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UNIVERSITY OF CALIFORNIA

Los Angeles

Negotiating Global Views: High School English as a Foreign Language Curriculum and Global
Citizenship in Taiwan

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Philosophy
in Education

by

Yann-Ru Ho

2017

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ABSTRACT OF THE DISSERTATION

Negotiating Global Views: High School English as a Foreign Language Curriculum and Global
Citizenship in Taiwan

by

Yann-Ru Ho

Doctor of Philosophy in Education

University of California, Los Angeles, 2017

Professor Carlos A. Torres, Chair

English as a Foreign Language (EFL) is highly promoted in Taiwan because the government considers English proficiency a valuable skill for Taiwanese workers to compete in the global market. Yet, despite widespread interest in the subject, English teachers in Taiwanese schools have encountered hindrances, including limitations of EFL course content and methodology in the classroom pedagogy. EFL pedagogy has often focused on testing, rote-learning, and exam preparation while the curriculum lacked discussion of diverse global issues.

In light of these challenges, in the recent educational reforms aiming to diversify the educational system, the high school curriculum guidelines in Taiwan initiated changes in reinterpreting the role of the EFL curriculum. Shifting from the past focus on grammar and vocabulary, the current EFL curriculum now focuses to some extent on diverse global topics such as sustainable development and social justice issues around the world.

This study analyzed high school level EFL textbooks and conducted interviews with EFL teachers. Data analysis revealed that EFL textbooks now include issues such as equity, anti-discrimination, environmental protection, and diversity, comprising themes associated with global citizenship education. Interview data demonstrated that teachers' critical reading of these textbooks influenced their pedagogical approach to these global topics. Teachers also critiqued the lack of in-depth discussion in textbooks and the need to incorporate supplementary material and activities.

A further critical analysis of the data informed by the theory of Paulo Freire underlines challenges confronting Taiwanese teachers when preparing students to engage with topics of global citizenship. The analysis also illuminates the teachers' emerging critical awareness. Teachers negotiate with these challenges in attempting to bring textbook topics to life for the students. Further implications of this study include EFL education policy recommendations and a re-envisioning of how Taiwanese high schools might situate English language learning in the

globalized world.

Keywords: EFL curriculum, high school in Taiwan, globalization, global citizenship education,

Paulo Freire

The dissertation of Yann-Ru Ho is approved.

Richard Desjardins

John Duncan

Teresa L. McCarty

Carlos A. Torres, Committee Chair

University of California, Los Angeles

2017

DEDICATIONS

Dedicated to all the teachers who work passionately in the education scene to make the world a better place.

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NOTE ON ROMANIZATION OF WORDS

For Romanizing Chinese words, there are two frequently used Romanization systems, the pinyin system and the Wade-Giles system. In this dissertation, the Romanization of works in Chinese titles in the references list uses the pinyin system as in accordance with the citation format. However, for conventional Romanization of Chinese names of places and famous historical figures, I utilize the Wade-Giles Romanization system. I also respect the various Romanization methods of the names of scholars by citing and referencing the names in the same way they were published.

ACKNOWLEDGEMENTS

It has come to the time to write a final note in my dissertation. I would like to express my thanks and gratitude for everyone who has supported me along this academic adventure at UCLA.

First and foremost, I express my warmest gratitude to my advisor, Dr. Carlos A. Torres, who always supported me to achieve the most of my potential and who showed confidence in me throughout my years at UCLA. It is through his encouragement that I entered the world of Freirian research and global citizenship education, which became integral parts of this dissertation. To Dr. Richard Desjardins, your course on economics of education helped me critically analyze how economic factors influence educational policy and helped me understand the effects of globalization on education. Thank you for helping me structure and frame the background of this dissertation. To Dr. Teresa McCarty, who offered wonderful qualitative research courses that helped me prepare for the dissertation research, thank you for the valuable resources and tools that provided guidance to my research. Thank you also for the careful reading of and constructive feedback on my work. I give my gratitude to Dr. John Duncan, who offered the helpful History of Asia course and discussed with me the historical background of my research while reading my drafts carefully to give valuable comments. I want to thank Dr. Robert Teranishi and Dr. Douglas Kellner for offering the 299 research course to guide us in writing the

dissertation proposal. To the professors and the staff in the Department of Education and at UCLA, I am indebted to your continued support and guidance. Thank you to Dr. Kathryn Anderson-Levitt, Dr. Rhonda Hammer, Dr. Edith Omwami, and Dr. Raymond Rocco for listening to me discuss my research and providing insightful feedback.

There were many friends on both sides of the Pacific Ocean who offered encouraging words to keep me on my path in my academic endeavors. To all my friends in Taiwan, thank you for your encouragement. Special thanks to Emily, Rosalind, Winnie, and Ruby for your support. To all of my friends at UCLA, thank you for giving emotional support. I will miss the happy potluck parties we had that offered refreshing breaks from research and writing. Special thanks to Janie Chen for picking me up at the airport when I first arrived and for helping me settle down. To my seniors, my cohort, and my juniors at GSE&IS, Andrea Suh, Bianca Haro, Billy Geibel, Bryant Partida, Christian Reyes, Debbie Shin, Edwin Hernandez, Fang Tzu Hsu, Hui Xie, Dr. Jason Dorio, Jia Jiang, Johnathan Banfill, Kana Moriwaki, Laura Park, Mayanna Framroze, Melissa Goodnight, Michael Ishimoto, Michael Moses, Minas Michikyan, Nadine Tanio, Paulina Morales, Priscilla Liu, Susan Wiksten, Stephanie Cariaga, Veriene Melo, Yuen Hsieh, and everyone in the Research Apprentice Course, thank you for listening to me talk about my research, for providing advice on passing the qualifying exam, and for orienting me to adjust to academic life at UCLA. Special thanks to Dr. Peter Lownds and Michelle Gaston for feedback

on my dissertation. Thank you also to Weiling Deng who gave me support on pinyin transliteration and offered many encouragements. I also extend my gratitude to Dr. Ana Elvira Steinbach Torres, Dr. Aly Juma, Dr. Greg Misiaszek, Dr. Lauren Misiaszek, and Dr. Chitra Golestani for their encouragement of my research. To CK, who steadily supported me through the turmoil of graduate school and writing a dissertation, cheering me up when I faced obstacles, thank you for seeing the best of me and bringing out a better me.

To my parents, thank you for your love and for supporting me wholeheartedly in my studies and research, lightening up the days of my graduate life with heartening phone calls when I am miles away from home and missing home. To my sisters, who kept me company and supported me, thank you for the sisters' dinner every time I visit home, let us resume this event when I return.

I want to thank the Fulbright Foundation for offering me sponsoring support for the first two years at UCLA when I took courses. Thank you also to my research participants, who passionately shared their experience and opinions with me. Your enthusiasm and insights for teaching give hope for education.

The end of the journey always comes too soon and as I always say, I am living a fast-forward life at UCLA. Thank you, everyone, for being an essential part of this short but brilliant time in my academic studies.

VITA

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- 2012-2014 Lecturer at Hwa Hsia Institute of Technology: Sophomore English
- 2009-2010 Practice Teaching as a Teaching Intern at National Taiwan Normal University Affiliated Senior High School (Secondary School Teaching Practicum)
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- 2017 Ho, Y.-R. Discourse analysis of portraying indigenous Pacific Islanders in Taiwan's English as a foreign language textbooks. Paper presented at the American Education Research Association (AERA) Conference, San Antonio, U.S.A.
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- 2015 Tanio, N., **Ho, Y.-R.**, Jiang, J. Wiksten, S. Thinking outside the box: Towards a critical pedagogy of math learning. Presented at The 2nd Annual Research & Inquiry Conference, UCLA, U.S.A.
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- 2009 Bachelor of Arts Award, National Taiwan Normal University
- 2008 Award for Literature Third Place, National Taiwan Normal University
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- 2006 Award for Literature Second Place, National Taiwan Normal University

Chapter 1: Situating English as a Foreign Language Education in Taiwan

1.1 Motivation for Research

“English fever,” a term indicating the societal pressure to learn English in the globalized world, has significantly manifested in Taiwan (Chiang, 2014, p. 239). Currently in Taiwan, learning English has become a “national sport” that people are passionate and anxious about (Yann & Su, 2008, p. 202). In my learning trajectory, I was also influenced by this pressure as a student to learn English in various educational contexts. I will initiate the dissertation by contextualizing my own trajectory concerning English language education and global issues.

Narrating my personal experience and exploring my motivation is important because “narratives” are crucial for people to “make sense of their experience” in educational qualitative research (Seidman, 2013, p. 8). Personal experiences and narratives also have methodological value in research. As researchers engage in “interaction” with the materials in the research collection and analysis process, their positionality and personal experiences should be noted as they assist in understanding and reflecting on the interpretation process of the data (Seidman, 2013, p. 26). Thus, initiating from my personal experience and motivation has methodological and epistemological implications for this research because they assist me in maintaining a critical

positionality while continuously reflecting on the research methods, the data analysis, and on my interaction with the research participants.

My motivation to conduct this research is informed by my first school experience in which I struggled to establish cross-cultural contact. I was a seven-year-old international student when I started school in the U.S.A as a cultural minority facing language barriers. As I did not speak English at that time, some people noted and ridiculed my lack of English language skills and I often felt ashamed.

I was placed in an ESL class where I was encouraged by the teachers and could follow the curriculum. I quickly learned enough English to befriend my classmates and learn more about the world. Ironically, I experienced culture shock when I returned to the competitiveness of Taiwanese education where exams were everything. Though I had some creative and encouraging teachers, my learning in Taiwan centered mostly on memorization and repetitive drills. As a result of these both positive and negative learning experiences, I became interested in pedagogical issues related to this topic. I wanted to be an English teacher so that I could create a positive space in my classes in order to continue the method of support I received from the ESL curriculum many years ago. Years later, as an English teacher in Taiwan, I saw that gradually the curriculum was changing from the exam-oriented focus to more concerns on using language to communicate and learn about diverse global topics. I decided to investigate the politics of

English language education, examine the shifting curriculum landscape, and observe how teachers were reacting to and interacting with these changes.

The brief personal experience above is the genesis of my motivation for this dissertation. To further understand the popular English learning phenomenon and how the English curriculum is undergoing changes, I examine other stories of people learning English in Taiwan to explore “the meaning they make of that experience” (Seidman, 2013, p. 16). I also investigate the social structures related to the promotion of English education. The following sections in Chapter 1 transition from my personal trajectory to larger societal and educational issues related to English to further examine the current situation in English language education in the Taiwanese context.

1.2 Background of English as a Foreign Language Education in Taiwan

The priority spotlight placed on English learning in Taiwan has historical roots in the strategic partnership between the United States and Taiwan along with U.S. aid to Taiwan (Lin, 2012). There was and still is a major trade relationship between the United States and Taiwan. In the 1990s, the United States was Taiwan’s largest trading partner. Partly due to this link, English was taught in schools as a foreign language to train intellectuals and professionals (Lin, 2012). English was considered an elite language since the 1950s although, beginning in the 1990s, the government promoted English for all Taiwanese, not just the upper class (Lin, 2012). Currently,

though many Taiwanese are not native English speakers, English as a Foreign Language (EFL)¹ is a mandatory subject in Taiwan from elementary school through college and is especially crucial for high school students as it is one of the core subjects of the National Joint College Entrance Exam (Nunan, 2003; Tsai, 2010).

From the time that Taiwan joined the World Trade Organization (WTO) in 2002, governmental and educational texts often conflate the English ability of Taiwanese, as measured in standardized testing, with their economic viability in the globalized market (Nunan, 2003). Historically, the island's success in business competition is situated at the nuclei of many socioeconomic trajectories for Taiwan. Taiwan has been part of the international trading market since the 1600s (Wills, 2007). Its international trading continued from the eighteenth to the twentieth century. Starting in the 1970s, Taiwan became known as one of the Four Asian Tigers of economic success along with its neighbors Singapore, Hong Kong, and South Korea (Gilpin, 2002). As international trading is one of the defining traits of Taiwan (Friedman, 2016), its success is, to some degree, dependent on rhetoric about Taiwan's success in global trade and manufacturing. Joining the WTO was thought to elevate the economic trading situation and benefit the information technology (IT) industry for the island. Taiwan, with societal reliance on global trading (Friedman, 2016), has incentives to become globalized.

¹ The English being taught in schools in Taiwan is categorized as a "foreign language" because the main language of instruction is Mandarin.

As Taiwanese economy and international trading decreased while competition with other Asian regions heightened, a discourse emerged that Taiwan is not as rich as its neighbors (Wu & Huang, 2012). Singapore and Hong Kong, for instance, have been described as globalized regions with a high prevalence of English use, developing faster and with more global reach than Taiwan (ETtoday News, 2014). The media made much of this, critiquing Taiwan as a chronic laggard due, among other things, to its workers' lack of English skills. Thus, Taiwan's government considers EFL a necessity due to global market pressure and demand (Yann & Su, 2008). A more detailed discussion of the focus on global markets and English can be found in Chapter 2.

1.3 Statement of the Problem in EFL Education in Taiwan

The competitive rationale of the government for linking English to the goal of augmenting global trade in Taiwan also encountered daunting problems. As the global manufacturing and trading centers shifted to China and Southeast Asia, Taiwan lost many of its economic advantages (Gilpin, 2002). Economic growth and international trading decreased, while unemployment rates, income inequality, and environmental pollution started to increase (ETtoday News, 2014). As the Taiwanese began to reflect on these issues, another type of rhetoric emerged, introducing concepts of global citizenship, global connection, and solidarity as

antidotes to the inhumanity of hyper-capitalism from the standpoint of social justice. Taiwanese are gradually becoming aware of cultural diversity and biodiversity, environmental protection, and equity issues, not just for Taiwan, but for people around the world. These challenges and shifts will be further delineated in the next chapter.

Challenges also emerged in EFL education, especially at the senior high school level, as education tends to reflect social issues. Price (2014) identified an overwhelming focus on competition and achievement as well as broad resource gaps between privileged and underprivileged students as prime challenges to the success of widespread EFL education.

Despite its popularity with the Taiwanese, EFL has faced many unexpected consequences due to this intense focus on testing for English skills (Price, 2014). The consequences for Taiwanese students include an unhealthy focus on exams and competition with economic gain as the ultimate value. Other deleterious consequences of test-driven EFL education are that it reinforces rote-learning and creates a structure benefiting privileged students, making their passing English exams another advantage in the job market (Price, 2014). Specific examples of language power structures will be fully delineated in the next chapter.

In light of these challenges, the Ministry of Education (2009) changed its rhetoric in the official curriculum guidelines for high school EFL, reinterpreting its role in the globalization process and demonstrating that the Taiwanese see themselves as citizens of the world. EFL

textbooks have begun to include global citizenship education themes such equity and diversity. It is imperative to examine these changes since they indicate nascent curriculum shifts and reinterpretations of globalization in EFL education in Taiwan. This, in turn, suggests a rethinking of the role of EFL education and of the content of the EFL curriculum. A critical theoretical framework is needed to examine how these curriculum shifts include new topics. Paulo Freire's (1987) critical theory on language education, which re-envision language pedagogy, will be utilized as the analytical framework.

1.4 Purpose of the Study

Previous studies on globalization in Taiwan's EFL education have mostly focused on content analyses of textbooks, such as calculating the frequency with which topics concerning global issues appear in textbook readings (Chiang, 2013). Yet, there is little research that examines how Taiwanese EFL education texts portray globalization challenges, nor are there many studies that have critically explored how global citizenship topics addressing globalization are discussed by textbooks and by teachers. By analyzing the curriculum textbooks and conducting interviews with English teachers, this study aims to investigate how the discourse in EFL textbooks portrays globalization and whether these texts construct or reinterpret the EFL course content as preparing students to face issues and challenges in the globalized world.

1.5 Research Questions

Based on the above context, the research questions of this study are as follows:

Question 1

In light of the recent high school EFL curriculum guideline suggesting shifts to implement global citizenship topics in the curriculum in Taiwan, are Taiwan's high school EFL textbooks implementing global citizenship education topics? If so, what are the topics that Taiwan's EFL textbooks are portraying?

Question 2

What are Taiwanese EFL teachers' perceptions of the global citizenship topics in the textbooks?

Question 3

How do Taiwanese EFL teachers' perceptions of global citizenship topics in textbooks influence their implementation of these topics in their classrooms?

It is anticipated that the analysis of these texts will highlight implications or new interpretations of the role of English education in engaging with issues of globalization. Further implications of this study include policy recommendations and a re-envisioning of how Taiwan's curriculum is situating English education in the globalized world.

1.6 Significance of Study

Though English is not taught to replace Mandarin as the *lingua franca*, its importance is highly emphasized in Taiwanese pedagogy (Chiang, 2014). The number of students currently learning English supports this. Furthermore, in 2001, it was found that 62.69% of Taiwanese elementary and secondary school students attended English cram schools. For high school students, that percentage soars to 80.47% (Kim, 2005). A critical examination of EFL pedagogy in Taiwan, especially at the high school level, is vital since English affects so many students (Nunan, 2003).²

Recently, there have been calls for changes in the focus and content of EFL education in terms of incorporating global citizenship education into the curriculum (Wang, 2007). This warrants further examination because it signals aims for curriculum transformation in EFL education. The implications for this study's examination of curriculum change initiatives are as follows:

- (A) Their contribution to English language teaching policy: based on the analysis, the results may lead to possible policy proposals regarding the role of global citizenship education in English to better prepare students to face the changes in the globalized world.
- (B) Global citizenship education has direct links to EFL: While globalization is a

²This paper will refer to English as a Foreign Language education in Taiwan as EFL or English education.

popular teaching and research concept, the concept of global citizenship education in EFL is still being explored. This project is one of the few that analyzes the topic in EFL education, providing a basis for future research into the other subjects implementing global citizenship education.

- (C) Responding to globalization in education: This study aims to investigate the global citizenship education connotations in EFL textbooks in response to the challenges brought by globalization. Future implications include the introduction of global citizenship education issues in other fields such as social studies, history and other subjects.

The global citizenship element does not appear often in other Taiwanese humanities or social studies courses. Historically, during the Chinese Nationalist dictatorship era, the Chinese literature curriculum focused primarily on classic literary texts while the history curriculum emphasized Chinese history and the geography curriculum focused on China's geography, thereby promoting Chinese Nationalist patriotism (Liu, 2010). The newer history textbooks include more world history, including a section on modern history. However, the focus is on globalization and global economy. The Civics and Society Education curriculum does include global citizenship topics (Ministry of Education, 2014), but this dimension is often condensed into one or two chapters that specifically introduce the concept through lectures and narratives.

The EFL textbooks are different in that the topics are spread throughout several chapters, each chapter focusing on one dimension with extended reading concerning the topic or concept in stories, adaptations of news or magazine articles, and literary works. Currently, the EFL curriculum is one of the few subjects with textbooks that feature in-depth discussions of global citizenship topics, presented in stories and articles. This suggests that EFL curriculum and teachers are in the vanguard of Taiwanese global citizenship pedagogy. Thus, an investigation of these global citizenship elements is crucial.

1.7 Definition of Terms

1. Senior High School in Taiwan

In Taiwan, senior high school consists of three years of schooling for students aged 16-18. Three years of senior high school in Taiwan correspond to grades 10, 11, and 12 in U.S. high schools. Junior high school students enroll in senior high schools in Taiwan by taking the national joint high school examination and apply to various schools, according to their test scores and other application materials.

2. English as a Foreign Language (EFL)

English taught in Taiwanese schools is categorized as a “foreign language” because the *lingua franca* in society is Mandarin and to some degree Taiwanese, while the main language of

instruction is Mandarin (Wu, 2009). In most Anglophone countries, non-native speakers are obliged to learn English in order to function in a predominately English-speaking environment. Thus, English as a Foreign Language (EFL) is different from English as a Second Language (ESL) (Chern, 2002). Therefore, EFL education is a more accurate description for the English curriculum in the educational system in Taiwan.

3. Globalization

Globalization in this study refers to the increasing interdependency, cross-cultural influence, and proximity of people, relationships, economy, and culture in the world aided by the advance of cross-national corporations and technology (Holborow, 2015; Phillipson, 2001; Torres, 2015). One specific dimension of globalization is *neoliberalism*. For the current globalized world, “neoliberalism is an economic doctrine that has undergirded the global expansion of advanced capitalism” (Piller & Cho, 2013, p. 24). This concept stems from certain interpretations of Adam Smith’s free-market economic model where an “unregulated market” is assumed to work for the benefit of all if individual competition is given free reign” (Piller & Cho, 2013, p. 24). This ideology of reduced regulation and diminished economic interference by the State has also influenced politics since “economic liberalism is claimed to be a precondition of political liberty” (Piller & Cho, 2013, p. 24). However, neoliberal ideology in the era of globalization may represent an oppressive force as it has often “served to restrict rather than

expand the choices of most people, producing unprecedented levels of global inequality and environmental destruction” (Piller & Cho, 2013, p. 24).

4. Paulo Freire

Paulo Freire is a Brazilian educator and critical theorist who devoted his life to literacy education. His work is informed by critical theory applied to literacy education and focused on transforming oppressive systems and encouraging people to realize their full potential as human beings thereby improving society. According to Freire (2012), the goal of education is “*conscientização*,” or *conscientization*, which is a consciousness-raising process on the part of oppressed people and the core of his critical pedagogy (p. 35). This critical pedagogy uses problem-posing and dialogue to help students “perceive social, political, and economic contradictions, and to take action against oppressive elements of reality” (Freire, 2012, p. 35).

5. Global Citizenship Education

Global citizenship education aims to transcend differences on the local level and to find a common language at the global level, including raising awareness of global issues and rights that need to be addressed in collaborative effort by people around the world. Globalization has induced pernicious challenges such as global environmental damage, the “ideology of neo-liberalism,” and terrorism. There is a need to counteract these “challenges... in the context of globalization, and, by extension, the development and sustenance of global citizenship education

for social transformation” (Torres, 2015, p. 262). This is one definition of global citizenship education, but it is by no means the only one. This study will review literature that offers different variations of global citizenship education. However my steadfast focus will be on how EFL textbooks and teachers in Taiwan are envisioning and negotiating their version of global citizenship education.

1.8 Chapter Synopses

In this dissertation, Chapter 1 briefly traces the research problem and research background by way of introduction to the research topic. The chapter also includes my research questions and offers a brief glossary of key terms.

Chapter 2 provides a more in-depth discussion of the research topic and background. This chapter includes a chronological delineation of the history of English language education in Taiwanese schools from 1946 to the present. Also incorporated in Chapter 2 is an exploration of the effects of neoliberal globalization on Taiwan and how they impinge on the Taiwanese education system and EFL education. Overall, Chapter 2 examines the shifting English language curriculum in Taiwan. There are also sections that present a literature review of related studies to situate this dissertation in the context of past research. Finally, the critical pedagogy of Paulo Freire is described and the reasons I have chosen this theory for my theoretical framework are

delineated.

Chapter 3 outlines the choice of qualitative methodology for this research and explicates the procedures of the research methods of this study. Details of the data collection and analysis process are documented here.

Chapter 4 depicts the coding process I used to analyze EFL textbook data. Tree diagrams illustrating the coding process are presented as a way of demonstrating its results.

Chapter 5 includes a portrayal of the coding process used on the interview data. As in the preceding chapter, tree diagrams are presented to demonstrate the results of the process.

Chapter 6 describes the analysis process and results emerging from the data. This chapter demonstrates the critical textual analysis conducted using the theory of Paulo Freire. Textbook data and interview data were both examined in the light of Freirian theory.

Chapter 7 concludes the dissertation by summarizing the analytical findings and offering policy recommendations for education in Taiwan. This chapter also contemplates the limitations of this research while envisioning future implications and possible paths of inquiry emerging from it.

Chapter 2: Situating this Work in Historical Context and Previous Studies

2.1 Brief Context of Taiwanese Society

In this chapter, I first discuss the brief history of language education, EFL pedagogy, and the influence of globalization in Taiwan. I then contemplate how envisioning the concept of global citizenship through a Freirian critical theory lens could offer critical implications for and help examine the developments in Taiwan's EFL pedagogy.

2.1.1 Speaking Taiwan: Brief History of Languages in Taiwan

The geographical location and the history of Taiwan have contributed to shaping its strong international linkages and ongoing language tensions. Taiwan, an island off the southeast coast of China, was originally populated by approximately 16 diverse indigenous groups with distinct cultures and languages (Ang, 2013; Pawan, 2009; Roy, 2003).³ Several linguists and anthropologists contended that Taiwan may be the “Austronesian homeland” and these diverse indigenous cultures were previously their own sovereign in Taiwan (Pawan, 2009, p. 26). However, beginning in the maritime era in the 15th century, these indigenous groups saw many outsiders and colonial powers encroach upon their homeland. During this time, the northern and southern parts

³ One of the works cited here is from an indigenous scholar, Ciwas Pawan. In many indigenous cultures, such as the culture that Ciwas Pawan is from, they may not have the concept of family name or last name. “Pawan” is possibly the first name of the father of the scholar. Due to the academic formatting constraints for this study, the citations here utilize “Pawan” as the family name in referencing but this study understands and respects that indigenous Taiwanese cultures have diverse traditions of naming that is different from the academic citation formatting assumptions.

of Taiwan underwent Spanish and Dutch colonial rule, respectively, as bases for international trade (Roy, 2003). These European colonial powers were then eclipsed by the Chinese settlers and later Chinese imperial forces in 1683, and Taiwan became annexed under the rule of the then Manchurian Empire in China, the Qing Dynasty (Roy, 2003).

In the past few hundred years, a significant number of Han Chinese settlers crossed the Taiwan Strait and settled in Taiwan, taking over indigenous lands for farmland and occupying the space of the indigenous groups (Roy, 2003). Some Han Chinese also intermarried with indigenous families (Ang, 2005). These Han Chinese settlers were not from all over China, but mainly from two specific Han Chinese sub-groups, the Hokkien (閩南[Southern Min]) and the Hakka (客家), from the southern provinces of Fujian (福建) and Canton (廣東) (Ang, 2005). They are southern Chinese and speak the Hokkien and Hakka dialects, which are mutually unintelligible (Ang, 2005).⁴

In 1895, the Manchurian Empire in China lost the Sino-Japanese War with Japan and the Manchurian Empire signed the Treaty of Shimonoseki with the Japanese, in which they ceded Taiwan to Japan (Roy, 2003). Due to this treaty, the indigenous Taiwanese, the Hokkien Han Chinese, and the Hakka Han Chinese in Taiwan became subject to Japanese colonial rule (Roy, 2003). A number of elite Taiwanese during this time learned Japanese, while the majority of people

⁴ Although the Chinese in China at that time spoke in many different dialects, they were able to communicate using Chinese written characters.

still spoke Hokkien, Hakka, and indigenous languages as mother tongues (Wu, 2009).

While Taiwan was under Japanese colonial rule, the Manchurian Empire ended and a new republic, the Republic of China (R.O.C.), was born in 1912 in Mainland China (Roy, 2003).⁵ The R.O.C. government aided the prevalent status of modern Mandarin. In 1912, the Republic of China government contemplated choosing a Chinese dialect as the governmental spoken language; the Beijing dialect was selected, and the government gathered linguists to standardize and modernize it by merging in sounds of other dialects (Huang, Chang, Chang, Huang, & Yeh, 2008). This became the modern Mandarin that we know of today (Huang et al., 2008).

After WWII, Japan lost the war and the Japanese colonial rule ended in Taiwan (Roy, 2003). Starting from 1948, another wave of mainland Chinese migrated to Taiwan with the Chinese Nationalist Party and the Republic of China government that took over Taiwan (Wu, 2009). This time, the mainland Chinese settlers were from different parts of China and mostly not from the Hokkien nor Hakka groups. The military force of the Chinese Nationalist Party imposed martial law, which hindered the full implementation of the Republic of China Constitution in Taiwan (Roy, 2003). The Chinese Nationalist military rule also continued the language policy of the Republic of China and further enacted an even stricter Mandarin-only policy in Taiwan, which included

⁵ The Republic of China is envisioned by Dr. Sun Yat-Sen and his comrades to be a democratic government with a political system that aimed for a more socialist economy to combat the European colonial capitalism that was eroding the Qing Dynasty at that time (Roy, 2003). This system was based on Dr. Sun's political theory of Sunology, often called the Three Principles of the People, which emphasized nationalism (a republic of the people), democracy (ruling by the people), and welfare/livelihood of the people (Roy, 2003).

punishments for the use of Hokkien, Hakka, and indigenous languages in elementary schools (Wu, 2009).

In the 1980s the military government ended, and the 1990s saw language and education policy reform with increased attention to mother tongue language education (Wu, 2009). Currently, of the 23 million people in Taiwan, indigenous language speakers make up approximately 1.7%, while the other 98.3% are Chinese speakers (Ang, 2005). Within the Chinese speakers, the population ratio is approximately 75% Hokkien, 12% Hakka, and 13% Chinese mainlanders that came to Taiwan after 1946 (Ang, 2005; Ang, 2013).⁶ Recently, inclusion of linguistic diversity in elementary schools has been attempted, though Mandarin still dominates as the *lingua franca* and English has become a popular foreign language (Wu, 2009). These multifaceted language education policies reflect the ongoing complex language issues in Taiwan.

2.1.2 The Global Economic Situation of Taiwan

Taiwan did not become a multicultural and complex society overnight; the linguistic and cultural diversity in Taiwan is related to its position as a society that has been heavily influenced and defined by international trading and colonial forces. Since the maritime era, Taiwan has historically been involved in international trade. Taiwan emerged onto the international stage because both the Dutch and Spanish colonization of Taiwan pivoted on forcibly inserting Taiwan

⁶ Subject to other alternative statistical counting.

into their global trading posts. Taiwan thus became a profitable trading region in the mid 1600s for the European colonizers (Andrade, 2008; Blussé, 1996).

The European colonial forces were driven out of Taiwan by the Southern Min Han Chinese groups around 1662 (Wills, 2007). Among those was the Cheng military forces, which rooted its base in Taiwan for anti-Manchurian activities (Wu, 2009). The Cheng armed forces brought with them many Chinese settlers from Southern Min regions. While some settlers were farmers or pirates, many of these groups, along with the Cheng forces, based in Taiwan were apt merchants who built a multinational sea-trade business in commercial goods, such as sugar and deer hide, in the Southeast Asia area (Wills, 2007, p. 100). The tea trade of these Southern Chinese (i.e., Hokkien and Hakka) merchants was vibrant and even affected the language of the traders. For example, the Southern Hokkien dialect word for tea, *té*, was borrowed into many European languages (*tea* in English, *thé* in French), possibly due to the European colonizers' interaction with these merchants in Southeast Asian neighboring regions (Trepardoux & Delaveau, 1999).

In the late 1800s and early 1900s, Taiwan rose again to the international trading stage; during that time Taiwan was one of the highest exporters of commercial goods (sugar, camphor, and tea) globally as “commodities for the world market” (Gardella, 2007, p. 170). Taiwan exported “two-thirds of the world’s camphor supply” in the 1890s and the oolong tea and sugar were globally “competitive” goods (Gardella, 2007, p. 173, 176).

This economic and international trade development is also related to the Taiwanese conception of education and scholarship (Gardella, 2007, p. 180). As the economy became successful, a gentry class emerged in the Qing Dynasty era in Taiwan and people in Taiwan became interested in “[s]cholarship” and “gentry status based on degree-holding” (Gardella, 2007, p. 180); interest also increased in competition in the academic examinations of the imperial court to become civil servants and government officials. At the regional level, competition in the global market was one of the defining characteristics of Taiwan, and at the individual level, competition for wealth, as well as for successful results in the imperial exams, emerged in this period.

In the modern era, Taiwan is known for its economic development and international trading as one of the Four Asian Tigers, along with its neighbors, Hong Kong, Singapore, and South Korea, which all saw economic success starting in the 1960s. Current Taiwanese society is heavily dominated by this concept of economic development and focus on international commerce. Taiwan’s degree of dependency on foreign trade is 102.14%, and the export of commercial goods “accounts for between 60 and 70 percent of Taiwan’s GDP”; these numbers indicate that Taiwan is highly dependent on international trading (Friedman, 2016, para. 19). A popular media and governmental discourse is that Taiwan is an island lacking natural resources; global trading and a lively economy is, hence, crucial for the development of Taiwan (Wu, 2016).

The historical trajectory of Taiwan demonstrates that many Taiwanese people imagine

themselves participating in global issues as part of the global society with the position of international traders. Their focus on participating with the world is through the economy and a competitive trading business.

Other developments reinforced this focus on international trading and economic development. In 2002, Taiwan joined the World Trade Organization (WTO) and has become even more attentive to economic competitiveness in the global market (Chen, 2009; Wu, 2009). Participating in the WTO for large scale integration into the global economy and trading was thought to be an important milestone for Taiwan to become more competitive. In this era, Taiwan supported and emphasized the information technology (IT) industry, mainly the manufacturing of computer and cellphone electronic microchips and parts for global trading. However, as global manufacturing moved from Taiwan to China and Southeast Asia, Taiwan's economy and international trade began to see a decline (Gilpin, 2002).

When Taiwan joined the WTO, the world was already under the influence of the forces of globalization, which is the increasing interdependency, cross-cultural influence, and proximity of people, relationships, economy, and culture in the world aided by the advance of cross-national corporations and technology (Holborow, 2015; Phillipson, 2001). One specific dimension of globalization related to the economy in this era is the expansion of global free-market trading (Piller & Cho, 2013). Free-market trading is informed by Adam Smith's economic model where

“unregulated (hence, free) market is assumed to work for the benefit of all if individual competition is given free reign” (Piller & Cho, 2013, p. 24). The WTO mantra aligns to some extent with globalization and neoliberal concepts in the dimension of promoting less-regulated markets around the world for integration of commerce and trading (Gilpin, 2000). As Taiwan is dependent on global commerce, joining the WTO to trade in less regulated markets with fewer and lower tariffs for Taiwanese products to sell at that time seemed promising for the society.

However, despite the positive aspects of Taiwan joining the WTO in enhancing its global trade, the industry structure in Taiwan is unique compared with its neighbors and warrants scrutiny. While South Korea and Japan have focused on developing large multinational corporations, and Hong Kong, Singapore have focused on being financial and investment centers, the industry structure in Taiwan is based on small to medium size enterprises. Many Taiwanese manufacturing companies still do not compare to the size of Toyota, Sony, or Samsung, for example (Liao, 2014). Small enterprises in Taiwan face difficulties competing with large corporations in the global arena.⁷ Meanwhile, in this region, China has surpassed Japan and the Four Asian Tigers to become the second largest economy in the world, and the manufacturing and trade offices or jobs in the region are reconfiguring to China (Gilpin, 2002). Although Taiwan is part of the Four Asian Tigers, even with the participation in the WTO, current economic growth is stagnating and is not as

⁷ This study acknowledges that focusing only on large corporations without industry diversity may also have disadvantages and risks along with its perceived advantages.

prominent as other economies in the East and Southeast Asian region (Wu & Huang, 2012).

Taiwan is largely affected by competition in the global free market. Small manufacturing companies (aside from IT companies), which are the backbone of Taiwanese economy, encounter extreme obstacles in this market because smaller-scale production in the context of globalization is less efficient. Moreover, these industries have not completely upgraded: most are still focusing on reducing cost in manufacturing and production through cheap labor (ETtoday News, 2014; Wu & Huang, 2012).

The pride of being one of the Asian Tigers and the success of participating in the WTO did not completely bear the fruit that the Taiwanese wanted for further global trade integration and economic development. Many Taiwanese experienced the fear of being not global, which has become a dominant discourse in society. Some Taiwanese media discourse are focused on how Taiwan is losing the race against its Four Asian Tigers neighbors, China, and possibly other regions in Southeast Asia (ETtoday News, 2014). For example, the economy and society of Taiwan has been criticized as not being internationalized nor globalized enough compared to that of Hong Kong and Singapore. Specifically, the English ability of Singaporeans is often cited as the lure and recipe for international business and economic success, while the alleged lack of English skills and possible lack of international business attractiveness of Taiwan are criticized (Chang, 2016).

Singapore is doing comparatively well compared to its neighbors in Southeast Asia and is also a society with a large Southern Min Han Chinese population, like Taiwan, but with English as a *lingua franca*. Many in Taiwan equate the success of Singapore with its English promotion and believe that Taiwan could be more global if the Taiwanese system emulates Singapore. As many Taiwanese position themselves as global manufacturers and traders, investors scrutinize English ability as a marker of globalization among these neighboring economies. The economy, international competitiveness, and English language education are hence forcibly being connected through the above type of discourse.

. In this unique industry and economic context of Taiwan, it is appropriate to reflect on its socioeconomic policies in the world of globalization and the free-market competition. A progress report by the Ministry of Economic Affairs around eight years ago observed that joining the WTO showed that “trading increased obviously, but did not bring a lot of effect for gross national income”; most people in Taiwan did not feel a concrete increase in income despite the increase in trade numbers (Bureau of International Trade, Ministry of Economic Affairs, 2009). Afterwards the situation declined. A recent 2015 report notes that export and import trading in Taiwan has continued to decrease (Ministry of Economic Affairs, 2016).

The socioeconomic situation in Taiwan also presents daunting challenges. Taiwan has one of the lowest birth rates in the world, with a large aging population (ETtoday News, 2016). Taiwan

also has one of the fastest decreasing export rates (Lin, 2016) and one of the highest unemployment rates among the Four Asian Tigers (ETtoday News, 2014). Granted, Taiwan has a stable society and is still approximately the 20th largest economy in the world; yet, compared to the economic growth of its past and of its neighbors, the Taiwanese are becoming disillusioned and tend to generate a discourse, whether accurate or not, of competitive comparison. Many Taiwanese feel that Taiwan has entered a pessimistic societal and economic stage, where there is emerging polarization of wealth distribution. The rapid industrial and economic development during the Four Asian Tigers era in the 1970s-1990s also generated pollution and excessive trash, causing stress on the environment in Taiwan. Currently the social atmosphere is shifting from the pride and competitive expectations of the Four Asian Tigers era to one of concern about inequality issues and topics of sustaining the environment (Wang, 2007). For example, Taiwan has implemented a strict trash and recycling policy (Wang, 2007), there is introduction of universal health care, and Taiwan is working on more labor welfare policies.

Within this social atmosphere, topics of equity, social justice, sustainable development, knowledge about diverse global issues, and reflecting on how the globalized market has affected Taiwan have become pressing issues; there is emerging awareness in society concerning these concepts. However, the previous focus on international trade and globalization of the economy in Taiwan has not faded away and some people are still reminiscent of this Four Asian Tigers era and

place scrutiny on global economic competitiveness.

At the government level, the dominant discourse is still obsessed with competition in the globalized market; at the individual level, many people in Taiwan are beginning to realize the importance of issues such as sustainable development and social justice. In essence, the Taiwanese used to imagine themselves as participating in the global world defined by the characteristic of being global manufacturers and merchants, the keyword being “competition” in international trading. Though this mentality is still popular, disappointment with the economy and international trading may have allowed Taiwanese to gradually reconfigure how they participate in the world. This burgeoning conception is related to recognition of topics such as equity, social justice, and sustainable development at the local and global scale. The above illustrates Taiwan’s situation in a historical trajectory and explains how globalization plays out in Taiwan’s context and Taiwanese unique industries in these diverse dimensions.

2.2 Educational Focus on Exams and the History of English (EFL) Education in Taiwan

2.2.1 Competition as Reflected in the Education System

As the last section delineated, the concept of competition has been pervasive in Taiwan from its early stages continuing to the early 2000s. This focus on economic competition and material value of international interaction is reflected in the education system in Taiwan in the

dimension of competitive examinations and certifications in order to enjoy economic and material gains. The historical trajectory of the concepts of competition and the focus on international trade has also manifested significantly in EFL education in Taiwan.

2.2.2 The Chinese Nationalist Era—1946 to early 1990s

State centralized education system. From the late 1940s to the early 1990s, Taiwan was governed under the Chinese Nationalist military regime. While Taiwan saw vibrant economic and trading development, the educational system was still highly centralized and leaned towards competition via standardized testing. In that era, the high school curriculum was completely standardized and controlled by the government (Liu, 2010). The residuals of the previous focus on the gentry class competition in imperial exams during the Manchurian empire era lingered on in society, transforming into a similar obsession with the national college entrance examination. Textbooks and the college entrance exam were standardized and applied to every student in Taiwan (Liu, 2010). The high school curriculum focused on one major goal: preparing students to take the college entrance exam (Tsai, 2005). This system was effective for state control, yet the drawbacks included too much test-driven teaching, less diversity in the curriculum, and little flexibility in teaching methods (Liu, 2010). Most of the pedagogy was teaching-to-the test for centralized, standardized exams (Tsai, 2005).

The rote learning method in pedagogy. In this era, classroom pedagogy was somewhat

influenced by the Chinese Nationalist rule. During this dictatorship, education was mostly rote-learning, which eschewed critical thinking (Liu, 2010). For example, high school English education at this time favored the “grammar translation method,” a language pedagogy that stresses memorization of vocabulary and grammatical rules of a language through rigid practices of copying translations from the first language to the target language (Larsen-Freeman, 2000, p. 17). There was also usage of the “audiolingual method,” which is a language pedagogy focusing on “memorization of set phrases” and excessive “repetitive drills” (Brown, 2007, p. 23). Here the priority of these methods are placed on language forms, such as grammar patterns, instead of on the practical communication and the content-conveying function of language (Wu, 2009). This pedagogical method prevailed over other methods, as it suited the agenda of the government to discourage dialogue and critical thinking (Liu, 2010).

English for elites. Taiwan’s current English education situation is highly connected to the abovementioned government centralized education system. English has been a mandatory subject in secondary school since 1946, when the Chinese nationalists took over Taiwan (Wu, 2009). As explained previously, after WWII, the Chinese nationalist government imposed a highly centralized education system in Taiwan, with a Mandarin-only policy enacted in schools (Wu, 2009). However, English was not discriminated against as were the dialects and indigenous languages, since the status of Mandarin and English were seen as separate and not in competition

with one another (Wu, 2009). At that time, Taiwan's foreign-language policies highlighted English-language policies (Wu, 2009).

Since the Chinese Nationalists and the United States formed a partnership due to Cold War politics, English became the only foreign language in Taiwanese high schools (Lin, 2012). During that time, there were national entrance exams for junior high and high school, so not everyone attended junior high and above. In the 1976-1977 academic year, the enrollment rate in senior high school was 56.54% while enrollment into tertiary education was only 15.4% (Study in Taiwan, 2012). Those who did attend secondary and tertiary education were mandated to take these English classes and were considered the elite.

Under this partnership, "Taiwan received U.S. aid, stationed U.S. forces" and "the government sent elites to study...in the U.S." (Lin, 2012, p. 50). Afterwards, many of them returned and "served in...government agencies or in academia," promoting English (Lin, 2012, p. 50). Hence, they established an elite class during the early and middle years of the Chinese Nationalist military government, where English was linked to privilege and priority (Lin, 2012, p. 50).⁸

⁸ Textbooks during this era sometimes reflected this trend. Textbook content explicitly demonstrated topics of U.S. society fitting for Chinese Nationalist agendas. For example, the textbooks included a chapter on the speech of U.S. General Douglas MacArthur, who was considered an ally of the Chinese Nationalist government (Lai, 2013). This persisted to the 1980s: the 1986 Ministry of Education centralized textbook readings still reflected an Anglo-American focus (Wong, 2008, n.p.). Scholars critiqued these books, asking, "why were the protagonists John and Mary...? They went to Disneyland or saw the Statue of Liberty...but did not visit Taiwan's famous places?" (Wong, 2008, n.p.).

Furthermore, the previous U.S. immigration policy for Taiwan was also a major incentive for Taiwanese to envision different work and living trajectories. Before 1979, the U.S. government had favorable immigration policies for citizens of the Republic of China and allocated around two million slots specifically for this group (Ling, 2015). In Taiwan, it became a desirable objective to pursue. In the 2006-07 academic year, Taiwan was one of the top five regions in sending students to study in the United States (Institute of International Education, 2015). Though the number decreased in the recent academic years, Taiwan still ranks in the top seven (Institute of International Education, 2015). Many of these students aim to stay to work and become U.S. citizens. Hence, learning English and excelling at English exams increases the chances of studying abroad, which was and still is to some extent seen as an elite and desirable path to pursue (Ling, 2015).

Focus and view of English and Anglo-American culture. Since Taiwan was highly dependent on international trading, the trade relations between Taiwan and the United States during the end of this era should also be noted. The United States was Taiwan's largest trading partner during the 1980s-1990s. In 1995, Taiwan exported \$26.41 billion of goods to the United States; Taiwan's export dependency index on the United States was approximately 30%—almost one-third (32%) of all the export orders for manufacturing of products came from the United States (Hsu, 2003). (In the mid-2000s, this trend decreased to some extent, and the United States became

Taiwan's third largest trading partner, while the economy reoriented to Hong Kong and Mainland China.) This offers some background insight into how Taiwan focuses on the United States when conceptualizing internationalization and globalization; the international trading and global market for Taiwan was concentrated, to some extent, on the United States. As international trading is a defining trait of the Taiwan society, participating in international affairs for Taiwanese was seen as partly related to doing business and trading with the United States.

Scholars have further noted the narrow understanding of foreign language and international interaction in the education scene in Taiwan. Yann and Su (2008) point out the existence of myths about English in society. These myths or misconceptions include thinking that "learning English equals internationalization and globalization" (p. 203). Even in the era of Taiwan striving for globalization, the actual content that was promoted was still English and Anglo-American culture. Hence, in Taiwan, the EFL curriculum was mostly Anglocentric, focusing on positive views of Anglo-American society (Yann & Su, 2008). The EFL pedagogy is mostly Anglo-Americentric in Taiwan because English is deemed important, has high status, and the content is mainly focused on Anglo-American culture and people (Lin, 2012).

High school curriculum content in Taiwan demonstrates these Anglo-Americentric trends. Liu (2006) found that in the cultural content in the centralized EFL textbooks before the education reform, only "7 % was on Chinese culture," with no indigenous Taiwanese elements at all, and that

the 43% on foreign culture was predominantly U.S. culture (p. 95). Tsai's (2009) textbook content analysis of newer EFL textbooks found that new textbooks include cross-cultural units, but they still mainly focus on Anglo-American elements.

Under this rubric, though many Taiwanese wanted to globalize, they narrowly interpret global as Anglo-Americanism; for them, being an English-speaking American "equals internationalization and globalization" (Yann & Su, 2008, p. 203). Anglo-American culture is still promoted instead of a broader concern for local and global issues. A similar phenomenon occurred on a global scale: globalization intensified the focus on English because global mass culture is seen as "centered in the West," which legitimizes "speaking English" internationally (Hall, 1991, p. 28).⁹

A narrow understanding of the English language and globalization may have consequences on how EFL students connect (or disconnect) with their local identity. Huang (2009) investigated Taiwanese opinions of English and found many who believed that American English is a "trend" they should follow due to its strong cultural and economic background (p. 49). Pavlenko & Norton (2007) also found that students learning foreign languages might have desire to be foreigners; in

⁹ The shift from the world system of 19th century British colonization to a transnational corporate globalization world order further cemented the use of English as a major global language (Skutnabb-Kangas & Phillipson, 2010). With the conflation of global markets and cross national companies, diversity is deterred from flourishing and world culture becomes more homogenized, which supports the homogenization of languages diversity and fuels the dominance of English globally (Skutnabb-Kangas & Phillipson, 2010). Moreover, scholars contend that the current globalization homogenizing framework is narrowly focused on an "American conception of the world" (Hall, 1991, p. 28; Pennycook, 2014).

the case of English, students may identify more with Anglo-American culture and society.

The native speaker myth. In addition to the desire for U.S. citizenship that affected Taiwanese identity, there was also a desire and hope for English learners to be authentic English speakers. According to an interview study with Taiwanese English major students, they feel that “exposure to ‘native’ U.S. culture, American learning styles and pedagogy and ... [an] ability to travel in the United States” can “justify ... [an] assumption of ... high status” (Golombek & Jordan, 2005, p. 522). This study found that associations with authentic U.S. culture was an indicator of higher status, and the primary identifier of authenticity was a native speaking accent of English (Golombek & Jordan, 2005). English fluency and accent thus became one of the markers for boosting identity for some English learners in Taiwan. In some teachers and students, this partly inflicted anxiety and lack of self-esteem where they felt a desire for native English pronunciation and American identity but had difficulty reaching these goals (Golombek & Jordan, 2005). These unexpected consequences demonstrate the lowered connection with local elements and the high pressure and anxiety associated with learning English.

The abovementioned developments of English education exposed challenges in the education system during the military rule era that still exist today in Taiwan. These challenges included narrow pedagogical methods focusing on exams and rote-learning. Also, there was a narrow understanding of the role of English, with many equating it to American culture and

language identity. As Taiwan progressed to the education reform era, these abovementioned challenges did not completely disappear while new challenges continued to emerge.

2.2.3 Education reform in Taiwan—1990s to 2000s

When the dictatorship ended in Taiwan in the 1990s, Taiwan saw education reform. The concepts of less national governmental interference and free market competition influenced curriculum reform in Taiwan in several ways (Huang, 2012). One dimension of this reform is decentralization, as less government interference paved way for a focus on market competition for textbooks, cram schools, and the revision of the concept of competition itself in Taiwan (Chen, 2009). A second dimension of reform saw more government influence in the EFL language policy, mandating more years of EFL class requirements to generate more globally competitive citizens. The competitive aspect of globalization played out in the context of Taiwan in these two dimensions simultaneously.

In the decentralization dimension, after the decentralization of textbooks in curriculum, the removal of the previous national textbooks created a void, allowing private textbook publishers to compile their own textbooks for government approval, which were then sold on the educational market to schools (Huang, 2012). Their sales results hinged on market competition (Chen, 2009); therefore, the successful publishers are those who have met government standards and survived this market competition.

In the competitive dimension, private cram schools (shadow education), especially for EFL education, became a booming industry. The number of English immersion preschools and cram schools increased rapidly after education reform, indicating the diverse manifestation of the scrutiny on English (Lin, 2012). The number of English cram schools reportedly increased from 1,324 institutions to 5,387 institutions between the years of 1999 to June 2008 (Lin, 2012). These private cram schools compete in the market for more students and more profits.

Other peculiarities have also emerged from this competitive dimension of education reform. For example, there was a shift in the conceptualization of “competition” in Taiwan towards a more neoliberal interpretation (Huang, 2012). Traditionally there was a focus on social prestige, since the majority of Han Chinese in Taiwan espoused the Chinese imperial examination mindset of competition in national exams for government official positions, who have high social prestige (Huang, 2012). This type of positional competition predates globalization and was a highlight of the gentry-class mindset historically. After the reform, the concept of competition leaned towards social mobility in Taiwan and this competitive concept gradually shifted to a more utilitarian view and profit-focused view on competition (Huang, 2012). At the individual level, competition in the educational system is now for profitable international private business jobs and better pay or economic benefits. This aligns with the international level, where companies want to compete for more profits in the global market as

their international trade competition goal.

From this overview, two points emerge. One is the current dominance of English as an important and crucial subject. Another is the linkage of learning English in Taiwanese society to free-market competition in the globalized world. This warrants a further exploration on concepts related to the promotion of English in the globalized world.

2.3 Tracing how English is Linked to Globalization—1990s to 2000s

As delineated in of the first two sections of this chapter, the current economy and society are influenced by globalization and Taiwan has also felt its force (Price, 2014). Globalization has been defined partly as the phenomenon, aided by the advance of cross-national corporations and technology, of increasing interdependency, and proximity of people, relationships, economy, and culture in the world (Torres, 2015; Holborow, 2015; Phillipson, 2001). In addition to reconfiguring socioeconomic structures, globalization also has many other oppressive faces, such as neoliberalism and terrorism that have spread globally (Torres, 2015). Specifically, there is also globalization in the spread of English around the world and its link to the development of the economy is highly relevant.

For the current globalized world, “neoliberalism is an economic doctrine that has undergirded the global expansion of advanced capitalism” and favored less governmental

regulation (Piller & Cho, 2013, p. 24). This ideology of less regulation and less state interference in the economy has also influenced society and politics: “economic liberalism is claimed to be a precondition of political liberty” (Piller & Cho, 2013, p. 24). However, the neoliberal ideology in the era of globalization may have an oppressive force: it often “served to restrict rather than expand the choices of most people as they have resulted in unprecedented levels of global inequality and environmental destruction” (Piller & Cho, 2013, p. 24). This neoliberal doctrine highly affects the support and focus on English in many regions in the world because English skills have been linked to competitiveness in the free market, as will be explored in the following.

2.3.1 The Further Spread of English in Taiwan

For many global or economic organizations, English is a major language used in their economic programs and development policies. For example, English “is the dominant language of ... the World Bank, the International Monetary Fund ... and most of the world’s big businesses” (Phillipson & Skutnabb-Kangas, 1996, p. 441). Although many of these organizations actually focus on financial or economic development programs, their use of English helped further the prevalent presence of English globally.

In the case of English dissemination in East Asia, Piller and Cho (2013) argue that “to understand the spread of English ... one has to look outside language and link language explicitly to the socio-economic order” (p. 24). Piller and Cho (2013) state that it is “a task of some urgency

to uncover how neoliberal free-market fundamentalism actually serves as a covert language policy mechanism” (p. 25). For example, “the global spread of neoliberal free-market doctrines naturalizes the use of English as the language of global competitiveness” (Piller & Cho, 2013, p. 24). The reasoning for linking English and neoliberal economy in the education system is that “[i]nternationalism is the measure easiest to manipulate” and it is “tied to English” as medium of instruction and communication (p. 25).¹⁰

The similar relationship between globalization, neoliberalism, and English in Taiwan was explored by Gareth Price (2014) in his article “English for All? Neoliberalism and Globalization: Language Policy in Taiwan.” Price (2014) contends that “neoliberal notions of competition, choice and the free market shape naturalized policies and discourses towards a global language,” securing the high status of English in Taiwan and creating incentives for governments to offer more English-related policies (p. 585).

However, the consequences of this development is that, though “‘English for all’ policies and discourse are framed as opportunities,” in fact “there is little actual choice to acquire the cultural

¹⁰ However, “[i]n this guise, neoliberal economic restructuring has manage[d] to impose English on ever-more domains of global life while actually dissimulating operation” (p. 24-25). Hence, in the neoliberal reconfiguration of the globalized world, economic change is unexpectedly opening up a space to further the focus on English. English policies in South Korea could be seen as an example:

[South Korea] has instituted structures of competition that serve to create the illusion of a meritocracy where a good education, good jobs, good careers, are promised to the winners of this universalized competition. English has been institutionalized as one of the terrains where individuals and institutions must compete to be deemed meritorious. The imposition of English as a terrain of competition is being legitimized because of its place in global communication and academic excellence. (Piller & Cho, 2013, p. 39)

capital of English” because “it so fundamentally functions as a gatekeeper in and to education and employment markets” (Price, 2014, p. 586). Price (2014) finds that government rhetoric that supports English policy is seemingly “offering benefits of ‘choice’ for rational, autonomous individuals within free markets of ... services, including language and education” (Price, 2014, p. 569). Using evidence from schools and students’ unequal social economic resources in achieving English proficiency, this work exposes how “English for all” is not a free choice but an “imperative” for students to compete in the market (Price, 2014, p. 571). As English ability is seen as “capital,” Taiwanese students from more privileged economic status are more competitive in the era of “globalization” and in “international exchanges” (Price, 2014, p. 577). More scrutiny is needed on the structure in which students with less “cultural capital” and financial capital have less access to quality English education (Price, 2014, p. 579).

2.3.2 Construction of Discourse about English under Globalization

The assigned role and focus on English for developing the competitiveness in the neoliberal economy did not appear out of thin air. These conceptions are constructed through language and discourse in the government and the English curriculum (Shim & Park, 2008). The relationship between globalization and English is enhanced and reinforced through discourse about the role and content of learning English in global economic developments.

According to Holborow (2015), the influence of neoliberal globalization is maintained

through ideological discourse, which manifests in the language itself. This concept is informed by Gramsci's "distinctive interpretation of the dynamic and tensions of ideology and how these were reproduced in languages" (Holborow, 2015, p. 2). Gramscian theory has been applied to analyze "the articulation of neoliberal ideology in language" (Holborow, 2015, p. 2). For example, "both ideology and language are linked for Gramsci to the question of social consciousness" because "[l]anguage represents our potential to form a general view of the world" (Holborow, 2015, p. 3). Hence in the case of English, "in the era of national states[,] language was connected to identity...it is now reconfigured as 'profit'-a technical skill to be sold on globalized markets" (Duchêne & Heller, 2012, p. 8). This focus on profiting markets and economy is visibly seen in EFL language discourses; the consequences of this linkage of an economic competition framework with prioritizing the use of English is seen in the following specific examples in Taiwan.

2.3.3 Everyone Take the English Test!: Globalization and English's Popularity

The primacy of English has influenced language education policies in this era; that is, the promotion of English education policies in Taiwan has been driven largely by political and economic needs. Though English is *not* taught to replace students' first language, the importance placed on passing English exams and English proficiency, in general, is highly emphasized in society, resulting in "English fever," in which Taiwanese are fervently pressured to learn English (Chiang, 2014, p. 239).

English requirements and exams. There are further structures that regulate and pressure people in terms of promoting English for globalization. The government requires universities to set criteria for all students: regardless of their major, they have to take an English exam to graduate, as mandated by the Ministry of Education (Lin, 2012). Moreover, “[a]dding English translations for public signs,” “raising civil servants’ English skills (English certification as standard for promotion and evaluation),” and “encouraging and rewarding university professors to teach in English” were subsequent policies enacted (Lin, 2012, p. 53). Even though most Taiwanese are disadvantaged because they are not native or second language speakers of English, they are inserted into this system that values English, and they have to participate in it, as demonstrated in

Figure 1.

Public sector	Private sector
civil servants: English certification	employees: English certification
Public and private universities	
professors and faculty members: teach in English and publish in English	

Figure 1. English requirements for the workforce. Constructed from information gathered in the work of Lin (2012).

Here in Figure 1, the various language policies imposed upon the workforce is outlined. In the public sector, civil servants in the government are facing English proficiency requirements. In the private sector, companies are scrutinizing the English ability of incoming employees by

demanding English interviews or English language proficiency exam certifications. For both private and public university professors, there is pressure to teach fully in English and publish in English. Many in the workforce now feel the pressure to acquire English skills and prove their English proficiency.

In addition to outlining the English requirements for the workforce, the structure of how English requirements are entrenched within the schooling system is further demonstrated in the following Figure 2.

College Graduation English examination (implemented around 2000s)	
Tertiary education	EFL course mandatory
National college examinations: English is one of the core subjects	
Senior high school	EFL course mandatory (implemented 1946)
National academic examinations: English is one of the core subjects	
Junior high school	EFL course mandatory (implemented 1946)
Elementary school	EFL course mandatory (implemented 2001)

Figure 2. English requirements in Taiwan after 2001. Constructed from information gathered in the work of Lin (2012).

As demonstrated in Figure 2, many of the English criteria in place in the educational and work structure are regulated by English examination and testing certifications. For example, English education was extended to include elementary school as of 2001, adding more years to English education for young Taiwanese (Lin, 2012). Students have mandatory English class as early as elementary all the way through high school, and many continue to take English in college because

it is also often a required course in higher education (Lin, 2012). The overall school enrollment rate has also increased (Study in Taiwan, 2012).¹¹ Since the enrollment rate is much higher than twenty years ago in Taiwan, this means that many more students now go through the English education mandated by the government. The number of English immersion preschools and cram schools also increased rapidly after education reform, indicating the diverse manifestation of the focus on English (Lin, 2012).¹²

Pedagogy method and exams. A more recent development in language education is a focus on “communicative language teaching” (Brown, 2007, p. 36). This method recognizes that learning languages is highly related to functional language use; an emphasis on incorporating content and communicative content is highlighted (Brown, 2007). More recent EFL textbooks in Taiwan attempt to incorporate the communicative method. Now, textbooks are compiled as chapters with content narratives such as stories, real events, and lives of people around the world. Many chapters also include conversations and dialogues in the reading. However, the exams in high schools are still focused to some extent on grammar, vocabulary, and translation. Hence, the teaching, which is exam-oriented, to a large extent, still employs the grammar translation and

¹¹ For high school in the 2011-2012 academic year, enrollment rate was 99.11% and 83.37% for tertiary education (higher than the 1976 enrollment rate of 56.64% and 15.4%) (Study in Taiwan, 2012).

¹² English cram schools were reported to increase from 1,324 institutions to 5,387 institutions between the years of 1999 to June 2008 (Lin, 2012). At the preschool level, there are also children learning English: a 2002 survey found that of the estimated 1,730,000 preschool children in Taiwan, approximately 1,040,000 children have learned some English before entering elementary school (Liao, 2003). Also, a more recent study in 2014 found that 43.2% of parents who send children aged 0-6 to learn English believe that learning English is a necessity and that it is easier to do when younger. Also, 30.7% of these parents believe that English is a trend, and they worry their child will not keep up with others if they do not learn English (Children Welfare League Foundation, 2013).

audiolingual methods.

More competition in EFL education. With the advent of globalization, Taiwan's education systems have clung tightly to competition and standardized testing. The dissemination and teaching of English is affected by an incessant drive for competitiveness ingrained in Taiwanese minds (Chiang, 2014, p. 239). Chiang (2014) noted how the "English fever" in Taiwan has reached epidemic proportions," where many are competing for English qualifications (p. 239). With Taiwan's high schools focused on competitiveness in "high stakes exams," the pedagogy is still intensive rote-learning to teaching to the test for English (Lin, 2012, p. 76).

From the above it is shown that there are manifestations of the concept of competition at both the individual and the government level in Taiwan. At the government level, the focus is on companies being competitive in the global market. There is also a simultaneous decentralization of textbook development and choice and centralized EFL education policies such as EFL requirements. At the individual citizen level, there is a focus on competition for better English skills for employment and connection locally and globally.

Throughout the previous education system developments, there is a personal level of competition and intense scrutiny on competition in testing and exams. This is, as explained in the above, due to the way competitive exams have been set historically in different educational systems in Taiwan as the defining method for successful competition. Alas, after the series of

continued education reform, the EFL education system in Taiwan is still heavily focused on teaching to suit competition in exams (Yen, 2014, p. 139).¹³

Cultural and social capital for better English? Despite the popularity of learning English in Taiwan, there are students still being marginalized under this structure. In addition to the historical link of English to the Taiwanese elites, the national exams results demonstrate that there is a significant polarization (bimodal tendency) of secondary school English exam outcomes. It is no longer a normal distribution: an increasing number of students score zero or very low, a few handful score extremely high, and the number of students who score in the middle range are disappearing (Wang, 2014). Recent studies have examined how the polarized differences in English learning outcomes are related to the polarized resources and capital students have (Wang, 2014). They found that, in Taiwan, high socioeconomic status (SES) is related to higher English learning outcomes (Chou, 2003; Wang, 2014). Wang (2014) further argues that as Taiwan succumbs under the influence of globalization, it gravitates towards a society with larger income

¹³ The high school system in Taiwan is highly affected by this societal focus on exams and testing competition, even after the reform (Tsai, 2005). This manifests in the school rankings, within school exams, the cross-school simulation exams, and the final college entrance exam. The junior high school curriculum is focused on preparing students to score well on the high school entrance exam (Ma, 2008). In high school, every semester students take midterm exams and final exams. These exams are standardized tests using the same textbook and syllabus across all classes in the same school (Tsai, 2005). This ensures standardization, but it also hinders teachers' autonomy to be flexible in the curriculum. When students' progress to the senior year of high school, they take several cross-school simulation exams in which all schools in a certain city or county take the same standardized test (Tsai, 2005). This test is used for individual students to practice for the college entrance exam and for determining exactly where they rank amongst all students in the whole city. Finally, students take the nationwide college entrance exam (Tsai, 2005). This delineation of exams at the high school level demonstrates that competition on scores and grades dominates the high school education system in Taiwan (Ma, 2008; Tsai, 2005). Hence, teaching in high school focuses primarily on teaching to the test and using rote-learning methods to drill students for better scores.

gaps, reflecting the learning outcome gap due to differences in family educational investment, and explaining the gap in scores.

Studies have attempted to use Pierre Bourdieu's (1986) theory of forms of capital to explain factors behind the polarized bimodal English learning outcomes. First, this outcome is "highly related to the M shaped wealth distribution in society. As social classes move towards polarization, this will be reflected in investments in education, and reflected in M shaped learning outcomes" (Wang, 2014, p. 2).¹⁴ English skills needs cultural capital and economic foundation; thus, its learning outcomes may be related to the gaps in students' family SES status (Wang, 2014, p. 2). (The link of cultural capital to SES status stems from the work of Pierre Bourdieu (1986) in his "Forms of Capital," which contends that cultural capital manifests in three states such as cultural artifacts and education credentials that can be converted into monetary capital and boost one's upward mobility.) Next, Wang (2014) notes that parents who are more financially secure could spend extra money on English lessons with private tutors, cram schools, and English preschools so they can ensure their child learns English earlier. Again, this education-related situation brings out unequal learning experiences and outcomes related to students' family SES, and cultural and social capital.

¹⁴ "M-shaped society" is a phrase (informed by William Ouchi's work on M-formed Society) coined by Japanese economist Kenichi Ohmae to refer to a polarized society with a disappearing middle class and only with the extreme rich and extreme poor (Ohmae, 2006). This phrase is popular in Taiwan, and Taiwanese also use the M-shaped phrase to refer to polarized test scores, where there is only a few extremely high and many extremely low learning outcomes in a group of students.

Another study in Taiwan's Miaoli County found that forms of capital spent by families have positive significance in predicting English learning outcomes, and that family-offered "cultural capital" and "social capital" were the strongest predictors for students' English abilities, while financial capital was the third strongest predictor (Hu, 2012, p. iii). Miaoli has both urban and rural agricultural areas, but the location of the school and students' homes were not significant predictors; the family's social and cultural capital were stronger factors for students' English attainment (Hu, 2012). Hu (2012) surveyed various types of cultural capital, examining which types of Taiwanese family resources are "objectified," "embodied," and "intrinsic" states or forms of capital used by these research participants (p. 11). Aided by Bourdieu's concepts, Hu (2012) found that relevant cultural capital in the Taiwanese context include "high cultural activities," "common cultural activities," "family language interaction," and that social capital of "good study habits" fostered by families is a stronger factor in predicting higher English learning outcomes for students (p. 12).

Prevalence of English in Taiwan. What also needs more scrutiny is the finding by Hu (2012) that "most parents often encourage students to learn English" regardless of their SES or family resources, suggesting that parents agree with and are preoccupied with the idea that English is important, and that many students are asked to learn English well. Yet the actual learning outcomes and who benefits from learning English well hinge upon families with more cultural,

social, and financial capital. If students with disadvantaged forms of capital do not benefit from this English learning structure, then why do they still study English, and why do their parents still encourage them to learn English?

One way to examine the status of English education in Taiwan is Gramsci's concept of *hegemony*. The word *hegemony* "literally means domination" in Gramsci's conception; it is "processes of what today would be called cultural reproduction" (Morrow & Torres, 1995, p. 251). Class domination operated "through two forms of control: that of politically based force (or 'coercion') and that of 'consent'" (Morrow & Torres, 1995, p. 251). This process is not mere domination "by the ruling class using mere physical force," it is operated through the intellectual class by "social conformism" to their culture through "instrument of rationalism" in the process of coercion and consent (Morrow & Torres, 1995, p. 253). Hu's (2012) study on the prevalence of learning of English illustrates this concept. Though English learning in Taiwan only benefits the more well-off students, most people who are disadvantaged still consent and conform to the English criteria and discourse established by the government, thereby fully demonstrating the hegemonic structure of English.

Furthermore, from the above delineations of the language structure in Taiwan, the power forces that influence the linguistic structure in Taiwan is demonstrated in the work of Ang (2005). Ang (2005) contends that there are three hierarchical levels in the language structure in the current

society in Taiwan. English occupies the highest level and has elite status, imposing its influence over the whole language structure in Taiwan because English policies are being heavily promoted; meanwhile, Ang notes that the geographical relevancy of English includes the whole world (Ang, 2005). The second level hosts Mandarin; Mandarin has the geographical link to the Greater Chinese Speaking Area and to Taiwan and is also exerting its force on Taiwan in the form of Mandarin policies during the dictatorship era (Ang, 2005). Hakka, Hokkien, and indigenous languages in Taiwan are in the third level at the bottom of the hierarchy, indicating their marginalized status; they are doubly marginalized by both English and Mandarin (Ang, 2005). In his study, Ang (2005) pinpointed a double imposition of language policy by the government: the historical suppression of mother tongue dialects and indigenous languages to secure the status of Mandarin in the Taiwan region, along with the active promotion of English as the focal foreign language with links to the world.

In the case of Taiwan, although English has been emphasized as crucial for the era of globalization, the acquisition of English in Taiwan is unequal and has unexpected consequences on education and society. The emphasis on English has created a structure of English priority and an affinity towards mainstream U.S. culture that differentiates groups and hinders certain students' higher education and job attainment. Moreover, the prevalence of competitive notions in the education system has influenced the EFL education toward a narrow focus on testing and

exam-preparation, highly limiting the goal and pedagogy of EFL education.

2.4 Nascent Global Citizenship Education in the EFL Curriculum—2010s

2.4.1 Emerging Global Citizenship in Taiwan's EFL Education

The unique way that Taiwan is affected by global market competition compared with its neighbors in the regions was explored in the previous section. This focus on competition has also filtered into the education system and influenced the emphasis of testing in EFL education in Taiwan.

For Taiwan's neighboring regions and many other regions in the world, there is a method of upgrading industry by using large corporations to build a brand name and enhancing its global competitiveness (Liao, 2014). The success of these companies lead to more global interactions and connections through businesses. With small enterprises as the economic foundation without industry upgrade in Taiwan it is more difficult to succeed in global competitiveness and people are starting to envision other ways to connect with the world. Different from its neighbors, Taiwan is now critically reflecting on the focus on competitiveness in society and in education, especially the focus on competitive exams and criteria for EFL education (Chen, 2009). There are calls for more diverse ways to conceptualize EFL education, such as linking to global society from a social justice, equity, and diversity positionality.

Taking into account these unexpected consequences on EFL education brought by the governmental and globalization agendas, a concept of global views or global citizenship education is introduced to meet these challenges underpinning globalization. In Taiwan, this is a moment of change and an attempt to reconfigure and reinterpret what English education means for the global challenges striking Taiwan.

With the unexpected consequence previously demonstrated, there is need to reflect on EFL pedagogy and envision a more engaged one that includes communication rooted in local experience and concern about broader global issues. One initiative is geared by the Ministry of Education, as noted by Huang (2012):

當全球化趨勢對當代教育吹起一陣陣重視國際教育的漣漪之際，我國教育部於 2011 年出版《中小學國際教育白皮書：扎根培育 21 世紀國際化人才》，揭示未來國際教育的發展方向與推動方式，全球公民 (global citizen) 的養成乃成為核心議題。這個議題與「全球公民素養教育」(global citizenship competencies education)息息相關 [When the globalization trend creates ripples of valuing international education in the contemporary education scene, our Ministry of Education has published a “Primary and Secondary School International Education White Paper: Rooted Fostering of International Talents in the 21st Century” in 2011, in which the future direction and implementation method for international education is presented and the fostering of global citizens is a core topic. This topic is highly related to the concept of global citizenship competencies education]. (p. 114)

This call by the Ministry of Education in Taiwan supported an envisioning of government agendas on investing in global citizenship education, in light of the need for fostering global citizens to face an international world.

Another change is specifically in the EFL field. The high school curriculum guideline is currently advocating for shifts: “Due to the rising frequency of cross-national human interaction, effective communication is thus increasingly important,” and textbooks may reflect this (Ministry of Education, 2009, p. 25). The high school English guidelines suggest that textbooks, in addition to including activities on listening, speaking, reading, and writing, should include “促進對多元文化的了解與尊重；培養國際視野與全球永續發展的世界觀[understanding and respect for multiculturalism, and foster global views and global sustainable development]” (Ministry of Education, 2009, p. 25). Hence, rhetoric and awareness about fostering global views and being attuned to global issues for students is emerging in curriculum guidelines and textbooks.

Taiwan is on the verge of yet another major curriculum reform: the Ministry of Education has developed a new curriculum guideline for the 2018 or 2019 academic year. This general educational guideline suggests that the high school EFL curriculum emphasizes more global views and world issues with a critical perspective, and should include more flexible selective English feature courses (Ministry of Education, 2015). Currently many schools and teachers are experimenting with and testing out the upcoming curriculum; hence, it is crucial to enter the site at this experimental stage and observe the comments or implementation that EFL textbooks and teachers are experiencing.

These recent appeals and awareness for changes in EFL education need to overcome previous structures and challenges: teachers may still want to focus on test-taking preparation of vocabulary and grammar rote-learning because these are still the major skills tested in national exams (Butler, 2011; Liu, 2006). Moreover, although there are calls for including local and global issues in content, they are vague in terms of defining what globalization and responding global citizenship education topics are.

With these challenges in mind, Chiang (2014) urges educators to help “enhance their awareness of being Taiwanese living in a global economy” (p. 245). Also, concerning curriculum shifts, Ya-Chen Su (2014) argues that the EFL curriculum should focus on “[encouraging] cultural instruction” with awareness of not only global but local cultures in EFL classroom (p. 2). This more recent development is attuned to the global impact and the local gaining of agency in the education scene, clearly illustrating the contestations of these forces in Taiwan (Ministry of Education, 2009; Su, 2014). That is, these initiatives include more inclusion of global and local issues in the EFL content (Ministry of Education, 2008, p. 1).

Since there are calls for changes and concerns about changes in EFL pedagogical ideas in Taiwan, there is need for a theory that critically traces and examines these elements to investigate the EFL course content and how teachers create related discourses germane to the Taiwan context. The Freirian theory of pedagogy through literacy education, which has some parallels to

shifts in English language education, offers implications for actual changes and overcoming the difficulties in new implementations. The implication of this analysis is that there is a need to critically examine these new initiatives to understand how they create a space for teachers and discourses to negotiate consciousness about Taiwan and about global issues in a critical mode. The following will delineate the theoretical framework of how I plan to conduct the research of these recent content and pedagogy initiatives from a critical stance.

2.5 Review of Research of EFL in Taiwan

In the language education field, English taught as a foreign language is a popular research topic. Previous EFL research pivots on several major research method trends. One trend is quantitative research focused on linguistic topics such as pronunciation and grammar in the EFL curriculum (Lin & Cheng, 2010). Another is the qualitative research on teaching materials and cultural aspects, while still another is critical analysis of culture in EFL education from interviews acquired from fieldwork (Lin & Cheng, 2010).¹⁵ Popular content and topics in this area include computer-assisted language-learning and language skills (reading, writing) training

¹⁵ Concerning previous theories used in EFL research, the major framework concerns the linkage between English and the imperialism history of colonialism discourse (Pennycook, 2014). Some schools teach American culture and English classic novels as the dominant content of the EFL courses, yet others contend that EFL should not be severed with the cultural and pedagogical roots of the local education (Lim, 1986; McKay, 2002). While there are many qualitative postcolonial critiques of British dominance in the EFL curriculum and instruction, they fall into a dichotomy of Anglo versus national culture tension (Pennycook, 2014; Hashimoto, 2010). These postcolonial studies are less attuned to the multiple layers of local voices with unbalanced power structures, and they also tend to neglect the diversity of cultures and global issues in the world.

(Sun, 2014). Past studies have also focused on qualitative methods in linguistic theory or cultural theory critique of EFL education. However, the quantitative linguistic studies sometimes lack sensitivity to language ideologies and cultural power-structures in the EFL education.

2.5.1 EFL Curriculum Research on Pedagogy Technique and Linguistic Methods

For understanding the current EFL teaching that reflected and was influenced by the above trends, investigating the EFL curriculum research is helpful. This synthesis narrows down the scope from the global and national to examine the classroom level curriculum implementation in Taiwan's EFL education.

English teaching in Taiwan is mainly focused on standardized testing, memorizing vocabulary and grammar, and reading techniques (Chern, 2002). A cursory examination found that the majority of English research in Taiwan is still very technical, focusing on teaching methods and student learning outcomes within applied linguistics frameworks. There is a lack of discussion of diversity in this linguistic focused curriculum. According to Lin & Cheng's (2010) calculations, master's thesis research topics from 2003-2007 that were popular for Taiwanese EFL students were focused on linguistic techniques, teaching methods, and CALL (computer assisted language learning). A further cursory search of the Taiwanese graduate dissertation database revealed that most of the studies written in 2014 concerned a particular teaching technique or method, incorporating it into classrooms as experiments, and examining students

learning outcomes such as test scores. However, these studies on teaching techniques were mostly informed by Western pedagogical styles and were not sensitive to global and local diversity and cultures.

Much of the above research utilized quantitative methods and used surveys from linguistic theory on pronunciation or syntax. They relied on statistical linguistic data for teaching methods and were less attuned to global issues that influence the educational context of Taiwan. Therefore, there is a need for discussion and research on how globalization tensions is presented and negotiated in English curriculum.

EFL curriculum: Textbook analysis in EFL in Taiwan. Interestingly, in response to the global trend of EFL education, there has been emerging research on whether there are local critiques of global English. This nascent awareness is concerned specifically with the English curriculum and globalization in the wake of regions attempting to regain narratives of local identity in education (Nunan, 2003). Ya-Chen Su (2014) argues that the EFL curriculum should focus on “encourag[ing] cultural instruction” with awareness to not only global but local cultures in the EFL classroom (p. 2). This more recent development is attuned to the global impact on and local agency in the education scene, clearly illustrating the contestations of these forces in Taiwan (Ministry of Education, 2009; Su, 2014).

Several studies have conducted content analyses of the EFL curriculum and textbooks in

Taiwan to explore whether diversity in the curriculum and pedagogy has really been implemented. For example, Shin, Eslami, & Chen (2011) examined how international EFL textbooks present global and local cultural knowledge. Due to the dominance of English in the international scene, the authors wanted to examine how EFL textbooks focused on “inner circle” Anglo culture or other non-Anglo cultures (Shin et al., 2011, p. 254). They found that the results “demonstrated the domination of inner circle cultural content in all textbooks examined” (Shin et al., 2011, p. 266). They also found that within the content presented in the textbooks, “cultural presentation still largely remains at the traditional knowledge-oriented level and does not engage learners in deep levels of reflection” (Shin et al., 2011, p. 253).

Also, Chen-Li Chen (2007) found that in junior high school EFL textbooks, 77.74% of the content is about everyday life, 10.96% of the cultural content focused on British and American culture, and there is no representation of indigenous or immigrant cultures. Thus, Anglo-American culture is still the major topic compared to other diverse local cultures. This finding aligns with the aforementioned study by Shin et al. (2011) on intercultural EFL textbooks. Both Chen (2007) and Shin et al. (2011) find Anglo-American culture more prominent in EFL textbooks used in Taiwan than local culture. However, these studies only focused on whether there was overrepresentation of European and Anglo-American culture and failed to envision a broader scope in content representation.

Some studies that attempt to expand the scope of analysis from Anglo-local tensions to more diverse incorporations. Research by Chen-Li Chen (2007), Y.-C. Wang (2007), and Chia-Feng Yu (2014) expanded previous research on content analysis to explain how EFL curriculum incorporates global diverse issues and cultures. There is also discussion on how topics on world history and world systems appear less in EFL textbooks, though cross-cultural understanding did emerge (Wang, 2007; Yu, 2014).

The above works all focus on junior high school EFL textbooks, but it would be interesting to see further research on high school EFL classes. Few studies concerning high school EFL education exist. I-Ching Ke (2012) examined how Taiwan's EFL textbooks shifted from seeing American society as the ideal to a world society that utilizes English as an international and scientific language. This is one of the few studies that contends the EFL education focus has shifted focus from the United States to the world. Again, this is reminiscent of Stuart Hall's (1991) contention of the current global mass culture trend discussed in the beginning, but it expands Hall's (1991) world culture concept as not merely American-centered but more encompassing of diverse global issues.

I anticipate that my research topic could help further this direction by critically examining whether the EFL curriculum can foster a global alliance in education in response to the influence of globalization in the Taiwanese local context. Furthermore, it would be

interesting to observe Taiwanese teachers' opinions on related topics.

2.6 Research on Global Citizenship Education

2.6.1 A Possible Topic for Furthering the Path of Inquiry: Global Citizenship Education Studies

Expanding the discussion on global alliances, Selma Sonntag (2003) argues that the major issues in globalization topics such as “hegemony and resistance, elites and subalterns, and liberalization and democratization” are in tandem with languages issues and could be explored through analysis of English in the world (p. 2). She notes that globalization, in the aspect of language, can be a counter-hegemonic force while linking the world together: “Global English was a significant component of the democratization struggle against apartheid precisely because it facilitated global solidarity” (Sonntag, 2003, p. 121). Thus, the focus in English education should not be merely on English and Anglo-centric cultures, but on the localized reinterpretation and negotiations that emerged from diverse localized English education taught around the world. This conceptualizing of global English may be a force to consolidate and build a global civil society (Sonntag, 2003).

For the Taiwanese government, part of their response to globalization is to strengthen English education for cultivating students as “世界公民[world citizens]” with “國際視野[global views]” that can link local culture with the international world (Ministry of Education, 2008, p.

1). In very recent policy and studies on education in Taiwan, a discussion of situating students in the society through global citizenship and a global education framework emerged. However, as explained previously, the policies note this as a trend but did not offer specific or clear definitions for designing education towards this goal.

Recently other studies have emerged on how the EFL curriculum can encompass more diversity in its topics to support students' building of global understanding. For example, some studies examine how the critical framework of global citizenship education could be incorporated in EFL to encompass a global view in language teaching in Taiwan.

Global citizenship education definitions and frameworks. In the following section, I examine these critical frameworks in helping students prepare for the globalized world and understanding how global issues are theorized and analyzed. In this era, global challenges and issues have highly impacted education (Torres, 2015). Torres (2015) argues that there are many manifestations and “forms of globalization” that education should address (p. 263). These forms include “globalization of human rights,” “hybridity,” “information society and knowledge society,” and “network society” (Torres, 2015, p. 265-266). Globalization has other oppressive faces, such as the “ideology of neo-liberalism” and terrorism, which, in response, creates a need to cultivate students' understanding of the world for global solidarity (Torres, 2015). Teaching methods could address these “challenges... in the context of globalisation, and, by extension, the development

and sustenance of global citizenship education for social transformation” (Torres, 2015, p. 262).

Global citizenship education recognizes local initiatives and diverse connections globally for social transformative education (Davies & Pike, 2008). Davies and Pike (2008) support global citizenship education by attempting to transcend conflict for diverse global collaborations. Petrovic and Kuntz (2014) identify many existing civic education methods as “conceiving of citizenship education as a ‘thing’” to be drilled into students, and they criticize this model because “citizens are given static forms of information” (p. 240). Global citizenship education aims to address these challenges that civic education faces and “add value” to citizenship education through awareness (Torres, 2015, p. 268).

Some scholars are concerned that global citizenship education will have difficulty finding global common ground and that global citizenship education should address how to work with contentious issues and conflicts with nationalism in existing civic education (Davies & Pike, 2008). In some regions, civic education might stress patriotism and economic support to the nation, which gives leeway for the ruling power to place patriotism as priority over human rights, a main concern of global citizenship education. Torres (2015) responded that “[g]lobal citizenship is not seen as an alternative to national citizenship, but as a supplement to reinforce ... representation and participatory democracies worldwide” (Torres, 2015, p. 268). Hence, global citizenship is “marked by an understanding of global ties and a commitment to the

collective good,” adding value to citizenship education and understandings of the world (Torres, 2015, p. 268).

It was crucial for many scholars to trace the epistemology and orientation of different kinds of global citizenship education. For instance, Wiel Veugelers (2011) states that citizenship education is being increasingly scrutinized now. He traces how the meaning of citizenship education changed from a more national concern to a global citizenship orientation. Veugelers (2011) also identified three types of global citizenship that help understand “different goal orientations” that people want to prioritize in education (p. 476). The three forms are “open Global Citizenship Education,” “moral Global Citizenship Education,” and “socio-political Global Citizenship Education” (Veugelers, 2011, p. 476). The results of his fieldwork in the Netherlands showed that teachers generally feel global citizenship education is an important element in pedagogy. The teachers’ opinions also demonstrated that they leaned more towards moral global citizenship education while eschewing socio-political global citizenship education. This implies there may be some difficulties and challenges of implementation of global citizenship education in classrooms. For the teachers, they feel moral global citizenship education adds a sense of awareness and discussion of values to open citizenship. This suggests that the socio-political focuses of global citizenship education could be more balanced out in further research and practices.

Similarly, V. O. de Andreotti (2014) differentiates between soft and critical global citizenship education, giving a more detailed envisioning of how global citizenship education could avoid becoming another colonial project. V. O. de Andreotti (2014) cautions against “soft global citizenship education” that “reproduces power relations similar to those in colonial times” (p. 22). Critical global citizenship education that is attuned to power structures is crucial. Both Veugelers (2011) and Andreotti (2014) pushed further in recognizing the crucial lines of importance of global citizenship education in our current globalized world. Veugelers (2011) further identified three forms of global citizenship education, giving us a more detailed view of what global citizenship education could look like. In addition to defining global citizenship education, there are emerging works on how global citizenship education is implemented in schools.¹⁶

These above cited works, in addition to offering many crucial topics that global citizenship education should address and create awareness for, also pinpoint essential methods for supporting education for global awareness and critical participation. They advocate for critical pedagogies to

¹⁶ For example, Shultz and Guimaraes-Iosif (2012) analyzed in their study how Brazilian and Canadian schools affiliated with the UNESCO Associated Schools project demonstrated “critical and innovative ways” for teaching “citizenship education” (p. 241). This study “challenges the conceptions of the neoliberal citizen” (Shultz & Guimaraes-Iosif, 2012, p. 244). Instead, they advocate “activist citizenship” which empowered participants to transform society (Shultz & Guimaraes-Iosif, 2012, p. 244). Shultz and Guimaraes-Iosif (2012) also bring to the forefront the concept that global citizenship education is a fostering of citizens who contribute to the public sphere and are willing to engage in “[deliberative processes] of participation (p. 245). They found that schools had “ways to engage the whole student body more frequently at higher levels of participation” (p. 251). Faculty also helped raise awareness by “opening up discussions” (Shultz & Guimaraes-Iosif, 2012, p. 252). Though the neoliberal agenda limited the schools and participants, they still found ways of opening up spaces for critical awareness and participation in affairs central to their lives and about the world.

encourage participation and fostering of citizenship for global issues. Informed by the above works, this study recognizes that pedagogies which open spaces for dialogue, deliberation, and participation should be incorporated.

Specific topics and teaching frameworks for global citizenship education have been explored by many. The “Oxfam’s curriculum framework” for global citizenship education outlines the knowledge areas and skills that should be included: they are social justice and equity, identity and diversity, globalization and interdependence, sustainable development, peace and conflict, human rights, and power and governance (Oxfam Development Education Programme, 2006). Another framework, developed by UNESCO, incorporates several “common elements” to be implemented in education, including different levels of identity, knowledge of global issues and universal values (justice, equality, dignity and respect), critical and creative cognitive skills, social and communication skills, and collaboration problem solving skills (UNESCO, 2014, p. 9). In addition to these frameworks, there are various forms of globalization that pose issues that education should address. These forms include “ideology of neo-liberalism,” “anti-globalization,” “globalization of human rights,” “hybridity,” “information society and knowledge society,” “network society,” and “globalization of international war against terrorism” (Torres, 2015, p. 265-266). These facets of globalization inform the education field of what issues should be

included in pedagogy on global citizenship education.¹⁷

Many of these themes in global citizenship education as informed by Oxfam, UNESCO, and others have been used in other research for content analysis in textbooks or for envisioning a context specific global citizenship education. However, many of the above studies did not focus on Taiwan, and there is a need to survey how educational studies in Taiwan utilized this global citizenship concept.

Emerging global citizenship education studies in Taiwan. Even though the body of research on global citizenship education in Taiwan is just emerging, the literature review still shows a particular trend in globalization research topics. A survey of literature on global citizenship education in Taiwan reveals that most studies have focused on envisioning plans to incorporate global citizenship education topics in social sciences courses (Chou & Cheng, 2011; Huang, 2012). Even fewer studies have been conducted on global citizenship incorporated in language education.

Moreover, most studies are still at the theoretical and curriculum planning stage, such as

¹⁷ It should be noted that in addition to global citizenship education, a parallel initiative by the OECD is the global competency framework. In this OECD framework, global competency is defined as “the capacity to analyse global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity” (Schleicher & Ramos, 2016, p.4). Included in the framework are three dimensions of competencies: “skills,” “knowledge and understanding,” and “attitudes” about global issues (Schleicher & Ramos, 2016, p. 6). The OECD plans to incorporate this global competency dimension into the PISA test in 2018 (Schleicher & Ramos, 2016). Though this framework is not exactly the same as global citizenship education, this study acknowledges that in addition to the global citizenship initiatives, there are also other initiatives concerning global skills and competency goals in the education scene. This reveals the multifaceted and diverse initiatives in education to support students in facing the globalized world with global challenges and issues.

the work of Li-Hua Chen & N.-C. Tyan (2011), which initiated discussion on numerically listing plans for implementing a global citizenship education curriculum. Chun-Ping Wang (2009), Frank Liang (2008), and Yang-Ji Hsiao (2003) all have worked on more theoretical studies on arguing for the need for global citizenship education to face the challenges in the globalized world. Though there are few studies concerning global citizenship education incorporated in language education, it is important to note that the Taiwanese government English education guidelines and discourses are to some extent linking global issues and global citizenship education with English language education.

Global citizenship in EFL in Taiwan. There are only a few studies specifically surveying global citizenship topics in research on Taiwan's EFL education. Wu and Jih (2008) explored an example of incorporating global citizenship education in elementary Mandarin pedagogy. Chia-Mei Chiang's (2013) work utilized Oxfam global citizenship education criteria to examine how one set of junior high school EFL textbooks portrayed global education elements. Chiang (2013) found that in the textbook sections on culture, there was more Anglo-American culture represented in texts, while the illustrations conveyed more diversity of global cultures and elements. Also, the topics on global issues in the textbooks focused more on environmental protection and human rights issues (Chiang, 2013). These works mostly examined whether global citizenship was included in the curriculum, but they did not explore which global

citizenship education pedagogy is applicable for the Taiwanese situation, nor did they conduct a critical analysis of the present pedagogy.

While the above works incorporated existing Oxfam global citizenship frameworks for analysis, they did not investigate high school EFL curriculum and pedagogy. This is where a further line of inquiry could follow; since the government guidelines included high school EFL curriculum guidelines include global citizen topics, an examination of what the governments' definition of global citizenship education is, whether high school EFL classrooms incorporate this, and how teachers understand the issues surrounding global citizenship education (Ministry of Education, 2009).

The abovementioned scholars, Wu & Jih (2008) and Chiang (2013), utilized set frameworks and criteria to examine global citizenship education but the Taiwanese are starting to redefine what global citizenship topics and definition specifically mean for them. There is a need to explore this discourse and the curricular linkage of global citizenship education and EFL education, since this is seldom explored in previous literature and has already been suggested by the government guidelines. Hence, it is imperative to investigate what are the teachers' definition and their own meaning-making of what global citizenship education is for the Taiwanese textbooks and interviewees in the study.

Research on teachers' opinions on globalization. In addition to studies that explore the

globalization and global citizenship elements in textbooks, there are also studies that examine teachers' opinions and world views. However, they are more limited in scope on international views (not global citizenship) and sampling; these studies on teacher opinions have mostly focused on elementary school and junior high school teachers as characterized in the work of Su-Hsuan Lin (2012). Also, the studies are usually focused on social studies teachers in junior high schools, as seen in the work of Chia-Mei Wei (2006). One study by Hsin-Yi Liu (2003) explored teachers' opinions on world views implemented in second foreign language education (different from English as the first foreign language, second language education in Taiwan include Japanese, French, and Spanish). Except for a 2006 study by Chia-Mei Wei, most of the studies focused on teachers' world views, which is different from and not as specific as global citizenship education. These studies lack an exploration of high school English teachers' opinions about not only world views, but also specifically about globalization and global citizenship education.

In summation, the topic of EFL curriculum discourse and high school teachers' opinions on global citizenship education has not been fully explored yet, and the few applications in EFL studies mostly use existing frameworks for content analysis. In-depth discourse and textual analysis on global citizenship education frameworks and on the discourse that interprets global citizenship education in EFL for the Taiwanese context is lacking, which could be a further path

of inquiry for this study.

2.7 Introduction to Freirian Theory

The research investigates the new curriculum and textbooks with new pedagogical discourses in EFL. Since these curriculum guidelines are attempting to redefine language education text and the pedagogy. There is need for a theory that traces these discourses and rhetorical elements of critically rethinking education. Specifically, in the context of Taiwan's nascent shift in rethinking the role of English in the globalized world and the applicability of global citizenship education in EFL curriculum, a theory that helps critical reconceptualization of texts and discourses have been utilized here. Through the analysis and examination of discourses and definitions of the texts and interview transcripts in this study, I have identified different ways of situating English education, as expressed through the textbook readings and interview transcripts, to determine what kind of goal is defined exactly as English education in Taiwan faces forces of globalization.

To critically examine the concepts on English education and globalization in the texts, I further utilize Freire's concept of critical pedagogy. In order to trace and reveal the discourses in the texts for analysis, I draw from Freire's framework that the goal of language education is to expose oppression, such as economic inequality, and find diverse discourses for empowerment of

the marginalized. The following further explores why Freirian theory could be utilized to examine the role of English language education in Taiwan in relation to globalization and rethinking of incorporating global citizenship education.

2.7.1 Freire's Critical Pedagogy: Reveal Voices by Language Education

Freirian theory is useful for examining EFL pedagogy changes since it explores transformative pedagogy methods and content in literacy education. Paulo Freire devoted his life to education informed by critical theory and its application in language and literacy education, resisting oppressive systems, and encouraging people to realize their potential to improve society. According to Freire (2012), the goal of education is “*conscientização*,” the core of his critical pedagogy (p. 35). This critical pedagogy uses problem-posing and dialogue to help students “perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (p. 35). It is a critical consciousness about the self and the world, an idea that aligns with some shifts in Taiwan's EFL curriculum towards including communicative pedagogy for students to critically learn more global and local topics.

Also, Freirian theory is not only on pedagogical change in awareness and consciousness, but also analytical method. Freire also explores why and how the curriculum often supports dominant discourses, and how language education needs to scrutinize and examine these discourses of literacy and the voices of the dominant group to explore pedagogy that opens up a

space for diverse voices (Freire & Macedo, 1987). As Giroux (1987) stated:

Understanding the concepts of literacy and voice developed by Paulo Freire and Donaldo Macedo also involves rethinking the very nature of curriculum discourse. At the outset, this demands understanding the curriculum as representative of a set of underlying interests that structure how a particular story is told through the organization of knowledge, social relations, values, and forms of assessment. Curriculum itself represents a narrative or voice, one that is multilayered and often contradictory, but also situated within relations of power... What this suggests for a theory of critical literacy and pedagogy is that curriculum in the most fundamental sense is a battleground over whose forms of knowledge, history, visions, language, culture, and authority will prevail as a legitimate object of learning and analysis. Curriculum, finally, is another instance of a cultural politics whose signifying practices contain not only the logic of legitimation and domination, but also the possibility for transformative and empowering forms of pedagogy. (p. 19-20).

Hence, applied Freirian reading aims in “treating curriculum as a narrative whose interests must be uncovered and critically interrogated” in addition to transformative pedagogy used in teaching (Giroux, 1987, p. 20).

Since studies suggest that dominant language discourse could support a certain ideology, Freire and Macedo (1987) contend that language policy and proficiency in the privileged group is to divide the solidarity of citizenship in society and further cement the advantages of the elite class. Freire and Macedo (1987) scrutinize how language skills could be used as criteria to differentiate different social groups; language skills could also be used to bar certain people from work and other resource attainment. The case of EFL education in Taiwan aligns with this theory in that the learning of English has created a hegemony which bars marginalized students from

certain jobs and educational degrees; hence, the need for a transformative language education for citizenship consolidation to negotiate with inequities as envisioned by Freirian theory.

Freire and citizenship education through literacy. Freire's literacy pedagogy is not merely a linguistic method, but embeds in language teaching a "model of ... citizenship building" (Torres, 2014, p. 111). Freire's contention of consciousness-raising for citizens is rooted in language skills: "students have to become literate about their histories, experiences, and the culture of their immediate environments" (Freire & Macedo, 1987, p. 47). Freirian pedagogy advocates that students "must also appropriate those codes and cultures of the dominant sphere so they can transcend their own environments" for liberation and participation in democracy (Freire & Macedo, 1987, p. 47). This corresponds, to some extent, to the EFL guideline in Taiwan for helping students use English to learn about the world. Yet, it also expands much more to pinpoint that students need to be able to mediate through language their histories, their social realities, and connection with other communities, which is a form of citizenship education.

Applied Freirian theory supports participating in democracy which points to paths of inquiry for a critical citizenship education (Torres, 2014). Furthermore, the concept of Freire's critical citizenship and Freire's contention of critically "reading the world" have been linked together to inform global citizenship education. Veugelers (2011) uses this applied critical pedagogy to redefine global citizenship education as a critical method, which he

terms “socio-political Global Citizenship Education,” to foster solidarity and address conflict, inequities, and global challenges (p. 476). This critical global citizenship education informed by Freirian theory has implications for fostering global views in language education. Freire’s literacy programs could now be understood as envisioning of language critically mediating the understanding of local realities and connections in the world for the oppressed to become conscious citizens (Freire & Macedo, 1987). Applied interpretations of Freire could also assist in critically examining the global citizenship topics in English class for a more encompassing understanding of the world for critical global citizens.

2.7.2 Freirian theory and the possibility of citizenship education in Taiwan’s EFL education

The attempt to include local and global issues in EFL textbooks harkens back to Freire’s conception of “reading the word and the world,” especially on raising awareness of the lack of local elements and world issues in the curriculum (Freire & Macedo, 1987). Taiwan’s curriculum guideline has encouraged adding global views, which are explicated in “global citizenship” topics as delineated by the Ministry of Education (2009):

to understand, respect different cultures and customs ... to use English to explain our main festivals, to understand international issues ... to develop the concept of the global village, respect for life and sustainable development around the world. (p. 28)

However, the guidelines only vaguely suggest learning about different cultures (through events such as festivals) and labeling them as local understanding and global views; it also does not

clearly define what kind of global citizenship EFL education aims for in Taiwan (Tsai, 2009).

The critical position of Freire in advocating for transformative changes in pedagogy content is suitable for analyzing these global citizenship topics in the EFL guidelines. Freirian theory helps distinguish between a critical approach in language education with an education that is superficial without understanding of local and global issues. Hence there is a need to explore theories and investigate how curriculum guidelines and textbooks and teachers are the frontline of the education scene are interpreting and understanding this recently onset concept of global citizenship.

2.8 Introduction of Freirian Theory Research in Taiwan

Previous research on Paulo Freire in Taiwan has focused on the implications for critical or transformative education in themes in the curriculum and classrooms (Lin, 2002). There are studies that have examined the implications of Freirian theory for teachers' pedagogy and classroom interaction in Taiwan. Some have explored how the Freirian theory of dialogue method in language education could be applied in classroom pedagogy and in teacher training (Tang, 2015; Yang, 2007). Next, there are studies that analyze how Freire's pedagogy theory could inform the curriculum change in Taiwan (Tang, 2005). Furthermore, there are also studies that utilize Freirian theory to investigate the educational situation of marginalized groups in

Taiwan. Pai-Zi Wu Sai Ya Na (2010) used Freirian theory to examine the cultural curriculum for indigenous students in Taiwan.¹⁸ Also, there is the work of Chunyu Lin (2011), which utilized the Freirian concept of conscientization to examine the process of gaining female consciousness in Vietnamese immigrants in Taiwan. These above works illustrate the emerging utilization of Freirian theory in examining the Taiwanese education and society.

However, studies on how Freirian theory could be applied to or inform language education and language pedagogy are rare in Taiwan. Paulo Freire devoted early research and initiatives to emancipatory language education and literacy programs, and his work is useful in this study (Freire, 2012). Furthermore, Freire's literacy education is an envisioning of critical language pedagogy that helps students become aware of their own experiences and their links to the world, which is, in fact, a form of citizenship education (Torres, 2015).

2.9 Summary of Previous Literature

The above survey of previous related studies and research shows that, in Taiwan, the analysis of EFL education has mostly been focused on linguistic technical methods. Also, global citizenship education studies have rarely used a critical viewpoint and have mostly focused on

¹⁸ One of the works cited here is from an indigenous scholar, Pai-Zi Wu Sai Ya Na. Many indigenous cultures may not have the concept of family name or last name. Due to the academic formatting constraints for this study, the citations here utilize "Wu Sai Ya Na" as the family name in referencing but this study understands and respects that indigenous Taiwanese cultures have diverse traditions of naming that is different from the academic citation formatting assumptions.

numerically calculating the frequency of the appearance of global topics in content analyses of textbooks. Some of the global citizenship education studies are also still in the theoretical stage of curriculum research and there are few studies researching teachers' opinions and discourse on the applicability of and critical comments on this new initiative in the EFL curriculum materials. Freirian theory on critical language curriculum and pedagogy has rarely been studied in EFL research, but as delineated in the above, it is an applicable framework for analyzing the data in this study. Therefore, this study aims to use qualitative methods and the critical lens of Freirian theory to examine EFL textbooks and teachers' opinions concerning the new shifts towards global citizenship education in the EFL curriculum.

Chapter 3: Research Methodology and Methods

3.1 Choice of Research Methodology: Qualitative Methods

The main purpose of this study is to investigate the shifting English curriculum landscape in Taiwan through an analysis of the portrayal of globalization and the description of global citizenship themes in textbook discourse and Taiwanese English teachers' interviews. Previous studies have focused more on content analysis, mainly frequency counts, of the EFL curriculum. This study aims to probe further into the phenomenon and, thus, uses qualitative methods of coding and textual analysis of the data. For the textual analysis, this study specifically uses Freirian theory as a framework for conducting critical examination of the texts in the data. The following describes the data collection protocols and explicates the intended analysis method of the data in more detail.

3.2 Research Subjects and Participants

3.2.1 Textbooks: Selected Target Data for Analysis

The analysis of textbooks is crucial because they play a major role in EFL pedagogy. The EFL curriculum in Taiwan is highly reliant on textbooks, and all textbooks and national exams are mostly regulated by the central government across the region (Law, 2004). There are three main high school English textbook publishers; the books have been edited by these publishers according

to the curriculum guidelines and have been approved by the Ministry of Education (Tsai, 2009).

These sets of textbooks are under mandatory consumption by Taiwanese high schools as directed by the Ministry of Education (Tsai, 2009). Each textbook contains twelve chapters on topics such as Taiwanese traditional culture, foreign cultures, international issues, English poetry, or other topics such as food or festivals (Tsai, 2009). The pedagogy in EFL education is centered on textbook readings; thus, it is crucial to explore how teachers view and negotiate textbooks, specifically on topics that cultivate understanding of global issues.

I choose a textbook series from a publisher that discusses global issues and topics and experiments with incorporating global citizenship education in English. There are 6 books in total from the publisher, covering grades 10 to 12 (the high school level). The textbook series sampled in this research is the San Min High School English Series. In addition to the mandatory vocabulary and sentence pattern content, this textbook series attempted to incorporate topics of global issues and views into their high school English textbooks. As stated in the textbooks' preface, the composition of their textbook is based on the inclusion of:

diverse topics, in addition to accumulating their own [students'] English listening, speaking, reading and writing skills, a study of cultivation and respecting life, understanding one's own culture, as well as the expansion of international vision.

...

Textbook reading selections include the topics of youth issues, life education, cultural practices, scientific knowledge, profiles of people [around the world] and other topics...(Che, 2015a, p. ii-iii)

The San Min Publishing series includes various global issues and topics. These topics are highly related to global citizenship education initiatives as delineated in the above literature review. In terms of topic variety, this textbook incorporates the many topics of global issues as mentioned in Chapter 2. The selection of this textbook series is significant in that it is progressive in experimenting to some extent with the new curriculum shift. Also, this textbook series is currently the most frequently used book in high schools in Taiwan with one of the largest market share rate for high school English textbooks (Huang, 2016). Hence, the selection of textbook sampling data is significant concerning content topics that are similar to this study and also in its real market coverage or practical usage.

It should be noted that the San Min EFL textbooks also incorporate communicative methods instead of merely adhering to grammar translation or audiolingual language pedagogy methods. The “communicative language teaching” method is a more recent development in the language education field (Brown, 2007, p. 36). This method recognizes that learning languages is highly related to the language-use function and affirms that communication should be a main goal of language teaching and learning (Brown, 2007). Emphasis on incorporating content and communicative function is highlighted (Brown, 2007). English textbooks now reflect the

communicative approach and are compiled as chapters with content narratives such as stories, real events, and descriptions about the environment and lives of people around the world. Many chapters also include dialogues in the reading to provide examples of communication scenarios portraying use the English in actual conversations (Brown, 2007). However, the exams in high schools are still focused to some extent on grammar, sentence pattern drills, vocabulary, and translation. Hence, the actual teaching, which is exam-oriented, may also to a large extent still focus on the grammar translation and the audiolingual method (pattern drill practices). How the teachers understand and utilize these textbooks will be further explored in the teachers' interview section of this study.

3.2.2 Teachers: Recruitment of Participants

For data collection, interviews were also used to inquire how EFL teachers understand and interpret the textbooks. I asked the teachers how their own experiences and interpretations of textbook materials help their understanding of the discourse on the role and content of EFL curriculum to contemplate global citizenship fostering to face globalization in the Taiwanese context.

Sampling and recruitment method. I conducted purposeful sampling of teachers who are not native speakers of English themselves and who acquired English through the Taiwanese

education system.¹⁹ Purposeful sampling is useful for identifying teachers who have critical teaching philosophies; from interviews with them, I expected to find some critical voices that offered diverse interpretations of globalization and global citizenship education for Taiwanese through learning English. I identified high schools in urban areas and found teachers in these schools that taught English. I conducted my recruitment process by asking high school EFL teachers about other suitable participants and approaching teachers that had more critical pedagogy focuses.

Sampling criteria. The following provides an outline of how schools and teachers were purposefully selected to participate in this study.

a. Urban area high schools in the Taipei Metropolis region: Sampling from elite and community high schools

In Taiwan, after students finish junior high school, if they intend to continue to enroll in senior high school, they are required to take a national exam: the Comprehensive Assessment Program for Junior High School Students. For the students, their application to high schools will depend on how well they score on this exam and how many additional bonus points they have based on extracurricular performances, including participating in science projects or volunteer work, and obtaining medals from sports, arts, music, science,

¹⁹ Since the review of literature suggests that there is hegemony in English education where many consent to a dominant interpretation of English and its relation for globalization in Taiwan, random sampling may not work in this situation. That is, random sampling may result in sampling teachers who still consent to the hegemony and the interview results may not yield new research findings.

and language competitions. In the past, enrollment was based solely on the national exam scores, so the focus on test preparation is still deeply ingrained in Taiwan. The students who score high will be accepted into higher-ranking elite schools. Elite schools may be private or public, and they traditionally accept students with the highest scores on the national exams. Many community high schools serve the local district and they might not have many students who score high on the national exam. This differentiated grouping of students into different schools is one of the methods of the tracking system for education (Oakes, 1985). Although the curriculum is the same for elite and community high schools, in Taiwan at the high school level there is already a type of tracking process to different schools according to students' varied academic achievements and scores.

The tracking system, with its original good intentions, evolved into unequal access to classroom instructional opportunities and in learning environments for students in different groups (Oakes, 1985). In the specific context of Taiwan, what also happens is that in the high social expectations of elite schools, teachers who teach there have many resources but also extra pressure to focus on exam preparation (Tsai & Chuang, 2004). The teachers from community high schools may lack support or resources and may teach students who are stigmatized; this is often related to the social expectations and judgements that low achievement students face from society (Tsai & Chuang, 2004). Hence, the teachers from

these two types of schools face different situations; this is the different kinds of teaching experience that I would need to have in the sampling so I recruited teachers from these two different types of schools.

- b. *Select three teachers from each type of school (with three males and three females): total of six teachers*
- c. *Recruit teachers with different years of experiences*

I selected two novice teachers (less than three years of teaching), two teachers with fewer than ten years of teaching, two teachers with more than 10 years of teaching for a total of six teachers. The sample is not completely representative of every single teacher in Taiwan but is a relevant sampling that covers a wider range of teaching years.

- d. *Recruit teachers with critical teaching philosophies*

Instead of randomly sampling teachers, I searched online to find teachers who shared their teaching experiences and ideas through blogs, then reached out to them. I also connected with teachers whose teaching demonstrations I saw in my teaching practicum workshops. The teachers I connected with demonstrated their teaching philosophy in their online presence or in teaching demonstrations that I experienced. For example, during a teaching demonstration, one teacher shared some lesson plans on the topic of gender stereotypes that included an EFL textbook lesson about gender issues. He stressed that the teaching goal was not to focus on drilling vocabulary or grammar in the textbook lesson, and

had a discussion with us intern teachers about a critical conversation on gender equity. In this case, it was pointing out and having critical reflections about gender stereotypes portrayed in the textbooks. This would be an example of a more critical approach where the teacher does not merely memorize and dictate the textbook material but envisions spaces for critical reflection and discussion concerning issues included in textbooks. This study examines how teachers in this research respond to the new curriculum guideline and topics in EFL education. To not impose my own interpretation of the teachers' teaching ideals into the interviews, during the interviews, I asked teachers to describe their teaching philosophy again, specifically to encourage them to talk freely, in their own words, which ensures that I hear their own ideas about their teaching and how it plays out in relation to the new curriculum shift.

Although I recruited all participants with a critical teaching philosophy, because of the difference in service years and the different school environments that they serve in, they may conceptualize issues differently. Novice teachers with a critical teaching philosophy and veteran teachers with a critical teaching philosophy may have different ways of responding to the new curriculum topics. There is little research regarding this particular group of teachers. . There have been a couple of studies that focused on international views of Taiwanese teachers; yet they mostly conducted sampling by years of teaching, degree level, and gender

(Lin, 2012). They included samples of teachers with traditional teaching philosophies and methods (they did not include the critical teaching philosophy variable), and I wanted to avoid sampling the same types of teachers again to avoid replicating their study data. In addition, since the new curriculum guideline claims it includes a more critical approach, I wanted to recruit teachers with this critical teaching orientation to my study to see how they responded to the new textbooks. This method offered me a basis for more in-depth examination of the diverse perceptions and responses *within* the critical philosophy group of teachers. Future research may include comparing comparison of critical and traditional teachers, but for now, I have focused on teachers with a critical teaching philosophy.

In addition, I made sure that the teachers with a critical teaching philosophy had diversity: I recruited three from elite high schools and three from community high schools, for a total of six teachers. I also tried to balance the gender ratio: I included two female teachers and one male teacher from elite schools, then one female teacher and two male teachers from community schools to balance out the gender ratio and to have some diversity in in the number of teaching years they served.

e. *Recruit teachers from diverse backgrounds*

Among the teachers that I reached out to, I identified diverse experiences such as having different degree levels (some college, some Master's) to ensure the maximization of

the diverse experiences of my sampling of teachers.

f. *Must participate willingly in the research*

During recruitment, I ensured that teachers were participating willingly in the study. To verify this process, I prepared the printed consent form for them to read and checked that they sign the consent form found in Appendix I.

3.2.3 Sampling Results and Participants' Information

The research participants, EFL teachers, were selected using purposeful sampling based on the sampling criteria as explained above. The results of the participant recruitment are presented in the following Table 1.

Table 1

Research Participants

Participant	Gender	Service years	Degree level	Major	High School Type
S.H.E	Male	~ 10 yrs.	Bachelor	English	Elite
Leader	Male	5-10 yrs.	Bachelor	English	Community
Hai	Male	< 5 yrs.	Bachelor	English	Community
Snoopy	Female	10+ yrs.	Master's	Children's Literature	Elite
Guitar	Female	5-10 yrs.	Master's	Teaching English as a Foreign Language (TEFL)	Community
Shan	Female	< 5 yrs.	Master's	Teaching English as a	Community

Table 1 demonstrates that, according the research plan, I was able to recruit high school EFL teachers in Taiwan that had a variety of experience in terms of service years, service schools, major, and degree level. I successfully scheduled interviews with these six EFL teachers. I then interviewed them using three-part semi-structured interviews, as informed by Seidman (2013). The interviews probed how the teachers understood the rationale behind the global citizenship issues / topics in the textbooks and their ideas about implementation of the new curriculum.

To further explore the participants' background and experiences in learning and teaching English, I asked the participants to share their process of learning English and how they became interested in teaching English. This step is crucial for qualitative research since "meaning is best achieved in context, we take the time to establish a contextual history for the participants' current experience" (Seidman, 2013, p. 20). The following paragraphs are brief self-introductions of the research participants, told in the participants' own words and phrases, to illustrate the kinds of experiences these teachers have had:

Teacher SHE²⁰

My experience of learning English is a long story! I started learning English in elementary school. I just went to cram school just like H School and Giraffe School. I went to G School. It's only in Taoyuan County and G School is the most dominant cram school in Taoyuan, but you cannot see this in other places; but I think they are just like H School or Giraffe. For the first two years, we have two classes each week, one is native speaker [instructor] and one is not. As I became a senior high school student, we just ask the cram school to give us the native speaker. I just learned English there for one year up to the sophomore year. I was really lucky that I met a very passionate, experienced, and professional English teacher, although I was a science major.

I am so lucky that I had an experienced teacher and she is very passionate like me, outgoing and interactive with the students. That is why I made a decision to be an English teacher when I was in the second year of high school. When I was just admitted into our English department of college, I had summer vacation for four months. Before I graduated I will teach some of the [other] learners in our class. I teach them how to do the cloze test or translation and composition. My teacher just believed in me. We were divided into two classes, one for me and

²⁰ The pseudonyms of the participants were chosen to reflect their own personal hobbies or interest. For example, one of the participants played the guitar and joined the guitar club; hence that participant's pseudonym reflected this personal hobby. "SHE" is the name of the pop music group that one of the participants liked. "Snoopy" was chosen because it was another participants' favorite comic book character and she utilized the comic with interaction with students, hence it was a large part of her teaching identity.

one for her. I'm responsible for teaching the [other] learners and I felt really confident and I feel, well, teaching is so amazing. That's why I'm dedicated to do teaching and into the college.

During the four years of college, I just did tutoring jobs. I think the students really worked hard and some of them got into C. University, C. H. University. Some of them got 15 points [full points in the first round of the college entrance exam], which is very good. After that, I became an intern teacher in JH High School. Then I got an invitation from a classmate in D. high school, so I became a substitute teacher for half a year. Then I became a teacher in F High School—the municipal one. Then after, I came to this school, and now it's my third year here. That is my teaching experience.

Teacher Leader

I started learning English at the age of 10. I guess probably in the first third year of elementary school and a cram school, and I just keep studying there. Also, I have some English classes in junior high school and senior high School. Then I majored in English when I went to the university, so up till now that's probably the experience of learning English. The reason I want to become an English teacher is probably a coincidence because I accidentally just entered this department and that's after the years of learning English in the department I gradually found out that being an English teacher may be a thing that I want to do in the future. But in the first year, when I was working as an intern in N. school, I did not have a very good experience there

because of lack of experience and probably something like that. The next year I got a certificate of teaching. I said to myself that I wanted to try one more time to see if I can be a good teacher or not. That's why I went to N High School, then I got a job there. Fortunately, it worked out pretty well then up till now.

Teacher Hai

My past experience of learning English and how I became English teacher: My experience of learning English started in school. I did not go to any cram school. Basically, my English learning started only in school. I did not go to cram school or any other institutes. My learning experience was quite pleasant so that is why I chose to become an English teacher. I wanted to share such an experience, and I believe you can also learn English well and good enough within school education. It seems that I have a positive experience from the school early learning. I would say perhaps I'm the lucky one. [Teacher Hai did not immediately enter the school system as a teacher after he attained his teaching certificate. He worked as a freelance English-Chinese interpreter, translator, and tutor for many years. Last year was his first year to teach more than a whole semester as a teacher at a high school. It is uncertain whether he will continue to stay in the high school to teach.]

Teacher Snoopy

I started learning English very late in my life. Just like most students in Taiwan I started when I was 13, when I was in junior high school. I was not good at speaking until I went to the Department of English in N University. Before that, I did not have a chance to practice English, but I was good at taking exams. Not speaking, but I think I was good at reading and writing. I like languages and especially I like to read literary works. Although I was actually not sure why I started to like English, maybe because my senior high school teacher was good, she was strict. She was a very special woman at that time because she was thirty but still single and she refused to wear skirts. I thought she was very cool. I thought learning English would make me a cool woman, or the values behind her were very strong, very attractive. It was actually quite difficult to enter the English department in N University because at the time it was one of the top ten departments. I studied really hard for it. I was lucky enough to enter it. Then I was trained very well because all the professors were very strict, demanding, and scary. I remember the pronunciation classes were horrible, they would make you repeat all the vowels and consonants; they will torture you and make you record your own voice and listen again and again. I was well trained. My classmates were not as ambitious as I was because I enjoy learning English and I planned to do a PhD later. I didn't expect to be a senior high school teacher, so I try my best to master in English. Later the changes in my family forced me to change my position but all of

these experiences became very helpful. Unlike most of my students who started learning English quite early in their life, because this is the urban area, the younger generation started to learn English early in their life.

When I first started teaching, it was in the junior high department in our school. I enjoy reading and I enjoy reading with my students. These kids introduced me to a lot of great books to young adults to me, including *Harry Potter* and a lot of picture books. It was amazing to me to find that they were very profound and complicated. I had been thinking about studying abroad when I started teaching. I remember a university in Britain had that course..., University of R offered the degree in children's literature and I was fortunate enough and I studied a whole year attending the degree and took all the courses. Then it's also great that I could actually teach students these great literary works; they are original and they are easy enough for them most of the time.

Teacher Guitar

I have been learning English since I was 9 years old and I was chosen to be one of the leaders in the English talented class in my junior high school so from then on in every English class I should go to another class. I was separated from other students and that's when I experience different courses. In the English Talent class we not only because some testing but extra listening, speaking and then and we had a foreign teacher on conversation class every

Saturday. We used to have class every day Saturday. After I entered high school in the very beginning my English was pretty good in comparison with the other classmates. But there I was engaged in many club activities; I lost contact with the language and I rarely practice for the subject. It was not until we came in 3rd grade thought I was supposed to take the entrance exam that I had English again. Actually, Chinese was my favorite; if I had the chance, I will become a Chinese teacher, but I know that once I lose touch with the language [English] I would never have the chance to brush up my English again. At that time, I thought that since I was really interested and I had a strong passion for Chinese, how about majoring in English so I could have the skills of two languages at the same time. That is why I chose to major in English.

After graduating from university, I learned that there is no such limit of the subject; one subject will be related to the content of another for me. I choose to learn from the topic itself that I'm interested in it. I can broaden my horizons and extend my interest.

Teacher Shan

I'm an English major in college, so of course after graduating from college I pursued a Master's degree in CT University. The department is Teaching English as a Second language, TESL. After that, because I was a junior high school teacher before, I taught junior high school for about one year. After that I quit my job and then landed a job as a senior high school teacher and it's been four years. The way how I learned English is that I enjoy watching news and

reading English novel also I love reading *Time* magazine, different kinds of magazines, and I especially like the different kind of topics related to entertainment, or health, and world news. I try to incorporate them into my teaching.

The above self-introductions offer a view into the backgrounds and experiences of the English teachers participating in this research. The brief introductions of the teachers above show that there are, to some extent, the diverse experiences among these participating teachers. Some of them learned English at a young age, while others learned it later. While some had opportunities to learn in cram schools in addition to public schooling, others did not go to cram schools and only learned in school. Generally, the teachers had positive experiences learning English, though not all of them had a smooth experience in initiating their teaching practicum or first years of teaching. Most importantly, it is noted that the teachers, though all learned English, did not focus on the same field: some were more interested in translation, some in teaching English as a foreign language, and one majored in literature. These diverse backgrounds are helpful later on in data analysis when examining the teachers' positionalities and opinions.

3.3 Data Collection

3.3.1 Textbooks: Select Specific Reading Texts

To determine whether globalization and global citizenship education themes appear in the

textbooks, I searched in the texts for related keywords that indicate the reading text refers to global issues and the world, such as “global,” “world,” “worldwide,” “globe,” and “Earth.” This keyword identification was performed for each textbook in the selected textbook series. I then selected 14 reading lessons/chapters from the textbook series related to the topics in this study. A summary of the coding and the findings in each of the specific readings will be illustrated in Chapter 4. Textbook chapters containing these specific keywords were chosen for further textual analysis and as prompts for teachers’ interviews.

3.3.2 Teachers’ Interview Procedure

The interview procedures were based on Seidman’s (2013) interview protocol, which is a three-part interview. These interviews were an attempt to trace the personal narratives of the participants to learn how their past impinges upon their present ideas and understanding of English. Part I of the interview focused on establishing the interviewees’ past learning experiences and teacher training concerning English. In Part II, the interview questions probed into the teachers’ opinions about the curriculum guidelines and textbooks. In Part III, I asked how teachers’ understanding of textbooks affected their pedagogy and implementation of the topics in textbooks. I also investigated how they situated themselves as EFL teachers in the era of globalization and how they envisioned incorporating global citizenship education in EFL in the Taiwanese context.

However, as I progressed into the actual fieldwork and conducting interviews, I noticed that the teachers often voluntarily shared many stories or examples that were relevant to the study and their experiences but not covered by the interview questions. In the process of the qualitative interviewing, I respected the participants' stories and decided to fully listen and document what they wanted to share. Hence the interviews often began with the 3-part interview structure, but in the dynamic process of interviewing, the structure would turn into a semi-structured one. Ultimately these interviews concerns opening up a space for the participants' voices. Though I utilized some guiding questions from the 3-part interview list, I still respected the flexibility and diversity of the examples and themes that emerged out of the teachers' stories. This was a methodological learning experience for me and also reminded me to understand the importance of being attentive to and respectful of the participants' voices.

During the process of the interviews, the language used for communication was English. All of the participants were EFL teachers and had been professionally trained in the four language skills in English. They were fluent in English and were able to participate in English conversations. In very rare instances did they engage in code-switching, interchanging between Mandarin or other dialects in the interviews, but they usually translate for themselves immediately after they stated a phrase not in English. For these specific code-switching cases, the interview transcripts will include both the original language and the teachers' own English

translations in juxtaposition. The interview script for teachers can be found in Appendix II.

Interview Protocol

Time: Each part of the interview took approximately 30-40 minutes. The three-part interview lasted approximately 120 minutes in total.

Place: The interviews were conducted in a quiet place, such as an empty and quite library study room or classroom as to protect the identity and interview content privacy of the interviewee.

Consent and Privacy: I took field notes and recorded the interviews, having first obtained participant consent. The interview transcripts use pseudonyms and are stored in a password-protected device to protect the identity of the interviewees; the key document for the list of interviewee names and contact information is locked in a separate compartment from the interview files.

3.4 Data Analysis

3.4.1 Textbook Analysis

Text coding process. For the analysis of textbook data, the “first cycle coding” involved assigning codes, “a word or short phrase that symbolically assigns a summative, salient...attribute for a portion of data,” to different parts of the text (Saldaña, 2013, p. 3). The “second cycle coding” was to find codes “which can range in magnitude from a single word to a full sentence” to

represent and capture a datum's primary content and essence" (Saldaña, 2013, p. 3). Next, I organized the codes into "categories" to systematically order and group them together for the next cycle (Saldaña, 2013, p. 8). Then, the "major categories are compared with each other" for finding "more general, higher-level, and more abstract constructs" to build a theory or model (Saldaña, 2013, p. 11). At this level, the coding is also partly informed by the global citizenship education framework topics described in Chapter 2. Many definitions of global citizenship education list crucial themes or topics, such as "social justice" or "equity," in their frameworks (Oxfam, 2006; UNESCO, 2014, p. 9). From this organization of themes, I generated an abstraction of a theory or model that succinctly summarized the main idea of the textual data. In essence, the textual analysis for textbooks in this stage concerned coding for how the textbook readings created global citizenship education discourses and descriptions.

For the first level coding of the textbook chapters, I first coded each textbook lesson separately. Then, from the codes in the first level coding of the chosen textbook chapters, I categorized the codes into larger categories that ran through many chapters or that appeared to be recurring themes. At this level in the textbook coding process, I found that the "versus coding" method, which focuses on finding codes that portray conflicting ideas and oppositions in the data, was very helpful because the textbook chapters often try to portray different or tensioned points of views (Saldaña, 2009, p. 48, 94). Versus coding assisted me in elucidating the various

viewpoints of the textbook content. The second level codes that emerged are *technology versus nature, modern versus traditional, equity and anti-discrimination, diversity, development versus environmental protection*. These categories, such as *equity* and *diversity*, harken back to the various definitions of global citizenship, as they are closely related to the topics that other frameworks deem important.

At the final level of coding, I organized all the second level codes into a larger theme of *global citizenship*, which is based on a Taiwanese standpoint concerning the portrayal of global issues and global citizenship topics in textbooks. I found that the highest-level themes are *partial representation* and *Taiwanese standpoint*. The textbooks use global issues and citizenship topics to fit the new curriculum, but the actual standpoint of the discourses in the readings still focus on topics that benefit the existing structure in Taiwan. I also constructed tree diagrams (included in Chapter 4) based on my codes. The details of the codes and the code charts and tree diagrams will be delineated in Chapter 4.

Critical analysis with Freirian theory. After coding, I further critically examined the discourses in the text. The analysis framework was informed by Paulo Freire's critical literacy framework to expose hegemonic discourses about globalization. In addition, Freirian theory is used to find relevant texts related to diverse discourses on envisioning global citizenship education as a response to the influences of globalization.

Curriculum analysis in the Freirian sense aims to expose “the logic of legitimation and domination, but also the possibility for transformative and empowering forms of pedagogy” (Giroux, 1987, p. 20). Also, this critical theory “must take seriously the articulation for a morality that posits a language of public life, emancipatory community, and individual and social commitment” (Giroux, 1987, p. 20). I used the above views on discourse analysis in language education curricula in this analysis by:

- (a) Identifying whether there was logic of domination concerning portrayals of globalization issues in the selected textbook readings or specific omissions of global issues and challenges
- (b) Identifying the empowerment and diverse rhetoric concerning global citizenship education discourses in the selected textbook readings
- (c) Examining how global citizenship education discourses on emancipation, and individual and social commitments to respond to globalization issues in the Taiwan context are portrayed in the texts

The critical Freirian analysis will be delineated in Chapter 6.

3.4.2 Teachers’ Interviews

Interview coding process. I collected approximately 18 hours of interview audio recording in total from the six participants. I transcribed the audio recordings, then printed the

transcriptions out and started coding. The coding part of this project was a result of two processes: software frequency count and manual coding based on coding theory, as informed by Saldaña (2013).

First, I used the ATLAS.ti coding software to generate a complete list of word frequencies for every word that appeared in the data. Next, since the list was not displayed in order from highest to lowest frequency, I had to output the list into an Excel file and then reorganized the words by frequency, listing them from the highest frequency to the lowest frequency. I then separated the “content words” from the “function words.”²¹ This new list (partially included in Appendix III) gave me a panoramic view of the content words that frequently appeared in my data. I did not wholly rely on this list, since it did not give me word context nor did it include phrases.

For the analysis of teachers’ interview data, I also utilized the same procedure from the textbook coding process. This process included the “first cycle coding,” “second cycle coding,” and construction of a model to systematically understand the data (Saldaña, 2013, p. 3). I went back to the data to code the interviews for the first cycle of coding through the “open coding” method (Saldaña, 2009, p. 4). I also used “initial coding,” “versus coding,” and “in vivo” coding.

²¹ *Content words* express “lexical meaning” while function words are “word[s] (such as a preposition or a conjunction) that [are] used mainly to show grammatical relationships between other words” (Merriam-Webster’s Dictionary, n.d.).

Initial coding is the “‘first impression’ phrases derived from an open ended process” (Saldaña, 2009, p. 4), while versus coding finds the “phrases that capture the actual and conceptual conflicts” and that “identify in binary terms the individuals, groups, social organizations, phenomena, processes, concepts, etc. in direct conflict” (Saldaña, 2009, p. 48, 94). In vivo coding is a coding method that finds codes words or phrases in the data that “[are] taken directly from what the participant himself says and [are] placed in quotation marks” (Saldaña, 2009, p. 3). I found many codes from these coding methods that were helpful in answering my research questions asked about teachers’ opinions on textbook global topics. The teachers also shared many ideas and critiques that were different from the textbooks while delineating how they would teach differently. Versus coding helped illuminate codes indicating difference and contradictions. Controversial concepts introduced in the textbooks were also marked by the versus coding method.

I tested out different coding methods too, not just the above coding, such as motif coding which “is appropriate for exploring intrapersonal and interpersonal participant experiences and actions” (p. 128). For instance, the teachers’ sharing of their action of *practice* and *teachers’ negotiation* in teaching is a motif code because it is “intrapersonal participant experience and actions” (Saldaña, 2013, p. 128). *Narrative coding* is similar, but it focuses more on flashbacks, climax of story, and overall structure of the whole narrative, which is less related to teachers’

sharing of snapshots of their experiences (Saldaña, 2013, p. 129); I found motif coding more suitable for elements in the teachers' narratives.

I focused mainly on the manual coding process, enhanced by the frequency list I generated. I did not rely greatly on the list because reading the whole text and putting context into consideration is crucial. However, it is helpful to have statistics to support my manual coding, in that many have higher frequencies. For example, two frequently appearing words on the chart was *different* [141 times] and *global* [121 times]. This helps link to my research question on teachers' different views of global issues in textbooks. It explains that comparison and contrasting differences appears in the interviews. I then went back to the interviews and observations to read what difference they were talking about. Versus coding was, thus, very useful here in marking different contrasting concepts.

For the second round of coding, I organized my codes and attempted to construct categories from the codes. From the categories, I generated a tree diagram chart that was helpful in arranging the codes and organizing them. I originally used the layout of categorizing the codes into a completely structured list, but I also compiled another categorization of codes that are based on versus coding. The first style allowed more room for in vivo coding and for concepts that stood out without a counterpart. However, the second style helped me see many contestations of ideas happening in the data. I choose to focus on versus coding because it is

related to my research questions. I asked about opinions in my research questions and interview questions so using versus coding and creating a tree diagram chart was helpful in highlighting the different views on the textbooks. The categories were informed by the research questions and by organizing my data derived from my interview questions.

For the third and final round of coding, I constructed models from the tree diagrams based on my codes; many of them were categories of teachers' theories and opinions about the curriculum, the textbooks, and how the textbooks implementations faced practical issues and challenges. This addressed my second and third research question on how important the global citizenship topics were for Taiwan, what teachers' views on the textbook were, and how they envisioned implementing the emerging issues. Furthermore, the codes on *negotiation* of teaching *challenges* that teachers face in the school aligns with the theme of *practice*, which helped answer the third research question on the implementation of textbooks by teachers in pedagogical practices. The themes emerging from the coding will be further discussed in the next chapter.

From this organization of themes, I generated an abstraction of a model that succinctly summarizes the main idea of the textual data. This process helped me understand the main ideas of how teachers are engaged in meaning-making and interpreting opinions about the research topic of

globalization and responses to global challenges in global citizenship topics suitable in the Taiwan context.

Critical analysis with Freirian theory. The analysis framework was informed by Paulo Freire's critical literacy framework to find relevant and prominent codes and themes related to diverse discourses on the research topic. I analyzed teachers' interpretation of the situation to illuminate the diversity of understanding of how global citizenship education could be used in English education as a response to globalization. In addition, the data contained specific envisioning of and difficulties in the implementation of English for global citizenship that EFL education encounters, which could be useful for informing policy decisions.

Critical analysis in the Freirian sense aims to expose "the logic of legitimation and domination, but also the possibility for transformative and empowering forms of pedagogy" (Giroux, 1987, p. 20). Also, this critical theory "must take seriously the articulation for a morality that posits a language of public life, emancipatory community, and individual and social commitment" (Giroux, 1987, p. 20). I aim to use the above views on analyzing discourses in language education curriculum in this analysis by:

- (a) Identifying the logic of mainstream ideas concerning portrayals of globalization issues in the EFL teacher interview transcripts

- (b) Identifying the empowerment and critical rhetoric concerning global citizenship education discourses by the EFL teachers
- (c) Examining how the EFL teachers envision global citizenship education discourses on emancipation, or individual and social commitments to respond to globalization issues in the Taiwan context

The Freirian analysis of the data will be fully delineated in Chapter 6.

3.5 Research Trustworthiness

3.5.1 Textbooks

To familiarize myself with the material, I fully immersed myself in reading all the textbook lessons that I selected. Next, I fully immersed myself in the coding process, using open coding first, which is a method to allow the codes to emerge from the data narratives instead of dictating what the codes and themes should be (Saldaña, 2009). Then, I used the second and final rounds of coding to organize the first level codes into core categories and themes that captured and summarized the main points of the readings. After the coding process I conducted debriefing of the coding process and results for discussion with a professor who is a qualitative methods specialist.

3.5.2 Teachers' Interviews

For documenting the interview data, all the interviews were recorded and transcripts were generated to ensure the trustworthiness of the data content. For my interviews, I verified the data using member checking and triangulation. First, I asked the participants to double check the interview transcripts to ensure the transcription text was what the participants said and meant. Second, I triangulated the data by checking with other sources and at different times (Mayring, 2014). This triangulation included various processes. One is that if teachers mentioned a project, a software app, or some information that was online, I would check the internet resources to see if the information was correct. Also, when teachers state they have a worksheet or designed an assignment question, I would ask if they could share the worksheet with me to verify with what they claim in the interview content. I would also ask the teachers to repeat and share the assignment questions to verify that it was an actual assignment. Furthermore, during the member-checking process, I asked if the participants had anything to add, and I asked some questions again just to verify that their answers were consistent over time.

After the conversation with the qualitative methods specialist from a Department of Education in a university, I made some changes to how I was coding. I was originally coding the interviews focusing on the codes and themes directly related to the teachers' opinions, then the professional shared that the research questions should be kept in mind—I should check if the

data answered my research questions, and if I need to ask follow-up questions to verify. In addition, the specialist felt that there might be codes that emerged but were not original anticipated in the interview questions. For example, codes emerged from experiences participants shared because they were important for them but that I did not specifically ask in the beginning of the interviews. This discussion was helpful for me to recognize the pedagogy *practice* theme that the participants mentioned frequently. Finally, in the discussion section of this dissertation, I have included direct quotations from the interview transcripts to avoid speculation and jumping to conclusions; the discussions are based on actual quotes from the interviews and not concocted from air without basis. All of the above methods helped ensure the trustworthiness of the data.

3.6 Research Ethics

Consent: Before conducting the interviews, I obtained consent from the participants and prepared a consent form to verify the voluntariness of the interview participants.

Interview Privacy: In my transcripts, I used pseudonyms to protect the identity of the participants. The recordings and transcripts are stored in a password-protected device. In addition, I kept a legend of the pseudonyms and names in a locked separate compartment.

Chapter 4: Textbook Analysis

In this chapter, I examine the EFL textbook readings and their discourse to answer the first research question: how do textbooks portray global citizenship topics? Utilizing the textbook sampling process described in Chapter 3, I selected 14 EFL textbook reading lessons germane to the topics in this study for analysis.

Before presenting the details of the specific textbook units selected for analysis, I offer a brief overview of the textbooks and discuss how the textbook units and topics are organized. Changes from the past textbooks in Taiwan to the present ones are significant. Secondary school English textbooks in the past were often edited by English department professors with background training in English literature. Topics and chapters in textbooks then revolved to some extent around the English literary canon; for instance, the works of Shakespeare and the poets of the Romantic era were popular reading selections. However, this Anglo-Americentric literary focus attracted critique from scholars as explored in Chapter 2 (Wong, 2008). Textbooks after the education reform have gradually veered away from a heavy focus on the English literary canon. In contrast, the current textbooks are often edited by professors mostly in the linguistic, applied linguistic, or EFL education field. While the unit topics adhere to the emerging shifts of incorporating more global issues and global citizenship topics, these textbooks are not arranged according to themes. Instead, the organization scheme has a linguistic focus with consideration

for the students' English proficiency level. The flow of chapters is based on the difficulty of the vocabulary and complexity of the grammatical points or sentence structure. Generally, the beginning chapters of Book I in the textbooks include less difficult vocabulary words and less complex sentence structures. The difficulty and complexity of the vocabulary and sentence structure of the reading texts increases as the readers progress from Book II through Book VI.

In alignment with the shift in textbook content, the textbooks also changed from a grammar translation approach to a communicative approach. As mentioned in Chapter 2, the grammar translation teaching method is a pedagogy that emphasizes memorization of vocabulary and grammar so that students can translate written work from the target language into the native language (Larsen-Freeman, 2000). This was a popular technique with the learning of dead languages like Latin because they were not used for daily communication but for reading classical written texts. Incidentally this method also corresponded with the Chinese Nationalist agenda of discouraging dialogue and critical thinking in students. This method was thus also popular in Taiwanese EFL education. However, in the 1980s and 1990s, the communicative language teaching method, which recognized the communicative function of learning languages, emerged (Brown, 2007). This approach utilized authentic and content-based language materials in textbooks and pedagogical methods that emphasized dialogue and effective communication (Brown, 2007). The current textbooks in Taiwan analyzed for this study reflect this focus.

Textbooks are now content-based in structure and compiled with many readings on different content topics such as stories, real events, the environment, and lives of people around the world through narratives. Though there are still vocabulary lists and sentence pattern practices in the textbooks, they are not isolated chapters but are imbedded within each chapter to situate them in the narrative content and reading context. From these chapters, I selected 14 units with relevant global citizenship topics for analysis.

The coding results showed that the textbooks present specific types of global issues and discuss how global solidarity actions could be taken to face these global challenges. Many of the selected chapters present a global crisis or global problem to be solved. The textbook chapters also present social issues (such as students working abroad and euthanasia debates) as dilemmas with pros and cons, allowing space for classroom discussion.

4.1 Coding of Textbooks

I initiated the textbook coding by separately coding each of the 14 selected textbook chapters chosen from the San Ming High School English textbook series. In the first and second level coding, I coded each of the reading chapters and found that each chapter usually focused on one global topic or social issue. The topics and issues are explored in length within each chapter.

An example of the codes generated from the first and second level coding, the coding charts, and coding tree diagrams are presented and documented in the following.

Reading 1: "I Have a Dream," High School English Book IV (Che, 2016b)

The first coding example is the text "I Have a Dream" (Che, 2016b), an abridged text adapted from the same-titled speech by Dr. Martin Luther King Jr., and the results of the first level coding for this lesson is shown in Figure 3.

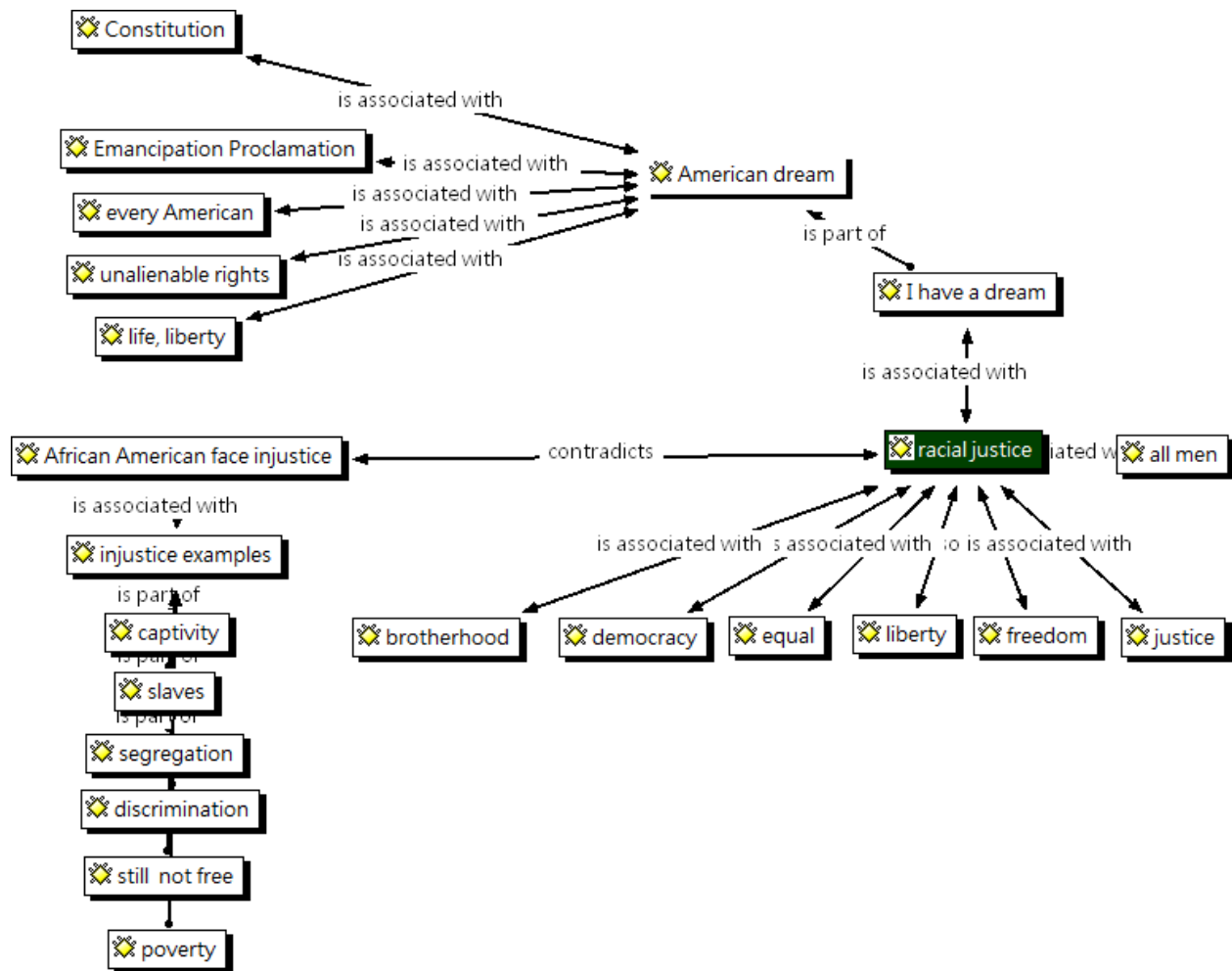


Figure 3. Coding diagram of "I Have a Dream," High School English Book V.

This reading lesson shows an abridged version of the speech by Dr. Martin Luther King, “I Have a Dream.” Through coding, I found the text pinpoints an unjust situation in the United States. This situation is described using the words *injustice* and *discrimination*. (Che, 2016b, p. 96). Then the text evokes U.S. constitutional rights while claiming it to the American dream of liberty and equality. Finally, Dr. King’s text brings out the higher-level category of racial “justice,” the main theme of the text (Che, 2016b, p. 97). At the global citizenship level, there is an urgent call for all men to fight in collective solidarity against discrimination for liberty and racial justice.

Reading 2: “The Warmer It Gets, the Worse Things Become,” High School English Book II, (Che, 2015b)

The next example is the coding process for the reading text “The Warmer It Gets, the Worse Things Become” (Che, 2015b). The coding tree diagram is shown in Figure 4.

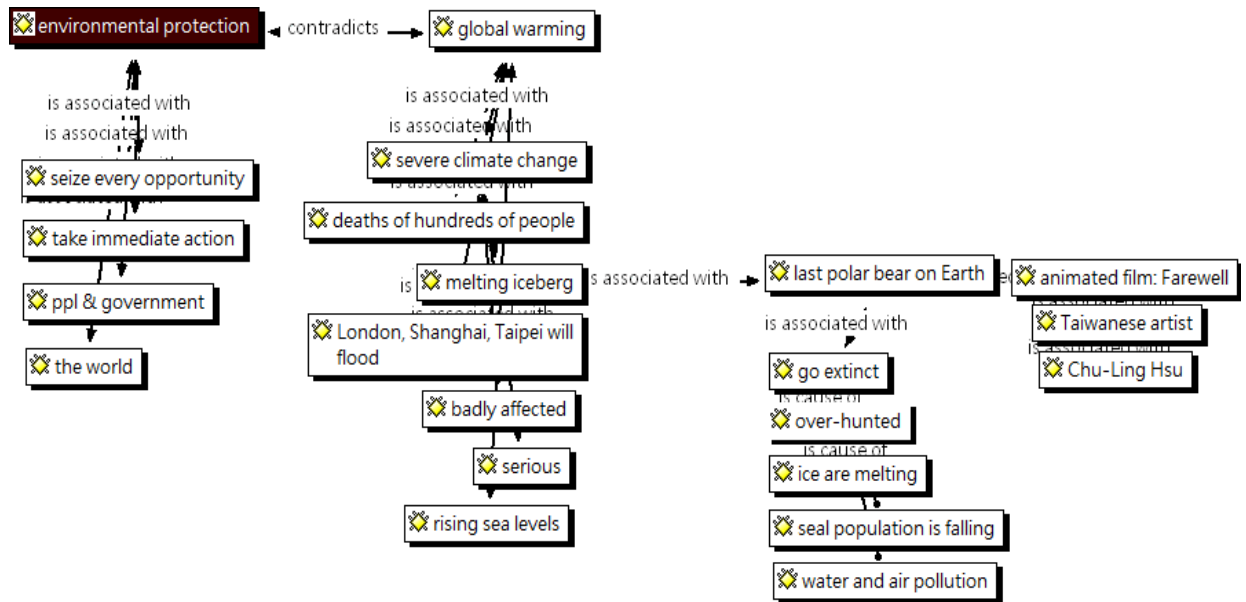


Figure 4. Coding diagram of "The Warmer It Gets, the Worse Things Become," High School English Book II.

This reading lesson first introduces an animated film by Taiwanese director Chu-Ling Hsu about the fictional story of the last polar bear on Earth. According to the film, polar bears are becoming extinct due to their habitat being destroyed by global climate change. Then the reading discusses the impending and serious problem of climate change due to global warming. Finally, it urges collaboration between individuals and governments to act upon this global crisis. The core theme I identified from coding this lesson is *environmental protection*. The codes that emerged demonstrate that this text constructs meaning about creating a global solidarity, calling out to “the world” to “take immediate action” to respond to the challenge of global issues while being attuned to the Taiwanese context (Che, 2015b, p. 176).

Reading 3: “Long-Haired Spirits and the Thao,” High School English Book II, (Che, 2015a)

The next example is the coding process for the text “Long Haired Spirits and the Thao” (Che, 2015a). The coding tree diagram is shown in Figure 5. In this chapter, the text introduces a legend in the Taiwanese indigenous Thao culture. This legend portrays the story of how the Long-Haired Spirit in the lake punishes the Thao people for overfishing and then teaches them a lesson on sustainable fishing to protect the fish population in the lake. This reading not only introduces the global theme of environmental protection, but it also illustrates the Thao culture as part of the diversity in Taiwan’s society. Hence, this narrative emerges from a local concern but could be extended to global initiatives related to sustainable fishing and preserving resources in the natural environment. From this chapter, the core codes and categories that I identified were *Taiwan’s aboriginal tribes* and *live in harmony with nature*, which fit into the higher-level coding theme of *diversity and development vs. environmental protection* as shown in the coding tree in Figure 5.

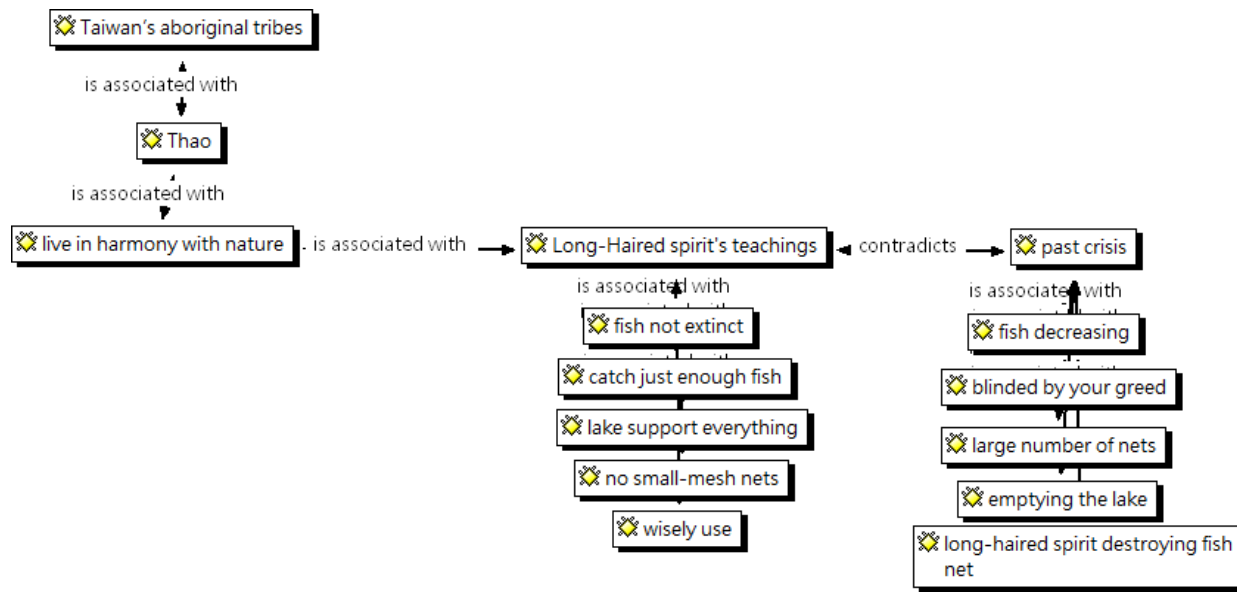


Figure 5. Coding diagram of "Long-Haired Spirits and the Thao," High School English Book I.

Reading 4: "No Escape from the Web," High School English Book III, (Che, 2015c)

This chapter presents the story of how the popularity and wide-spread use of the Internet has helped people connect faster with others than the traditional communications. This convenience also opens up a virtual space for angry netizens and cybermobs to do a "human flesh search," which is a search for private information and violating others' privacy online (Che, 2015c, p. 24). The core code that defines this reading are *rapid web development*, which fits into the theme of *modern vs. traditional*, as it illustrates how modern technology has pervasive impacts, both positive and negative, on people's relationships through online interactions. See Figure 6 for a full diagram.

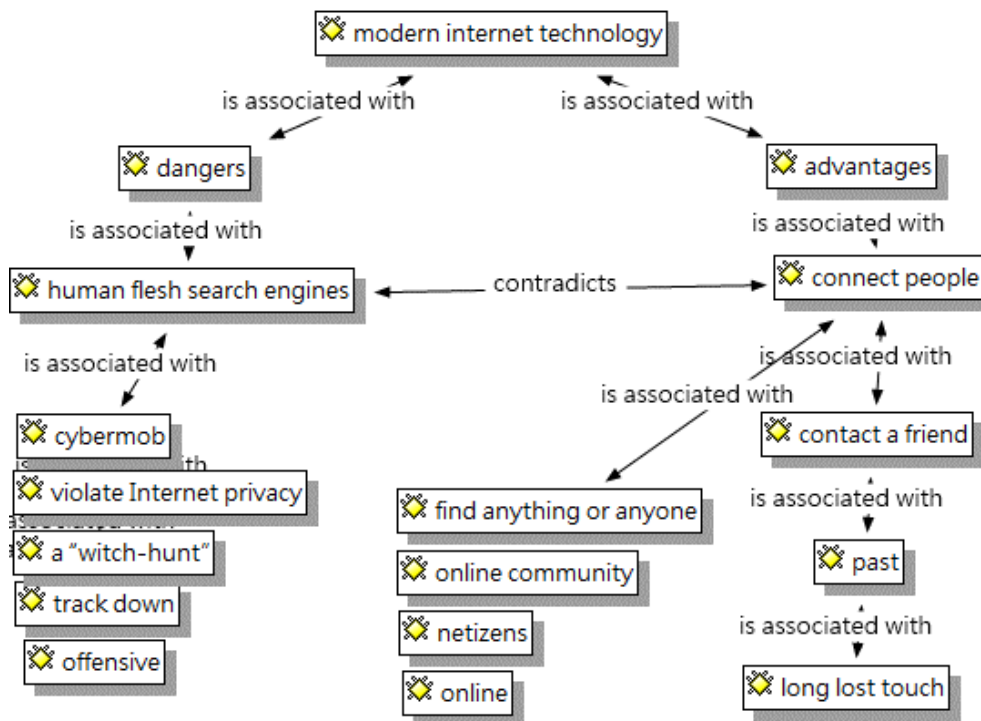


Figure 6. Coding diagram of "No Escape from the Web," High School English Book III.

Reading 5: "See for Yourself: Experiencing the World on a Working Holiday Visa," High School English Book V, (Che, 2016b)

This lesson, "See for Yourself: Experiencing the World on a Working Holiday Visa" (Che, 2016b), illustrates two stories of Taiwanese youth working in foreign countries on a working holiday visa. One student went to the U.S. to work in a restaurant as a waiter; the other Taiwanese went to Australia to work in an orchard. Through these two stories, the text offers the advantages of learning about foreign culture for students by participating in working holiday programs overseas. It also juxtaposes the advantages of working abroad with the disadvantages of working holiday experiences, such as facing discrimination and unexpected situations. It ends

on a general positive note about extending one’s viewpoint during working holiday programs abroad; hence, the core codes are *broaden global horizons* and “*working holiday*,” as shown in Figure 7 (Che, 2016b, p. 5).

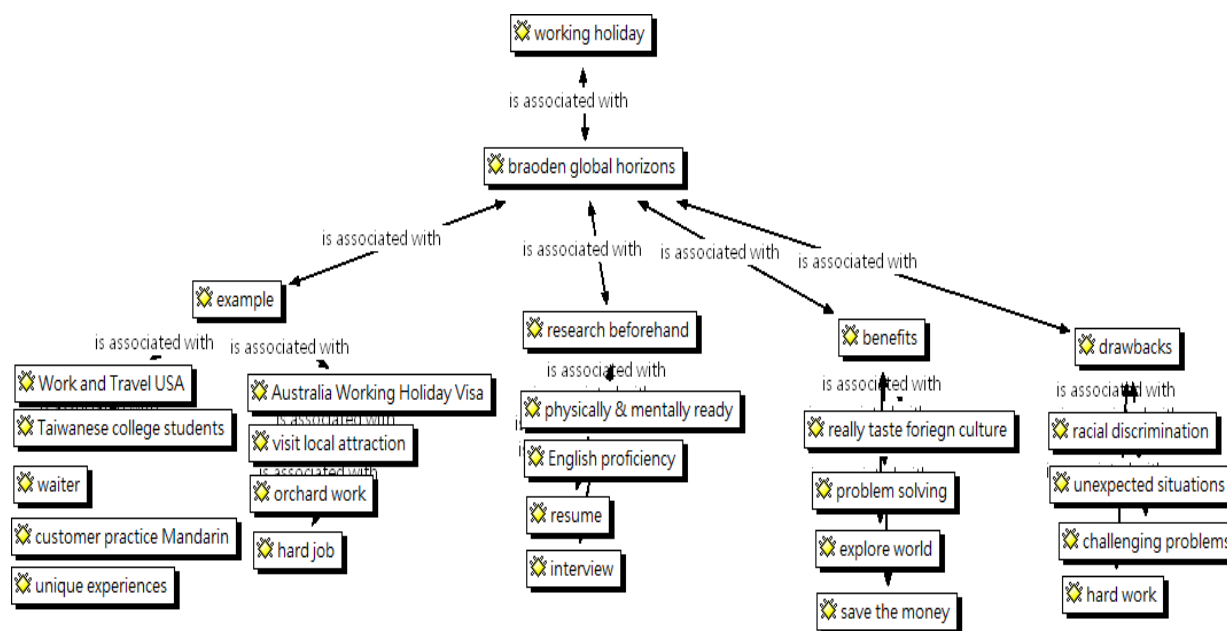


Figure 7. Coding diagram of “See for Yourself,” High School English Book V.

The codes from this reading chapter fits under the larger theme of *diversity* in the higher level coding process.

Reading 6: “A Closer Look at Cultural Taboos,” High School English Book III, (Che, 2015c)

This reading chapter introduces different cultures, especially focusing on diverse cultural taboos around the world. The chapter also evokes a sense of global connection in portraying how the convenience of modern travel can open our eyes to different cultures, while calling for respect for different cultural values. The core codes for this chapter (see Figure 8) are *cultural*

taboos, different cultures, and respect for values (Che, 2015c, p. 120), which fits into the theme of *diversity* in the highest-level coding.

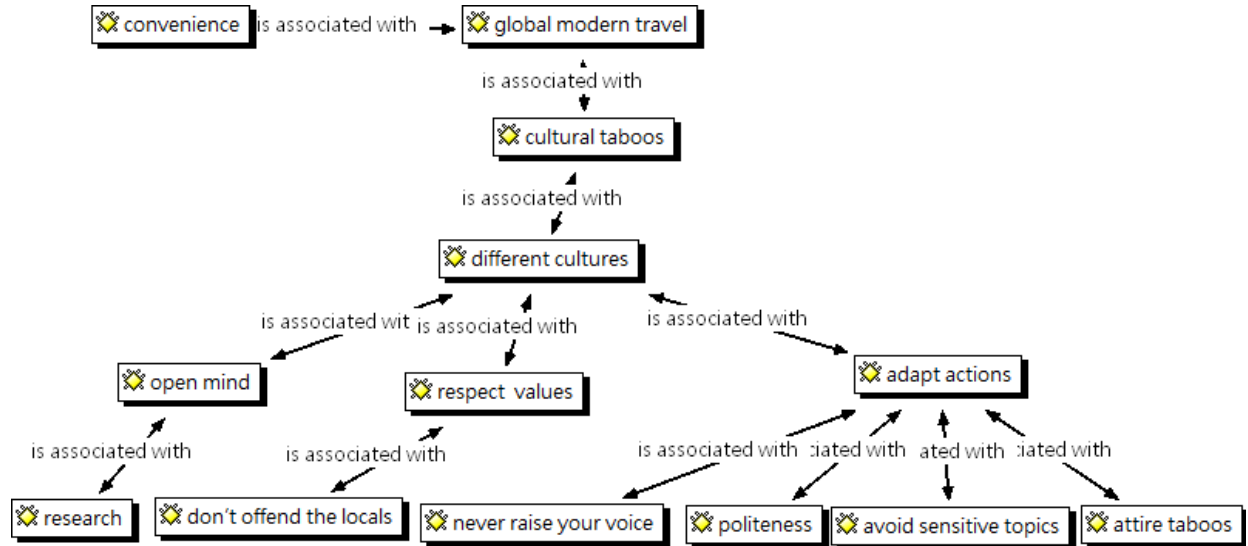


Figure 8. Coding diagram of "Cultural Taboos," High School English Book III.

Reading 7: "Death by Tourism," High School English Book III (Che, 2015c)

In this chapter, the author first describes how, in the globalized world, global tourism is very popular. Then the chapter poses the problem of how the development of global tourism harms the environment in two ways: 1) tourists damage sights and 2) the industry creates pollution as tourists flock to national parks and historical sites (Che, 2015c). Finally, the author urges action from everyone to respect and protect the environment from the "global tourist industry" as shown in Figure 9 (Che, 2015c, p. 217). One example they offer is the policy enacted by the Fushan Botanical Garden in Taiwan: this tourist spot in Taiwan limits the number of tourists to this site and created an education center to teach awareness about sustainable

development. The core codes from this chapter are “protect” and “taking action,” which fits the higher-level theme of “development vs. environmental protection” because the chapter posits the development of the tourism industry in tension with protecting the environment (Che, 2015c, p. 218).

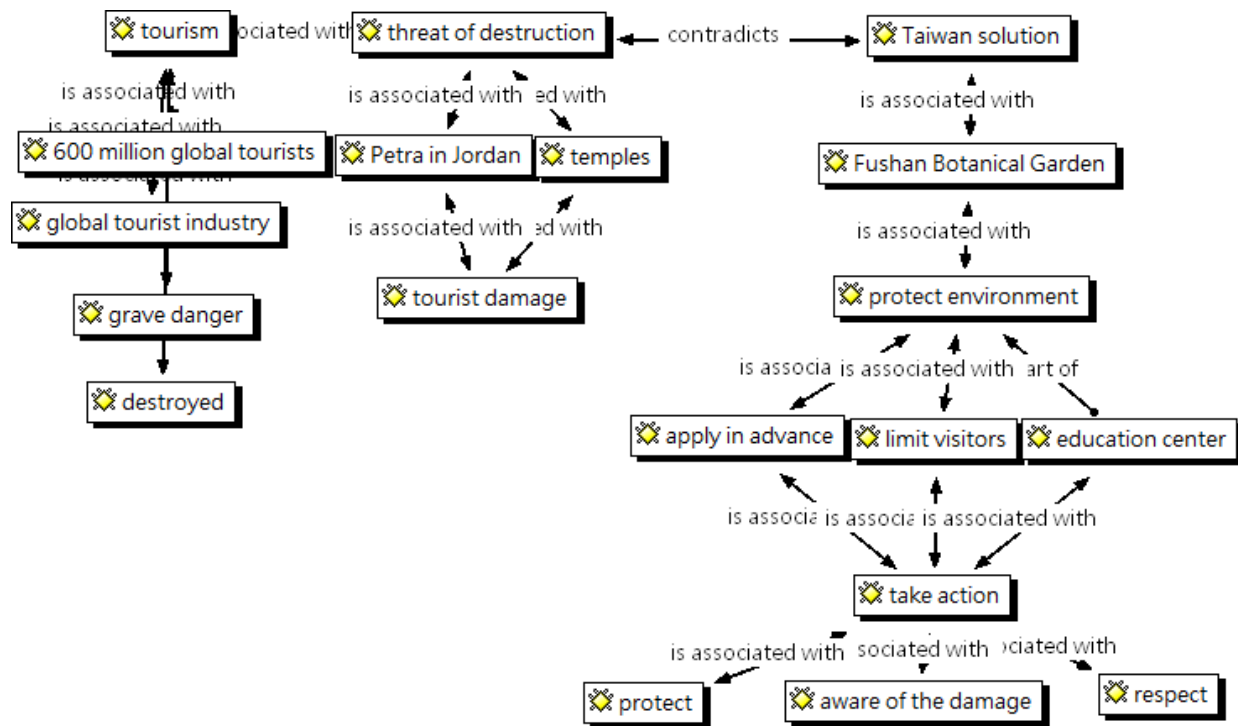


Figure 9. Coding diagram of "Death by Tourism," High School English Book III.

Reading 8: “Fight the Banana War,” High School English Book IV, (Che, 2016a)

This chapter describes how the banana industry utilizes harmful chemicals that hurt humans (banana farm workers) and the environment. It tells the story of how the pesticides used in banana farms caused illness, infertility, and mutations for the workers on the farms. After presenting this problem, the text calls for solidarity in global action from consumers. Then it

urges global consumer awareness of a global movement and concept of “fair trade” that promotes ecologically safe and economically fair development of agricultural produces. The core codes for this chapter are “new global campaign” and “fair trade” (Che, 2016a, p. 81) (see Figure 10).

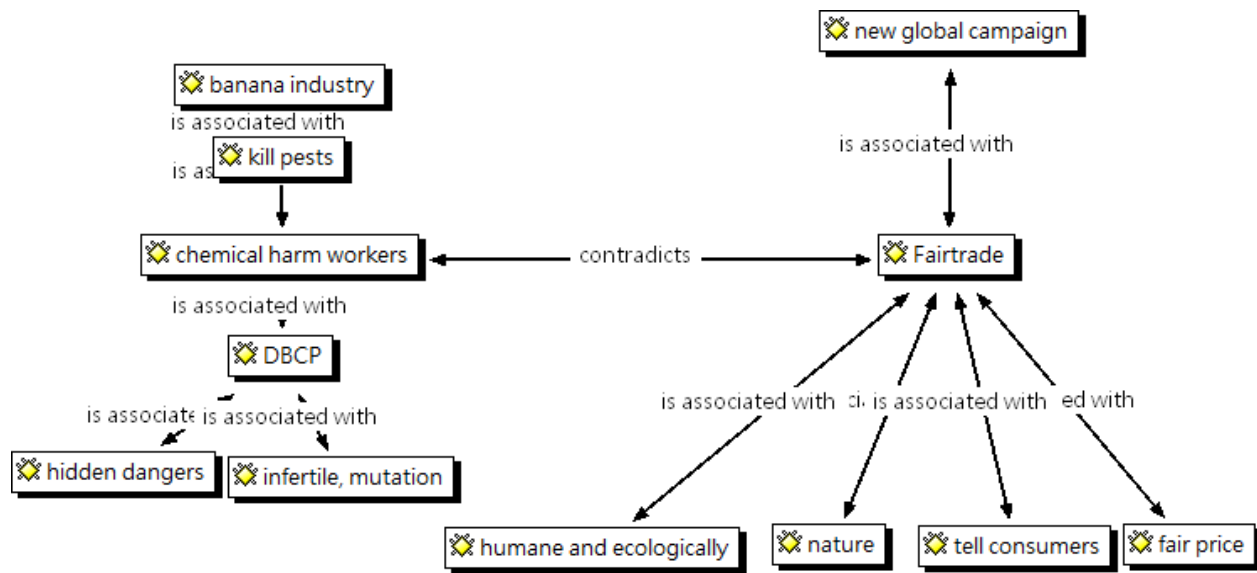


Figure 10. Coding diagram of "Fight the Banana War," High School English Book IV.

Reading 9: “Anne Frank’s Diary,” High School English Book IV, (Che, 2016a)

In this chapter, the author uses the story of Anne Frank to illustrate how discrimination policies during World War II harmed Jewish communities and people, such as Anne Frank’s family. It describes the Nazi Party’s discriminatory and oppressive policies, including implementation of the concentration camps, that harmed and murdered massive numbers of the Jewish population (Che, 2016a, p. 128). This reading also quotes Anne Frank in portraying the

terrible horrors in many places in Europe as WWII raged on. The textbook then continues to quote Anne Frank’s diary to show Anne’s courage and anti-war message, calling for love and hope in the time of darkness and war. For this chapter, the core codes are “hope for peace,” “anti-war,” and “anti-discrimination” as shown in Figure 11 (Che, 2016a, p. 131). These codes fit the theme of “equity and anti-discrimination” because the chapter posed WWII as a world crisis and urged collective anti-discrimination, hope, and love against this crisis. This is a call for a global collective action in confronting the violence and destruction of war.

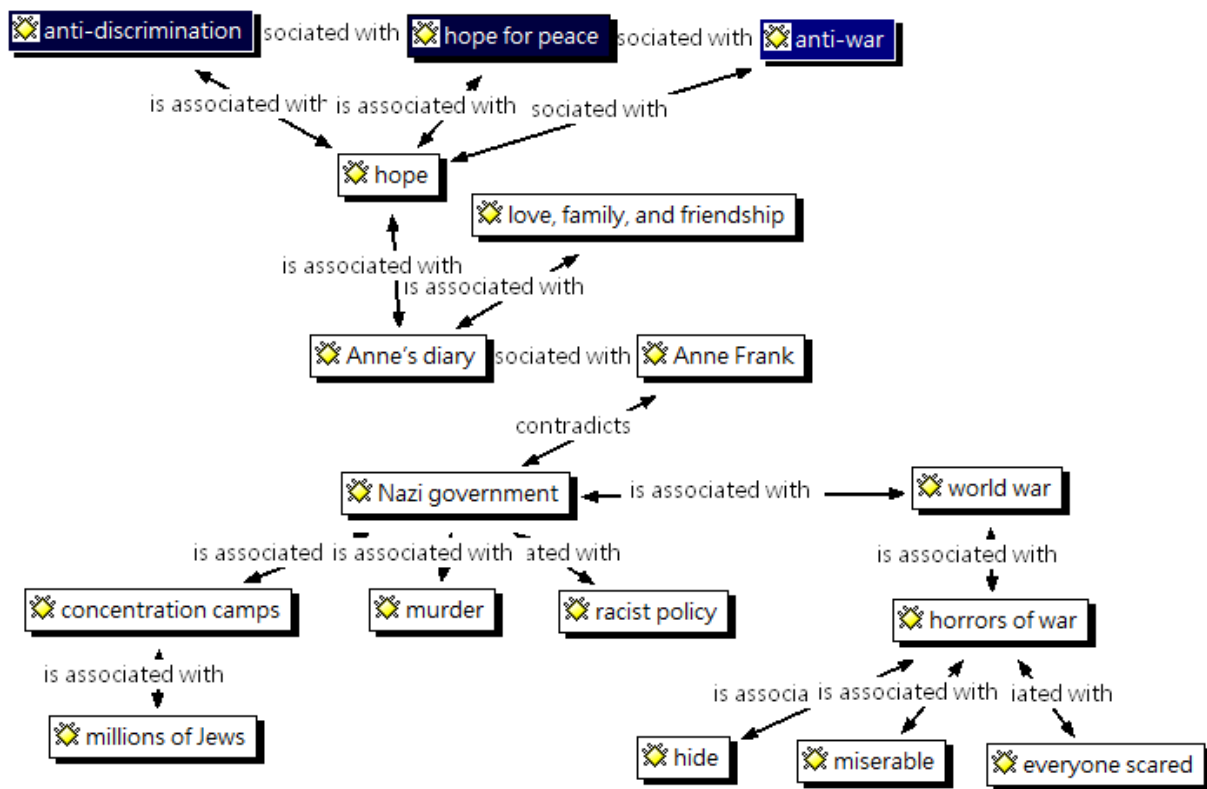


Figure 11. Coding diagram of "Anne Frank's Diary," High School English Book IV.

Reading 10: “Let’s Be Diverse!” High School English Book IV, (Che, 2016a)

This chapter describes how environmental changes and human destruction have harmed the natural habitats of plants and animals, causing a global crisis in the ecological system. It describes how many living beings in the world are becoming extinct, contributing to the declining biodiversity on Earth. Then the chapter argues for the importance of protecting biodiversity in the habitat, genes, and species of animals and plants to preserve living beings in the world (Che, 2016a). The core codes are “biodiversity” and “saving” living beings (see Figure 12), which fits the higher theme of *development vs. environmental protection*.

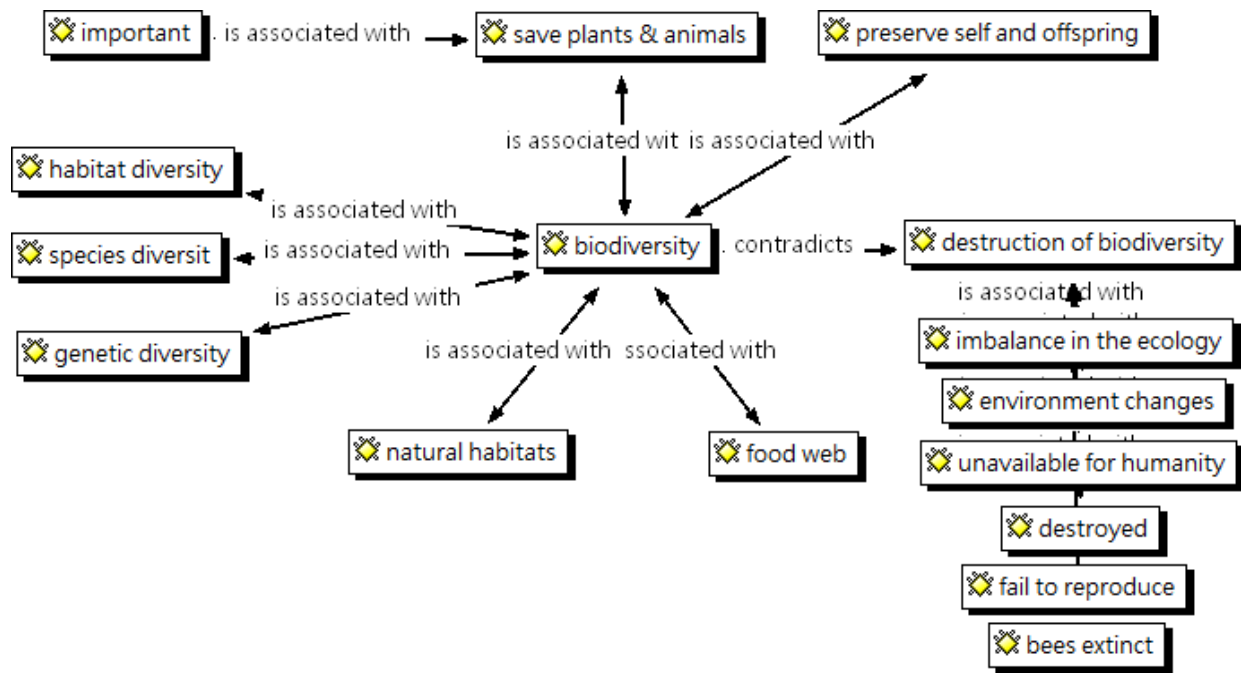


Figure 12. Coding diagram of "Let's Be Diverse," High School English Book IV.

Reading 11: "Dreaming of Disconnecting the Respirator," High School English Book V, (Che, 2016b)

This chapter portrays the debate over euthanizing terminal medical patients, offering both the supporting and opposing arguments, as shown in Figure 13. This fits the larger theme of *technology vs. nature*, which is about how the medical technology of euthanasia is under debate with natural life progressions.

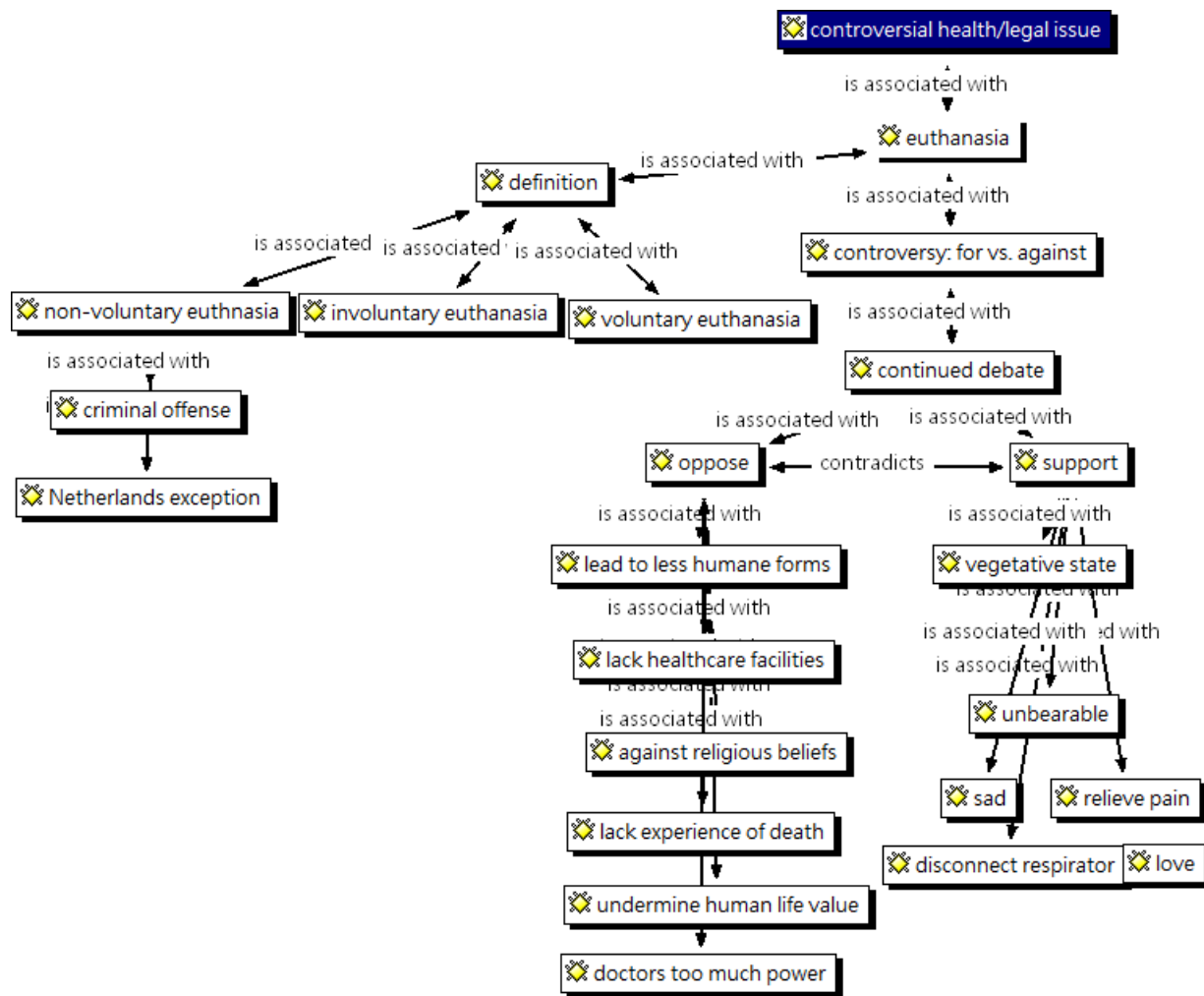


Figure 13. Coding diagram of "Dream of Disconnecting the Respirator," High School English Book V.

Reading 12: “Dreams for the Future,” High School English Book VI, (Che, 2017)

This chapter focuses on the different dreams and childhood experiences that children from various regions in the world have. It uses the privileged life of children in Taiwan and childhood life of the author to contrast with the poverty and hardship that some children in places such as in Bolivia or India may experience and how they attempt to overcome the hardships. This fits the larger theme of *global problems* in the coding diagram; it discusses the global poverty problem children around the world face. This chapter ends on a positive note, encouraging children, especially those students in Taiwan, to “work hard” and “try to fulfill their dream” (Che, 2017, p. 5). I also used these words as the core codes for this reading, as presented in Figure 14.

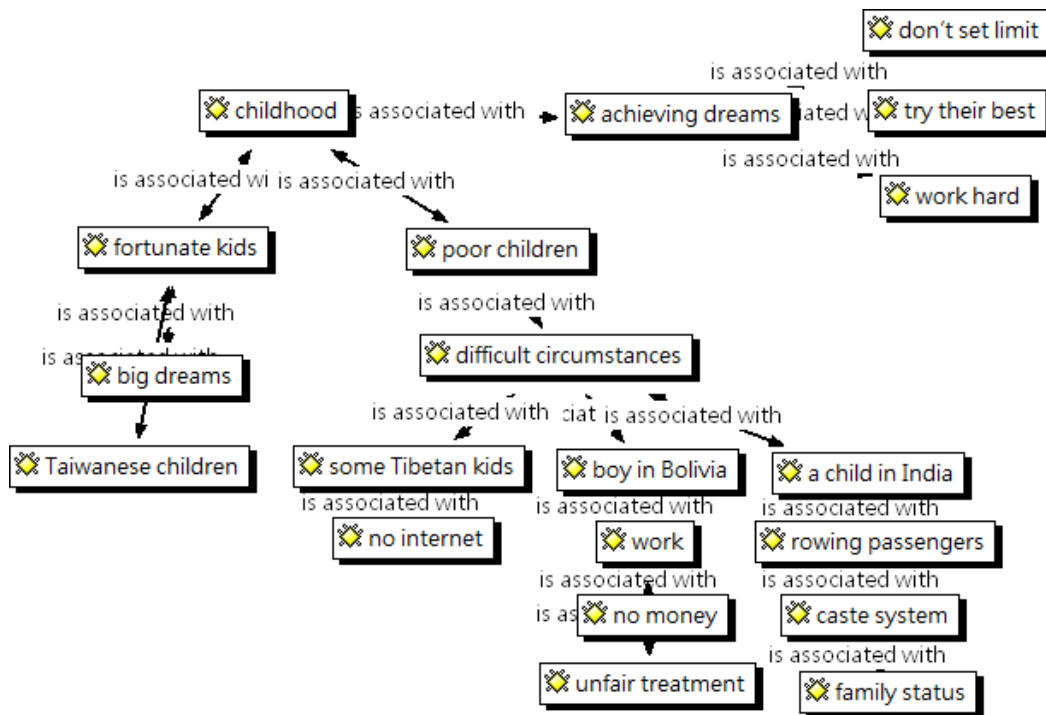


Figure 14. Coding diagram for "Dreams for the Future," High School English Book VI.

Reading 12: “The Cellist of Sarajevo,” High School English Book V, (Che, 2016b)

This chapter tells the story of Vedran Smailović, the Cellist of Sarajevo, who played the cello and used music to resist against the Bosnian Civil War that ravaged his community. Then the story is framed by the event of how a world-famous cellist, Yo-Yo Ma, collaborated and performed with Smailović to share Smailović’s story. The codes for this reading, as seen in the Figure 15, are *peace* and *anti-war*, which were illustrated in the text by a description of how Yo-Yo Ma and Smailović used music as a uniting “weapon” against war and sent a message for peace (Che, 2016b, p. 75, 77).

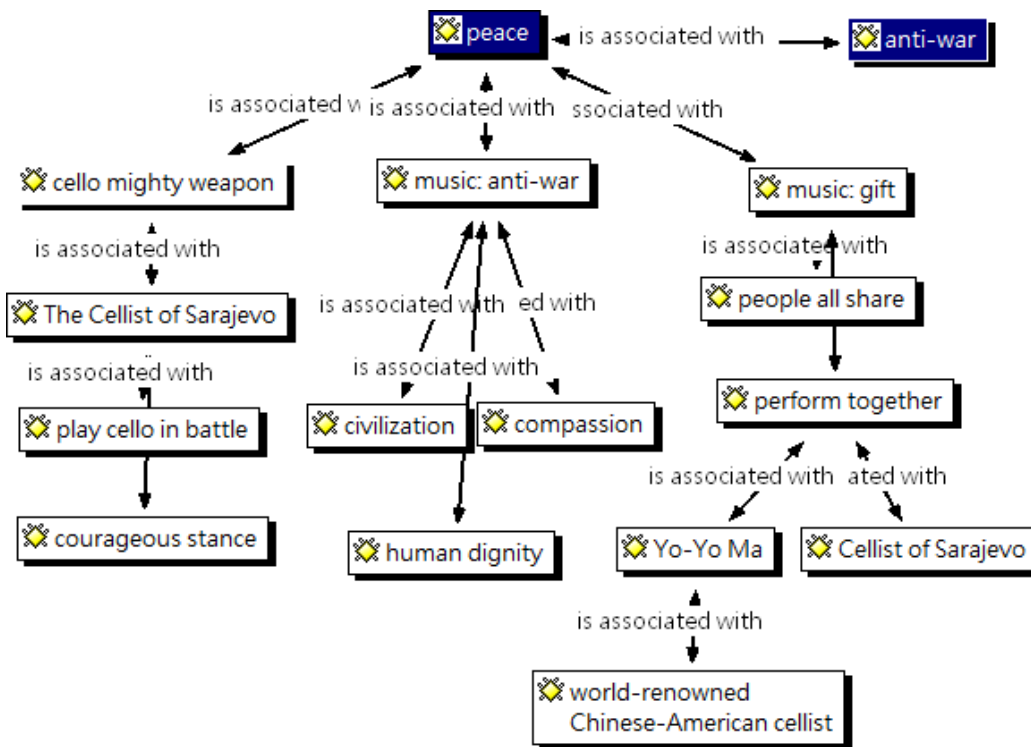


Figure 15. Coding diagram for "The Cellist of Sarajevo," High School English Book V.

Reading 14: "Hotter in the City," High School English Book V, (Che, 2016b)

This chapter describes the problem of the geographical phenomenon called an "urban heat island," and offers explanations to why urban areas have higher temperatures. Then solutions are offered for alleviating the urban heat island problem. This text presents, in essence, a global urban phenomenon that causes discomfort and problems for humans and other living beings, then offers suggestions and methods as solutions. The core code as seen in Figure 16 is *environment temperature problem* and fits in the theme of *development vs. environmental protection*.

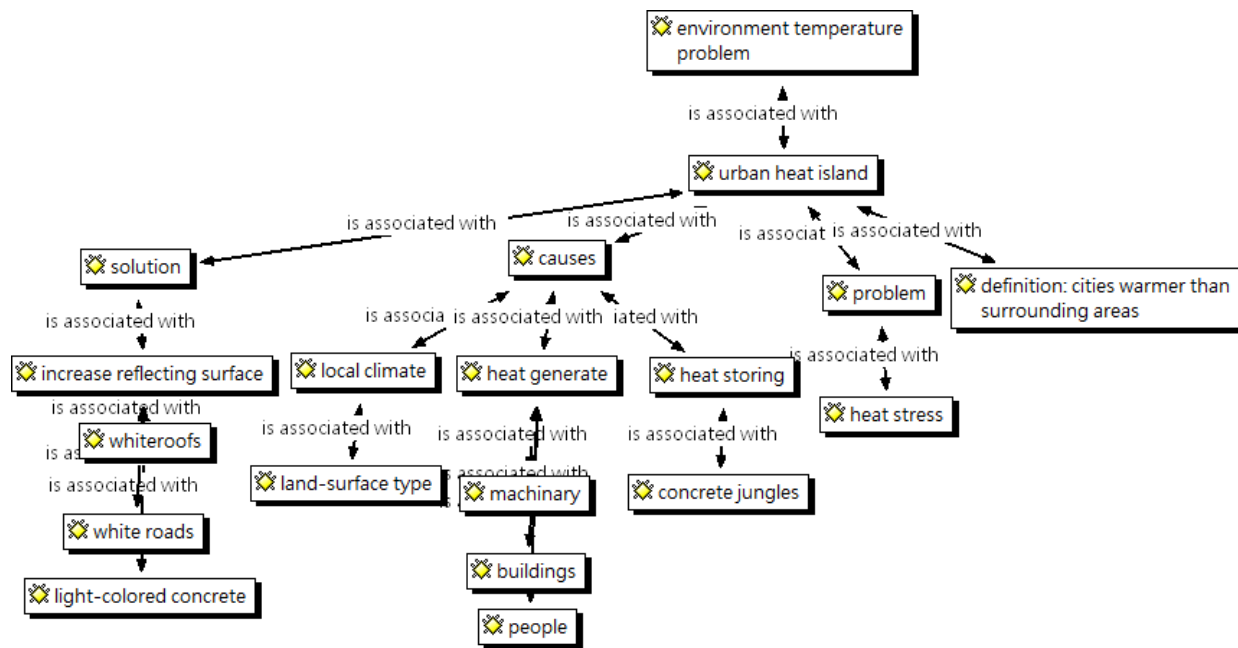


Figure 16. Coding diagram of "Hotter in the City," High School English Book V.

Summary

The previous diagrams and paragraphs are all descriptions and diagrams demonstrating how I conducted the first and second levels of coding for each of the textbook chapters that I chose for this study. I then categorized the various codes from different chapters into various themes. An overview of this process is presented in the next section.

4.2 Comprehensive Coding of the Total Textbook Readings

From the coding of the separate chapters in the previous step, I found several recurring themes that illustrate what topics were depicted and how the textbooks portrayed the topics. Then, I categorized these codes into larger categories/themes that ran through many chapters. At this level in the textbook coding process, I found that the versus coding method was very helpful because the textbook chapters often portrayed different or tensioned points of views about the topics and social issues. As stated in the methods section, the textbook chapter readings often portray a topic or issue and then present both the advantage and disadvantage of the issue. Many of these “pros versus cons” discourses in the textbook readings were captured by versus coding.

I found that the third-level codes include *technology vs. nature*, *modern vs. traditional*, *development vs. environmental protection*, *equity and anti-discrimination*, and *diversity*. Finally, all the versus codes culminate into a larger theme of *global citizenship*, which indicates that all

of the textbook discussions and discourses attempt to create a global view for students through presenting the diverse topics and viewpoints under debate. Versus coding assisted me in elucidating the various viewpoints of the textbook content. The relationship between the codes is demonstrated in Figure 17 and each theme is discussed separately in the following paragraphs.

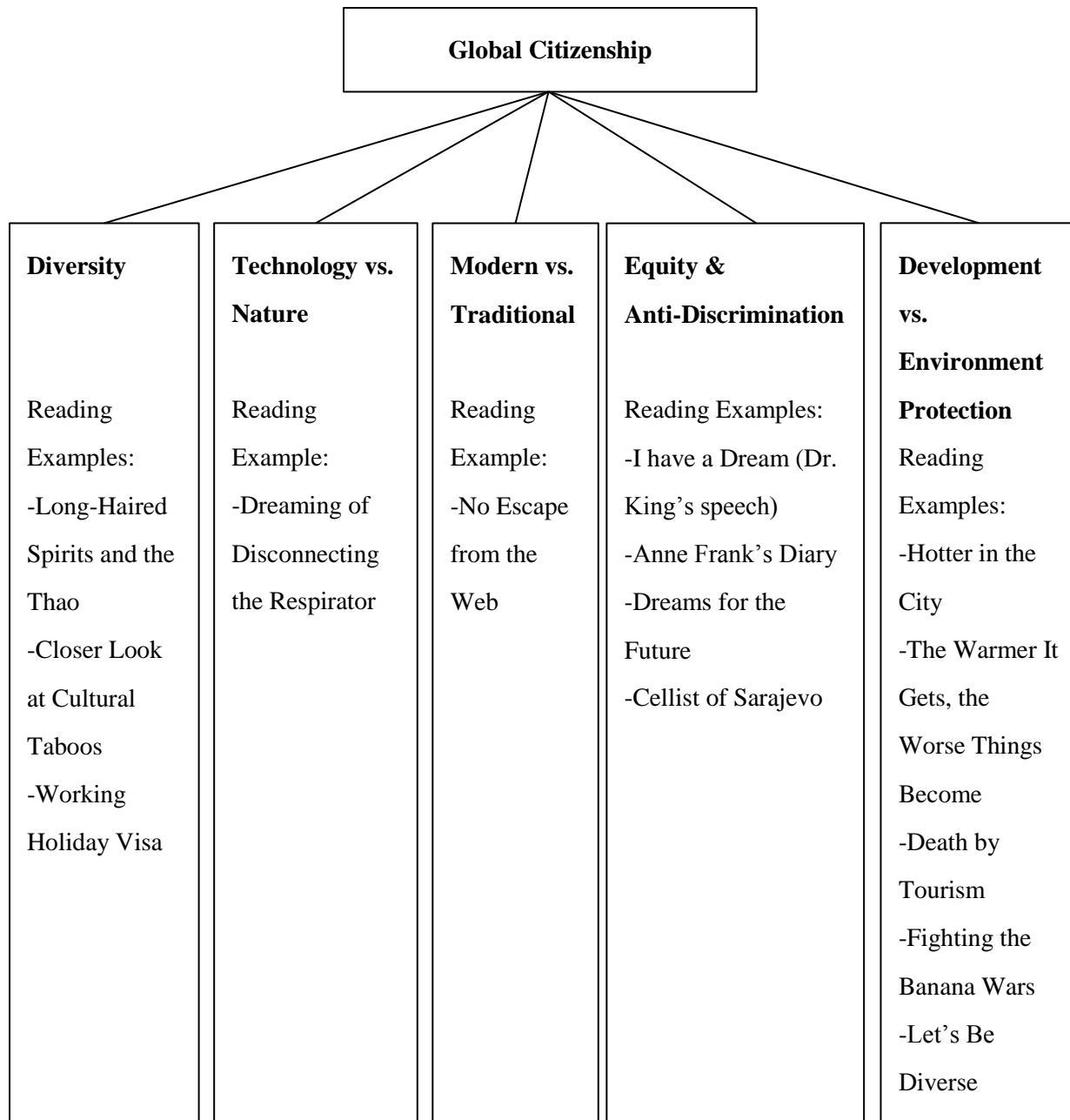


Figure 17. Textbook coding themes. Note that many of the textbook chapters fit under multiple themes.

4.2.1 Diversity

First, there is a code concerning diversity of life and culture in the world. The lessons “A Closer Look at Cultural Taboos” and “See for Yourself: Experiencing the World on a Working

Holiday Visa” both present stories and examples on traveling abroad and learning about new customs and foreign cultures. The story of the Thao legend also shows textbooks are incorporating to some extent the local diversity present in Taiwan. Contrary to the popular assumption that diversity concerns human culture, in these textbook readings, diversity also includes that of the environment and living things. “Let’s be Diverse!” is one such example of a lesson that also focuses on diversity of other life on Earth other than human cultures; this chapter emphasizes the diversity in habitat and genetic component of living beings. Since this lesson discusses diversity in the ecological environment, it could also be categorized under the theme of *development vs. environmental protection*.

4.2.2 Technology versus Nature

The theme of *technology vs. nature* is a category that runs through several of the textbook chapters. The reading in the textbook focuses on one technological advancement in our global society. Next, the focus is placed on describing simultaneously the advantages and the disadvantages brought forth by the popular usage of these technologies. The readings aim to present diverse viewpoints concerning each issue. Some of the textbook topics related to this theme concern the Internet and the medical technology of euthanasia. In the lesson, the topic of an advancement of technology is presented, such as the invention and the global popularity of the

internet search. Then the text presents the pros and cons of the technology and discuss what is at stake for the natural world if this modern advancement were to prevail.

4.2.3 Modern versus Traditional

The next theme is the *modern vs. traditional*. In this theme, the textbook contrasts traditional culture and changes in the modern world. The chapter “No Escape from the Web” tells the story of how the popularity and wide-spread use of the Internet has helped people connect faster with others, and how it appears to be even more convenient than traditional communication. It then discusses how the internet offers a platform for angry netizens and cybermobs to search for private information and violate others’ privacy online. The core code that defines this reading is *rapid web development*, which fits into the theme of *modern vs. traditional* as it illustrates how modern technology has pervasive impact, both positive and negative, on people’s relationships through online interactions.

4.2.4 Development versus Environmental Protection

The next theme is *development vs. environmental protection*. Under this theme, the textbook chapters include discussing the pollution caused by global tourism, the urban area heat island phenomenon, and a narrative about climate change. The textbooks focused on revealing the pollution and harm to the environment that the development of human society brings. As

seen in the coding of the textbook lessons, the topics on pollution and global warming were presented as a global problem and called for global solidarity to help with the problem. Although these two chapters are about different topics or issues, the common thread that runs through them is the theme of *development vs. environmental protection*. As another example, the “Banana Wars” text describes the problem of the way the banana companies and economy exploits farmers, laborers, and uses harmful, environmentally toxic pesticide on bananas. For instance, the textbook depicts how the development of the pesticides provide a popular method of pest prevention, yet many farm laborers suffered extreme health problems due to exposure of the pesticide. Then the text suggests “Fairtrade” as a “global campaign” that makes the agricultural industry more humane and ecological. In the end, the text takes a stance and called for protecting the environment.

Equity and Anti-Discrimination

Still another theme is *equity and anti-discrimination*. Under this theme, there are two types of readings. One type is textbook topics that present global problems related to inequity or discrimination in the world; the second type presents the global problems and further offers solutions of global action to solve the problem. “Anne Frank’s Diary” and “Dreams for the Future” belong to the first type, in which a problem of discrimination, war, and the global issue of children in poverty are presented. For example, “Dreams for the Future” presents the global

child poverty problem and how some societies are further ostracizing the children and their dreams for a better future are futile. The other type of textbook readings offers citizens solutions to social or global problems. In the lesson on the speech by Dr. Martin Luther King, the textbook presents the problem of social injustice and discrimination while describing solidary action against racism.

Global Citizenship

From the above codes and themes that emerged from the comprehensive textbook coding process, I found that all of the chapters of the selected textbook lessons culminate into a core theme of *global citizenship*, which introduces students to the diverse global and social issues and problems around the world. The readings could also be seen as global citizenship topics that create a comprehensive viewpoint of the issues faced globally.

The coding diagram chart Figure 17 illustrates the diverse global and social issues that influence and concern the world today. Interestingly, the coding diagram chart also shows that there are certain global topics that are more popular than other issues. For example, the issue of global warming and environmental protection is a common textbook global citizenship topic that appears more than once in different textbook chapters. Yet, the peace/anti-war education topic is relatively scarce—there are only a few chapters devoted to discussing this issue. Hence, there is a difference in the amount of representation that each topic is allowed in the textbooks. Perhaps

there could be more discussion and equal inclusion of the various topics in the textbooks. The next section will discuss this idea further.

4.3 Constructing a Model of Taiwanese EFL Textbook Global Citizenship Topics

During the coding process, I found that the textbooks do attempt to portray a diversity of global issues and to present different points of view on many global problems and citizenship topics. I collapsed these codes in the larger category of *global citizenship*. This global citizenship depicted by the textbooks illustrates both comprehensive local and global communities and topics for students to understand our world better. This code is presented in Figure 17. The following Figure 18 shows the final level coding, which demonstrates the interaction between the themes of *global citizenship* and *Taiwan standpoint* and how they were summed up in the model of global citizenship topics in Taiwanese EFL textbooks.

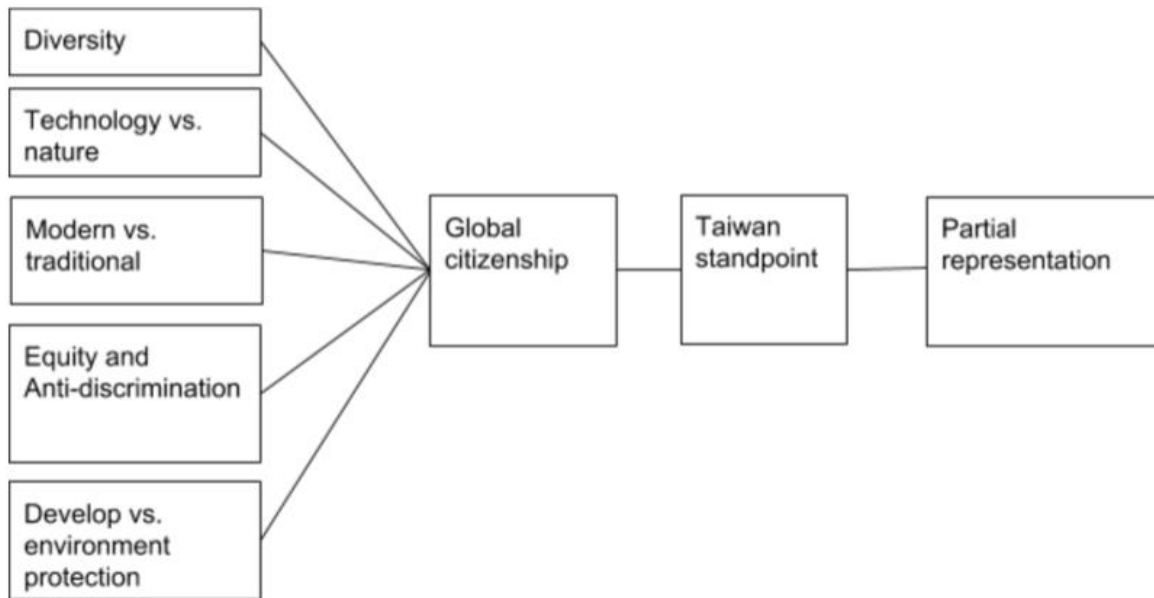


Figure 18. Taiwanese EFL textbook global citizenship topics model

The *global citizenship* code is also mitigated by and interacts with the code *Taiwan standpoint*. Many of the issues and topics presented in the textbook, though the viewpoints are diverse, still adhere to a mechanism of whether it fits Taiwanese society or not and whether Taiwan’s mainstream society has an invested interest in it; hence, essentially situating the topic in the Taiwanese standpoint. For example, the government in Taiwan is focused on sustainable development policies and the waste disposal/recycling policy is very effective in Taiwan (Planet Aid, 2015). Hence, the textbook readings concerning sustainable development or environmental protection also include an example from Taiwan and promote global solidarity to face these global environmental challenges.

Other issues that are included in textbooks but are controversial in Taiwan, such as euthanasia and racial discrimination, are often presented as stories in foreign places or as general

concepts. These stories and descriptions in the textbooks do not offer Taiwanese examples and are not linked to Taiwan. The topics seem to be presented as if Taiwan does not have these problems, that they are exclusively foreign problems.

The final coding suggests that there is a partial selection effect concerning what topics the textbooks portray and how they are portrayed. For issues that present Taiwan in a positive light or support mainstream society, a Taiwanese example is included. For topics that are controversial or that do not support Taiwan's mainstream situation, they are presented but discussed in a way that is linked less to Taiwan and shown as a foreign problem. All of the above and the tree diagram answer the first research question of this dissertation in terms of which global citizen topics are included and how they are portrayed in Taiwanese EFL textbooks.

4.4 Summary

To conclude, in Taiwan's high school EFL textbooks, global citizenship topics concerning environmental issues and respect for nature are often discussed. These global environmental problems are presented and Taiwan's actions are often cited as an example of a solution to the call for global solidarity action. The reading "Death by Tourism" on preventing global tourist pollution cites Taiwan's Fushan Botanical Garden as an example. This tourist site uses methods to prevent pollution and educate tourists about environmental protection. This

Taiwanese story is included in textbooks possibly because it is a governmental policy and because it portrays Taiwan positively.

Other global issues such as cultural difference, racism, discrimination, and euthanasia are also presented but they mostly utilized non-Taiwanese examples and stories. The action for solution of these problems is sometimes, but not always called for. In addition, textbooks may avoid controversial topics, like discrimination, that may paint Taiwan in a negative light in the local context. Even if textbooks do include topics such as discrimination, racism, and human rights violations, they rarely touch upon the Taiwanese experience or society. They eschewing pinpointing related topics in the history of Taiwan. Publishers avoid those controversial issues in Taiwan and focus instead on foreign stories and examples.

The textbook readings portray a certain kind of international outlook on global issues and citizenship topics that adheres to the rule of whether it fits the mainstream society in Taiwan. The topics and the narration in the textbooks are, in a sense, negotiating with global views from a Taiwanese standpoint. Starting from the stories or narratives that are related to Taiwan and avoiding negative parts in Taiwanese society, the textbook topics are negotiating with the global issues that has linkages to Taiwan. As a result of this Taiwan viewpoint mechanism in textbook description, the textbooks perhaps are illustrating Taiwan in a positive light and may be partial in representing the diverse global citizenship topics or global issues.

Chapter 5: Analysis of Teachers' Interviews—Themes Emerging from Teachers' Understanding of Global Citizenship Topics in Textbooks

Chapter 5 pivots on discussion and organization of the interview data. In accordance with the protocol outlined in the Chapter 3, I showed the textbooks to teachers and asked their opinions in the interviews, then analyzed the interview data. This chapter presents a discussion of the analysis of the interview data. First, I depict the participants' interview information and describe how I maintained the trustworthiness of the data. Next, I discuss the first level coding and second level coding of themes for the interview data. I have also included the tree diagrams showing the relationships between the themes and categories. Then I discuss the final coding results and present a tree diagram of themes that illustrate the final level coding.

As Chapter 4 has organized the various coding themes that emerge, this chapter includes the high school EFL teachers' opinions towards the textbook readings. In the following, I examine the teachers' opinions and ideas on how to implement the textbooks in order to answer Research Question 2 concerning teachers' opinions of global citizenship education (GCE) in textbooks. Then, to answer Research Question 3, I also analyzed teachers' interviews to explore whether the textbooks influenced teachers to envision plans for implementing these GCE issues in the EFL education context in Taiwan. The following organizes and presents the data by themes generated from the coding of teachers' interviews.

5.1 Teachers' Understanding of the Global Citizenship Education Contents in EFL

Textbooks

The categories of how teachers view the textbooks and their opinions of the textbooks help answer Research Question 2. The teachers, indeed, had many opinions and critiques of the textbooks. The teachers' opinions have been divided into two dimensions, the praise dimension and the critique dimension. As explained in the previous methods chapter, I used coding to analyze the interview data and identify major themes and categories that exist in the data. The following Figure 19 presents the coding results of teachers' opinions on the textbooks, showing the relationship between themes.

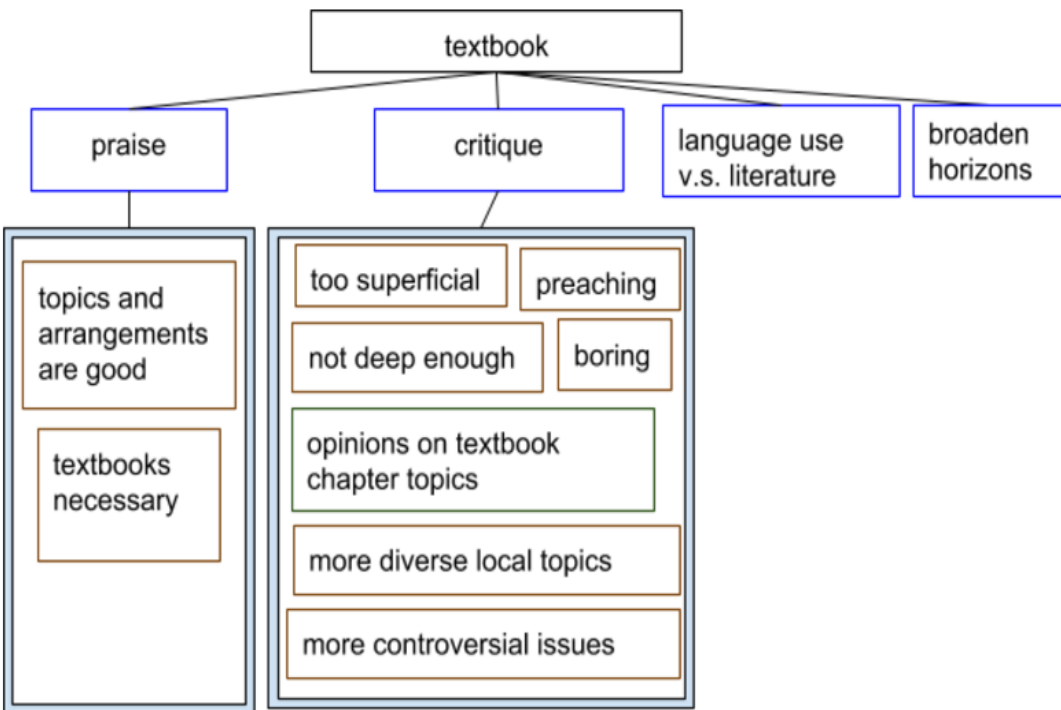


Figure 19. Tree diagram of teachers' opinions of textbooks.

5.1.1 Praise

Some teachers praised the textbooks and were satisfied. They believe they can work with the textbooks, as Teacher Hai states, “I think the textbook contents are apparently well arranged.” They will add materials on their own if they feel they need to elaborate on the textbook content. Since the new curriculum guideline still acknowledges the necessity of basic language skills training (basic vocabulary or grammar requirements) in addition to the new global topics, one teacher, Teacher Guitar, praised the textbooks for covering these basic parts:

I think it’s necessary to have the textbook because we will have a sense of security; for example, the 4500 words [in the curriculum guideline] will be introduced. If we have studied the textbooks, crucial patterns will be learned. So, we can follow the textbook from Unit 1 to Unit 12.

She notes that while she is not completely satisfied with all the textbook content and choice of topics, she feels safe when having a set of textbooks that she can work with. Textbooks have the advantage of offering security by covering basic vocabulary and offering some good content topics that teachers can further discuss.

5.1.2 Critique

Despite noticing some advantages of the textbooks, the teachers all shared various critiques of the textbooks. The teachers are concerned that some textbook chapters and vocabulary are too difficult, as Teacher Leader states:

It's too hard for student's cuz it's like really how do you say...academic. It's like defining a lot of terms, terms, terms and what happens next and students will get lost. And to me it's like it takes a lot of energy to read and understand not to mention students do not have the background knowledge. (Leader #1, p.10, line 386-407)

As they are still in a language class, for Teacher Leader, the compatibility of students' language proficiency level and the textbook discourse is a crucial point for successful pedagogy.

In addition to the difficulty of the textbooks, most of the criticisms based in teachers' concerns that textbook topics are too few or are too limited and superficial. Several participants shared that they wished more controversial or social justice issues had been introduced in the textbooks. For example, Teacher SHE noted that he would like more topics on the following:

I think wow, it's a good topic for students to discuss, something serious like racial discrimination, the double peak of our income, salary, and the people's insurance, the welfare. They're the issues that are worth discussing. So, if I had the chance I would incorporate them in the class

As described in Chapter 2, the economic and social situation in Taiwan is not doing as well as Taiwanese expected; there are many critiques about the society and the economy. What emerged recently was a discourse focusing more on sustainable development, diversity, equity, and social justice issues alongside the discourse about economic development. Teacher SHE wanting more focus on social welfare, health insurance, and the income polarization trend precisely an example reflecting this emerging focus and critical discourse in Taiwan.

Moreover, teachers mentioned that the discussion on indigenous topics are also not in-depth enough. The reading about an indigenous legend, “The Long-Haired Spirits and the Thao,” covers topics on cultural diversity, environmental protection, and sustainable development, which all fit the global citizenship theme. However, Teacher Leader shared that he was dissatisfied with the superficial way the textbook portrayed the story and how it lacked in-depth discussion of exploring sustainable development methods in Taiwan:

It is about overfishing. It’s about the fishing thing. [Though] it’s not deep enough. The story, they just learned a story. The teachers they have to do their jobs to teach, to learn more about overfishing and nobody mentioned a problem we are facing right now. Not only do we overfish, but we have fewer and fewer fish in the ocean and probably contaminated because of garbage and pollution. But it’s truly about the ocean but it’s not there. ... Do you know the story, it’s an indigenous story about fishing nets. The long-haired spirit tore up all the fishing nets. It’s for elementary school students—it’s too easy.

In this example, the textbook story is about the indigenous Thao legend of the Long-Haired Spirit who taught the Thao people to not overfish and to protect small fish. The indigenous way of sustainable fishing is a very rich and deep cultural tradition, according to Teacher Leader. In addition to the fishing net method presented in the textbook, there are other sophisticated methods of fishing that protect the environment, but the textbook lacks this information. Here Teacher Leader states that the textbook does have bits of diverse culture and sustainable development topics, but they are too shallow. Teacher Leader further explains that he would like

to add more realistic, darker topics that “reveal the dark side of society,” such as global ocean pollution, so that students could contemplate ways to help society.

Teachers also mentioned that they would add supplementary information to the textbook topics, as explicitly explained by many participants. They include supplementary material in their courses whether they like the textbook or not. As Teacher Leader states:

Yeah, you can say that’s one of my advantages or that is one of my disadvantages. Because I’m ... I’m not satisfied with the textbooks no matter how perfect the textbook is. I still want to put some extra stuff in it. That’s my thing you know, like a freak or something. Because sometimes the textbooks are very dull so boring. And like I’m really concerned about life, social issues because lots of things are really going on in Taiwan and I’m doing a lot of campaigning. So I want them to have some kind of ... because they are old enough and not young.

Teachers also criticized some lessons that were written for lecturing or “preaching” (Teacher SHE). Rather than chapters that were written in a preachy tone, many participants shared they liked or preferred the chapters and topics that presented deeper meaning or “controversial issues” with diverse sides for debate and deeper thinking for students (Guitar). For example, they liked the topic whether to legalize euthanasia because it is a controversial issue with different dimensions. They could have deeper class discussions on these issues with diverse views, instead of topics that preach and lecture. They also liked topics about cooperation, love, and solidarity to face problems, such as Martin Luther King Jr.’s speech, Anne Frank’s story, or

fair-trade movements, all of which discuss respect for life and how to collaborate to face oppressive situations.

5.1.3 Literature vs. Teachers of English to Speakers of Other Languages (TESOL)

One interesting theme emerged from the interview codes is *literature vs. TESOL*, which is related to the *language use vs. literary content* debate that emerged in the textbook analysis. In the interviews, teachers who had a literature background or training tended to like literary works more and tried to add more information on literary works and analysis, like Teacher Snoopy, for example:

I also like to fill some literary elements in my classes to make my classes more integrating and challenging. That may be because I did a degree in literature.

For other teachers, the new curriculum and textbook was worrisome, but not for Snoopy because of her background training and experiences:

If I can teach all the courses I will have one English debate, one children's literature, and maybe one on poetry because I love poetry. I'm kind of looking forward to it.

Teachers who had TESOL training tended to think language use was important and should be taught, thus added in worksheets. For example, in the chapter on the speech by Dr. Martin Luther King Jr., Teacher Shan was interested in planning a "follow-up activity" that included "teaching students how to make an effective speech" by imitating how Dr. King made a

successful speech.. The teacher placed more emphasis on language use and English speech methods.

On the other hand, another teacher, SHE, had different ideas about the same lesson on Dr.

King's speech:

For example, I now am teaching "I Have a Dream." It's really, you know, there are a lot of things, like, freedom, justice, like a lot of symbols.... There are symbols, metaphors, some rhetoric skills, I will let my students discuss.

I don't think... so I just want my students to realize like in I have dream, the symbol, the style, skills it's so important! Yeah, like the Black people have still "the chains of discrimination and the manacles of segregation." So chains, manacles, they are the same, these are the symbols, of not free. So I like to teach them these things. Instead of "underline this, manacle, memorize this." I do not like to do this, it's meaningless, and you have to make them think. Why does the author use chain and manacles not just simply say they are not free?

In this example, Teacher SHE shared that he spends time discussing symbols and metaphorical language that the speech uses. This is more related to a literary analysis of the textbook reading.

Different from Teacher Shan's applied language skills training, Teacher SHE would like to focus on explaining the literary points in the textbook. By comparing these two examples, it is clear that, even with the same textbook topics introduced, there will be different ways of interpretation and different teaching focuses that the teachers will emphasize. Both teachers did cover discussions about racial justice and equity in their classes; yet, with their different interpretations

of the textbook, they also included different additional explanations (such as practicing English speech or literary analysis) when planning to teach this lesson.

Also, one teacher who studied Teaching English as a Foreign Language (TEFL) said the textbook is crucial, for the curriculum guideline will include vocabulary and grammar points that frequently appear in exams. This teacher believes the textbooks are crucial while Teacher Snoopy, quoted above, with training in literature, would like to teach some literary works instead of working with textbooks. The teachers' reasoning for textbook lesson choices also reflect this. SHE speculated that the Martin Luther King essay was chosen because of it being "literary." Dr. King's speech was quite possibly chosen because it is a classic work of orating literature. This choice offers a glimpse into the reasoning and understanding of how the readings may have been chosen in the EFL pedagogy context.

5.1.4 Broaden Horizons

Yet another theme that emerged from the teachers' comments on the textbook was that teachers believe the EFL course and textbook should, according to Teacher SHE, "broaden students' horizons." For the teachers, incorporating global issues into English textbooks is for broadening students' horizon and to give them global awareness. This global awareness could translate into many aspects of life. Teachers suggest that students should go abroad for a working holiday trip or to do volunteer work, which is promoted in the textbook but not actually realized

in real life. Also, Teacher Snoopy advocated for broadening students' horizons in the textbooks so students could learn more about others in the world:

I would say learning English is a good way to broaden their horizons. It's not just 'I can speak Chinese so I don't have to worry about talking to people.' If they still learn English they may have new ideas and perspectives.

Teachers are inspired by this phrase "broaden horizons" and many mention it as a reconfiguration of the goals of learning global topics in EFL class.

One teacher, Teacher Guitar, holds a wider view on the goal of EFL education. She believes global topics are important, but she also believes EFL courses should include skills:

When it comes to important its uses,核心素養[core competencies] are better, and these topics should be based on core competencies. As high school students, Taiwanese people living in the world, the skills and knowledge you should know.

In the upcoming curriculum guideline for the future academic year, the general guideline for high school education, not the one specifically for EFL, includes a framework of the competencies and skills that the Ministry of Education would like students to cultivate. (The skills in the EFL curriculum guidelines are mostly on critical communicative functions, such as listening, speaking, reading, and writing.) For Teacher Guitar, having these skills is crucial for students to have the tools to gain more knowledge about the world and global issues. Hence, from this perspective, Teacher Guitar did not really see a complete global citizenship education theme in the textbooks. She noted that there were some topics on global citizenship in the

textbook chapters, but there should be more and the textbooks only focused on some selected topics and on developing language skills.

In general, the teachers' opinions concerning the textbooks were diverse: some of them noticed some positive points and reading choice topics in textbooks, but others would like to add more topics or make some readings less superficial. This diversity in preference and their reasoning for topic choice stems from these teachers' own training and educational background. These diverse understandings of the textbooks influenced teachers' concepts of the goal of EFL education; many reconfigure English for the goal of connecting students to the world, and one teacher even envisioned more skills to be taught to prepare students in a lifetime of learning about the world.

5.1.5 Teachers' Reaction towards Various Textbook Themes

Diversity. Teachers generally think that the topics on diversity and learning about different cultures is valuable. However, they have critiques concerning how the ideas are presented. For example, they said the local topics, such as those on local culture, were lacking and were cliché. More discussion on other local issues was needed. Teacher Hai said, for example:

I don't know why it occurred to me that it's always Lunar New Year or Chinese New year, we should add more variety like other festivals. If I am a student don't we talk

about Lantern Festival, Dragon Boat Festival? We cannot always tell other foreigners what's about Taiwan, Chinese New Year and that's it. (Hai)

Furthermore, when teachers discussed the textbook topics on learning about diverse cultural customs and taboos, some thought that it was an interesting topic; yet, the textbook description was too superficial in the teachers' views. Teacher Guitar shares her experience about teaching the article on cultural taboos:

I have actually taught this, but this is very vague. It talks about avoiding controversial topics and wearing conservative clothing, but it isn't specific. I think it confuses cultural taboo with social etiquette. It does not go further. I myself came up with an activity. These are just tips, dos and don'ts, it doesn't teach high level thinking. Just like elementary school kids, follow it and you can do this. I ask students to use *Hellotalk* app and find two foreigners to talk to and ask them if they have any interesting cultural taboos in their countries and why is that. The worksheet is that I will ask students to mark on the world map where the person is from and write the cultural taboo on the worksheet.

...

The good thing about this is to help students to notice differences. And provide them the possibilities of what will happen when you go abroad, different from when you are in Taiwan. ... If you just know the differences and understanding the differences is different. You just do it instead of knowing why they do this.

Here Teacher Guitar believes that the textbook chapter does not discuss cultural taboos far enough; the reading text is only offering some vague examples about wearing conservative clothing or not engaging in controversial topics, which she notes are social etiquette but not cultural taboos. The textbook was also only preaching and lecturing students to remember a few cultural points but not helping them to understand the reason behind the taboos. Thus, she added more activities in which students engaged online with people from other places to join in actual

conversations about different cultures to probe at the reason or cultural context behind the taboos.

The examples above show that the teachers have concerns about the textbook content being too superficial when describing diversity at both the local and global level. The teachers are interested in seeing more in-depth and even more diversity of discussion about cultural differences and social elements.

Equity and anti-discrimination. Equity and justice is a theme in textbooks that many teachers view positively. The textbook lessons in this theme, such as “Anne Frank’s Diary” and the “I Have a Dream” speech by Dr. Martin Luther King Jr. are popular topics; Teacher Leader even shared that the “I Have a Dream” lesson is his favorite lesson in the textbooks.

While many teachers shared that they like the textbook topics in this theme, the teachers also noted that they would add more to the lessons by including supplementary materials or activities, such as the following example from Teacher SHE:

And I remember when I was teaching something about... when I was teaching Anne Frank’s diary because it is also a lesson about discrimination. I let my students watching news clip about lots of foreign laborers [in Taiwan].

Here Teacher SHE adds to the lesson by noting it is about exposing discrimination. Then he links the story to Taiwan using supplementary material about how Taiwanese interact with people from different cultures or ethnic groups and how Taiwanese treat people from different cultures.

In a sense, Teacher SHE is connecting the global and the local with the topic of discrimination in the world.

Teacher Snoopy incorporates the concepts of equity and respect when she plans these lessons. She does not merely repeat the stories of Anne Frank or Dr. Martin Luther King, Jr., but attempts to introduce these stories under broader concepts of equity and justice:

Oh yes we do have Anne Frank in the textbooks so they learn more about Jews and their beliefs.

....

Why the Germans slaughtered Jews like that or how the white people..... that's so saddiscriminate against African-Americans. I was usually, usually I would leave them to study the text from the perspective of democracy: how men should be equal and how they can... people should be respectful.

Many of the teachers in the interviews noted the theme of resisting and fighting against discrimination in the textbook lessons on “Anne Frank’s Diary” and Dr. King’s speech. They have their own interpretation of the textbook topics, though: Teacher SHE aims to link the textbook stories to Taiwanese society, while Teacher Snoopy uses the stories as examples to discuss ideas of equity and democracy.

Technology vs. nature. In this theme, the textbook chapters include topics on euthanasia and the emerging popularity of using internet technology, such as excessive reliance on the internet for communication and searching for friends online. Some teachers who have interest in

critical thinking and English debate thought positively of these textbook chapters. Teacher Snoopy used to supervise the English debate club at her school and she is interested in using the textbook lessons that fall under this theme for students to practice critical thinking and debate:

I would ask their opinion... sometimes it's difficult... But I will always do this kind of activity in every lesson; I will ask critical thinking questions. Although they're not difficult, I would do that because I'm interested in their answers much more than in the reading.

They feel that the textbook is finally adding in some controversial topics for discussion, although sporadically, and praise the textbook for posing both sides of the argument for students to consider and contemplate. For example, Teacher SHE shared that when he taught the chapter on debates of euthanasia, he would organize group discussions in his class so that students could take different positions and practice English debates to hone their argumentative and communication skills. He did not want the textbook to impose a dominant, fixed answer for these kinds of topics.

Most importantly, teachers felt that the textbooks should not preach and lecture; hence, they valued the topics that did not have bias nor impose only one opinion in the argument. The teachers viewed these topics positively and they were more enthusiastic in sharing their plans for pedagogy in the classroom.

Development vs. environment protection. This topic was a popular motif in the textbooks and among the teachers I interviewed. Teacher Hai supported more focus on this theme so that students could “engage more on global issues such as climate change sustainable development goals.” Other teachers, like Teacher Snoopy, pushed further and planned activities that involved engaging and thinking of ways to help solve the problem:

Because they have to think, I want to know if they are thinking. I asked them for example, a lesson on global warming, “what we can do to stop or slow down global warming? What would you do ...what would you say to humans if you were a polar bear?” I would force them to answer questions like that.

Teacher Snoopy even designed a worksheet activity for students. In the activity, she planned to ask students to take the positionality of a polar bear being affected by global warming due to ice cap melting and state the problem and the ways that could raise people’s consciousness about this problem.

However, it should be noted that the topics in this theme also pose problems for EFL teachers, as some of the teachers are not trained in science; yet, these topics on climate change, environmental/biodiversity are often related to science. Several of the interview participants have consistently expressed concern over their own perceived lack of scientific professional training as many of them hold degrees in departments in the humanities field. As Teacher Snoopy noted:

It’s interesting but it's quite challenging because I am only an English teacher I cannot say that I'm not good at science, oh yeah I am not exposed to science, as for the students

they can teach me a lot. Sometimes when I teach lessons on science they will keep correcting me and laugh at me because I don't know as much as they do. And it's fine because Englishand they teach me science like about global warming.

Teacher Snoopy and other teachers shared that they would made preparations and looked up information to design some questions and activities for students. Therefore, while these topics are deemed valuable by the teachers, they often have to devote extra time to prepare to teach these topics in class and the interview data bespeaks of the concern they feel in teaching topics related to science.

A few teachers still have critiques about the topics on environmental protection. Teacher Shan noticed that the climate change topic was very popular and appeared repeatedly in examples and stories:

This one is about climate change.... but it's talking about the old stuff again and again greenhouse effect, climate change. ... I think they can find someone like Leonardo [DiCaprio], recently he made a film [about climate change]. If I would use this article for my students I would use that film as a warm-up. But I think this article is good in the sense that I should have thought about it; it can also be seen in their translation test, in their simulation test, knowledge on environmental issues.

While Teacher Shan has acknowledged that the textbook reading is making sound decisions about discussing environmental issues that students should learn and be tested on, but noted the way the topic is introduced and described is not new enough; Teacher Shan would like more

recent stories and initiatives on climate change such as movie star Leonardo DiCaprio's more recent film on climate change.

Modern vs. traditional. Teachers shared their classroom activity plans for this type of topic. For the EFL teachers, this theme about the advent and popularity of modern changes in society is an appropriate topic for class discussion. For instance, Teacher Snoopy arranged a group presentation activity for the students to respond to these textbook readings. The students could discuss whether they supported the pervasive, or sometimes invasive, changes of modern society, such as the popularity of social media in students' lives, have become.

5.2 Challenges for EFL Teachers to Practice GCE Topics

From the above discussion is the demonstrated that teachers have their own critical positionality when offering opinions about the textbooks. Many of the teachers in the interviews are dissatisfied with the textbooks. This position influences their plans for implementing and teaching of the topics in class, such as when they design class activities. They will try to add supplementary materials, additional news articles, or envision new curriculum courses. Teachers also noted the partial representation of textbooks.

In the interviews, after teachers had read the textbooks, I asked whether they would implement the topics in their classrooms. Teachers shared that they liked some of the topics

and were willing to teach them; however, they also had some critiques, as mentioned above, about the textbooks and would prepare additional materials to supplement the content in the textbooks. Throughout the coding process, themes of teachers negotiating the process of reading the textbooks and implementing the materials in the classroom emerged. Due to the high frequency of these themes, indicating their importance to the teachers, I have included them here.

The next few sections take a wider view of these themes as they are related to how the textbook topics influence teachers and initiate actual teaching of these textbooks in classrooms. These themes from coding will be discussed in order to delineate the process of how teachers use the textbook topics as a starting point to mediate different forces in their work for actual teaching of these topics in their classes.

5.2.1 Challenges

Although the new curriculum aims to update current EFL education practices, it is difficult for participants to implement and teach all of the ideas and everything in the textbooks. This is summed up in the theme of *challenges*. Under this theme there are many codes, as seen in Figure 20, that illustrate the various dimensions of the challenges teachers think they face which may hinder them from teaching these new topics.

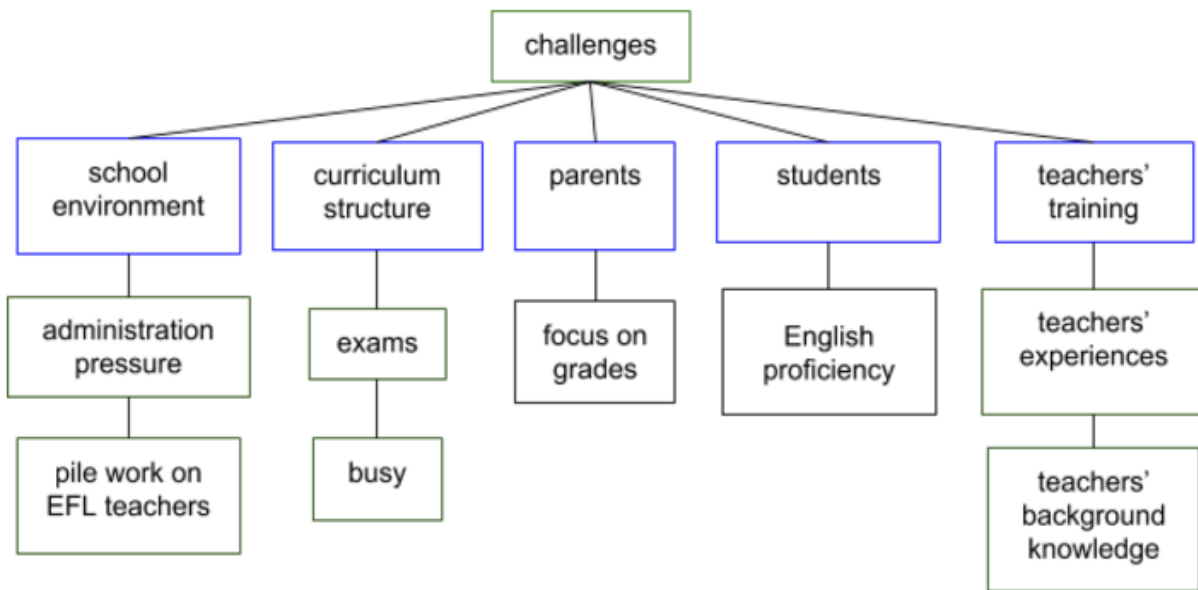


Figure 20. Challenges teachers face in teaching.

Curriculum structure. One of the challenges is the curriculum structure; the teachers all stated that they were limited by it, and, as Teacher SHE said, they have become “busy and have no time.” In this case, they are confined by the standardized lesson plans and schedule. Along with the schedule are the pressing exams, as explained by Teacher Shan:

Because I think in the school your teaching style will be cramped to certain extent because we made agreement that all the teachers use the same test paper. So, it’s really difficult for me to make my own.

According to Teacher Shan, the same test is used for midterm and final exams each semester in her high school in Taiwan. In addition, yet another exam is used at the cross-school city or county level: many schools gather to compile a standard exam to simulate the entrance exam for college. This simulation exam shows how well each individual student performs in comparison

to all other students in these high schools, and it also indicates how well each school performs as a whole. Harkening back to the discussion in Chapter 2 on the prevalence of competition in Taiwanese education, Teacher SHE claims these standardized exams offer venues for competition and are manifestations of the pressure for educational competitiveness.

School environment. The school structure or environment also affect teachers and students because they are, according to Teacher Shan, “under the pressure, from the society, from the parents, and also from the school administration” to perform well on exams. The school administrators especially may impose stress of exams upon students, as Teacher Shan shared:

Every week we have assembly right, every Wednesday, the students have to gather together and the 教務主任 [Dean of academic affairs] will always say ‘How come you perform so poorly on your simulation test? Compared to the other schools...’ (Whisper) Of course students will be under the pressure.

Here in this quote from Teacher Shan, the school administrators explicitly scrutinizes the competitive nature of the simulation exams and obsesses over the comparative testing results of their school with other schools. This incessant drive for higher scores is reflected in the administrators’ interaction with students and the push for competitiveness is hence imposed upon the students.

The limited structure of the exams is also challenging for teachers because their teaching becomes cramped as Teacher Snoopy complained:

But the college entrance exam is still there so I think the whole curriculum will focus on text or exam preparation. Up to now from my experiences, I think most of the optional courses will still be test-orientated like their composition question or listening comprehension. Because they have to take the listening comprehension test in their entrance exam. That will be safe for most teachers and students because they have the same purpose. But I don't mind teaching something not related to exam.

We can see that although Teacher Snoopy does not mind teaching new material, the exam structure still exists, and many teachers still adhere to the exams in planning the selective courses.

These selective courses in the high school new curriculum guidelines were designed to offer flexibility and more creativity in teaching and learning, yet the benefits of this seemingly well-intentioned policy is sacrificed under the emphasis on exam-preparation.

Moreover, the school administration pressure EFL teachers to conduct projects related to global issues and global exchange. Teacher SHE explicitly stated that it is unfair that English teachers "have to be multifunctional. We have to be good in various areas. I don't know why. It's unfair." Teacher Leader also expressed his concern that he cannot be a "know-it-all" and shoulder everything.

Despite the complaint from the teachers that they are bombarded with many extra international exchange activities and tasks due to their role as an English teacher, the teachers offered deliberations of the link of global issues activities to EFL courses. They helped establish

the reason why global citizenship and the English course is related and why school administrators often equate English to global issues and global citizenship.

Several teachers mentioned that being a global citizen or as any person living in the world, to interact with others, they have to know how to express themselves and communicate with others. They also note that English could be one tool for communication and for expressing oneself. One participant shared her experience of having to interact and express ideas with people when studying abroad:

My experience in Britain changed me a lot. I was alone, and I have to take care of myself, I have to speak for my people, this made me more expressive, outspoken, and I am the first person for many of how people shape opinions about Taiwan. I would seriously... consciously ask students to think individually, to represent yourself and your people. I would ask them to speak for our school, to define our school, reflect on their identity. Yeah the keyword is identity, you have to ask yourself who are you and where you are going. (Teacher Snoopy).

Hence English could be one tool for expressing oneself to others in the global world and is deemed important in international or global exchanges.

Also, one teacher shared that most of the information in published works or online are written in English, and he has to recognize that: “The thing I mentioned, like some important scientific reports and articles are all written in English. They need to know the fact that it is really important” (Teacher Leader). Hence for obtaining immediate, new, updated, and more extensive information about many topics, English ability is important because it is still a *lingua*

franca of the international science and academic communities. The teachers noted that many people learn English so as to connect with the world, especially since many current new information online are presented in English.

Moreover, concerning the significance of implementing these global issues in EFL courses, two teachers shared their reasoning; the EFL curriculum offers more flexibility to introduce diverse topics. Noting that teachers and curriculum of the Chinese courses are focused on Chinese literature, EFL teachers explain that there is not much room for teachers of the Chinese literature subject to add current news on global issues: “For English it’s more like a tool for learning, for Chinese it’s more like the culture” (Teacher Guitar). On the other hand, for EFL teachers, the textbooks sometimes add in current news and events around the world as explained by one teacher:

Yes, it’s actually quite amazing that they learned so many things at the same time. They have 10 subjects. While we’re talking about all these topics ... Sometimes I think the best thing about teaching English is that I don’t have to only teach literature and like teachers of Chinese courses are only supposed to teach lessons on literature. But for us, for English teachers, whatever is written in English can be taught in our class; so actually I can give them a lot of things as long as they are originally written in English because they can be disguised as a text. Sometimes I would just put anything that I would like them to know or feel in the articles I choose for them so it’s easier for us. (Teacher Snoopy)

According to Teacher Snoopy, EFL teachers hence have the extra space, though limited still, to introduce news, global issues and topics whereas teachers of Chinese literature have less liberty in their classes to incorporate.

However, despite the teachers' acknowledgement that English is a useful tool to connect with the world and obtain information on global issues, they are still reserved about the status of English and critique the elite marker that English brings. For instance, Teacher Hai contends that learning foreign languages are helpful in connecting with the world; yet English should not have an elite status and should not be the only foreign language taught in the schools. For Teacher Hai, many other languages are just as important and are also very useful for students. Herein lies a manifestation of the negotiation of teachers with the dominant discourse on the elite status of English in Taiwan and some reinterpretations about foreign language education.

In essence, while it is often easier for English teachers to engage in global issues and global citizenship topics in class and in other activities, the teachers still feel that it would be unfair for them to completely shoulder all the work and that English should not have priority or higher status than other languages or subjects. English teachers expressed the need for more teacher training and also more collaboration with teachers from other subjects and fields.

Many of the teachers further believe that EFL should not be the only field and subject in schools to implement topics on citizenship or global issues. Teacher SHE stated:

So, we mention the parliament, the Constitution, the Congress, so I introduced the House of Representatives and the Senate. I just... I just introduced the differences between the two systems and mention that there are two seats for each state for the Senate but, for the House of Representatives, it's based on their population, just like Taiwan. So, for the presidential election, there is a system called the electoral vote so the amount the total amount the two seats plus the representatives seats. So that is the background knowledge. But I asked them didn't the civics teacher teach you this? Why is it that English teacher tell you that?

...

If people say that ... for English ... English teachers we have to know everything.

The situation of Teacher SHE is a unique case within the participants. Though Teacher SHE's students learned less about the different types of governments in their civics education class (other teachers shared the civics teacher in their schools *did* teach these to students), several teachers shared that many school duties or activities related to international exchange or global topics are often piled on EFL teachers.

A focus on the immediate link between English and global issues harkens back to the discussion in Chapter 2 concerning a narrow understanding of the role of English, equating it to being global or international. The EFL teachers' experiences of receiving extra work on global issues activities / programs may be a manifestation of this narrow understanding. This trend is problematic in that the tasks are often time-consuming and cause stress for the EFL teachers. It also limits cross-discipline collaboration of English teachers with teachers from other subjects

and also hinders other teachers from other subjects to participate in the global exchange or global citizenship activities.

Parents. There are constraints from parents because many parents prioritize pressuring students to focus on exams. The teachers in the interviews shared that they feel parents often complain and are very invested in commenting on their teaching. Teacher SHE has deeply felt the influence parents have on the education scene:

In Taiwan, unless the parents' ideas change, 除非父母關點改變[unless parents' viewpoints change], it's hard to make changes since parents will complain if their child performs poorly on exams and tests.

The teachers in the interviews have experienced parents' complaints and feel that this is a pressure that obstructs them from fully implementing the topics they deem crucial but may not be on the exams. The parents' concern about the exams parallels the societal focus on education for gaining economic and material competitiveness described in Chapter 2. The prevalent focus on competitiveness and preparing for examinations is still a dominant concern in society as manifested by the parents' opinions.

Students. Students' opinions also pose a challenge for teachers since the teachers note that students have also internalized this societal focus on exams and testing. Teacher Shan complained about how much students care about their grades:

Shan: I have to prepare them for the exam, because it's the first year for me to teach the seniors, so I remember, at the very beginning, even though they are already

seniors, I will still try to incorporate a lot of activities. But the students will complain to me they think that they are already seniors they want to have a lot of tests they want to bombard themselves, instead of I bombard them so... (laugh). They want to have a lot of practice. Paper and pencil test. They think ... assigned a project for them, they think it is a waste of time.

PI: How do you feel about it, like you want to include more project or clips?²²

Shan: Of course I feel very frustrated sometimes. I will try to adhere to my period my rules. The other senior teachers they told me I shouldn't give them too many activities...

Teacher Shan feels pressured by her students' intensive focus on preparing for the exams and has to negotiate a balance between her own ideal pedagogy and exam concerns of students. The example here also demonstrates that students have internalized the social competitiveness for exams and translated it into interactions with their teacher.

Teacher training. Finally, there is the challenge of teachers themselves, in that they may have limited training in global citizenship topics. For instance, Teacher Leader shared that he will need time to do research on global issues and citizenship topics: "Only when you have full knowledge on this, to me I still need to do some research."

Teacher Snoopy further observed some complications arising from the teachers' lack of specific knowledge about various global topics, such as global warming:

It's interesting, but it's quite challenging because I am only an English teacher. I cannot say that I'm not good at science, "oh yeah I am not exposed to science," as the students can teach me a lot. Sometimes when I teach lessons on science, they will keep correcting me and laugh at me because I don't know as much as they do. And it's fine because

²² PI in this dissertation stands for Principal Investigator, the main person responsible for conducting the research and interviews. In this dissertation, the PI is myself because I am the person who conducted the research and the interviews.

Englishand they teach me science like about global warming.... I don't mind being corrected by the students, but you know some teachers only know that it causes trouble... .. they will be behind schedule because the students would try to disturb you or correct you. ... I do not mind, but it's very difficult. We try to teach this kind of knowledge, and their English level will actually restrict their learning. Because in their science class they will actually learn more deeply... In English class, we can only talk about something very basic and very general, so there is a gap between their skills in language and their knowledge and their English level.

EFL Teachers may need more cross-discipline cooperation, and many of them express that they need workshops or other support to prepare for the topics, especially concerning technology and science. Teacher Snoopy also noted two crucial points of discussing global citizenship or global issues in-depth in English class. One point is that there is an important concern that students' English proficiency is often not equipped for them to understand many diverse topics in the EFL class. Another is that English teachers, due to their lack of training in specific topics, may be corrected or interrupted by students while her colleagues have no consensus on how to constructively face these pedagogical scenarios.

Due to these challenges, the teachers expressed worry and shared pessimistic views concerning the implementation of the new textbooks and new curriculum. They fear that the pressure of testing and parents' insistence on grades and exams will hinder the implementation.

Teacher SHE shared his concern about parents' focus on grades:

Yeah, because it's a pity that T High school (hushed voice) they are the pioneer in trying out some of the new curriculum but this year for the seniors, the students got POOR grades in the simulation exam. Because a lot of people don't know this, if the news

spread, what the teachers and parents will say:就跟你說吧。新課綱有甚麼用，考得那麼差，學生考得這麼差，我們怎麼讓他上好的大學，為甚麼不用回到傳統式教學? [I told you so, what is the use of the new curriculum, you test poorly, how do we get students to a good university, why can't we just go back to the traditional pedagogy?] So, parents will complain! So, some people say the new curriculum will not succeed, some people say, but for me I think it's a chance to break the frame.

Hence, the traditional focus on exams and teaching to the test is still a strong current in parents' ideas that influence teachers' teaching and may influence the effectiveness of the implementation of the new curriculum.

However, since there is such a focus on exams, the teachers suggested some policies that may be useful for the Ministry of Education to consider. Teacher SHE suggested “考招連動 [testing will change along with the curriculum, ... adding high school learning process into the grading]”. In this case, Teacher SHE believes that since parents and teachers are used to teaching-to-the-test, then they should change the test itself so that it reflects the new curriculum. For example, portfolios and activities should become part of the assessment instead of mostly test scores. However, this suggestion may have drawbacks, as Teacher SHE explains:

[It] will leave room for faking information. Such as, we have to have high school grades and also a portfolio, but some teachers don't give assignments, no homework. Teachers are good at faking things. Not [fake] the scores, but the portfolio, for example, you have a traditional teacher who never gives you learning assignments, what do you do? Find other classes to borrow it. [For example,] Teacher SHE will do a lot of worksheets, we will ... borrow his students' assignments and copy it as our own. But then also the teachers will have pressure, students will say: “Teacher, we have to have portfolio, you have to offer it. You finished reading the textbook, but where is my portfolio?” So this invisible pressure, it's good. Teachers need to grow.

These initial thoughts shared by the teachers need to be heard, yet due to the drawbacks perceived in this kind of policy suggestion it also needs to be discussed more. It should be noted that Teacher SHE conflates the concepts of “testing will change along with the college applications” and “incorporating the learning process in assessments.” These are two separate concepts being introduced into the new general curriculum for preparing students to face the college examination and application process without relying wholly on exam scores (Lin, 2017).

A few months after this interview, the Ministry of Education in Taiwan issued a revision to the proposed new curriculum and announced that the portfolio and learning process documentation will be incorporated into the future joint college applications (Lin, 2017). The Ministry of Education also clarified how the assessment method will change along with the curriculum; the process and schedule for colleges to recruit students will also match the schedule for the joint college examinations (Lin, 2017). Teacher SHE’s observation that many people have expressed this desire to have an addition to traditional testing assessment and now finally these voices actually bore fruit in the college application process policy. Furthermore, Teacher SHE’s comments and concerns are still valid in voicing that the actual implementation of these policy changes (such as the addition of the learning process and portfolios in assessment) may face challenges and difficulties.

5.3 Theory versus Practice

Another major challenge teachers face generated from versus coding is “theory vs. practice,” which concerns the textbooks’ content in theory and the practice of teachers actually understanding and using this content in the classroom. Several of the participants, such as teacher Guitar, note this recurring theme:

Of course, although it has developed an ideal set of curriculum guideline, in practice it is a different story.

[T]heory and practice, [t]hese are perfect in terms of the goals like the theories ... But how to put it in you to practice that is my next question. If we look at what English is taught in high school classroom, it's really hard for me to have confidence in these kinds of curriculum goals.

Teacher Guitar differentiates between theory and practice and is somewhat pessimistic about the actual use of the textbook content in class. The interview participants are worried that many teachers will still focus on vocabulary and grammar when teaching these topics.

Another participant, Teacher Shan, echoed this very concern:

...because thanks to the textbook we chose, the editor try to diversify, of course, incorporate a lot about cultural differences and environmental protection. We also supplemented textbook with materials, otherwise I will use the material. I can tell I can see that they tried to make something about a lot of issues. The problem is that whether teachers use this as classroom activity.

Concerning this theme of theory versus practice, the participants shared that they know the Ministry of Education is trying to make revisions. These changes include generating the new curriculum guideline and experimenting with textbooks that incorporate many important topics that are crucial, in theory, but, are hard to teach, practice, or implement in reality. Facing all the challenges in their work, teachers are possibly more cautious concerning the actual practice of these new shifts in curriculum and textbooks because they may have encountered many systematic hindering circumstances that they have to overcome.

5.4 EFL Teachers Engaging in Practice Examples

Despite the challenges posed in teachers' environment on their pedagogical position, there are two kinds of practice actions that the participants engage in as shown in the interview data (see Figure 21). One type of practice is the practice of planning and teaching of global issues and global citizenship topics within the formal curriculum. Another is the practice of implementing the global issues content in teaching into extracurricular activities and everyday life.

Figure 21 demonstrates that the practice and implementation of teachers such as conducting class meetings, promoting recycling actions, and offering selective feature courses on global issues all work within the formal curriculum and fit policies already existent in the formal

curriculum. The extracurricular activities that teachers and students engage in are, on the contrary, sporadic and not part of the formal curriculum. For instance, the activities of Model United Nations or writing letters to Amnesty International are not consistently included in the pedagogy; these are occasional events and not long-term endeavors. Therefore, at the practice level, those specific topics, activities, or projects that align with government policies could be incorporated by teachers into the practice of formal curriculum; yet the extracurricular activities are not consistently implemented in pedagogy.

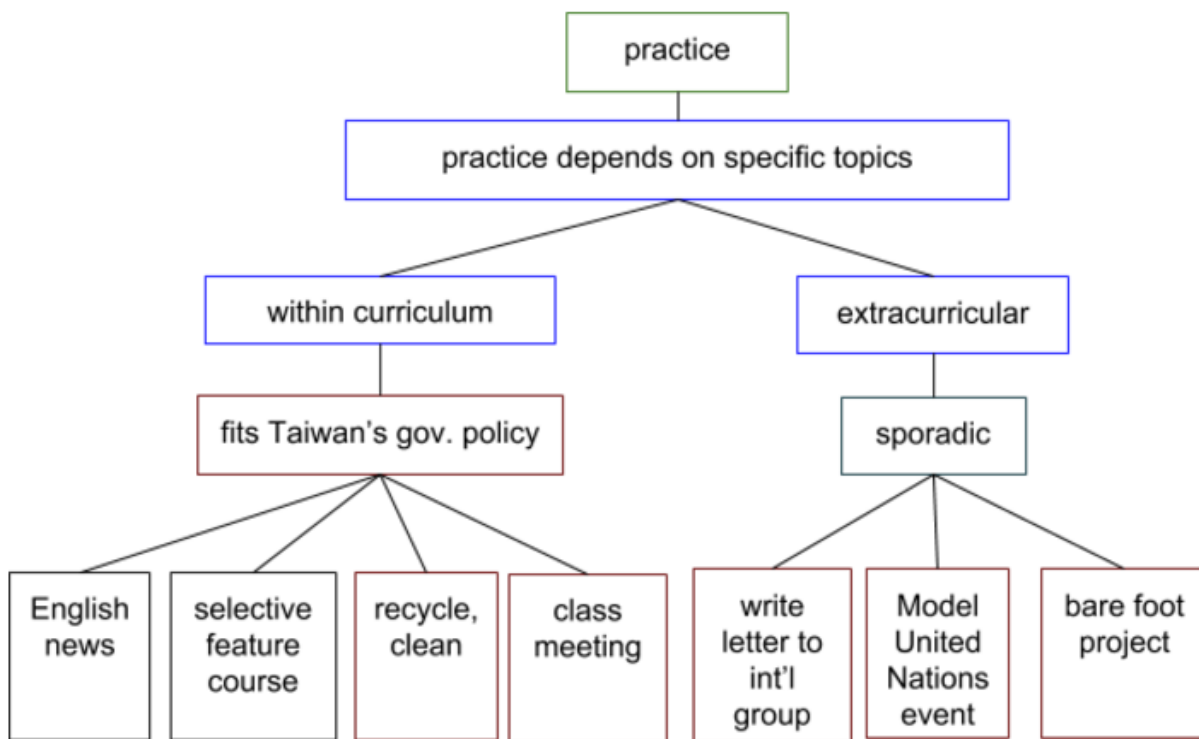


Figure 21. Teachers' practices

Teachers shared their initial attempt to incorporate these issues in their syllabus, despite the challenges. They also shared some activities related to global issues that they have been

doing for a while, even without the curriculum and textbook reform. Teacher Snoopy described in specific detail how she, as a homeroom teacher, effectively utilized the weekly mandatory homeroom class meetings for her students to participate in discussion and voting to decide on class activities:

Snoopy: Yeah, I think the word *citizen* is a word I would love to use. For this... for *citizenship* I would actually do everything to help them to become true citizens in a democratic society. That's why I insist on having a class meeting every week, although they waste too much time debating with each other. I think they are learning to how to be a citizen in school; that's very interesting because it's a small society. They have to learn to how to communicate with each other. They have to learn to vote and to respect the decision; this is the spirit of this democracy. ... That's why I insist on having class meeting every week.

PI: Can you briefly describe the process of the class meetings?

Snoopy: We will start with a short talk by me. Usually, I will tell them my reflection on their performances in the past week. I would suggest than what to talk about what to discuss during the class meeting. Then the classmate leaders will give me short reports on what to notice or what to do in the following week. Then we will have the time to discuss any issue that might be related to the class; like what kind of design they want for their t-shirt. That's small but that's also... I can also change their democratic spirit. During the process, they discuss the advantages or disadvantages of each design openly. I think that is quite mature because the designers are their classmates, and they are sitting in the class and then other students are still talking about the disadvantages and advantages. And they have to respond like, "I can respond I can change the design or I cannot change the design." So, they will have a discussion and they will vote. So, they vote for a lot of issues, like when to turn on the air conditioner or whether to join a picnic with the boys' class, an outing with the boys' class, they will discuss everything before. Usually the person in charge will briefly report and summarize the activity they were discussing and they would vote.

Here we see that this teacher uses the existing homeroom class structure and class meeting curriculum to fully implement her idea of a democratic citizenship education. She takes advantage of any issue or topic and offers room for students to learn how to discuss and vote on their decisions, practicing concepts in a democratic society. However, this is happening outside of the EFL course and is not related to the EFL curriculum; it is part of the homeroom curriculum. This example opens up space for contemplating how global citizenship education could be implemented in the school on a larger scale but also helps reflection on implementing global citizenship within particular subjects. Global topics and citizenship participation activities are implemented in the homeroom class hours, not in civics class nor the EFL class. This speaks to a possible discrepancy, but perhaps also diversity, in implementing global citizenship in schools and should have more policy scrutiny.

The curriculum guideline for the upcoming academic year may offer more space and incentives for teachers to experiment with more implementation. Under revisions of the new curriculum guideline, there is consideration of allocating a few extra course hours for teachers to offer their own feature courses or materials as elective classes (Ministry of Education, 2015). EFL teachers shared that some of them have been experimenting with this extra course time and planning new courses and classes. For example, Teacher Leader's school has requested that he

plan a new course on global awareness. Undertaking this responsibility, he is immersed in the lesson planning and is working positively despite the exam-preparation pressure:

For the English class for our department they asked us, they asked me to teach something about global awareness and something like that. That's what I'm trying to do right now. In the evening, I have actually two classes, Class A and Class B, so we take turns and I see them every two weeks. So right now, I'm actually just planning to schedule for my syllabus all by myself, and the way I do it is that I want them to know more about the world. So, in the beginning want them to know how to get out of Taiwan so I teach them about airports and something like that. Now their current mission is to know how to plan a trip to the foreign country so I teach them how to select hotels, like different kinds of hotels or resorts or motels and good things and bad things about them. Also, I use the smartphone app to teach them how to use technology and they have to search for the flight they want: the cheapest one and the best hotel for their group. Afterwards they have worksheets; they have to do a presentation in front of the class: so and so will be in charge of hotel and someone will be in charge of the plane ticket and someone will be in charge of the budget. So I'll tell everyone what they do and what are their plans something like that. After that it's probably... so probably introduce them to world famous attractions around the world and they have to share. For example, groups A and B have to study this one really hard and then you have to share to other classmates but groups D, E, F have to do some other thing and have to share so they will know more about the world attractions. Then I will move on to global issues, perhaps like religions, like the things we care about, environmental issues, the green energy, or like refugees, perhaps, and they'll probably have some debates, and technology. How can technology help in the future ... something like that.

This elective feature course lesson plan uses English as the language of instruction, and the class materials are also in English. The course will begin with something familiar for students in Taiwan then progress to other more critical global topics and issues. Again, this example opens up space for contemplating how global citizenship education could be implemented in

schools on a larger scale, perhaps not in the set EFL curriculum, but in the elective courses teachers offer. Global topics are introduced in a specific elective course so that it does not overshadow the focus on teaching English listening, speaking, reading, and writing in the original mandatory EFL course, yet still incorporates English materials and skills.

However, there are also concerns because the education system still uses standardized testing for the college entrance exam. Schools may take advantage of these extra elective course hours for the use of exam preparation. Teacher Snoopy is worried that with the existing examination pressure, many teachers will use these extra hours and elective courses to reinforce the teaching of listening or writing skills, or to prepare for exams, though she notes that some teachers have been working with this new development.

Moreover, the teachers also shared that outside of EFL classes and curriculum, EFL teachers are starting an extracurricular Model United Nations activity, are planning new feature courses, and are adding extra English news as supplementary materials in class. The supplementary English news is the easiest and lowest risk activity that the teachers often do, as Teacher Leader states explicitly: “I was complained by parents, they said it’s irreverent to teaching, well, it’s actually true, so now if I want to do that I will use it in the form of ‘hot news’ or things like that.” Teacher Leader envisioned a way to use English news and the vocabulary found in news articles to legitimize his passion for sharing and discussing global topics.

Implementing textbook content into everyday life is contingent upon the topic, its feasibility, and how well it fits Taiwanese society. For example, Teacher SHE shared that he always cleans his desk and recycles to set an example in practice for students:

You have to do it yourself for them to see. Like today for clearing time, you have to recycle take out trash. I will myself clean my own desk. Even if during class it is messy, I will always clear it very clean before I leave. The students will know they have to clean the classroom.

Teacher SHE sets an example, and he expects his students to do the same. Again, this initiative and action is not part of a specific EFL course nor any academic course, but through practice and action immersed in everyday life. This “living green” practice action is also contingent upon whether the teachers have awareness and are willing to practice it always.

Other sporadic activities include writing to international groups or participating in social campaign projects online, which are feasible and do not pose risks to teachers or students in Taiwan because they are helping with international issues outside of Taiwan. Hence, there is less risk and they do not have invested interest in these issues. Teacher Snoopy explained:

Well, we do have social studies teachers in this program, I think once they were trying to write letters to ask for human rights. I do not remember the exact name, but they try to write a letter to an organization to ask help. So, this was a combination of social studies and English on human rights. And it worked. All the students in the whole year joined and they wrote a lot of letters. They needed help from the English teacher... for the social studies teacher are the ones who started the activities.

In this instance there is the rare example of teachers from different disciplines (social studies and English) collaborating with students to conduct and carry out a project to participate in a global campaign event. The above examples show that that teachers attempt to think about implementing the new curriculum in diverse ways. However, many of the practices are sporadic or are contingent upon the nature of the specific issues or topics and upon teachers' available resources.

5.5 Synthesizing Teachers' Opinions and Construction of Teaching Model

Figure 22 illustrates the third level coding and the relationships of the important overall theme *teachers' negotiation*. First, the main key category dimension of the diagram shows that teachers understand and have opinions about what the textbook is presenting in theory. Then the codes under the category *challenges* express the obstacles teachers encounter when incorporating these topics into their teaching and actions. The code *teachers' negotiation* concisely sums up the whole process of mediation teachers experience when understanding and implementing these global topics in classrooms.



Figure 22. Model of teachers' negotiation of global citizenship topics in EFL pedagogy.

At this highest level of coding, we can see that the actual teaching implementation or planning to make the textbooks into practice is fraught with challenges and is contingent upon specific premises. In addition, teaching implementations are contingent upon the available resources and support that influence the feasibility of practice. There are two kinds of practice: one that is extracurricular where the teachers make efforts to add supplementary materials, another is the activities already inherent in the structure of the schools. Many times, the most feasible actions or implementations work because they fit the current education curriculum.

Teachers also mentioned how they would negotiate the space for practice in their teaching. Teacher Leader shared that parents complained about him, but he still tried to squeeze extracurricular activities in his class or used existing time to teach the topics:

Yeah taboos ... I was complained about by some parents. They called the officials, the academy office, and say, the teacher, why are they saying those things, and it's hard for me to share because I'm an English teacher, so I learned that. So, in the future, when I want to do something like that, I will say, let's learn some hot news in Taiwan, cover up with some news like that during the process. (Leader)

In this example, Teacher Leader himself, based on his own life experience, is interested in social issues and social campaigning on topics related to global awareness and citizenship. He attempted to integrate these issues into his class but was challenged by parents who reported him to the authorities. However, he will still teach the topics through negotiation, utilizing English news as a mask to protect what he really attempts to teach.

Overall, the teachers acknowledge some useful sections of the textbooks; their critical position on the textbooks and their realization that it is perhaps only partial in portrayal has prompted them to add more materials into the curriculum. The textbooks are useful to the extent that they cover basic language skills and introduce topics that could trigger more development of global issues.

From their teaching experiences and from reading or discussing the textbooks, teachers gradually start to form their own definition or understanding of global citizenship education in English class. Teacher SHE tries to add meaning to global citizenship, noting that:

So, I will tell my students in class that it is a pity that we cannot let you go outside abroad to learn English. But for me as a member of the world, the earth, and as a citizen you have to know what is happening around you. It is not limited in Taiwan. You have to know what is happening there is a hug ripple effect. ...And if you connect the fragmented pieces around the world and connect info together and make it into a system, you will have a global view.

Another teacher believes that global citizenship is related to global views and global vision, which he shares further in greater detail:

Global views is bigger; globalization is the process of becoming a global village, life is faster and we can travel to other places easily. And the global vision is like caring more about the world; not only that we know other countries, cultures, but also like some issues, what do we need to care about in the world: Environmental issues, human rights issues, it's like a big terminology to me. (Teacher Leader)

Thus for Teacher Leader, global views or visions in global citizenship education has a broader concern and possess a more critical component in identifying the problems in the world while globalization defines the process of increasing integrated human interaction and economy.

He further explicates his definition of global citizenship:

My own definition is: trying to know what is going on in the world and what most countries are concerned about. And the background history.... I think, that is to me ... you have to know what are the global topics happening right now. (Teacher Leader)

Other teachers place even more attention on global challenges, values that people should possess, and how to have global connectivity together for overcoming the challenges, which is more related to the global issues and global citizen topics portrayed in English textbooks.

Teacher Hai explicitly lists many topics that he contends may comprise of a global citizenship education:

To respect the variety of cultures and to see that it is okay, especially in Taiwan, if you have an accent in English, because that's how it should be too for global citizens. You don't always have to be native-like to speak English. Unfortunately, that is not often the case in Taiwan. Basically I would say respect towards different ethnic groups. That's very specific. And to engage more in global issues such as climate change, sustainable development goals, or some fair trades. Some students in Taiwan may hear a lot about climate change, fair trade and such but we just take it in, we do not engage related issues.

One way for teachers to think about global connectivity and envision a global solidarity is to connect issues to local problems.

Related to the above definition is the delineation by Teacher Snoopy that citizenship should connect Taiwan to other places in the world *and also* cover democracy and global views is a crucial factor of global citizenship:

Yes...to be a good citizen in a democratic country we do need to be equipped with global views. So I would say yes they are the same ... we cannot just think for Taiwan and have think about our position in the world. It might be very small but we need to locate ourselves.

Teacher Snoopy expresses the importance she places on democracy and global citizenship. Her views and definitions are notable in her pedagogical practices as shown in

Figure 21. As she emphasizes the crucial status of democracy in education, she insists on having class meetings every week so that her students could use that time to practice and participate in voting and discussing relevant issues in their lives. Hence Teacher Snoopy is an example of consistently implementing theory and practice of global citizenship into her pedagogy.

Still another definition by Teacher Guitar stands out from the other definitions in that her understanding relates to students cultivating themselves and improving the self:

Guitar: [I would teach] Morality. And life and death. If there are no entrance exams, no limitations. It's important for them to know who they are and why they go to school and why they are here. Why they fulfill their dream, no... What is your dream and how can you make it come true. I think morality is basic. Or humanity.

PI: How would you teach it?

Guitar: To ponder over their own life. This can be all the global issues and it can be great of them to think further. I believe that the more you know the more knowledgeable you will be, you are knowing more, you are thinking further. I think ... further having a reflection upon your own life, what are the things I am doing right now, what are the things I have to make improvement in, what are the things I can do to benefit the society or the world.

It is valuable to note that there are diverse views among the teachers. Teacher Guitar's ideas on global citizenship is unique and her ideas could also be included in the textbooks or curriculum. Most importantly, the teachers identified agreement with some global issues in textbooks yet they were also critical in expanding and revising the textbook topics of global

citizenship with their own definition and understanding. In some cases such as Teacher Snoopy's classes, there is also actual implementation practices of these understandings into her pedagogy.

The textbook topics also are incentives for teachers to generate their own views on global issues. It further offers a space to consider *actual implementation* and to negotiate the teaching challenges global citizenship topics present in their classrooms. The lacking parts of the textbooks also influence and drive teachers to reimagine and reshape the meaning of global citizenship in education for themselves.

5.6 Summary

In summation, all of the above help answer the second research question on teachers' opinions of textbooks and their interpretation and plan for practice in teaching. Furthermore, the teachers also discussed how the EFL textbooks influenced them in teaching topics on global citizenship. This helps answer the third research question. Furthermore, other code themes emerged regarding the education system challenges that hinder teachers' implementation of global citizenship topics. The coding tree diagrams and the final level coding demonstrate how the teachers understand the textbooks, practice teaching the textbook, and negotiate a space for the implementations of these issues in EFL courses. In the next chapter, Chapter 6, I will delve

further into these coding themes using a Freirian analysis method to critically examine the teachers' emerging critical awareness about textbooks and practice actions.

Chapter 6: Textbooks and Teachers Interacting with Freire—Implications of Freirian Theory for Analysis

This chapter uses Freirian theory as a framework to analyze emerging critical approaches in English language textbooks and the nascent critical concepts of Taiwanese high school English as Foreign Language (EFL) teachers. Freirian theory offers a lens to identify whether emerging critical consciousness and praxis are part of the pedagogical experience of my participants who claimed to have critical teaching philosophies that enabled them to resist the injustice and torpor of test-based, competitive schooling. In this chapter, I briefly describe the current state of English language education in Taiwan, focusing on the dominant and oppressive structures inherent in the school system. Then I analyze whether my participants expressed awareness or consciousness concerning teaching and pedagogy through their sharing of experiences and thoughts. Next, I examine whether there is actual praxis that the teachers engage in. Ultimately, since the teachers self-describe as having critical thoughts about curriculum and pedagogy, this analysis framework helped me examine whether their critical teaching philosophy could be examined with Freirian theory, to reveal their pedagogical position.

6.1 Context of the Education System and Pedagogy in Taiwan

As discussed previously in this study, the modern education system and pedagogy in

Taiwan is highly influenced by the earlier state-centralized system and later attempts to internationalize or globalize Taiwanese pedagogy. The resultant focus on competition and exams continues.

6.1.1 Qing Imperial Exams and Japanese Colonial Education

The focus on competitive testing has historical roots in the Qing Manchurian imperial rule of Taiwan when aspiring youth participated in examinations to become civil servants and attain upward mobility in the Qing imperial government. According to Yen (2014), these imperial examinations

transformed into an asset to the Chinese emperors through the civil service examination. By recruiting commoners to supplant the old guards in the court, the examination consolidated the power of the ruler at the expense of the reigning bureaucrats. Moreover, by encouraging commoners to compete in the examination, it also provided a low-cost means for the integration of local societies. [...] It was an integral part of the Chinese political system that shaped the Chinese understanding of education. (p. 122)

A desire to prepare for the imperial civil service exam and to compete for opportunities was a driving force in the society that defined how people in Taiwan under Qing Chinese imperial rule imagined education. Interestingly, the desire to prepare for exams did not subside after the Chinese Nationalist era, but has become increasingly entrenched in the Taiwanese education system.

In the Japanese colonial period in Taiwan, the notion of competition in education persisted

in the form of formal modern schooling. During this time, formal schools with “graduation ceremonies and diplomas came to Taiwan” (Tsurumi, 1977, p. 15). The Japanese aimed to co-opt the Taiwanese elite and gentry class into their colonial government to support the promotion of their social control agenda. Taiwanese children were enrolled in schools as “prospective clerks and interpreters” or future teachers who would serve the Japanese colonial bureaucracy as civil servants (Tsurumi, 1977, p. 14). Under the colonial rule, the education system focused more on basic technical training; opportunities for Taiwanese students to pursue occasions for upward mobility and openings in institutions of higher education were not abundant. However, there were some opportunities in medical schools, universities, and teachers’ colleges for better jobs so competition in this era led to fierce competition for entrée among prospective candidates for secondary or higher education opportunities which would lead to exams and diplomas in formal schooling. This competitive educational mindset survived the Qing Empire and continued to flourish during the rule of the Chinese Nationalist government starting from the late 1940s.

6.1.2 State Centralized Education System

During the era of Chinese Nationalist dictatorship, the high school curriculum was completely standardized and controlled by the government (Liu, 2010). Textbooks and the college entrance exam were standardized and applied to every student in Taiwan (Liu, 2010). Mid-term and final exams were also standardized. Presently, though exams may be different

across schools, each class within every school takes identical mid-term and final exams. The high school curriculum is focused on a single, paramount goal: preparing students to take the college entrance exam (Tsai, 2005). This system was effective for state control, but the drawbacks include too much test-driven teaching and less diversity in the curriculum and flexibility in teaching methods (Liu, 2010). Most of the teaching is in preparation for the centralized, standardized exams (Tsai, 2005).

6.1.3 Rote Learning Method in Pedagogy

The pedagogy of EFL education was similarly influenced by the reign of the Chinese Nationalists. During the dictatorship, education was entirely defined by rote-learning and critical thinking was discouraged (Liu, 2010). High school English language education favored the “grammar translation method,” a language pedagogy that stressed memorization of the vocabulary, grammar and syntax of a language through the daily practice of copying translations from the first language to the foreign language that is being learned (Larsen-Freeman, 2000, p. 17). Another focus was the “audiolingual method,” a language pedagogy focusing on “memorization of set phrases” and constant “repetitive drills” (Brown, 2007, p. 23). This pedagogical method suited the Nationalist government’s controlling agenda by discouraging dialogue and critical thinking (Liu, 2010).

6.1.4 Curriculum Reform in Taiwan—EFL Policy and Teaching Methods

Although the education reforms of the 1990s favored putative ‘decentralization,’ the curriculum actually added bureaucratic requirements and increased governmental oversight, especially in the EFL field. While the reforms were originally meant to lessen the dependence on a standardized curriculum and abate the stress of examination competition, the rote-learning pedagogy and focus on testing has prevailed through the reform era and is currently even more exacerbated.

Certain peculiarities emerged from the neoliberal interference in Taiwanese educational reform. Traditionally, there has been a focus on “*social prestige*” since the majority of Han Chinese in Taiwan espouse the “competitive” mindset originating in imperial exams for government positions (Huang, 2012, p. 43). This type of competition predates globalization by at least two centuries. After the reform, the commercial job market in Taiwan gradually shifted to a more “utilitarian view” and profit-focused view of competition (Huang, 2012, p. 43). Those who control and adjudicate education are, perhaps more than ever, proponents of competitive training as the key to success in the capitalist market place. This phenomenon is captured in a quote by one of the participants in this research: Teacher Hai said, “I think the Ministry of Education is very explicit about being more competitive in the trend toward globalization by promoting trade and economic activities.” For him, the government’s rhetoric about the importance of education

in resolving global issues is aimed at increasing international trade and commerce. Thus, to a large extent, the governmental education bureau is still susceptible to various formulae that will enhance their competitive edge and emulates countries that achieve superior ranking (Yen, 2014).

Therefore, the concept of competition manifests at both individual and government levels in Taiwan. At the individual level, there is the focus on competition in exams for better employment and increased social mobility, while the government is ever vigilant about keeping up with the other neighboring regions.

6.1.5 More Competition in Pedagogy

With the advent of globalization, competition and standardized testing continued to cling to Taiwan's education system. The dissemination and teaching of English has been affected by the perennial focus on competition, more than likely a manifestation of the incessant "competitiveness" ingrained in Taiwanese minds (Chiang, 2014, p. 239). Chiang (2014) has noted how "'English fever' in Taiwan has reached epidemic proportions" (p. 239) with multitudes of candidates competing in English language proficiency exams. With Taiwan's high schools focused on competitiveness in "high stakes exams," English language pedagogy still centers on intensive rote-learning and teaching to the test (Lin, 2012, p. 76).

As demonstrated in my cursory examination of prior developments in education, natural student competitiveness was intensified by the constant requirement to achieve superior ranking

in both past imperial and present national examinations. A scrutiny on competition is, as explained above, due to the way competitive exams have been set historically in different educational systems in Taiwan as the defining method for successful competition. Alas, after the series of continued education reform, the education system in Taiwan is still heavily focused on teaching to suit competition in exams (Yen, 2014).²³

6.1.6 Freirian Critique of EFL Pedagogy

Despite the narrow focus on competition and exam preparation in the education system in Taiwan, some textbook publishers and teachers are beginning to show interest in changing the limiting education structure and expressing more concern for diverse social topics in the EFL curriculum. How should this emerging awareness be examined? I have used Freire's critical theory to analyze and offer implications for the situation of Taiwanese high school English language education. Freire's (2012) theory of consciousness-raising helped to identify the emerging awareness seen in Taiwanese EFL teachers. Freire (2012) criticized the "banking

²³ The high school system in Taiwan is highly affected by this societal focus on exams and testing competition even after the reform (Tsai, 2005). This manifests in school rankings, within school exams, cross-school simulation exams, and the final college entrance exam. The junior high school curriculum is basically focused on preparing students to score well on the high school entrance exam (Ma, 2008). In high school, every semester students encounter midterm exams and final exams. These exams are standardized tests using the same textbook and syllabus across all classes in the same school (Tsai, 2005). This ensures standardization, but it also hinders teachers' autonomy to be flexible with the curriculum. When students progress to the senior year of high school, they take several cross-school simulation exams, in which all schools in a certain city or county take the same standardized test (Tsai, 2005). This test is used by individual students to practice for the college entrance exam and for determining exactly where they rank among all students in the city. Finally, students take the nationwide college entrance exam (Tsai, 2005). This delineation of exams at the high school level demonstrates that competition dependent on scores and grades dominates the high school education system in Taiwan (Ma, 2008; Tsai, 2005). Hence, teaching in high school focuses primarily on teaching to the text and using rote-learning methods to drill students to achieve better scores.

concept of education,” in which students are seen as empty bank accounts wherein teachers deposit rigid knowledge (p. 83). He noted how this form of pedagogy and focus on exams is “manageable” for controlling students but also limits students because it “resists dialogue” and “inhibits creativity” (Freire, 2012, p. 73). This critique of the banking education model can be used to examine the rote-learning trend. It assists in observing how the grammar-translation pedagogy in EFL in Taiwan is precisely a “banking” type of education. Freire’s banking concept exposes EFL pedagogy’s disconnection with how real communication functions and the negative consequences of its focus on pure rote-learning without actively engaging or contextualizing able students in the socio-history of English language pedagogy. Freire (2012) explains how such “prescriptive” systems bypass students’ opportunity to participate by choice and voice (p. 47). The dominant voice is the instructor’s while students are relegated to emulating “prescribed behavior” (Freire, 2012, p. 47), in this case, the memorization of English grammar and vocabulary for tests in EFL learning. Banking education solidifies government control over education and oppresses students, but may have disastrous long-range consequences as far as furthering culture through the practice of critical thinking, dialogue and communicative English skills are concerned.

6.2 Freire's Critical Theory

6.2.1 Consciousness Raising and Revelation of Oppressed Voices through Literacy

Freirian theory is suitable for examining theoretical shifts in EFL pedagogy since it is based on and explores transformative methods and content in literacy education. Paulo Freire devoted his life to education informed by critical theory and its application in language and literacy education, resisting oppression of all kinds and encouraging people to realize their potential to improve society. According to Freire (2012), one of the goals of education is “*conscientização*,” the Portuguese word for consciousness expansion, a mainstay of his early critical pedagogy (p. 35). This pedagogy uses “problem-posing” and “dialogue” to help students “perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (Freire, 2012, p. 35). It is designed to enhance critical consciousness about the self and the world, which aligns with recent shifts in Taiwan’s EFL that attempt to include communicative pedagogy so that students become more interested in both local and global issues.

6.2.2 The Process of Conscientization

For Freire, there are several stages of “*conscientização*,” which can be seen as a theoretical fulcrum for teachers and students to realize where they stand and what aspects of the surrounding status quo they must oppose and resist (Freire, 2012, p. 35). Consciousness-raising

for oppressed peoples and literacy learners begins with identifying and recognizing specific instances of their social oppression as an inseparable component of their literacy training. By reading into and “[d]ecodifying” oppressive structures and social systems, participants are made aware that they can take action (Freire, 1987, p. 36). Education is hence not a linear progression but a reflexive process of observing, decoding, and engaging with oppressive social contexts.

An important factor of *conscientization*, gleaned from Freire’s 1987 essay “The Importance of the Act of Reading,” is “reading the world” (p. 35). This text contends that “act,” does not refer to mechanical actions or those obeying orders, but to the “act of reading” and critically understanding the world, something that oppressed people do instinctively since their survival depends on it (Freire, 1987, p. 29). This early stage of consciousness which, Freire claims, “precedes the reading of the word” involves both critical perception and subjective interpretation as ‘reading the world’ includes awareness of corrupt social structures and the praxis to resist them (Freire, 1987, p. 36). To achieve this stage, Freire calls for “problem-posing” and dialogical pedagogy to open up spaces for discussion and critical reflection on social issues students face (Freire, 2012, p. 84).

6.2.3 Curriculum Analysis

Freirian theory is not only useful for pedagogical change in awareness and consciousness, but also as an analytic method. Freire explored why and how the curriculum often supports

dominant discourses, and how the pro-literacy discourse of the dominant group can be scrutinized in language education to explore pedagogy that opens up a space for diverse voices (Freire & Macedo, 1987). Understanding the concepts of literacy and voice developed by Paulo Freire and Donaldo Macedo also involves rethinking the very nature of curriculum discourse:

Curriculum itself represents a narrative or voice, one that is multilayered and often contradictory but also situated within relations of power... What this suggests for a theory of critical literacy and pedagogy is that curriculum in the most fundamental sense is a battleground over whose forms of knowledge, history, visions, language, culture, and authority will prevail as a legitimate object of learning and analysis. Curriculum, finally, is another instance of a cultural politics whose signifying practices contain not only the logic of legitimation and domination, but also the possibility for transformative and empowering forms of pedagogy. (Giroux, 1987, p. 19-20)

Hence, applied Freirian reading aims to treat “curriculum as a narrative whose interests must be uncovered and critically interrogated” as well as a transformative pedagogy (Giroux, 1987, p. 20).

Since studies suggested that dominant language discourse could support a certain ideology, Freire and Macedo (1987) contended that language policy and proficiency in the privileged group’s language divides the solidarity of a society’s citizenship and cements the advantages of the elite class. Freire and Macedo (1987) scrutinized the way language skills can be used as criteria to differentiate and screen out the ‘underclass’ or to bar certain people from work and the attainment of other vital resources. The case of EFL education in Taiwan aligns

with this theory in that the learning of English has created a structure which bars marginalized students from competitive jobs and educational degrees; hence, the need for a transformative language education for social consolidation in the struggle for equality envisioned by Freirian theory.

6.3 Critical Analysis of EFL Textbook Contents from a Freirian Viewpoint

Are the themes and findings of my textbook coding process coherent? Applied Freirian theory may help me to analyze and understand them. The results reveal that there is a specific mechanism included for selecting and describing global citizenship topics. Textbook descriptions create discourses that influence what is and what is not represented or included in the texts. As described in the conclusion of Chapter 4, this mechanism is related to whether or not the description benefits Taiwanese mainstream society. I use Freirian theory to analyze and understand how these discourse mechanisms work.

The results of the textbook coding reveal that representing global citizenship topics depends on posing them as problems requiring global attention. Paulo Freire's theory of education includes transformative pedagogical methods and content, so the problem-posing in Taiwanese textbooks may be lined up with Henry Giroux's (1987) observation that textbooks are opening up space for diverse "voices" and revealing dominant discourses (p. 20). The diagram

that demonstrates the relationship between these coding themes is illustrated in Figure 17, Chapter 4. (Detailed coding diagrams for each lesson can be found in Chapter 4 of this dissertation.)

The coding results of textbooks in Chapter 4 demonstrate that many EFL textbook lessons/chapters are devoted to presenting a global problem or social issue such as climate change, war, and discrimination. This relates to Freire's problem-posing pedagogy. For example, the texts about environmental protection or sustainable development are very much aligned with this method. The anti-war texts in the chapters on Anne Frank's Diary, the war in Sarajevo, and human rights issues abroad (Dr. King's civil rights speech) also fit this concept. These text lessons call for action and solidarity to help prevent and solve these global issues and social problems.

Diversity. This category indicates that the textbooks are introducing more cultural difference and awareness of different experiences. There is even one lesson on one of Taiwan's indigenous culture, the Thao culture, which parallels Freirian theory in that the curriculum taps into students' local experiences. Also, the texts in this theme start from the students' own environment and expand to other cultural experiences, such as working abroad on a holiday visa and learning diverse cultural taboos. Freirian theory contends that students' backgrounds should be included in the curriculum (Freire & Macedo, 1987) and this theme reveals that, to some

extent, EFL textbooks incorporate diverse cultures and experiences with which students may be familiar.

Equity and anti-discrimination. In this theme, there are several text readings that present crises around the globe, such as inequity, war, and discrimination. These texts raise awareness of similar problems around the world. This fits the Freirian theory of curriculum analysis because it concerns the method of raising the people's consciousness about critical issues through problem-posing in the curriculum (Giroux, 1987). For example, the lesson on Anne Frank's Diary discusses the oppressive problem of discrimination and racism on an international scale. It also poses critical questions about the "horrors of war" (Che, 2016a, p. 131). One lesson explicitly demonstrates this: "Dream for the Future" (Che, 2017). This narrative, comparing children's stories around the world, describes how some children are living a comparatively smooth life while others cannot fulfill their dreams due to poverty and lack of privilege (Che, 2017). My initial analysis revealed that this text is Freirian in the sense that it vividly describes and presents class inequity around the world. However, it needs to be further scrutinized since its illustrative examples are few and insufficiently diverse. When the narrative describes Taiwanese children, it presents them as having resources while some other children "are isolated from the rest of the world, without any access to the Internet" (Che, 2017, p. 3). This narrative legitimizes the previous discourse of the focus on self-perceived economic success

or development in Taiwan (in this case the development of Internet access) as described in Chapter 2. Yet there is less focus on the underprivileged children in Taiwan and discussion about Taiwanese children who have less resources and education is lacking.

Development vs. environment protection. Curriculum analysis in the Freirian sense aims to expose “the logic of legitimation and domination, but also the possibility for transformative and empowering forms of pedagogy” (Giroux, 1987, p. 20). Critical theory “must take seriously the articulation for a morality that posits a language of public life, emancipatory community, and individual and social commitment” (Giroux, 1987, p. 20). I will employ Giroux’s discourse critique in my subsequent analysis of Taiwan’s language education curriculum.

In the textbook readings on global warming, there is a Freirian sense of empowerment, since this theme discusses the power of people around the world responding to the global challenge of climate change. For example, the reading first constructs a “language of public life” (Giroux, 1987, p. 21) in that it addresses the issue of climate change as affecting everyone on the planet. The reading states that climate change has affected humans, animals, and the environment in general:

You may wonder whether human beings will become victims of global warming as well. [...] As the planet has warmed up, ice in the Polar Regions has begun to melt, which results in rising sea levels worldwide. Small islands and low coastal areas could soon be underwater, and the residents of major cities such as London, Shanghai, and Taipei are likely to have nowhere to live by the end of the 21st century.

Global warming can also lead to severe climate change, and this may cause the deaths of hundreds of people at a time. [...] And now, more and more land that used to be fertile has become barren, since the deserts near the equator are expanding. Because of such negative effects of global warming, before long human beings may also face starvation, just like many polar bears have already experienced. (Che, 2015b, p. 174-176)

The reading presents a serious global problem that humans, animals and all living things on earth will confront the threats of starvation and increasingly limited habitable space. Then, the reading constructs “individual and social commitment” (Giroux, 1987, p. 21) in the Taiwanese context. For example, it talks about a film that a Taiwanese artist made about polar bears as a statement calling for awareness of global warming. Finally, the reading constructs a discourse of emancipatory community by articulating the seriousness of the task of combatting global warming. The text envisions a collaborative solidarity and sense of community (“both the people and governments of the world should take immediate action”) that is empowered by various commitments for sustainable development (Che, 2015b, p. 176).

Modern vs. traditional and technology vs. nature. For several other readings that fall under the rubrics *modern vs. traditional* and *technology vs. nature*, the frequent use of concepts portraying conflicting premises for debate is very common, as shown in the coding. This is also a form of problem-posing in that it opens up space for discussion and reveals diverse voices, also a Freirian concern, and does not promote a dominant position on the issue. For instance, in the topic on working-holiday visas, disconnecting the respirator (euthanasia), and the topic on

biodiversity, the textbooks do not choose a side and merely present the dilemma for teachers and students to discuss. The participants can discuss why they agree or disagree with the various topics.

Taiwanese viewpoint. However, there seems to be a specific mechanism included for selecting topics and determining ways of describing these topics. Freirian theory can be applied to analytical methods on curriculum content and how curriculum is presented. Freirian curriculum analysis aims to raise awareness by “treating curriculum as a narrative whose interests must be uncovered and critically interrogated” (Giroux, 1987, p. 20). Thus, I turn to the textbook to examine whether, in the apparent problem-posing discourse, the voice of mainstream Taiwan remains audible.

The textbook descriptions create discourses according to certain criteria that influence what is and what is not represented or included in the texts. As described in the conclusion of Chapter 4, this mechanism is related to the Taiwanese viewpoint of whether or not the description fits the nation’s mainstream society. I have used Freirian theory to analyze and understand the bases for selection of textbook topics. This is precisely an attempt to scrutinize and examine the discourses of literacy and voices of the dominant group in textbook construction (Freire & Macedo, 1987).

The chapters and lessons in the textbooks, especially those concerning environmental

challenges and issues of sustainable development are, in the main, discursively transformative.

They present a problem that affects the world and call for action based on utopian social or global solidarity to confront these challenges. Yet, for topics such as human rights and other controversial issues (laws on euthanasia, etc.), the textbook often presents a problem and analyzes the pros and cons, but does not link it to any action, nor does the text take a stance.

Controversial issues are discussed and presented in stories or examples located outside Taiwan rather than in a Taiwanese context. There is also no call to action for Taiwanese in these texts.

The readings from Dr. Martin Luther King's "I Have a Dream" speech or Anne Frank's diary are examples of this. These readings portray serious social / global problems such as racism and war as a form of problem-posing, but these "problems" are *not* related to Taiwanese reality. Neither discrimination nor social justice problems are portrayed as endemic to the island nation. Paulo Freire and Donaldo Macedo (1987) urge us to reflect about "in whose favor we promote education" (p. 38). To some extent it is clear, from a *Taiwanese standpoint*, that the textbook descriptions perhaps privilege the mainstream culture of Taiwan.

An overriding theme in these textbooks is the description of environmental protection issues. The coding process revealed that this is one of the most popular topics in the expository EFL material (see Figure 17). If we utilize Freirian theory on curriculum concerning the power of textbooks to promote mainstream discourse, concern for recycling and sustainable

development is a topic that fits and benefits the mainstream society in Taiwan. Taiwan has a very strict trash disposal policy; it also has the highest recycling rate in Asia and ranks third in the world in exemplary waste recycling (Planet Aid, 2015). Moreover, the problem of global warming will also harm Taiwan, as illustrated in the textbook chapter, “The Warmer It Gets, the Worse Things Become” (Che, 2015b). This chapter, discussed earlier, states that the island’s most populous city, Taipei, is likely to be submerged if rising sea levels from global warming continue to increase (Che, 2015b). As shown, the global warming phenomenon actually imposes an urgent threat to Taiwan and this is explicitly depicted and described in the textbook. Combatting the challenges of global warming aligns with the underlying logic of preserving Taipei in the foreseeable future. In some sense, there is less risk in presenting topics and discussing issues having to do with the looming specter of global warming since it is already a concern in Taiwan’s mainstream rhetoric. In other words, since the discourse of environmental protection is already widespread and benefits the government’s policies, the use of an exemplary Taiwanese viewpoint focuses on and favors the hegemony.

What is more, the textbooks describe some social problems as foreign to Taiwan, although the Taiwanese are altruistically attempting to be part of their solution. The “Death by Tourism” reading lesson is an example (Che, 2015c). This text introduces tourists as polluting other countries’ natural scenery through insensitive sightseeing, posing this as a global problem.

Then, in the conclusion, the text praises Taiwanese plans to protect against too many tourists:

[The] Fushan Botanical Garden in Taiwan has been established to protect part of the island's natural environment. Unlike tourist spots, this reservation preserves the area's natural environment by limiting the number of visitors to just six hundred during the weekends. Visitors are also required to apply in advance for a special entry permit. Additionally, visitors are kept out of certain sections of the park so that the animals and plants there remain undisturbed. Moreover, an education center has been built to teach visitors to have greater respect for the natural environment. These measures have raised the number of plants and animals in and around the reservation. (Che, 2015c, p. 217-218)

The possibility of the actions of Taiwanese tourists affecting sightseeing spots in other countries is not mentioned because the focus is entirely on how effective the Fushan Botanical Garden's policy has been, placing Taiwan in a blindingly positive light.

The textbook also emphasizes the good deeds of the Han Chinese, the mainstream population in Taiwan. For example, there is a story about the "Cellist of Sarajevo," Vedran Smailović, an anti-war musician who played music in his hometown, Sarajevo, to soothe people fear of violence during the Bosnian civil war. Smailović continued to perform globally to raise awareness for world peace. In the textbook narration about the "Cellist of Sarajevo," the story's epigraph is the description of a performance by Yo-Yo Ma, a famous Chinese-American musician:

On the stage was a solitary chair. There was no piano, music stand, or conductor's podium. The world-famous cellist Yo-Yo Ma was one of the performers that night, and there was a moving story behind the musical composition that he was to play. (Che, 2016b, p. 74)

Only after this paragraph does the text embark upon the story of Smailović and how he collaborated with Yo-Yo Ma to perform anti-war melodies, a theme of global citizenship with Ma and Smailović in joint artistic solidarity against a global crisis. The readers come to understand that Yo-Yo Ma was very involved in recording the “moving” musical “story” of the Sarajevo cellist (Che, 2016b, p. 74). Yet, it is interesting that the story’s divided focus included Mr. Ma as well as Mr. Smailović, the eponymous Cellist of Sarajevo, and that the text did not begin with Vedran Smailović but, rather, turned the spotlight on Yo-Yo Ma, a musician of Han Chinese heritage who is very highly regarded in Taiwan, as a way of catering to mainstream readers.²⁴

The selected textbook topics probe into global issues and problems. Yet applied Freirian theory urges us to contemplate the importance of “understanding curriculum as representative of a set of underlying interests that structure how a particular story is told” and knowledge is organized (Giroux, 1987, p. 19-20). With a Freirian framework in mind, it is also important to note that the emphasis placed on each topic, what examples are chosen, and how the topics are presented all fall under the influence of mainstream Taiwanese society and represent its interests.

In summation, the textbooks purport to include transformative content that is, in some cases, similar to that of problem-posing pedagogy and call for praxis sufficient to confront global

²⁴ This study acknowledges that alternative interpretations may be used here. The use of Yo-Yo Ma as the narrative’s initiator might be a way for the story about the anti-war music movement to be more interesting to Taiwanese students. This is a way of starting from students’ more familiar experiences and building on them to bridge to other stories and concepts. Nevertheless, in both interpretations, the inclusion of mainstream Taiwanese experiences when writing about diverse global topics is noteworthy.

challenges, yet also represent the interests of Taiwanese society. Contentious topics that paint a negative picture of Taiwan are avoided in favor of foreign stories and examples. While stories that place Taiwan in a favorable light are customarily featured. As Giroux (1987) would say, the mainstream society and values are “legitimized” through textbook discourse (p. 19). Perhaps the textbooks fail to perforate the credibility of the dominant discourse in Taiwan, but they are still mediated by mainstream criteria as shown in Figure 18, Chapter 4.

Although the textbooks are already printed and the information they provide is static, they will be utilized by living educators with unique points-of-view. The way teachers perceive these texts and how they critique or teach them may be different from what the textbooks present. My teacher participants offer further insight into the transformative pedagogy of Taiwanese EFL.

6.4 EFL Teachers’ Critique of Textbooks and Pedagogy from a Freirian Perspective

The teachers’ opinions or critique of the textbooks has been systematically organized and elucidated with the help of Freirian theory. I believe that their critique reflects the emergence of similar opinions and conceptions on the part of a new wave of Taiwanese EFL teachers who are attempting to introduce their students to English following the path of critical education and humanism that may perhaps align with the theory of Paulo Freire. Beginning with a discussion of consciousness-raising education and how to incorporate problem-posing in the Taiwanese high

school curriculum, the EFL teachers also expressed heightened expectations for the textbooks they use. Several believed textbooks and curriculum in general should not only expose a controversy or problem but create space for its negotiation. Detailed coding diagrams for each theme that arose in the interviews are found in Chapter 5 of this dissertation.

6.4.1 Challenges

The high school teachers' interviews accurately identify the limiting nature of the mainstream education system for students and teachers. The challenges of the education system include a limiting curriculum, parents' obsession with their children's grades, the testing-oriented focus, habitual reproduction of timeworn educational methods, the reduction of students to objects, and a curriculum that lacks any meaningful relationship to students' experiences and environments.

An important theme that emerged from the interviews identifying these limitations concerns the *challenges* that implementing new textbook topics create for teachers. Currently, they are confined by standardized lesson plans and tightly packed schedules; to say nothing about the constant pressure of preparing for exams. In the words of Teacher Shan:

I think your teaching style in school will be cramped, to some extent, because we agreed that all the teachers will use the same test chapters. I don't have time to create a test for my students.

The limiting structure and frequency of the exams is also challenging for teachers

because it leaves them little time for autonomous creativity, as Teacher Snoopy complained:

But the college entrance exam is still there, so I think the whole curriculum will focus on text or exam preparation. Up to now, from my experiences, I think most of the optional courses will still be test-oriented like the composition question or listening comprehension. Because they have to take the listening comprehension test in their entrance exam. That will be safe for most teachers and students because they have the same purpose. But I don't mind teaching something not related to exams.

Although Teacher Snoopy does not mind teaching new material, the exam structure is paramount when it comes to scheduling, so many teachers still adhere to the exams when preparing new curriculum.

Furthermore, most of their *challenges* revolve around people or educational structures that aim to maintain the status quo. The most crucial agent of this status quo is parents, as

Teacher SHE points out:

Yeah, because it's a pity that T High school (hushed voice), they are the pioneers in trying out some of the new curriculum, but this year many seniors got POOR grades in the simulation exam. Of course, a lot of people don't know this because, if the news spread, what would the parents say? 就跟你說吧。新課綱有甚麼用，考得那麼差，學生考得這麼差，我們怎麼讓他上好的大學，為甚麼不用回到傳統式教學? [I told you so, what is the use of the new curriculum, you test poorly, how do we get students to a good university, why can't we just go back to the traditional pedagogy?] Parents always complain! Though some people say the new curriculum will not succeed, I personally think it's a chance to break the frame.

Teacher SHE explains how the parents lack awareness and believes their conservative views about exams and teaching support the maintenance of the limiting structures. There are

constraints from parents because, in Teacher SHE's words, "In Taiwan, unless the parents' ideas and viewpoints change, it's hard to make changes. Parents always complain" if their child performs poorly on exams and tests.

Banking education. Freire (2012) critiques the "banking method" of education because it views students as objects and deprives them of their agency. This stage reveals Freire's conception of education as a dynamic, dialogical process in direct opposition to the "banking" concept that he critiques (2012, p. 72). Freire does not merely critique the dictatorial style of the banking concept of learning, he identifies how this form of pedagogy is more "manageable," from a teacher or school administrator's standpoint, even though it creates a stultifying and oppressive ambiance for students (2012, p. 73). He links the oppressor-oppressed dichotomy to a concrete illustration of what happens in banking classrooms where students are trapped and muted by the autocratic rigidity of a system that supports hegemonic control of knowledge (Freire, 2012).

In Taiwan, EFL grammar-translation pedagogy is a cynosure of banking education, where teachers deposit rote-learned grammar rules and vocabulary in students' heads and drill like dentists to prepare them for standardized tests. As Teacher SHE states:

Honestly, some teachers are really conservative. They are only care about the schedule, schedule, schedule! But I have to let you know that I'm teaching in my way and I like to do activities. I like to use worksheets. I like to have discussions. My colleagues are

always asking, Is this good for your students? Did you give them practice test questions? Did you provide drills for them?

A Freirian reading of the above quote exposes how this EFL pedagogy absents actual communication and results in students losing the chance to explore and refine their thinking and cultivate their own ideas about the world in classroom dialogues. Here Teacher SHE describes how other colleagues favor the rote-learning and drill method of teaching, which are closely tied to the grammar translation and audiolingual methods in language pedagogy. As explained earlier, this method has been criticized for “disregarding content” while focusing on rules and syntax, so that the communicative and contextual dimensions of language-learning are lacking (Brown, 2007, p. 23). Paulo Freire severely critiqued what he called the “prescriptive system” of his colleagues for sacrificing the possibility of student choice and voice (Freire, 2012, p. 47). The students have no choice but to follow the teacher’s admonitions and “prescribed behavior” (Freire, 2012, p. 47). The Taiwanese equivalent is the continual imposition of testing, drills and memorization in EFL learning. This type of education deprives students of critical English dialogue and communication skills (Butler, 2011).

Freirian theory has been helpful in understanding what the challenges are to revivifying the EFL education context; steadfast resistance to change is the guardian and defender of the status quo, as will be delineated in the next section.

Reproduction. In *Pedagogy of the Oppressed*, Freire (2012) contended that the dominant oppressive system marginalized and oppressed the communities he worked with, and he observed that the banking education system was used to limit students and reproduce ideas of domination and oppression. Without consciousness-raising pedagogy, teachers will continue to teach as they always have (the banking method) and students will be fed the food produced by a self-satisfied system of limitation that ceaselessly replicates itself, generation after generation. Freire noted the reproductive tendency of the system, pointing out that “during the initial stage of the struggle, the oppressed.... tend themselves become oppressors” (Freire, 2012, p. 45).

In the Taiwanese teachers’ interviews, my informants noted the limiting reproduction dimension of the education system. Teacher Guitar remembered that her teachers all used the lecturing method (similar to the banking method), even when they were relaying information about communicative pedagogy or critical thinking:

Guitar: I think the training of teachers should be different. When we were taking the educational training courses, the professors taught a lot of teaching methods, but they only lectured us. We took so many classes that taught us this and that, 20 methods to teach the lesson, but they did not use different ways, they just lectured. Only one professor practiced what she preached. As for us, we could score really high on tests or write an essay on the variety of teaching methods but, when it comes to practice, I don’t think we will do the same thing.

PI: Why don’t you think so?

Guitar: Because our role models.... Few of my role models did so. Few teachers... and they are our role models. Most of us, when we became teachers... I think its human nature to imitate the people we met when we

were kids and teenagers. We just repeat what happened in our junior high and college classrooms.

Teacher Guitar admitted that many teachers not really know what other methods can be used to teach because the teachers did not demonstrate them. When she became a teacher, she still sometimes adhered to and repeated the way her teachers taught her and she reproduces the same lecturing methods with little knowledge or experience in alternative ways of teaching. This is a vivid example of how the reproduction of pedagogical methodology insures the durability of the dominant educational system.

Students cannot make their own decisions and are objects instead of subjects.

Another oppressive pedagogy that the dominant group often utilizes is reducing students to objects of learning instead of allowing them to make their own decisions and, in so doing, recognize their agency. The banking method reduces students to objects by lecturing and preaching to them (Freire, 2012). My Taiwanese participants mentioned a similar phenomenon. Teacher SHE noted that some teachers put such focus on test preparation that they nullify students' subjectivity and interest in the material on which they are being tested. Teacher SHE also mentions teachers who force students to stay after class to do practice exams or homework again and again until their grades improve:

I think you have to show you care in the most proper way. You cannot force students to take the test ten times if the student did not pass it in one sitting! It does not work, it will only make them hate the subject. Maybe for some slow learners, tomorrow we will

test twenty vocabulary words. But can't you choose just ten for slow learners? Okay, if they can just recognize the English vocabulary and write its Chinese meaning, it's good for them. Because if you cannot recognize the words you cannot memorize them. You can have different standards for different students, to show you care. But your care does not have to mean overwhelming these guys. If it's too challenging, if your tests are so difficult, they may give up on learning. And that's something teachers do not want to see.

As Teacher SHE's quote reveals, repetitive testing is a popular concept in Taiwan.

Teachers who force students to take tests repeatedly are seen in favorable light because they are seemingly sacrificing their time and extending their patience to monitor students' test and makeup assignments. However, Teacher SHE interacts with Freirian theory, although he might not know it, because this method is equivalent to making emergency bank deposits in what the teacher-martyrs imagine are empty accounts. In Freirian terms, the students are reduced to objects by the teacher's demand that they take the tests over and over again. In Freire's words: "To alienate human beings from their own decision-making is to change them into objects" (2012, p. 85). In Teacher SHE's example, his colleagues urge him to force students to repeat many tests and drills because those teachers are in the habit of deciding what is important for their students who cannot be trusted to decide for themselves that they want to practice and improve. By denying students the power and agency to make decisions, they are reduced to objects, hindering their willingness to learn, and creating negative results for Teacher SHE.

This is an example of depriving students of the opportunity and power to decide and

think for themselves. It is also a denial of student awareness and agency, prevalent in the current education scene and contested by Teacher SHE. My informants' interviews reveal many challenges for nascent critical pedagogues operating within a limiting structure. This structure is entrenched, in Taiwan, in the banking education method and reduces students to objects, denying their agency.

6.4.2 Awareness and Consciousness

In light of this challenging education system, my teacher-informants have shared how they recognize and deal with systematic constraints. The Freirian concept of “*conscientização*” is helpful when theorizing about the teachers' plight; conscientization includes awareness of the oppressive situation people are in (Freire, 2012, p. 35). Instead of merely identifying oppression, it endeavors to convince those who suffer under its burden to “understand their injustice differently from the fatalistic way they sometimes view injustice” (Freire, 1987, p. 36). This point is manifested in the ways that Taiwanese teachers critiqued the textbooks and envisioned a world in which students could be “*rewriting* of what is read” and changing society through their praxis (Freire, 1987, p. 36).

The teachers' opinions and critique of the textbooks were systematically organized and elucidated with the help of Freirian theory. The critique of textbooks was not random but reflected the teachers' emerging critical opinions and expanding consciousness, as well as

revealing how the textbook contents are portrayed. Continuing from the discussions of consciousness-raising education and problem-posing in the curriculum, the EFL teachers also expressed similar expectations from the textbooks: they believe the textbooks, and the curriculum in general, should expose controversial problems and create space for emancipation.

I used Freirian theory to further analyze what the teachers shared and critiqued concerning textbooks. Teachers were concerned whether the textbooks were raising students' consciousness by including topics that revealed the oppressive nature of many problems in society; many participants shared that they noticed the textbooks included social and global problems that needed more elaboration. One example is Teacher Leader:

Yeah, I want to say I want something darker. Because you can't always say something good, like oh! it's good, make friends with foreigners, but... You need criticism. Like racial discrimination, it's happening every day, anytime, right now. So probably you can give them some sad stories, and they have to see the fact that the world is not so perfect, but we can help it, we can do something to stop it. That's why we need to learn this, I think they need to reveal the darker side of the society, and in that way they can be shocked: (he gasps) Wow, that's serious! That's why we need to learn, that's more important.

Teacher Leader's concept shows some form of consciousness-raising. He himself is aware of the social injustice issues, such as racism, and he also advocates for raising awareness in students by textbooks presenting these problems. Perhaps in Freirian terms we could identify Teacher Leader as experiencing something similar to conscientization when he envisions how to use the

education curriculum to raise critical consciousness in students.

Another example pushes further and probes deeper than my own critical analysis and coding by linking some of the problems in these textbooks to their Taiwanese context. I only noted that there seemed to be a criterion of including textbook descriptions that posed Taiwan in a favorable light. The EFL teachers I interviewed were even more explicit in their outright criticism that many controversial topics in Taiwan are excluded. As Teacher Guitar stated:

First it's good that they have thought about this. I have to show my gratitude that they have thought about this.

...

I think it lacks something like problem-solving, it's more of a receptive point of view instead of an inductive point of view. You have to have mutual interaction, I think this part is like absorbing information, limited to knowing... it lacks interacting.

... How about controversial issues instead of only focusing on culture. Like the refugee issue, the war, starvation, ... instead of cultures and customs only.

Here Teacher Guitar points out that the more controversial global topics, such as refugee issues and starvation, are made conspicuous by their absence in the curriculum. She also criticizes the textbooks for including only the most popular topics about cultures and providing a superficial introduction to foreign cultures.

In addition, Teacher Leader, Teacher SHE, and Teacher Shan observed that while negative stories about other countries and other cultures are portrayed in the textbook, similarly

negative stories occurring in Taiwan are not included. Some informants took it upon themselves to include them, as Teacher SHE explains:

I think the key word is multiple cultures, the introduction of multiple cultures. I think there is not...of course that is the aim but we just cover it in part. I remember when I was teaching something about, when I was teaching Anne Frank's diary because it is also a lesson about discrimination. So, I let my students watch a news clip about lots of foreign laborers, they stay in the Taipei Main Station and sit on the ground on weekends. Some Taiwanese complain that they are blocking the road. So, the reporter just interviewed some foreign laborers. But they said, I have nowhere to go. And I asked my students, what do you think about this? Because we were talking about Taiwan and it's really happening in Taiwan. Because the cultures are different. For the Southeast Asian people, they like to get together on weekends, maybe they are from different places, somewhere else, they like to get together. And [some] ... celebrate Ramadan. And that's different from the Chinese because we only get together on the Lunar New Year, right? ... So, they told me that, in that culture, they have some festivals to celebrate just like us when we are in the U.S., we may miss some Taiwanese food and maybe we will go to Chinatown. ... So, I asked them, what would you do if you were in their shoes, if you were a foreign laborer? And you knew that you were discriminated against by others, by the majority? What do you think you would feel?

Teacher SHE notes that Taiwan is often portrayed in a positive light—people “say nice things” about Taiwan—and not enough of the dark side of Taiwanese society is shown, where some people do discriminate against others. Here teacher SHE aligns with the Freirian perspective that he has some kind of awareness and consciousness about the limitations of the education curriculum and is attempting to act upon the critical ideas by introducing more pertinent and provocative issues to stimulate class discussions.

In the passage cited, Teacher SHE speculates that mainstream Taiwanese do not

understand and may discriminate against the Southeast Asian workers in Taiwan, while at the same time, when they visit other places such as the United States, Taiwanese observe that they too could be seen as liminal in a Chinatown enclave abroad. This particular passage from Teacher SHE is also interesting in that it demonstrates his understanding of the multiple layers of discrimination and also how one person or group could simultaneously enact the roles of oppressor and oppressed.

Freire also notes that, in the act of reading and literacy pedagogy, “words should be laden with the meaning of the people’s existential existence” (Freire, 1987, p. 35). In the oppressive curriculum of banking education, occasions for the expression of this observation are often omitted because the curriculum portrays only mainstream concepts, topics, and values instead of demonstrating awareness of the teachable diversity of students’ experiences. A similar observation is reiterated by Teacher Guitar when she states that the EFL textbooks in Taiwan are “far away from students.” She criticizes the textbooks for not including topics or issues that students experience and might find interesting. She identifies the constraining situation of the current curriculum structure and suggests that the readings in the textbooks should include more elements from the students’ environment.

The teacher interviews show that there is some emerging awareness about the limiting education curriculum that Taiwanese teachers and students confront daily. Some critically

conscious attempts to pinpoint what should be included in textbooks also emerged. These could be seen as the teachers' attempts to take a stance, to find a defensible position. Most of my teacher-participants are attempting to maneuver themselves into positions where their own critical awareness of global and social issues make up for what is lacking in the EFL textbooks and curriculum.

6.4.3 Practice and Praxis

A further stage of conscientization for systemic transformation is *praxis*. For Freire (2012), praxis is “theory and praxis...action and reflection” applied to transformative educational and social change (p. 125). Furthermore, Freire’s concept of change in education has an underpinning of action theory. Freire (2012) states that “praxis” which can “transform reality” and “is the source of knowledge and creation” (p. 101). Freire sees praxis as an action method informed by theory for the oppressed in meaning-making. He explains his concepts through the example of an adult literacy education program. Freire's revolution consists of “praxis” that is linked to “knowledge and creation,” such as education (Freire, 2012). He contemplates how a liberating education can help the oppressed shirk their servile dependence and reinvent themselves through their own stories and voices (Freire, 2012).

The English teachers I interviewed envisioned the advent of a new curriculum as a chance for them to practice and experiment with other methods in which they are interested.

When describing and planning these new methods, they also criticized the status quo and traditional teaching methods. The teachers did not explicitly state that they were aware of Freirian theory, yet, since they constantly utilize and evoke the concepts of *practice* and *theory*, it may be helpful to orient their search for utopia with the Freirean concept of *praxis* as true north on the compass.

Teacher Snoopy commented about the relation between theory and practice. She intuitively felt that this stage of practice will occasion challenges, and contemplates the emergence of what may seem revolutionary practice:

I have to say most teachers are very worried but I do not mind. I would love to design my own curriculum; in the new curriculum we are asked to decrease the basic hours for this subject English. And we are asked to open our own courses, including English speaking, writing, and reading. [...] So many teachers are worried that they may not reach the limit, they may not have enough classes if they have to design their own curriculum. But I am fine with that because I am tired of teaching the textbook. If I can teach all the courses I will have one on EFL debates, one on children's literature, and maybe one on poetry because I love poetry. [...] I am kind of looking forward to it. But the college entrance exam is still there so I think the whole curriculum will focus on text or exam preparation. Up to now, from my experiences I think that, despite most of the optional courses, [the curriculum] will still be test-oriented like their composition question on listening comprehension. Because they have to take the listening comprehension test on their entrance exam. That will be safe for most teachers and students because they have the same purpose.

Different kinds of teaching methods are not random and have been elucidated and analyzed with Freirian theories concerning the banking method and critical pedagogy. The status

quo of traditional pedagogy relates to the banking methods in Freirian theory. The teachers' interview codes reveal why they veer from the traditional methods in their plans for change (e.g., English language debate activities which includes teaching critical thinking and can be illustrated using concepts from the *Pedagogy of the Oppressed*.)

One important theme that emerged from the interviews is related to practice and pedagogy in the textbooks. The teachers mentioned many ideas and plans for putting the textbook topics into practice in their own teaching and for putting the topics into students' activities as practice. Instead of randomly listing their plans for practice, Freirian theory has helped me illustrate the context of these practices and to analytically elucidate what they mean. Teacher Leader's plans provide one example:

I'm really concerned about life and social issues because lots of things are really going on in Taiwan and I'm doing a lot of campaigning. So, I want [students] to have some kind of ... because they are old enough and not young.

Teacher Leader's previous comments on the textbooks already revealed his consciousness and theories regarding the curriculum. He is the teacher who urged "reveal[ing] the dark side of society." He implements his praxis by joining a social campaign and envisioning ways to raise awareness in students. In Freirian terms, teacher Leader's are not merely mechanical or contingent actions, but *praxis* because they are informed by theory and put into practice.

The Freirian concept of praxis is not a unidirectional process of consciousness turned into practice by actions taken (Freire, 2012). The relationship between practice and theory is dialectic in that theory informs practice, and through the process of practice, actors look back and reflect on the theory and their critical conceptions (Freire, 2012). Through participation, consciousness is gained, and this generates more practice (Freire, 2012). In addition to teacher Leader's actions, some of his colleagues also shared examples of teachers working with students involved in actions, which might help illustrate this dialectic relationship:

- Guitar: What they lack is the chance to be connected, and we have to lead them and guide them.
- PI: Can you give me an example?
- Guitar: One of the famous shoe brands, T, has an activity, if you take a picture of bare feet, they will donate a pair of shoes to a country that needs them. So, I have posted this activity. There are some reports on T's website outlining the activity and the reason for it. So, students will know the situation in developing countries, how kids will get diseases, simply because they have to go to school or work with bare feet. Most of the students took the action of taking a photo, uploading it to Instagram and tagging #barefoot project. One of the students still vividly remembered this activity after a year. She said, 'Wow, even uploading one picture I can do something for the world. I never realized that wearing shoes can prevent disease.' This is one example.

Here we see an example of how Teacher Guitar transmitted awareness about global poverty and health issues and attempted to engage her students through sharing and communicating information on social media rather than coercion. Her students participated in this event, but this was not the end of the process. The student cited reflected on her experience

in this global movement a year after having participated in the project and shared with her teacher a revised consciousness about how her actions could transform the world. Teacher Guitar's example of the online project helps to illustrate this dialectic relationship between theory and practice.

All of the above examples of teachers' praxis are informed by their past training or knowledge, in turn these experiences inform practice which is expressed through action and participation. Freire (2012) believed that, through praxis, one is moving away from being a passive object in education and transforming into an active subject that participates in his/her own learning: "The people, through a true praxis, leave behind the status of objects" (p. 160).

The teachers are in alignment with this concept in leaving the object state to become subjects that actively participate in the education scene; herein lies one of the core goals of Freirian pedagogy as manifested in these Taiwanese EFL teachers' praxis.

However, teachers shared in interviews that these examples are few and sporadic, still far from a systematic, overall change. They pointed to other methods that could help implement increased transformation in Taiwan' EFL education system. Teacher SHE mentioned ideas such as a wider range of "workshops, training, teacher's professional cooperation groups," and changing the exam system to reflect the more flexible and transformative teaching curriculum.

Nevertheless, the education system in Taiwan has not fully implemented these methods

yet, though some teachers are willing to assume critical positions from which they have identified and imagined how alternative practices such as EFL debates and discussions of pertinent issues could begin to deconstruct the limiting educational system that exists in Taiwan and the banking education that glues it together. At this point, it seems that worn-out pedagogical habits predominate and that parents' concern for the success and status of their offspring still animates the paper dragon of the status quo. The following summation theme, *teacher's negotiation*, offers a dimension with which to understand the role of teachers and their positionality; then, perhaps we can bring to light the perceived shadows of education reform.

6.5 Summary: Teachers' Negotiation

The final theme of the teachers' interviews includes the situation of teachers negotiating with their critical leanings and the systemic constraints in their workplace. For example, Teacher Leader confronts the education system's limitations and the hostility toward teachers' incorporating critical discussion about social justice issues in their curricula:

I was complained about by parents, they said it's irrelevant to teaching, well, it's actually true, so now if I want to do that I will use it in the form of "hot news" or things like that.

Teacher Leader shared his learning how to negotiate between his own desire to include topical news in his pedagogy and the larger limitations of the educational environment, including

a curriculum that turns a blind eye to these issues and unsympathetic parents whose view of education is limited to “what’s in it for me and my family?” Leader faces these obstructions to change with equanimity; he was able to negotiate a space for teaching social justice topics without succumbing to situational limits. However, other teachers confirmed that parents’ ideals have not changed. They were also concerned about the actual implementation of critical pedagogy. For instance, Teacher Guitar wondered:

These are perfect in terms of goals and theories ... But how do you put it into practice? That is my next question. If we look at what kind of English is taught in a high school classroom, it's really hard for me to have confidence in these kinds of curriculum goals.

In these situations, is pedagogy with a critical position still effective? If they are working with something similar to Freirian ideas at this stage of praxis, and if the teachers are just beginning to negotiating with parents and an obdurate, banking-oriented system, is there still hope?

The question of hope and the role of the educator during a time when my teacher-informants are still working toward and negotiating for change is very meaningful. To end this chapter, I share a final quote from one of the participants, Teacher Leader. He said this as we were on a crowded street, at high noon, in the midst of the hot and humid Taiwan weather.

Teacher Leader turns towards me, his eyes are steady, he shares:

The situation in Taiwan is not good, but we should not give up. I know our efforts are like working in the dark, but these very efforts are a light in this darkness. Because there is light we have to work on and strive for change.

How do we understand this passage? What do we make of this teacher's fervent description of his passion? In his book *Pedagogy of the Heart*, Freire (1998) declared that, even though the situation is difficult, we should not give up:

It is imperative that we maintain hope even when the harshness of reality may suggest the opposite. On this level the struggle for Hope means the denunciation, in no uncertain terms, of all of abuses, schemes, and omissions. As we denounce them, we awaken in others and ourselves the need, and also the taste, for hope. (p. 106)

We can understand the struggle for hope as the "light" mentioned by Teacher Leader because the Freirian struggle for hope is also a denunciation of abuses and omissions that are especially painful because they have survived so many attempts to do away with them. Teacher Leader's light is illumined by the effortful struggle of Taiwanese teachers who critique and negotiate with a multiplicity of 'limit situations' in an oppressive educational system that refuses to change. Harkening back to my own motivation for this research mentioned in Chapter 1, hearing this quote from Teacher Leader was a closure of the past negative experiences of learning English for me. It was a closure because I realized that someone else was also aware of the challenges and implications linked to the institution of teaching and learning English and willing to strive for change. In future pedagogical work, however difficult it may be, perhaps in the darkness as Teacher Leader describes, there is still light and hope.

The need to reinvent and repurpose the role of educators emerges out of this hope.

Teacher Leader sees the light of hope as an incentive for continued struggle. In alignment, Freire's (1998) concept is that if we are to maintain hope and continue the struggle for transformation, these educators play an important part:

In an effort to keep hope alive, since it is indispensable for happiness in school life, educators should always analyze the comings and goings of social reality. These are the moments that make a higher reason for hope possible. (p. 107)

This "light" that Teacher Leader describes which, in Freirian terms, we interpret as "hope," illuminates the role of educators as continuously striving to work for conscious reading, critique, and change.

In conclusion, this chapter pinpointed how English textbooks in Taiwan present global topics in a problem-posing way, though the criteria for representation still adheres somewhat to a Taiwanese viewpoint. It is noted that topics portraying Taiwan in a favorable light are included while description of discrimination or some controversial issues in the history of Taiwanese society are eschewed.

Concerning the interview data, the critical analysis aided by Freirian theory also identified how Taiwanese teachers I interviewed are raising their consciousness in critiquing the traditional pedagogy of the current educational system. They are initiating increased teacher-student engagement in practice and envisioning more systemic change and transformation to come. I examined the critical positions and practice of these teachers with the

support of a theory developed more than half a century ago in a place and at a time of change and duress. This analysis revealed the emerging consciousness of teachers and the possibility for praxis in Taiwanese EFL classrooms and in activities implemented by and through teachers' and students' lived experience. Although my participants viewed the imminence of systematic transformations skeptically, their willingness to negotiate and continue to struggle evinced the concept of hope for education

Chapter 7: Conclusion

Chapter 7 begins by recapitulating the findings of the data analysis to summarize the research results. Another section discusses some policy implications and suggestions based on the results and opinions emerging from the teachers' interview data. Finally, this chapter reflects on the dissertation's limitations and envisions future paths of inquiry stemming from its research.

7.1 EFL Textbook Representation and Opinions of Teachers

My research questions have been answered in discussions in previous chapters concerning coding and data collection results. The first research question dealt with what global citizenship topics are included in the textbooks and how they are portrayed. The final level of textbook coding shows that while there are diverse global issues portrayed, there are criteria governing the description and portrayal of certain topics. For issues that benefit Taiwan or support its mainstream society, local examples are included. Topics that are controversial or do not shed favorable light on Taiwan's mainstream situation are discussed as foreign problems. This answers the first research question in terms of what and how global citizenship topics are portrayed in the textbooks.

The second research question asks what high school EFL teachers' opinions are concerning the textbook topics. The coding of the teachers' interview data demonstrates that they

have many opinions and criticisms of the textbooks. These opinions are divided into two categories: praise and critique. While there are various comments on the textbooks by the teachers, the data shows that their interpretations are related to each individual's background and the scope of their awareness of and critical consciousness regarding specific global issues. Generally, the teachers favored new textbooks but wanted to revise them to include greater in-depth coverage of controversial topics.

The third research question concerns how teachers reacted to the idea of using the textbooks to implement their pedagogy. There are challenges for teachers in implementing the textbook topics. In addition, there are factors that influence teachers' plans for implementing pedagogy. The results showed that their background training and the limitations of Taiwan's public education system are factors that teachers need to take into account before they consider implementing the new curriculum.

7.2 Limitations of this Study

Due to time and resource constraints, this study focused on high school level textbooks and teachers' interviews. There was no discussion of primary or collegiate level EFL courses and curriculum. Due to resource constraints, it was difficult to obtain access to classrooms and interview students, which also limited the data collected in this study. Finally, this research was

focused on EFL education. There were few explorations of club activities or extracurricular events in schools related to this topic.

7.3 Further Implications of this Study

This research utilized coding and Freirian analysis for part of the textbook analysis. In previous EFL research in Taiwan this is not the case; previous studies tended to focus on content analysis with designated codes and calculations of the numerical frequency of specific textbook content. The open coding I used may be utilized in future research comprising textbook data analysis. Moreover, in the EFL education research field, Freirian theory is rarely used in textual or interview analysis.

This research aimed to explore a curriculum shift toward including global citizenship education related topics in high school EFL education in Taiwan. After studying and systematically exploring the case of Taiwan in this dissertation, future paths of inquiry may lead to similar analyses in other countries, depending on funding and my linguistic abilities.

The aforementioned limitations in data collection could be ameliorated and future research could include data from other schools and a wider selection of participants. Moreover, the possibility of inclusion of global citizenship topics on other levels of schooling and in other

academic subjects could be explored.²⁵

7.4 Policy Implications

The data collected in this dissertation research assisted in examining the ways Taiwanese textbooks portray the new curriculum topics, and teachers' reactions to implementation of the new curriculum. The results also yielded recommendations for language policy and curriculum change in Taiwanese high school EFL classes. From the interview data, I found that the EFL teacher participants have many thoughts and suggestions for EFL education policy. Their suggestions covered different levels: the national education policy level, the school level, the teacher level, and textbook compilation level. The following list delineates some of these implications:

National Education Level

1. *Continue to reform the national entrance exam format:* Since high school EFL education is focused on preparing for exams, the new curriculum is cause for concern because it is not geared to existing exams. Some of my teacher-participants advocated for changing

²⁵As mentioned earlier in the literature review section, in addition to the global citizenship education concept, there is also another initiative by the OECD, global competency, which will be incorporated into the 2018 PISA test (Schleicher & Ramos, 2016). Further research may tap into these related but diverse frameworks. Since the new curriculum guidelines in Taiwan incorporate diverse skills, global competencies and other related educational frameworks should be utilized to examine them.

the exams altogether. One suggestion was to add portfolio- and project-based evaluations.

This might offer an incentive for teachers and students to focus on global topics by compiling portfolios to document the process. According to the Ministry of Education, this suggestion is being considered and may be implemented as part of the upcoming reformation of the curriculum and college entrance application process (Lin, 2017).

2. *Continue to revise textbooks:* Some teachers felt that the textbooks were either too bland or too positive and did not cover the more realistic side of society. They felt that more provocative and controversial topics should be included.

School Support

Teachers expressed their wish for more support from school administration on how to prepare for the new curriculum and preview the new textbook topics by attending one or more of the following venues:

1. *Workshops:* Teachers wished school administrators would offer more workshops where they could congregate to discuss curricular and textbook changes and reforms.
2. *Teacher training:* Due to the diversity of new topics introduced in the new curriculum, teachers desired that additional training be provided for them in college classes as well as jobsites. Global citizenship topics are often cross-disciplinary and many teachers are trained in only one subject so it is difficult for them to prepare for curriculum reforms in

EFL that will comprise multiple subject areas. They believe it will be necessary to undergo additional training to broaden their expertise.

3. *Changes in teaching time and course allotment:* EFL teachers shared that they feared increased pressure because their classroom hours are already long and the prospect of extra work allotments related to expanded global education topics filled them with stress. The standardized syllabus is very demanding for EFL teachers while limiting their flexibility and creativity. When projects concerning international or global issues arise, EFL teachers are often expected to absorb and diffuse the news with little or no help from teachers of other subjects. This places extra stress on EFL teachers and they feel they should have more time for preparation as well as more diverse task allotment in schools.
4. *Re-examination of the trend of assigning the majority of global citizenship topics and activities to EFL teachers:* The teachers mentioned that often their students' lack of English proficiency hinders them from fully understanding and discussing diverse topics. Administrators should consider sharing responsibility for such activities with a wider range of teachers and classes in different subjects taught in Mandarin.

Teaching Levels

1. *Collaboration between different teachers from various subjects:* Several participants shared that they wished for extra time and effort from their colleagues to form collaborations.
2. *Teacher's professional cooperation groups:* Aside from collaborating with teachers from different subject disciplines, my EFL informants also crave connection with departmental colleagues for the purpose of forming cooperative and collaborative groups.
3. *Social media:* In addition to textbooks, teachers could utilize online social media to share global citizenship initiatives or activities with students.

Textbook Compilation

1. *Tone of textbook discourse:* Textbooks should avoid preaching, lecturing and an excess of discursiveness.
2. *Topic selection:* Textbooks should include more critical topics that pose provocative problems to stimulate discussion, debate, and critical thinking. Also, it would be helpful for students if textbooks reflected emotions and experiences with which they were familiar.
3. *Students' language skills:* Textbooks should continue to take into consideration students' English language proficiency levels to compile readings that cover crucial topics in an approachable language register.

7.5 Contribution and Final Conclusion

Concerning the contributions of this study, the result of the textbook analysis could be noted. As stated in Chapter 2 in the literature review section, many previous studies on English textbooks in Taiwan emphasize frequency counts of textbook topics and content. However, the studies focus less on a critical examination of the logic undergirding the different frequencies of representation of various textbook topics. With Freirian theory informing my textual analysis, this study seeks to comprehend textbook editors' rationale for often choosing advantageous images of Taiwan in their topics and descriptions. In summation, this dissertation has explored the problem-posing method textbooks use to present diverse global topics, though the reigning criterion still lean towards bolstering Taiwan's image. It also identified the crescent awareness of Taiwanese teachers in critiquing the curriculum while engaging in pedagogical practices that imagine a future of transformative change in education. A cohort of Taiwanese teachers' critical positionality and practice were examined through a Freirian optic. This analysis revealed the possibility of pedagogical praxis in EFL classrooms.

Taiwan is at a crossroads with the dominant force of capitalist development and an emerging critical awareness of social justice as global polarities. I choose to observe its nascent social shift as a qualitative phenomenon. This research has attempted to examine from two sets

of data, textbooks and teachers' interviews, how the emergence of global citizenship topics in the high school curriculum is understood and negotiated by several educators in EFL education scene. Results from the analysis suggest that, while a critical investigative lens reveals many challenges in EFL education in Taiwan, especially those occasioned by new topics and pedagogical approaches, there is a growing recognition of the potential for change. The results also yield practical policy recommendations for EFL education in Taiwan. Furthermore, the coding results show a re-examination of how global citizenship education might be introduced within EFL courses in the frontlines of the education scene, while revealing the implications and challenges for this method of integrating global citizenship into a specific field. Finally, despite all the challenges, the results reveal a hopeful future for Taiwanese educators and remind us that education is a continuous process inspired by critical awareness and impelled by active practice.

Appendix I: Interview Consent Form

University of California, Los Angeles

CONSENT TO PARTICIPATE IN RESEARCH

Negotiating with Globalization: Viewpoints of Global Citizenship Education in Senior High School English as a Foreign Language Curriculum in Taiwan

Yann-Ru Ho—Doctoral student and Dr. Carlos Torres—Ph.D., Distinguished Professor, from the Department of Education at the University of California, Los Angeles (UCLA) are conducting a research study.

You were selected as a possible participant in this study because of your experiences as an EFL teacher. Your participation in this research study is voluntary.

Why is this study being done?

This study aims to analyze the curriculum textbooks and conduct English teachers' interviews to investigate how the texts portray globalization and how these discourses construct or reinterpret the EFL course contents as preparing students to face the globalized world as global citizens.

What will happen if I take part in this research study?

If you volunteer to participate in this study, the researcher will ask you to do the following:

- *Read and sign the consent form*
- *Ask for your consent to whether you allow the interview to be audio recorded.*
- *Participate in the interview in a quiet and private place for protecting privacy*
- *Answer interview questions concerning English learning, teaching and curriculum in the context of Taiwan.*
- *Read English textbook reading examples and share opinions and comments concerning the content of the textbook readings on global citizenship topics.*

How long will I be in the research study?

Participation will take a total of about 90 minutes. Each interview part will be approximately 30 minutes. The three-part interview in total will last approximately 90 minutes. *If needed, the PI*

will contact you for follow-up interviews or for member-checking of the interview transcripts within 6 months after the interview is conducted.

Are there any potential risks or discomforts that I can expect from this study?

There are no anticipated risks and discomforts.

Are there any potential benefits if I participate?

You will not directly benefit from your participation of this research.

The results of the research may have implications for the EFL education field of offering research data for understanding the teachers' opinions on topics of globalization and global citizenship in EFL textbooks.

Will I be paid for participating?

- You will receive 3000 New Taiwan Dollars in cash for your participation.

Will information about me and my participation be kept confidential?

Any information that is obtained in connection with this study and that can identify you will remain confidential. It will be disclosed only with your permission or as required by law.

Confidentiality will be maintained by means of

Consent: Before conducting the interviews, consent will be obtained from the participants and also prepare a consent form to verify the voluntariness of the interview participants.

Place: The interviews will be conducted in a quiet place as to protect the identity and interview content privacy of the interviewee.

Consent and Privacy: The PI will take field notes and do sound recording of the interviews, having first obtained participant consent. The recording files and transcription of the interviews will fully use pseudonyms and be stored in a password-protected device to protect the identity of the interviewee; the key document for the list of interviewee names and contact information will be locked in a separate compartment from the interview files. The PI is the only person who has access to all of these files.

What are my rights if I take part in this study?

- You can choose whether or not you want to be in this study, and you may withdraw your consent and discontinue participation at any time.
- Whatever decision you make, there will be no penalty to you, and no loss of benefits to which you were otherwise entitled.

- You may refuse to answer any questions that you do not want to answer and still remain in the study.
- You may choose whether to have your interview audio recorded and you may request to stop the audio recording at any time.

Who can I contact if I have questions about this study?

- **The research team:**

If you have any questions, comments or concerns about the research, you can talk to the one of the researchers. Please contact:

Yann-Ru Ho at yrho117@g.ucla.edu.

- **UCLA Office of the Human Research Protection Program (OHRPP):**

If you have questions about your rights while taking part in this study, or you have concerns or suggestions and you want to talk to someone other than the researchers about the study, please call the OHRPP at (310) 825-7122 or write to:

UCLA Office of the Human Research Protection Program

11000 Kinross Avenue, Suite 211, Box 951694

Los Angeles, CA 90095-1694

You will be given a copy of this information to keep for your records.

SIGNATURE OF STUDY PARTICIPANT

Name of Participant

Signature of Participant

Date

SIGNATURE OF PERSON OBTAINING CONSENT

Name of Person Obtaining Consent

Contact Number

Signature of Person Obtaining Consent

Date

Appendix II: Interview Protocol

Interview Protocol: Interview outline for Teachers

Principal Investigator (PI): Hello, thank you for meeting up and participating in this interview. We have checked that you signed the consent form, thank you very much for agreeing to be in this study. As you know from the consent form, this interview aims to ask your opinions as an EFL teacher concerning how the EFL textbooks portray global citizenship education and concerning preparing students to face the globalized world as global citizens. The interview includes three parts; let us begin with Part I concerning your experiences of learning English and working as an EFL teacher in Taiwan.

Part I. Past experience of training to teach English and working as an English teacher

1. Could you firstly share your experience of learning English?
2. Why did you choose to teach English?
3. How were you trained to utilized English guidelines and textbooks?
4. In your opinion, what is the goal of learning of English for Taiwanese students?
5. What do you think is the current role of English in the context of Taiwan?
- 6a. Looking through your blog/from your teaching demonstration, it seems that you endorse a model or critical philosophy of teaching. How would you define its principles and orientations?
- 6b. If you endorse a critical perspective, how does it play out vis á vis the current curriculum reform?
7. Informed by your teaching opinion about English, what is your current situation of teaching EFL?

Part II. Teachers' understanding and interpretation of globalization and global citizenship education discourse in textbooks

1. Show teachers the textbook global citizenship education topics and ask them their opinions about the description and how they make meaning of these discourses.
 - a. What do you think these readings are expressing?
 - b. Does this text offer you an idea about what global citizenship education is?

On Textbooks

2. What is your opinion about the textbook description of global citizenship education topics? How does it compare to your own conception?
3. Does this way of defining and discourse about global citizenship affect your understanding of

the role of EFL education for high school in Taiwan?

4. Would you utilize these topics in your own teaching?
5. Ask teachers to share anything about their opinions of global citizenship education in English textbooks and the relevancy of it in the context of Taiwan.
6. What are your suggestions for adding or altering the textbook topics? (Are the textbooks fully covering the global citizenship education topics you would like to teach? Is there anything else you would like to share with me concerning the texts?)

Part III. Exploration on related topics

Further discussion

1. What do you think about the curriculum guideline goal of wanting to incorporate global views and global citizenship education in the EFL curriculum?
2. After reading the textbook chapters, what do you think global citizenship education into EFL education in the Taiwan context would look like?
3. Would it be difficult for you to discuss global citizenship education in your pedagogy?
4. Within the testing-focused structure of preparing students to take the centralized college entrance examination and applications, how would you try to incorporate these topics? What are some other resources and pedagogical support that could help you become more able to spend time on global citizenship education topics?
5. If you did not have the constraint of fixed curriculum and pressure of preparing students for centralized standardized testing, how would you incorporate the issues of global citizenship education in your EFL classes?

Appendix III: Word Frequency List from Data

Words ranking	Total frequency
ENGLISH	397
STUDENTS	393
CLASS	180
SCHOOL	177
PEOPLE	165
TEACHERS	151
WORLD	149
DIFFERENT	141
IMPORTANT	135
GOOD	130
LEARN	123
TEACH	122
GLOBAL	121
TEACHING	110
ISSUES	101
TEXTBOOK	97
TEACHER	96
TRY	91
TALK	85
COURSE	77
NEWS	73
READ	72
READING	70
TOPIC	66
ARTICLE	64
CURRICULUM	63
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