

A Critical Discourse Analysis of an English Lesson In Terms Of Values

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Abstract

Foreign language teaching is not merely the introduction of a language but also the transmission of values. Language teachers do not only aim at learners' language competence and performance but also the attitudes and behaviors of the learners towards their language speakers' community. In the course-book "American Headway 4-2005", a lesson is chosen for a critical discourse analysis. Specifically, certain values are worked out in the light of a critical discourse analysis. The analysis is done mostly through the wordings and the illustrations in the lessons. Halliday's Systemic Functional Grammar (SFG) and Norman Fairclough's textual analysis were used as theoretical foundation and analysis framework. Certain values are purposely introduced and reinforced throughout the lesson. These values can be the main stream of American. It may be beneficial to our Vietnamese learners to be aware of the values introduced.

Key Words: Critical Discourse Analysis, values, foreign language teaching.

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I. Introduction

Human struggles are carried into the language of lessons. Most people learn the language, the events and their national spirit in kindergartens, schools, universities. Language never exists for itself. Human beings use languages to give information, to persuade other people, to entertain each other, to maintain relations with other people, to construct mental representations of the world and to express our membership, our individuality, our mood and emotions. Language does not only mean grammar, vocabulary or syntax. It rather means what we want to say, to whom, where, when, why, how, and what we keep silent for. Language is the society with all its *dos* and *don'ts*. Especially, the ties between language and other social elements such as culture, education and politics are very firm. Saussure (1959) thought that "different languages cut up reality in different ways" and we know "every language can be said to be a particular system of representation that mirrors, and indeed so reinforces, the 'world' of its speakers." (Singh, 2004). Language does not merely mean linguistics but also life. As a social practice (Fairclough, 2001), language contains values. In different texts, values can be expressed in discourses and other types of representations such as photographs, paintings and artistic products.

When values are mentally and physically represented in such ways, they will make up certain symbolic images of a society. This is exactly what the study is looking for in an English course-book "American Headway 4-2005". The values of the native speakers of American English may govern the students' thinking. The book chosen for analysis is not a random choice though the authors believe that any text-books or course-books in any teaching will reveal some values. If it is a 'must' to give the reasons to choose this book for analysis, perhaps because it is popular world-wide and in Vietnam for some duration of time. It has been largely accepted by teachers and adult learners. Other values of the language speakers should be found, more or less, we believe, somewhere else in other teaching materials.

We know that, for most societies, education language is an effective site where values are transmitted. Educational language is one of the best media for the ideologists to instruct the learners what to do and what not, imposing the values they think worth pursuing (and not worth pursuing) on the people by certain linguistic tools. Course-book designers are governed by the declared and undeclared principles in their preparation. Many of the principles are of values education. In other words, what wordings to be used and not to be used in the books or how to arrange the pictures, colors, the themes, the titles and so on have to be in line with the accepted norms, the standards of the language community. The books must meet the 'demands' of the language speakers. In case of, for example, an American English language course-book, the image should be one of a successful American English speaker. This is also the reason why we are going back the string to analyze the values developed by the language of the course-book.

This analysis will be done on the part of the texts - the word choices, the titles, the typical reading passages of the lessons - and the pictures (the photographs and pictures). The theoretical framework of analysis is the Integrated Critical Discourse Analysis (CDA) - that is the Textual Analysis of Fairclough, an approach of

Critical Discourse Analysis and the Systemic Functional Grammar of Halliday (SFG) (Hòa, 2006). This functional approach is hoped to help interpret language uses here.

The study aims to discover certain values of the “standard speaker” of the American English language, as is portrayed in a popular textbook. It is also hoped that the study will contribute to the teaching and learning of English in Vietnam, especially in terms of values education.

Within its limitation, the scope of study will not go beyond the finding out the values of the standard American English speaker expressed in the lesson. The object of study is the language i.e. the lesson text (or the wordings) and the illustrating pictures of Unit 1 in the Student Book of the American Headway 4, 2005.

II. Literature Review

2.1. A brief overview of Critical Discourse Analysis

In critical discourse analyses, researchers are interested in problematic social issues expressed by language uses. The works of critical discourse analysis are firmly grounded in the studies of discourse analysis. In other words, the advent of critical discourse analysis, regarding language uses, can be traced back to the analysis of discourses.

2.1.1 Discourse analysis

Discourse analysis (DA) has been developing and attracting researchers’ attention for the past twenty years. Harris (1952) was the first to introduce the term ‘*discourse analysis*’ by which it is popularly known today.

According to Brown and Yule (1983), the meaning of *discourse analysis* covers a wide range of activities at the intersection of disciplines such as sociolinguistics, psycholinguistics, philosophical linguistics and computational linguistics. The fact is that, for a long time, researchers have been discussing such issues as forms and functions of language. Brown and Yule (1983) start their book “Discourse analysis” with an affirmation that “*the analysis of discourse is necessarily the analysis of language in use*”. They explain that the description of linguistic forms cannot be independent of the purposes or the functions serving human affairs. Traditional formal approach focuses on grammar and functional approach is less “documented”.

2.1.2 Critical discourse analysis

CDA has grown and developed as an independent approach of DA. With CDA, researchers analyze a discourse critically, not only looking into the forms used but also considering the social and situational contexts it emerges from for appropriate interpretation, being aware that power relations and inequality exist in the language. CDA not only focuses on language itself but also pays much attention to the social structures which constrain the language uses on one hand and are constructed by discourses on the other.

According to Rogers (2004: 2), ‘*CDA is both a theory and method. Researchers who are interested in the relationship between language and society use CDA to help them describe, interpret, and explain such relationship. CDA is different from other discourse analysis methods because it offers not only a description and interpretation of discourse in context, but also offers an explanation of how and why discourses work. CDA is a domain of critical applied linguistics*’.

The research depicts the “hidden” values of a typical American in the lesson language. The study requires the clarification of value in relation to culture, power as values are included in, imposed on or exerted by those. Values, culture, and power seem familiar to everyone every day. Anyway, they may be understood quite differently, depending on what perspectives people proceed from. Terms such as values can be varied as they may be referred to as cultural, political values or just values; ideology can be mixed up with political ideology. What is power, in terms of cultural and political values? The answers to these seemingly trifling questions are not always clear-cut or readily available. Many a time, the interpretation must be inferred or established for specific cases. It is quite in place to acknowledge that doing a critical discourse analysis is tough because you are not only dealing with language, you have to, at the same time, explain the society as well.

2.2. Values, culture and power

2.2.1. Values

Specifically, the values (either cultural values or political values matching with the political ideologies) of the society (the American society, in this study) expressed in the language of a course-book are the main objects of our study.

Hofstede (2001) compares values to a mental software that can be activated in a various social situation, to govern our behavior, conduct, or the way to do things. It is not just individuals, but also society that hold values. Along the same line, Nanda and Warms (1998), see values as “*shared ideas about what is true, right, and beautiful that underlie cultural patterns and guide society in response to the physical and social*

environment". From this viewpoint, values are ideas about good things in life and they are shared between people as their guidelines to treat other people or to behave in different social and natural habitats.

Indeed, all syllabi and course-books are value-laden. They are prepared to transmit values to the learners automatically as the accepted norms - the matters-of-course of the society. Values are there to be learnt and absorbed. These values construct a general image of a society. That image is the standard and ideal for the people living in that community.

2.2.2. Culture

Scholars' view of the essence of culture may either overlap or be not radically different, depending from their different perspectives. Richard and Schmidt (2002) see culture as the set of practice, codes and values that mark a particular nation or group. Tomalin & Stempleski (1993) say culture is made up of: *products or* distinctive achievements of human groups, *ideas* or ideas and their attached values and *behaviors or* patterned ways of thinking, feeling and reacting.

2.2.3. Power as constructed by values

In a definition by Hornsby (1992), power is control over the others; political control, rules; right possessed by or given to a person or group; authority; person, group or state with great authority or influence. A critical discourse analysis can be said to be an analysis of power in discourse, especially the hidden power (Fairclough, 2001) a society exerts for and through its values.

Fairclough (2001) believes that power in discourse is to do with powerful participants controlling and constraining the contributions of non-powerful participants. The "basic power" is the power of family, church and schooling: husband to wife, parents to children, vicar to parish and teachers to students. It is very interesting for us to find out that power is not equally distributed in different countries or even in one country.

2.3. American values

American values may be described differently (Nussbaum, 2005; Wanning, 1999; Samovar et al, 2007; Chomsky, 2002) but most people agree on many characteristics having made up American beliefs, behaviors, ideas and products. They are what the majority of Americans favor, support and pursuit. Some values may be more appreciated than others, and are associated with Americans such as "success", "individualism", "freedom", "risk taking" "hard work", "faith", "honesty", "openness", "directness", etc.

III. Methodology

Critical Discourse Analysis can be seen as a method of analysis. Hòà (2006) summarizes five main CDA approaches: Discourse - Historical Method (Wodak), Halliday's Systemic Functional (Fairclough), Socio-cognitive Studies (van Dijk), Mediated Discourse Analysis (Scollon) and Duisburg School (Jager). Though they are different, CDA theories have many points in common in regards to the principles and objects. Among the frameworks from the approaches, the one of Fairclough (2001), according to Hòà, has proved to be the most applicable. Hòà suggests an integrated framework for CDA, based on a combination of Halliday's functional grammar plus Fairclough's textual analysis and Marx's Dialectic Materialism and Historical Materialism. In fact, the grammar of Halliday is the grammar of language use, the textual analysis of Fairclough is the analysis of the living social language and Marx's point of view.

In this part, the authors will discuss the framework involved: the underlying Halliday's Systemic Functional Grammar and Fairclough's methods of Textual Analysis. Later, the analytic procedures for the research will be figured out.

3.1. Systemic Functional Grammar

The first thing to be discussed is Halliday's Systemic Functional Grammar (Halliday, 1994), the backbone of CDA (Rogers, 2004). SFG is a theory of language focusing on the functions of language. The reasons for the choice are obvious. First, it grounds our analysis linguistically as it considers the functions of language (what language does, how it does this) as central while structural approaches consider the language elements and their combinations as central. Second, SFL's starting point is social context and is interested in how the language acts on and is constrained by the social context. The third reason is that SFG is systemic or paradigmatic in the terms of Saussure. SFG is about the choices that a language can offer the user to make meanings, and to understand them. Each stratum and each component of the system is described in terms of a network of options, sets of interrelated choices having the form "if a, then either b or c". The description is a paradigmatic one, in which environments are also defined paradigmatically. The description is open-ended.

Systemic Functional Grammar of Halliday claims that the 'system' is 'functional' with different functions. Halliday (1994) names three functions, i.e., the ideational (serving the expression of contents), the interpersonal (serving the expression of attitudes, relationships), and the textual (concerned with creating of

texts (discourse)). For Halliday, these three functions of language are known as meta-functions or macro-functions. These macro-functions are in respect of the grammatical systems made of the networks of transitivity, mood, modality and information with theme/rheme and given/new (Halliday 1994). Every clause in a text is regarded as a semiotic production (textual function) that constructs the world (ideational function) and enacts social relations (relational function).

The ideational function provides us with resources for construing our experience of the world outside and inside us. The ideational system at clause rank is transitivity, with different process types:

Process types	Category meaning	Participants
material: action event	'doing' 'doing' 'happening'	Actor, Goal
behavioral mental: perception affection cognition	'behaving' 'feeling' 'sensing' 'emotive' 'thinking'	Behaver Sensor, Phenomenon
verbal relational : attribution identification	'saying' 'being' 'attributing' 'identifying'	Sayer, Target, Carrier, Attribute Identified/Identifier; Token, Value Existent
existential	'existing'	

Process types, their meanings and participants (Halliday, 1994)

According to Halliday (1994:106), our most powerful impression of experience is that it consists of 'going-on'- happening, doing, sensing, meaning, and being and becoming. They are sorted out in the grammar of the clause. The existence of different types of process, as construed by the transitivity system is due to a basic difference: our inner and outer experience, what we experience as going on out there in the world and what is going on in ourselves in our world of consciousness and imagination. The outer experience is the actions and events such as things happening and people or other actors doing things or making things happen. The inner experience is partly a kind of replay of the outer in the recording, reacting, reflecting on the outer and partly a separate awareness of our state of being. Halliday (1994) described the processes in the table above.

That SFG is systemic, functional and contextual is very much meaningful, explaining why it has been the basis of CDA for long. In the first place, all the linguistic resources, be it lexical, grammatical, or macro-structural, connect to the social contexts in which a discourse occurs. Secondly, every part of our linguistic resources is involved in describing the world, specifying people's relationships or creating texts. The values as expressed in the texts are expressed by phonological, lexico-grammatical and semantic resources, and even by other non-verbal means, like pictures. The values are described, interpreted and explained in particular social context of a culture or country, for instance, the United States of America.

3.2 Fairclough's Textual Analysis

According to Fairclough (2001), in order to understand a text (for him, it is a product of the process of production) of a speaker/writer, we must 1) look at the surface values of a text, and 2) analyze the text in connection with the resources the members have in their head to produce and interpret a text and 3) the whole thing above, again, must be submerged in certain social ways of production and interpretation. Fairclough proposes a framework of a three-stage analysis of discourse: *description* (concerning formal properties of the text), *interpretation* (studying the relationship between text and interaction) and *explanation* (exploring the relationship between interaction and social context).

He introduces three kinds of values (meanings) the formal features may have: experiential, relational, and expressive. Experiential value reflects the social or natural world in the eyes of the producer, dealing with contents (what is said or done), knowledge and beliefs of an institution or society. Relational value is to do with relations and social relationships people enter into in discourse. Expressive value is to do with subject (or subject positions people can occupy) and social identities. Any formal feature may, at the same time, have these two or three values. Besides, a formal feature may have connective value to connect parts of a text. Fairclough also made a distinction between vocabulary, grammar (with their experiential, relational, expressive and connective values) and a textual structure.

Furthermore, Fairclough indicated that the social determinations and effects are mediated by members' resources (MR) in the way that social structures shape MRs, which then sustain or change structures. The social

structures should be focusing on the relation of power and the social processes and practices should be focusing on processes and practices of social struggle at different levels: societal, institutional and the situational.

3.3. Analytical procedures

The analytic procedures applied will consist of the three stages suggested by Fairclough (2001). They are description - interpretation - explanation. As mentioned in the previous part, the analysis will be focused on the values in Unit 1 (titled: No place like home), there is a general description and interpretation; then there is a separate interpretation, trying to work out the values embedded in the book that create the image, which is then followed by a general explanation (at institutional and societal level) and a specific explanation (for the lesson) at situational level.

Specifically, the lesson description will include the following procedures:

Discourse context: to sketch out the environment (field, tenor and mode)

1. Title and headings: to list the title and subtitles of the lesson, key grammar instructions and reading passages.

1.1 Vocabulary prominences: to explore any special uses of vocabulary in the title and headings.

1.2 Grammar prominences: to study any special uses of grammar in the title and headings.

2. Lesson content prominences: to search for the values embedded in the contents of the selected parts through prominent language uses (the processes and the vocabulary).

3. Picture prominences: to check for the messages (which are strongly emphasized in the lesson) sent through the pictures.

IV. The analysis of Unit 1 in the course-book

UNIT 1 - NO PLACE LIKE HOME

The values that might be anticipated in this lesson are home and home-country appreciation. The field of discourse is about people being away from homes, missing homes and contributions to homes. The discourse tenor reveals the atmosphere of people expressing their love for home, relatives, friends and country. The modes of lesson expression and representation are the vocabulary, the grammar, the lesson content and pictures in the lesson.

4.1 Title and headings

4.1.1. Vocabulary prominences

The lesson title is *No place like home*. Other subtitles include *Writing home* (what we do when we miss home); *A long - distance phone call* (what we usually do when we miss home); *A home away from home* (People make another home somewhere else); *Expat tales - Ian Walker Smith in Chile; Thomas Creed in Korea* (the stories of being away from home).

The story about Ian Walker Smith in Chile tells us where he works; why he moved; life in Chile and what he misses. Learning about Thomas Creed in Korea, we get to know why he moved; life in Korea and what he misses. We have other practices like *House and home* (the difference of the concepts); *Things I miss from home* (what are available at home; what we used to do at home).

We look at the word 'home' in the title and think of the values it creates in the lesson. 'Home', if it is seen as one's family, is very close to most of us. For an English man, as a proverb goes, "*An Englishman's home is his castle*". For Americans, *there is no place like home; Home, sweet home; Home is where the heart is; baseball, motherhood and apple pie; like father, like son; charity begins at home* (Nussbaum, 1998: 31).

Home, as experienced by people about the world, is some concrete shelter or accommodation of some kind to live in. Secondly, it is a place in which one is brought up and taken care of by other family members. Here, in Unit 1, the word "home" in the title "No place like home" is purposely (ideologically - Fairclough, 2001) used. The statement about home is a reduction of the proverb *there is no place like home*. The experiential and expressive meaning of the title wording is explicit. By using a proverb, the writer has defined home as a materialistic and spiritual living space of a person, a family under a roof. Home then means the best place for us to relax and enjoy our lives. The writer shows appreciation for the love of home, of the family. Moreover, home, as expressed in the lesson, does not only mean family but a country. A love for home thus may mean a love for a home-country with the patriotism that goes with it.

The subtitles in parts of the lesson all continue to concentrate on the actions, feelings and expectation of the people when they think of their homes (write home, call home, miss home, longing to be back etc.). The repetition (over-wording, Fairclough) of the word home, the collocation of this word with other words (long distant, expat, house, miss) help the lesson designer develop the experiential and expressive meaning of the title

and sub-titles: the central place of family in the heart of people. This emotion especially rises when they are away from their homes - their families and countries.

4.1.2. Grammar prominences

In the title *There is no place like home*, the proverb is reflected by a relational process as a description of the world. Tense of the verb (not given in the title and even if any) is the verb To Be in simple present tense, stating a universal truth. There is no actual agent given and no actions are indicated here when, in fact, once home is important, people do a lot of things and feel differently when they are at home and away from home. Reduced to a noun phrase, it is still conveying a full message about the evaluation of 'a home'. The sentence, if fully written, is a declarative statement. Anyway, the noun phrase expresses a negative meaning (no place) with a preposition accompanying by another noun (like home) produced an comparison: nothing can be compared to a home. Thus, the structure There is NO...LIKE...emphasizes the role that ONLY home can play in the life of each person. Likewise, other subtitles are noun phrases without subjects or adverbials of place or time. Almost no verbs or verb tenses are indicated. The noun phrases bring about the general feeling of anyone when being away from home: they miss home and deal with this homesickness in different ways.

4.2. Lesson content prominences

The description can be viewed especially in terms of text wordings:

Home and home-country love

The wordings (phrases, clauses or sentences) are about family members - what they did and how the writer missed them.

My parents met; my grandparents have lived; when I was born; since I was a child; I'm feeling very homesick-more homesick than last year; love you lots; been here two days; seems like forever; missing you like crazy; so you won't forget what I look like!; love you; wish you were here! Can't wait to see you; give everyone my love; I miss everyone; we miss you too; I just love hearing from home.

People are at home and away from home

Adverbs of time, adverbs of place and nouns are very popular to describe people at home and away from home.

in Paris; in Canada; in Montreal; in Ireland, in the US, to Argentina; from Rio; from Rio; in Singapore; in Singapore; at the summer camp; 3 weeks in Oz had its good points; in New Zealand; here in New Zealand; near Adelaide; nearly two third of the way through the trip now; to the classy-sounding "Del's Cars"; up the west coast; here; there; over Australia; what about Tokyo; huge buildings; underground shopping centers.

The participants in the lesson belong to a family (*parents, grandparents, grandmother, mom, dad, children, a child, family, American comics, house and home*) or stay outside the family (*a big city, busy city, huge buildings, great part of town, a great experience*). In this lesson, home (or family) and the home-country is always the focus and starting points of the description.

Culturally, the lesson teaches the learners to love their families with relatives, friends and their country (USA) with people and lands. Traditionally, Americans are known to love their nuclear family, with parents and their children. They also appreciate the identities of their country, with their "American dream" and whatever "made in USA".

The material, relational and mental processes (*lived, homesick, boring, missing, love, can't wait, won't forget, wish etc.*) have been prominently used to speak about home and the special emotions of people towards it, especially when they are away from home. The titles of component texts and skill practices also focus on special feelings and actions about home.

The circumstances (the places where the actions take place) are mainly about homes and home-country (*England, US, New Zealand, Australia, Boston, Massachusetts*) and places away from home (*Argentina, Spanish, abroad, Rio, Singapore, Chile, Korea, Seoul, Germany, Vietnam etc.*). We also see the viewpoints of the course-book designers about their "home": some countries can be regarded as these.

The classification schemes of the wordings show that home does not only mean a house with a roof. It means the family anyone can have with blood relations or, in many cases, our motherland country. This metaphor home implies that there is no better place than our families and our country. A lot of things, expressed by processes, can be done when people are at home and, especially, when they are away from home, in different places and at different timings. People are of different ages, sexes and jobs. They are away from home, missing home. These are mostly young white people. The home here is mostly USA. It is also England and Australia. Other countries are also listed. The participants, when at home and away from home, are very different: from schoolboys to adults, men to women, tourists to students.

Other values expressed in the lesson, as the following vocabulary describes, can be about people of action and work and people of fun.

People of action and work - always busy doing something

The sentences, clauses or phrases with material process are used to describe people of action.

I'm going to work; my brother's flying; he's been studying Spanish; he made lunch; on business; we did stuff like archery and mountain biking; we're making chocolate chip pancakes; we also have an activity called "sitting around playing cards"; using our extensive mechanical knowledge, chose a car and gave it a thorough examination (i.e., check the lights worked & the glove box could hold 8 large bars of chocolate); been reading them; have already seen dolphins, whales, and enormous albatrosses; First thing we did was buy a car; I've been trying to find out how everything works; I'm working; make sure you e-mail us regularly.

People enjoy life when away from home

The participants, different processes and circumstances express an air of life enjoying through the wordings. People achieve. They are energetic and goal-directed.

Kangaroo Island was my favorite place - lots of wild life; Still having a great time; like it lots here; despite the 44 degree heat; are you enjoying yourself?; I really will be enjoying it all; what's work like?; it's a big company but everybody's so kind and helpful; It just seems like a big, busy city; but it's so clean; it's a really easy commute, which is good; It all sound interesting; I'm sure it's going to be a great experience.

One interesting thing is that people do not just sit and miss their home. They always do something towards their homes. People take opportunities, work hard, take risks, being independent, love their families, live their individual lives.

4.3 Picture prominences

The pictures depict a boy writing a letter home, a girl phoning home, a man riding a motorbike away from home. In one picture, we can find the dearest things to an American through what he misses when away from home: the Miami Herald newspaper, the kittens, a cup of coffee, a radio set, a pillow, the family photos, the tea-bags and a hair-curler. The atmosphere is expressed brightly with happy smiling people while thinking and talking about their homes. They miss mom and dad, brother and sister. The lessons talk about Americans away from home who are studying, spending holidays or working at schools, factories, in the cities and even in a forest abroad.

V. Finding and discussions

5.1. Interpretation for the values expressed in Unit 1 by the writers in the course-book

Some values expressed in the course-book, collected on the basis of the previously mentioned American values, are listed in groups with newly-given headings. This listing also serves as the interpretation for the values embedded in the discourses of the lesson.

- **Love for home and country**

Americans have great love for home. Like English people, who find "East or west, home is best", for Americans, there is "no place like home": family (and country) has a special place in their heart.

- **Happy view of life**

Entertainment and happiness; Enjoying life to the full; Having as much fun as possible.

Americans are more happy about their lives than not, although hardships seem to surround them frequently. Smiles can be found in pages 2 and 3. And people also do travel a lot.

- **Appreciation of work and work results**

Hard work; Action and work Orientation; People of action; Success; Achievement.

In almost every lesson in the course-book, we can see that people work hard and they are ready to take risks. Some people are from America, some are not but they possess the qualities Americans worship. We know about Max with a lot of camping activities; I-an Walker Smith who is way from home in Chile, working shifts of eight days in Paranal; Thomas Creed from Massachusetts lives in Korea. His father and brother both got transferred to Korea. His father is a US officer and his elder brother is in the Army. His father "had "tour of duty", which means he's had to move around whether he liked it or not".

- **Taking risks, practical and energetic ways of doing things**

Risk-taking, as well as practical and energetic ways of doing things, is described in different situations in the book: Sophie Beasely from Australia discovered a lot of wildlife in New Zealand.

- **Success appreciation**

We can find the praises for the individual lives, successes of Thomas Creed.

5.2. Explanation for the American values created in the lesson

5.2.1 Societal determinants at societal level - American history, society, culture, politics & economy

No doubt, until now the United States of America has remained the biggest economy of the world. A country of great differences and similarities, the United States's history has been closely related to the immigrants since 1607. Folklore and popular media like the "Western" films heighten individualism through the image of the American cowboy. Soon after they settled down in what was then called "New England", a new form of government was gradually developed. The differences of the USA also lie in the weather, the landscape and ways of living as the country stretches nearly a half of a continent with mountains and valleys, prairies, deserts and coasts. The United States is rich in both agricultural and industrial products. People's speech does reflect their backgrounds, and the values they hold (Điệp, 2005). There are only minor differences between British and American English, largely on spoken level, mainly with the borrowings from non-English speaking people such as Dutch, German, French, African or Spanish settlers.

5.2.2 The political English Language Teaching as institutional determinant at institutional level

English Language Teaching (ELT) can be seen as the institutional determinant for the American values at the institutional level of discourse (Fairclough, 2001), the environment lies between the societal context and the situational context of the lesson discourses.

English language use has been spreading, together with the influence of the English speaking countries, especially United States of America. English is spoken more largely all over the world in almost every field of human's life. The native speakers are acting as suppliers of standard norms. They are also earning from the process of English language diffusion, economically and politically.

5.2.3 The American ideologies as situational determinants at situational level of discourses

The most decisive factors influencing the values introduced in the book are the American ideologies. As we have seen in the last part about the societal and institutional determinants, though for the American, the differences in ideologies are not notably distinguished but there are still oriented principles for the parties with their own points of view. The distinction is relative and rather subjective, however, as the CDA itself is always rather bias. When it comes to the determinants in Unit 1, the key values introduced in the lesson are home love and country love. They are typically traditional conservative ideologies.

VI. Conclusion

The article has just undertaken an analysis from a CDA perspective of a lesson in a textbook popular in Vietnam for quite a while. It is, essentially, an integrated approach, based on SFG and Fairclough's model of textual analysis. Through the uses of grammar, vocabulary, discourse structures and especially the descriptions of who, whom, what, when, where, why and how as participants, processes and circumstances, the book has transferred many values of the Americans to learners. Most of the values are good-for-everyone. Some values represent a capital society. However, the values are typically American. No textbook or course books are value free, in fact they are value-laden.

This research brings the authors to the issue of critical discourse analysis awareness, and the critical role that the language of a seemingly simple material can play in education. This awareness is about two things one of which is awareness of linguistic resources, and the other is about the values embedded. This awareness becomes a must for both teachers and students as they shift through the uses of languages to find answers to such question as why this word is used instead of another (for example, is someone better referred to as a "freedom fighter" or a "terrorist?"). Further, it can stimulate a study of language system to that end).

The students should be aware of the ideological and cultural values embedded in the syllabus they are learning for their actions. Before and after learning, the teachers and lectures should guide the students to find out the values embedded in each lesson. The teachers and students should discuss and select the appropriate values suitable for Vietnamese to absorb. Appropriate values should be in line with our Vietnamese traditional culture and our communist party's orientation. We can also learn from the American values for the requirements of our industrialization and modernization tasks, provided that the learners are careful about the selection or we will misunderstand the real values we need. Lecturers as well as teachers should design or select the English course-books, curricula, considering all the cultural and ideological matters for a 'healthy' foreign language we teach in the schools and universities.

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