

UNIVERZA V LJUBLJANI
FILOZOFSKA FAKULTETA
ODDELEK ZA ANGLISTIKO IN AMERIKANISTIKO

KATJA ŠIRCA ILINČIČ

**The representation of values in EFL textbooks for
grammar schools**

**Zastopanost vrednot v gimnazijskih učbenikih za
angleščino**

Magistrsko delo

Mentor:
red. prof. dr. Janez Skela

Študijski program: Anglistika -
enopredmetni pedagoški študij

Ljubljana, 2020

Abstract

The representation of values in EFL textbooks for grammar schools

This master's thesis investigates the representation of values in English language textbooks used in Slovenian grammar schools. The theoretical part focuses on value education, its meaning, need and importance. Values are also looked at within the Slovenian context, where national syllabuses for the English language are examined. The empirical part consists of two parts. For the purpose of this research, three EFL textbooks of the same proficiency level which are used in Slovenian grammar schools were selected. The first part of the research focuses on the representation of values in reading texts of the selected EFL textbooks. The main purpose was to find out which categories of values are represented most frequently and whether there are any differences between the textbooks. In the second stage of the research, pre-reading, while-reading and post-reading activities were identified and examined. The objective was to determine the percentage of reading activities which focus on the practice of the linguistic skills and compare it to the percentage of activities which promote reflection on the values. Results show that the predominant values across all three textbooks are multicultural. However, there are many differences in the frequency of other categories of values, such as intellectual, achievement, aesthetic values, and others. The analysis of reading activities revealed that their main focus is on the acquisition of linguistic knowledge. Consequently, the number of activities which engage students in debating about values, critical thinking or problem solving is significantly lower.

Key words: values, value education, ELT textbooks, teacher role, reading texts, reading activities

Izvleček

Zastopanost vrednot v gimnazijskih učbenikih za angleščino

V magistrski nalogi raziskujem zastopanost vrednot v učbenikih za angleški jezik, ki se uporabljajo v slovenskih gimnazijah. V teoretičnem delu je poudarek na vzgoji za vrednote, pomenu, potrebi in pomembnosti le-te. Vrednote so obravnavane tudi z vidika slovenskih učnih načrtov za angleški jezik. Empirični del je sestavljen iz dveh delov. Za namene te raziskave so bili izbrani trije učbeniki za angleški jezik enake stopnje zahtevnosti, ki se uporabljajo v slovenskih gimnazijah. Prvi del raziskave se osredotoča na zastopanost vrednot v bralnih besedilih izbranih učbenikov za angleški jezik. Osrednji namen je bil ugotoviti, katere kategorije vrednot so najpogosteje zastopane in ali so med učbeniki kakšne razlike. V drugem delu raziskave so bile v ospredju bralne dejavnosti. Namen je bil ugotoviti odstotek bralnih dejavnosti, katerih glavni cilj je urjenje jezikovnih spretnosti, in ga primerjati z odstotkom bralnih dejavnosti, ki spodbujajo refleksijo o vrednotah. Rezultati kažejo, da v vseh treh učbenikih prevladujejo medkulturne vrednote. Kljub temu je med učbeniki veliko razlik v pogostosti drugih vrednot, kot so na primer intelektualne, vrednote doseganja, estetske vrednote in druge. Analiza bralnih dejavnosti je pokazala, da je njihov glavni namen pridobivanje jezikovnega znanja. Posledično je število dejavnosti, ki spodbujajo dijake v razpravljanje o vrednotah, kritično mišljenje ali reševanje problemov, občutno nižje.

Ključne besede: vrednote, vzgoja za vrednote, učbeniki za poučevanje angleščine, vloga učitelja, bralna besedila, bralne dejavnosti

Dedications and acknowledgements

I would hereby like to thank my mentor, red. prof. dr. Janez Skela, for guidance, help and ideas throughout the process of writing this thesis.

Table of contents

Abstract	2
Izveček.....	3
1 Introduction.....	3
2 Literature review	4
2.1 Definition of values.....	4
2.2 Classification of values.....	4
2.3 Value education	6
2.3.1 Meaning and aims of value education	7
2.3.2 Justification of teaching values	8
2.3.3 Approaches to Value Education	9
2.3.4 The role of teachers.....	12
2.3.5 The role of textbooks.....	13
2.4 Incorporating values into the English classroom	14
2.4.1 Why and how should English teachers incorporate values in their lessons?	15
2.5 Values in the Slovenian educational system	16
2.5.1 Values within the Slovenian national syllabus for English	18
3 Design and methodology.....	21
3.1 Values in reading sections of EFL textbooks	21
3.1.1 Sample	21
3.1.2 Measures.....	21
3.1.3 Design	22
3.1.4 Analysis of data	22
4 Discussion	31
5 Conclusion.....	33
6 References	34
Appendix.....	38

Table of figures

Table 1: Number of reading texts in New Headway according to the category of values they present	23
Table 2: Number of reading texts in Insight according to the category of values they present.....	24
Table 3: Number of reading texts in Gateway according to the category of values they present.....	25
Figure 1: Musek's classification of the value system (Musek, 2010: 29).....	6
Figure 2: Lickona's comprehensive approach to character education	10
Figure 3: Number of reading texts in all textbooks according to the category of values they present.....	26
Figure 4: Percentage of pre-, while- and post-reading activities according to their focus in New Headway	28
Figure 5: Percentage of pre-, while- and post-reading activities according to their focus in Insight.....	29
Figure 6: Percentage of pre-, while- and post-reading activities according to their focus in Gateway	30

1 Introduction

Every individual has his or her own value system which is influenced by family, society, media and educational institutions. Teachers play a significant role in the moral education of their students and are able, whether explicitly or implicitly, to influence their value systems. English as a school subject is much more than learning the grammatical structures and the vocabulary of the language. It can effectively be used to promote positive values, such as tolerance, equality, environmental care and cooperation. The main purpose of my thesis is not only to examine values in EFL textbooks but also bring awareness to value education. By doing so, I hope to prove that English as a school subject goes beyond learning the language itself, and that it can encourage the students' personal development and growth.

In the theoretical part of this thesis, I will present different classifications of values, the meaning and need of value education as well as various approaches to it. I will provide reasons to why incorporating values into the classroom is important and explain the roles of teachers and textbooks. Value education will also be looked at in terms of the Slovenian context. For this purpose, I will examine how values are presented in various documents concerning education in Slovenia.

In the practical part, I will focus on the representation of values in EFL textbooks used in Slovenian grammar schools. First, I will analyse reading sections from three different textbooks of the same proficiency level to find out whether there are any differences in the frequency of values presented. Next, I will look at how values are dealt with in the pre-reading, while-reading and post-reading activities. I will determine whether these activities only check for comprehension and serve as practice of linguistic structures or if they also allow students to reflect on values presented in the texts.

2 Literature review

2.1 Definition of values

Cambridge Advanced Learner's Dictionary (2008: 1608) defines values as “the beliefs people have about what is right and wrong and what is most important in life, which control their behaviour”. According to Sundaravalli (2016: 26-27), the word *value* originates from Latin *valere* which means *to be of worth* and *to be strong*. The author defines values as standards, guidelines, beliefs, criteria and attitudes, which give direction and firmness to life; they identify a person as well as bring joy and satisfaction to life. Value system, as outlined by Sundaravalli, consists of:

- i. a set of beliefs about nature of man
- ii. rules laying down what ought and what ought not be done
- iii. motives that incline us to choose the right and wrong course.

(Sundaravalli 2016: 27)

Pfeil *et al.* (2017: 7) define values as deep-rooted beliefs, which concern what is good or bad, and are shared by the members of a particular community. Values are, therefore, an essential part of our being: they act as a basis for our choices, attitudes, behaviour and decisions in life.

2.2 Classification of values

There are different ways authors classify values. For example, Sundaravalli (2016: 30) divides values into personal, universal, human, religious, civic, moral, spiritual, national, social, and scientific. Schwartz (2012: 5-7), on the other hand, identifies ten basic human values which he believes are culturally universal. These are the following:

1. Self-direction. Independent thought and action; choosing, creating, exploring.
2. Stimulation. Excitement, novelty, and challenge in life.
3. Hedonism. Pleasure and sensuous gratification for oneself.

4. Achievement. Personal success through demonstrating competence according to social standards.
5. Power. Social status and prestige, control or dominance over people and resources.
6. Security. Safety, harmony, and stability of society, of relationships, and of self.
7. Conformity. Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. Tradition. Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. Benevolence. Preserving and enhancing the welfare of those with whom one is in frequent personal contact.
10. Universalism. Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

Musek (2010: 29) developed a hierarchical value system, consisting of two macro-categories: Dionysian and Apollonian values. These are divided into four categories of value types which are further separated into smaller categories of values. His hierarchical classification is presented in the diagram below.

DIONYSIAN VALUES		APOLLONIAN VALUES	
HEDONISTIC	POTENCY	MORAL	FULFILLMENT
<u>sensual</u> <u>health</u> <u>security</u>	<u>status</u> <u>patriotic</u>	<u>social</u> <u>societal</u> <u>traditional</u>	<u>conceptual</u> <u>aesthetic</u> <u>cultural</u> <u>actualization</u> <u>religious</u>
having fun, excitement, comfort	power, reputation, fame, money	love, family happiness, understanding between partners	truth, wisdom beauty, nature
health	love for own country, national pride	peace, harmony, equality	art, culture
security		honesty, diligence	self-actualization religion, hope

Figure 1: Musek's classification of the value system¹ (Musek, 2010: 29)

2.3 Value education

The term *value education* is used throughout this thesis; however, it should be noted that other synonymous terms exist in the educational discourse. For example, Lickona (1997) uses the expression *character education*. He explains the term as “the deliberate effort to teach virtue”, where *virtues* are defined as “good human values” (*ibid.*: 65). Tillman (2018), Sundaravalli (2016), Haydon (2006), Lovat (2005) and Cooper *et al.* (1998) use the term *value education*, whereas Slovene authors Cencič (1986), Razdevšek-Pučko and Polak (1998) use the expression *moralna vzgoja* (*moral education*). As Haydon (2006: 163) suggests, there might be a tendency for *values education* to be the broader notion, since not all values can be construed as moral values. He points out that even though the terms *moral education* and *values education*

¹ My own translation.

are sometimes used as equivalents, “morality is only a part of the whole field of values”; hence, we should use the term *moral education* more narrowly (*ibid.*).

2.3.1 Meaning and aims of value education

Since childhood and adolescence are crucial stages in life for developing values, value education in schools is essential. Value education, as defined by Sundaravalli (2016: 29), is “the positive effort towards bringing about a synthesis of different values in a human being”. Teaching is more than a process of transmitting skills and factual knowledge. Some of the objectives of value education, according to Manichander (2016: 15), are: to improve the integral growth of human beings; to increase awareness about our cultural heritage, institutional rights, national integration, community development and environment; and to develop awareness about the values and their significance. According to Cooper *et al.* (1998: 162-163), values education encourages students to:

- develop their own personal moral codes and have concern for others;
- reflect on experiences and search for meaning and patterns in those experiences;
- have self-respect and respect for commonly held values, such as honesty, truthfulness and justice;
- make socially responsible judgements and be able to provide justification for decisions and actions.

(Cooper *et al.* 1998: 162-163)

For Pfeil *et al.* (2017: 7), the main aims of value education are the stimulation of ethical reflection, awareness, autonomy, responsibility, and compassion in children. Besides providing children with insights into important principles and values, the authors also believe it is necessary to equip them with intellectual capacities (critical thinking, reflection, decision-making, compassion) for responsible moral judgment (*ibid.*). Lickona (1991: 143) states that the goals of value education during the elementary school years are the following:

- To promote children’s development away from egocentrism toward cooperation and mutual respect;

- To foster moral judgement and action so the children know what is right and behave according to that;
- To develop a moral community which is based on fairness, caring and participation.

(Lickona 1991: 143)

In order to achieve these goals, Lickona (1991: 144) suggests that teachers focus on developing self-respect, moral reasoning, the skills of cooperating with others (communicating, problem solving, etc.) and particular character traits (fairness, kindness, respect for others, etc.). If teachers are to contribute to the moral development of students, they should strive to develop a system of beliefs which would serve as a compass for moral action; emotions and interests; character; appropriate relations towards oneself and towards others; as well as positive self-esteem (Cencič 1986: 6-7). In Cencič's view, students should not only develop respect for others, tolerance, friendship, honesty, optimism and love of life but also learn to overcome egoism, selfishness, intolerance and aggressiveness (*ibid.*).

2.3.2 Justification of teaching values

If we want children and adolescents to adopt positive values and become responsible people, they need guidance. When teachers integrate values in their lessons, they motivate students to think about the world, delicate issues, themselves and other people. By doing so, learners develop social and emotional skills. Emery (1999: 5) makes a claim that while educators are pressured to cover the syllabus and fulfil the requirements for examination courses, they are also "in a position to bring about change and a positive learning experience for their students". Hence, it is necessary that teachers include a variety of value-promoting activities and topics into their lessons.

"Values are not static," Sundaravalli (2016: 28) argues, which means that it is possible for teachers to achieve change in their learners. According to Tillman (2018: 32), students thrive in a value-based atmosphere and this is where real learning is possible:

Real learning and motivation come alive in values-based atmospheres where educators are free to be in tune with their own values, model their love of learning and nurture students and the development of cognitive skills along with values.

(Tillman 2018: 32)

Lovat (2005: 5) concurs with Tillman. He argues that “surface factual learning” needs to be surpassed and should “be traded in favour of a learning that engages the whole person in depth of cognition, social and emotional maturity, and self-knowledge” (*ibid.*). In other words, a teacher’s job is not only to prepare students to provide right answers but to engage them on a deeper level. Furthermore, teachers should not merely teach facts and rules; they should enable meaningful learning and personal growth for their students.

2.3.3 Approaches to Value Education

Sundaravalli (2016: 32) proposes three different approaches to bringing value education into the classroom. First, he describes the direct approach, where values are taught through planned lessons, organized around specific values, such as respect, honesty or responsibility. Teachers can use discussions, role plays, writing, debates, drama and other activities to deal with a particular issue. The second approach Sundaravalli suggests is the integrated approach. The goal of this approach is to integrate teaching of values into the curriculum and get students to think about values. When reading a story in English, for example, the teacher can go beyond asking factual questions about the events or characters and make it more personalized by asking students what they think about the characters’ actions and to relate the events to their personal lives (*ibid.*). The third approach is the so-called holistic approach, which involves the whole school and integrates teaching of values into all aspects of school life. For this to happen, all teachers should be committed to teaching values and everything in the school should be based on establishing good relationships. Moreover, social as well as emotional development should be as important as academics and teachers should promote cooperation over competition (*ibid.*: 33).

Lickona's (1991, 1997) approach is slightly different. In order to put values education into practice, he suggests using a comprehensive approach consisting of ten components, which are presented below.

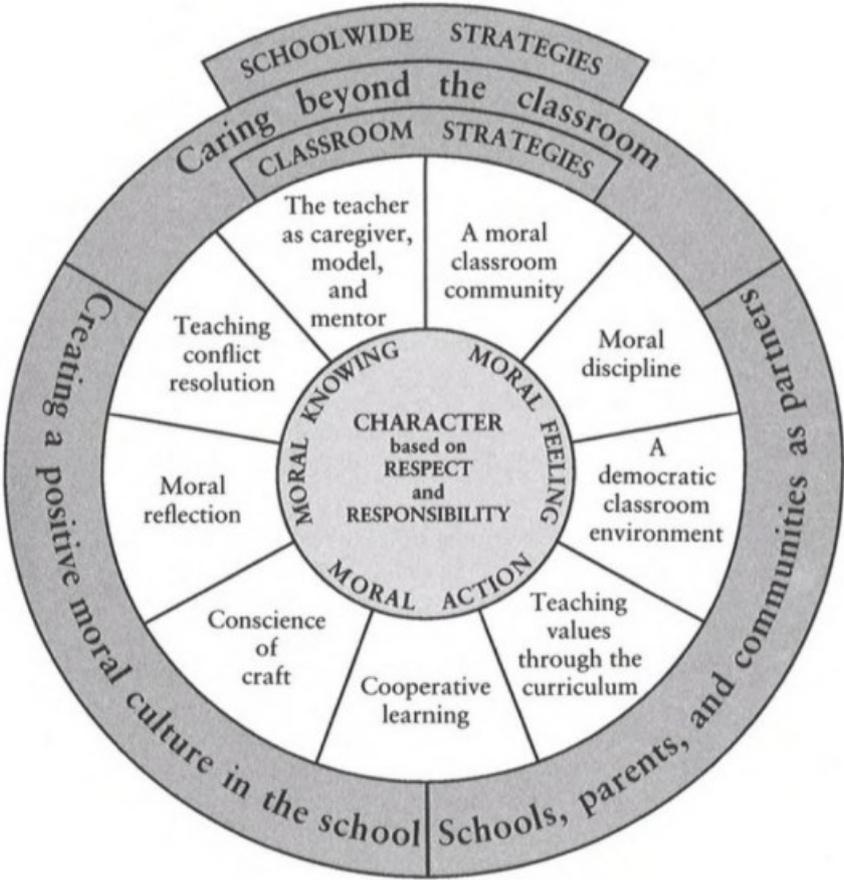


Figure 2: Lickona's comprehensive approach to character education
(Lickona 1991: 69)

1. *The teacher as a caregiver, moral model, and moral mentor*

Lickona (1997: 66) argues that the teachers, in their relationship with students, exert moral influence in three ways. Firstly, teachers serve as caregivers who treat students with love and respect. By doing so, students gain appreciation of morality by being treated in a moral way. Secondly, teachers act as moral models by demonstrating respect and modelling moral concern. They do that by discussing morally significant events. Thirdly, teachers are ethical mentors, because they provide moral instruction and guidance through explanation, storytelling, discussion, and positive behaviour encouragement (*ibid.*).

2. Creating a moral classroom community

When a teacher successfully creates a moral classroom community, students receive respect from their peers and they give respect in return, meaning that they learn morality by living it. To achieve such positive community, teachers should encourage students to respect and care about each other (Lickona 1997: 67).

3. Moral discipline

Lickona (1991: 68) proposes that rules are created and established in such way that students are able to understand the moral values behind them. He sees rules as opportunities to foster moral reasoning and respect for others.

4. Creating a democratic classroom environment

According to Lickona (1991: 68), teachers should involve students in decision-making because it gives them a sense of contributing to a positive environment where learning can take place. One way of establishing a democratic classroom is by organizing class meetings which can be used to address different problems or discuss any issues.

5. Teaching values through the curriculum

There are many opportunities to use value-laden content in different school subjects. Lickona (1997: 71) suggests that teachers take a look at their curriculum and ask: "What are the moral questions and lessons already present in the subject I teach? How can I make those questions and lessons salient for my students?"

6. Cooperative learning

Cooperative learning is a process which gives students an opportunity to develop social and moral competencies (working as part of a team) while they are learning academic material. It also helps to foster a caring classroom community and it can break any social barriers as it integrates every student in a cooperative group (Lickona 1997: 72).

7. The conscience of craft

Developing the conscience of craft means to foster students' appreciation of learning, academic responsibility, commitment to excellence, and sense of work. Teachers can do that by setting a good example of responsible work, which means that they come

to class on time and well-prepared or assign regular and meaningful homework (Lickona 1991: 213).

8. Moral reflection

It is important that teachers teach students about what virtues are and about how we must take responsibility for developing our character. Lickona (1991: 70) suggests that teachers encourage moral reflection through reading, writing, discussion, decision-making exercises, and debate.

9. Teaching conflict resolution

By incorporating this component to the comprehensive approach to value education, Lickona (1991: 70) believes that teachers need to teach conflict resolution so that the students will be able to resolve conflicts in nonviolent ways.

2.3.4 The role of teachers

The role of teachers has expanded over the last decades and it brings a certain responsibility. Teachers not only have to be experts in their fields but they have to set a good example for personal behaviour. “Adults cannot teach character unless they display character,” Lickona (1997: 67) states. Since teachers play a crucial part in the moral development of their students, it is important that they promote positive human values. Lovat (2005: 9) writes about the credibility of the values educator “as being someone who practices what they preach, and is a credible and authentic model of the care, respect and love they are proposing as the basis of personal morality” (*ibid.*).

Teachers transmit values by the way they behave and by the way they speak, whether they are aware of it or not. Lickona (1997: 65) explains that moral messages are sent to students by all interactions in the school: the way teachers treat students, the way students treat teachers, the way students treat each other, the way conflicts are resolved and grades given. Teachers serve as role models for their students inside as well as outside the classroom. For Tillman (2018: 33), modelling of values by adults is essential. She explains that students look up to their teachers and if teachers embody the values they teach, they are highly likely to be successful. Moreover, when teachers show interest in and give respect to students, students

are more likely to develop intrinsic motivation. Tillman points out several skills necessary for creating a value-based atmosphere: active listening, collaborative rule making, conflict resolution and values-based discipline (*ibid.*).

Ryan and Lickona (1992: 351) agree with Tillman. They believe that teachers play a crucial role in moral education of their students. They not only plan and implement the curriculum and instruction but also “serve as moral models for their students”. This aspect of teaching, according to Ryan and Lickona, is embodied in interactions between teachers and learners, as a part of the “hidden curriculum”. The authors describe modelling as a way of revealing moral principles and reasoning to their students. “If we want young people to demonstrate dedication, commitment, and respect,” they argue, “those qualities should characterize the teacher’s interaction with students” (*ibid.*).

Lickona (1991: 75) makes another important claim. In his opinion, building rapport with a class is crucial. He explains that having rapport with a class means to have a warm and personal relationship with students which “makes it easier for them to talk about problems and be receptive to moral guidance” (*ibid.*). Johnston (2003: 80) is of the same opinion. For him, the relation between the teacher and the student is “the foundation of moral interaction in language teaching”. Nevertheless, Johnston suggests that teachers ought to strive for a balance between solidarity and authority. He believes that it is crucial to be on the same side as the students and to be their allies; however, teachers also need to retain authority that allows students to respect them and take them seriously (*ibid.*: 82).

2.3.5 The role of textbooks

Textbooks play a significant role in a language classroom. In some contexts, teachers are able to choose their textbooks freely. According to Johnston (2003: 29), published materials are a major presence in English classrooms, meaning that they are extensively used by teachers and students. Additionally, where there is no written curriculum, such materials constitute a curriculum in themselves and they convey morally significant messages (*ibid.*). Widodo (2018: 135) makes a claim that “textbooks

can be a vehicle for channelling the teaching of values in all school subjects". Cunningsworth (1995: 90) shares the same opinion: "A curriculum (and teaching materials form part of this) cannot be neutral," he states, "because it has to reflect a view of social order and express a value system, implicitly or explicitly." He adds that the value system of a textbook influences the learners' perceptions and attitudes in general as well as towards learning English in particular (*ibid.*).

Textbooks have multiple roles in English language teaching. According to Cunningsworth (1995: 7), textbooks can serve as a resource for presentation material; a source of activities for practice and interaction; a reference source for learners on grammar, vocabulary, pronunciation, etc.; a source of stimulation and ideas for language activities; a resource for self-directed learning; and a support for less experienced teachers. Furthermore, coursebooks "communicate sets of social and cultural values which are inherent in their make-up", either directly or indirectly (*ibid.*: 90). Cunningsworth explains that this is the so-called *hidden curriculum* which is an "expression of attitudes and values that are not consciously held but which nevertheless influence the content and image of the teaching material, and indeed the whole curriculum" (*ibid.*).

2.4 Incorporating values into the English classroom

In the ELT discourse, language teaching is more or less discussed from the point of view of methodology. Nevertheless, incorporating values education into the English classroom is a way of providing a content-based environment where meaningful learning can take place. Johnston (2003: 1) believes that language teaching and learning are interwoven with values, and that language teaching is a profoundly value-laden activity. Thus, English as a school subject can be used effectively to promote values.

According to Shaaban (2005: 204), the tradition of English language teaching and the emphasis it lays on interaction between people and cultures provide an opportunity to develop "positive character traits, intra-cultural and intercultural appreciation and empathy, and understanding of the values of others, issues that are at the heart of moral education."

2.4.1 Why and how should English teachers incorporate values in their lessons?

Teaching about values can easily be integrated into the foreign language classroom. Widodo *et al.* (2018: 3) argue that English language teachers should develop, through language, students' attitudes towards themselves and other people, as well as nurture the values of their own nation and of other nations. Therefore, when we teach English, we cannot ignore moral and cultural values.

The primary goal of language teaching is improving language proficiency, namely the four skills; listening, speaking, reading and writing. However, language teaching is more than the teaching of language skills in itself. According to Johnston:

English language teaching (ELT) is not merely a matter of training students in a particular set of skills. Rather, the occupation of ELT is profoundly imbued with values, and these values furthermore are complex and riven with dilemmas and conflict.

(Johnston 2003: ix)

Johnston (2003: 4-5) makes a further claim by stating that language teaching is fundamentally moral in at least three ways. He explains this statement by arguing that teaching is firstly rooted in relation between the teacher and the student. Secondly, all teaching aims to change people, where an attempt to change another person has to be done with the assumption that the change will be for the better. Last but not least, the decisions we make as teachers have to be based on moral principles, that is, on what we believe is right and good (*ibid.*).

Lickona (1997: 65) states that moral teaching can be both, explicit and implicit. Explicit moral instruction comprises explanation, exhortation, and curriculum-based lessons in virtues, whereas implicit instruction is carried out with modelling, discipline, and cooperative learning (*ibid.*). Johnston (2003: 20) believes that teachers transmit values in different ways, for example, by conveying moral judgements about what is good and bad or right and wrong in the classroom, by the tone of their voice, with their facial expressions and gestures, as well as the arrangement of chairs in the classroom and even the décor on the walls.

Since language is not ideologically neutral, language teaching cannot be value-free (Widodo *et al.* 2018: 2). Furthermore, language teaching has a social and political purpose; therefore, the goal of English language education is not merely linguistic and communicative competence. Apart from using English for effective communication, students should be able to “solve problems in a rational manner, to experience compassion towards others, and be willing and able to manage conflict and contradiction and resolve differences in a moral manner” (*ibid.*).

“When we teach English, we teach by necessity moral and cultural values,” Widodo *et al.* (2018: 3) argue and add that, in doing so, “English language teachers are helping people live humanely and intelligently with strategies for exploring morally right and wrong in any domain of life”. Taking this into consideration, English teachers should go beyond teaching the language as a set of skills. They have ample opportunities to discuss about various important issues in the classroom. For example, racism, inequality or bullying can be used to teach vocabulary or grammar, but not only that: such topics are a great way of getting the students to speak up, to express their opinion and to get them emotionally involved. This will increase learners’ intrinsic motivation and willingness to participate in class, which consequently leads to more efficient and meaningful learning.

2.5 Values in the Slovenian educational system

According to Razdevšek-Pučko and Polak (1998: 113-114), two words are used to convey the meaning of “education” in Slovene language: “vzgoja”, which emphasizes moral and values education, and “izobraževanje”, which stands for the intellectual aspect of education, namely the teaching and learning of the curriculum contents. The authors note that it is believed (especially in the media) that there is moral ignorance or a “moral vacuum” among young people which is considered to be a consequence of the prevailing intellectualism in Slovenian schools. There is an established assumption that “the school does not educate effectively in the moral sense” and that “the values on which school education is founded are inappropriate” (*ibid.*: 114).

As stated in the *White Paper on Education in the Republic of Slovenia* (Krek and Metljak 2011: 17), one of the general objectives of education is to develop the ability

to live in a democratic society. The following goals pertain to this objective: developing an awareness of human rights and responsibilities; respect of diversity and cooperation with others; promoting tolerance, solidarity and respect of other people; developing an awareness of gender equality; as well as developing responsible, autonomous and critical individuals.

The *White Paper* also emphasizes the responsibility of educators to offer students value guidance, enable character formation, provide support to students when necessary, and educate them in a way that they will become autonomous, independent and responsible individuals (Krek and Metljak 2011: 28-29). The document also states that education has to follow universal values and norms: human rights and responsibilities, tolerance, respect, solidarity, and environmental care (*ibid.*).

Musek and Musek Lešnik conducted a survey among Slovenian experts in order to establish their view on the role of values in education. The survey included 150 professionals from the field of education (educators, teachers and psychologists, including the students of pedagogy and psychology). The results show that the majority of experts believe that values should be more thoroughly integrated into the educational process (Musek and Musek Lešnik 2003: 97). It was found that more than a half (56.5%) of the experts feel there is a need for greater integration of values in the educational process, 33.5% of them think that the need for a more extensive integration of values should be at least partial, whereas 8.1% of the experts believe there is no need for a more thorough integration of values (*ibid.*: 106).

Experts were also asked about their opinion on which values should be integrated into education more extensively. According to their answers, the following ten most important values were identified:

1. environmental values (nature conservation, environment protection, clean environment)
2. social values (love for other people, unselfishness, friendship, solidarity)
3. life values (respect for life)
4. multicultural values (harmony between nations and cultures, respect for other nations and cultures)

5. democratic values (freedom, democracy, tolerance, equality)
6. health values (health, healthy diet, body culture)
7. traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)
8. intellectual values (education, knowledge, good manners, intelligence)
9. family values (family happiness, love for partner, children, parents)
10. societal values (peace, justice, order, progress)

(Musek and Musek Lešnik 2003: 109)

2.5.1 Values within the Slovenian national syllabus for English

2.5.1.1 Primary school English syllabus

English as a school subject enables students to develop their skills, to grow as individuals, and to be the agents of their own progress. Furthermore, students acquire and develop language and nonlanguage skills, language, intercultural and other competences, abilities, beliefs and values, which interlink and enable active, successful and critical participation in their personal, school and social environment (Andrin *et al.* 2016: 7).

The syllabus outlines topics which serve as a basis for activities allowing students to develop language skills, competences, beliefs and values. It is up to the teacher, however, to choose topics according to their suitability, as well as students' emotional and cognitive development. Moreover, students can choose topics on their own in line with their needs and interests. Andrin *et al.* (2016: 21) suggest the following topics for English language teaching:

- Me; introducing myself, my appearance/personality/hobbies and interests;
- My home; family, relationships;
- My school; studying, school subjects, activities;
- My world; friends, role models, problems, relationships, modern media;
- My environment; village, town, animals, vegetation;

- My country (also neighbouring and other countries); languages; my neighbours; geographic, cultural, ethnographic characteristics.

In addition, the syllabus outlines separate topics for the promotion of the intercultural dimension (Andrin *et al.* 2016: 21-22):

- The way of life, customs, typical food, celebrations, work and free time;
- Social, cultural and natural environment; school, living in the city and in the countryside, globalization;
- Social agreements; dealing with particular situations, practices;
- Social values; interpersonal relationships, family, cultural heritage, comparison of social values among cultures;
- Languages; language as the foundation of identity.

2.5.1.2 Grammar school English syllabus

As stated in the syllabus for grammar schools, the instruction of English as a foreign language is student-oriented, it promotes competence acquisition, self-growth and self-fulfilment (Eržen *et al.* 2008: 7). In the English language classroom, students acquire and develop language and nonlanguage skills, competences, skills, beliefs and values, which allow them to actively, successfully and critically participate in their personal, school and social environment, further education and future professional career. While learning English, students develop the competence for intercultural and interlanguage communication (*ibid.*).

The syllabus for grammar schools lists a number of themes and recommended topics, designed to serve as a basis for activities which allow students to develop general, communicative, intercultural and other competences, values and beliefs. Some of them are (Eržen *et al.* 2008: 19):

- Ways of spending free time;
- Young people and the modern world;
- Healthy lifestyle;

- Home, family and friends;
- Society and the world we live in;
- Nature;
- School, work, education;
- Culture;
- Globalisation, migration.

The syllabus also defines competences to be acquired: one of them is the interpersonal, intercultural, social and citizenship competence. Here, it is stated that:

Students

- are able to understand the rules of conduct in different societies and other intercultural dimensions,
- learn about their own emotions and feelings, show interest and respect for others, avoid stereotypes and prejudices, are willing to accept compromise, have personal integrity and respect the integrity of others and are appropriately confident,
- are capable of constructive communication in various social situations, quality intercultural communication and conflict management, constructive expression of own frustrations and developing (self)trust and empathy,
- are aware of their national identity and understand it, develop awareness about themselves as individuals and as members of society (social, national and ethnic) in interaction with others in Europe and the world, develop and strengthen their own cultural values,
- know basic terms, such as democracy and citizenship, most important events and people who had an effect on the development of the national, European and world history and current situation,
- are able and ready to participate in their community activities, develop a sense of belonging to their local, national, European and global community,
- know and respect the differences between value systems of different groups, such as national or religious.

(Eržen *et al.* 2008: 10)

3 Design and methodology

3.1 Values in reading sections of EFL textbooks

The first objective of my research is to determine which values are represented most frequently in reading sections of approved EFL textbooks for grammar schools, and whether there are any differences between the selected textbooks. For this purpose, the following research question will be used: Which values are most commonly represented in reading sections of EFL textbooks used in Slovenian grammar schools?

The second objective of this research is to identify the purpose of pre-reading, while-reading and post-reading activities. Research question guiding this part of research will be: Do reading activities in EFL textbooks encourage reflection on values and help develop students' critical thinking or is their sole purpose to provide practice of the linguistic structures for the students?

3.1.1 Sample

Three textbooks were included in the research: *New Headway Intermediate Student's Book* (Soars and Soars, 2009), *Insight Intermediate Student's Book* (Wildman *et al.*, 2013) and *Gateway B1+ Student's Book* (Spencer, 2011). All three textbooks are of the intermediate proficiency level and are approved for use in Slovenian grammar schools.

3.1.2 Measures

As a basis for my research, values from Musek and Musek Lešnik's survey (2003: 106) were used. I included fourteen categories of values, some of which were slightly adapted:

- 1 environmental values (nature conservation, animals)
- 2 social values (family, love, friendship, solidarity, relationships between people)
- 3 traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)
- 4 health values (health, healthy diet, body culture, sports)

- 5 intellectual values (education, science, knowledge)
- 6 multicultural values (harmony between nations and cultures, knowledge about other cultures)
- 7 societal values (peace, democracy, equality, tolerance, social justice, progress)
- 8 spiritual values (self-growth, wisdom)
- 9 character values (tidiness, discipline, diligence, modesty)
- 10 aesthetic values (beauty, art, literature, music, fashion, people's looks)
- 11 hedonistic values (free time, having fun, enjoyment, comfort, satisfaction, adventures)
- 12 achievement values (success, fame, reputation, celebrities)
- 13 lucrative values (fortune, money, making profit)
- 14 religious values (religion)

3.1.3 Design

In the first stage of my research, I analyzed individual reading texts and identified the prominent values presented in them. Some texts contained more than one value: in such cases, two predominant values were included in the results. In the second stage, I examined pre-reading, while-reading and post-reading activities related to the selected texts. The focus of this stage was to analyze and determine the purpose of these activities.

Research will confirm or deny the following hypotheses:

1. There are no major differences in the most frequently presented categories of values in reading sections of EFL textbooks of the same proficiency level.
2. Reading activities do not develop students' reflection on values adequately. Their main focus is on comprehension and language practice.

3.1.4 Analysis of data

3.1.4.1 Representation of individual values in EFL textbooks

The first textbook included in the research was *New Headway Intermediate Student's Book* (Soars and Soars, 2009). Twenty reading texts were included in the research: most of them were found under the sections *Reading*, *Reading and speaking* and *Reading and listening*. Reading texts under the title *Practice* and texts from the

speaking and writing sections were excluded from the research as their primary focus is not reading, but practicing the use of different linguistic structures or developing writing skills. Results of the analysis are shown in the table below.

CATEGORIES OF VALUES	NUMBER OF TEXTS
environmental values (nature conservation, animals)	0
social values (family, love, friendship, solidarity, relationships between people)	4
traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)	2
health values (health, healthy diet, body culture, sports)	1
intellectual values (education, science, knowledge)	7
multicultural values (harmony between nations and cultures, knowledge about other cultures)	6
societal values (peace, democracy, equality, tolerance, social justice, progress)	1
spiritual values (self-growth, wisdom)	1
character values (tidiness, discipline, diligence, modesty)	2
aesthetic values (beauty, art, literature, music, fashion, people's looks)	2
hedonistic values (free time, having fun, enjoyment, comfort, satisfaction, adventures)	3
achievement values (success, fame, reputation, celebrities)	5
lucrative values (fortune, money, making profit)	0
religious values (religion)	0

Table 1: Number of reading texts in *New Headway* according to the category of values they present

As shown in Table 1, values most frequently presented in reading texts from *New Headway* are intellectual (seven texts). There are six texts which include multicultural values and five of them express achievement values. The examined reading texts did not contain any environmental, lucrative or religious values.

As a second textbook, *Insight Intermediate Student's Book* (Wildman *et al.*, 2013) was analysed. Twenty-five reading texts were included in the research. I examined texts

under the headings *Reading and vocabulary*, and cultural texts from each unit. Reading sections under the headings *Writing or Grammar* were not included in the analysis. The results are presented in the following table.

CATEGORIES OF VALUES	NUMBER OF TEXTS
environmental values (nature conservation, animals)	2
social values (family, love, friendship, solidarity, relationships between people)	3
traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)	2
health values (health, healthy diet, body culture, sports)	1
intellectual values (education, science, knowledge)	2
multicultural values (harmony between nations and cultures, knowledge about other cultures)	9
societal values (peace, democracy, equality, tolerance, social justice, progress)	5
spiritual values (self-growth, wisdom)	3
character values (tidiness, discipline, diligence, modesty)	0
aesthetic values (beauty, art, literature, music, fashion, people's looks)	6
hedonistic values (free time, having fun, enjoyment, comfort, satisfaction, adventures)	4
achievement values (success, fame, reputation, celebrities)	1
lucrative values (fortune, money, making profit)	2
religious values (religion)	0

Table 2: Number of reading texts in *Insight* according to the category of values they present

As can be seen in the table above, nine reading texts in *Insight* represent multicultural values, which makes them the most frequently presented values in the textbook. The next most frequently identified values are aesthetic (six texts) and societal (five texts) values. None of the examined reading texts included character or religious values.

The third textbook included in the research was *Gateway B1+ Student's Book* (Spencer, 2011). I included texts from the reading sections and the so-called "CLICK

sections” which focus on cross-curricular and cross-cultural themes. Texts under the headlines *Developing writing* and *Grammar in context* were excluded from the research; therefore, twenty-nine reading texts were examined.

CATEGORIES OF VALUES	NUMBER OF TEXTS
environmental values (nature conservation, animals)	0
social values (family, love, friendship, solidarity, relationships between people)	0
traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)	1
health values (health, healthy diet, body culture, sports)	0
intellectual values (education, science, knowledge)	10
multicultural values (harmony between nations and cultures, knowledge about other cultures)	12
societal values (peace, democracy, equality, tolerance, social justice, progress)	0
spiritual values (self-growth, wisdom)	1
character values (tidiness, discipline, diligence, modesty)	0
aesthetic values (beauty, art, literature, music, fashion, people’s looks)	7
hedonistic values (free time, having fun, enjoyment, comfort, satisfaction, adventures)	3
achievement values (success, fame, reputation, celebrities)	1
lucrative values (fortune, money, making profit)	1
religious values (religion)	0

Table 3: Number of reading texts in *Gateway* according to the category of values they present

Table 3 shows that the reading texts in *Gateway* most frequently include multicultural (twelve texts), intellectual (ten texts) and aesthetic (seven texts) values. It is interesting to see that there were no examples of environmental values, social values, health values, societal values, character values and religious values.

To compare the results of all textbooks together, Figure 3 shows that the predominant values from all three textbooks are multicultural. Intellectual values are highly frequently included in reading texts from *New Headway* and *Gateway* textbooks

compared to the texts from *Insight* where the number of texts with intellectual values is significantly lower. There are also some differences in the number of achievement values which frequently occur in the *New Headway* reading texts, but occur less often in other two textbooks. On the other hand, aesthetic values are seemingly less present in *New Headway*, but more often expressed in *Insight* and *Gateway* reading texts. There is a discrepancy with societal values as well; they are frequently manifested in reading texts from *Insight*, but there was only one text expressing societal values in *New Headway* and, interestingly, there were no examples of societal values in *Gateway* reading texts.

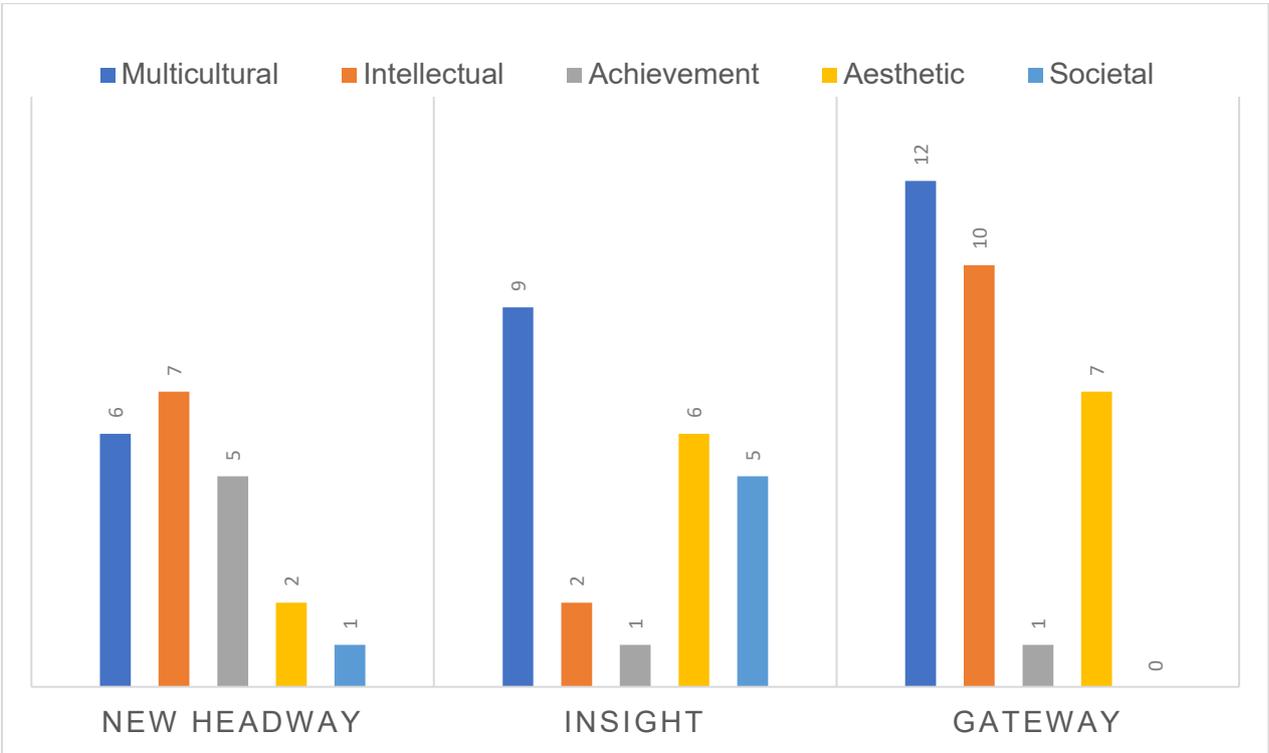


Figure 3: Number of reading texts in all textbooks according to the category of values they present

3.1.4.2 Treatment of values in pre-reading, while-reading and post-reading activities

In the second stage of my research, I examined pre-reading, while-reading and post-reading activities in terms of their focus. The results are shown in figures.

The analysis of pre-, while- and post-reading activities in *New Headway* showed that more than a half (62%) of activities is designed for the purpose of practicing language. Such activities consist of working out the meanings of given words from the contexts, answering comprehension questions, true/false exercises, grammar work and so on. Compared to that, there were 38% of activities focusing on values or the development of critical thinking. These activities are mostly post-reading activities; however, there are some pre-reading activities which allow students to share their opinions as well.

Pre-reading activities in *New Headway* are mostly speaking activities designed to introduce students to the subject matter of the reading text. In many cases, students have the opportunity to speak about themselves, such as in the following examples: (a) *Who is in your immediate family? Who are you close to?* (b) *Have you or anyone you know ever been the victim of a crime?* Many pre-reading questions offer a possibility of extension, such as: (a) *Look at the list of characters in the story of Romeo and Juliet. What do you know about the story? How did people at that time decide who to marry? Who made the decision?* These questions can be further extended by the teacher allowing students to reflect on arranged marriages and more.

Among post-reading activities, there are sections titled *What do you think?* where students discuss different questions about the topic of the text. Some examples of questions which engage students to express their opinion are: (a) *Is your family typical? Why/Why not?* (b) *In the play, Juliet was just thirteen. Do you think this is too young to fall in love?* (c) *Do you think a lot of children are spoiled these days?* (d) *Does football unite or divide the world? How?* (e) *Why are some kids bullied? Why do some kids become bullies?* (f) *60% of people released after serving one year in prison are convicted of another crime. What does this statistic suggest?* (g) *Think of someone from your country who changed people's ideas. What did he/she do?*

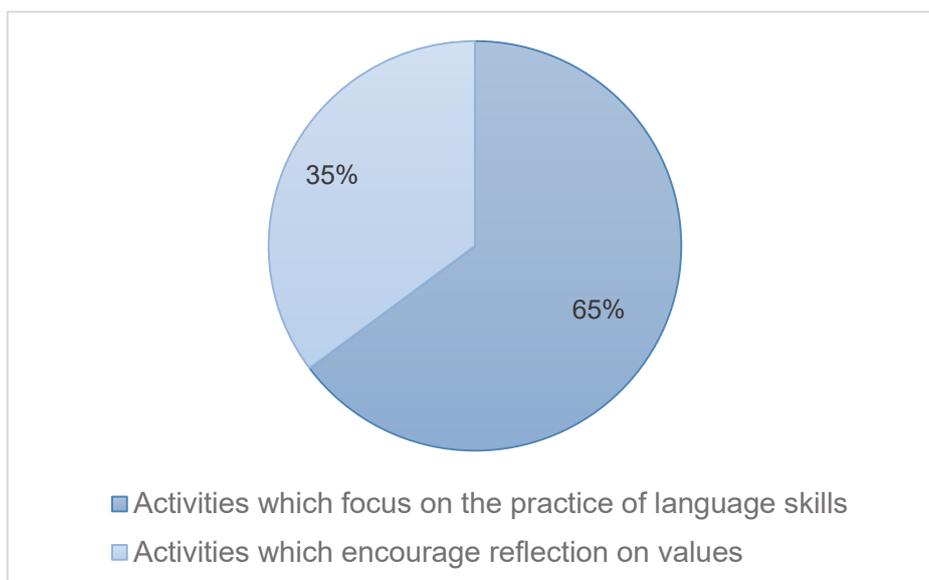


Figure 4: Percentage of pre-, while- and post-reading activities according to their focus in *New Headway*

The analysis of pre-, while- and post-reading activities in *Insight* revealed that the majority (70%) of activities is designed for the purpose of practicing language. Such activities mainly consist of comprehension checks, putting events in the correct order, matching headings with paragraphs, matching the words from the texts with definitions, etc. The percentage of activities which focus on values presented in texts is significantly lower (30%). Activities which allow students to reflect on the values are mostly speaking activities which promote discussion about a particular value. The results of the analysis are presented in the following figure.

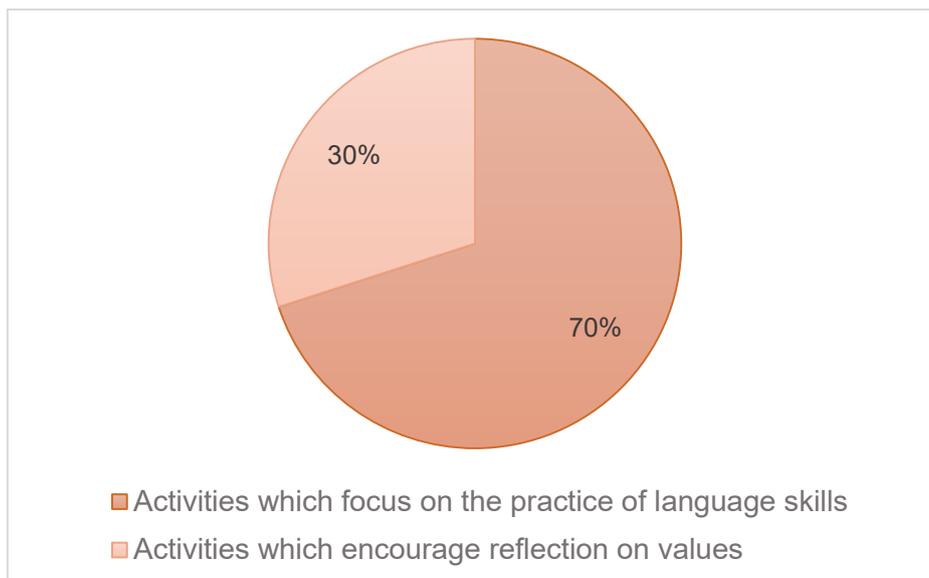


Figure 5: Percentage of pre-, while- and post-reading activities according to their focus in *Insight*

Pre-reading activities in *Insight* are mostly speaking activities designed to stimulate students' interest or activate their background schema. In some cases, students have the opportunity to speak about themselves and to think about the values from the text, such as in the following examples: (a) *Look at the photos. Which of the things make you happy? What other things make you happy?* (b) *Why do teenagers join gangs? Discuss the reasons below and add your own ideas. Then read the text and compare your ideas.*

While-reading activities mostly consist of putting the events in the correct order, matching headings with paragraphs and matching words from the text with definitions. Post-reading activities, on the other hand, encourage students to share their opinion on the particular issue. Most of them focus on answering questions related to the texts; however, in many cases, students have to discuss given statements which are designed in a way that they promote class discussion: (a) *The Western ideal of beauty is not beautiful. Our society puts too much emphasis on appearance.* (b) *A third of children believe that gangs and knives are a threat to their safety.* (c) *Parents should force children to eat healthy food they do not like.* (d) *Many people want a high-flying job that pays lots of money. But if you love what you do, money isn't important.*

The analysis of pre-, while- and post-reading activities in *Gateway* shows that 69% of the activities are focused on the practice of the English language itself, whereas 31% of the activities in the textbook focus on the values presented in the texts. The results are shown in the figure below.

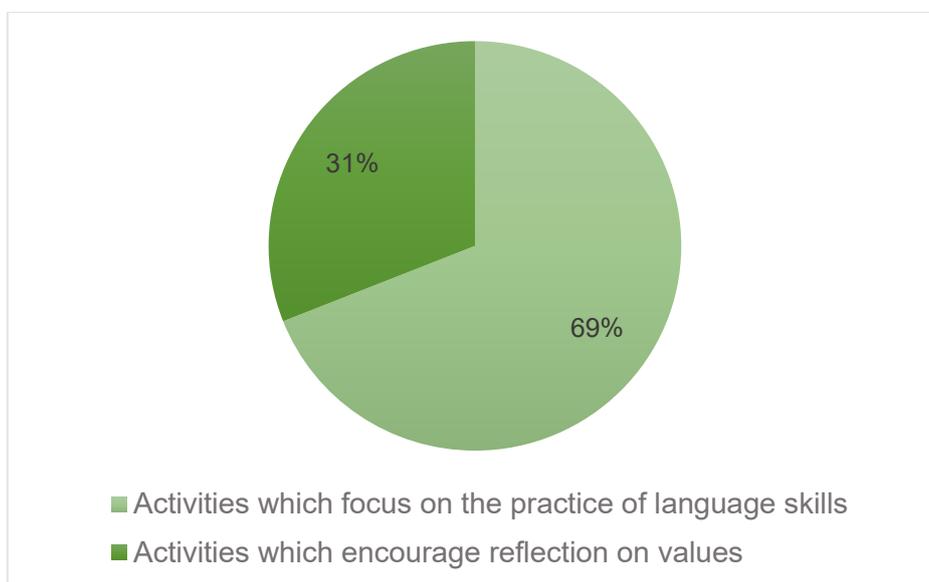


Figure 6: Percentage of pre-, while- and post-reading activities according to their focus in *Gateway*

Most pre-reading activities are focused on preparing the students for the topic of the reading texts. Some of them provide students with an opportunity to express their views on a given subject, for example: (a) *Why do you think avatars are popular?* While-reading activities in *Gateway* mostly consist of filling the table with information from the text, whereas post-reading activities consist of comprehension checks, finding words in the text and explaining their meaning, matching words with definitions and more. Post-reading activities that are designed for students' reflections on values usually consist of discussion questions regarding students' opinions or experiences. They encourage students to speak about themselves, their beliefs and preferences. Some examples of such questions are: (a) *What do you think about nanotechnology in food?* (b) *Do you have any superstitions? What are they?* There are also examples of activities where students can be creative and express themselves as in the following post-reading activity: (a) *Try to write a simple poem apologizing to somebody for doing something wrong.*

4 Discussion

It is evident that English textbooks are embedded with values and therefore influence the teachers and students, whether they are aware of it or not. As Cunningsworth (1995: 90) points out, teaching materials cannot be neutral because they “reflect a view of social order and express a value system, implicitly or explicitly.” He also believes that the value system of a textbook influences the learners’ perceptions and attitudes in general as well as towards learning English in particular (*ibid.*).

The focus of my research was on the reading texts; however, it should be noted that values are manifested throughout the textbooks and can be found in writing, speaking and listening exercises as well. Taking this into consideration, in cases where a certain category of values was not identified in reading texts, this does not imply that the textbook excludes those values. For example, results show that there were no environmental values in *New Headway* reading texts; however, upon a closer look at the textbook, these values can be found in a few listening exercises.

With the research at its end, I can confirm or refuse my hypotheses.

1. There are no major differences in the most frequently presented categories of values in reading sections of EFL textbooks of the same proficiency level.

Results show that the predominant values manifested in all three textbooks are multicultural. Similarly, none of the reading texts expressed religious values. Nonetheless, there are many differences in categories of values most frequently presented. For example, intellectual values are more frequent in *New Headway* and *Gateway* reading texts compared to the texts from *Insight*. There are also differences in the occurrence of achievement values which are frequent in *New Headway* but not as much in other two textbooks. On the other hand, aesthetic values are seemingly less present in *New Headway*, but more often expressed in *Insight* and *Gateway* reading texts. There is a discrepancy with societal values and social values as well. Societal values are more frequent in reading texts from *Insight* but there was only one text expressing societal values in *New Headway* and, interestingly, there were no examples of societal values in *Gateway* reading texts. Furthermore, reading texts in

New Headway and *Insight* seem to be more socially-oriented. It is interesting that there was only a small number of texts expressing health values (only one in *New Headway* and in *Insight*). It can be concluded that different textbooks are interwoven with different values which is due to the fact that the authors themselves have their own value systems.

In the second part of the research, my guiding questions were: Are the activities adequate in terms of engaging students in critical thinking, do they promote decision making or problem solving? Do the students have an opportunity to share their perspectives on values presented in the texts?

2. Reading activities do not develop students' reflection on values adequately. Their main focus is on the comprehension check and the practice of English language structures.

I can confirm this hypothesis. The analysis of reading activities revealed that the main focus of pre-reading, while-reading and post-reading activities is on the acquisition of linguistic knowledge, such as grammar and vocabulary. The activities put greater emphasis on the students' practice of the language structures. In most cases, reading starts with a short introductory discussion and is followed by the question-answer format to check comprehension of factual information. Interestingly, the ratio between the activities which focus on the practice of language skills and the activities which encourage reflection on values is very similar across the textbooks (65% and 35% in *New Headway*, 70% and 30% in *Insight*, and 69% and 31% in *Gateway*).

The number of activities which engage students into debating, role play, critical thinking or problem solving is significantly lower. In order to surpass surface learning, as Lovat (2005: 5) calls it, we should strive towards engaging students as a whole and on an emotional level. For this purpose, teachers should be able to adapt reading activities according to their students interests and needs and, more importantly, provide an opportunity for them to voice their opinions about the topics in question. As already pointed out, my research focused on reading texts. If speaking or writing activities were examined, the results might have been different.

5 Conclusion

Nowadays, many teachers are overwhelmed by preparing lesson plans, assessing students, dealing with administrative tasks and ensuring that they cover the prescribed syllabus. They are pressured to improve their students' achievement scores which leaves them with little or no time to focus on topics that are really important in life and nurture relationships in the classroom which are crucial for effective teaching and learning. Still, English teachers have many opportunities to enable meaningful learning: creating dialogs, opening discussions on delicate issues and raising awareness on important topics should be an integral part of English teaching.

The English classroom is not only a place where teaching about a language and its culture takes place; it is also a place where teachers contribute to the development of learners who are open to other concepts and beliefs. As shown in this thesis, language teaching is never value-free. Important messages are transmitted not only by the teaching materials but also by the teacher's personality and interaction with the students.

The results of this research prove that the reading sections in EFL textbooks are embedded with different values. Firstly, the analysis showed that the values most commonly expressed in the reading texts from *New Headway Intermediate Student's Book*, *Insight Intermediate Student's Book* and *Gateway B1+ Student's Book* are multicultural. Nonetheless, there were some significant differences in the representation of other values. Secondly, the analysis of reading activities from the selected textbooks showed that most of them focus on the language practice and not the values.

Given that a textbook has the ability to influence the learners' perceptions and attitudes, teachers should consider their choice carefully. Furthermore, they should use the textbook as an aid and not as the exclusive tool for teaching and they need to be able to apply different adaptation techniques where necessary to satisfy their students' needs and interests.

6 References

Andrin, A., V. Eržen, B. Kogoj, and B. Lesničar. 2016. *Učni načrt. Program osnovna šola. Angleščina*. Ljubljana: Ministrstvo za izobraževanje, znanost in šport: Zavod RS za šolstvo. Available at: http://www.mizs.gov.si/fileadmin/mizs.gov.si/pageuploads/podrocje/os/prenovljeni_UN/UN_anglescina.pdf (Retrieved: June 18th 2019)

Cambridge Advanced Learner's Dictionary. 2008. [3rd ed.] Cambridge: Cambridge University Press.

Cencič, M. 1986. *Dinamika vzgojnega dela v šoli*. Ljubljana: Državna založba Slovenije.

Cooper, M., E. Burman, L. Lorraine, C. Razdevšek-Pučko, and J. Stephenson. 1998. Practical strategies in values education. *In: Stephenson, J., L. Ling, E. Burman, and M. Cooper* (eds.). 1998. *Values in Education*. New York: Routledge.

Cunningsworth, A. 1995. *Choosing your coursebook*. Oxford: Heinemann.

Emery, S. 1999. *Facilitating language, facilitating learning*. Paper presented at the TESOL Macedonia-Thrace 7th Annual Convention, 15-17 October, 1999. Available at: <http://lvep.org/reference/facilitating-language-facilitating-learning> (Retrieved: September 24th 2019)

Eržen, V., A. Budihna, B. Kogoj, B. Klobučar, B. Vrecl, I. Zupanc - Brečko, J. Napast, K. Pižorn, and K. Semec Pevec. 2008. *Učni načrt. Angleščina. Gimnazija. Splošna, klasična, strokovna gimnazija. Obvezni ali izbirni predmet in matura (420 ur)*. Ljubljana: Ministrstvo za šolstvo in šport: Zavod RS za šolstvo. Available at: http://eportal.mss.edus.si/msswww/programi2018/programi/media/pdf/un_gimnazija/un_anglescina_gimn.pdf (Retrieved: September 20th 2019)

Haydon, G. 2006. *Values in Education*. London: Continuum.

Johnston, B. 2003. *Values in English Language Teaching*. Mahwah, NJ: Erlbaum.

Krek, J., and M. Metljak (eds.). 2011. *Bela knjiga o vzgoji in izobraževanju v Republiki Sloveniji*. Ljubljana: Pedagoški inštitut.

Lickona, T. 1991. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Available at:
https://books.google.si/books?id=QBlrPLf2siQC&pg=PA2&hl=sl&source=gbs_toc_r&cad=3#v=onepage&q&f=false (Retrieved: April 18th 2019)

Lickona, T. 1997. The Teacher's Role in Character Education. *Journal of Education*, 179 (2): 63-80.

Lovat, T. 2005. *Values Education and Teacher's Work: A quality teaching perspective*. Available at:
http://www.curriculum.edu.au/verve/_resources/Values_Conf_020505_forum_addresses_Lovat.pdf (Retrieved: April 5th 2019)

Manichander, T. 2016. *Value Education*. Solapur: Laxmi Book Publication. Available at:
https://books.google.si/books?id=BlfBCwAAQBAJ&printsec=frontcover&hl=sl&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false (Retrieved: April 7th 2019)

Musek, J., and K. Musek Lešnik. 2003. Ekspertni pogled na vlogo vrednot v vzgojno izobraževalnem sistemu. *Anthropos*, 35 (1/4): 97-142.

Musek, J. 2010. *Nova psihološka teorija vrednot*. Ljubljana: Educy in Inštitut za psihologijo osebnosti.

Pfeil, T., H. Underwood, B. Čurko, F. Feiner, S. Pokorny, P. G. Sola, E. Linares, B. Arenas, M. Kragić, and V. Strahovnik. 2017. *Ethics and values education in schools and kindergartens. Policy paper*. Available at: http://www.ethics-education.eu/resources/Ethika_Policy_Paper_EN.pdf (Retrieved: May 7th 2019)

Razdevšek-Pučko, C., and A. Polak. 1998. The Slovenian context. *In: Stephenson J., L. Ling, E. Burman, and M. Cooper (eds.). 1998. Values in Education.* New York: Routledge.

Ryan, K., and T. Lickona (eds.). 1992. *Character Development in Schools and Beyond.* Washington: The Council for Research in Values and Philosophy.

Schwartz, S. H. 2012. An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2 (1). Available at: <https://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1116&context=orpc> (Retrieved: June 20th 2019)

Soars, L., and J. Soars. 2009. *New Headway. Intermediate. Student's Book.* [4th ed.]. Oxford: Oxford University Press.

Spencer, D. 2011. *Gateway. B1+. Student's Book.* Oxford. Macmillan.

Sundaravalli, T. 2016. Approaches and Assessment of Value Education. *In:*

Manichander, T. 2016. *Value Education.* Solapur: Laxmi Book Publication. Available at:

https://books.google.si/books?id=BlfBCwAAQBAJ&printsec=frontcover&hl=sl&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false (Retrieved: April 7th 2019)

Tillman, D. G. 2018. *Living Values Education Activities for Young Adults. Book 1.*

Available at: <http://lvep.org/young-adults> (Retrieved: June 13th 2019)

Widodo, H. P. 2018. A Critical Micro-semiotic Analysis of Values Depicted in the Indonesian Ministry of National Education-Endorsed Secondary School English Textbook. *In: Widodo, H. P., M. R. Perfecto, L. V. Canh and A. Buripakdi (eds.). 2018. Situating Moral and Cultural Values in ELT Materials: The Southeast Asian Context.* Cham: Springer International Publishing.

Widodo, H. P., M. R. Perfecto, L. V. Canh, and A. Buripakdi. 2018. Incorporating Cultural and Moral Values into ELT Materials in the Context of Southeast Asia (SEA). *In: Widodo, H. P., M. R. Perfecto, L. V. Canh, and A. Buripakdi (eds.). 2018. Situating Moral and Cultural Values in ELT Materials: The Southeast Asian Context.* Cham: Springer International Publishing.

Wildman, J., C. Myers, and C. Thacker. 2013. *Insight. Intermediate. Student's Book.* Oxford: Oxford University Press.

Appendix

Categories of values identified and the corresponding pages in *New Headway*

CATEGORIES OF VALUES	PAGES IN THE TEXTBOOK
environmental values (nature conservation, animals)	/
social values (family, love, friendship, solidarity, relationships between people)	p. 10-11, p. 35, p. 70, p. 71
traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)	p. 30, p. 74-75
health values (health, healthy diet, body culture, sports)	p. 58-59
intellectual values (education, science, knowledge)	p. 23, p. 32, p. 42-43, p. 66-67, p. 76, p. 82-83, p. 98-99
multicultural values (harmony between nations and cultures, knowledge about other cultures)	p. 10-11, p. 18-19, p. 32, p. 50-51, p. 58-59, p. 82-83
societal values (peace, democracy, equality, tolerance, social justice, progress)	p. 42-43
spiritual values (self-growth, wisdom)	p. 74-75
character values (tidiness, discipline, diligence, modesty)	p. 15, p. 35
aesthetic values (beauty, art, literature, music, fashion, people's looks)	p. 26-27, p. 90-91
hedonistic values (free time, having fun, enjoyment, comfort, satisfaction, adventures)	p. 15, p. 58, p. 62-63
achievement values (success, fame, reputation, celebrities)	p. 18-19, p. 23, p. 55, p. 66-67, p. 98-99
lucrative values (fortune, money, making profit)	/
religious values (religion)	/

Categories of values identified and the corresponding pages in *Insight*

CATEGORIES OF VALUES	PAGES IN THE TEXTBOOK
environmental values (nature conservation, animals)	p. 42-43, p. 54-55
social values (family, love, friendship, solidarity, relationships between people)	p. 16-17, p. 30-31, p. 48-49
traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)	p. 56-57, p. 81
health values (health, healthy diet, body culture, sports)	p. 54-55
intellectual values (education, science, knowledge)	p. 82-83, p. 120-121
multicultural values (harmony between nations and cultures, knowledge about other cultures)	p. 4-5, p. 10-11, p. 22-23, p. 36-37, p. 42-43, p. 62-63, p. 74-75, p. 100-101, p. 126-127
societal values (peace, democracy, equality, tolerance, social justice, progress)	p. 16-17, p. 48-49, p. 81, p. 100-101, p. 106-107
spiritual values (self-growth, wisdom)	p. 30-31, p. 56-57, p. 94-95
character values (tidiness, discipline, diligence, modesty)	/
aesthetic values (beauty, art, literature, music, fashion, people's looks)	p. 4-5, p. 10-11, p. 88-89, p. 106-107, p. 114-115, p. 126-127
hedonistic values (free time, having fun, enjoyment, comfort, satisfaction, adventures)	p. 28-29, p. 94-95, p. 108-109, p. 132-133
achievement values (success, fame, reputation, celebrities)	p. 120-121
lucrative values (fortune, money, making profit)	p. 68-69, p. 74-75
religious values (religion)	/

Categories of values identified and the corresponding pages in *Gateway*

CATEGORIES OF VALUES	PAGES IN THE TEXTBOOK
environmental values (nature conservation, animals)	/
social values (family, love, friendship, solidarity, relationships between people)	/
traditional moral values (honesty, responsibility, loyalty, respect for morality and laws)	p. 134
health values (health, healthy diet, body culture, sports)	/
intellectual values (education, science, knowledge)	p. 22, p. 45, p. 59, p. 62, p. 63, p. 71, p. 82, p. 88, p. 111, p. 114
multicultural values (harmony between nations and cultures, knowledge about other cultures)	p. 10, p. 30, p. 33, p. 36, p. 49, p. 56, p. 62, p. 63, p. 88, p. 100, p. 111, p. 114
societal values (peace, democracy, equality, tolerance, social justice, progress)	/
spiritual values (self-growth, wisdom)	p. 85
character values (tidiness, discipline, diligence, modesty)	/
aesthetic values (beauty, art, literature, music, fashion, people's looks)	p. 37, p. 48, p. 75, p. 97, p. 100, p. 101, p. 115
hedonistic values (free time, having fun, enjoyment, comfort, satisfaction, adventures)	p. 7, p. 19, p. 126
achievement values (success, fame, reputation, celebrities)	p. 85
lucrative values (fortune, money, making profit)	p. 123
religious values (religion)	/

Author's declaration

I hereby declare that M. A. thesis entitled *The representation of values in EFL textbooks for grammar schools* is based on my personal research. I independently gathered, selected and interpreted information for this written work.

Katja Širca Ilinčič

Ljubljana, 22 December 2019