurrence of Western people items within the combination of both Taiwanese textual and imagery items (M = 68.66), but also significantly ($p < .05$) less frequent than the occurrence of Western object items within the combination of both Western textual and imagery items (M = 64.07). The occurrence of Western people items within the combination of both Western textual and imagery items did not differ significantly ($p > .05$) from the occurrence of Western object items within the combination of both Western textual and imagery items.

Significance test results for Hypotheses 2 and 3 on student preferences. This section consisted of the significance tests for the second hypothesis. The multiple significance tests were necessary to address the second hypothesis. The results of the significance tests for the second hypothesis were presented in Tables 30, 31, and 32. Only three preferences were used in the significance tests because the fourth preference was termed *Other*, which was meant to be chosen by students who did not find the other three preferences applicable to themselves. As the second research question looked more at whether students had specific preferences for what kind of culture should be included in English textbooks, only the other three preferences were employed in the significance tests. The three other preferences included the preference for including Eastern and Western cultures in equal proportions (hereafter called *Equal Inclusion Preference*), the preference for including more contents that were related to the Eastern culture (hereafter called *More-Eastern Preference*), and the preference for having more contents that were representative of the Western culture. Furthermore, it would be important to note that the Chi-square tests conducted for this portion of the study had utilized test statistics that were weighted prior to use in the statistical test. This was done according to the fact that the test

statistics here were from differently sized samples and, therefore, the statistics had to be weighted before they were included in a significance test.

Preferences of Non-English Majors, In Regard to Their Educational Levels. Table 31 displayed non-English majors' preferences for the kind of culture type to include more in English textbooks and the school year divisions (hereafter referred to as *education levels*) of the students were taken into consideration. Chi-square test was used to investigate whether distributions of the categorical variables of preferring equal inclusion of Eastern and Western cultures (hereafter called *Equal Inclusion Preference*), preferring more inclusion for Eastern culture (hereafter called *More-Eastern Preference*), and preferring more inclusion for Western culture (hereafter called *More-Western Preference*) differ from one another, when considering students' education levels. That particular Chi-square test result demonstrated that there were significant differences among Freshmen, Sophomores, Juniors, and Seniors in their Equal Inclusion Preference, More-Eastern Preference, and More-Western Preference; x^2 (6) = 28.70, $p < .05$.

Further comparisons of observed and expected frequencies were also done with Chi-square tests. It was found that the non-English major freshman's More-Eastern Preference and More-Western Preference were significantly different in terms of distribution, x^2 (1) = 9.33, $p < .05$, and that their Equal Inclusion Preference and More-Western Preference were also significantly different in terms of distribution with x^2 (1) = 6.21 and $p < .05$. What turned out to have no significant difference was the comparison for the distributions of the freshmen's Equal Inclusion Preference and of More-Eastern Preference, x^2 (1) = 0.35, $p > .05$. In other words, the freshmen's More-Western Preference took up a significantly larger portion in distribution than the Equal Inclusion and More-Eastern Preferences, with the latter two sharing a similar and smaller distribution.

As for the sophomores of non-English majors, all of their three preference types were found to be significantly different from one another, with the More-Western Preference being significantly more in distribution than the More-Eastern Preference, with x^2 (1) = 14.1 and $p <$ .05, and also significantly more in distribution than the Equal Inclusion Preference, with x^2 (1) = 6.21 and $p < .05$. This set of findings showed that a significant majority of the sophomores also preferred more Western inclusion in textbooks and that degree of preference is followed by the More-Eastern Preference and the Equal Inclusion Preference, with the former being significantly less than the More-Western Preference and the latter being still more significantly less than the former.

In terms of the non-English majors who were juniors, their More-Eastern Preference and More-Western Preference were found to have a significant difference in the distribution, x^2 (1) = 4.09, $p < .05$. In contrast, no significant difference was found when comparing the distributions of Equal Inclusion Preference and of More-Eastern Preference (x^2 (1) = 0.56, $p > .05$) nor when comparing those of Equal Inclusion Preference and More-Western Preference, with x^2 (1) = 1.67 and $p > .05$. The percentage of juniors that selected Equal Inclusion Preference was similar, respectively, to that of the More-Eastern Preference and also to that of the More-Western Perspective. By way of explanation, the percentage of Equal Inclusion Preference was situated not as high as the More-Western Preference, but it was also not as low as the More-Eastern Preference. The main difference to be noted, though, was that the More-Western Preference was significantly more preferred by the juniors than the More-Eastern Preference.

The non-English major college seniors in this study preferred the Equal Inclusion Preference significantly more than the More-Eastern Preference, x^2 (1) = 9.28, $p < .05$. They also preferred the More-Western Preference significantly more than the More-Eastern

Preference, x^2 (1) = 6.23, $p < .05$. No significant difference was found when comparing the proportions the Equal Inclusion Preference and the More-Western Preference had within the

Table 31

Non-English Majors' Preferences for Culture Types to Include More in English Textbooks, In Regard to Their Education Levels

Preferences	Education Levels of Non-English Majors										
	Freshmen		Sophomores		Juniors		Seniors		x^2	df	*p*
	N	%	N	%	N	%	N	%			
Equal Inclusion	96	25%	26	8%	5	25%	21	40%	20.94	3	0.00*
More Eastern	80	21%	77	24%	4	20%	9	17%	1.22	3	0.75
More Western	180	46%	187	58%	7	35%	18	35%	8.30	3	0.04*
Further Comparisons											
Preference for Equal, More Eastern, or More Western among education levels									28.70	6	0.00*
Preference for More Eastern or More Western among education levels									0.79	3	0.85
Preference for Equal or More Western among education levels									26.96	3	0.00*
Preference for Equal Inclusion or More Eastern among education levels									16.90	3	0.00*
Observed frequency of freshmen's More-Eastern and of More-Western Preferences									9.33	1	0.00*
Observed frequency of freshmen's Equal Inclusion and of More-Western Preferences									6.21	1	0.01*
Observed frequency of freshmen's Equal Inclusion and of More-Eastern Preferences									0.35	1	0.56
Observed frequency of sophomores' More-Eastern and of More-Western Preferences									14.10	1	0.00*
Observed frequency of sophomores' Equal Inclusion and of More-Western Preferences									37.88	1	0.00*
Observed frequency of sophomore's Equal Inclusion and of More-Eastern Preferences									8.00	1	0.00*
Observed frequency of juniors' More-Eastern and of More-Western Preferences									4.09	1	0.04*
Observed frequency of juniors' Equal Inclusion and of More-Western Preferences									1.67	1	0.20
Observed frequency of juniors' Equal Inclusion and of More-Eastern Preferences									0.56	1	0.46
Observed frequency of seniors' More-Eastern and of More-Western Preferences									6.23	1	0.01*
Observed frequency of seniors' Equal Inclusion and of More-Western Preferences									0.33	1	0.56
Observed frequency of seniors' Equal Inclusion and of More-Eastern Preferences									9.28	1	0.00*

whole, x^2 (1) = 0.33, $p > .05$. Simply stated, there were similar percentages of seniors who preferred having equal inclusion of both Eastern and Western cultures and of those who preferred having more Western culture included in English textbooks. In comparison, there were considerably fewer seniors who preferred having more Eastern culture.

Preferences of Non-English Majors, In Regard to English Proficiency Levels. Table 32 showcased the statistics for the kind of culture type that the non-English majors would prefer to see more in English textbooks, taken into consideration the non-English majors' English

proficiency levels. The Chi-square test results illustrated that there were significant differences in the Equal Inclusion, More-Eastern, and More-Western Preferences for all English proficiency levels, x^2 (1) = 61.06 and $p < .05$.

When comparing within-level preference distributions, students of the beginning level in English proficiency (hereafter called *Level 1*) preferred the More-Western Preference significantly more than the Equal Inclusion and More-Eastern Preferences, x^2 (6) = 61.06, $p < .05$. In turn, the More-Eastern Preference was significantly more than the Equal Inclusion Preference, with x^2 (1) = 7.9 and $p < .05$, for the Level 1 students. Put differently, a majority of the students in Level 1 greatly preferred including more Western culture contents in English textbooks. Much fewer Level 1 students preferred having more Eastern culture contents and an even much smaller number of Level 1 students preferred having equal inclusion.

With regard to the within-level preference distributions, the proportion of students with the intermediate English proficiency level (hereafter called *Level 2*) that had chosen the More-Western Preference was significantly more than, respectively, that of the same level students who had chosen the Equal Inclusion Preference, with x^2 (1) = 17.5 and $p < .05$, and that of the same level students who had selected the More-Eastern Preference, with x^2 (1) = 12.98 and $p < .05$. The proportions of students selecting the Equal Inclusion Preference and of those selecting the More-Eastern Preference were not found to be significantly different, x^2 (1) = 0.24, $p > .05$. Hence, there were significantly more Level 2 students who preferred more inclusion of Western culture contents than those who preferred more Eastern culture contents or equal inclusion of both types of cultures.

Similar to Level 2 students' preferences, students who were in the advanced English proficiency level (hereafter called *Level 3*) also were significantly more inclined to select the

More-Western Preference over the More-Eastern Preference, with x^2 (1) = 16.5 and $p < .05$, and also over the Equal Inclusion Preference, with x^2 (1) = 7.68 and $p < .05$. The proportion of Level 3 students preferring more Eastern culture in the English textbooks and that of the same level students preferring equal inclusion for the two cultures also did not have a significant difference, x^2 (1) = 1.56, $p > .05$. Therefore, the Chi-square test results had demonstrated that the More-Western Preference was what a majority of Level 3 students preferred the most when considering what cultures should be included and how they should be presented in English textbooks.

The fourth category for the English proficiency of non-English major students was actually not a literal English proficiency level because it consisted of students who were taking elective courses, such as Business English. Hence, the fourth category was named *Level-Motivated* as the students would be either intrinsically or extrinsically motivated to be taking elective courses. The reasoning behind that was because elective courses were not required of the students and yet they chose to take the courses anyway. For the *Level-Motivated* students, the proportions of their preferences were not the same as the other three actual English proficiency level students, who were taking the English courses mainly because the courses were required for their degree. While the taker of the largest proportion was the More-Western Preference in the other levels, it was actually the Equal Inclusion Preference that took up the largest proportion in the case of the Level-Motivated students. The percentage of students choosing the Equal Inclusion Preference was significantly larger than that of the More-Eastern Preference, with x^2 (1) = 27.12 and $p < .05$, and also significantly larger than that of the More-Western Preference, with x^2 (1) = 8.78 and $p < .05$. Meanwhile, More-Western Preference was still significantly more preferred the More-Eastern Preference, x^2 (1) = 5.6, $p < .05$.

Table 32

Non-English Majors' Preferences for Culture Type to Include More in English Textbooks, In Regard to English Proficiency

Preferences	English Proficiency of Non-English Majors								x^2	df	*p*
	Level 1 (Beginning)		Level 2 (Intermediate)		Level 3 (Advanced)		Level-Motivated (Mixed)				
	N	%	N	%	N	%	N	%			
Equal Inclusion	21	11%	71	17%	35	25%	21	52%	37.44	3	0.00*
More Eastern	57	30%	86	21%	23	16%	4	10%	11.16	3	0.01*
More Western	93	50%	219	53%	71	50%	10	25%	11.53	3	0.01*
Comparisons											
Preference for Equal Inclusion, More Eastern, or More Western among English proficiency levels									61.06	6	0.00*
Preference for More Eastern or More Western among English proficiency levels									3.29	3	0.35
Preference for Equal Inclusion or More Western among English proficiency levels									32.94	3	0.00*
Preference for Equal Inclusion or More Eastern among English proficiency levels									36.20	3	0.00*
Observed frequency of Level 1 students choosing More Eastern or More Western									4.52	1	0.03*
Observed frequency of Level 1 students choosing Equal Inclusion or More Western									23.68	1	0.00*
Observed frequency of Level 1 students choosing Equal Inclusion or More Eastern									7.9	1	0.00*
Observed frequency of Level 2 students choosing More Eastern or More Western									12.98	1	0.00*
Observed frequency of Level 2 students choosing Equal Inclusion or More Western									17.5	1	0.00*
Observed frequency of Level 2 students choosing Equal Inclusion or More Eastern									0.24	1	0.62
Observed frequency of Level 3 students choosing More Eastern or More Western									16.5	1	0.00*
Observed frequency of Level 3 students choosing Equal Inclusion or More Western									7.68	1	0.01*
Observed frequency of Level 3 students choosing Equal Inclusion or More Eastern									1.56	1	0.21
Observed frequency of Level-Motivated students choosing More Eastern or More Western									5.6	1	0.02*
Observed frequency of Level-Motivated students choosing Equal Inclusion or More Western									8.78	1	0.00*
Observed frequency of Level-Motivated students choosing Equal Inclusion or More Eastern									27.12	1	0.00*

* $p < .05$

Preferences of English Majors, In Regard to Their Educational Levels. Table 33 presented English majors' preferences for the kind of culture type to include more in English textbooks. The education levels of the students were taken into consideration. As there was only one senior who was an English major, the senior's preferences were excluded from the significance tests done for this particular discussion on English majors' preferences. A Chi-square test was done to see whether there were significant differences among the freshman, sophomore, and junior English Majors in their Equal Inclusion Preference, More-Eastern Preference, and More-Western Preference and test results indicated that there was no significant

difference; x^2 (6) = 0.1, $p > .05$. Such results revealed that the freshman, sophomore, and junior English Majors exhibited preferences that did not differ much in terms of the distributions and proportions.

For the freshman English majors' preferences, significant differences were found for all the comparisons. More specifically, the proportion of students indicating preference for equal inclusion of both Eastern and Western cultures was significantly more than the proportion of students signifying preference for more contents representative of Eastern culture, with x^2 (1) = 60.5 and $p < .05$, and also significantly more than the proportion of students marking preference for more Western culture in English textbooks, with x^2 (1) = 17.33 and $p < .05$. In addition, the More-Eastern Preference was significantly less preferred than the More-Western Preference, x^2 (1) = 20.16, $p < .05$. These findings demonstrated that a substantial percentage of the freshman English majors preferred that Western and Eastern cultures be included with equal proportions in English textbooks. Furthermore, comparing the More-Eastern Preference and the More-Western Preference, it was found that the More-Western Preference was still much more preferred than the More-Eastern Preference, despite the fact that the More-Western Preference did not receive a majority of votes. In terms of the sophomore English majors' preferences, a pattern similar to that of the freshman English majors' preference distributions was discovered. Neither the More-Western Preference nor the More-Eastern Preference had gained as significant a proportion in the distribution as the Equal Inclusion Preference had. A significant difference was found between the proportion occupied by the Equal Inclusion Preference and the proportion obtained by the More-Western Preference, x^2 (1) = 14.11, $p < .05$. The proportions of the Equal Inclusion Preference and of the More-Eastern Preference also returned from the Chi-square test with a significant difference as the result. Not surprisingly, the More-Western Preference was still

Table 33

English Majors' Preferences for Culture Type to Include More in English Textbooks, In Regard to Their Education Levels

Preferences	Education Levels of English Majors								x^2	df	*p*
	Freshmen		Sophomores		Juniors		Seniors				
	N	%	N	%	N	%	N	%			
Equal	22	69	20	67	7	58	3	100	1.06	2	0.5886
More Eastern	1	3	1	3	0	0	0	0	NA	NA	NA
More Western	9	28	9	30	5	42	0	0	3.44	2	0.1791
Further Comparisons											
Preference for Equal, More Eastern, and More Western between Freshmen and Sophomores									0.10	2	0.95
Preference for More Eastern and More Western between Freshmen and Sophomores									0.00	1	0.94
Preference for Equal and More Western among Freshmen, Sophomores, and Juniors									4.40	2	0.11
Preference for Equal and More Eastern between Freshmen and Sophomores									0.00	1	0.97
Observed frequency of freshmen choosing More Eastern and More Western									20.16	1	0.00*
Observed frequency of freshmen choosing Equal and More Western									17.33	1	0.00*
Observed frequency of freshmen choosing Equal and More Eastern									60.5	1	0.00*
Observed frequency of sophomores choosing More Eastern and More Western									22.09	1	0.00*
Observed frequency of sophomores choosing Equal and More Western									14.11	1	0.00*
Observed frequency of sophomores choosing Equal and More Eastern									58.51	1	0.00*
Observed frequency of juniors choosing More Eastern and More Western									NA	NA	NA
Observed frequency of juniors choosing Equal and More Western									2.26	1	0.11
Observed frequency of juniors choosing Equal and More Eastern									NA	NA	NA
Observed frequency of seniors choosing More Eastern and More Western									NA	NA	NA
Observed frequency of seniors choosing Equal and More Western									NA	NA	NA
Observed frequency of seniors choosing Equal and More Eastern									NA	NA	NA

significantly more preferred by the sophomore English majors than the More-Eastern Preference. Simply put, the Equal Inclusion Preference was unarguably the most preferred preference for these sophomores.

The junior English majors in this study had zero preference for having more contents of the Eastern culture in English textbooks. As the Chi-square test did not allow calculations when there were zeros in the data, the zero for the More-Eastern Preference was not placed into the Chi-square test along with the data of the other two preferences. Hence, only one Chi-square test was run for the junior English majors' preferences and it was to see whether there was any significant difference between the percentage of juniors selecting the Equal Inclusion Preference

and that of juniors opting for the More-Western Preference. The test result was not significant, $x2\ (1) = 2.26$, $p > .05$. In other words, the juniors who preferred equal inclusion were similar in percentage as those who preferred more Western culture contents. Moreover, as for English major seniors, there were not enough senior students surveyed for this test to work. Hence, nothing could be reported for English major seniors on this aspect.

Significance test results for Hypothesis 4 on perception of the importance of culture in textbooks. This section consisted of several significance tests for the fourth hypothesis. The results were presented in Tables 34 and 35. Only three preferences were used in the significance tests because the fourth preference was termed *Other*, which was meant to be chosen by students who did not find the other three preferences applicable to themselves. The third research question explored the possible difference educational levels or English proficiency levels might have on learners' perception of whether the type of culture included in textbooks mattered to them. While the learners were asked to indicate their preferences for the type of culture to be include more in textbooks, it was not clear from the preference whether they made the choices merely because they were asked to do so or if the topic of culture was of important concern to them. Hence, the learners were asked to indicate whether which type of culture that was presented more in English textbooks mattered to them. Chi-square significance tests were conducted to analyze the responses. Test statistics were weighted prior to being calculated in the statistical tests due the fact that the test statistics here were from differently sized samples and, therefore, the statistics had to be weighted before they were included in a significance test.

Importance of Culture Types to Students, In Regard to Students' Educational Levels. Table 34 provided the statistics for the student-specified importance of culture types, taken into consideration the students' educational levels. When looking at those who had indicated that

whichever culture type that was included in the textbooks actually did matter to them (hereafter called the *It Mattered* selection), the Chi-square test results showed that there was a significant difference when the observed frequencies for all students of all educational levels were

Table 34

Importance of Culture Types to Students, In Regard to Students' Educational Levels

	Education Levels of All Students												
Importance of	Freshmen		Sophomores		Juniors		Seniors		Graduates		x^2	df	*p*
Culture Types	N	%	N	%	N	%	N	%	N	%			
It Mattered	241	57%	194	55%	13	41%	30	55%	2	29%	10.85	4	0.03*
It Did Not Matter	180	43%	158	45%	19	59%	25	45%	5	71%	12.39	4	0.01*
Further Comparisons													
Observed frequencies of *It Mattered* selection for freshmen, sophomores, juniors, and seniors only											3.29	3	0.35
Observed frequencies of *It Did Not Matter* selection for freshmen, sophomores, juniors, and seniors only											3.15	3	0.37

compared with one another, x^2 (4) = 10.85 and $p < .05$. However, upon closer examination, it was noted that the total number of graduate students were noticeably smaller than the other groups of students and so a further comparison was done for only the selection frequency of freshmen, sophomores, juniors, and seniors. The subsequent comparison of the observed frequencies for the *It Mattered* selection of the remaining four undergraduate-level students showed that there was not a significant difference among them, x^2 (4) = 3.29 and $p > .05$. In other words, it could be speculated as that, when the number of student respondents in each group was controlled to be more similarly larger, it was likely that their educational level did not play a statistically significant role in determining how likely a student would choose the *It Mattered* selection.

A similar outcome was found for the frequency of those who had indicated that whichever culture type that was included in the textbooks actually did not matter to them

(hereafter called the *It Did Not Matter* selection). When all five educational levels were taken into consideration, the Chi-square test indicated that there was a significant difference among the *It Did Not Matter* selections for the different education levels, x^2 (4) = 12.39 and $p < .05$. Yet when the relatively small-numbered graduate student group was taken out of the calculation, the subsequent Chi-square test of the *It Did Not Matter* selection for the remaining four undergraduate-level groups returned with an indication of statistical insignificance. Hence, it could be speculated as that, when the number of student respondents for each groups was controlled to be more similarly larger, it was likely that their educational level did not play a statistically significant role in determining how likely a student would choose the *It Did Not Matter* selection.

Importance of Culture Types to Students, In Regard to Students' English Proficiency Levels. Table 35 provided the statistics for the student-specified importance of culture types, taken into consideration the students' English proficiency levels, namely groups of the beginning level, of the intermediate level, of the advanced level, of mixed levels (the Level-Motivated group), of English undergraduate level, and of English graduate level. When looking at those who had chosen the *It Mattered* selection, the Chi-square test results showed that there was a significant difference when the observed frequencies for all students of all English proficiency levels were considered, x^2 (5) = 26.4 and $p < .05$. However, as the total number of English major graduate students were noticeably lower than the respective numbers of other groups, a subsequent Chi-square was done without the inclusion of the data for English major graduates. This subsequent Chi-square test showed that there was no significant difference among the data of the remaining five groups, x^2 (4) = 4.73 and $p > .05$. As for the *It Did Not Matter* selections for all students of different English proficiency levels, the Chi-square indicated that there was a

Table 35

Importance of Culture Types to Students, In Regard to Students' English Proficiency Levels

Importance of Culture Types	English Proficiency Levels of All Students												x^2	df	*p*
	Beginning		Intermediate		Advanced		Level-Motivated		English Major Undergraduates		English Major Graduates				
	N	%	N	%	N	%	N	%	N	%	N	%			
It Mattered	105	56%	232	56%	88	62%	22	55%	32	42%	1	17%	26.4	5	0.00*
It Did Not Matter	82	44%	184	44%	53	38%	18	45%	45	58%	5	83%	28.5	5	0.00*
Further Comparisons															
Observed frequencies of *It Mattered* selection for all but the English major graduates													4.73	4	0.32
Observed frequencies of *It Did Not Matter* selection for all but the English major graduates													4	4	0.41

significant difference among data of the various groups, x^2 (5) = 28.5 and $p < .05$. However, when the data of the relatively small-numbered English major graduate students was removed from the Chi-square test, the test then showed that there was not a statistically significant difference for the remaining groups' *It Did Not Matter* selections, x^2 (4) = 4 and $p > .05$.

Self-Identification and Hypothetical Birth Country Preference Analysis Results

The fifth research question asked whether there would be one identity structure that the students would identify as the identity to which they subscribe and the sixth research question looked at the relationship between a conflictual identity and the quest for a stable and strong identity. These two questions were addressed through a mixture of quantitative and qualitative analyses of the questionnaire results. In the questionnaire, the student participants were asked to respond to two sets of questions that were designed to collect data to answer these two particular questions.

Self-identification for Nationality or Cultural Identity and Identification of the Name of One's Own Country. First, to see how students identify themselves, what the student participants were asked to do was to indicate their self-identification for their nationality or cultural identity and then also specify the name they use to identify their own country. The

questions used for the inquiry were “Which of these following descriptors is suitable for describing you?” and “Which term(s) would you use to describe your country?” These questions were multiple choice questions, with an *Other* option for anyone who would like to provide their own unique answers. The choices that were offered to the students could be found below.

Before going any further, it may be worthwhile to clarify the reason why the seemingly convoluted phrase, *nationality or cultural identity*, would be used in the descriptions here. The reason was two-fold. First, one had to understand that Taiwan may or may not be considered as a nation in the current, as of year 2017, international politics. Second, the way nationality and cultural identity would be indicated in Mandarin Chinese by Taiwanese may sometimes appear to use the same characters in writing or in speech, but be interpreted differently in meaning. For instance, if a person said that he or she identified with the Mandarin Chinese term, 中國人 *(pronounced as ‘Zhong Guo ren’, which could be translated literally as ‘China person’ or ‘Chinese person’)*, it could mean that his or her nationality was the People’s Republic of China, but it could also mean that he or she merely claimed the cultural identity of being part of the Chinese culture while he or she could have come from a country other than China. Therefore, as tangled as it may appear, the distinct phrasal term was used to avoid unnecessary complications.

For the self-identification for their nationality or cultural identity, other than the last *Other* option, there were a total of five options, namely *Chinese, Hakka, Taiwanese, Taiwanese aborigines, and Taiwan new inhabitant or immigrant resident*. While the actual focus was to see how student participants choose, or do not choose, the *Taiwanese* and *Chinese* options, the other three were added as distractors. Further discussions on these three items would also be interesting, but they were simply not the main focus points of this particular study.

For the part on selecting a name for their own country, other than the Other option, there were also a total of five options, namely *China, the People's Republic of China, the Republic of China, Taiwan*, and *Taiwan, Province of China*. All these five items were taken into consideration during the analysis. These particular items were included as options because:

- two of them had the potential of being mistaken as the official name of Taiwan,
- one was the official name of Taiwan,
- one was the name more commonly used to refer to Taiwan, and
- one was the name that some may still use to call Taiwan even though such an application may not be as common or appropriate nowadays.

The results for the first set of questions, as shown in Table 36, showed that there were at least ten possible identity combinations for the student participants who were all from Taiwan. The ten possible identity combinations, when alphabetically arranged, were:

- *Chinese from China,*
- *Chinese from the People's Republic of China,*
- *Chinese from the Republic of China,*
- *Chinese from Taiwan,*
- *Chinese from Taiwan, Province of China,*
- *Taiwanese from China,*
- *Taiwanese from the People's Republic of China,*
- *Taiwanese from the Republic of China,*
- *Taiwanese from Taiwan,* and
- *Taiwanese from Taiwan, Province of China.*

Of the ten possible identity combinations, a majority of the student participants indicated that they subscribed to the *Taiwanese from Taiwan* identity, which received about 90.2% of the possible total 867 ballots. The popularity of this identity combination was followed by the *Taiwanese from the Republic of China* identity, which received around 43.9% of the possible total ballots. The third popular identity combination was the *Chinese from Taiwan* identity, which received an approximate 7.7% of the possible total ballots.

Before continuing further, it would be necessary to explain why the percentages in this part could not be added up to become no more and no less than 100%. One must note that this was because the two questions where these data came from were multiple-choice questions. Hence, it was possible for a participant to choose more than one option for both of the questions.

Table 36

Identity Combinations, Cross-tabulating Self-selected Descriptors for Nationality or Cultural Identity and for the Name of One's Own Country

		Self-Selected Descriptor for Name of One's Own Country					Compatibility
		Taiwan	China	People's Republic of China	Taiwan, Province of China	Republic of China	
Self-Selected Descriptors for One's Own National Identity	Taiwanese	782					Compatible
			15	8			Conflictual
					4	381	Ambiguous
	Chinese		13	1	5	47	Compatible
		67					Conflictual
							Ambiguous

The remaining identity combinations all had popularity that were much less considerable than the first three, with the *Chinese from the Republic of China* identity receiving around 5.4% of the total ballots, the *Taiwanese from China* identity receiving around 1.7% of the total ballots, the *Chinese from China* identity receiving around 1.5% of the total ballots, the *Taiwanese from the People's Republic of China* identity receiving around 0.9% of the total ballots, the *Chinese from*

Taiwan, Province of China identity receiving around 0.6% of the total ballots, the *Taiwanese from Taiwan, Province of China* identity receiving around 0.5% of the total ballots, and the *Chinese from the People's Republic of China* identity receiving around 0.1% of the total ballots.

In the above-mentioned Table 36, one additional column was also included for illustrating how student participants' self-selection of descriptors for their own nationality or cultural identity and their self-selection of a name or names for their own country pair up in terms of their compatibility. A nationality-or-cultural-identity-and-name-of-country pair was deemed as *compatible* if the words in their literal presentation pointed to the same item or the same direction. If a pair had words with literal presentations that pointed to opposite items or directions, that pair would be counted as being *conflictual*. If the compatibility of the literal word presentations of a pair were indeterminate, with more than one possible interpretation possible, that pair would be marked as *ambiguous*.

The five compatible pairs, when arranged alphabetically, were the *Chinese from China* identity, the *Chinese from the People's Republic of China* identity, the *Chinese from Taiwan, Province of China* identity, the *Chinese from the Republic of China* identity, and the *Taiwanese from Taiwan* identity. These five pairs were considered compatible because it would not require much effort to see how the nationality or cultural identity could be linked with the name of the country. For instance, for the first four pairs, the word, *China*, was clearly visible in the country names and so it was relatively straightforward to connect those country names with the nationality or cultural identity of *Chinese*.

The three conflictual pairs, when arranged alphabetically, were the *Chinese from Taiwan* identity, the *Taiwanese from China* identity, and the *Taiwanese from People's Republic of China* identity. These three were conflictual in that it would require more brainpower to see how it was

possible that a person from a country named *Taiwan* would have the nationality or cultural identity of *Chinese*, how a country called China would have a citizen whose nationality or cultural identity was *Taiwanese*, and how the *People's Republic of China* would have *Taiwanese* as the nationality or cultural identity that its citizens use to refer to themselves.

Using the same identification method, the remaining two pairs were seen as being ambiguous. For the *Taiwanese in Taiwan, Province of China* identity, while, at first glance, the term *Taiwanese* was compatible with the name *Taiwan*, this compatibility was soon challenged by the following notation of *Province of China* or simply the name *China*. Stuck between the competing notions, this identity was seen as ambivalent and inconsistent. As for the *Taiwanese in the Republic of China* identity, it was placed in the ambiguous category because, even though the Republic of China was the official name for Taiwan, a non-Taiwanese person with little or no previous contact would likely not know that a person from the Republic of China could be called as Taiwanese.

Results of the Preferences in the Hypothetical Birth Country Self-Selection. As for the second part, to see if there appeared to be a quest for a stable and strong identity, the student participants were asked to answer an additional hypothetical question where they were asked about which three countries they would choose if they were given the opportunity to choose their own birth country. This was an open-ended question and so student participants could write down their preferences at will and in the order they prefer. There were no limitations for whether all three preferences were of three different countries or not. It was possible for a student participant:

- to provide two countries and write one of the countries twice, which meant that twice-mentioned country would receive two counts for this student,

- to provide only one country and write that country three times, which would provide three counts for that one country, or
- to leave one, two, or three preferences blank.

When the country preferences for the hypothetical country of birth self-selection was examined, different weights were assigned to the three preference rankings. For any country that was indicated as the first preference, that country would be given a weight of 3 as a way to translate the preference ranking into numerical terms. If a country was nominated for the second preference, that country would receive a weight of 2. As for the country that was ranked as the third preference, that country would be given a weight of 1. Each respondent could give out a maximum weight of 6. If for any reason a participant did not provide an answer for a certain ranking, the weight of that ranking would be given to a non-country category of *N/A*. To illustrate, should a country be marked as the most preferred by five people, then these preferences would provide this particular country with a total weight of 15. As there were 867 student participants and the maximum weight total each one could give out was 6, the maximum total weight was 5202.

Next, the weighted outcome for the hypothetical question was then juxtaposed with the previously analyzed results of the nationality-or-cultural-identity-and-name-of-country compatibility. As shown in Table 36, Taiwan, Japan, and the United States of America (U.S.A.) were the top three preferences that the student participants would most likely want to choose if they were given the opportunity to select their own country of birth. The weighted value that these three countries received took up 87.3% of the maximum possible weight. In other words, a large majority of the student participants had chosen these three countries as their top three preferences. In addition, as it could be seen in the brackets shown in Table 37, these top three

preferences did not differ a great deal in terms of the percentages their weights had occupied in the total weight for the corresponding type of compatibility.

Nevertheless, it should be noted that, for each of the identity structures, the weight that Taiwan had received (1737) from students who opted for it as one of their preferred preferences for hypothetical birth country only took up about one third of the total possible weights (5202). In other words, there were quite a number of people who had indicated that they would not prefer to select their original country as a birth country had they been given such a choice. In

Table 37

Weighted Outcomes of the First Three Preferences for the Hypothetical Country of Birth Self-Selection & Such Preferences' Relations to the Maximum Possible Weight

	Weighted Outcomes of the First Three Preference for Country of Birth Self-Selection			Total Weight for Each Type of Compatibility	Percentage the Total Weight of the First Three Preferences Occupy in the Maximum Total Weight (5202)
	Country with the Largest Total Weight (Accumulated Weight) [Percentage That the Weight of This Category Occupied in the Total Weight for the Corresponding Type of Compatibility]	Country with Second Largest Total Weight (Accumulated Weight) [Percentage That the Weight of This Category Occupied in the Total Weight for the Corresponding Type of Compatibility]	Country with Third Largest Total Weight (Accumulated Weight) [Percentage That the Weight of This Category Occupied in the Total Weight for the Corresponding Type of Compatibility]		
Compatibility					
Compatible	Taiwan (1125) [38.7%]	Japan (925) [31.8%]	U.S.A. (856) [29.5%]	2906	55.9%
Conflictual	U.S.A. (99) [34.7%]	Taiwan (95) [33.3%]	Japan (91) [31.9%]	285	5.5%
Ambiguous	Taiwan (517) [38.3%]	Japan (429) [31.8%]	U.S.A. (402) [29.8%]	1348	25.9%
All Types	Taiwan (1737) [38.3%]	Japan (1445) [31.8%]	U.S.A. (1357) [29.9%]	4539	87.3%

Note: The numbers in the parentheses following the names of the countries were the actual weights the countries received.

comparison, Table 38 provided the total weights of the countries ranked as the fourth to the tenth preferred countries were much smaller than the total weights of the top three preferred countries. Nevertheless, it would still be worthwhile to note that nearly all the top ten preferred countries were Western countries, except for Taiwan and Japan, the top two preferred. While there were two other Asian countries listed separately in c*ompatible* and c*onflictual* groups, these two countries did not make it to the top ten when the weighted values were considered cumulatively

Table 38

Weighted Outcomes of the Third to Tenth Preferences for the Hypothetical Country of Birth Self-Selection

	Country with Fourth Largest Total Weight	Country with Fifth Largest Total Weight	Country with Sixth Largest Total Weight	Country with Seventh Largest Total Weight	Country with Eighth Largest Total Weight	Country with Ninth Largest Total Weight	Country with Tenth Largest Total Weight
Compatibility							
Compatible	United Kingdom (403)	Germany (317)	France (228)	Canada (116)	Australia (112) / Switzerland (112)	New Zealand (77)	South Korea (75)
Conflictual	Germany (45) / United Kingdom (45)	France (27)	China (23)	Australia (15)	Singapore (10) / Switzerland (10)	Netherlands (8)	Italy (6) / New Zealand (6) / Sweden (6)
Ambiguous	United Kingdom (185)	Germany (144)	France (90)	Canada (54)	Switzerland (45)	Australia (41)	New Zealand (38)
All Types	United Kingdom (633)	Germany (506)	France (345)	Canada (170)	Australia (168)	Switzerland (167)	New Zealand (121)

Note: The numbers in the parentheses following the names of the countries were the actual weights the countries received.

across compatibility types. It should be noted that, while the *Republic of China* was the official name of Taiwan, few respondents wrote down that official name to indicate their preference when responding to this hypothetical question. Instead, a large majority of them had written down the name, *Taiwan*, when responding.

Furthermore, when the weighted country preferences were considered along the divisions of compatibility, one would see that, when a Taiwanese person whose nationality-or-cultural-identity-and-name-of-country pair was compatible, it would be more likely for the Taiwanese person to want to choose Taiwan as the top preference for his or her country of birth if such an opportunity was given. On the other hand, when a Taiwanese person whose nationality-or-cultural-identity-and-name-of-country pair was conflictual, the Taiwanese person would be slightly more preferred to choose the U.S.A. as the top preference for his or her country of birth if such an opportunity was given, but it would also not be surprising if such a person turned to choose Taiwan or Japan since the results showed that difference of the weights for these countries were minimal. In addition to the two findings for compatible and conflictual groups,

the results for the ambiguous group was rather thought-provoking. While the nationality-or-cultural-identity-and-name-of-country pair for these Taiwanese respondents were considered as ambiguous, this ambiguity seemingly did not deter them from choosing Taiwan as the top preference for his or her country of birth if such an opportunity was given.

Summary of the Quantitative Findings

In the first portion of this section, Dependent *t*-tests were conducted to compare several sets of paired data for Hypothesis 1. What was found included:

- For textual items, those that were Western would almost always have a higher number of occurrence than those that were Taiwanese. The only exception that was observed had taken place when the textual items were negative in terms of their contextual polarity. In other words, when negative items were concerned, there would be more textual items that were related to Taiwanese culture.
- For imagery items, Western items nearly always received higher exposure than Taiwanese ones. The only exception was observed when *Concepts* were the focus of comparison; the exposure for Western items and Taiwanese items became similar when the items were *Concepts*.
- When all textual and imagery items were combined to be considered together, Western items would always receive significantly more exposure than their Taiwanese counterparts.
- Moreover, regardless of whether it was a comparison of textual items, of imagery items, or of a combination of both textual and imagery items, it was found that there were significantly more positive items than negative ones.

In the second portion, ANOVA tests were done to compare the effect of the type of item (*People*, *Objects*, and *Concepts*) on the occurrences of the items in each type, also for Hypothesis 1. For the purpose of allowing the results to be more easily referenced, the significant results from the ANOVA tests were organized and presented in shorthand in the following table, Table 39.

Table 39

Significant Results for the ANOVA Tests

		People > Objects	People > Concepts	Objects > People	Objects > Concepts	Concepts > People	Concepts > Objects
Textual	TW			V	V		
	Western		V	V	V		
Imagery	TW		V				
	Western	V	V		V		
Textual & Imagery Combined	TW		V		V		
	Western		V		V		

Notes.
1. *Taiwanese* was abbreviated as *TW*.
2. The terms, *People*, *Objects*, and *Concepts*, were used here as shorthand to the following terms: "the occurrence of *People*," "the occurrence of *Objects*," and "the occurrence of *Concepts.*"
3. The mathematical *greater than* sign (>) was used to indicate that the item placed before it exhibited a higher frequency than the item placed after it.
4. The capitalized letter *V* was used to indicate that the category where it had received a significant difference result.

In the third portion of this section, Chi-square tests were conducted to test Hypothesis 2 and Hypothesis 3. The hypotheses stated that there would be no significant difference among learners' preference of cultural contents for English textbooks, regardless of which educational level or which English proficiency level they were situated. What was discovered was visualized in Figures 1, 2, and 3 and some accompanying explanations were noted below:

- For non-English majors, the More-Western Preference was much more preferred than the other two available preferences, regardless of the students' educational levels.

- When non-English majors' English proficiency level differences were considered, all the students in the beginning, intermediate, and advanced levels all specified that they would much prefer having more Western cultural items in English textbooks.
- In terms of non-English majors who were taking English elective courses, their preference was found to differ from other non-English majors who were taking English courses mainly due to school requirements. There were a significant number of such students who had specified that they would like to see more equal inclusion of both Western and Eastern cultural items. Students who made such an indication had outnumbered the ones who had selected the More-Western option, which was the second favorite preference for this group of students.
- As for English majors, the Equal-Inclusion Preference had received significantly more votes from these students. The More-Western option was the runner-up.

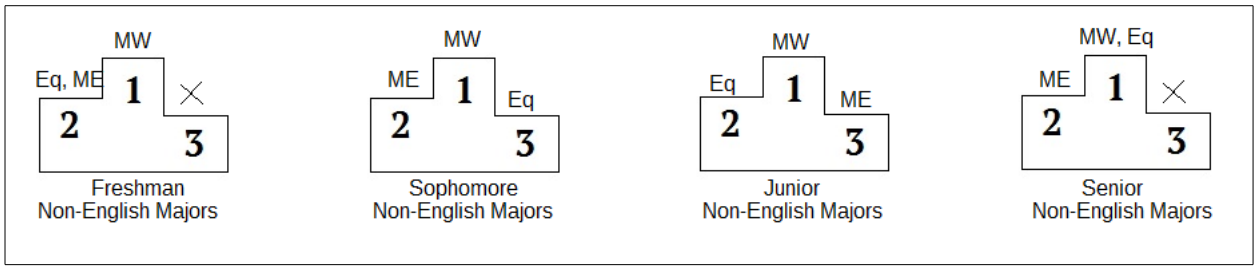

Figure 1. Visualization for non-English majors' inclusion preferences for culture types in English textbooks, when considering their educational levels. This figure provided a shorthand to the order of preference that the students had indicated for the three types of cultural inclusion, in regard to the students' educational levels. The words, *MW*, *ME*, and *Eq*, were used to stand for the *More-Western Preference*, the *More-Eastern Preference*, and the *Equal-Inclusion Preference*. The numbers 1, 2, and 3 were utilized to refer to the most preferred item, the second favorite, and the least preferred item. The X-shaped icon indicated that no preferences had landed on that particular position.

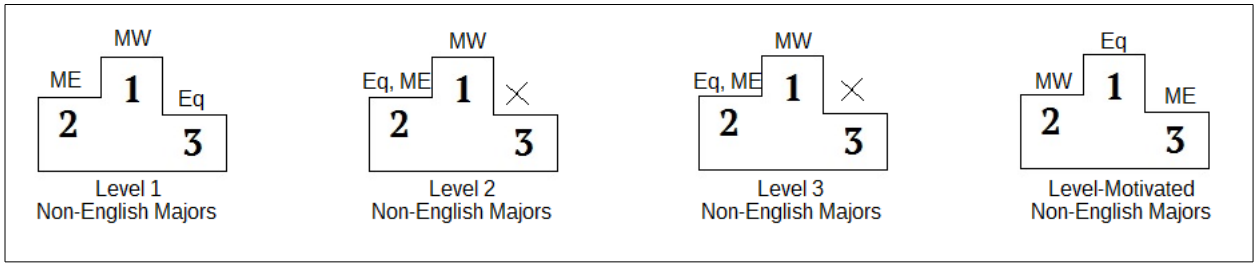

Figure 2. Visualization for non-English majors' inclusion preferences for culture types in English textbooks, when considering their English proficiency levels. This figure provided a shorthand to the order of preference that the students had indicated for

the three types of cultural inclusion, in regard to their English proficiency levels. The words, *MW*, *ME*, and *Eq*, were used to stand for the *More-Western Preference*, the *More-Eastern Preference*, and the *Equal-Inclusion Preference*. The numbers 1, 2, and 3 were utilized to refer to the most preferred item, the second favorite, and the least preferred item. The X-shaped icon indicated that no preferences had landed on that particular position.

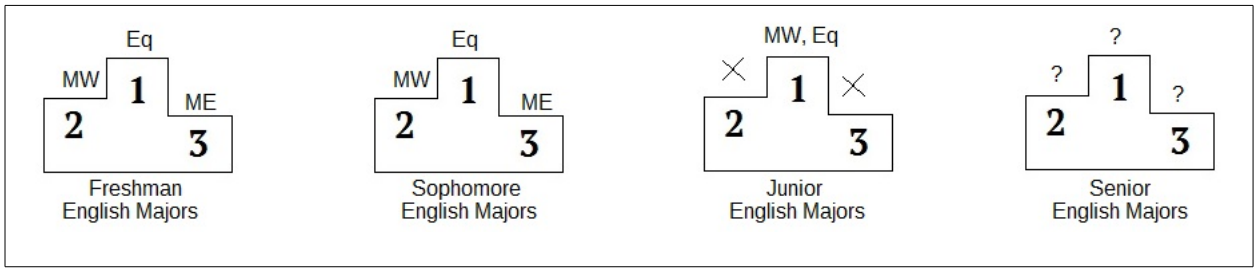

Figure 3. Visualization for English majors' inclusion preferences for culture types in English textbooks, when considering their educational levels. This figure provided a shorthand to the order of preference that the students had indicated for the three types of cultural inclusion, in regard to their educational levels. The words, *MW*, *ME*, and *Eq*, were used to stand for the *More-Western Preference*, the *More-Eastern Preference*, and the *Equal-Inclusion Preference*. The numbers 1, 2, and 3 were utilized to refer to the most preferred item, the second favorite, and the least preferred item. The X-shaped icon indicated that no preferences had landed on that particular position. A question mark would indicated that no analysis was done.

As for the fourth portion of this section, the fourth research question was addressed. The focus was to see whether the learners thought it was important to them to consider what kind of culture was included in English textbooks. As it had turned out, the number of students who thought it was important to them was very similar to the number of students who thought it was unimportant to them. This rather equal split in opinions occurred regardless of students' educational levels and also regardless of their English proficiency levels.

Within the very last portion of this section, Hypotheses 5 and 6 were tested in a qualitative manner. For Hypothesis 5, what was found was that students did not all subscribe to one single identity structure when it came to identifying their nationality or cultural identity. While these students were all from the same country, 10 different identity combinations had emerged to suggest that their orientation towards their nationality or cultural identity was rather complex. Such complexity was further organized into three groups based on how compatible the components were. These three groups were theorized as Compatible, Conflictual, and

Ambiguous. In regard to Hypothesis 6, it was found that, if they were given the opportunity to select their birth country:

- students who had the Compatible type of identity would be much more inclined to choose Taiwan as their birth country,
- students with the Conflictual type would more likely outsource their quest for a stable and strong identity to a powerful country, such as the United States, and
- those with the Ambiguous type was seen to still favor Taiwan a bit more than other countries.

In addition, another interesting thing that was uncovered was that, while Taiwan and Japan were the top two preferred countries for all three groups, nearly all the other top ten preferred countries for all three groups were Western countries. The other three Asian countries that made it into one of the three Top Ten lists of hypothetical birth country were South Korea, China, and Singapore, with the level of preference matching the order they were listed in this sentence. However, they were still shown to be not as preferred as the countries of the United States, the United Kingdom, Germany, France, Canada, Australia, Switzerland, and New Zealand. These much preferred countries had been listed here in the order of the level of preference they had received in the study.

Chapter V: Conclusion

彼是阿公阿嬤留落，汝愛好好啊珍惜。
無是阿斗仔兮就是好，咱兮物件就粗俗。

—拷秋勤(嘻哈團體)，
《汝介名，叫做台灣人》，2007

Those were passed down from Grandpas and Grandmas. You must cherish it properly.
Not everything foreign is good. Not everything ours is crude.

—Kou Chou Ching (hip-hop group),
"Your Name is Taiwan", 2007

This study analyzed high school English textbooks published by five major textbook companies in Taiwan and also surveyed learners of different ages and educational levels, including non-English majors and English majors. The students' cultural experiences and perceptions about cultural contexts in textbooks were taken into consideration and their identity structures were also included as a part of the discussion. For the qualitative analyses of the cultural items in textbooks, emphasis was placed on identifying the mechanism and tactics through which textbook cultural items were presented to its audience and extracting the underlying significances resulted from the employment of such means of presentation. In this portion of the study, the *how* rather than the *which* was the focus. On the other hand, the quantitative analyses provided further insights into *what* types of cultures were presented in textbooks or preferred by the students. *How frequently* such types were given exposure or priority was made explicit upon examination. In addition, students' nationality or cultural identity was analyzed alongside their choices of a hypothetical birth country to add a further dimension to the discussion.

Summary of the Results with Suggestions for Further Research

我高中那幾年，[在此聆聽演講的]大家應該都有類似的經驗，我們在閱讀那些跟土地、人民完全沒有關係的空想教科書。當我發現這件事的時候，我不能接受。我不止自己的夢想沒有任何前進，我連我自己是誰都不知道，連我在幹嘛我也不知道。連我未來要往哪裡去也不知道。而我，十八歲的我，決定我不能再這樣。

—林昶佐 (立法委員 & 搖滾樂團主唱)，
《每個小選擇如何大大影響你的人生：林昶佐 Freddy Lim，TEDxTaipei》，2015

> During my high school years, everyone [attending this talk] probably had similar experiences, we were reading those illusive textbooks that were entirely irrelevant to the land and the people. When I found out about this, I couldn't accept it. I had not only made zero progress in advancing my dreams, but I also did not even know who I was or what I was doing then. I didn't even know where I would be heading in the future. And I, the 18-year-old one, decided that I would no longer live like that.
>
> —Freddy Lim (senator & rock band lead singer),
> "How every small choice may influence your life immensely: Freddy Lim at TEDxTaipei", 2015

Summary of the results for the first research question (RQ1). To answer the first research question of whether locally grown English textbooks in Taiwan incorporated local culture, qualitative analyses were conducted on the textbook contents to uncover any between-the-line details that could not be quantitatively identified. Next, as a way to supplement what had been found through the qualitative analyses, Dependent *t*-tests, one-way ANOVA, and Chi-square tests were employed to examine the data through a quantitative aspect.

Summary of the results for the qualitative textbook analyses for RQ1. To uncover the between-the-line details for the first research question, textual and imagery items in the textbooks were meticulously examined, extracted, and juxtaposed with one another. What was found included an extensive elaboration of Western items while Eastern items were given auxiliary appearances. It was not uncommon to find brief mentions of Eastern items being overshadowed by an in-depth discussion of Western counterparts. What was even more of a concern was that the names of the Eastern people portrayed in the textbooks were removed and left unmentioned more frequently than those of their Western counterparts. The removal of names and the fewer appearances of the Eastern people and items may be inferred as a removal of the Eastern people's *cultural capital* and also as a *symbolic annihilation* of the Eastern. While these acts were not overt but subtle, these acts could still bring about unconscious, negative effects on readers who happened to be Eastern.

Symbolic annihilation would be an important concept to review as it was a phenomenon that appeared to be relevant to what had taken in the analyzed textbooks. Gerbner and Gross

(1976) first used this term in their work on how exposures of violence on television may cultivate or influence people's perceptions of reality. A phenomenon they had uncovered was that "Representation in the fictional world signifies social existence; absence means symbolic annihilation" (p. 182). In the textbooks that were analyzed for this study, symbolic annihilation was found to be an imminent danger for the Eastern and the self when representations of them were few, scarce, and even destructive to their very being.

In fact, the importance of representation could be seen in a May 2017 web report, titled, "Indigenous Children the Focus in New Animated Series," which detailed the rationale and design of a new children's programming. It was noted that Australia's National Indigenous Television channel had started a new children's television series featuring local Indigenous people as the protagonists and a positive presentation of the Aborigines in Australia. The article emphasized a multilingual feature which would have not only English as the spoken language of the program, but also six different indigenous languages. In fact, the reason for the introduction of this new television program was distinctly stated as the realization of and reaction for the need to provide aboriginal children with "accurate representations of themselves in the media" and an opportunity to "see themselves in a positive light on screen" (Indigenous children the focus in new animated series, 2017). In addition, such programming was also noted as a means to "normalize Indigenous culture for non-Aboriginal children" (Indigenous children the focus in new animated series, 2017). In other words, much cultural awareness was exhibited in the words they used to describe their program and such cultural awareness was something that was much needed in the textbooks.

Another qualitative finding for the first research question was that hair and skin colors of characters were treated unequally and such inequality would often affect the outcome of the

characters in the given scenarios. Lighter colors were favored over darker colors. Characters with lighter colors on their skin and hair was portrayed as having a better chance at overcoming obstacles and achieving eventual successes. Characters with darker skin and hair colors would more likely result in failure even though they may start out being successful. Following the same thread of conception, Westerners or lighter colored people were often given the positions of authority in these textbooks. It was as if they carried all the knowledge and worth. Easterners or darker colored people would often be degraded to submissive beings while they were interacting with these higher beings. What Eastern characters were assigned to do included asking for permission, requesting for attention, soliciting advice, etc.

It was as if the these portrayals were meant to send forth a hidden message that asked the Eastern readers and students, "Can't you be more like them?" It was as if such portrayals were meant to build up a hidden storyline of the Western being better than the Eastern and the lighter colored being superior than the darker colored. It was as if there was a demand to perfect that story line so that the belittlement of Easterners in the textbooks could be enacted without concern and that the questionable information about all things Eastern could be presented without critique.

Summary of the results for quantitative textbook analyses for RQ1. Noting the issues uncovered in the qualitative analyses, the textbook data was again examined with a quantitative lens. As was demonstrated in the qualitative portion, the locally grown English textbooks surveyed in this research study did indeed incorporate local culture. However, what was included and how they were included turned out to be problematic areas worthy of much discussion.

A major discovery in this study of the English textbooks was that the amount of incorporation for local culture was noticeably less than the amount of incorporation for Western

culture, with the exception of instances when the nature of the context was negative. In other words, Western culture was much favored over local culture in these textbooks. Moreover, negativity seemed to have been reserved mainly for local culture. While it could be seen a sign of respect for other cultures, it could also be interpreted as a sign of disregard for one's own culture.

More importantly, this phenomenon of linking the negative to the local could potentially be traced to the concept of *internalized racism*. As was defined earlier, internalized racism referred to a subliminal belief that one's own group was inferior to other groups. All of the Taiwanese editors for these textbooks were instructors and professors of English. Many of these Taiwanese editors were shown to be educated not only in Taiwan but also abroad. Being proficient in English may bring about a sense of superiority over others who were not as proficient in English. It was possible that some of these Taiwanese editors and educators were not aware of the sense of superiority that they may have towards English-language related or Western-related materials, instructions, settings, and people. The feeling of superiority may in turn cause them to look down upon things and people of their own culture and, subsequently, churn out English instructional materials that reflected such unconscious and unfavorable bias toward the local or things non-Western.

In fact, a relevant phenomenon had been observed by Tochon (2017) in a year-long study of language educators in 12 different countries. What had been discovered was that the language educators were found to "define their own interest outside their country" (Tochon, 2017, p. 33). In other words, the educators of languages may not be identifying themselves with their own countries, but, instead, they may actually see more relevance between themselves and countries other than their own. Such findings should be taken note and be further examined with utmost seriousness as language educators held one of the important keys to understanding the world and

the way they perceived their own nation and their own people would likely influence the perceptions of our young, their students.

Furthermore, it was found that the culture incorporated in the surveyed textbooks was of the more observable and tangible forms of culture rather than the aspects that were related to abstract practices and underlying beliefs. This may be something that may need to be taken into consideration when developing new textbooks in the future. There should be more inclusion of the more intangible aspects of culture so that students would be able to learn to engage in more in-depth dialogue in English about their own culture and about the similarities and differences of various cultures.

One possible interpretation for the finding of having fewer intangible forms of culture was that culture was indeed not an easy or simple concept that could be taught in just several semesters. Learning about the culture of another group of people would often be a lifelong journey that would take years on end. The fact that few intangible aspects of culture were included in these textbooks could be seen as an example of such a claim. Intangible aspects of culture may easily become stereotypes if not taught appropriately. Perhaps, rather than attempting the near-impossible of getting students to wolf down whatever Western or non-local culture they could possibly get their hands on while also trying to acquire a new language, a better route may be to switch onto placing more emphasis on assisting students in strengthening their understanding, appreciation, and confidence in their own culture while they learn the mechanics of the English language.

In fact, a preliminary finding that had surfaced in the questionnaire of this study was that Taiwanese students may actually not have a very grounded idea about how to talk about their own culture through the use of English. As it was noted in the beginning of Chapter I, the

researcher was concerned about what answer a Taiwanese would provide when being asked a culturally sensitive question, such as the question that inquired about why there were iron bars installed outside of the windows on the houses in Taiwan. The researcher had actually included an exploratory question in the questionnaire that asked students to respond to that exact same question. The answers that were given for the question were varied, but one particular answer had a very high frequency and it just kept reappearing as the researcher went through the data: "The reason was because there were lots of thieves." None of the other given answers shared such a high frequency as this one. This preliminary finding was quite disheartening, to say the least. It demonstrated that the hideous answer the researcher had heard years earlier was not an item of singularity. If students continued to not be familiarized with answering questions about their culture or thinking about their culture in English, it would be possible that this hideous, primal answer would likely be used often to respond to a question that actually had a plethora of other answers:

- for preventing accidental falls from tall buildings,
- for sun-drying the clothes,
- for protecting the interiors of the house during typhoons,
- for having an additional place for planting potted plants,
- for allowing the installation of an optional layer of aesthetics, etc.

Simply put, it should be further explored to see whether language learners can indeed benefit:

- from being relieved of the burden of having to learn predominately the culture of the target language at the same time as they learn that target language, and

- from being empowered through the invitation to apply what they already know well in their own language in the acquisition of a new, additional language.

In other words, students could not only be acquiring a new language, but also fortifying their ownership of that new language by injecting in things that the NS of that language would likely not know as well, if any. Students may be spending so much time and energy on learning about the culture of the target language that they have failed to consider how their own culture can be translated, conveyed, and even strengthened in the target language.

Even when assuming that students will have acquired an abundant amount of knowledge about the Western world by the time they graduate, the students may not have the need or the opportunity to make use of such knowledge when speaking to people from other non-Western countries or even when speaking to those from Western countries. It is not very plausible that a foreigner will approach a Taiwanese student and ask that student questions about Western facts and ideology. Instead, that student may more often be asked by foreigners to share about his or her own take on things, which would require the student to make use of his cultural knowledge and to convey that knowledge through the medium of English. Perhaps it is now time to stop asking students to reinvent the wheel another has perfected. Perhaps it is now time to start asking students to create a whole new dynamic device that would transport and elevate them from being a perpetual runner-up to being an innovator that others would yearn to follow.

Talking about placing more priority and emphasis on one's own essense, the ancient Chinese idiom of *Hándān xué bù* (邯鄲學步) comes into mind. The idiom, *Hándān xué bù*, refers to a slavish imitation of others at the cost of one's own individuality. Below is the story:

> There once was a young man in the Nation of Yen who overheard a conversation that identified the people in the Nation of Zhao as people who had the most graceful form of

> walking. With the aim to learn how to walk as gracefully as the people there, he went to Hándān, the capital of the Nation of Zhao. Yet when he arrived at Hándān, he saw that there were actually quite a few different forms of walking. Young children walked in a way different from grown-ups, middle-aged adults marched in a different style than the elderly, and those of a similar age to one another still did not conform to a specific way of walking. Bedazzled, the man from the Nation of Yen followed one person after another, trying again and again to imitate how each person walked. In the end, he ended up learning none of the miscellaneous styles of walking and, when he attempted to recall how he himself had once walked before coming to Hándān, he could not for his life remember his own way of walking. Confused and confounded, he had to resort to crawling to get back to his own nation.

In a sense, learners who come from a culture that has less of an aura of power than the culture of the language they are learning may easily commit the mistake of *Hándān xué bù* if they do not place more priority and emphasis on learning how to express their cultural ideas through the target language. While language learners do not, and probably cannot, actually forget their own culture, the inability to express ideas about their own culture through the target language may make them appear to have lost their own culture during situations that call for the use of the target language for making dialogues that involve exchanges about cultural ideology and beliefs.

In short, the cultural representations of learners' experiences and identities in these locally-grown English textbooks were quite imbalanced, both in terms of quantity and quality. Quantity-wise, there were a considerably larger amount of Western items being mentioned and applied in these textbooks. As was mentioned earlier, the mere inclusion of a specific item in

textbooks could be understood as an indication that such a thing was worthy of mention and thus important. The exclusion of another item, on the other hand, may have the effect of removing its symbolic importance. As looking at the quantity of inclusion would not be enough in determining whether such imbalances would be something writers and editors of English textbooks would need to avoid and something readers and users of English textbooks would need to be wary of, the quality of the cultural representations was also examined. What was found quality-wise was that cultural representations for the Western and the Eastern were also quite imbalanced, with the former receiving much better treatment and the latter receiving frequent unfavorable arrangements. If the goal of using English textbooks was to provide enlightenment and empowerment to the students, such imbalances in quality may likely not be desirable.

Summary of the results for the second research question. To answer the second research question of whether learners at different educational levels preferred a certain type of cultural content for English textbooks, multiple Chi-square tests were done to analyze the data. Preferences of non-English majors were considered first alongside the variable of educational levels. What was found was that, regardless of which educational level a student was in, there was a significantly greater chance that a student would not choose the More-Eastern option. Instead, the student would more likely either opt for the More-Western option or the option to have both cultures included in a more equal manner. The More-Western option was the most preferred for all educational levels.

This finding was interesting in that these students had a noticeably strong preference for having more Western items included in English textbooks and such a preference seemed to have been already answered by the current English textbooks. While one could jump to conclusions and march towards the direction suggested by this result, one should be warned that such a result

should only be taken upon seriously if it had been proven that students would actually benefit from this modification. It would not be entirely impossible that such a preference may actually reflect how these students may have been conditioned by their previous English education to think in this particular way. It was possible that, having gone through an English education reading textbooks like the ones examined in this study, the students may have internalized the belittlement of people who looked like them and taken up the ideology of seeing lighter colored people, Westerners, and all other Western things as being more superior and more worthy of mention. More research would indeed need to be done to learn about the reasons behind students' choices and to examine whether reading textbooks that exhibit such features would influence students' perceptions of the world.

In addition, it should be noted that it was not, and should not be taken as, one of the points advocated by this research to decry the inclusion of cultures other than one's own. In fact, the researcher do encourage learners to step out of their comfort zones and learn more about cultures that are unfamiliar to them. What should be taken as one of the points that this research advocates is that, while it would be beneficial for students to learn more about the cultures related to English, caution should be taken in identifying what the terms, *cultures related to English*, really imply. Cultures related to English should be understood as an inclusion of all cultures in this global village. The practice of employing predominately Western cultures to represent cultures related to English should be modified and transformed into a practice of including a more well-balanced representation of diverse cultures.

Summary of the results for the third research question. To answer the third research question of whether learners at different English proficiency levels preferred a certain type of cultural content for English textbooks, Chi-square tests were conducted. What was found was

that the preference for the More-Western option was very strong for the students of the first three levels of English proficiency. As the first three levels of English proficiency actually referred to the beginning, intermediate, and advanced levels for non-English majors, it could be inferred that the proficiency level actually did not matter much when it came to selecting what type of culture to be included more in English textbooks. What appeared to be more interesting was the fact that the students who had opted to take the elective English classes had a different viewpoint on the same matter. To them, it was important to have a better balance of cultures being represented in the textbooks. What would need to be further examined in future research would be:

- whether other students who are motivated in learning English will share this same perspective and,
- if the former premise does turn out to have an affirmative answer, why such a perspective is shared among motivated students.

Response for the second and third research questions using English majors' data. In relation to what was discovered in the data for Level-Motivated students, it was deemed worthy to include also English majors in exploring whether educational levels and English proficiency levels had any influence on students' preferences on what cultures should be included more in English textbooks. English majors were different from the non-English majors in that their educational level would usually correlate positively with their English proficiency level and that they were usually more motivated in learning English as they had selected this particular area of study to specialize in. Hence, it was intriguing to find out what their perspective would be.

The results for this group of students showed that the freshman English majors preferred mostly an equal inclusion of Western and Eastern cultures. Even though the More-Western Preference still was more preferred than the More-Eastern Preference, the More-Western

Preference did not receive a majority of votes from freshman English majors. The results from sophomore English majors actually had a pattern that resembled that of the freshmen's. The juniors who preferred equal inclusion were similar in percentage as ones who preferred more Western culture contents. As there were not adequate responses from levels beyond juniors, no results were generated for seniors.

What the findings with the analysis of data from English majors had shown was that a majority of them actually preferred having a more balanced distribution of cultures in English textbooks. Combining this new finding with the finding from the Level-Motivated group of non-English majors, one could get a better glimpse into how having more motivation in learning and using English may have an influence on what cultures one would prefer to see more of in English textbooks. It is speculated that students who are more motivated to learn English may have come across certain experiences or insights in their past that has led them to place more value on having more balance in the inclusion of cultures in textbooks. Further exploration on this aspect will be beneficial to English education because it can help us gain a better understanding for why motivated students would prefer equal inclusion and what experiences or insights have influenced them in making this choice.

Summary of the results for the fourth research question. The fourth research question was whether learners at different educational levels and different English proficiency levels would perceive the (non-)importance of culture in textbooks differently. It was found that, when the number of student respondents in each group was controlled to be more similar in size, their educational level would not play a statistically significant role in determining how likely a student would choose the *It Mattered* selection or the *It Did Not Matter* selection. This was similar to the result for when the factor was English proficiency levels. In other words, neither of

these two factors would cause much of a difference in the students' perception to whether it was important to consider what culture was included in textbooks. Hence, this particular research question could be answered as that the perception of the importance of culture in textbooks would neither be influenced by different educational levels nor different English proficiency levels.

Nevertheless, it would be worthwhile to note that the number of students who had chosen the *It Mattered* selection was rather similar to the number of those who had chosen the *It Did Not Matter* selection. This suggested that not enough dialogue was done in their English education about the concept of whether culture was something that should be taken note of. One thing that the students in this study had indicated in their questionnaire responses as the reason for making the selection in the way that they did was that the main purpose of their English learning had long been conditioned to be *for passing examinations*. For some, it never occurred to them that they had to consider what content was used to teach them English. Perhaps, a future study would be needed to see if students' perceptions on this matter would shift if they are taught to be more aware of the contents through which they are learning English.

Summary of the results for the fifth research question. To answer the fifth research question of to what kind of identity structure Taiwanese students would subscribe, a more qualitative analysis of the questionnaire results was done. Combing the data generated from two separate questions, one being an inquiry about students' nationality or cultural identity and the other on selecting the name they would use to indicate their own country, ten possible identity combinations were identified. Of the ten possible identity combinations, a very large majority of the students indicated that they subscribed to the *Taiwanese from Taiwan* identity, which received around 90.2% of the possible total 867 ballots. This popularity of this identity

combination was followed by the *Taiwanese from the Republic of China* identity, which received around 43.9% of the possible total ballots. The third popular identity combination was the *Chinese from Taiwan* identity, which received an approximate 7.7% of the possible total ballots. The remaining identity combinations all had popularity that were much less considerable than the first three.

It was speculated that the phenomenon of students having chosen the *Taiwanese from Taiwan* identity being much more in number than the other ones may have been influenced by recent events that had happened in Taiwan, such as the Sunflower Movement in 2014. Students were actually one of the major participants in the Sunflower Movement, which was a protest against the passing of an international trade agreement that was seen as potentially detrimental to Taiwan's economy. That particular movement had left many feeling much more politically-aware. Whether the students in this study had participated in that movement or in any other political activities was not something that was taken into consideration in this study, but it would have provided an additional way to interpret the findings here if it had been included.

What could be noted in the stead of the above-mentioned missing information would be the "Taiwanese/Chinese Identification Trend Distribution in Taiwan (1992/06~2017/06)" study done by the Election Study Center of the National Chengchi University, Taiwan (Chen, 2017). In the line chart created for that study, the percentage of people choosing the *Taiwanese* identity in 2014 had indeed risen to be the highest percentage that was not seen in the past or surpassed in the next three years. The other two identification options in that study was *Both Taiwanese and Chinese* and also just *Chinese*. In other words, it was not surprising that the students' identifications for nationality or cultural identity were distributed in the way it was shown.

Nevertheless, such findings were worth taking note of because the students had just emerged from adolescence, which Erikson (1959) had noted as "the stage of an overt identity crisis" (p. 113). In addition, it was also during the period of adolescence that the individual would also be assembling the identification elements accumulated prior to adolescence into something that he or she would point to as being his or her identity (Erikson, 1959). Hence, the fact that the textbooks these students had used in high school were fraught with suggestions of belittlement should indeed be seen as a serious cause for concern.

Summary of the results for the sixth research question. In terms of whether a conflictual identity existed and whether a person with that identity would outsource the quest for a stable and strong identity, the compatibility of the components in the identity combinations was further analyzed. The three different types of compatibility for the nationality-or-cultural-identity-and-name-of-country pairs included:

- the compatible type, encompassing the *Chinese from China* identity, the *Chinese from the People's Republic of China* identity, the *Chinese from Taiwan, Province of China* identity, the *Chinese from the Republic of China* identity, and the *Taiwanese from Taiwan* identity;
- the conflictual type, encompassing the *Chinese from Taiwan* identity, the *Taiwanese from China* identity, and the *Taiwanese from People's Republic of China* identity; and
- the ambiguous type, encompassing the *Taiwanese in Taiwan* identity*, Province of China* identity, and the *Taiwanese in the Republic of China* identity.

Subsequently, these compatibility findings were placed alongside the students' preferences of hypothetical birth country to identify patterns. The results demonstrated:

- that Taiwan, Japan, and the United States of America were ranked, in order, as the three most favored countries that students would select if they were offered a choice to select their own birth country,
- that the above-mentioned three most favored countries did not differ a great deal in terms of the percentages their weights had occupied in the total weight for the corresponding type of compatibility,
- that nearly all of the top ten most preferred countries were Western countries,
- that students had written down the term, *Taiwan,* to indicate that they would like to select the country that actually had the *Republic of China* as the official name,
- that students who had a compatible or ambiguous identity would likely be more inclined to select Taiwan as their first preference for the hypothetical birth country task, while the students with a conflictual identity would likely be more inclined to select the United States of America, and
- that there were quite a number of people who had indicated that they would not prefer to select their original country as a birth country had they been given such a choice.

Therefore, in conclusion, the results indicated that a person with a conflictual identity would more likely outsource the quest for a stable and strong identity than a person with a compatible or ambiguous identity. Moreover, as the categorizations of compatibility were arbitrary portrayed, the result that would actually matter more may be the finding that Taiwan had received only one third of the possible weights. That itself could be viewed as an indicator for the possibility that many Taiwanese still felt the need to outsource the quest for a stable and strong identity to countries other than their own.

Implications for Second Language Acquisition

> How can you expect me to treat their imprint on your language
> As anything less than equal
> Let there be no confusion
> Let there be no hesitation
> This is not a promotion of ignorance
> This is a linguistic celebration.
>
> —Jamila Lyiscott (poet and educator),
> "3 Ways to Speak English", TED Salon, NY, 2014

The findings of frequent belittlement and open displays of degradation for Eastern items in the textbooks demonstrated how the concept of *microaggression* that minorities face may be very applicable to SLA research, especially those in Taiwan and in other multicultural areas. Further investigations would need to be made to see whether and how this phenomenon had manifested itself in language learning. The sheer effort that learners would need to put into learning a second or third language was already challenging enough without any distractions. It would only make the process even harder if the learners would need to constantly deal with these subtle but disrupting hints of suggested inferiority as they tried to learn from the textbooks. The shaming that occurred in the textbooks of people who appeared to be similar to the learners could be seen as an outward indication that an underlying *deficit* outlook may have been attached to how the learners were perceived. The fact that such practices had been denounced in theoretical realms but not yet eliminated in reality demonstrated the need for more attention and work to be done for helping textbook publishers, instructors, and other stockholders of language learning to better understand the demoralizing effects such practices may have on the learners and the quality of overall learning.

In addition, SLA research must also be more aware of the learners' cultural backgrounds and how they relate to the language that was being taught. Teaching a student from a country that was commonly considered as an influential, power country in the international arena should not be understood as being the same as teaching a student from a country that was commonly

considered as a country that was, comparatively, not as influential or powerful. Learning a second or third language for learners from a more advantaged country would be like adding a cherry on top of a well-made, multi-layered cake. Learning a second or third language for learners from a less advantaged country would likely be more like trying to add more layers to a single layered cake. The challenges would be different and so the support must also be modified and adapted accordingly.

With English being a dominate language in the current world, English speakers from power countries who learn a second or foreign language would, comparatively, have fewer internal psychological barriers to overcome during the learning process. In addition, it would also be more likely for them to see positive portrayals of people appearing similar in appearance or in description to themselves in the learning materials. On the other side of the equation, non-English speakers from power countries who were learning the dominate language of English would more likely to have internal psychological barriers to overcome during the learning process. Such barriers may have been resulted partially from a complicated past in the learners' country of origin and partially from negative portrayals of people who were drawn or described to be similar to the learners in the materials through which they learned English.

Pedagogical Implications

> I am strengthened by the words of Joseph Shabalala, founder of the South African choral group Ladysmith Black Mambazo. He said that the task ahead of us can never, ever be greater than the power within us. We can do it. We can unlearn looking down on ourselves. We can learn to place value on our reality and our knowledge.
>
> —Chika Ezeanya-Esiobu (researcher, teacher, writer, and public intellectual), "How Africa Can Use Its Traditional Knowledge to Make Progress", TED Global, 2017

What could be inferred from the results included the realization that Taiwanese high school English textbooks had incorporated much more observable and tangible culture items than abstract practices and underlying beliefs. In addition, Western culture was greatly favored over

local culture when the editors compiled contents for high school English textbooks. Interestingly, a considerable number of the students surveyed in this study did also show an inclination to prefer having more Western items to be incorporated into English textbooks. While this may be seen as that the textbooks did have contents that were geared towards satisfying the want of the students, one must also take into consideration the other findings before giving credit to the surveyed textbooks and their editors for this compatibility.

One of the other findings that should be considered was that there appeared to be a possible connection between having more motivation in learning and using English with one's preference for what should be included in textbooks. Some of those who may have more motivation in learning and using English had indicated a preference for having a more balanced distribution of cultures in English textbooks. Furthermore, one must also consider the type of information that was included in the textbooks. It was one thing to have more Western items than Eastern items. It would be an entirely different story when all that was Western was made to be more worthy of mention or even more superior than all that was Eastern.

Moreover, one would also need to consider the findings found in the analysis of the students' identity structure. As it was discovered, there were actually 10 different types of identity structures for this group of Taiwanese students. While five of these were compatible pairs of nationality or cultural identity, and the name identified by the students as their country, the other ones included three conflictual pairs and two ambiguous pairs. In a sense, this disparate set of identity structures hinted towards a possible uncertainty towards how one should identify oneself that had been manifested in these students. Upon further investigation, many of these students had indicated that they may want to choose a country other than Taiwan to be their birth country if they were to be given such a choice.

Keeping in mind this identity issue and then recalling the imbalance of presentations of cultures in textbooks, one may wonder whether it would benefit the Taiwanese students by including so many positive counts of Westerners and Western items in the textbooks without an equal number of positive counts of Easterners and Eastern items nor a lower number of negative counts for all things Eastern. It was complicated enough to not being able to fully ascertain one's identity. Bombarding such individuals with high counts of negative items and traits for the group to which such individuals belong would not help with matters. Language learners who see themselves being portrayed as negative beings and their cultural items being associated with unfavorable terms in the language learning materials would face a more difficult challenge in succeeding in forming and recreating a positive self in the target language.

Furthermore, if one of the goals of the teaching philosophy was set to follow what had been noted in CEFR about languages and cultures, the surveyed textbooks only partially succeeded in providing materials that would help "build[] up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact" (Council of Europe, n.d.b, p. 4). What these textbooks had accomplished was bringing some cultural items from some non-local locations to the students. What the surveyed textbooks would need to do to make up for what they currently lack and would need more of to fully succeed in achieving this goal would be a two-fold action.

First, they would need to include more cultural items from more diverse non-local locations. Currently, the non-local locations where the included cultural items had originated consisted of mostly what would be considered as the Western world, especially the parts where Caucasians with lighter skin and hair colors were the majority. It would benefit the students if cultures from other parts of the world could be better embraced and incorporated. Such

inclusions would better reflect the fact that English had long become a language used not solely by NS-NS interlocutors or by NS-NNS interlocutors, but also, ever more frequently, NNS-NNS interlocutors. Second, the textbooks would also need to be more aware of how local cultures were included. Current inclusions of local cultures, in comparison with the inclusions of Western cultures, had noticeable negative connotations that would not benefit the Eastern students. Removing such negativity and strengthening the positive aspects would better reflect the can-do spirit recommended by CEFR. One should not teach by pointing out what was lacking in the students, but by alluding to the untapped potential that laid within each learner.

Furthermore, critical thinking skills and critical literacy may also need to be better incorporated into English language education. Students should be forewarned about the possible manifestations of linguistic imperialism hidden in plain sight within the textbooks they were using and any other learning materials presented to them. They should be taught to critically identify and question the seemingly normal presence of non-local items, the ways through which their own cultures have been presented, and any other norms that the textbooks have put forth with little invitation for further investigations and discussions. In fact, Ko (2013) had already shown how a reading class could be taught to be critically aware of the possible beliefs and ideologies that may be associated with any given topics, to be able to critically identify how such beliefs may benefit or bring disadvantage to different groups of people, and to be encouraged to restructure the discourse through critical reflection. In the same vein, the findings in the current research had highlighted much need for the recognition and the application of such dynamic critical literacy in various aspects of language learning.

Limitations & Suggestions for Future Research

> 我就在這裡，我要變成你眼前的光和熱。
> 我的意志就種在這裡。
> 風也吹不倒 ，雨也趕不走。
>
> — 伍佰 (音樂人) 與 China Blue (樂團)，
> 《光和熱》，2015

> I am right here. I will become the light and heat before your eyes.
> My determination is rooted right here.
> It won't be blown over by any wind. It won't be chased away by any rain.
>
> —Wu Bai (music artist) & China Blue (music band),
> "Light and Heat", 2015

In terms of the limitations and suggestions for future research for this research, there were a few that were related to the scope of this study and a couple that were related to how this study had been structured.

Scope-wise, this study had examined the textbooks through the perspectives of race, ethnicity, and nationality. As was noted in the Introduction section, under the Purpose of the Study sub-section, the researcher had risked furthering binaries by using categories such as 'the Eastern' and 'the Western', but it was also noted that such a risk was taken with the hope for exposing such binaries. Such binary interpretations should be avoided as much as possible in understanding how things operate in the real world. Reality is complex and multifaceted and no singular or dyadic categorization can yield representations of reality that is truly synonymous with reality. Furthermore, it should also be noted that race, ethnicity, and nationality would not be the only perspectives that one could use to examine textbooks.

In fact, one can actually look to see what kind of representations English language textbooks have incorporated in terms of age, gender, educational level, socio-economic status, etc. For instance, it may be interesting to see if English textbooks have mostly presented characters who seem to be economically well-off and how such representations may or may not influence the learners' perceptions of what kind of people would benefit the most through the

learning of English. The findings of such types of studies would enrich the field of second language acquisition in terms of the understanding of how the successful learning or the unsuccessful learning of a target language may have influences coming from issues related to things other than the mere mechanics of the language.

Another aspect that should be noted was that all of the textbooks analyzed in this study were entirely high school English textbooks. While much care was taken to include English textbooks for both non-vocational high school students and vocational high school students, it must be noted that high school would not be the first level of schooling where Taiwanese students would first officially encounter the study of English in the public education system. It was during elementary school education that Taiwanese students would first start learning English through the public education system. Hence, now that a considerable amount of imbalances related to culture, ethnicity, and race were uncovered as being present in high school English textbooks, it would be beneficial for one to turn to examine elementary school English textbooks to see if such patterns were also embedded into the textbooks at that level. This further study would allow all entities related to the Taiwanese English education to achieve a better understanding of how wide spread such issues were and be able to better prepare counter-actions against such promotions of inequality.

In addition, further research would also need to be done to see what additional materials instructors of English have been using alongside the English textbooks. The choice of English textbooks may often be assigned top-down, with little or no consultation with the instructors that use them. Therefore, whether instructors have made use of additional materials to accompany or counteract textbook contents would likely amplify, mediate, or change the actual messages that were absorbed by the students.

As for incorporating more into questionnaires or interviews and retrieving more information from student participants, one could go from the speculation made in this study that pointed towards the possibility that more motivated learners may actually place more value in having a balanced cultural representation in English textbooks. A future research sprouting from this vein may take the form of recruiting more student participants who were identified as being more motivated in pursuing advances in their English education and asking them the same questions as the ones used with the current study's participants. It may also be relevant to make a point in including some participants who had experiences living abroad as their intercultural experiences may shine some light into whether the English textbooks they had encountered and used as students in the past had given them the appropriate kind of cultural scaffolding they needed when they went abroad.

Structure-wise, this study was more exploratory in nature. Experiments would help gain more insights into the amount of possible effect the amount and the quality of inclusion for different cultures may have on people who were from or not from the cultures in question. A possible experiment that a future researcher may undertake may take the form of controlling the amount and the quality of local culture incorporated in the learning materials to observe whether having more local cultural items with better quality, i.e. more positive, representations may or may not help students learn English better, or if having a more balanced representation of local and Western cultures would actually better facilitate English learning.

Experimentally, instead of changing the contents used to teach, perhaps another way would be to see whether instructors who apply a critical perspective in teaching would empower students more than instructors who do not apply a critical perspective in teaching. In other words, when the contents of teaching materials remain the same, would teaching students to see

the materials through a critical perspective help them avoid being negatively affected by the negative portrayals of items from their own culture, or would negative portrayals in the textbooks be so influential that even such an approach would not relieve students of such manipulation?

The research into how cultural representations in textbooks may influence students' language learning is still a relatively uncharted area that should be further explored. More research is needed to allow educators and learners of languages to become more aware of how the inclusion or exclusion of their own cultures may influence their language learning. While this is important for any culture and for all language learning, it may be especially important for learners who are from a country that is not generally considered as politically stronger or internationally more influential than the country of the target language they are trying to acquire. Most importantly, the results of this study suggest that cultural awareness should be made not only relevant in social studies, but also in language learning.

A Call to Action

> When we see something, we have to have the courage to say something, even to the people we love. […] We still have in us this old stuff about superiority and it is causing us to embed those further into our institutions and our society and generations […] We still struggle […] to be part of the forces of change in this society that will stand against injustice […].
>
> —Vernā Myers (diversity consultant & lawyer),
> "How to Overcome Our Biases? Walk Boldly Toward Them", TEDx Beacon Street, 2014

Acknowledging the findings of serious imbalance in how textbooks incorporate local and non-local cultural items, it would be important for the Taiwan's Ministry of Education to better regulate how publishers and editors choose their contents. Paulo Freire's (1972) caution should be taken to heart: "One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding" (p. 93). Indeed, teachers

and students of Taiwan, of other Eastern countries, and even of non-Eastern countries that have students learning English as a second or foreign language would need to be aware of the possible consequences of these subtle but distressing imbalances, to know that such inaccuracy may likely not bear their best interests, and to speak up and stand up to do something to fix such issues.

In fact, the relevance of this study would likely not stop within the boarders of Taiwan. If it is indeed the case that different countries in the world now are interconnected, the findings in this particular study would actually matter to not only Taiwanese, not only Asians, nor only people living in countries with less privileges. In fact, the findings here would actually matter to everyone who had experienced racism or some form of discrimination and everyone else who had decided to take it upon themselves to help remove the barriers and burdens that had caused the oppressed to be oppressed.

Essentially, the discourse in these textbooks were serving the interests of those who were White and of those who had grown up being a constituent of the majority in a Western society. Learners who learn English through these textbooks, or other textbooks structured to include similar features, may potentially be conditioned to think:

- that English was a language that belonged to those with lighter skin and hair colors;
- that the culture relevant to the language of English was solely Western and predominantly White; and
- that people who had attributes that matched with the criteria as noted above would be figures of authority, knowledge, and fortune.

Should such conditions become indeed fixtures in the learners' minds, what might they think when they come across:

- people who have darker skin and hair colors;

- people who were non-Western or non-White; or
- people who did not exhibit any of the 'favorable' traits?

Would they not think:

- that these darker-skinned and darker-haired people probably should not be considered as authentic speakers and users of English;
- that these non-Western or non-White people would likely not own a culture that was relevant to the language of English; and
- that these people who failed to match up with any of the criteria above would probably not deserve their respect and admiration?

Such questions and concerns could be taken to indicate that the findings of this study should not be confined to having relevance to only Taiwanese, Asians, or people living in less privileged countries. Relevance would actually extend to a much larger group of people, which included practically everyone but those who still work to perpetuate racism and discrimination.

The harm that such portrayals of unquestioned inequality and imbalance could inflict should be understood as harm that could go beyond the boundaries of Taiwan. Within Taiwan, the harm could be inflicted upon its young, its older generations if the young started to discount their own cultures, and also any locals or foreign people who happened to be darker-skinned, darker-haired, non-Western, or non-White.

An example of such a harm could be observed from an article penned by a Black woman about her experiences in Taiwan. The writer had not identified herself directly, but she did refer to herself with the terms of *Black woman*, *not White*, and *not an American*. While the ordeal she had described in detail would be best read in full, this following excerpt would work as a telling clue about how unbearable her experiences must had been:

> As first it was met with incredulous disbelief that there are people in the 21st century who are still unaware of the existence of the black/African race. But the longer I've been here and the more interactions I've had, I realize that though sometimes it's simply the curiosity for the unknown, there are many instances of subtle and outright racism. There have been a handful of occasions where I've seen persons excitedly frantically tapping their friends and pointing in my direction and I absentmindedly look around to see where they're pointing at and then I realize, it's just me. (Taiwanobserver, 2017)

Beyond Taiwan, the same sort of harm could be inflicted upon whoever that did not have lighter skin and hair colors, when Taiwanese who had been influenced by the imbalanced representations used in such textbooks, or anyone who had also learned English through texts and images similar to those exhibited in the analyzed textbooks, were driven by their negatively conditioned subconsciousness to become hesitant in befriending such people, to fail to acknowledge that more than one type of culture could indeed be cultures relevant to the language of English, and to not recognize the valuable assets such people could bring.

Such diffusive spreading of issues can be minimized or even gradually terminated if people of all cultures and all backgrounds may work together to advocate for equality in representation and also demand that it be carried out and enforced in textbook development as well as in all the other areas of education. Jeremy Lin, an American basketball player of the National Basketball Association (NBA), has once received some disapproving remarks about sporting dreadlocks on his head and he responded to the remarks with these thoughtful words: "I think as minorities, the more that we appreciate each other's cultures, the more we influence mainstream society" (Yang, 2007). In the imagined and real-life communities of English education and English use, a great number of the world's population are 'minorities'. We are

‘minorities’ not because our number was small. We are ‘minorities’ because we have allowed ourselves to be divided. Take a stand, take a hand, and take action to prevent future textbooks or any other learning materials that our young will use from being stuffed with ideologies that cause misunderstandings. Take a stand, take a hand, and take action to ensure that a diverse spectrum of cultures could become part of the dialogue in the conversation of English and be so in a balanced harmony.

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Appendices

Appendix A: Internal Review Board (IRB) Approval for Student Interviews (Submission ID: 2013-0556)

Education Research IRB
5/30/2013

Submission ID number:	2013-0556
Title:	English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences
Principal Investigator:	FRANCOIS TOCHON
Point-of-contact:	YA-JU CHUANG
IRB Staff Reviewer:	JEFFREY NYTES

A subcommittee of the ED IRB conducted an expedited review of the above-referenced initial application. The study was approved by the IRB member for the period of 12 months with the expiration date of 5/29/2014. The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110 in that the study presents no more than minimal risk and involves:

Category 5: Research involving materials (data, documents, records, or specimens) that have been collected, or will be collected solely for nonresearch purposes (such as medical treatment or diagnosis)
Category 6: Collection of data from voice, video, digital, or image recordings made for research purposes
Category 7: Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, or quality assurance methodologies.

This approval covers interviews with UW Madison students.

Conditional approval is granted for interviews with students at Taiwanese universities, pending site permission documentation. A change of protocol must be submitted to upload additional site permission documentation. Furthermore, change of protocol applications must be submitted to add surveys and in-class observations once procedures

are developed.

To access the materials approved by the IRB, including any stamped consent forms, recruitment materials and the approved protocol, if applicable, please log in to your ARROW account and view the documents tab in the submission's workspace.

If you requested a HIPAA waiver of authorization, altered authorization and/or partial authorization, please log in to your ARROW account and view the history tab in the submission's workspace for approval details.

Prior to starting research activities, please review the Investigator Responsibilities guidance (http://go.wisc.edu/m0lovn.), which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

Please contact the appropriate IRB office with general questions: Health Sciences IRBs at 608-263-2362 or Education Research and Social & Behavioral Science IRBs at 608-263-2320. For questions related to this submission, contact the assigned staff reviewer.

Appendix B: IRB-Stamped Consent Form (ED IRB: FWA00005399)

(The blackened areas contained information that was provided to the participants, but marked out here for privacy purposes.)

UNIVERSITY OF WISCONSIN-MADISON
Research Participant Information and Consent Form

Title of the Study: English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences

Principal Investigator: Francois Tochon (phone: [redacted])
Student Researcher: Ya-ju Chuang (phone: [redacted] & email: [redacted])

DESCRIPTION OF THE RESEARCH

You are invited to participate in a research study about students' perceptions of the contents in language instructional materials, such as textbooks. The purpose of the study is to identify English learners' perception of the relationship between different elements in English instructional materials and relevant elements the learners experience in their lives, and whether the identified relationship has any effect on their learning.

In particular, potential participants for this study will need to be: (1) Taiwanese, (2) Students who have studied English in Taiwan for most of the years before undergraduate/college years, and (3) Students who are 18 years old or older than 18 years old. Only subjects meeting these criteria may participate in this study.

The research will involve a semi-structured interview that asks for your opinions and experiences on using and learning with English instructional materials. Audio recordings will be made of your participation. Only the researchers will hear the audio recordings. The recordings will be retained for a total of seven years, for the purpose of having them available should reexamination of the data be necessary. In addition, during the seven years, the retained data may also be used for additional and non-related research projects. After seven years, the recordings will be destroyed.

WHAT WILL MY PARTICIPATION INVOLVE?

If you decide to participate in this research, you will be asked to participate in an audio-recorded, semi-structured interview that survey your opinions and experiences on learning English with English instructional materials. Your participation will last approximately 1 to 3 hours per session and will require 1 session, which will require 1 to 3 hours in total.

ARE THERE ANY RISKS TO ME?

There is only minimal psychosocial risks expected for this research and great efforts will be made to minimize the risks. While potential risks to participants are minimal, there is the risk of a breach of confidentiality. Nevertheless, the researcher will take the following steps to mitigate that risk: To ensure subject privacy, the participants' information will be kept in a locked, secure location and on encrypted hard drives, separate from the collected data sets. Numerical codes, which are not tied to any identifiers (e.g., birth dates), will be used instead when specifying the different respondents within the data sets. The interviews will be conducted in a private location, where what participants say or write will not be seen or heard by others. In addition, the collection of sensitive information about subjects will be limited to the amount necessary to achieve the aims of the research.

ARE THERE ANY BENEFITS TO ME?

There are no direct benefits to the participants. Nevertheless, the participants may learn about a current research interest that may potentially allow them to learn more about the way they are learning and to know that the opinions and experiences they share will potentially help other English learners in the future.

IRB Approval Date: 5/30/2013
Date IRB Approval Expires: 5/29/2014
FWA00005399 ED IRB
University of Wisconsin – Madison

WILL I BE COMPENSATED FOR MY PARTICIPATION?

You will receive an opportunity to participate in a drawing for a gift card for participating in this study. Participation in the drawing is not necessary for participating in the research. If you would like to be entered into the drawing, please initial here: _____ and provide your email address: _____. This email you provide would be used only for the sole purpose of contacting you if you are drawn out as the winner of the drawing.

HOW WILL MY CONFIDENTIALITY BE PROTECTED?

While there will probably be publications as a result of this study, your name will not be used. Only group characteristics will be published. If you participate in this study, we would like to be able to quote you directly without using your name. Pseudonyms would be used instead. If you agree to allow us to quote you in publications, please initial the statement at the bottom of this form.

WHOM SHOULD I CONTACT IF I HAVE QUESTIONS?

You may ask any questions about the research at any time. If you have questions about the research after you leave today you should contact the student researcher, Ya-ju Chuang at [redacted] or email: [redacted]. You may also call the Principal Investigator Francois Tochon at [redacted]

If you are not satisfied with response of research team, have more questions, or want to talk with someone about your rights as a research participant, you should contact the Education Research and Social & Behavioral Science IRB Office at 608-263-2320.

Your participation is completely voluntary. If you decide not to participate or to withdraw from the study it will have no effect on any services or treatment you are currently receiving.

Your signature indicates that you have read this consent form, had an opportunity to ask any questions about your participation in this research and voluntarily consent to participate. You will receive a copy of this form for your records.

Name of Participant (please print):_____

Signature: _____ Date: _____

_____ I give my permission to be quoted directly in publications without using my name.

IRB Approval Date: 5/30/2013
Date IRB Approval Expires: 5/29/2014
FWA00005399 ED IRB
University of Wisconsin – Madison

Appendix C: IRB Approval–Continuing Review (Submission ID: 2013-0556-CR001)

Education and Social/Behavioral Science IRB
4/28/2014

Submission ID number:	2013-0556-CR001
Title:	English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences
Principal Investigator:	FRANCOIS V TOCHON
Point-of-contact:	YA-JU CHUANG
IRB Staff Reviewer:	JEFFREY NYTES

A designated ED/SBS IRB member conducted an expedited review of the above-referenced continuing review progress report form. The study was approved by the IRB member for the period of with the expiration date of 4/27/2015. The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110:

Category 5: Research involving materials (data, documents, records, or specimens) that have been collected, or will be collected solely for nonresearch purposes (such as medical treatment or diagnosis)
Category 6: Collection of data from voice, video, digital, or image recordings made for research purposes
Category 7: Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, or quality assurance methodologies

This continuing review approval covers interviews at UW Madison and National Taipei University of Technology.

A change of protocol applications must still be submitted to add surveys and in-class observations.

To access the materials approved by the IRB, including any stamped consent forms and recruitment materials, please log in to your ARROW account and view the documents tab in the submission's workspace.

Please review the Investigator Responsibilities guidance ((http://go.wisc.edu/m0lovn)), which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

Please contact the appropriate IRB office with general questions: Health Sciences IRBs at 608-263-2362 or Education and Social/Behavioral Science IRB at 608-263-2320. For questions related to this submission, contact the assigned staff reviewer.

Appendix D: IRB-Stamped Consent Form–Continuing Review (ED/SBS IRB: FWA00005399)

(The blackened areas contained information that was provided to the participants, but marked out here for privacy purposes.)

UNIVERSITY OF WISCONSIN-MADISON
Research Participant Information and Consent Form

Title of the Study: English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences

Principal Investigator: Francois Tochon (phone: [redacted])
Student Researcher: Ya-ju Chuang (phone: [redacted] & email: [redacted])

DESCRIPTION OF THE RESEARCH

You are invited to participate in a research study about students' perceptions of the contents in language instructional materials, such as textbooks. The purpose of the study is to identify English learners' perception of the relationship between different elements in English instructional materials and relevant elements the learners experience in their lives, and whether the identified relationship has any effect on their learning.

In particular, potential participants for this study will need to be: (1) Taiwanese, (2) Students who have studied English in Taiwan for most of the years before undergraduate/college years, and (3) Students who are 18 years old or older than 18 years old. Only subjects meeting these criteria may participate in this study.

The research will involve a semi-structured interview that asks for your opinions and experiences on using and learning with English instructional materials. Audio recordings will be made of your participation. Only the researchers will hear the audio recordings. The recordings will be retained for a total of seven years, for the purpose of having them available should reexamination of the data be necessary. In addition, during the seven years, the retained data may also be used for additional and non-related research projects. After seven years, the recordings will be destroyed.

WHAT WILL MY PARTICIPATION INVOLVE?

If you decide to participate in this research, you will be asked to participate in an audio-recorded, semi-structured interview that survey your opinions and experiences on learning English with English instructional materials. Your participation will last approximately 1 to 3 hours per session and will require 1 session, which will require 1 to 3 hours in total.

ARE THERE ANY RISKS TO ME?

There is only minimal psychosocial risks expected for this research and great efforts will be made to minimize the risks. While potential risks to participants are minimal, there is the risk of a breach of confidentiality. Nevertheless, the researcher will take the following steps to mitigate that risk: To ensure subject privacy, the participants' information will be kept in a locked, secure location and on encrypted hard drives, separate from the collected data sets. Numerical codes, which are not tied to any identifiers (e.g., birth dates), will be used instead when specifying the different respondents within the data sets. The interviews will be conducted in a private location, where what participants say or write will not be seen or heard by others. In addition, the collection of sensitive information about subjects will be limited to the amount necessary to achieve the aims of the research.

ARE THERE ANY BENEFITS TO ME?

There are no direct benefits to the participants. Nevertheless, the participants may learn about a current research interest that may potentially allow them to learn more about the way they are learning and to know that the opinions and experiences they share will potentially help other English learners in the future.

IRB Approval Date: 4/28/2014
Date IRB Approval Expires: 4/27/2015
FWA00005399 ED/SBS IRB
University of Wisconsin – Madison

WILL I BE COMPENSATED FOR MY PARTICIPATION?

You will receive an opportunity to participate in a drawing for a gift card for participating in this study. Participation in the drawing is not necessary for participating in the research. If you would like to be entered into the drawing, please initial here: _____ and provide your email address: _____. This email you provide would be used only for the sole purpose of contacting you if you are drawn out as the winner of the drawing.

HOW WILL MY CONFIDENTIALITY BE PROTECTED?

While there will probably be publications as a result of this study, your name will not be used. Only group characteristics will be published. If you participate in this study, we would like to be able to quote you directly without using your name. Pseudonyms would be used instead. If you agree to allow us to quote you in publications, please initial the statement at the bottom of this form.

WHOM SHOULD I CONTACT IF I HAVE QUESTIONS?

You may ask any questions about the research at any time. If you have questions about the research after you leave today you should contact the student researcher, Ya-ju Chuang at [redacted] or email: [redacted]. You may also call the Principal Investigator Francois Tochon at [redacted]

If you are not satisfied with response of research team, have more questions, or want to talk with someone about your rights as a research participant, you should contact the Education Research and Social & Behavioral Science IRB Office at 608-263-2320.

Your participation is completely voluntary. If you decide not to participate or to withdraw from the study it will have no effect on any services or treatment you are currently receiving.

Your signature indicates that you have read this consent form, had an opportunity to ask any questions about your participation in this research and voluntarily consent to participate. You will receive a copy of this form for your records.

Name of Participant (please print):_____

Signature: _____ Date: _____

_____ I give my permission to be quoted directly in publications without using my name.

IRB Approval Date: 4/28/2014
Date IRB Approval Expires: 4/27/2015
FWA00005399 ED/SBS IRB
University of Wisconsin – Madison

Appendix E: IRB Approval–Continuing Review (Submission ID: 2013-0556-CR002)

(The blackened areas contained information that was provided to the participants, but marked out here for privacy purposes.)

Education and Social/Behavioral Science IRB

6/8/2015

Submission ID number: 2013-0556-CR002

Title: English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences

Principal Investigator: FRANCOIS V TOCHON

Point-of-contact: YA-JU CHUANG

IRB Staff Reviewer: KAMIE LECLAIR

A designated ED/SBS IRB member conducted an expedited review of the above-referenced continuing review progress report form. The study was approved by the IRB member for the period of 12 months with the expiration date of 6/7/2016 . The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110:

Category 6: Collection of data from voice, video, digital, or image recordings made for research purposes

Category 7: Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, or quality assurance methodologies

To access the materials approved by the IRB, including any stamped consent forms and recruitment materials, please log in to your ARROW account and view the documents tab in the submission's workspace.

Please review the Investigator Responsibilities guidance (http://go.wisc.edu/m0lovn) , which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

Please contact the appropriate IRB office with general questions: Health Sciences IRBs at 608-263-2362 or Education and Social/Behavioral Science IRB at 608-263-2320. For questions related to this submission, contact the assigned staff reviewer.

Appendix F: IRB-Stamped Consent Form–Student Questionnaires (ED/SBS IRB: FWA00005399)

(The blackened areas contained information that was provided to the participants, but marked out here for privacy purposes.)

UNIVERSITY OF WISCONSIN-MADISON
Research Participant Information and Consent Form
for Questionnaire & Tentative, Follow-Up Interview

Title of the Study: English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences

Principal Investigator: Francois Tochon, phone: [redacted]
Student Researcher: Ya-ju Chuang, phone: [redacted] & email: [redacted]

DESCRIPTION OF THE RESEARCH

You are invited to participate in a research study about students' perceptions of the contents in language instructional materials, such as textbooks. The purpose of the study is to identify English learners' perception of the relationship between different elements in English instructional materials and relevant elements the learners experience in their lives, and whether the identified relationship has any effect on their learning.

In particular, potential participants for this study will need to be: (1) Taiwanese, (2) Students who have studied English in Taiwan for most of the years before undergraduate/college years, and (3) Students who are 18 years old or older than 18 years old. Only subjects meeting these criteria may participate in this study.

The research will involve a questionnaire and, if deemed necessary and with your consent, a follow-up interview. The questionnaire will be one that asks for your opinions and experiences on using and learning with English instructional materials. The follow-up interview will only be done if the researchers later deem it necessary for the purpose of research and also if your written consent for a follow-up interview is given on the questionnaire. You may be given the option to choose to make audio recordings rather than writing down your answers when answering a select number of questions on the questionnaire. If the follow-up interview takes place, audio recordings will also be used. Only the researchers will read the questionnaire and listen to the audio recordings. The questionnaire and recordings will be retained for a total of seven years, for the purpose of having them available should reexamination of the data be necessary. Furthermore, during the seven years, the retained data may also be used for additional and non-related research projects. After seven years, the questionnaire and the recordings will be destroyed.

WHAT WILL MY PARTICIPATION INVOLVE?

If you decide to participate in this research, you will be asked to participate in a questionnaire that survey your opinions and experiences on learning English with English instructional materials. Your participation in the questionnaire will last approximately 20 to 30 minutes per session and will require 1 session. If a follow-up interview is done, your participation in the interview will last approximately 1 hours in total and will require 1 session.

ARE THERE ANY RISKS TO ME?

There is only minimal psychosocial risks expected for this research and great efforts will be made to minimize the risks. As there is an online version of the questionnaire, participants may take it at any location of their choice and their privacy may thus be at risk as they work on the questionnaire at a location not predetermined by the researcher. Nevertheless, the researcher will take the following steps to mitigate that risk: The researcher may help minimize the risk by providing a reminder in the email communication that reminds the participant to answer the questions at a location in which they believe is safe to them. The participants' information will be kept in a locked, secure location and on encrypted hard drives, separate from the collected data sets. Numerical codes, which are not tied to any identifiers (e.g., birth dates), will be used instead when specifying the different respondents within the data sets. The follow-up interviews will be conducted in a private location, where what participants say will not be seen or heard by others. In addition, the collection of

sensitive information about subjects will be limited to the amount necessary to achieve the aims of the research.

ARE THERE ANY BENEFITS TO ME?

There are no direct benefits to the participants. Nevertheless, the participants may learn about a current research interest that may potentially allow them to learn more about the way they are learning and to know that the opinions and experiences they share will potentially help other English learners in the future.

WILL I BE COMPENSATED FOR MY PARTICIPATION?

You will receive an opportunity to participate in a drawing for a gift card for participating in the questionnaire for this study. Participation in the follow-up interview is not necessary for participating in this drawing. Please note that this email you provide will be placed into the drawing upon full completion of the questionnaire and that it would be used only for the sole purpose of contacting you if you are drawn out as the winner of the drawing. If you would like to be entered into the drawing, please initial here: _____ and provide your email address:
_____.

HOW WILL MY CONFIDENTIALITY BE PROTECTED?

While there will probably be publications as a result of this study, your name will not be used. Only group characteristics will be published. If you participate in this study, we would like to be able to quote you directly without using your name. Pseudonyms would be used instead. If you agree to allow us to quote you in publications, please initial the statement at the bottom of this form.

WHOM SHOULD I CONTACT IF I HAVE QUESTIONS?

You may ask any questions about the research at any time. If you have questions about the research after you leave today you should contact the student researcher, Ya-ju Chuang at [redacted] or email: [redacted]. You may also call the Principal Investigator Francois Tochon at [redacted]

If you are not satisfied with response of research team, have more questions, or want to talk with someone about your rights as a research participant, you should contact the Education Research and Social & Behavioral Science IRB Office at (+1) 608-263-2320.

Your participation is completely voluntary. If you decide not to participate or to withdraw from the study it will
have no effect on any services or treatment you are currently receiving.

Your signature indicates that you have read this consent form, have an opportunity to ask any questions about your participation in this research, and voluntarily consent to participate. You will receive a copy of this form for your records.

Name of Participant (please print):_____

Signature: _____ Date (YYYY/MM/DD): _____

_____ (initial): I give my permission to be quoted directly in publications without using my name.

IRB Approval Date: 4/28/2014
Date IRB Approval Expires: 6/7/2016
FWA00005399 ED/SBS IRB
University of Wisconsin – Madison

UNIVERSITY OF WISCONSIN-MADISON 美國威斯康辛大學
提供研究參與者關於問卷以及暫定的追蹤訪問資料與同意書

研究主題: 英語文學習者對於語言教材內容與自身生活經驗的關係之看法

計畫主持人: Francois Tochon, 電話: [redacted]
學生研究員: 莊雅如, 電話: [redacted] & 電子信箱: [redacted]

研究內容描述

在此邀請您參與本研究, 本研究探討的是英語文學習者對於語言教材(例如:教課書)內容與自身生活經驗的關係之看法。本研究的目的是為了瞭解英語文學習者對於英語文教材以及學習者生活中的元素之相關像有何看法, 並探查此相關性是否與他們的學習有任何關聯。

再者, 本研究所需之參與者須符合下列條件: (1) 是台灣人, (2) 是在就讀大學之前的高中以及以下的時期, 大部分時間都是在台灣學習英語文的學生, 並且 (3) 是 18 歲或以上的年紀。本研究僅能選用符合上述三項資格的參與者。

在本研究當中, 您將會填寫一份問卷, 並會有機會參與一個追蹤訪問。該問卷會詢問您對於英語文教材的經驗與看法。該追蹤訪問是暫定的, 只會在研究員發現有與研究目的相關之可深入探討議題, 並取得您的書面同意書後, 才會進行。在問卷之中, 有些題目可以由參與者做選答題方式的選擇, 可選擇以語音錄音的方式來答題。若有追蹤訪問, 會將其過程錄音。本研究的問卷回答以及錄音檔, 都將只由計畫主持人與研究員來閱覽和聽取。另外, 問卷與錄音檔都將被收藏七年, 以便在必要的時候重新審閱其內容。在這七年內, 這些保留下來的資料也可能用於其他附加的或是與本研究沒有直接關係的研究。七年之後, 這些問卷與錄音檔都將被銷毀。

我的參與會包含些什麼?

若您決定參與此研究, 我們將邀請您回答一份問卷, 此問卷會您對於英語文教材的經驗與看法。您的參與將需要一次約 20 至 30 分鐘的時間, 並僅需作答一次。 若之後有實施追蹤訪問, 您也有同意參加該追蹤訪問, 訪問時間將會是約一次 1 小時的時間, 並僅需接受一次訪問。

我的參與會有什麼危險嗎?

此研究僅有少量可能的社會心理相關的危險, 而且研究員將盡所能來將之減到最少。由於問卷有網上填寫的版本, 參與者將可以選擇作答的地點, 而此地點將不是研究員能事先掌控的, 因此參與者的隱私有受損的可能存在。然而, 研究員會採取以下方式來減輕其危險之可能性: 研究員將在聯繫的電子信件(email)中提醒參與者選擇對自己安全的地方來作答。另外, 參與者的資料將會被存放在一個鎖起來並且是安全無虞又加密的硬碟裡, 並且將不與數據存放於同處。在研究數據之中, 參與者的資料將以數字來代表, 不會直接與可以被拿來識別參與者的資料(例如:生日日期)有關連性。除此之外, 若有追蹤訪問, 該過程將在隱密的地方進行, 使參與者所說的不會被他人聽到。再者, 任何與參與者有關的敏感資料都僅會收集能夠達成研究目的的適當額度。

我的參與會對我有什麼益處嗎?
本研究的參與對於參與者沒有直接的益處。然而, 參與者可以藉此研究的參與來了解現今的一個研究方向, 並藉此得到對於自己學習方式更了解的機會, 更可以知道他們所分享的經驗與想法都有機會協助維來的英語文學習者學習。

IRB Approval Date: 4/28/2014
Date IRB Approval Expires: 6/7/2016
FWA00005399 ED/SBS IRB
University of Wisconsin – Madison

我的參與會有報酬嗎?

參與本研究的您將有機會參與一個禮券的抽籤，但若您不需要參與此禮券抽獎，也還是歡迎您參與本研究。您所提供電子信箱(email)將會在您填完問卷後被加到抽籤的名單中，而且僅會在您有被抽中的情況下才被使用來傳送通知您中獎的訊息。若您想參與此禮券的抽獎，請您於此簽名:
_____ 並且提供您的電子信箱地址(email address):

_____.

我的隱私會有保護嗎?

雖然此研究很可能會被出版，但您的姓名將不會提及，出版的內容中僅會提到整組的參與者群組特性。若您參與此研究，我們希望能夠以不使用您姓名的方式，直接引述您提供想法與經驗的話語。若您願意讓我們這樣來引述您的話語，請於此檔案最下方簽名。

若我有疑問我可以與誰聯繫?

您可以在任何時候提出問題。若您今天之後有任何關於本研究的問題，您可以透過電話或是電子信件來與研究員莊雅如小姐聯繫，電話:[redacted]，電子信箱:[redacted] 。 您也可以直接與計畫主持人 Francois Tochon 聯繫，電話:[redacted].

若您對於研究群組的回答不滿意，有更多的疑問，或是想要找人談有關您是研究參與者的權力，您可以聯繫 教育研究與社會與行為科學人體試驗暨研究倫理委員會 (Education Research and Social & Behavioral Science IRB Office)，電話: (+1) 608-263-2320.

您的參與是完全可以自行自願選擇的。若您決定不參與或是之後退出此研究，您現在所得到的各種服務與待遇將不會有影響。

您的以下簽名將代表您已經閱讀完畢此同意書，有機會詢問任何有關您參與此研究的問題，並且自行自願選擇參與。您將會得到一份此同意書的副本來讓您作紀錄。

參與者姓名 (請以正楷書寫):_____

簽名: _____ 日期(西元年/月份/日期): _____

_____ (簽名): 我同意讓研究員可以在不使用我姓名的情況下，在研究出版物中引用我的話語。

IRB Approval Date: 4/28/2014
Date IRB Approval Expires: 6/7/2016
FWA00005399 ED/SBS IRB
University of Wisconsin – Madison

Appendix G: IRB Approval for Adding English Department Site (Submission ID: 2013-0556-CP004)

Education and Social/Behavioral Science IRB

12/22/2015

Submission ID number:	2013-0556-CP004
Title:	English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences
Principal Investigator:	FRANCOIS V TOCHON
Point-of-Contact:	YA-JU CHUANG
IRB Staff Reviewer:	KAMIE LECLAIR

A designated ED/SBS IRB member conducted an expedited review of the above-referenced change of protocol application. The change of protocol application was approved by the IRB member for the remainder of the approval period. This study expires on 6/7/2016 . The change of protocol application qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110. You must log in to your ARROW account in order to view the specific changes approved by the IRB.

To access the materials approved by the IRB, including any stamped consent forms, recruitment materials and the approved protocol, if applicable, please log in to your ARROW account and view the documents tab in the submission's workspace.

If you requested a HIPAA waiver of authorization, altered authorization and/or partial authorization, please log in to your ARROW account and view the history tab in the submission's workspace for approval details.

Please review the Investigator Responsibilities guidance (http://go.wisc.edu/m0lovn) which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

Please contact the appropriate IRB office with general questions: Health Sciences IRBs at 608-263-2362 or Education and Social/Behavioral Science IRB at 608-263-2320. For questions related to this submission, contact the assigned staff reviewer.

Appendix H: IRB Approval – Continuing Review (Submission ID: 2013-0556-CP004)

Education and Social/Behavioral Science IRB

5/18/2017

Submission ID number:	2013-0556-CR004
Title:	English Learners' Perception of the Relationship Between the Contents in Language Instructional Materials and Learner's Own Lived Experiences
Principal Investigator:	FRANCOIS V TOCHON
Point-of-contact:	YA-JU CHUANG
IRB Staff Reviewer:	KAMIE LECLAIR

A designated ED/SBS IRB member conducted an expedited review of the above-referenced continuing review progress report form. The study was approved by the IRB member for the period of 12 months with the expiration date of 5/17/2018 . The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110:

Category 6: Collection of data from voice, video, digital, or image recordings made for research purposes

Category 7: Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, or quality assurance methodologies

To access the materials approved by the IRB, including any stamped consent forms and recruitment materials, please log in to your ARROW account and view the documents tab in the submission's workspace.

Please review the Investigator Responsibilities guidance (http://go.wisc.edu/m0lovn) , which includes a description of IRB requirements for submitting continuing review progress reports, changes of protocol and reportable events.

Please contact the appropriate IRB office with general questions: Health Sciences IRBs at 608-263-2362 or Education and Social/Behavioral Science IRB at 608-263-2320. For questions related to this submission, contact the assigned staff reviewer.

Appendix I: Survey Instrument – Questionnaire Questions Relevant to the Analyses (Please note that the formatting shown here may not be exactly the same as the formatting used in the actual questionnaire due to the fact that page size used then was A4 and that only questions that were the most relevant to the understanding of the analyses were included below.)

● What type of culture is mentioned more often in the high school English textbooks you had used?
哪一種文化是比較常在您使用過的高中英語教課書裡被提及呢?

- Both Eastern and Western cultures are mentioned fairly equally 東西方文化被提及的次數差不多
- Eastern culture is mentioned more often 東方文化比較常被提及
- Western culture is mentioned more often 西方文化比較常被提及
- Other (Please Specify) 其他 (請註明)

● If you get to choose, what type of culture do you want high school English textbooks to include more?
若您有機會作抉擇, 請問您會想要高中英語文教科書多收錄哪一種文化?

- Eastern Culture 東方文化
- Western Culture 西方文化
- Both are fine 兩者皆可
- Other (Please Specify) 其他 (請註明):

● Does it matter to you what type of culture is presented more in high school English textbooks?
請問 高中英語文教科書 所收錄的 較多是哪種文化, 對你來說 是否重要?

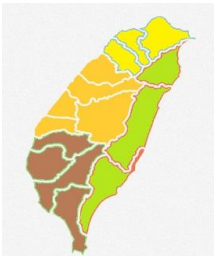
- No, it does not matter to me. 不, 對我來說並不重要。
- Yes, it matters to me. 是, 對我來說是重要的。

● **In the following questions, you will be asked to react to a hypothetical scenario. There may be multiple answers to the question. There is no one perfect answer. Please use ONLY ENGLISH to respond.**

在接下來的題目中, 會請您針對假設的情境題來提供您的回應。
此題可以有多個可能的答案。 沒有所謂最好的答案。
請單以"英文/英語"作答。

● **Scenario (A)** :

--- Scenario (A) ---
Let's pretend you are traveling abroad with a group where you are the only person from Taiwan. There is a person who understands only English. One day, the person approached you and said,



"Hi! You are from Taiwan, right? I have never been to Taiwan, but I have heard many interesting things about it.I heard Taiwan has lots of delicious food. What food would you recommend that I try if I ever go visit Taiwan?"
--- End of Scenario ---

How would you respond?
You may recommend more than one foods. Please describe the food and provide some reasoning for the recommendation(s).

As the person only understands English, you would need to respond in English.
Please answer on the next page.

--- 情境 (A) ---
假設您正在國外跟團旅遊, 而這團裡面只有您一人是從台灣來的。這團有一個人只懂英語。有一天, 這個人上前來(用英語)跟您這樣說:

"嗨! 您是從台灣來的, 對吧? 我從來沒去過台灣, 但是我有聽說很多跟台灣有關的事情。我聽說台灣有很多好吃的食物。如果我有機會去拜訪台灣, 請問您會推薦我嘗試什麼食物呢?"
--- 情境描述結束 ---

請問您會如何回答?
您可以推薦多種食物。 請形容該食物, 並提供推薦的原因。

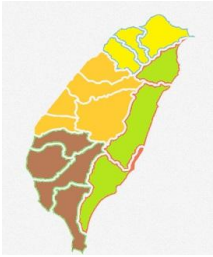
由於這個人只懂英語, 您將必須用英語來回答。

請於下一頁作答。

Scenario (A):
Let's pretend you are traveling abroad with a group where you are the only person from Taiwan. There is a person who understands only English. One day, the person approached you and said, "Hi! You are from Taiwan, right? I have never been to Taiwan, but I have heard many interesting things about it. I heard Taiwan has lots of delicious food. What food would you recommend that I try if I ever go visit Taiwan?"

情境 (A):
假設您正在國外跟團旅遊, 而這團裡面只有您一人是從台灣來的。這團有一個人只懂英語。有一天, 這個人上前來(用英語)跟您這樣說:
"嗨! 您是從台灣來的, 對吧? 我從來沒去過台灣, 但是我有聽說很多跟台灣有關的事情。 我聽說台灣有很多好吃的食物。 如果我有機會去拜訪台灣, 請問您會推薦我嘗試什麼食物呢?"

Reminder: Please answer in **ENGLISH** ONLY.
提醒: 請僅以**英文**作答。



● **Scenario (B):**

--- Scenario (B) ---
Let's imagine that you briefly met a foreign friend during an international travel with another Taiwanese friend.

After several months, that foreign friend contacted the two of you, saying that s/he will be in Taiwan for a short visit and hope that you two can show her/him around.

Your Taiwanese friend cannot be there since s/he will be on a business trip during that period of time. Therefore, you were asked to take up the task of showing that foreign friend around.

After checking out a few scenic spots, your foreign friend suddenly asked you (in English) this question:

"I notice that there are these iron bars installed outside the windows of many houses in Taiwan. Why is that?"
--- End of Scenario ---

How would you respond?
As the person only understands English, you would need to respond in English.

Please answer on the next page.

--- 情境 (B) ---

讓我們來想像您曾經在與一位台灣友人一同到國外旅遊的時候, 簡短地與一位外國朋友認識。

幾個月後, 那位外國友人與您和您台灣友人聯絡, 說她/他會到台灣拜訪一陣子, 想請您們倆帶他到處看看。

您的台灣友人沒辦法這麼做, 因為她/他在那段時間要出差。
因此, 您就應邀接起了這份接待那位外國友人的工作。

在逛了幾個景點之後, 您的外國友人忽然(用英語)問了你這個問題:

"我注意到在許多台灣房子的窗戶外面都有安裝一些鐵條, 請問那是為什麼?"

--- 情境描述結束 ---

請問您會如何回答?
由於這個人只懂英語, 您將必須用**英語**來回答。

請於下一頁作答。

Scenario (B) Let's imagine that you briefly met a foreign friend during an international travel with another Taiwanese friend. After several months, that foreign friend contacted the two of you, saying that s/he will be in Taiwan for a short visit and hope that you two can show her/him around. Your

Taiwanese friend cannot be there since s/he will be on a business trip during that period of time. Therefore, you took up the task of showing that foreign friend around.

After checking out a few scenic spots, your foreign friend suddenly asked you (in English) this question:
“I notice that there are these iron bars installed outside the windows of many houses in Taiwan. Why is that?”

情境 (B)
讓 我們來想像您曾經在與一位台灣友人一同到國外旅遊的時候, 簡短地與一位外國朋友認識。 幾個月後, 那位外國友人與您和您台灣友人聯絡, 說她/他會到台灣拜訪一陣子, 想請您們倆帶他到處看看。您的台灣友人沒辦法這麼做, 因為她/他在那段時間要出差。 因此, 您就接起了這份接待那位外國友人的工作。

在逛了幾個景點之後, 您的外國友人忽然(用英語)問了你這個問題:
“我注意到在許多台灣房子的窗戶外面有裝一些鐵條, 請問是為什麼?”

Reminder: Please answer in **ENGLISH** ONLY.

提醒: 請僅以**英文**作答。

● Which of these following descriptors is suitable for describing you? (Select All That Apply)
(The choices are alphabetically ordered.)

下方哪些詞彙能夠適當地形容您? (可複選)

(下列項目是以英文 ABC 順序排列呈現。)

- Chinese 中國人
- Hakka 客家人
- Taiwanese 台灣人
- Taiwan Aborigines 台灣原住民
- Taiwan New Inhabitant or Immigrant Resident 台灣新住民/新移民
- Other (Please Specify) 其他 (請註明)

● Which term(s) would you use to describe your country? (Select All That Apply)
(The choices are alphabetically ordered.)

請問您會使用哪個(些)詞彙來形容您的國家? (可複選)
(下列項目是以英文 ABC 順序排列呈現。)

- China 中國
- People's Republic of China 中華人民共和國
- Republic of China 中華民國
- Taiwan 台灣
- Taiwan, Province of China 台灣, 中國的一省
- Other (Please Specify) 其他 (請註明)