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THE REPRESENTATION OF THE ORIENT IN
ENGLISH LANGUAGE TEXTBOOKS USED IN
LIBYAN SECONDARY SCHOOLS

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Abstract

This qualitative study seeks to explore how ‘the Orient’ and its culture are characterised in English Language textbooks used in Libyan secondary schools. The study analyses language and images used in the textbooks. This analysis reflects and draws upon the discourses of Post-Colonialism and Orientalism. The language used in the textbooks is analysed using an adapted framework of Fairclough’s (1989) approach to Critical Discourse Analysis (CDA) and images are analysed using a Critical Image Analysis (CIA) framework derived from analytical approaches developed by Kress & van Leeuwen (2006) and Scholes (1985). The study establishes, among other things, that the role of the textbooks is not only to support educational processes, but to convey implicitly and explicitly the dominant culture in a systematic way. This resonates with the Post-Colonialism discourse which contends that knowledge production is restricted to the western countries where these textbooks are produced and published. The analysis indicates a substantial degree of cultural betrayal, stereotypical images and structures of non-western cultures, particularly in regard to ‘the Orient’. The images and language structures indicate a positive depiction of the West while ‘the Orient’ and its cultures are presented in a negative manner in many instances. Overall, the study argues that altering the existing misrepresentations and pre-assumed and pre-conditioned reality, whether linguistically or visually, is a key means for the elimination of misconceptions, categorisations and essentialisations of ‘the Orient’.

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Dedication

This thesis is dedicated to the souls of my parents, to my wife, child and to my siblings. It is also dedicated to the dominated people who have been misrepresented, misjudged, misquoted and miscategorised everywhere. It is hoped that such a piece of research will help to continue the process for those who fight against domination in whatsoever institutionalised shape it may take in order to achieve a world based upon harmony and respect regardless of skin colour, ethnicity, gender, culture or religion.

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CHAPTER 1: INTRODUCTION

1.0 Introduction

This chapter provides an overview of the whole thesis. It covers several aspects including an introduction to the research topic, a conceptual problematisation of the English Language Teaching (ELT)¹ textbooks and a clear statement of the problem explored herein. The research objectives and the core research questions underpinning this study are then outlined. Having outlined the rationale for this study, a discussion follows regarding the significance of the study and its position in academic discourse overall. The chapter then provides a brief explanation of the methodology and approach adopted for this study, and, finally, the structure of the overall thesis is sketched out.

1.1 Introduction to the Research Topic

The initiation and on-going use of new sources for teaching languages has become a significant facet of the education landscape in many non-English speaking countries. In Libya, for instance, the introduction of new English language textbooks has been a key education policy priority for the government in the twentieth century. Unlike previously used textbooks, the new textbooks have been authored and published *outside* Libya, in the UK. These textbooks are written from and cast in a western ideational perspective to then be consumed in a non-western context i.e. Libya. This study seeks to demystify how ‘the Orient’² (as described most succinctly by Said in his *Orientalism*³, 1978) is constructed, represented, produced and reproduced semiotically for young Libyan school students at secondary school level in English language textbooks.

The term ‘representation’ is borrowed from Dyer (1993, p. 1) and its pertinence derives from the point at which he refers to it as the way a group of people come to be

¹ For a detailed discussion see section 1.2.

² I used this term throughout the thesis in accordance with the discussion in chapter 3 section 3.6

³ See section 3.6

represented and seen by external others in terms of their culture, their place and their lifestyle. Through the construction and reification of ‘otherness’ those who possess greater degrees of power come to hegemonise the way in which the empowered construct and evaluate the subjugated. This study thus explores how ‘the Orient’ is seen in and through the eyes of ‘the Occident’⁴ (the authors) in the English language textbooks. This Occidentalised version of ‘the Orient’ and its (re)presentation in textbooks is important because “... representations ... have real consequences for real people, not just in the way they are treated ... but in terms of the way representations delimit and enable what people can be in a given society” (Dyer, 1993, p. 3).

This study discerns the extent to which these textbooks have as yet latent potential to contribute to an unbiased and more balanced image of ‘the Orient’ for Libyan secondary school students, despite the value laden nature of the English language. It is stated by Kachru (1992, p. 67) that “[f]or the first time a natural language has attained the status of international (universal) language, especially for cross-cultural communication” when he writes about the English language. However, it is maintained that “English language teaching beliefs, practices and materials are never neutral, and indeed represent a particular understanding of language ...” (Pennycook, 1994, p. 178). Thus, they are embedded with ideological and hegemonic practices that favour the elite and dominant groups.

The economic and cultural role that the English language now plays in a rapidly globalising order is undoubted. Therefore, the teaching and learning of English has been a core development and growth-spurring objective for most non-English speaking countries. Certain ideas and beliefs are introduced within a language – consciously and indeed unconsciously – to provide information and knowledge, but the implicit (and at times explicit) ideological input into the process of language learning and language pedagogy is often limiting and partial (van Dijk, 1993; Apple, 1992; Fairclough, 1989; Seguin, 1989). The ideas and beliefs embedded in these processes, for example, may not be representative of the society where the language is being learned or taught. For instance, in the Libyan context, the English language is being taught without an acute awareness of the ideological tenets underpinning it on the part of teachers and learners. In this situation it might therefore be useful to raise

⁴ I used this term throughout the thesis in accordance with the discussion in chapter 2 section 3.6

teachers' awareness of the ideological presuppositions embedded in the language by analysing English language textbooks.

This study also explores the process through which notions of certain cultures (namely occidental and oriental-Arab ones) are represented in the language textbooks used in Libyan secondary schools. The attention given to subtle cultural signifiers and representations in language textbook evaluations to date has been inadequate (Peled-Elhanan, 2012; Brosh, 1997; Byram, 1989). The data of the research is taken from six English language textbooks used in these schools (see Section 2.3 Figure 'A' and 'B'). The findings reveal that there is a substantial amount of cultural misrepresentation – including representations of stereotypical practices and stereotypical images/structures of non-western cultures, particularly Orientals. It is further argued that the role of the textbook is not merely to support and develop the learning process, but also to convey, embed and reify the dominant culture given that both teachers and students are highly dependent on the textbooks.

1.2 Problematizing ELT Textbooks

A textbook is ostensibly provided to support the teacher and his/her students in the learning and teaching process. The complexity of teaching materials requires careful consideration of content, structure and sequence in order to establish the information in a particular narrative order. However, the kind of information and knowledge which is presented in textbooks may not correspond with or accurately reflect the cultural background of the students. They may, rather, be a more accurate reflection of the authors' stances and knowledge of the world. Such educational materials therefore have significant power when it comes to influencing students' choices, worldviews and thought patterns. The study thus explores *which* ideologically charged discursive practices the texts draw upon to describe various cultures and ideological standpoints.

This study is designed to investigate whether the structures and images used in Libyan English language textbooks portray positive impressions of the West (where the textbooks are authored) and negative impressions of the Orient (where the textbooks are consumed). Although there is a growing body of literature on a range of textbook

analysis techniques, research literature on English language textbooks for secondary schools in Libya is practically non-existent. These textbooks are authored by *non-Libyans*. Imported textbooks can, the analysis herein has found, reflect the ideology, prejudicial normative system and raw political hegemony of the countries where they are produced.

1.3 Statement of the Problem

The textbooks which constitute the subject material of this thesis are produced outside of Libya and are likely to include *some* forms of hegemonic and ideological presuppositions. The researcher has drawn from the concept of Orientalist reproduction to enrich his understanding of how the world is constructed, reified and re-constructed from the perspective of the West through the English language textbooks distributed in Libya. The Orientalist distinction between ‘The West and the Rest’ (which Orientalism contends is more an epistemic mode of hegemony than an ‘objective’ maxim of tangible cultural differences) has been an inspiring conceptual framework in previous analyses of art, text, literature, notions of truth and rationalism and many more fields of human thought (Tekin, 2010). The researcher was thus motivated to understand the role Orientalist concepts can have in explaining whether the images and textual content of English language textbooks (ELTs) in Libya are impacted upon by this Western ideological instrument of power.

Problems arising from the ban on the English language in Libya (which was in place for about eight years) and the UN sanctions and their concomitant impact on education in Libya have combined to shape a distinct educational environment in terms of English language teaching and learning in Libya. As a result of these factors, there has been a noted shortage of qualified and knowledgeable English teachers in the system capable of critically examining and evaluating the content of the English language textbooks with a view to identifying any ideological or hegemonic representations imbued in them. From a moral perspective of research integrity, it is essential for researchers to examine and evaluate such textbooks – especially should they be found to consist of implicitly and explicitly hegemonic constructions and representations of cultural identity and quality – so that policy makers and teaching practitioners alike (in Libya and elsewhere) are acutely aware of the potent racial,

cultural, religious and political discourses which inform the learning process of young people.

1.4 Objectives

The key objectives of this study are as follows:

1. To identify the form(s) and discursive patterns of social and cultural values present and latent in imported English language textbooks used in Libyan secondary school programmes.
2. To identify hegemonic practices embedded in English language textbooks used in Libyan secondary schools.
3. To investigate how discourses of cultural differentiation are established/constructed and reinforced and to pinpoint the ideological forces manifest in these English textbooks.
4. To evaluate English language textbooks with specific historical and political reference to the Libyan general curriculum's objectives as stipulated in the state's education policy.

1.5 Research Questions

1. What are the most fundamentally potent socio-cultural values evident in the English language textbooks used to teach English in Libyan secondary schools?
2. What are the main hegemonic practices which can be identified as being embedded in the English language textbooks under discussion?
3. How are culturally differentiating and biased discourses constructed and established? Which ideological forces can be said from the evidence to be the most manifest and strong influencing factors resting behind the texts/images?
4. To what extent do these textbooks reflect the Libyan state's and citizenry's educational objectives?

1.6 Rationale

Research has confirmed the importance of textbooks as the primary tools that schools use to provide students with access to the knowledge and skills they are expected to

learn (Peled-Elhanan, 2012; Ndura, 2004; Kubota, 1998). In Libya, as in any other country, textbooks are the primary vehicle through which students gain access to knowledge and skills. Oakes and Saunders (2002, p. 2) maintain that “... textbooks are intensely important to students’ education everywhere, and the consequences of not having access to them are particularly harsh in the education system.” Therefore, the content of school textbooks needs to be investigated particularly as they are indispensable sources of information within the educational institutions.

Agents of education are highly influential in transmitting culture and reproducing an unequal society (Risager, 1991; Apple, 1990; Kubota, 1998). Accordingly, this study investigates whether English language textbooks in Libya exhibit – explicitly or implicitly – elements of cultural bias and misrepresentation because English language “... materials are ... bound to reflect both the explicit and implicit attitudes of the writers and their societies...” (Hartman & Judd, 1978, p. 384). This study is thus important because it is claimed that the success of ELT students significantly depends on both their mastery of the target language, on the one hand, and their ability to *negotiate* the target culture, on the other hand (Ndura, 2004).

Teaching materials such as textbooks generally present a certain prism through which the reader comes to perceive, judge and know the world – it is through the cultural lens of the author(s) that a student adopts and through practice reinforces a version of the author’s social reality which might not be a reflection of a student’s own social reality. ‘English as a Foreign Language’ (EFL) textbook authors generally compose texts and images through culturally-specific schemas, whether consciously or not (Oakes & Saunders, 2002; Alptekin, 1993; Risager, 1991; Hartman & Judd, 1978). The textbook is a human-produced object which has an author or several authors who *de facto* – given their situatedness in a historico-political order – apply and represent their cultural and historical positions when they produce the text/image in such a way that inevitably reflects a particular and culturally relative pedagogical, economic and social version of reality. In this sense, textbooks are invariably ideological phenomena (van Dijk, 1993; Apple, 1992; Risager, 1991). Textbooks embody and indeed reaffirm an ideology in the sense that they reflect a world view and cultural system which is historically contextualised yet reified through and in the production of the textbook.

Textbook writers transmit (consciously and unconsciously) into their books the views, values, beliefs, attitudes and normative sentiments of their own society (Goldstein, 1997; Alptekin, 1993) which are reflected in their mental representations. Accordingly, they carry with them particular constructions of reality and particular ways of ontologically ordering things and organising the world (Alptekin, 1993; Apple, 1992; Risager, 1991).“... [L]anguage connects with the social entity through being the primary domain of ideology and through being [the] site of struggles of power” (Fairclough, 1989, p. 14-15). As a result, textbooks are a patent source of social *conflict* (nationally or internationally) because what is included in textbooks may not reflect (totally or in part) the life and culture of the target learners (Hunston & Thompson, 2000). Textbooks may, indeed, be a focus of conflict where readers/learners are forced to adopt new and sometimes unwelcome images of themselves.

Textbooks play a highly significant role in many countries, Libya no less than elsewhere, because teachers are often limited to the use of textbooks as a core learning resource. Sadker and Zittleman (2007) state that “... teachers make a majority of their instructional decisions based on the textbook” (as cited in Verikaite, 2012, p. 64). These textbooks are designed to bridge the needs of learners often deriving from diverse cultural backgrounds. The content of these instructional materials (textbooks) can have a considerable influence on the perceptions and self- and world-conceptions of students in a schooling environment and on society as a whole (Ndura, 2004; Oakes & Saunders, 2002). English language textbooks (which are used in Libyan schools in general and in secondary schools in particular) can have a great impact on the attitudes and behaviour of Libyan students. Normatively speaking, these books need to be meaningful and relevant to the life experiences of the students and thus designed to prepare them for real life situations since the textbooks are dominant in the educational process. Regarding this, some researchers such as Blumberg (2007), Woodward (1993), Sheldon (1988), Maxwell (1985) and Williams (1983) identify the role of textbooks as being that of the dominant tool in classrooms aside from teachers, students and physical space. Maxwell (1985, p. 68) states that “[t]he text determines *what* is taught, *when* it is taught, and *how* it is taught” (italics added).

Caldas-Coulthard and Coulthard (1996) claim that every individual in the world is exposed to different linguistic input. This can be a matter of moral freedom and choice, or it can be ideologically imposed by the meta-ideas of ruling elites. It can thus be argued that students and language learners in Libya might well be exposed to various cultural inputs - encouraged by the Ministry of Education whether knowingly or not – in the textbooks used in Libya. Such inputs have the power to shape and formulate the learners' thinking, attitudes and ideological presuppositions (Caldas-Coulthard & Coulthard, 1996). Levno and Pfister state that, "... there is an urgent need for an evaluation of the cultural content in the foreign language textbooks used ... today" (as cited in Arizpe & Aguirre, 1987, p. 125).

Textbooks, then, are an omnipresent and potent aspect of classroom life because language teaching is principally associated with ongoing, regular and in-depth use of them (Blumberg, 2007; Woodward, 1993; Sheldon, 1988; Maxwell, 1985; Williams, 1983). In the Libyan context language teaching is influenced and directed by the language textbooks that are provided by the Ministry of Education. Given this Governmental ratification, they are often regarded as an authority on one or more foreign cultures. In this way, textbooks become informational loci of political and cultural issues, as they are one of insight into other cultures available to learners (Peled-Elhanan, 2012; Oakes & Saunders, 2002; Brosh, 1997; Goldstein, 1997; Woodward, 1993; Apple, 1992; de Castell, 1990). It can be argued that these textbooks are cultural and political documents since they reflect a particular spectrum of views, normative assumptions and value systems (Oakes & Saunders, 2002; Apple, 1992; Risager, 1991).

Giaschi (2000), Alptekin (1993), Risager (1991) and Hartman & Judd (1978) all argue that English language teaching materials are chiefly produced in or by one culture and in context-specific conditions which make for prejudicial signs and signifiers. They are often used and consumed in contrasting educational settings with different socio-political and cultural realities. Such materials commonly include hidden and/or opaque ideological schema as they are viewed and consumed through a cultural experiential position different to that of the authors. On this point, Ellis (1990) argues that Western-produced textbooks are ethno-centric as they are presented in such a way as to intrinsically offend Islamic practices (as cited in Giaschi, 2000).

Instructional materials can affect a student's development of worldview as well as his/her perception of self and of others (Ndura, 2004). EFL students and teachers naturally invest trust in such materials and this can lead to the student changing his or her internal representations of their own culture and that of the 'exporter' culture (Blumberg, 2007; Ndura, 2004; Woodward, 1993; Sheldon, 1988). The central concern raised by the analysis of international English language textbooks is that they can potentially be the loci of important ideological conflicts between English cultural values and the host culture's values (Kubota, 1998; Pennycook, 1994). Accordingly, "... they [textbooks] can reinforce biased attitudes and behaviours" (Zittleman & Sadker, 2002, p. 168). It follows then that it is crucial to critically examine English language teaching materials in order to expose negative or mis-representational influences resting behind the textbook content (Ndura, 2004; Kubota, 1998).

Textbooks constitute the main learning source in schools and students spend much of their time using them as a resource (Blumberg, 2007; Sheldon, 1988; Maxwell, 1985). It is claimed that "... as much as 80 to 95 percent of classroom time [is spent using textbooks]" (Sadker & Zittleman, 2007, as cited in Verikaite, 2012, p. 64). They are "... designed to provide an *authoritative* pedagogic version of an area of knowledge" (italic added) (Stray, 1994, p. 2) to students and to determine what they learn and how they think about that knowledge area (Oakes & Saunders, 2002; Duff & Uchida, 1997; Kramsch, 1998). Textbooks are used in education as a social tool of socialisation and cultural reproduction to present particular perspectives, beliefs and value systems. They are used to facilitate the transfer of knowledge from one generation to the next and they "... represent to each generation of students an officially sanctioned, authorized version of human knowledge and culture" (de Castell, Luke, & Luke, 1989: vii as cited in Novotna & Moraova, 2005, p. 110). Goldstein (1997, p. 67), and Luke, de Castell and Luke (1983, p. 121) concur with this argument that governments prescribe and authorise the content of textbooks based on shared experiential and linguistic contexts and experiences.

Textbooks play a key role in shaping popular conceptions and in delineating what a society recognises as legitimate and factual (Apple, 1992). Hutchinson and Torres maintain that "[a] textbook has a vital and positive part to play in the everyday job of teaching and learning English, and ... the importance of the textbook becomes even

greater in periods of change” (1994, p. 315). However, the educational environment in Libya is distinct as the textbooks currently in use were written more than thirteen years ago and are still in use today in spite of the continuing progress made in language teaching and learning.

Given the centrality of textbooks in terms of teaching and learning in schools it is perhaps surprising that little research has focused on them as a cultural-ideological tool of hegemony in the Libyan context. The textbook is the key element in the teaching process (Mohammad & Kumari 2007). Textbooks are central in the Libyan context because external pressure is placed on schools and teachers to complete each unit of work within specific periods which are clearly determined by Ministry of Education policy. This pressure is applied particularly by school inspectors who visit schools on a regular basis.

1.7 Significance of the Study

Libyan English language textbooks are not inherently more problematic than other ELT textbooks as the majority of language textbooks are characterised by the omission, stereotyping or misrepresentation of people, groups and cultures and their ideas. Nevertheless, analysing and evaluating English language textbooks has become an important issue for educators, language teachers and linguists. Material analysis and evaluation is an educational necessity because it reveals how textbooks can represent the needs of learners and reflect the society in which they are used. Considering that the textbooks used in this study are authored and produced *outside* Libya, their analysis and evaluation has become a matter of paramount importance.

The status of the teaching and learning of English has been discussed from pedagogical perspectives, yet the focus on ideological and cultural perspectives which determine how the world is constructed and represented in English language textbooks remains outside the scope of many such discussions. In terms of Libya, studies of this type have not been conducted to date. The findings of this study offer some insights into the contention that authors construct and shape societies in order to transmit and promote or devalue norms, lifestyles and ideologies that might be seen as contrary to the recipient culture’s sensibilities.

This study is intended as a contribution to existing knowledge in terms of theory, policy and further study. The first point recalls the work of Hall (1997) and Said (1978) – post-colonial discourse theory – in the sense that it will demonstrate how both the Orient and the Occident are represented and produced semiotically in the textbooks. This will be demonstrated by comparing the Orient and the Occident in terms of cultural and value-laden perspectives.

In relation to the second contribution, this study will endeavour to reveal how the textbooks are symbolically organised and how the knowledge propositions in these textbooks reflect the intentions and objectives of the Libyan Ministry of Education (See appendix I). It provides the Ministry of Education with an understanding of the textbooks' content and consequently identifies their strengths and weaknesses in order to aid the creation of a learning environment more appropriate for the Libyan context and for Libyan people. This research will also have implications for textbook publishers, authors, designers and, ultimately, policy decision makers in helping to inform a careful and more thoughtful editing and production processes which seek to challenge misrepresentations of culture and societies.

1.8 Positionality

Considerable research has been carried out to analyse how values impact on a researcher's choice of research methods. Such influences and effects can be observed throughout the research process from the beginning when the researcher selects a topic to the final data analysis and discussion of results wherein socio-cultural factors undoubtedly leave impressions on the research and its audience *per se* (Creswell, 2009; Sikes, 2004; Wellington, 2000; Davies, 1999). Therefore, it is essential to understand what is meant by *value*.

According to Morris, "... value is employed to refer to the tendencies or dispositions of living beings to prefer one kind of object rather than another" (1956, p. 10). Consequently, individuals value one entity over another one. For instance, a person could be given a set of paintings and instructed to choose one of them. The selected ones might have certain features which distinguish them from the rest such as colours,

layout, space and artist (Morris, 1956). This idea is similar to Allport's (1961, p. 454) statement that describes value as "... a belief upon which a man acts by preference".

Rokeach (1973) sees the concept of value in terms of two different facets of human discourse: namely a *person's* value and an *object's* value. In the context of research, the former refers to the positionality of the researcher – the 'I' – whereas the latter refers to the textbooks that are being observed – the 'object'. When researchers make a decision as to a topic and the research method they will adopt, they often rely on their understanding of ontological and epistemological stances (Greenbank, 2003). For this reason it is important to understand the philosophy of knowledge 'epistemology' from the perspectives of both *positivism* and *constructivism*.

A positivist tends to claim that knowledge can be acquired through actual experience and that knowledge exists *independent of the knower* (Delanty, 2005; Wellington, 2000). In contrast, a constructivist sees knowledge as organised and constructed by the learner and therefore subjective or fundamentally *inter-subjective* (Delanty, 2005; Wellington, 2000). The researcher concurs with this, and this thesis both affirms and evidences the way in which people act as agents in the construction of realities (Bryman, 2008 ; Delanty, 2005; Creswell, 2003).

Knowledge within Libyan society is viewed, in most cases, as a set of 'facts' (The Libyan National Commission for Education, 2004) (i.e. in a broadly positivist fashion). Students are not encouraged to enter into discussions with teachers like students in the United Kingdom or in the United States of America. Textbooks – including the English language textbooks discussed herein – are regarded as a central and authoritative source of knowledge. It is vital therefore to analyse these textbooks because Libyan students regard their content as an unquestionable representation of an external truth. This has been reflected in the Ministry of Education report which maintains that:

... the evaluation of the knowledgeable content of the Libyan curriculum assures the education's interest to supply students with knowledge and information to an extent made some teachers and parents think that the knowledgeable content of the curricula has exceeded the learners' abilities (The Libyan National Commission for Education, 2004, p. 64).

From this perspective Allwright (1981, p. 9) claims that "... the whole business of the management of language learning is far too complex to be satisfactorily catered for by a pre-packaged set of decisions embodied in teaching materials". This, again, offers support for the idea that the content of textbooks is sanctioned by political and ideological values and thus supportive of them.

In terms of this research, the epistemological and ontological perspectives adopted are roughly based on the social constructivist theory of Laclau (1988, p. 254). Laclau argues that "... discourse describes the ultimate non-fixity of anything existing in society". Discourse theory in this sense denies the notion of an objective and external societal reality that is determined and exists outside of the discursive arena. Rather, discourses determine the structure of power and society and of their representations in symbolic media. Delanty states that "[c]onstructivists maintain that social reality is not something outside the discourse ..." (2005, p. 136) because "... the social world is socially constructed" (Delanty, 2005, p. 139). This idea is supported by Wellington (2000) who views the world as constructed and experienced by the people who live in it. In other words, there is no single reality external to people but rather there are multiple realities where people are the main actors in the construction and production processes. This leads onto the notion of *reflexivity*.

According to Wellington (2000, p. 43), "... being reflexive is ... important but does not merit an excessively long, confessional, autographical account which includes unnecessary details". In this case, the researchers clearly "... identify reflexively their bias values, and personal background, such as gender, history, culture and socioeconomic status, that may shape their interpretation formed during a study" (Creswell, 2009, p. 177). This assumption is supported by Sikes (2004) who maintains that the researcher is significantly shaped by his/her values and beliefs including political stance, religiosity, social class and geographical location. Moreover, Sikes is emphatic that it is important to know "... where the researcher is coming from" in the research and analysis process (Sikes, 2004, p. 18).

Reflexivity allows the researcher to explore the process through which personal values, beliefs and experiences influence the findings (Denscombe, 1998). Davies (1999, p. 4) states that "... reflexivity ... refers to the way in which the products of research are affected by the personnel and process of doing research". Therefore,

reflexivity claims to reveal the relationship between the researcher and his/her data. It stresses the interrelation between the researcher and his/her research topic and subject(s). Davies (1999, p. 7) argues that "... reflexivity expresses researchers' awareness of their necessary connection to the research situation and hence effects upon it". This is because the social researcher is unable to stand outside his/her personal beliefs and experiences therein reaching neutral or objective conclusions because what is being described is inseparable from the researcher's cultural backdrop (Denscombe, 1998).

It is therefore important for researchers to consider and address their own positions in the research they are initiating. It is conceptually impossible for research to be 'value-free' (Greenbank, 2003; Wellington, 2000; Mouton, 1988) because a researcher's values and beliefs frequently interfere with how research is conceived and conducted (Bryman, 2004). The researcher must question the effect that their own values, assumptions, ideas and knowledge claims have on their research (Wellington, 2000). In order to achieve this, the researcher here clarifies his stance by briefly outlining his biography.

In secondary school I largely focused my time and energy on the natural sciences. During this time, my thought was informed by the notion that there was an objective reality which could be known empirically and rationally through observation or numerical deduction. I did not possess a constructivist epistemological perspective since I believed that knowledge can be discovered only through *observation* (Delanty, 2005).

When I finished secondary school, I chose to study languages and, in particular, the English language. This shift in my focus changed my life and my thinking dramatically insofar as I came to believe that we as humans are equipped to create and recreate worldviews which we claim to be objective and necessary but which in actual fact are the product of decisions and power relations. I also realised that we are equipped with the means to explore and discover what is out there and that nothing is taken for granted. Therefore, my thinking about knowledge moved from being less positivist to being more constructivist.

In 1998 I graduated from university and began teaching in secondary schools. I taught using the same materials that this thesis analyses. The new English curriculum introduced in Libya in 1999 was based on the so-called Communicative Approach. These materials represented a significant shift in terms of the teaching of English in Libya (Emhamed & Krishnan, 2011). I came to question why the topics, pictures, illustrations and layout were presented in a particularly culturally infused and ideationally Western-centric way. I also came to realise that different cultures are represented in such a manner whilst certain societies are presented in a better light than others.

The reader might think that this issue would surely have inspired multiple academic articles. However, a recent study conducted by Orafi and Borg (2009) evidences that no analysis or evaluation has been carried out akin to this research. "... no evaluation of this new curriculum [English Language Textbooks in Libya] had been conducted ...” (Orafi & Brog, 2009, p. 244). Therefore, there is no evidence available that analyses this innovation until now.

Another important motivation for carrying out this research was my Masters’ degree (by research) at the University of Sussex, titled “*How appropriate is the ‘communicative approach’ for Libyan learners of English? What aspects of a communicative methodology need to be modified to meet their needs?*” (Mohamed, 2005). I used these new textbooks in my study. My findings were that the new textbooks were not welcomed by teachers (including myself) because of the variety of topics, the subject matter, layout and the intended material to cover each lesson. I was most recently inspired by the ideas of Edward Said (1978) and, in particular, of the notion that the West sees ‘the rest’ as culturally inferior and grounds this judgement in supposed epistemological objectivity. His ideas fascinated me and it very quickly became evident that they were particularly relevant to my research questions.

1.9 Methodology

The main source of data is herein the English language textbooks used in Libyan secondary schools. In terms of methodology, the study uses a Critical Discourse Analysis (CDA)⁵ approach to analyse the texts and a multimodal approach to analyse

⁵ For a detailed discussion see section 3.7 & 4.3.

images. Critical Image Analysis (CIA)⁶ allows the researcher to determine how the content constructs and represents groups or individuals across cultures in order to identify biases and misrepresentations.

1.10 The Chapters of the Thesis

This section provides the reader with an overview of the structure of the thesis. Chapter One introduces the research topic, problematising ELT textbooks, giving a statement of the problem, outlining the main study objectives, the research questions, the rationale for conducting the study, the significance of the study, and its positionality and methodology – the thesis is then organised into five chapters.

Chapter Two elaborates the context of the study. This includes the background and structure of the education system in Libya. The principles of the Libyan education system are thereafter discussed. Finally, ELT in general and in Libya is examined.

Chapter Three presents a Literature Review which provides a theoretical foundation as well as the body of knowledge within which this research is grounded. This will encompass the definition of culture from the perspective of different disciplines and will explore the relationship between language and culture. The chapter includes a discussion of the place of culture in textbooks. This is followed by a discussion of Post-colonialism, Orientalism, ideology (using a broadly speaking Marxian concept of it) and hegemony as well as a review of the theoretical foundations of CDA and the provision of definitions of other key concepts. Types of CDA and criticisms of CDA are also presented. Research in CDA in general and in education in particular is also discussed. Relevant to this chapter is an appreciation of a multimodal approach that leads to image analysis.

Chapter Four describes the methodology that was used to conduct the research. Part of the chapter covers material selection and choice of data. This chapter mainly focuses on an overview of Critical Discourse Analysis (CDA) and Critical Image Analysis (CIA) as these are the mechanisms through which the textbooks have been methodically examined. This chapter bridges the gap between the theories and concepts of Chapter Three and the data analysis of Chapter Five. This chapter also

⁶ For a detailed discussion see section 4.6.

highlights research studies relevant to my chosen methodology. I will also explain and justify the research method, Critical Discourse Analysis, drawn from the work of Norman Fairclough. The chapter finally includes a detailed description of Fairclough's CDA and a modified framework of CDA and CIA.

Chapter Five provides an analysis and discussion of the data and states the conclusions drawn from the findings. Chapter Six will reflect on the research questions, summarise the findings and implications of the study, explore the limitations of the study and make recommendations for further research.

CHAPTER 2: CONTEXT

2.0 Introduction

The purpose of this chapter is to provide a general insight into the background of the Libyan education system. Understanding the structure of the education system in Libya will help the reader to appreciate the subsequent analysis of the selected textbooks (Social Sciences and Life Sciences). The Principles of Education in Libya will be examined, while English Language Teaching (ELT) in general and ELT in Libya will then be discussed at the end of the chapter.

2.1 Background of the Education System in Libya

In any society around the globe, the education system is inextricably linked with the prevailing socioeconomic and political system (Obeidi, 2001, p. 31) and Libyan society is no exception. As such, education plays a key role in disseminating a society's own language and culture (Otman & Karlberg, 2007).

Prior to the 20th century, the country now known as Libya came under the authority of the Ottoman Empire (1551-1911). Mass education was not one of the state's primary concerns because education was mainly concerned with teaching the Quran for all (Otman & Karlberg, 2007). In this sense, education was largely religion-orientated since the education system was based on religious teaching. In 1890, the Ottoman Empire introduced a curriculum that included the Arabic language, the Turkish language, Turkish history and mathematics and these were taught by Turkish teachers in Turkish (Otman & Karlberg, 2007).

The second major policy intervention in the education system in Libya was introduced during the period of Italian colonisation from 1911 to 1943 (Otman & Karlberg, 2007). The education system was Italian-orientated in all the then twelve Italian schools in 1911 (Otman & Karlberg, 2007) in which Italian language and culture were taught.

The third influencing factor was during the British and French administrations after the Second World War from 1943 to 1951 (Aagnaia, 1996). At that time, Libya was divided into three provinces (Wheeler, 1966) with the British governing Tripolitania

and Cyrenaica and the French ruling Fazzan. The British curriculum was based on that used in Egyptian schools whereas the French adapted the curriculum used in Tunisian schools (Otman & Karlberg, 2007).

In this historically longitudinal sense, the Libyan people experienced multiple changes and curricular shifts which resulted in the deterioration of the cohesiveness of the education system during these periods. During the Libyan Kingdom Administration (1951-1968), all Libyans were guaranteed the right to education at school without exception and schools at all age levels were established. Following the 1969 *coup*, the educational system was based on a specific ideological stance that praised explicitly and implicitly the ideology of Kaddafi and his party politics. After the 2011 revolution, the education system changed in terms of the elimination of the main curriculum elements previously used to promote the Kaddafi ideological apparatus. Despite this, certain subjects such as English language and Geography are still retained in the teaching materials and some cursory remnants of Kaddafi's ideological practices such as images of the green flag have also been retained even though the Libyan National Conference has largely changed the school curriculum.

2.3 The Structure of the Libyan Education System

The Libyan education system is based on three main stages pre-empting the Higher Education level. Schooling from the ages of 6 to 12 constitutes the 'elementary' stage. The 'preparatory' stage starts from the age of 12 and ends at the age of 15. The final stage is the 'secondary' stage which begins from the age of 15 and ends at 18 (Otman & Karlberg 2007) under usual circumstances. The first two stages are compulsory. At the end of the preparatory stage, pupils who choose to continue their education either opt for a vocational route or an academic route in their secondary stage. The secondary stage is therefore optional (Otman & Karlberg 2007). The secondary academic stage corresponds to 'A-Levels' in the United Kingdom (Otman & Karlberg 2007). The institutional hierarchy of the Libyan education system is illustrated in the following diagram.

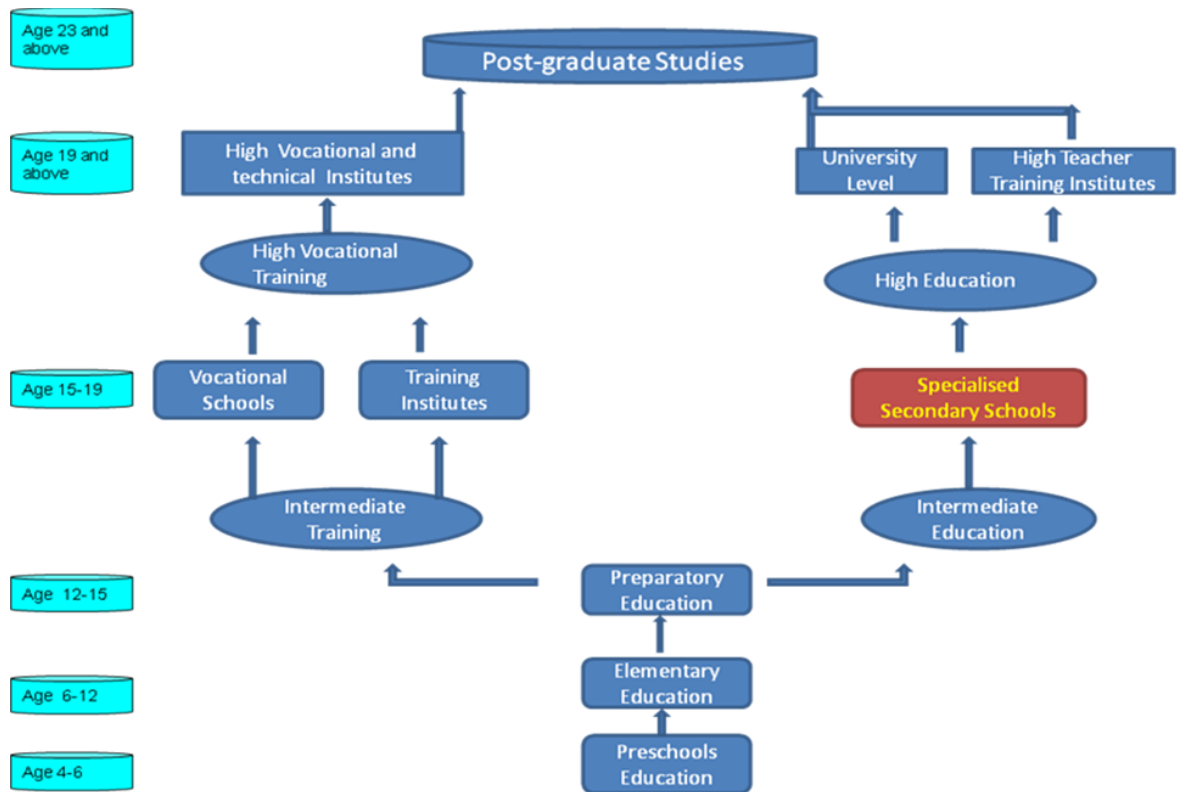


Figure A

The Hierarchy of the Education System in Libya

Source : (Saed & Abu Gania 2004: 12-13)

The secondary stage was recently split into the following sub-stages by the Ministry of Education: (a) the Division of Basic ‘Natural’ Sciences – this focuses on the disciplines of Mathematics and Physics; (b) the Division of Engineering Sciences – this focuses on the engineering disciplines and construction; (c) the Division of Life Sciences – this focuses on Chemistry and Biology; (d) the Division of Social Sciences – this includes all social science and humanities subjects; (e) the Division of Languages – this includes the study of Arabic, English, French, Swahili languages; and finally (f) the Division of Economic Sciences; this includes business administration, accounting, economics and financial studies. This is illustrated in the following diagram:

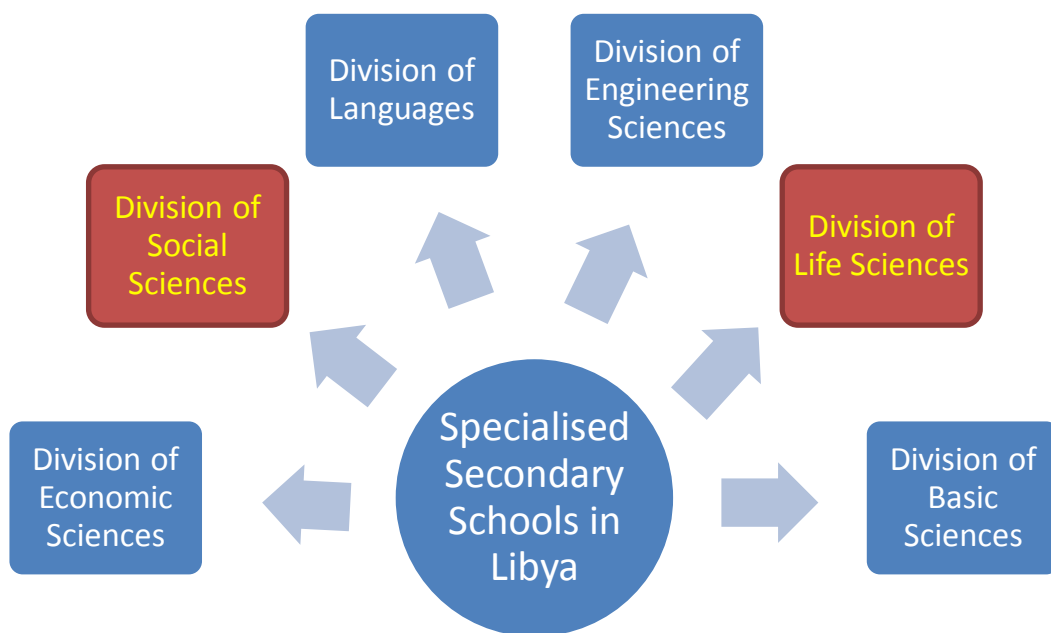


Figure B

Specialised Secondary School Diagram

Source: (Saed & Abu Gania, 2004: 18:19).

The focus of my study is on *two* of these divisions: the Division of Social Sciences and the Division of Life Sciences. It is important to note that each of the divisions has its own English Language Textbooks. Therefore, the textbooks used in this study as samples are selected from the first, second and third stages of each of these two divisions.

2.4 The Principles of Education in Libya

The main aims of the education system in Libya are to preserve the Arabic language, and to honour its identity, culture and the values of Islam and Arabism. Arabism is an ideology in which Arab people are understood to share a common history, language, culture and geography (Gulick, 1977). In addition, it seeks to justify and defend Islam *and* the East (or Orient) against the politico-economic as well as ideational dominance of the West (Dawn, 1961). The social, cultural, and religious factors intrinsic in Libyan society play an important role in determining the principles of Libyan education (See Appendix (I) for these principles).

2.5 English Language Teaching (ELT)

English Language Teaching (ELT) in its most general sense refers to the teaching of English to any person, whether they are a student, pilot, worker and so on, and regardless of age, work place or language proficiency where English is *not* their mother tongue. This has given rise to many acronyms such as Teaching English as an International Language (TEIL), Teaching English as a Second Language (TESL) or Teaching English as a Foreign Language (TEFL). This kind of teaching can take place within what is called the “core speaking” countries (Phillipson, 1992, p. 17), also known as the “Inner Circle” (Kachru, 1992, p. 356), which includes the United States of America and the United Kingdom; within the “Expanding Circle” which refers to countries such as China or Egypt; or within the “Outer Circle”, for example in Nigeria or Pakistan (Kachru, 1992, p. 356). Consequently, the dissemination of ELT is a well-recognised and well-documented phenomenon (Pennycook, 1994; Phillipson, 1992).

The rapid growth of the use of English has been accompanied by a concomitantly rapid expansion of ELT (Seargenat 2008; Pennycook, 1998; Crystal, 1997). By the same token, the learning and teaching of English has spread in Libya over the last thirteen years, especially after the United Nations sanctions were lifted.

2.6 ELT in Libya

Due to the spread of English as the universal language of science and of international communications – regardless of the imperial and economic factors that created this environment – the Libyan government has started to re-evaluate the ELT system used since independence was attained in 1951. During this period, new ELT materials have been introduced into schools at various junctures and at all stages from elementary to secondary levels. It was hoped that the secondary materials would help to address the issue of a shortage of well qualified English language (EL) teachers teaching at more proficient stages. However, the materials were not appropriate for the secondary stage audiences at the time, although they worked well in the other (earlier) stages because they focused principally on reading and writing as opposed to grammatical structure (UNESCO, 1968). Moreover, due to constrained financial resources and limited international support from the global community, education in general and the

teaching of the English language in particular faced many apparent and acute obstacles such as a shortage of appropriate materials, a lack of professional teachers and a shortage of teacher *trainers* (Aгнаia, 1996; UNESCO, 1968).

ELT in Libya has thus experienced policy-inspired highs and significant lows over the last thirty years. Prior to the 1969 *coup d'etat*, there existed an exceptional and bilateral relationship between Libya and the West, in particular with the United States of America and its key trans-Atlantic partner the United Kingdom. In this context, ELT received special consideration and was fed by political interest among Libyans in general and among curriculum policy makers in particular regardless of the origin and orientation of the teaching materials that were subsequently used in schooling practice.

When the 1969 *coup* took place, the education system was changed and this change received public support, partly due to growth in the population and a surging confidence in Arab nationalism. Part of the new Government's agenda was to promote the idea that education had to be for *all*. Inclusivity and universal entitlement to this education were key tenets of the new Government's priorities. However, this dissemination of education was affected by the ideological practices of the regime in such a way that teachers, students and policy makers were restricted to ideological practices that tended to promote a positive image of the regime, and ELT practice and theory was no exception to this trend.

In 1986, due to political tensions emerging with the Western powers, particularly with Great Britain and the United States of America, English language teaching was banned from all private and public sectors including in schools, universities and all other HE institutions (Orafi & Borg, 2009; Dunford, 1986; The Gazette, 1986). This ban was accompanied by an ideological propaganda campaign wherein anti-British and anti-American sentiment was professed due to the perceived connection between the English language and the American and British international impact on Libyan domestic affairs and foreign relations. The immediate response to perceived encroachment by the West was thus to ban ELT from the public and private domains by replacing the English language with other foreign languages in the curriculum, including Russian and/or French. Due to the ban, the status and prioritisation of ELT

deteriorated for about eight years. As an additional result of this failure in learning, university graduates' low English language competency became an obvious impediment to economic growth and internationalisation, and the contemporaneous Ministry of Education reacted by introducing new ELT textbooks at the *beginning* of the 21st century (Orafi & Borg, 2009).

As a direct result of the ban on English language teaching, Libyan English teachers became vulnerable because they were forced to cease teaching the English language and to cease using it anywhere within the remit of the Libyan regime. They were often forced to change their careers and teach other subjects such as history and geography. Other teachers started new careers outside the education system such as in public administration in various institutions. Some opted to work in the private sector.

Towards the middle of that decade (circa 1994), the Libyan Government started to reintroduce ELT into the education system using old ELT textbooks such as *'English for Libya'* written by Gusbi (1979). Several problems and challenges were thereafter created by what was a relatively unplanned and *ad hoc* process. Firstly, schools were not prepared for this policy change because there were simply not enough teachers to cope with the sudden increased demand for ELT. This was in large part due to the closure of ELT departments at universities and in teacher training institutions. This problem was thus addressed by contracting English language teachers from outside of Libya to come into the country to teach. The second challenge was one faced by *students* during this era, because they had not studied English at the secondary nor the preparatory stages of education and Libya had not developed learning 'culture' which valued and focused on ELT. To address this dilemma, the Government introduced a plan to start teaching English from foundation level at all stages. I witnessed this as English was introduced when I was seventeen years old.

In spite of the evident challenges and problems, the Libyan Ministry of Education tried to resolve these issues deriving from the largely unplanned and sudden reintroduction of the English language. UNESCO (1996) reported that the Communicative Approach (CA) had not reached Libyan schools by 1996 even though it had been in practice for many years in other parts of the world. The textbooks,

authored by Gusbi (1979), were based on an outdated audio-lingual method and learning theory, although in practice teachers often used the Grammar Translation Method (GTM) because what was required in qualifying exams was mainly an assessment of grammatical competence.

The UNESCO report in 1996 may be one of the factors which informed the Libyan Government's policy development to change and reintroduce new ELT materials in order to develop teaching and learning skills around the English language in a participatory mode.

At the end of the last century and during the beginning of the 21st century, Libya welcomed the introduction of new ELT materials into its education system. They were selected on the grounds that they reflected the most recent teaching and learning method, the so-called 'Communicative Approach' (Emhamed & Krishnan, 2011). This method is embodied in a series of textbooks called '*English for Libya*'. As previously stated, the textbooks were written by an ELT publishing company based in the United Kingdom called '*Garnet*'. These are the textbooks on which I have focused my study. Analysing such materials is essential as native English language textbook writers find it hard to compose data that goes beyond or challenges their cultural and ideologically contained schema of values (Dat, 2008; Pennycook, 1994; Alptekin, 1993).

Foreign language teaching often aims to instil values and beliefs that are naturally associated with the language being taught (Dat, 2008; Pennycook, 1994; Byram, 1989). By contrast, non-native English language teachers often assume that what the West (in this case expressed through the media of English language textbooks) provides is a more advanced and authentic representation of truth and reality than other parties or peoples (Sutherland, 2012; Dat, 2008; Pennycook, 1994). This idea has been seen clearly in the Libyan context when the old materials (which were produced locally) were replaced by imported textbooks.

English language textbooks in Libya were recently updated (in 2013) in order to address students' needs and to improve the quality and impact of learning after Libya

had been welcomed back into the international community. Accordingly, it is now vital to explore the cultural content of these new textbooks because they are considered to be one of the most important instructional tools used by language teachers and they constitute a central source of information about a foreign culture (Sutherland, 2012; Byram, 1989). Such analysis is essential especially in a nation where there is almost *no* access to any other resources beyond the textbook itself. Both teachers and students thus depend on textbooks to such a degree that teaching and learning can potentially be ineffective if the textbooks are not used.

English is one of the main subjects in the Libyan national curriculum (at all learning stages) and it is a compulsory academic subject in Libya as well as in many other non-Western and emerging economies such as China (Liu, 1998: 5). At present, the place of foreign languages in general and the English language in particular is not merely an isolated matter of language teaching in schools and institutions. To many, English language is important as a tool to further career prospects, and for the economy as a whole it is vital to spurring growth, redevelopment, institutional strengthening and economic competence and productivity.

CHAPTER 3: LITERATURE REVIEW

3.0 Introduction

Writing a literature review is a process of construction and selection in which researchers have to be relentlessly reflexive. They have to elucidate their rationale for the review, outline the nature of the field of interest as well as the selection criteria employed, and highlight the conclusion drawn overall (Foster & Hammersley, 1998). Therefore, I attempt to provide a theoretical framework for my research questions whereby I examine the representation of culture in English language textbooks designed for Libyan secondary school students as – in concordance with the previous Chapter’s discussion – these textbooks often present a certain way of looking at the world. In this respect, Sheldon (1988, p. 239) notes that “... textbooks are frequently seen as the tainted end-product of an author’s or a publisher’s desire for a quick profit”. In this regard, the authors and the publishers of language teaching materials construct and produce textbooks from their socio-cultural background that might not reflect the learners’ socio-cultural environment.

With this in mind, I will first discuss the concept of culture from different perspectives. In connection with this, the relationship between *language* and culture will be addressed. Later, I will discuss the place of culture in textbooks and the influence of textbooks on the educational domain. The theoretical framework of post-colonialism, including the notion of ‘Orientalism’, is then presented in this chapter. I will then review the research methodologies I intend to adopt - Critical Discourse Analysis (CDA) and Critical Image Analysis (CIA) - including the provision of key definitions.

This study is carried out in order to examine how different cultures and peoples are (re)presented, (re)constructed and (re)produced in the selected English language textbooks. The discussion, therefore, will be guided by the fact that culture is “... a process of making sense of the world and a site of struggle of people ... over meaning and representation” (Ilieva, 2000, p. 50). Educational institutions – in my own experiential case, secondary schools – are vehicles for transmitting effectively a dominant and power-saturated culture (Apple, 1990). My interest in this area, as

mentioned in the previous chapter, began during my teaching practice in secondary schools.

In terms of my research questions, I intend to present my enquiry by using the notion of the discursive construction of language and culture. Throughout the thesis I refer to certain power relations being legitimated or challenged through linguistic-cultural discourse. In line with this, I intend to apply the notion of Orientalism (and, more broadly, post-colonialism) to analyse the way in which the Orient is represented in Libyan English language textbooks.

The first research question of my study focuses on the socio-cultural values implicit in the textbooks. This is construed as being a distinction between the East and the West regarding "... a Western style for dominating, restructuring, and having authority over the Orient" (Said, 1978, p. 3) and it involves a stereotyping and reiteration process in which discursive practices of the Orient project a timeless and anachronistic image. This is important because "... the essentialist view of non-Western 'culture' was ... an inverted image of what the West thought of itself" (Holliday, 2005, p. 19).

Stereotyping can often describe people in terms of being inferior or deficient. Therefore, "... all stereotypes are bad ... and some stereotypes can be more damaging than others, inviting various forms of mistreatment and misrecognition" (Blum, 2002, p. 215) as they distort the mental representations which eventually lead to serious political and cultural errors and moral prejudice (McGarty et al., 2004). Blum suggests that all negative stereotypes are harmful, but they do not all have the same effective power in the world (Blum, 2002). For Allport (1954), stereotypes are incorrect generalisations because they are biased, over-simplified and exaggerated as their characteristics signify *all* members of a certain population *tout court*. Therefore, they are simply an example of the biases that can develop over time (McGarty et al., 2004) to (re)produce and (re)shape social realities.

Stereotyping is often concerned with ideologies and representations which are perceived as a *shared* and *universal* set of beliefs and values but which in fact serve to define and reinforce social hierarchies (McGarty et al., 2004). Hence, they lead to misunderstanding, the promulgation of falsehoods and much ontological distortion more than understanding and a positive image of diverse peoples. In this sense,

representation needs to be accurate and multifaceted in order to achieve intergroup harmony and change attitudes and behaviours (McGarty, et al., 2004).

A further enquiry of investigation is the hegemonic and ideological practices that can be identified in textbooks used to teach the English Language in Libyan secondary schools. These may be highlighted by identifying instances where knowledge, ideas and discoveries, economic power and racism, are evident in the discursive strategies embedded in texts and images. All of the three research questions are linked to each other in terms of the concepts of: (1) ‘firstness’; (2) invisibility (where practices are *omitted*); and (3) inaccurate information provision. The final focus was mentioned in Chapter One and it is a part-normative project to define the objectives of the *new* curriculum (See also appendix i).

The concept of *firstness* was developed by Hartman and Judd (1978, p. 390). They introduce it into discourse analysis in terms of gender preferences in order to reproduce a patriarchal discursive order. They found that when two nouns are used in the same instance, such as *male/female*, the masculine word usually comes first, with the exception of the so-called pair *ladies/gentlemen*. Such structure “... reinforces the second-place status of women and could, with only a little effort, be avoided by mixing the order” (Hartman & Judd: 1978, p. 390). The concept of ‘firstness’ is thus used to determine ‘what, which and who’ is mentioned *before the other*. This form of analysis indicates who/what is superior and more important and who/what is inferior and less important than the other.

3.1 What is Culture?

Culture has been explained in various ways because each interpretation relies upon the domain of study in which it is being discussed. Around 160 definitions have been given for the word “culture” (Merrill, 1969, p. 83). In accordance with this complexity, Williams (1983, p. 89) construes culture as “... one of the two or three most complicated words in the English language”. Similarly, Hall (1997, p. 2) asserts that “‘culture’ is one of the most difficult concepts in the human and the social sciences ...”. D’Andrade (1984) defines culture as one of the oldest contested terms

used in anthropology. In a general sense, the term culture can be very broadly defined as a set of shared beliefs, normative propositions and practical traditions; it represents a 'way of life' that characterises a group of people. Geertz (2000, p. 145) defines culture as "... the fabric of meaning in terms of which human beings interpret their experience and guide their action...".

In the discipline of anthropology, Kluckhohn (1951) defines culture as a

... way of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, ... ; the essential core of culture consists of traditional (i.e historically derived and selected) ideas and especially their attached values (as cited in Hofstede 2001, p. 9).

This definition means, in a sense, that culture is a complex system that can be passed from generation to generation through signs such as words, gestures and pictures which are recognised and shaped and, in turn, shape the behaviour of the people within a culture. Following this definition, culture may be recognised as the sharing of knowledge and information among certain groups of people to accommodate themselves to the environment and to the people with whom interaction takes place on a daily and a macro-societal basis.

Culture, for Said (1993), is a source of identity which involves establishing opposites and 'the Other' whose real actuality is always subject to the continuous interpretation and reinterpretation of the differences between 'us' and 'other'. Culture is a "... theatre where various political and ideological causes engage one another" (Said, 1993a, p. xiii–xiv). In addition, he does not view cultures as spontaneous, but as a series of reiterated social constructions, because they are produced by particular discursive representations of people, self and other. There is thus no homogeneous 'human' culture which may be accepted as fundamental all over the world (Said, 1993).

The acceptance of particular representations or traditions as authentic often marginalises and distorts others. This may be the case in many language textbooks particularly in the most widely taught second language courses. However, in reality, Said confirms that "[n]o one today is purely *one* thing', no one has a single identity" (1993, p. 407). Said sees cultures as "hybrid, heterogeneous, extraordinarily

differentiated, and un-monolithic” (1993, p. xxix). His conception of culture is thus one of dynamism and flux. Culture is always in the process of reconstruction through contemporary daily needs interplaying with ideology. Culture is never just a matter of ownership, of borrowing and lending with absolute debtors and creditors, but rather appropriations, common experiences and subtle interdependencies of all kinds, among different cultures. This is the only universal norm in culture (Said, 1993).

In recent years, culture has been a controversial issue in the teaching of foreign languages and new perspectives have increasingly come to light. Moerman (1988, p. 4) defines it as “... a set – perhaps a system – of principles of interpretation, together with the product of that system”. In this respect, it is important to notice that every individual has a repertoire of beliefs, rules and values that are assumed to be employed when these individuals encounter other people by any means. However, Cortazzi and Jin (1999) claim that this is an alarming factor as such assumptions may be inaccurate i.e. how these individuals would know already what other people’s repertoires possess. As such, they should be acutely aware of the misinterpretation that might occur during interaction.

In educational practice, Samovar and Porter (2004, p. 29) provide their definition of culture as “... culture is both teacher and textbook”. Thus, when someone studies a language outside its native environment, textbooks have to be provided to learners to make the learners more aware of the target *culture*. This cannot be seen, however, in the case of the Arabic language where the materials supplied for teaching Arabic lack cultural references drawn from Arab history, values and religiosity. In this case, Wingfield and Karman (2001) notice that the curricula of some states in the US rarely present Arabic culture even though they teach the Arabic language. This is considered a major hindrance to absorbing higher levels of culture awareness and ability in the target language. As a result, any interaction between native and non-native speakers can lead to misunderstanding and breakdowns in effective inter-cultural communication (Thomas, 1984).

Textbooks which are provided to teach English language such as *Headway* (Soars & Soars, 1996) and *Cutting the Edge* (Moor & Cunningham, 2005) do present cultural elements of native speakers. This is because common practice in ELT is to present the

cultural values and norms of native speakers to foreign learners. If cultural aspects are not present, the learners can find themselves insufficiently ready to interact properly where/when the language is spoken. Misinterpretations and cultural clashes can be obvious and likely results of this; therefore, "... learning about culture can ... be a stimulating awakening as you give meaning to your actions and the actions of others" (Samovar & Porter, 2004, p. 30). In this regard, the process sets limits and expectations on what an individual says or is supposed to say (Agar, 1994). This notion reflects the opinion of Sapir (1921) when he indicates that a language and the culture of its speakers cannot be analysed in separated conceptual and practical isolation.

Culture frames our life and habits in a way that reflects our societies in general and the individuals' discursive practices in particular. Some people might not be aware of this but they do observe it and performatively demonstrate when they encounter those from other societies. Therefore, it is advantageous to know *how* other people behave and act discursively in different circumstances. In a general sense, the term culture can be further defined as the manner in which all of us choose to live – willingly or unwillingly – in any society.

Benedict (1934, 10) concludes that:

...we have travelled, we pride ourselves on our sophistication. But have failed to understand ... culture habits, and we remain debarred from much profit and enjoyment in our human relations with peoples of different standards, and untrustworthy in our feelings with them.

3.2.1 The Close Interrelationship between Language and Culture

Language and culture are two sides of the same coin. They are intertwined and inseparable (Byrne, 1980). Therefore, language and culture are intimately bound together and one cannot be analysed in the absence of the other because one cannot be taught or learned without (totally or partially) the other being integrated into the learning process. Language is both a result of the culture and the engine that *carries* the culture (Byrne, 1980). This idea is shared by Wa Thiong'o who argues that "Language ... and ... culture are then products of each other" (1986, p. 15). Thus, language *mirrors* culture. The former is a product of the latter and the latter is in turn

a product of the former and allows us to ‘see’ it (Byrne, 1980). When learning a language, cultural backdrop must be integrally involved. In Kramsch’s words “... one cannot learn to use a language without learning something about the culture of the people who speak that language” (Kramsch, 1988a, p. 63).

The links between language and culture are similar to those made by Cem and Alptekin (1984). They state that a language and its culture are related entities, and, as such, they should be taught hand in hand. In addition, Agar (1994, p. 55) highlights this close relationship by coining the term “langua-culture” which suggests an automatic link between the two. The inter-influence of both entities on one another is supported by Hartman and Judd (1978) where they assert that it is unwise to divorce the linguistic features of a language from its culture. By the same token, it would be unwise to analyse the linguistic features of the textbooks (applying the description stage of Fairclough’s framework – micro analysis) discussed herein without seeing *how* the world is represented and constructed culturally, using the theoretical framework of interpretation and explanation as recommended by Fairclough (1989).

In contrast to the argument which identifies language and culture as one entity and as being impossible to divorce, “language does not exist apart from culture” (Sapir, 1963, p. 205; Sapir, 1921, p. 221), a counter argument has challenged this view, especially in terms of English. This is because the English language is the ‘global’ language and it is not the sole property of native English speakers. It is spoken by various peoples with different cultural backgrounds (Harumi, 2002). As a result, it would be more difficult for English-speaking people to “...claim sole ownership” of their own language (Widdowson, 1998, p. 241; Crystal 1997, p. 130). Thus, “... an international language is one that is no longer associated with a single culture or nation but services both global and local needs as a language of wider communication” (McKay, 2002, p. 24).

The spread of the English language has made it the *world’s* language (Elham & Reza, 2012; Genc & Bada, 2010; Crystal, 1997). This dissemination was not spontaneous, however. It emerged because “... the English have colonised immense territories” (Sapir, 1921, p. 207). This argument is supported by an African writer who insists that one of the most significant facets of domination due to colonialism was “...
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colonialism imposed its ... domination ... control, through culture, of how people perceived themselves and the world” (wa Thiong’o, 1986, p. 16).

Kubota (1998) claims that a negative view of certain aspects of the world is now promoted in ELT rather than by *overt* and direct colonisation. Textbooks often carry with them imbalanced ideological views because they do not include more culturally sensitive materials that might (re)shape their readers and they therefore act to entrench certain ways of viewing and seeing the world. Kubota (1998) states that:

... the dominance of English influences the Japanese language and people’s views of language, culture, race, ethnicity and identity which are affected by the world view of native English speakers, and that teaching (Kubota, 1998, p. 295).

Therefore textbooks should contain “... knowledge agreed upon by most members of the profession...” (Mitch, 1990, p. 430).

English language education, thus, has not only contributed to the construction of the ideal image of the target language and culture but also failed to question inequalities and injustices that exist in the world (Kubota, 1998, p. 299).

According to Kubota, the effect of ELT in Japan is not simply reduced to themes of cultural superiority but is a matter of the changing of behaviour of Japanese students. Kubota insists that “...by learning English, the Japanese have adopted native English speakers’ *view* of the world” [italics added] (Kubota, 1998, p. 298). This could also be the case with Libyan students in terms of their viewing the world from the perspectives of the authors.

In Wa Thiong’o’s words:

Language carries culture, and culture ... carries the entire body of values by which we come to perceive ourselves and our place in the world. How people perceive themselves affects how they look at their own culture ... language thus is inseparable from ourselves as a community of human beings with a specific form and character, a specific history, a specific relationship to the world (wa Thiong’o, 1986, p. 16).

3.3 Textbooks and the Place of Culture

Textbooks are a symbolic and potent signifier of culture in language classrooms because their function is to translate and transfer images and discourses over from the

culture being learned about to the host one (Byram, 1989). As noted, Hinkel (1999) is clear that textbooks are the main materials used in language classes. The significance of textbooks is demonstrated by the role they play in facilitating language teaching and learning processes in the classroom. According to Cortazzi and Jin (1999) the textbook can be a teacher, a map, a resource, a trainer, an authority *and* an ideological ‘instrument’ in the ELT classroom. Hence, the textbook can be a major source of cultural influence besides providing raw linguistic content and the content thus necessarily reflects the ideology inherent in the EFL context of a particular ‘Circle’ (Kachru, 1992). Textbooks across the world are derived from different cultural orientations; whether they are used in the ‘Inner Circle’, the ‘Outer Circle’ or the ‘Expanding Circle’ (see Section 2.5). Regarding this, Sheldon (1988, p. 237) restates the importance of evaluating textbooks:

I wish to concentrate on books because ... there is considerable professional, financial and even political investment. This ... means that the definition and application of systematic criteria for assessing books are vital.

English language textbooks made for export are produced in English-speaking countries (the Inner Circle) by well known publishers such as Longman, Oxford University Press and Cambridge University Press. Many researchers have claimed that the use of such textbooks can be conceived of as an ideological and cultural threat to students, their teachers and their society at large. Prodromou (1988, p. 76) insists that:

Globally designed textbooks have continued to be stubbornly Anglo-centric: appealing to a world market as they do, they cannot by definition draw on local varieties of English and have not gone very far in recognizing English as an international language either.

Pennycook (1994, p. 178) claims that internationally published materials are *never* neutral because they represent

... very particular understandings of language, communication, learning, education and so on. Such understandings ... are very much part of a broader range of discursive and cultural practices that emanate from the ‘West’.

Rao (1976 in Cem & Alptekin, 1984, p. 15) states that “[i]ndeed, being at the receiving end of a virtually one-way flow of information from Anglo-American centres, the host country runs the risk of having its own culture totally submerged” as the educational materials do not support cultural diversity. In this respect, the English language “... may spread far beyond [its] original home, invading the territory of new races and of new culture spheres” (Sapir, 1963, p. 208; Sapir, 1921, p. 222). In terms of sensitivity to different cultural perspectives, many studies conclude that publishers can underestimate the localised and subjectively formed cultural content in language textbooks (Dat, 2008, p. 265). This might be due to the fact that there is an insufficient understanding of the most recent language teaching theories and methodologies such as the Grammar Translation Method and the Communicative Approach. For instance, “Arabic speakers learning English, culturally ... may not be able to adapt to the new methodology, resorting rather to traditional methods used in the teaching of Arabic” (Bacha, Ghosn & McBeath, 2008, p. 291). Textbooks sometimes lack consideration of both theoretical and practical issues when selecting an appropriate methodology for real life educational settings elsewhere in the world. Sheldon (1988, p. 239) comments that:

Publishers sometimes neglect matters of cultural appropriacy; they fail to recognize the likely restrictions operative in most teaching situations; and they are not always aware of the pedagogical implications of current theory and research in linguistics and language learning.

Imported English language textbooks have weaknesses and strengths. Their weaknesses are often characterised by the provision of inaccurate “... cultural information and images about many cultures beyond the Anglo-Saxon and European world” (Dat, 2008, p. 266). For instance, some Chinese wedding norms are present in imported textbooks. These norms do not reflect the reality of Chinese culture because the rituals are not authentically portrayed. An example of devaluing ‘the Other’s’ culture is the provision of postcards reflecting the Other and asking learners what Europeans would do when they visit these places. Thus, the student must learn from the perspective of the authors’ culture and not from that of the host culture (Dat, 2008).

In this respect imported textbooks often provide scant opportunity for the students to develop their identity as very little is written from within the context of their *own* way

of life in an understandable and contextually meaningful way (Dat, 2008). What is written is often written from the perspectives of the authors which may neither reflect the students' own society nor his/her individual experience of the world, self and otherhood. In this sense, ELT is irrevocably culturally associated with English-speaking countries and their cultural and normative tenets. This limits the interactions that are made possible between the students and native speakers in the future because of their inadequate understanding of the native culture.

The strength of imported English language textbooks is that they are produced by native speakers of the language in a society in which the language is spoken. This will make the lessons more natural with fewer grammatical and semantic mistakes made as the author native speakers are regarded, whether fairly or not, as knowledge bearers of their language and its usage (Sutherland, 2012). A common stereotypical epistemic proposition apparent in literature and discourse of many kinds is that what is reproduced in the West is more vital/real, authentic/representative-of-truth and prominent/normal than what is produced elsewhere. Imported textbooks include cultural facets relating to the language in various contexts which can often give this dualistic impression of the Orient and the Occident.

3.4 The Influence of Textbooks

Language textbooks contain explicit and implicit cultural and linguistic messages (Risager, 1991). Williams maintains that "... language teaching is very closely tied to the textbook" (1983, p. 251). Some researchers (Kubota, 2001; Ilieva, 2000; Kramsch, 1998; Duff & Uchida, 1997; Risager, 1991) have begun to analyse the cultural content of these textbooks. Risager (1991, p. 181) states that:

... foreign language teaching textbooks no longer just develop concurrently with the development of foreign language pedagogy in a narrow sense, but ... they increasingly participate in the general cultural transmission within the educational system and in the rest of society.

Duff and Uchida (1997, p. 470) argue that "...texts provide a focal point ... for teachers' negotiations with aspects of the foreign language culture and ... certain representations". Consequently, textbooks are often regarded as "... the visible heart of any ELT programme" (Sheldon, 1988, p. 237). Language textbooks are a major

source of conceptual contact with the target language and, therefore, the selection of the cultural content is an important factor in language learning and teaching (Meurant, 2010).

3.5 Post-colonialism

Post-colonialism is a discourse of resistance against the mechanisms of oppression and imperialism which were created through unequal relationships and representations during the era of colonialism. Under so-called 'colonialism', the colonised often adopt the values and norms of the colonisers. In this sense, a particular value system can often be taught as being the best and the most ontologically accurate one. This, of course, is more often the values and norms of historically contingent colonisers during a particular period of time. Colonisers thus rule the world not just militarily *and* economically, but also *ideologically* and *culturally* (wa Thiong'o, 1986).

Being emancipated from the coloniser is not just a matter of obtaining your land nor of raising your proverbial or actual flag on the highest point, but is also a matter of changing the mentalities of both coloniser and colonised (Young, 2001). Much has been said on the concept of 'colonising the mind' in Wa Thiong'o's "*Decolonising the Mind*" (1986) and "*Moving the Centre*" (Wa Thiong'o, 1993). Post-colonialism ultimately contends that people should be equal in the world in terms of shaping, reshaping and refuting political, economic, cultural and educational perspectives (Young, 2003).

There are remnants of modern Western colonialism that are not easy to overcome such as the on-going effort of the colonised to decolonise themselves from the dominant language. In line with this, the language of the dominant colonial nation is often a disadvantage and was and is used as a tool of separation between master and subject. This notion of linguistic imperialism is supported by Fanon in his famous work *Black Skin White Masks* where he states that "... a man who has a language consequently possesses the world expressed and implied by that language" (Fanon, 1967, p. 18).

The most influential thinkers in the field of post-colonialism are Edward Said (1978), Homi K. Bhabha (1994), Franz Fanon (1967), Gayatri Chakravarty Spivak (1995) and more recently Young (2001). Post-colonialism is concerned with examining the

impact of the European imperialists on a significant swathe of the Eastern world in terms of colonisation, the domination of land, the control of people and the non-coercive control of ideas and cultural conceptions and perceptions. The post-colonialist thought system is also concerned with the *inherited* ideas of European superiority over non-Europeans and the propagation of this idea through direct and indirect means in terms of cultural reproductive systems such as educational institutions and frameworks (Said, 1978). Therefore, post-colonialism seeks to expose the raw empirical effects *and* the ideational assumptions of the colonisers on the colonised. In this sense, post-colonialism attempts to formulate non-western forms of discourse as a viable means of challenging the West an example of which is “The Question of ‘White Studies’” (Multiworld, 2003). This attempt at making a new form of challenge thus uses discursive practices which question the very ‘rationality’ of the West and its supposedly objective values, rather than proposing ‘*more* rational/true’ resolutions to the problems of colonialism and imperial subjugation.

Post-colonialism tends to try and *shift* the ways in which both the west and non-Western peoples conventionally view the world. It *fragments* the old perspective so as to enable new and diverse voices to describe and represent cultures and difference. Bhabha (1994) asserts that colonialism operates within the dimensions of time, history and space. The first two (time and history) dimensions are concerned with geographical aspects; The third, what he calls the “third space”, is a cultural re-conceptualisation which comes to be regarded as the new order of the world through the shaping of knowledge reworked via long-standing coercive and manipulative power dynamics.

Bhabha (1994, p. 112-113) reflects on the notion of “*fixity*” and asserts that in post-colonialism there is a theoretical move away from a focus on fixity to “*hybridity*”. The former refers to the way that natural, unchanging situations and facts were assigned to groups of people during the Western colonial era of modernity. Certain dichotomies and hierarchies were created by the colonial powers during the epoch of modern Western imperialism in order to (re)produce the myth of an unchanging set of historical patterns, normative realities and value systems, both in the West and in the Orient. *Hybridity* describes the way that socially constructed identities are *not* fixed, but in actual fact are constantly in flux and evolving in complex and unpredictable

ways. Thus, one should not rely on highly contorted and ideologically charged Western constructions of the Oriental *Other* as such constructions are often more informed and shaped by the tenets of ‘fixed’ cultural blocs rather than by actual observation and experience.

In “*Black Skin White Masks*” Fanon (1967) suggests that modern Western colonialism brought about a value-laden and normative division between whites and non-whites. From this perspective, the former is superior over the latter in terms of possession of power, right to access to construe and create knowledge and the right to shape aspects of the internal and external life of a colonised (non-white) society. He argues that the history, culture, values, language, and raw capital belonging to whites begin to be considered *universally grounded* by the colonised. This sense of inferiority experienced by non-whites thus leads to an acceptance of the norms and the values of the colonisers on the grounds that the distinction between master and slave is grounded in Reason and Nature. In such a position, colonised people often abandon their *own* culture, as well as their language and associated belief systems.

Colonial discourse has been described as “... a form of discourse crucial to the binding of a range of differences and discriminations that informs the discursive and political practices of racial and cultural hierarchization” (Bhabha, 1994, p. 67). It presents a *particular* view of reality, from the perspective of the colonisers, which is absorbed at societal and global levels and then articulated and mediated through cultural sources such as the mass media and educational institutions (Rassool, 2007). As a consequence, racism is often legitimated and made to recur by means of a discourse that establishes and supports social, economic and political inequality (Rassool, 2007; Wodak & Reisigl, 1999) whether nationally or internationally. *Race* in this sense can refer to physical, religious, national or political qualities in men, women and groups (Wodak, 1996). In this respect, racism is constructed *socially* and reinforced through ideological tools. As such, the *discourse* of racism is used as a means through which people and institutions can construct perceptions of differences which make contingent or irrelevant diversity come to look like natural and necessary reasons for unequal treatment and inequitable access to social and financial capital.

By looking at the discourse of racism from a post-colonialist perspective, decolonisation may have helped to permanently discredit what has been called “*overtly racist regimes*” [italics added] (Fredrickson, 2002, p. 142). However, this should not be exaggerated or encourage the belief that racism is historically over or even in decline because skin colour and culture are frequently intertwined in popular conceptions of the Other (Fredrickson, 2002). The overarching aim of *colonial* discourse is, then, “... to construe the colonized as a population of degenerate types on the basis of racial origin, in order to justify conquest and to establish systems of administration and instruction” (Bhabha, 1994, p. 67).

In “*Can the Subaltern Speak?*” Spivak (1995) challenged the “legacy of colonialism”. Her focus was on the cultural discourses of the marginalised and dominated people being shaped and defined by those who are dominant and powerful i.e. Western cultures. She discusses the representation of the Subaltern as an essentialist ‘Other’ to Europe which is anonymous, mute and disempowered when it comes to defining itself. She states that Western intellectuals and institutions concealed the Subalterns’ experiences by muting their voices individually and collectively. As a result they came to be oppressed, marginalised, devalued and sequestered from the prevailing discourse. Thus, the subaltern is constructed discursively in a way which does *not* reflect their diverse and autonomous reality of self-identification by the Subalterns themselves.

Young states that “post-colonialism is neither western nor non-western, but a dialectical product of interaction between the two, articulating new counterpoints of insurgency from the long-running power struggles that predate and post-date colonialism” (2001, p. 68). Therefore, it is a constant discursive struggle between the West and non-West. It can be argued that the concept of post-colonialism is not a welcome notion from the perspective of certain dominant discourses because it struggles and refutes the superiority of Western culture over other cultures (Young, 2003).

It can be concluded, then, that post-colonialism is the body of literature that seeks to affirm that there should be mutual respect between people whether they are/were colonised or whether they are/were the colonisers. Moreover, post-colonialism is a

phenomenon that contests the practices of colonialism whether they are overt and political/military or covert and educational, cultural and ideational. Despite African countries gaining independence, they are still politically, educationally and ideologically controlled by their former colonisers (Kiwauka, 1973). Post-colonialism is a struggle *against* the effects of colonialism in spheres covering tangible military coercion but also those involving ideas and conceptions of otherhood and selfhood. Its ultimate goal is to establish how the world can move *beyond* the period of colonialism towards a place of mutual respect and integrity. Post-colonialism thus also seeks to develop equitable and empowering *dialogue* between West and East.

3.6 Orientalism

Michel Foucault calls Orientalism a ‘discourse’: a coherent and strongly bounded area of social knowledge; a system of statements by which the world can be known. Orientalism has been deployed to execute authority and domination over the Orient (Ashcroft & Ahluwalia, 2001). The Orient, in this context, includes mainly the countries of the Middle East and those of South Asia. Said (1978, p. 99) suggests that the Orient is divided into a ‘good’ Orient in classical India, and a ‘bad’ Orient in present-day Asia and North Africa.

Orientalism is derived from the literary, artistic, scientific and general scholarly works of ‘the Orientalist’. It is associated with those in the West engaged in study of the Orient. It is and was a vision of an imagined reality whose structure promoted the difference between the *familiar* (Europe, the West, “us”) and the *strange* (Orient, the East, “them”) (Said, 1978, p. 43). This idealist and essentialist division of East and West has existed for centuries, with the West having the ideational and crude power to establish how the reality of how the East might be represented (Said, 1978). In this context, the imaginative geography of ‘East and West’ legitimates a representative discourse which is foreign to the Orient but becomes the way in which the Orient is known and understood by the West, and even by some in the East. Orientalism becomes a process through which certain contingent, anecdotal and particular aspects of the Orient come to be fixed, necessary and universally applicable across the Orient

(Said, 1978). Post-colonialism refutes this perception of the Orient as a fixed and unchanging entity.

In his famous book, *Orientalism*, Said (1978) explores the ways in which writers from imperial centres such as Britain and France represented (in literature and art) their occupied territories in the Middle East and North Africa, the Orient, in the late nineteenth and early twentieth centuries. For Said, Orientalism is an “imperialist tradition” (1978, p. 15), representing “... a kind of intellectual *authority* over the Orient within Western culture” (Said, 1978, p. 19, emphasis in original). He claims that the relations between the West and the Orient are *not* symmetrical or deliberative as the former outweighs the latter in most aspects of life and is determining and controlling over representations of both. Thus, the Orient is not able to think freely as it is controlled politically, ideologically and imaginatively in actions and thoughts (Said, 1978).

Said (1978) links his work to the idea that when the Occident, Europe, or the West, looks at the Orient, it makes use of certain preconceptions. Said states that “... human reality seems to be genuinely divided, into different cultures, histories, traditions, societies [and] races” (Said, 1978, p. 45). Thus, the study of Orientalism tries to answer the following question: why when the West thinks of the Middle East or the Orient do they construct them in such a predetermined and predestined way? This predetermined mode of thought involves making *writ large* assumptions about the kind of people that live there, what they believe and how they look and behave.

Orientalism attempts to answer the question of how people understand other people based upon, for example, the colour of their skin. For example, “Christian misunderstanding and distortion of Islam was ... supported by a series of myths and legends that were widely believed in Mediaeval times” (Macfie, 2002, p. 43) so that, unlike other religions, Islam is depicted as an essentially violent religion (Macfie, 2002). Islam also has been described in terms of utter contrast to Western society in which the “...Islamic [and other Oriental] civilisation is static and locked within its sacred customs, its formal moral code, and its religious law” (Tuner, 1978, p. 6). Also notable in Orientalist work is the stereotypical image of Oriental women ‘...as erotic victims and as scheming witches’ (Kabbani, 1986, p. 26). Such descriptions reinforce

perceptions that the 'Other' continues to exist in an inferior position to the Western self and is burdened by the inaccurate presuppositions of the past.

Holliday (2005, 19, p. 20) provides an overall summary using different sources and states that Orientalism creates stereotypical images of both the West and the East, with 'the Self' understood as being essentially rational, progressive, developed, humane, authentic, creative, original and active, and with the Orient – the East – seen as irrational, easy to dominate, inferior, inauthentic and exotic.

Based on this conceptualisation of Orientalism, Said (1978, p. 3) states that:

Orientalism is dealing with the Orient and making statements about them, authorising views of it, describing it, *by teaching it*, setting it, ruling over it: in short, Orientalism is a Western style for dominating, restructuring, and having authority over the Orient (emphasis added).

Chatterjee (1986, p. 36) concurs with Said in stating that the Orientals became "... an object of study, stamped with an [essentialist and exotic] otherness". Orientalism was thus a project of imperial hegemony of ideas and group definitions in which colonised peoples came to construe themselves in terms generated by their colonisers. This is indicated clearly in Said's "*Two Visions in Heart of Darkness*" article where he states that:

Westerners may have physically left their old colonies in Africa and Asia, but they retained them not only as markets but as locales on the ideological map over which they continued to rule morally and intellectually (Said, 1993, p. 24).

Ziegler (2008) affirms that "Western colonialism has not yet been fully abandoned; it is just that the methods have changed" (as cited in Richter and McPherson, 2012, p. 204). This change has seen the Western world use its notion of a claim to objective and scientific-rational knowledge to sequester opponent texts and discourses from the public sphere.

Orientalism legitimates an imbalanced power relationship between the Orient and the Occident in the sphere of knowledge claims and representations of cultural entities. It constructs an image of Orientals which makes them less human and less valuable than Europeans (Said, 1980) and subservient and subject to domination by the Occident (Ashcroft & Ahluwalia, 2001). When the Orient is represented thus it is not about

“truth” but about *power* (Ashcroft, 2010). Indeed, this discursive power is associated closely with the construction of knowledge about the Orient. Knowledge gives power and more power requires more knowledge (Said, 1978). Post-colonialism challenges the constructed image of the Orient as less valuable and less humane than Europe.

It could be assumed that there is a dialectic relation between power, knowledge and the Occident. In the context of English language textbooks, the Orient is shaped, contained and represented by frameworks such as images and discourses. Consequently the textbooks create and describe the reality of the Orient from the viewpoint of the authors since the Orientals themselves are not meant to *write* English language textbooks for themselves. Said (1978, p. 207) maintains that

... along with other people variously designated as backward, degenerate, uncivilised, and retarded, the Orientals were viewed in a framework constructed out of biological determinism... . The Oriental was thus linked to elements in Western society [such as] delinquents, the insane, women, the poor, having in common an identity best described as lamentably alien.

The Orientalist makes Orientalism an important factor in transforming the Orient from something into something else for the sake of Occidental culture (Said, 1978). Hence, from an Eastern perspective, the study of the Orient has been always from an Occidental or Western point of view. This ensures that the Orient’s culture is viewed as a perversion and as inferior to the West.

Post-colonialism remains significant for positive reasons; it exposes the West’s stigmatising of others and has an honest desire to initiate a discourse of *transformation* (Ashcroft, 2010). In this situation, “[Arabs] need to provide the images of their reality, replacing the representations of violence that dominate the media with ... images of a valid cultural reality” (Ashcroft, 2010, p. 300). Thus, dominant stereotypical and discursive misrepresentations need to be challenged and replaced by more appropriate ones since “... dominant practices and conventions may be confronted with alternative and oppositional ones” (Fairclough, 2003, p. 9).

Arabs are prevented from representing themselves because they are incapable of doing so. This confirms Marx’s idea that “... they [Arabs] cannot represent themselves;

they must be represented,” which Said cites in his *Orientalism* book (1978, p. 293). Nagel and Staeheli (2008, p. 88) argue that “... the Arabs had chosen to make themselves invisible out of a sense of fear or lack of self confidence, or simply out of apathy”. In this sense, Said (1978) is correct insofar as most Arab countries are governed by dictators who will censor most of what is written in that part of the world.

The discourse of post-colonialism has thus been applied to challenge the authority of Orientalist representation and domination over Oriental subjects and Oriental politics (Said, 1978). It is essential for Orientals to write about and reproduce themselves discursively rather than tacitly consenting to the Western conception of the Orient as an exotic encounter of otherness abroad (Salaita, 2008).

In *Orientalism*, Said (1978) discusses the creation and reiteration of the Orient in Western scholarly and institutional texts in the eighteenth, nineteenth and twentieth centuries. Said argues that essentialised representations of the non-West have reinforced the West’s sense of its own identity as a superior self. Said discusses the degree to which individual texts are products of an established discourse within influential social and political contexts.

Said (1978) argues that it was difficult to find any creative or artistic materials about India, Egypt or Syria in the middle of the eighteenth century in London or Paris. This is because much of the available literature had been organised discursively in a scientific way. Furthermore, when such materials did appear they were likely to feature recurring image repetitions. For instance, there were many images of a sensual woman being abused by a man and of the East as an enigmatic place of secrets. What is more striking is that the more one looks the more one realises the high degree of consistency and relative lack of modification made to such stereotypes. Such classifications did not represent the Orient in a realistic way in literature, painting, music or any of the arts (Said, 1978).

Despite Said drawing attention to these matters some time ago, such representations of the Orient still exist in English Language textbooks. Identical images appear in English Language textbooks which are used to teach English Language in Libyan

secondary schools from the first year to the third year. Sometimes the same images are present in the same textbook just with different headlines and topics. Such findings clearly concur with what was stated by Said as to the way in which Arabs were historically described by many scholars as more or less the same homogeneous and fixed entity. Scholars frequently wrote about Egypt in much the same way as they wrote about Syria. They used a crude form of intertextuality to construct and produce the Orientals as the same no matter where they found them, whether they were in India, Syria or Egypt. What is generated in the minds of the readers is an image of the Orient as timeless as if the Orient, unlike the West, does not develop but remains the same and is developmentally static. In this case, an image ‘outside history’ is created which is contradicted by the facts of an actual history of flux and contingency. In fact, it is the creation of an idealised and essential *Other* to and for Europe. Such textual and imaginary repetition trains the reader to develop certain expectations and imposes certain interpretations which are inextricably linked with imperial power relations.

3.7 Critical Discourse Analysis (CDA)

There are various research approaches and methods in the fields of communication, culture and society that can be employed to explore the role of language use in cultural and societal development. CDA is based upon the theoretical and philosophical orientations of Wodak (2001), van Dijk, (1993) and Fairclough (1992).

CDA is often considered to be the best approach for studying discourses and culture because it seeks to identify and understand social problems such as discrimination (Renkema, 2004) and inequality whether nationally or internationally. In addition, it is a vehicle through which social inequality and discrimination can be revealed where before their presence was dormant and unrecognised. It is used to “... study the relations between discourse and social and cultural development in different practices in different social domains” (Jorgensen & Phillips, 2002, p. 60).

Fairclough (1992) argues that the task of CDA is to identify how relations of domination and inequalities are (re)produced in discourse. van Dijk (1993, 2001), on the other hand, has developed a socio-cognitive framework which theorises the relationship between social *systems* and social *cognition*. Wodak’s discursive-historical approach is aimed at tracing political issues such as racial conflict and

integrating all available background information into an analysis and interpretation of the different *stages* of a text (Wodak, 2001). The choice between these nuanced approaches and methods in a research project is determined by the researcher and the research questions which he/she seeks to address (Mayr, 2008).

CDA implies that discourse (the use of language in both speaking and writing) has to be understood as a social practice (Fairclough, 1992). In this respect, Fairclough (1992) argues that every instance of discourse (language use) has three dimensions: it is a *spoken or written language text*; it is an *interaction between people* involving the production and interpretation of the text; and it is an example of a *social practice* in and of itself. These three dimensions are discussed in detail in the next chapter.

This research analyses the content of English language textbooks used in Libyan secondary schools. Thus, CDA is intended to be the main research method as Fairclough (2001, p. 26) claims that:

CDA analyses texts and interactions, but it does not *start* from texts and interactions. It starts rather from social issues and problems, problems which face people in their social lives, issues which are taken up within sociology, political science and/or cultural studies.

The English language textbooks used in Libya may carry with them unseen and latent social issues, which makes CDA an appropriate methodological approach, using the Fairclough approach (1995) to uncover and explore these issues.

In support of Fairclough, Batstone (1995, p. 198) maintains that Critical Discourse Analysis has a primary goal of understanding how “... texts are constructed so that particular perspectives can be expressed delicately and covertly; because they are covert, they are elusive of direct challenge”. A text cannot be understood and analysed by simply examining its grammatical structures, but must also be analysed by taking into consideration the framing ideological discourse which informs it. Thus, “... this involves paying close attention to the interdependency between grammar [and] lexis” (Batstone, 1995, p. 198) and the Big ‘D’ (Fowler & Hodge, 1979, p. 185). (For more explanation of Big ‘D’ see Section 3.7.1.2). This is also developed by Mayr, (2008) and Fowler, et al. (1979) in that they claim there are intertwined and unbreakable connections between linguistic and social structures. Therefore, CDA “... goes beyond

other forms of discourse analysis by focusing on micro *and* macro power factors that operate in a given discursive context” (Corson, 2000, p. 98).

Discourse analysis can be dated to the work of Harris (1952) when he started analysing spoken and written discourses and the notion of discourse analysis has been credited to him. Harris states that:

One can approach discourse analysis from two types ... which turn out to be related. The first is the problem of continuing descriptive linguistics beyond the limits of a single sentence at a time. The other is the question of correlating ‘culture’ and language (i.e. non-linguistic and linguistic behaviour) (Harris, 1952, p. 1).

3.7.1 Critical Discourse Analysis: keywords

3.7.1.1 What is Critical?

“*Critical* is used in the special sense of aiming to show connections [such as the connections between, language, power and ideology] which may be hidden from people” [italic added] (Fairclough, 1989, p. 5). CDA is differentiated from other types of discourse analysis because of its use of this term ‘*critical*’. Therefore, Fairclough asserts that “... critical implies showing connections and causes which are hidden; it also implies intervention, for example providing resources for those who may be disadvantaged through change” (Fairclough, 1992a, p. 9). Based on Fairclough’s assumptions, it is essential to reveal the concealed information within the English language textbooks so that teachers, students and policy makers are made aware of hidden and latent but politically and cultural potent messages.

Reisigl and Wodak (2001, p. 17) refer to the term “critical” as involving a study of power relations among people where things cannot be taken for granted. This can be accomplished by the analyst who is often focused on the concealed power relations between two major entities – (a piece of discourse and the whole society) (Corson, 2000). The researcher hereby attempts to reveal the inequality, injustice, discrimination, sexism and racism embedded in a given discourse (Corson, 2000). The researcher thus pays attention to symbolic meaning, not just overt and apparent text.

Critical not imply the commonsense meaning of “being negative” – rather, it is “sceptical” about social injustice and inequality (Reisigl & Wodak, 2001, p. 17) and

analyses so-called “unequal encounters” (Reisigl & Wodak, 2001, p. 17). Such encounters occur in doctor-patient interactions and political interviews wherein language that seems to be neutral on the surface (Simpson & Mayr, 2010) turns out to contain biased, elite-orientated and hidden representations of reality (Renkema, 2004).

O’Regan (2006) and Cameron (2001) state that ‘critical’ is a way of understanding the construction of the world which is basically taken from critical theory. In this sense, social reality is constructed, formed and shaped by ideologically interested forces (Aghagolzadeh & Bahrami-Khorshid, 2009; Cameron, 2001) and language and images are key factors in the promotion of this or these ideological agendas. Particularly pertinent to this research is the following statement: “... [T]he key aim of a critical approach to language teaching resides in attempts to uncover the process of naturalisation in any discourse” (Hyatt, 2005, p. 46) and image.

3.7.1.2 What is discourse?

Fairclough refers to discourse as “... more than just language use: it is language use, whether speech or writing, seen as a type of social practice” (1992, p. 28). Discourse refers to the structural pattern of the language that people articulate in various contexts in everyday situations such as ‘medical discourse’ and ‘political discourse’. For CDA, language use is not only a product of society but also an important force in (re)shaping social practices, both positively and negatively (Bloor & Bloor, 2007).

Gee (1990, p. 103) defines a discourse as “...any stretch of language (spoken, written, and signed) which ‘hangs together’ to make sense to some community of people who use the language”. In this respect, what makes sense in one community does not have to make sense in another community because language is deeply rooted in the macro sphere of a society. van Dijk (1994) defines discourse as a communicative event which includes conversational interaction, written text, para-linguistic features such as facial expressions, and images (as cited in Meyer, 2001). Thus, a discourse could be a speech, written material, images, or a combination of the three. For instance, a subtitled film would contain written, spoken, and semiotic elements.

Cameron (2001, p. 10) refers to discourse as a technical term which is likely to be ‘contested’. The term often generates a fierce debate in different disciplines between

scholars when it comes to arriving at a solid definition and application (Cameron, 2001). One definition that is general but unequivocal states that discourse refers to “language in use”: language used to *do* something and mean something, language produced and interpreted in a real world context (Cameron, 2001, p. 13). In this sense, to interpret a piece of discourse correctly, individuals have to have schemata and a shared knowledge of the world and its often recurring events.

Discourse is described by some as consisting of two major modes of communication: spoken words and written words. Moreover, there is an assumption that discourse can be stretched to cover a much wider range of concepts such as how people think and behave in different interactive environments and how they might carry out certain interactions in different cultural and social settings. In these cases, there are two types of discourse: ‘discourse’ with a small ‘d’ which represents the types of interactions that occur in press and media coverage, films, documents and stories, and ‘Discourse’ with a big ‘D’ that symbolises deeper structure ideas and knowledge systems (Yates, 2004, p. 233-234).

This does not mean that the small ‘d’ and the big ‘D’ discourses are discrete modes. They are intrinsically connected. The analyst might focus on one more than the other but this does not mean they are not linked (Yates, 2004). Thus, many discourse researchers are concerned with the connection *between* these two modes. Gee (1999) describes the big ‘D’ as ideologies and macro-systems of thought – language in use etc. and the small ‘d’, discourses as the actual texts and empirically observable interactions.

The notions of text, discourse and genre have been subjects of much discussion in academic literature. Fairclough considers text as “... any actual instance of language use” (2003, p. 3), while discourse is a more general way of representing the world (Fairclough, 2003). Genre is “... a socially ratified way of using language in connection with a particular type of social activity” (Fairclough, 1995, p. 14). The present analysis is based on one text, which is representative of both a general discourse (education) and a specific genre (ELT). English language textbooks are a distinguished discourse, marked by ideologically interested and culturally contextual

discourses. Critical discourse analysis refers in part to the analysis of these language patterns (Brown & Yule 1983).

Understanding a certain discourse requires membership of a certain community because there is a shared set of knowledge criteria which must be met. Discourse includes not only the written and the spoken form of the language, but also encompasses visual images (Jorgensen & Phillips, 2002) and the shared knowledge which can be encapsulated into all these modes. In this sense, it is important to pay close attention to the language forms, the visual images and the relationship between both when it comes to exacting an overall critical analysis (Jorgensen & Phillips, 2002).

3.7.1.3 What is analysis?

Fairclough (1995a: 57) maintains that

...text analysis can be organised under four headings: ‘vocabulary’, ‘grammar’, ‘cohesion’, and ‘text structure’. These can be thought of as ascending in scale: vocabulary deals mainly with individual words, grammar deals with words combined into clauses and sentences, cohesion deals with how clauses and sentences are linked together, and text structure deals with large scale organisational properties of texts. In addition, I distinguish a further three main headings which will be used in analysis of discursive practices rather than text analysis, though they certainly involve formal features of texts: the ‘force’ of utterances, i.e what sorts of speech acts (promises, requests, threats, etc) they constitute; the ‘coherence’ of text; and the ‘intertextuality’ of texts.

The first four headings are associated with *micro* analysis, the small ‘d’, the internal property of the text. The other three headings are associated with *macro* analysis, the big ‘D’, the external elements that influence the texts. In line with this, it can be argued that the usefulness of Fairclough’s Model (1992) as an approach for my study derives from the fact that it is a text-oriented form of discourse analysis that tries to unite the three traditions of (1) detailed textual analysis within the field of linguistics; (2) the micro-sociological, interpretive tradition within sociology where everyday life is treated as the product of people’s actions in which they follow a set of shared ‘common-sense’ rules and procedures; and (3) a *macro*-sociological analysis of practice.

Fairclough (1989, p 24-26) provides guideline steps for analysing texts. He asserts that there are three levels of discourse: (i) *social conditions of production and interpretation* (the social factors which contribute or lead to the origination of a text and, at the same time, how these same factors effect interpretation); (ii) the *process of production and interpretation* (which means the way the text has been produced and how this affects interpretation); and (iii) the *text* (which is the *product* of the first two stages). Fairclough (1989) provides three stages of analysis which are in accordance with these three levels of discourse.

The first stage is ‘description’ which is concerned with the formal properties of the text. The second stage is ‘interpretation’ which is concerned with the relationship between the text and human and social interaction, with seeing the text as a product of a process of production and as a resource in the process of interpretation. The last dimension is ‘explanation’ which is concerned with the relationship between interaction and historical/social context, and the social processes of production and interpretation as well as the social effects of this relationship (Fairclough, 1989, p. 26). Regarding Fairclough’s framework, the analysis of discourse whether written or spoken should not be tied to the description of linguistic structures such as vocabulary or grammar without any referral to the socio-cultural function(s) of that discourse (Batstone, 1995; Brown & Yule, 1983; Fowler, et al., 1979).

3.7.1.4 Ideology

Ideology is itself a socially contested word (Gee, 1990, p. 19).

In our daily life, ideology refers to “... the ideas, beliefs, principles and values that a person has” (Gee, 1990, p. 3). Apple sees ideology as “... a form of false consciousness which distorts one’s picture of social reality and [which] serves the interests of the dominant class in a society” (Apple, 1990: 20). “Ideologies are often judged according to their social effects rather than their truth value.” (Fairclough, 1995, p. 76). In this sense ideology is employed through discursive and visual practices to serve and sustain asymmetrical power relations either nationally or internationally. Therefore it operates regardless of space but constrained by time.

Ideology from the perspective of CDA is considered a crucial element in text and image. It is the set of beliefs which is used by the powerful to sustain inequality across a society or between societies. In this sense, the powerful employ various tactics so as to obscure and deceive the less powerful such that the illegitimate becomes legitimate and the inappropriate becomes appropriate (Wooffitt, 2005). This is demonstrated in the way language is used to influence the beliefs and perceptions of the less powerful and to convince them ideologically such as in the language of election campaigns (Abdullahi-Idiagbon, 2010; Boyd, 2009; Chen-xi & Feng-jin, 2009; van Dijk, 2000).

Fairclough maintains that "... language is a material form of ideology, and language is invested by ideology" (1995, p. 73). Ideology is manipulated in order to serve the interests of the powerful and privileged at the expense of the disempowered and less privileged.

Ideology has the power to use language in different ways and across different strata of meanings. It is often the case that ideology places itself in the arena of language structure and language 'events' (Fairclough, 1995). Ideology can be placed within a linguistic framework, such as in a set of grammatical or semantic ways of presenting language in certain contexts, for example, in the case of the passive and active voice. In this sense, the linguistic structure has the ability to indicate where certain events and certain discourse practices are limited by "... social conventions [and] norms" (Fairclough, 1995, p. 71).

Ideology represents itself in texts and images. Therefore, ideology is present within the form and content of (especially prominent) texts. There are different methods of text and image interpretation because people read and interpret texts and images (written, spoken or visual) in various ways so that the outcome is often not the same. It is not an easy task to exclude ideology from texts and images. This is because texts and images are read, seen, heard or talked about by different people who produce different interpretations and the texts and images are "... produced, distributed and interpreted as moments of events" (Fairclough, 1995, p. 71).

In CDA, the issues of ideology and distorted power relations are crucial to attaining an understanding of discursive practices which serve to influence perceptions of reality for the social actors involved. Their perception of reality can be influenced

through language as not only a product of society but also as an important force in *reshaping* social practices, both positively and negatively (Boyd, 2009, p. 79). The content of English language textbooks will thus have hidden positive and negative impacts on learners locally, nationally and internationally since it can influence the actual lives and preconceptions of learners. This proposition implies that textbooks are social products that perform a valuable service to their target community (students) by providing them with linguistic, cultural and educational ideological inputs. Therefore, in CDA, ideology is a means of transmission for the interests of certain groups (who have social power) to ensure that events, practices and behaviours are legitimated and consequently become ‘common sense’ (Mayr, 2008).

“One of the main aims of CDA is to demystify discourses by deciphering ideology” (Wodak 2001, p. 10) because it is an important feature of establishing and maintaining unequal power relations (Fairclough, 2003; Wodak, 2001). From this perspective, “... discourse is structured by dominance” (Wodak, 2001, p. 3) and, following from this, ideology can be seen as a form of domination which asserts the positions, attitudes, beliefs and perspectives of a certain social group *without* openly referring to the notions of power and domination.

In terms of language and culture, it has been claimed that ideologies which appear to discriminate against languages often discriminate against the speakers of those languages (Blackledge, 2005). By the same token, it could be said that the ideologies which are associated with the English language are often valued and regarded as more real and valid than those of other languages. Thus, people whose language is *not* English (e.g. Arabs) can be subtly discriminated against in terms of culture. It follows then that powerful ideologies which disproportionately value certain languages contribute to the production of cultural inequality and the reproduction of concomitant social differences (Blackledge, 2005).

3.7.1.5 Hegemony

Hegemony refers to power and domination in the domains of economics, politics, cultural life and ideology within a certain society or across societies. Hegemony is often described as the formation and uniting of alliances in terms of ideological or

political influence to gain consent rather than it being a crude form of coercive and military domination (Apple, 1996; Fairclough, 1995). In this case, it involves

... power [which] is predominantly exercised through the generation of consent rather than through coercion, through ideology rather than through physical force ... [C]onsent is achieved, ideologies are transmitted, and practices, meanings and values and identities are taught and learnt (Fairclough, 1995, p. 219).

In this respect, hegemony is a constant struggle between different layers of the social structure to serve the dominant groups' ambitions. This conflict involves the production of hidden and subtle meanings that CDA is intended to reveal.

Hegemony is thus also defined as "... the dominance of one particular perspective" (Brown & Yule, 1983, p. 7). This means that there is a discursive struggle between particular ways of speaking of and understanding society (or the whole social world) which results in the dominance of one *particular* perspective over a plethora of others (Brown & Yule, 1983). In this way, language and knowledge again play a major role in terms of hegemonic control in the social world.

The Italian Marxist Gramsci asserts that one of the most "... critical element[s] to promote and enhance the ideological hegemony in certain classes is often done through the control of knowledge" (Apple, 1990, p. 26). In this context, the rationing of knowledge tends to serve the needs of a single interested party rather than individuals and/or society per se (Apple, 1990). For instance, the material in the English language textbooks which will be analysed herein may not reflect what learners and Libyan citizens actually need nor what they can relate to and use effectively. Hence a form of false representation serves to distort the individual's social reality and serve the interests of the dominant society and culture. In this regard, hegemony occurs in the domain of education not only *within* a nation, but at an international level *between* nations (Gramsci, 1971). Hegemony is applied via authoritative and censored channels with a limited use of actual force but is nonetheless supported by unequal structures of power (Richardson, 2007).

It can be definitively said that English is now *the* global language (Elham & Reza, 2012; Genc, 2010; Koester, 2010; Crystal, 1997), and, as such, carries within it hegemonic and ideological characteristics. Gramsci (1971) sees hegemony as a

technique that powerful groups use to dominate subjects whereby the latter accept dominance as *natural* and apply it in the interests of the former without objection. In this case both the dominant and the dominated groups take hegemony for granted as it is validated through natural and legitimate forms of social interaction, socio-cultural values and assumptions as well as through discursive practices. Therefore, English language textbooks can be interpreted as discursive practices that reproduce a cultural hegemony in favour of the West. Byram (1989) claims that teaching English in the Third World can lead to cultural colonisation since the culture of the ‘Inner Circle’⁷ is highly contrasted to the learner’s own culture and furthermore in an unequal way.

This study is designed to examine the ideological and cultural representations present in imported English language textbooks in Libya. The most obvious function of text and image analysis is “... to tell the reader what the writer thinks or feels about something and to reveal the ideology of the society that has produced the textbook” (Hunston & Thompson, 2000, p. 6). To identify these ideological value systems, a Critical Discourse Analysis (CDA) and a Critical Image Analysis (CIA) of the texts and images were conducted. The study indicated that imported textbooks tend to represent particular ideologies and cultural values as any selection of content carries with it ideological implications (Byram, 1989; Taki, 2008). The most prevalent ideologies were the hegemony of English and cultural stereotypes. This reflects Seargeant’s (2008, p. 3) idea that “... the subject of English in the world is one that is predominantly ideology-led”. Therefore, in a language teaching environment, the content of lessons is strongly influenced by the language textbooks available to both teachers and students (Brosh, 1997).

The analysis thus attempts to critically analyse what the authors’ intentions are in the content provided, as indicated by the patterns of language and images. Critical discourse analysis and critical image analysis were applied to uncover the cultural representations, ideological and hegemonic features that are present in the textbooks. As indicated previously, textbook publication and language teaching are ideologically laden and power-driven. Therefore this study deals with the kinds of ideologies existing within English language textbooks used in Libyan secondary schools. A key

⁷ For more explanation see Section 1.4

reason why CDA can be utilised in educational practice is that the methodology involves moving back and forth from an analysis of text to an analysis of social institutions, from micro to macro level reality (Luke, 1996).

3.8 Types of Critical Discourse Analysis

CDA emerged in the last ten years of the 20th century after a symposium in Amsterdam in which scholars including Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen and Ruth Wodak spent several days discussing theories and methods of discourse analysis. The conference highlighted the differences and similarities among and between CDA thinkers and their approaches. CDA does *not* follow a single direction in terms of research design; it does *not* have one theoretical framework supporting it because there are different types informed by different theories (Wodak, 2001, p. 4). Luke (2002, p. 98) notes that "... the stances, positions, and techniques of CDA vary". These variant types may have different theoretical and analytical orientations. For instance, critical analysis of *spoken* discourse between *two* people is very different from critical analysis of mass media news reports or of pedagogy in schools (Wodak, 2001, p. 4).

Despite the fact that there are various types of CDA, the unifying factor in CDA *per se* is that it questions the way discursive structures are employed in the reproduction of social dominance and inequality, whether those discourses are part of a conversation, a news report or an interview. Therefore, there are certain terms which are *repeated* by CDA scholars and these are the aforementioned themes of "power," "dominance," "hegemony," and "ideology," (van Dijk, 2001, p. 353-354). In addition, CDA researchers "... examine how the microstructures of language are linked with and help to (re)shape the *macrostructures* of society" [italics added] (Mayr, 2008, p. 9). Furthermore, in most studies of CDA, there is recurring reference to *Hallidayan* linguistics. A proper understanding of Systemic Functional Linguistics is thus essential for a proper understanding of CDA (Wodak, 2001). What is common to CDA approaches is that they "... view language as a means of social construction: language both shapes and is shaped by society" (Simpson & Mayr, 2010, p. 51). As explained above, CDA has been defined differently by various scholars. For instance, van Dijk sees it as

... [A] type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context. With such ... research, critical discourse analysts take explicit position, and thus want to understand, expose and ultimately to resist social inequality (van Dijk, 2001, p. 352).

In this respect, O'Halloran (2003) asserts that van Dijk's CDA is an attempt to associate linguistics and socio-cultural analysis. Fairclough asserts the same emphasis on social equality when he states that CDA

... aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony (Fairclough, 1995, p. 132-133).

In addition to this, Wodak (2001, p. 2) states that

CDA may be concerned with analysing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language. CDA aims to investigate critically social inequality as it is expressed, signalled, constituted, legitimised ... by language use (or in discourse).

Where there is a discourse, then, there is a power relationship which encapsulates and implicitly legitimates discrimination, inequality and at times potent racism. The aim of CDA is thus to clarify, highlight and fully reveal this relationship by analysing the latent discourses which impact on the text-qua-object. Therefore, discourse is not a *transparent* or immediately observable entity; it is a form of social practice that assists in the production, reproduction and transformation of social structures, relations and identities. "[D]iscourses are articulations of ideologies (sets of beliefs) and of power and domination." (Matheson & Matheson, 2000, p. 2).

3.8.1 Criticisms of Critical Discourse Analysis

No single social research method can be considered flawless (Jensen, 2008) and CDA is no exception. One of CDA's inherent problems is that it is a broadly speaking subjective method (Brown & Yule, 1983) which means that the English language textbooks (which I will use as exemplars of discourse) can be identified and

interpreted differently depending on the researcher and his/her political, ideological and cultural stances. The ‘right’ or most valid interpretation “does not exist” but critical and emancipatory analysis can still be possible and does not have to be *true* insofar as it does not have to be objectively and universally valid (Wodak and Ludwig, 1999, p. 13). It could be argued that the analysis of these textbooks may involve researcher prejudices which distort the analysis. However, direct experience and an understanding of local circumstances can assist with a critical reading of and discursive comprehension of the textbooks (Fairclough, 1992).

There are other methodological and epistemological limitations intrinsic to CDA, as the researcher or the analyst usually presupposes in advance what they are going to discover or obtain from the research (Gee, 2004). In this respect, Widdowson (1995, p. 169) maintains that CDA has “... a bias interpretation: in the first place it is prejudiced on the basis of some ideological commitment, and then it selects for analysis such texts as will support the preferred interpretation”. This means that CDA is an openly critical-interpretive approach but can lack validity in the positivist sense of the term.

In contrast, Chilton (2004) and Wodak and Ludwig (1999) contend that the viewpoint of the analyst should not, normatively speaking, be completely absent anyhow, because it can be difficult to analyse the linguistic discursive facets of a text unless the analyst applies their perception and knowledge. In this sense analysis is by its very nature critical and normative and not based on a natural-scientific model of the detached and intellectually impartial observer. It is insufficient to base analysis solely on background knowledge, what Fairclough (1989, p. 141-143) calls “members’ resources” (MR), but it is also invalid to exclude this knowledge from analysis. The two approaches have to be synergised in a reflexive way. Gouveia (2003), Wodak & Ludwig (1999) and Fairclough (1989) counter the claim that CDA carries with it bias and prejudices by asserting that “Widdowson is ... missing the fact that there is no value-free CDA, that, ultimately, there is no value-free science” (2003, p. 57).

Regarding the selection criteria, van Dijk (2001a) argues that selection is necessary because a *complete* analysis of a text, let alone a large body of information, simply cannot take into consideration *all* the visual, phonological, syntactic, semantic, stylistic, rhetorical, pragmatic and interactional levels and structures involved. Thus,

CDA researchers must hone in and select the texts that are most appropriate to answer the research questions.

Another disadvantage in CDA is that researchers often follow discrepant approaches – led by either a *linguistic* point of view or an *ethnographic* one. The analyst can thus provide either *description of the discourse* (form) or *analysis of the context* (function) (Tyrwhitt-Drake, 1999 as cited in Rogers, 2004). However, Gee (2004), Fairclough, (1989, 1995) and Rogers (2004) contend that one of the most important ambitions of CDA is in fact to *relate* function and form in language with social practice.

A further criticism is that CDA is considered to be a ‘non-systematic’ methodology (Widdowson, 1998 as cited in Rogers, 2004). Nevertheless, Rogers (2004: 51) maintains that CDA is the systematic study of (a) modes of interaction, (b) modes of representation and (c) modes of being. Moreover, Widdowson (1995, p. 158) criticises the term discourse itself and he maintains that it is vague and fashionable: “discourse is something everybody is talking about but without knowing with any certainty just what it is: in vogue and vague”. Cameron (2001, p. 10) adds that the term often generates fierce debate in different disciplines when it comes to obtaining a refined and universal definition (Cameron, 2001). However, as mentioned previously in Section (3.7.1.2), discourse refers to language in use.

It has to be understood that every method or approach has its advocates and opponents. However, Critical Discourse Analysis is often regarded as one of the best tools to be used in text analysis because it “... provides theories and methods for the empirical study of the relations between discourse and social and cultural developments in different social domain[s]” (Jorgensen & Phillips, 2002, p. 60). Moreover, CDA “... engages in concrete, linguistic textual analysis of language use in social interaction” (Jorgensen & Phillips, 2002, p. 62). In this respect, *discourse* often describes the language *above the sentence level* (Cameron, 2001; Janks, 1997; Fairclough, 1995; Stubbs, 1983).

3.8.2 Research in Critical Discourse Analysis

CDA research has taken place in different arenas such as in studies of media discourse, higher political discourse, racial problems and perceptions and gender inequality issues. Janks (1997) has used CDA in an analysis of advertisements for the Standard Bank's Domestic Promise Plan in South Africa and has suggested that CDA worked well here in revealing a new discursive hegemony that had replaced the old. Janks (1997) discerned that the working conditions of South Africans had improved and these improvements had been somewhat secured during the post-apartheid era. Janks' use of the notion of transitivity shows how the values of different power relations - past and present - result in different discourses being used to construct the text (Janks, 1997). He concludes by stating that CDA is a vital research tool because the researcher can apply different modes of analysis and CDA offers a means for *producing* further research questions when analysing data (Janks, 1997).

Gee (2004) has deployed CDA methods to analyse passages from interviews with two women (one a teacher, the other a professor) in order to observe and analyse the variety of social languages. Indeed, it appeared to him that these women used different social languages with different embedded discursive facets. The former employed certain language behaviours in the interview such as the use of informalities and concrete, clear language, in the same way as she tended to in her classes. However the professor used highly formal and much abstracted language in the interview. Both of them demonstrated a vocabulary which was ostensibly linked to the area of teaching and learning (for more details see Gee, 2004, p. 41: 48).

Fairclough (1989) uses CDA to analyse a doctor and a group of medical students in conversation. Fairclough found that power was hidden in and through discourse wherein the doctor controlled the conversation by employing direct or indirect questions. In this respect, it can be said that "... power in discourse is to do with powerful participants *controlling and constraining the contributions of non-powerful participants*" (for further description see Fairclough, 1989, p. 43-44).

CDA has been applied by van Dijk (2000, p. 42) in an analysis of extracts from newspapers in order to investigate how racism occurs and is represented in newspapers. He observed that these newspapers were acutely racist because they used

war-like vocabulary in describing immigrants - "Britain is invaded by an army of illegals". This shows the use of militaristic language to describe 'militant' immigrants. CDA was hence used to demonstrate that this version of actual events was, by the use of linguistic style, presented in such a way that framed people's perceptions in a racist paradigm.

3.8.3 Critical Discourse Analysis in Education

In education critical discourse research is "... concerned with the way language is implicated in the reproduction of ... inequitable relations of power in educational settings" (Norton, 1997, p. 207). Since textbooks are regarded as an educational *genre* (Ilieva, 2000), CDA is here applied in analysing textbooks. Luke (1996) maintains that much CDA work focuses on the impact of teacher's guidebooks, language, literacy and cultural variation for migrant students, indigenous peoples and minority groups. He applied CDA in analysing a teacher's guidebook to demonstrate the tensions between some of the discourses present in teachers' guidebooks and the textbooks used in actual classroom settings. He found that all the sentences contained imperatives where the position of the grammatical subject (teacher) was absent. This suggested that the teachers were not sufficiently skilful and needed professional, policy-led instruction (Luke, 1996). CDA was thus used as a tool to reveal how classrooms and schools establish and preconceive both "success" and "failure" (Luke, 1996).

CDA is the appropriate method for analysing the content of English language textbooks used in Libyan secondary schools because similar studies have already been carried out by Keshavarz & Malek (2009), Taki (2008), Giaschi, (2000) and Ilieva (2000). Using CDA, it becomes possible to carry out a linguistic analysis of English language textbooks which discerns the grammatical and lexical features within the text and to link these to the discursive social practices surrounding them. van Dijk, (2001a), Fairclough (1989, 1995), Brown & Yule (1983), Fowler et al. (1979) and Halliday (1973) all argue that language uses are inseparable from the social functions they serve where they take place. In this sense, Halliday (1973, p. 65) argues that "[t]he investigation of language as social behaviour is not only relevant to the understanding of social structure; it is also relevant to the understanding of language". Therefore, the English language textbooks analysed herein are regarded as parts of a

wider social practice, in accordance with Fairclough's model. Brown & Yule (1983, p. 1) argue that:

The analysis of discourse is ... the analysis of language use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve human affairs.

CDA examines the form, structure and content of discourse(s) in a social context. In other words, CDA is concerned with the relationship between the form and function of language and its social and cultural context where it occurs. Regarding this, van Dijk (1986, as cited in Wodak, 2001, p.1) states that:

Beyond description or superficial application, critical science in each domain asks further questions, such as those of responsibility, interests, and ideology. Instead of focusing on purely academic or theoretical problems, it starts from prevailing social problems, and thereby chooses the perspective of those who suffer most, and critically analyses those in power, those who are responsible, and those who have the means and the opportunity to solve such problems.

Rogers (2004) points out that CDA is a reliable methodological tool because in any analysis there should be a balance between linguistic analysis and context analysis. In this respect CDA has become one of the most influential models of text analysis (Luke, 2002) because it "... focuses on the role of discourse in the (re)production and challenge of dominance" (van Dijk, 1993, p. 249).

In educational practices, CDA has been applied widely in analysing English language textbooks (Keshavarz & Malek, 2009; Taki, 2008; Giaschi, 2000; Byram, 1989). Taki (2008) applied CDA to both internationally and locally produced English language teaching books in Iran. He observed that these tended to represent a certain discursive mode which created a dualism - the international ones focused on the Western economy and consumerism, whereas the locally produced ones focused on the values and cultural aspects of more localised and parochial day-to-day lives.

CDA is one of the most suitable approaches for researching cultural and social change. In this case, it connects "... social practices and language, and the systematic investigations of connection between the nature of social processes and properties of language texts" (Fairclough, 1995, p. 96). Similarly, van Dijk (2001a, p. 115)

maintains that “CDA may be interested in macro notions such as power and domination, but their actual study takes place at the micro level of discourse and social practices”. The approach assists in the integration of both ‘micro’ and ‘macro’ analyses (Fairclough, 1992, p. 72). The latter can be considered in terms of how people are presented as groups according to culture, religion and race, whereas the former can be seen as how people structure and form appropriate language in different social practices.

3.9 Multimodality

The main focus of my analysis relies upon written forms of discourse. However it would be unfair to focus exclusively on the written form even though most of my data is written. Kress and van Leeuwen (2006) insist that much communication is exacted *multimodally* rather than *monomodally*. Fairclough (1989) contends that language is part of society, and not external to it; it is a social process and it is a process conditioned by other (*non-* linguistic) facets of societal life. Thus, there has been a recent ‘visual shift’ in research, led primarily by Fairclough (1989) and supported by the work of Kress and van Leeuwen (2006), which has led to an analysis of the ways in which visual semiotic resources create meaning as “... most people do not know [how] to ‘read’ visual images and this can lead to misinterpretation and manipulation” (Committee on Culture and Education, 1995). In my study, this statement relates to the Libyan students who use these textbooks and who are less proficient in the appropriate visual critical interpretation techniques needed to discern discourse in its visual form.

Images are as important as texts because they carry with them specific cultural meanings (Aiello, 2006) and “[they] play a powerful role in the construction of truth and reality” (Hyatt, 2005, p. 52). In language textbooks, the words and images work together to construct a certain reality via linguistic choices and image choices. Thus, textbook writers can be guilty of placing text and image besides one another without considering the associations that are latent but present in the conjunction of text and image. A mismatch between verbal and visual information can thus confuse learners (Pramono, 2005) because it violates the text-image relationship.

Paltridge (2006, p. 189) states that “[m]any readings of texts are constructed not just by the use of words but by a combination of words with other modalities of communication, such as pictures, films, video images and sounds” and English language textbooks are no exception to this trend. Regarding the importance of analysing other semiotic features besides textual language, Kress and van Leeuwen (2006) assert that the social world is not conceptualised and constructed via language *per se*, but by and through other semiotic features which are essential in understanding how the world is represented and constructed. Since English language textbooks include both written and visual aspects, they need to be analysed using both perspectives because the visual aspects contribute to shaping and producing social and cultural practices just as much as the textual. It is important to include visual forms such as images in a comprehensive analysis of text (Kress & van Leeuwen, 2006) because in many cases text is accompanied by a directly related image and vice versa.

An image can at times carry more communicative and informative meaning and assert more knowledge claims than a textual description of the same thing (Norris, 2004). Critical Image Analysis (CIA) will therefore be incorporated into the CDA in this study. Language study in some disciplines is no longer conducted in isolation because it is usually integrated with other semiotic resources such as images. Discourse and image analysts attempting to interpret the wide range of human discourse and image practices have found the need to account for the meaning arising from *multiple* semiotic resources deployed in various media (Kress & van Leeuwen, 2006).

It is imperative to make obvious to ESL teachers how ideologies are being packaged and presented to them and how they themselves may be positioned critically or in a complicit fashion in this dynamic: “[p]eople internalise what is socially produced and made available to them, and use this ... to engage in their social practice” (Fairclough, 1989, p. 24). Fairclough is adamant about the importance that images have in ‘positioning’, either as support for text or in and of themselves: “[n]ot all photographs are equal: any photograph gives one image of a scene or person from among the many possible images. The choice is important, because different images convey different meanings” (Fairclough, 1989, p. 52). Lopes (1996, p. 135) confirms this and states that “[i]t would be a mistake to think that all pictures are made for the same purpose, to achieve the same ... effects”. However, the diversity of systems demonstrate that

pictures are made for a great variety of purposes and norms in order to emphasise many different aspects of the visual world” (Kress and van Leeuwen, 2006)

Fairclough (1989) maintains that visual images play an increasingly vital role in modern society. Photographic and textual practices operate in a “... mutually reinforcing way which makes them very difficult to disentangle” (Fairclough, 1989, p. 28). The analysis of an image or a picture is *not* an objective process. It has to be acknowledged that the interpretations and results of any analysis will be different when the subject matter is analysed by another person (Fairclough, 2003; Wodak & Ludwig, 1999). Fairclough (1989, p. 5) states that ‘[p]eople researching and writing about social matters are inevitably influenced in the way they perceive them ... by their own social experiences and political commitments’. Similarly, Paltridge (2006), Gouveia (2003) and Wodak and Ludwig (1999) together maintain that people analyse and understand texts and images differently because they come from different cultures and have different social, cultural and political points of view which can impact on the selection of certain texts and images over others.

Fairclough (1995) focuses mainly on verbal and written discourses, but he is acutely aware of the significant role that visual images play in manipulating reality and life whether they are placed as *support* for text or purport to represent reality on their own. Images are “... the vehicles of information [as] they share language’s burden in representing the world and our thoughts about it” (Lopes, 1996, p. 7). Thus, image analysis is vital as images are “*entirely* in the realm of ideology” [italic added] (Kress & van Leeuwen, 2006, p. 12).

Kress and van Leeuwen (2006) argue that visual structures reproduce structures of reality which reflect the interests of powerful social institutions. Therefore, they are ideologically constructed and they have a deeply significant semantic dimension designed to shape, reshape and legitimate reified notions of reality and life. Stocchetti (2011, p. 32) asserts that “... image analysts ... use images to solicit recognition for themselves and for whatever point they are making [such as] the visual reproduction of hegemony”.

To conclude, CDA and CIA are methods and approaches that can be used to uncover patterns and expressions of social inequalities and injustices within society. In addition, they seek to explore the relationship between discourse and power and they focus on how social inequalities and racism are expressed and reproduced semiotically via both language and image. Moreover, they reveal the central role that these texts and images play in *sustaining* power relations and in *legitimising* social inequalities and they expose the texts and images to a public discussion in which different, radical and disempowered voices can be enabled and heard.

In terms of CDA van Dijk (2001) concludes that CDA research needs to be multidisciplinary in order to focus on social problems and to be considered empirically adequate. In addition, CDA and CIA research needs to focus on the ways in which texts and images enact, confirm, legitimate, reproduce or challenge relations of power and dominance in society. This means that the more the analysis focuses on the concealed meaning of the language or the image – bearing in mind that language is never neutral – the more people can understand that texts and images can carry meanings which need to be interpreted beyond the confines of immediacy and using the paradigmatic lens of a critical analytical approach to ideology.

As the aim of this research is to investigate how texts and images within English Language textbooks used in Libyan secondary schools are constructed and presented, using CIA and CDA is appropriate as they will offer insight into whether the textbooks written and published in the West are suitable for the needs of Libyan society. CIA and CDA can thus provide a platform for challenging the realities that are presented, represented and legitimated in the English language textbooks. These methods can, above all, also facilitate a challenge process in which teachers and practitioners can *re-read* and *re-shape* the messages present in these widely used texts.

CHAPTER 4: RESEARCH METHODOLOGY

4.0 Introduction

This chapter focuses on the methodologies of material and data selection that is used in this research. In addition, this chapter describes, defines, clarifies and justifies the methodology of my research study. Two analytical frameworks used in this study, Fairclough's Critical Discourse Analysis (CDA) and Critical Image Analysis (CIA), are discussed. Fairclough's CDA was used to analyse language in the English textbooks used in Libyan secondary schools while CIA was used to analyse images in the same books. In addition, this chapter provides details about how the sampling of textbooks (used in the study) was conducted.

4.1 Material Selection

Six textbooks (*English for Libya* – first, second and third year) were chosen as the basis of the study. All the books are aimed at the same market, that is secondary school students who are learning English as a time-tabled school subject and use of these textbooks is widespread in both Libyan public and private schools. The six textbooks represent two series of English language textbooks which are necessary for my study to find out whether Orientals are represented more or less the same regardless of the students' specialisation and stage of study. Having used these textbooks for three years in Libya and one year at the Libyan supplementary school in the North of England, my familiarity with them is a factor in my choosing them. It is also vital that they are produced by and authored by United Kingdom ELT publishers. It is also important that I had not met or did not know the authors personally. Any discussions about the nature and the production of these books and the philosophy behind them would have contaminated the research. While it would have been both interesting and analytically useful to have undertaken a study of all the secondary school English language textbooks, such a study would not have been feasible because of time and word limitations.

4.2 Choice of Data

School curriculum development in Libya is controlled by the central authority – the Ministry of Education. The syllabus is developed for each subject by the Education and Training Curriculum Centre made up of subject specialists, professional textbook editors and government officials. However, English Language textbooks, as mentioned previously, are authored, produced and published outside Libya by non-Libyans.

As has been indicated in the previous sections, I am particularly interested in how reality is constructed and represented in discourse and in particular how different cultures and people are represented across the three years of secondary school in two areas of specialisation (Social Sciences and Life Sciences). Regarding this, McKee (2003) notes that, if someone wants to understand the interpretation of a book in a series of books, they have to be familiar with several books. The researcher is not meant just to look at a single book or issue but ought to examine as wide a range as possible in order to support their argument and interpretation. This would allow one to make certain generalisation confidently, something perhaps not possible if only one textbook is analysed.

The data for this research were initially chosen because they form part of my experience (see section 1.9). The selection of the textbooks was limited by certain parameters. Firstly, the selection must come from the same series of textbooks. The data collected do not form a random sample, but rather represent a fairly comprehensive corpus. This makes it sometimes difficult to maintain objectivity. However, Fairclough (2003) and Wodak and Ludwig (1999) argue that there is no objective analysis of a text since textual analysis is inevitably selective. In this respect, there is always a degree of bias involved in such research as the formulation of the problem and the selected methodology is coloured by the personal background, opinions and particular motivations of the researcher for choosing certain questions about texts and not others (Sikes, 2004; Fairclough, 2003; McKee, 2003; Jorgensen & Phillips, 2002; Wellington, 2000).

Deciding which extract, which image and which page to choose and analyse depends on the research questions. Text selection and image choice are associated with the researcher's interests and philosophical position which often direct the choice of texts and assist the researcher to determine what needs to be included and excluded in the study (Putnam, 2005). Therefore, the choice of both texts and images are centred on the research questions of that particular topic.

Titscher, Meyer, Wodak and Vetter (2000) propose that the selected texts can be the ones that are selected by the researcher to answer the research question. By the same token, this could be applied to the criterion of image selection as well. Therefore, when the researcher states their research questions, they can begin looking for suitable texts and images to analyse (McKee, 2003). For instance, Gee (1999) collected his data from interviewing middle-school teenagers. These interviews took a specific form based on certain interests and locations. In addition to that, each teenager was interviewed by a different research assistant who might be familiar with the former and their environment (Gee, 1999).

There is no doubt that when a researcher wishes to analyse a text or an image they usually encounter the problem of choosing between what is available. Titscher et al. (2000, p. 33) maintain that “[i]f the study is not restricted to a single text [or an image], then a sample must be taken from the ... texts [, images] and the population can be relatively easily determined according to the research questions”. In this case, the analysis of the extracts would serve the aim of investigation (McKee, 2003). This is further supported by Phillips and Jorgensen (2002, p. 78) when they state that “... the choice of research material depends on several aspects: the research questions, the researcher's knowledge as to the relevant material within the social domain or institution of interest, and whether, and how, one can gain access to it”. Regarding CDA, it has been claimed that there is no typical CDA method for data collection as some authors have not mentioned the collection method they adopted (Rahimi & Riasati, 2011). By the same token, it can be assumed that there are no specific tools or techniques that could be applied to image selection apart from their relationship to the research questions since CIA is derived from CDA (Giaschi, 2000).

Any analysis is selective and the textual features in focus in CDA are those that are most significant for a critical analysis - an analysis designed to contribute to understanding of cultural representations and ideological processes in discourse (Fairclough, 1989). As Hanrahan (2002, p. 5) puts it,

... CDA looks for clues in the text indicating ideological assumptions being made, including the way 'difference' is handled or ignored, the way in which various voices are included or excluded, both within the text and intertextually, the way social events are represented, styles expressed, and values realised.

One of the possible criticisms of this type of research is that the analysis may be selective by choosing extracts to support an argument rather than including extracts which challenge or offer alternatives to it. In this case, the researcher may be criticised for establishing just one person's account. Therefore, it is important for the researcher to be careful not to select data that only supports their arguments and they should look for other data that challenges their arguments and claims (Taylor, 2001). However, Lukin (2005) suggests that selection in text analysis is not in itself a problem provided the researcher can explain from where the selection is taken and why that particular selection is relevant to the kinds of questions posed.

It can be concluded, therefore, that text and image selection depend largely on the research questions since the goals and research questions combine to shape the choices that researchers make about the sort of texts to use (Putnam, 2005). In my case, I am using Fairclough's method which argues that (because of the high level of detail a researcher is interested in) there is often only time for analysis of a small number of texts (and images). Consequently, the methods demand that the researcher strategically selects the texts and images for analysis (Jorgensen & Phillips, 2002). Furthermore, Lukin (2005, p. 541) maintains that it is not a good idea to suggest that "... an analyst should only ever produce completely exhaustive text [and image] analysis". In the same vein, Fairclough (2003, p. 14) affirms that

...we should assume that no analysis of a text can tell us all there is to be said about it – there is no such thing as a complete and definitive analysis of a text. That does not mean they are unknowable – social scientific knowledge of them is possible and real enough, and hopefully increasing, but still inevitably partial.

Therefore, this study does not claim to analyse all the sections of the six textbooks. Instead, a selection of the materials to be used was made. Regarding this, van Dijk (2001a, p. 99) claims that "... a complete analysis of all texts associated with a particular change process or discursive struggle may, however, be impossible because of the sheer size of such a corpus".

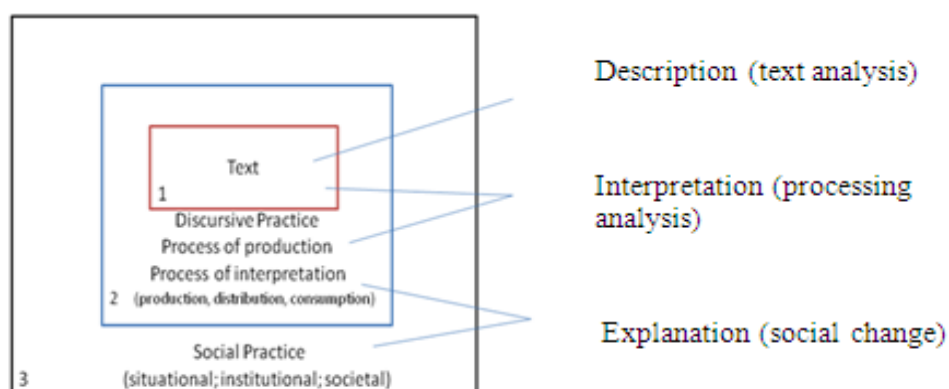
4.3 Norman Fairclough's Critical Discourse Analysis

CDA is a practically-oriented form of discourse analysis aimed at revealing and addressing social problems and offers critical linguistic resources to those wishing to resist various forms of power relations, such as racism and inequality. CDA uses Systematic Functional Linguistics (SFL) to study how linguistic features of a text (vocabulary and grammar) are related to social power and ideological patterns (Fairclough, 1989). The relationship between text and power is mediated by ideology. People, myself included, are often unaware of this ideological mediation of power in language. One of the most influential scholars of CDA is Norman Fairclough and it is his model of language as discourse that I have used as the main tool for analysing language used in English textbooks in Libyan secondary schools.

CDA is a method used to reveal the ideological assumptions that are hidden within discourses and, according to Fairclough (1995a), it reveals the relationship between ideology, discourse, and social actions. In other words, CDA makes the opaque and hidden connections between discourses, their underlying ideologies and their subsequent social practices transparent, and visible (Fairclough, 1995a). This study examines the idea that textbooks as a social and discourse practice are shaped by social, political, and cultural contexts. The textbooks also function as an agent, helping to shape those contexts that influence the design of textbooks. In this context, CDA is employed in order to examine the form, structure and content of discourse in the grammar, verbs, adjectives, nouns, pronouns and wording that are used to create that particular discourse. In the same way that CDA aims "... to make ... ideological systems and representations transparent and to show how they are related to the broader social order" (Pennycook, 2001, p. 81), it is my aim to show that these textbooks are motivated by certain ideologies that lead to specific representations.

Fairclough's model (1989, 1995) can be regarded as the cornerstone in the development of CDA because he was the first to create a theoretical framework, which is associated with the work of Halliday (1973). The latter maintains that "... language is as it is because of its function in social structure, and the organisation of the behavioural meanings should give some insights into its social foundations" (Halliday, 1973, p. 65). The function of language is not restricted to a description of the world. This is because it creates the social reality that shapes and reshapes our social and cultural life. Language being an irreducible part of social interaction, Fairclough (2003) looks closely at the functional rather than the structural role of language. The dialectic relation between language and social reality is realised through social events (texts), social practices (order of discourse) and social structures (languages) (Fairclough, 2003). In sum, texts have causal effects upon, and contribute to, changes in people, actions, social relations and the material world (Fairclough, 2003).

Fairclough provides a three dimensional model – the text, discourse practices and social practices – which is based on different theories. His model provides a three-way analytical framework for the analysis of text and discourse which are presented as three boxes, one inside the other, as shown in Figure 'C' below. In light of what Fairclough suggests, my own analysis of the textbooks starts from (i) the text analysis (verbal, visual or a combination of these); (ii) the discursive practice (production and consumption) and (iii) the socio-cultural practice (Post-colonialism, the discourse of Orientalism along with other concepts) (See Figure 4).



A three-dimensional model of discourse (adapted from Fairclough 1995: 98)

Figure C

At the level of text analysis (see Figure C above) Fairclough is heavily influenced by the work of Halliday (1978) – whose SFL provides a useful grammatical description of the text and the relationship between the text and the context of production and use. These are known as the metafunction of language and Halliday classifies them as (1) the ideational function; (2) the interpersonal function; and (3) the textual function (Bloor & Bloor, 1995; Halliday & Hassan, 1989; Halliday, 1978).

The other two dimensions of Fairclough’s model – discursive practice and socio-cultural practice – are based on the work of both Bakhtin’s theory of genre and Gramsci’s theory of hegemony (Fairclough, 1995). The former refers to the heterogeneity of texts (intertextuality) whereas the latter is concerned with how power relations confine and restrain productivity and creativity in discourse practice (Fairclough, 1995). In terms of the social practice dimension, Fairclough’s model is based on the ideology ascribed by Marx and again on the Gramscian theory of hegemony (O’Regan, 2006). Fairclough’s three dimensional model will be discussed in detail later in this chapter. Meanwhile a discussion of my choice of Fairclough’s model follows.

4.3.1 Why Fairclough’s Framework?

CDA is relevant to my research because it acknowledges the influence of discursive practices in shaping and reshaping social constructions. It allows researchers to consider grammar and semantics within social, cultural and political terms (Gee, 2011); since “... language is used to *mean* things and to *do* things” (Richardson, 2007, p. 25). It also studies the broader consequences of language use. Several variants of CDA are known (mentioned in 3.8), but this research adapts Fairclough’s approach, because it is widely used and considered “... the most developed theory and method for research in communication, culture and society” (Jorgensen & Phillips, 2002, p. 60). Fairclough’s approach assumes that discourse reproduces and alters knowledge, identities and social relations; while at the same time being shaped by pre-existing social structures (Richardson, 2007; Jorgensen & Phillips, 2002; Fairclough, 1989). To use Fairclough’s words: “... language ... is socially shaped, but also socially shaping [the social reality]” (1995, p. 55).

As shown in Figure ‘C’ above, no one box is given prominence over the others as they each provide a different analytical point of entry. In this way, each box could be considered first in the analytical process. Janks (1997, p. 329) argues that Fairclough’s framework is useful because

... it provides multiple points of analytic entry. It does not matter which kind of analysis one begins with, as long as they are all included and are shown to be mutually explanatory. It is in the interconnections that the analyst finds interesting patterns and disjunctions that need to be described, interpreted and explained.

Moreover, I also consider that Fairclough’s model vital because it accepts any modifications. As he points out:

... the procedure should not be treated as holy writ – it is a guide and not a blueprint. In some cases, readers using it may find that some parts are overly detailed or even irrelevant for their purposes. In other cases, they may find it insufficiently detailed ... (Fairclough, 1989, p. 110).

In addition, Fairclough’s model is based on the assumption that language use is a form of a discursive social practice rather than an individual activity. Therefore, such a model places the texts where they belong within a social framework. For instance, English language textbooks are designed to be used within a social context by teachers in classrooms with students. It can be claimed that the texts of the English language textbooks are expressions of social practice. Hence, this approach is “... relevant to detailed analysis of a small number of discourse samples” (Fairclough 1992, p. 230). This feature makes Fairclough’s model distinctive when it comes to detailed textual analysis. CDA is suitable for analysing small samples and investigating the relationship between language and culture (Hart, 2007; Fairclough, 1992).

From a personal perspective, I have chosen this method because of my linguistic background as Fairclough’s approach depends largely on SFL and the application of CDA requires at least a basic understanding of Systemic Function Linguistics. As mentioned previously, Wodak (2001) states that an understanding of the principles of Halliday’s SFL and his approach to linguistic analysis is essential for a proper understanding of CDA. Halliday’s SFL will be discussed in detail in the linguistic description dimension of Fairclough’s framework (see Section 4.4). For the

objectivity of this research, it might be useful to use Western tools to analyse Western produced textbooks.

Fairclough's (1989) analytical model relies upon not only the analysis of texts within the field of linguistics, but also on social analysis to obtain a fuller picture. This is combined to achieve a full insight into the relationship between the text and the society. Thus, both micro and macro analysis of data are crucial as they represent how the speakers marry form with meaning.

To conclude, CDA is a methodology and approach that is based on a theoretical framework of different disciplines. Since these theoretical frameworks are cited widely, it is based on a solid foundation. CDA attempts to reveal what has been considered as natural elements of social life; such as power relations and ideology. These elements are expressed in terms of discourse which is constructed and shaped by power relations (Simpson & Mayr, 2010; Rassool, 2007; Cameron, 2001). Therefore, CDA aims to reveal the ideology and cultural misrepresentations behind any given discourse such as political discourse, media discourse and textbook discourse.

4.4 A Description of Fairclough's Model

In CDA, Fairclough's model consists of 1) the linguistic *description* of the formal properties of the text; 2) the *interpretation* of the relationship between the discursive processes/interaction and the text (where text is the end product of a process of text production and also functions as a resource in the process of text interpretation) and; 3) the *explanation* of the relationship between discourse and social and cultural reality. My data analysis will, to a certain extent, make use of the questions posed by Fairclough (1989). These questions include vocabulary and grammatical features, word choice and repetition and use of pronouns among others. This type of analysis attempts to demonstrate how discourses reproduce and reinforce a social order and how discursive practices may be employed to reflect the discourse of Post-colonialism, Orientalism and power relations.

4.4.1 Text Analysis: Describing the Text

The first box of Fairclough's analytical model (Figure 'C') is the description dimension which focuses on the analysis of the texture of texts (Fairclough, 1989; 2003). The textual analysis is the examination of the linguistic features of the text on lexical and grammatical levels and textual structure. According to Fairclough (1989, p. 112), textual elements relate to the social world according to three types of value: *experiential*, *relational* and *expressive*. The experiential value is concerned with the text producer's experience of the natural or social world (content, knowledge and beliefs). Relational value reflects social relationships, which are enacted via text in discourse. Expressive value demonstrates the producer's evaluation of reality (attitude towards subjects and social identities).

It is axiomatic that language is a human social phenomenon which develops and changes as it is used for different social purposes (Aghagolzadeh & Bahrami-Khorshid, 2009; Rassool, 2007; Halliday, 1985). People usually assume they talk and write about the world in a non-subjective way. However, this is illusory as people construct their own realities according to the words and grammar they use because their understanding of social reality is linked to discourse (Bloor & Bloor, 1995; Laclau, 1988).

When describing the content of texts, it is essential to be vigilant and sceptical as far as the word choice, sentence structure and text structure levels are concerned. Central to the analysis is a description of the text. It is important to describe the content of the textbooks in terms of word choice and sentence structure because

[w]ays of talking [, writing and visualising in my study] produce and reproduce ways of thinking, and ways of thinking can be manipulated via choices about grammar, styles, wording, and every other aspect of language. ... every linguistic choice – every choice about how to produce discourse, but also every choice about how to interpret it – is a choice about how the world is explained. Every choice is strategic, in the sense that every utterance has an epistemological agenda, a way of seeing the world that is favoured via that choice and not via others (Johnstone; 2002, p. 45).

This can be illustrated in the use of declarative sentences which present facts and are read persuasively and convincingly in such way that a "... discourse ... is designed to be factual or authoritative" (Wooffitt, 2005, p. 93). In addition, the use of

nominalisation (see Section 4.4.1.2.1) can be a method through which certain discourse actors, events or activities are either emphasised or de-emphasised in order to conceal, to a certain degree, a particular event.

There are different types of texts. These include texts for simple distributions (i.e. a conversation between friends) and texts for complex distributions (i.e. a political speech). Both types can be transformed into written texts. CDA begins with the analysis of a text – in my case, the English language textbooks – to reveal the social relations and discourses that are embedded within (Janks, 1997). According to Fairclough (1995a), both written and spoken texts are influenced by the institutional goals and the values that produced them. In this context, the Libyan English language textbooks are produced to influence the goals and values of their learners because they are a collection of meanings realised in specific forms – the authors’ reality. As such, these texts and images are always “...simultaneously constitutive of (1) social identities, (2) social relations and (3) systems of knowledge and beliefs...” (Fairclough, 1995a: 55).

Fairclough (1995a, p. 55) argues that “...texts make their own contribution to shaping ... aspects of society and culture”. This means that a shift in meaning follows a shift in the form of the text. For example, choosing the passive voice rather than the active signifies certain meanings where the agency might be missing (Simpson & Mayr, 2010; Hyatt, 2005; Fairclough, 1989). Therefore, any kind of text plays a prominent role in shaping and constructing any society, let alone the school textbook which has a great impact on the learners regardless of their cultural backgrounds.

4.4.1.1 Fairclough's Vocabulary Features

Analysis on the lexical level shows how ideological representations of the world are encoded in vocabulary (such as the use of 'riot' instead of 'demonstration' or vice versa). The analysis of vocabulary is associated with the values and ideological representation that certain words reflect. For instance, it is important to consider the experiential value of language in terms of the following questions 1) Which kinds of words are assigned to which group of people? 2) Is there a degree of re-wording and over-wording? 3) Are stylistic devices such as synonyms, antonyms and metaphors present (because they are usually related to a particular ideology), and 4) Are there euphemistic expressions, formal and informal words? (Fairclough, 1989, p. 92-95).

Relational value shows how the wording of a text depends on and establishes social relationships between participants. The vocabulary of a certain discourse may represent the ideology of a particular social grouping. For instance, formality results in the use of highly formal vocabulary instead of less formal choices (Fairclough, 1989). Expressive value signals the attitude towards a certain aspect in the text. There are either negative or positive expressive values. The expressive value of words is a key element in the creation of persuasive language (Fairclough, 1989).

According to Fairclough (1989) the purpose of critical discourse analysis is to show how public discourse often serves the interests of powerful forces over those of the less privileged. Therefore, analysts have generally focused on those aspects of language which often facilitate such abuses and discrimination. In this case, metaphors can play a significant role in constructing and producing such discrimination because they carry different ideological connotations (Fairclough 1989) and are commonly used by writers to imbue the meaning with a hidden understanding. That is why discourse analysts usually pay closer attention to metaphors than to other linguistic devices.

Charteris-Black (2004, p. 28) states that the analysis of a metaphor is a central element of critical discourse analysis because they are used to persuade others and are used to form a coherent view of social reality. Thus, they eventually become part of the mental framework of the authors and the readers (Bastow, 2008). As CDA is

concerned with structures of languages, then a metaphor is only a small part of these structures. In addition, "... metaphors are ... chosen by [writers] to achieve particular communication goals within particular contexts rather than being predetermined by ... experience" (Charteris-Black, 2004, p. 247). The following table 1 summarises Fairclough's vocabulary features of his model.

<p>Experiential values</p> <p>1- Rewording and over wording</p> <p>2- synonymy and antonymy</p>	<p>Expressive values</p> <p>The text producer's world view (beliefs)</p>
<p>Relational Values</p> <p>1- Euphemistic expressions</p> <p>2- Formal and informal words</p>	<p>Metaphors</p>

Table 1 summarises Fairclough's vocabulary features.

(Source: Fairclough, 1989)

4.4.1.2 Fairclough's Grammatical Features

The analysis of grammatical constructions includes the experiential values of the types of process and participants, such as agency, nominalisations, active and passive voice in sentences, as well as grammatical aspects of negation. Experiential values of grammar include the ways in which grammatical forms of language construct relationships (Fairclough, 1989). The relational values refer to sentence modalities (declarative, grammatical question and imperative), relational modality, the usage of personal pronouns such as we (in-group) and you (the others). Expressive values are related to an exploration of the usage of expressive modality.

The choice of types of process and participants in the creation of a textual representation of an event is ideologically significant. For instance, in the English language, declarative sentences are different from questions in terms of structure and meaning in that the former is usually used to elicit information whereas the latter is associated with providing information. Table 2 summarises the grammatical resources of the description dimension of Fairclough's model.

4.4.1.2.1 The Ideational Function of Language (Experiential Value)

(A) Transitivity

The concept of transitivity finds its roots in Halliday's SFL (Simpson 1993; Halliday 1985; Kress 1976). Halliday's transitivity is a fundamental and powerful semantic concept that refers to how meaning is represented in the clause (Fowler, 1991; Fairclough, 1989). It plays a significant role in showing how speakers and writers use language to reflect their perception of reality and how they account for their experience of the world around them (Bloor & Bloor, 1995; Halliday, 1994; Simpson, 1993).

Transitivity is part of the ideational function – Fairclough's term is 'experiential value' – of language concerned with the transmission of ideas (Bloor & Bloor, 1995; Simpson, 1993; Fowler, 1991). Through this function of language the speaker or the writer constructs their experiences. Webster (2002, p. 175) claims that this function, "... gives structure to experience, and helps to determine our way of looking at things, so that it requires some intellectual effort to see them in any other way than that which our language suggests to us".

The speaker or the writer encodes their experience of the real world in language through the experiential value arrived at by their experience of the internal and external world (Webster, 2007). In other words, this value conveys new information or communicates content that may be unknown to the hearer or the reader. The experiential value is mainly represented by the transitivity system in grammar (Wang, 2010; Fowler, 1991; Fairclough, 1989). Therefore, Halliday's transitivity provides a useful linguistic framework for uncovering the main linguistic features of a discourse.

Halliday's transitivity differs from the way it is used in traditional grammar where the distinction between transitive and intransitive verbs is a primary consideration (Webster, 2002; Fowler, 1991). Halliday's transitivity is central to the foundation of representation; it is the way the clause is used to analyse events and situations and categorise them as being of certain types. It makes options available and certain possibilities are always suppressed (Webster, 2002; Fowler, 1991). The choice a

speaker or a writer makes or the choice made by a discourse indicates the speaker's or the writer's point of view as ideologically significant (Fowler 1991). Halliday's describes transitivity as:

A fundamental property of language ... that ... enables human beings to build a mental picture of reality, to make sense of their experience of what goes on around them and inside them ... Our most powerful conception of reality is that it consists of goings-on: of doing, happening, feeling, being. These goings-on are sorted out in the semantic system of the language, and expressed through the grammar of the clause (Halliday, 1985, p. 101).

Regarding this, the experience of reality is centred on actual occurrences. Transitivity analysis helps to explore how languages construct our experience of the world. The focus is on the clause as representation (of our experience of the world) in terms of transitivity which is one of the main resources for understanding our experience. The function of transitivity is that of "... representing 'processes' or 'experiences': actions, events, processes of consciousness and relations" (Halliday, 1985, p. 53). Halliday (1985) further explains that the processes expressed through language are the product of our conception of the world or point of view.

The semantic process in Halliday's terms includes (1) the process, which is expressed by the verb phrase in the structure, (2) the participants, which refer to the roles of entities that are involved in the process and (3) the circumstances, which are expressed by adverbial or prepositional phrases (Halliday 1985, p. 101-102). Therefore, processes, participants and circumstances are the basic units of experiential meaning in discourse (Wang, 2010; Martin & Rose, 2003; Fowler, 1991; Fairclough, 1989). The term "process" is used "to cover all phenomena and anything that can be expressed by a verb: [such as] event, whether physical or not, state or relation" (Kress, 1976, p. 59). The analysis of participation can reveal how people and things are unequally positioned in discourse. This may indicate how certain participants are less independent, or less active, or less interesting than other participants (Martin & Rose, 2003). The circumstances provide information about where (place), when (time), how (manner), why (reason/cause) and with whom (accompaniment) in relation to the process (Halliday, 1990, p. 137).

Transitivity includes different processes. These processes are material processes (processes of doing), relational processes (processes of being), verbalisation processes

(processes of saying) and mental processes (processes of sensing) (Fowler, 1991, p. 74-75; Halliday, 1985, p. 102). The processes of 'doing' and 'being' will be mostly used in this study because the former refers to who is acting upon whom, while the latter concerns the relationship between the actors of the clause. In addition, these two processes are the most widely used in the English language, especially in the texts analysed in subsequent sections. These processes are used to identify any positive self-presentation of the self and any negative presentation of the Other (Oktar, 2001).

Material processes are considered to be the most significant processes. As a category in transitivity they are the most diverse and are also the most widely used (Thompson, 2004). They involve 'doing words' (Thompson, 2004, p. 90; Bloor & Bloor, 1995, p. 111) or what is called physical verbs (Thompson, 2004, p. 90). Material processes express the notion that some entity 'does' something which may be done to some other entity (Halliday, 1985, p. 103). They have two inherent participant roles associated with them. The first is the actor, an obligatory element expressed in a clause that represents the 'doer' of the process. The second is an optional 'goal' that represents the person or entity affected by the process (Simpson, 1993, p. 89). Material process, as a process of doing, in the context of this study, might then demonstrate what the Orient/Occident has achieved, what they are doing, and what they will do in different aspects of life.

Relational processes express processes of being. According to Kress (1976, p. 167), relational processes of transitivity are found in clauses in which the 'process' takes the form of a relation between two entities (Eggins, 1994, p. 242-243; Halliday, 1994, p. 177). They are realised by the verb 'to be' and possessive verbs such as 'have', 'own' or 'possess' (Bloor & Bloor, 1995, p. 120). There is usually a relationship between two concepts, entities or people (Bloor and Bloor, 1995).

Regarding this, Li (2010) found in his analysis of the headlines of American and Chinese newspapers that the ideological constructions and power relations between America and China are represented and identified by the use of transitivity. For instance, the Chinese are represented in the American newspaper headlines as playing an active role (as in "the causality of the conflicts threatens *our* [American] values", "The protesters [Chinese] turned aggressive") in the tense relations between the two

countries, whereas the Americans are represented as the victims. In the Chinese newspapers, the Americans are judged negatively and dangerously (“The US apology was not sufficient for the barbaric attack on the [Chinese] embassy”, while the Chinese themselves were characterised as peaceful and with positive values, “[T]he [Chinese] demonstration was largely peaceful”) (Li, 2010). Such analysis supports the idea that transitivity can reveal ideological constructions and power relations and confirms that the media (whether news reports, educational text or medical discourse) is multidimensional and biased towards the ideological orientations of the writers or speakers.

Mental processes describe state of mind. The subject in this sense has to be a sentient being such as a human or at least an animate creature because only animate beings can think, feel or perceive (Thompson, 2004; Bloor & Bloor, 1995; Eggins, 1994). This process enables language users to express opinions, thoughts and tastes that help to identify their definitions of reality. In the example ‘John loves football’ the mental process involves two participants; ‘John’ is the Senser while ‘football’ is the Phenomenon (Bloor & Bloor, 1995). In my study, such mental processes might be used by the authors to signify a contrast between the Orient and the Occident. For instance, which groups seek social and economic progress is reflected in the way they think and see the future or the past. In other words, it refers to what occurs/makes its way into the internal world of the mind of any individual (Bloor & Bloor, 1995). It has to be taken into account that there is at least one human participant in such a process (Bloor & Bloor, 1995; Eggins, 1994).

The other three processes of transitivity are verbal processes which represent the art of saying and its synonyms such as ‘*say, tell and talk*’ (Thompson, 2004; Bloor & Bloor, 1995). In these processes the main participants are Sayer, Receiver and Verbiage. Behavioural processes refer to physiological and psychological behaviour such as coughing, smiling and laughing. In this process, there is one participant (Behaver) which is more often a human. Finally, existential processes represent something that exists or happens. In every existential process, there is an existent (Thompson, 2004; Bloor & Bloor, 1995) such as ‘there is a car in the garage’.

As mentioned previously, transitivity is an important tool in the analysis of the ‘representation’ of reality. It assists in the analysis of the same event and situation in different ways because alternative patterns are present in language which may have ideological implications. Thus, a writer’s selection of one pattern of linguistic structure has the effect of foregrounding certain meanings while suppressing or concealing others, (Fowler, 1991) such as the use of passive voice instead of active voice (Li, 2010; Fairclough, 1995). In this context, transitivity serves a useful purpose in uncovering a particular world-view encoded in the structure of a language (Webster, 2007). Table 2 includes transitivity within Fairclough’s model.

From a CDA perspective, Fairclough (1992, p. 27) says that:

... there is much reference to transitivity, the aspect of the grammar of a clause or sentence that relates to its [experiential] meaning, that is, the way it represents reality.... The grammar provides different process types and associated participants as option, and systemic selection of a particular process type may be ideologically significant.

Therefore, SFL provides a powerful framework for research in CDA where it focuses on the authors’ motivation, position and ideological assumptions that drive the text production. In this respect, SFL helps us to understand and uncover the ideological patterns that drive the particular choices of language (Li, 2011) employed in Libyan English language textbooks.

Moreover, transitivity can be used to analyse the orientation of a reader’s interpretation. Therefore, it allows the analyst to discover how grammatical structures of a phrase can construct specific ideologies because “[w]hat one sees in a text, what one regards as worth describing, and what one chooses to emphasise in a description, are all dependent on how one interprets a text” (Fairclough, 1989, p. 27).

From cultural and ideological perspectives, transitivity analysis offers insights into the social, cultural and ideological factors that may influence how a process is signified linguistically in a particular text (Fairclough, 1992). In this sense, transitivity analysis is essential in terms of revealing how an agency and a process are attributed to various participants in the text by the writer. It offers a useful means of exploring the ways in which language constructs reality in terms of how primary and dominant social agents,

actors or groups are categorised, characterised and represented in a discourse (Li, 2010).

To conclude, transitivity focuses on the content of a discourse in terms of what kinds of activities are undertaken, how participants in these activities are described, how they are classified and what they are composed of. The use of transitivity analysis is meant to reveal who or what does what and to whom. In other words, transitivity refers to the relationship between the action of an Actor and its effect upon the Goal. As transitivity is part of the experiential value, it is concerned with how our experience of reality is constructed and produced discursively (Li, 2011; Martin & Rose, 2003; Fairclough, 1989). Therefore, transitivity is used to explore how discourse represents people's experience through a manageable set of processes and participants (Li, 2011).

In this research, a further investigation is carried out to show how activities are represented in the textbooks analysed and which cultural practices are assigned to various groups from different backgrounds. In addition, it will deal with how certain representations reflect the authors' own experience or the general experience of their society and institutions. This is justified by the fact that there is the potential for a conflict between the authors' values and the target students' values. This experience can be represented from various perspectives such as personal or institutional viewpoint (Martin & Rose, 2003). For instance, the Libyan Ministry of Education does not always take into account that certain cultural values of the West (such as alcohol use) are embedded within the textbooks used in Libya which are incompatible with Muslim culture.

(B) Nominalisation, Passive and Active Voices, Negative and Positive Sentences

Nominalisation is used when a sentence is deliberately reduced. That is to say, the meaning in the sentence is obscured in order to reduce the traces of responsibility and causality. It is reduced because part(s) of the sentence is missing such as the subject or the time (Li, 2010; Gee, 1999; Fairclough, 1989). According to Gee (1999, p. 31), "... nominalizations are like trash compactors: they take in a whole sentence's worth

information and compact it into a compound word or phrase. Once the compacted item is created, it is hard to tell what information exactly went into it”.

The purpose of manipulating active and passive voices is multi-layered and can be divided into functional and structural aims. The use of the latter makes the agency of the sentence less clear. Indeed sometimes the agency is missing altogether (Li, 2010; Hyatt, 2005; Fairclough, 1989). Unlike the latter, the agency of the former is present and thus not implicit to the reader. Thus, “... the manipulation of agency transparency serves to construct a world of various responsibilities, and power” (Hyatt, 2005, p. 48). All sentence types can be either positive or negative (Fairclough, 1989, p. 103). In this case, this is one of the grammatical tools that is employed to find out how the Orient and the Occident are being viewed, constructed and produced semiotically - whether positively or negatively - by the authors of the textbooks.

4.4.1.2.2 Relational and Expressive Values

Relational values of the grammatical features of the text are often addressed through three grammatical features: modes of sentences, modality and pronouns.

(A) Modes

The mode system is part of the relational value of language used in CDA to help account for the various options that are available to the writer or speaker in the use of language (Fairclough, 1989). There are three major modes: *declarative*, *question* and *imperative* (Yeibo, 2011; Eggins, 1994; Fairclough, 1989). According to Alo (1998 as cited in Yeibo, 2011, p. 198), the sentence may be used to have different speech functions such as

... to approve or disapprove, to express doubt, to ask questions or give answers; to greet, instruct, or to command others; to include others within the social group or to exclude others from it. These various uses or functions of the sentence correspond to grammatical categories which are called declarative (statement sentence): imperative (commands, requests) and exclamatory (exclamation).

Therefore, these modes place subjects in different positions within the sentence. In the case of declarative sentences, the subject position of the speaker/writer is that of a giver of information while the addressee’s position is that of a receiver. In the case of

the imperative, the speaker/writer is in the position of asking something of the addressee, while the addressee is a compliant actor. In a question, the speaker/writer is asking for information from the addressee, while the addressee is in the position of a provider of information. Systematic asymmetries in the use of modes between participants are important in terms of participant relations: asking for action or information is generally a position of power. However, giving information is both the position of power and the position of powerlessness - to give if asked for. Text interpreters assign utterances such values on the basis of their formal features or on the basis of the interpreter's assumptions (Fairclough 1989).

(B) Modality

Another aspect of relational value is modality. "Any modality ... is a sign that in some way the speaker is expressing a particular view rather than objective fact" (Bloor & Bloor, 1995, p. 73). For instance, in newspaper articles, it is often true that the authors write about various aspects of the event and its possible implications, followed by a move to modulation as the writer explains what, in their opinion, should be done (Bloor & Bloor, 1995).

Bloor and Bloor (1995) claim that the effects of modality can be seen much more clearly if the passage is written without modality. For instance, in certain genres, the writers usually use modality (as 'would') to indicate that they are seeing events from the point of view of a character within the story. In this case, the readers are given a restricted view of events which may lead them to think they are meant to see things differently. In other words, sentence structure can express a certain meaning.

The authority and power relations that apply to modal verbs in order to withhold permission or impose obligations are not made explicit. That is why implicit authority and hidden power relations are a matter of ideological interest, (Fairclough 1989) especially when that power is practised tacitly. In this case, Fairclough (1992a, p. 50) states that power "... is implicit within everyday social practices which are pervasively distributed at every level in all domains of social life". Hence, English language textbooks contain power relations which can be presented discursively - either explicitly or implicitly.

From the perspective of Fairclough's CDA, there are two dimensions to modality, depending on which direction authority is oriented. These are relational modality and expressive modality. The former refers to the authority of one participant in relation to the others; such as in the use of modal verbs, while the latter refers to the addresser's (writer or speaker) authority in relation to the truth or probability of representing reality; such as in the use of other tenses and adverbs. Thus, modality is expressed by modal auxiliary verbs as well as by various other formal features including adverbs and tense (Fairclough, 1989).

(C) Pronouns

Pronoun usage is a central element in analysing the ways in which the authors establish relations and roles within the discourse between authors and readers. In my analysis, generic references will be considered since they reflect certain ideologies. The pronoun 'we' is used to refer to the implicit authority indicated when people in positions of perceived power speak for others. It is also used to signal the ideology of the nationhood that represents the notion of a unified nation such as 'we, the Libyans'. Therefore, the speaker is not speaking or writing as an individual but as an entity that represents the addressees.

The pronoun 'I' is used to express high commitment to what is being said and consequently expresses the authoritarian function in the discourse. The pronoun 'you' can be used to distance the writer/speaker from the readers or to involve the writer in order to share the feeling of the discourse. Thus, it may be utilised to imply a relationship of solidarity between the speaker/ writer and the audience(s). Lastly, the pronouns *they/them* are used within the context of *others*, namely to stress a reality that is alien, strange and unwanted to the pronoun *we/us* (Fairclough, 1989, p. 106). The present study is concerned with pronouns as expressions of being inferior or superior which reflect certain groupings (Orientals and Occidentals). The following table 2 summarises Fairclough's grammatical features in his model.

Experiential values Nominalisation (information focus) Transitivity Active and passive Positive and negative	Expressive values Modality
Relational Values Mode (declarative, grammatical question, imperative) Modality Pronouns	Sentence cohesion cohesion devices

Table 2 summarises Fairclough’s grammatical features.
(Source: Fairclough, 1989)

4.4.1.2.3 Textual Structures

Textual structures are formal features that establish cohesion between parts of text and contexts constituting the particular order of how information should be perceived. Thus, the structure of larger texts is very important in order to create a sequence of information according to the importance of the information provided. The parts of the text that signal either causality or responsibility are structured in a way that makes them invisible to the reader (Fairclough 1989).

Other devices that determine the logical pattern of information acquisition are connectives, subordinate sentences and pronouns. Connectives are cohesive features that help to establish a logical flow of events in texts such as linking words, repetition, use of related words or the use of anaphora and cataphora (words that refer back to an earlier sentence and to a later one respectively).

Logical connectors enhance ideological assumptions, showing causal and consequential relationships between things that are taken to be commonsensical such as the use of ‘even though’. For instance, when ‘even though’ is used in a context such as ‘even though there was a peaceful election in X country, it cannot be said that the elections were fair’, this statement shows that the writer is not satisfied with the election results.

The presentation of information according to the level of importance can also be controlled in the coordination and subordination of sentences. For instance, the information given in the main clause is vital. Any additional information, such as that given in sub-ordinate clauses; *Libya is a huge country but dry* functions as secondary to that in the main clause. Usually, the content given in sub-ordinate clauses is presupposed - taken as already known for all participants (Fairclough, 1989).

In sum, Fairclough's model mainly draws on Halliday's Systemic Functional Linguistics. The central point in textual analysis is the description dimension which includes the description of vocabulary, grammar and textual structure. These three aspects are subdivided into smaller parts including metaphor, synonymy, transitivity, modes and pronouns to name but a few.

4.4.2 Discourse Practice: Text Interpretation

As mentioned previously, different texts are produced and consumed differently in different social contexts. In addition, different discourse practices, taking place at different times in various locations by different peoples, often create divergent effects on the readers due to the way they are produced and received (Fairclough, 1992; Fairclough, 1989).

The second box of Fairclough's analytical model (see Figure 'C') is the interpretation dimension, which deals with the understanding of meaning embedded in texts (Fairclough, 2003; Fairclough, 1989). This level of interpretation is concerned with the participant's text production and text interpretation (understanding). Texts are produced and interpreted against a background of common assumptions taken to be universally accepted within their cultural context. Interpretations are generated through the combination of what is in the text and what knowledge and beliefs the interpreter holds (Fairclough, 1989) which, according to Gee (1999), is the knowledge of language, interaction, values, beliefs, symbols, objects, tools and places or events that are recognisable to people as a particular type of identity that may engage in a particular type of activity. In Fairclough's terms, 'members' resources' (MR) are the

background knowledge and the *interpretative procedures* that help one to recognise ideological constructions (Fairclough, 1989, p. 141-143).

Using one's background knowledge is essential in any analysis as stated by De Beaugrande (1980, p. 30) when he states that "[t]he question of how people know what is going on in a text is a special case of the question of how people know what is going on in the world at all". In this sense, "[h]umans understand what is said to them in terms of their own knowledge and beliefs about the world" (Schank, 1979 as cited in Brown & Yule, 1983, p. 7). Thus the interpretation of a text or image is usually based upon previous experiences of the world.

In the table 3 below, the process of interpretation is illustrated, where the upper section shows the interpretation of context and the lower section indicates the four levels of interpretation of a text (Fairclough, 1989).

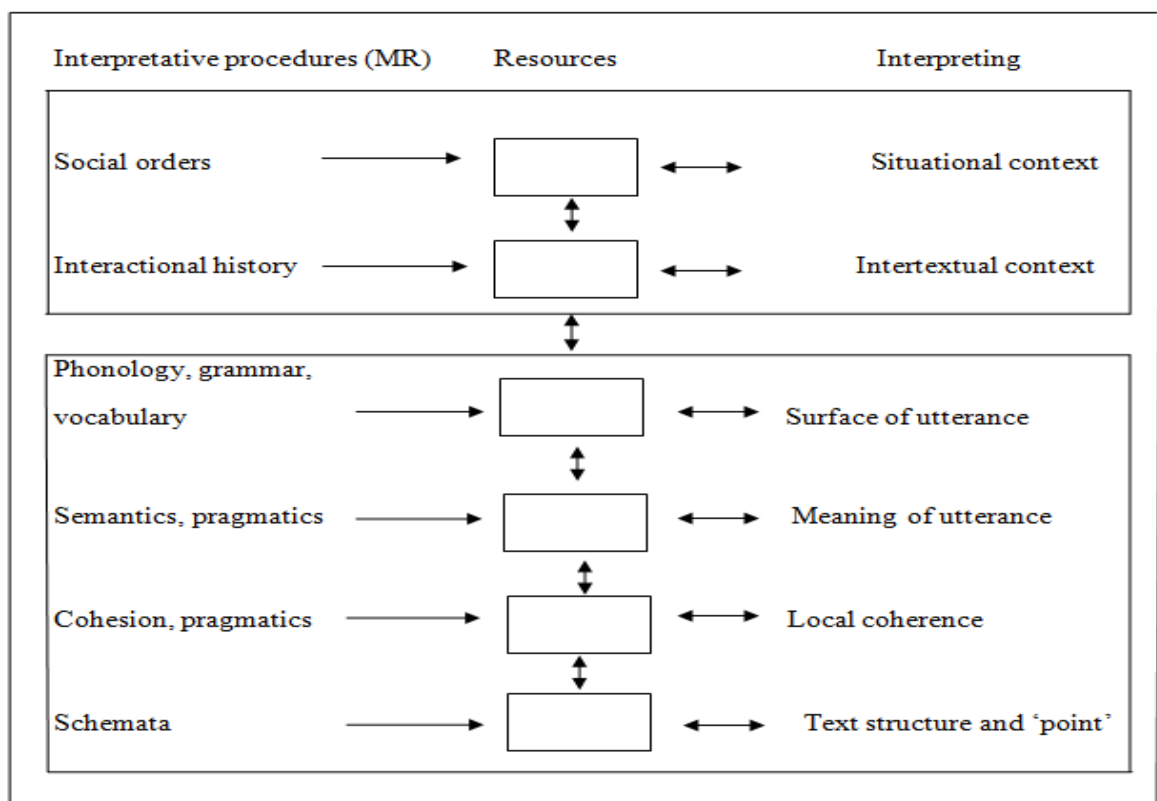


Table 3

(Source: Fairclough, 1989)

The interpretation of a text starts with the production of sounds/ letters into words, phrases and sentences based on a person's MR, which are often referred to as the

knowledge of a particular language in terms of phonology, vocabulary and grammar. However, the focus of this study, while including vocabulary and grammar, does not include sound production mechanisms. From lexical and grammatical perspectives, interpreters use semantic aspects of their MRs, combining word meanings and grammatical information to discover the hidden meanings. The process of interpretation moves to a higher level of interpretation which establishes connections between parts of text (coherence and implicit assumptions of ideological character) and then moves to an understanding of the global coherence of a text, where the different representations of different types of discourse are interpreted.

The next step is the interpretation of the context shown in the upper section of the table. No text is isolated. All are a product of a particular context where different processes operate to produce a particular text and to interpret it. Context is the mentally represented structure of those properties of the social situation which are relevant for the production or comprehension of discourse (van Dijk, 2001). Situational contexts are interpreted on the basis of physical situation, properties of participants and aspects of MR. Here, intertextuality, the presence of elements from other texts or discourses within a text, is an essential aspect because a given interpretation of a text is based on the previous knowledge of other discourses (Fairclough 2003).

Fairclough (1989, p. 148) defines four stages in the process of interpretation of situational context: i) type of activity, topic and purpose of the situation within a particular social order - what is going on; ii) subject positions according to situation type, social identities within institutional settings - who is involved: speaker, addressee, hearer, over-hearer or spokesperson; iii) type of relationship (power, social distance) in the particular situation and iv) the role of language (mode: written or spoken and genre). Ideologies and power relations have a profound influence upon the production and interpretation of a discourse since they are embedded in the interpretative procedure through which analysts carry out the interpretation with a certain context in mind (Fairclough, 1989).

Intertextuality and interdiscursivity belong to the interpreter's MR which are acquired from the world of existing texts and discourses (Fairclough 2003). Fairclough (1992a: 84) defines intertextuality basically as "... the property texts have of being full of snatches of other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo, and so forth". In this sense, intertextuality refers to the phenomenon that other texts are explicitly used within a text, which is typically expressed through overt surface textual features such as quotations and citations (Wu, 2011; Hyatt, 2005). In other words, it refers to the links that exist between a given text, previous texts and links that it may retroactively have with future texts by citing and quoting in order to produce another text. Thus, intertextuality refers to the way in which interpreters make sense of texts by drawing upon their knowledge of other texts, including the conventions that exist within particular textual genres (Fairclough, 1992a; 1995).

Interdiscursivity, on the other hand, is defined as the process of combining diverse discourses associated with institutional and social meanings in an individual text. In this case, it can be understood in relation to the hybridity of discourses or registers such as in a medical interview which includes the interdiscursive relations between the standard medical interview genre and counselling (Fairclough, 1989). In terms of the Libyan English language textbooks, the use of political discourse and health discourse is combined for use in an educational context.

Intertextuality and interdiscursivity are the ability to interpret the meaning of textual or visual elements present in other texts and discourses. The ability to interpret texts according to one's own background knowledge may be shaped by social context and ideologies; such as the way of thinking of a particular society. A concrete example in my own experience is that my thinking and understanding now of the social world in the United Kingdom is not the same as my understanding when in Libya.

The second stage of text interpretation is described in four levels. The first level of text interpretation - surface of utterance - is concerned with the process which interpreters apply to change sounds or marks on paper into recognisable entities. In so doing, interpreters need to make use of their background knowledge of phonology,

vocabulary and grammar. The second level - the meaning of utterance - depends mainly on interpreters making sense of the utterances that constitute words, phrases, sentences and grammatical information.

The third level is local coherence (within a particular part of a text) where the interpreters need to understand how sentences and paragraphs of a particular text are linked to make that text coherently and rational. In this respect, interpreters have to use their “knowledge of language” - or what Fairclough (1989, p. 24) calls ‘members’ resources’ (MR) which means the language knowledge and representations of the world of each individual. This is used to fill the gaps by providing their own assumptions - which they use while reading texts -and the assumptions which the writer believes that the interpreters already have. The fourth level is text structure and ‘point’. This is concerned with how the text is linked together by matching the text with the characteristics of discourse.

The second dimension, therefore, in Fairclough’s model focuses on the analysis of the relationship between the discourse practice of the readers and the texts which are being read. He provides six levels. The first two are concerned with the interpretation of context. These are the situational context and the intertextual context. They deal with the relationship of the text to its context. The other four deal with levels of text interpretation and comprise (1) surface of utterance, (2) meaning of utterance, (3) local coherence and (4) text structure and point.

The third dimension (Explanation) of the CDA framework explains how textual and interpretative procedures may be related to social reality. This is referred to as the explanation dimension.

4.4.3 Social Practice: Text Explanation

The third box of Fairclough’s analytical model (See Figure ‘C’) is the explanation dimension which highlights discourse as part of the process of social struggle and power relations (Fairclough, 2003). It shows how discourses are determined by social structures and what reproductive effects discourses have on those structures (by

sustaining or changing them). These social determinations and effects are mediated by 'members' resources' (MR) (Fairclough 1989, p. 163).

The explanation dimension has two stages depending on whether the emphasis is upon processes of struggle or relations of power. Firstly, discourses may be seen as parts of social struggle and the emphasis is on the effect of the discourse. Secondly, it is possible to show which power relationships determine discourses. These relationships are the outcome of struggles and are established by those with power.

Both social effects and social determinants of discourse are investigated at three levels of social organisation: the situational level, institutional level and societal level. Any discourse has determinants and effects at all three levels (Fairclough 1989, p. 163). For example, a friendly conversation between a couple may be seen from three different perspectives: the situational, institutional and societal. From a situational point of view, the wife's supportive understanding is interpreted as characteristic to women in domestic relationships. In institutional and societal terms, in a patriarchal society for example, women are obliged to obey the husband (Fairclough 1989, p. 165). Not all discourses manifest conflict (social struggle) and do not necessarily take the form of overt struggle or conflict. The social struggle may be expressed implicitly. Even a discourse in which participants apparently arrive at the same interpretations of the situation and draw upon the same MR and discourse types may be seen as an effect of power relations and a contributing factor to social struggle.

As mentioned above, CDA is mainly concerned with analysing languages in the social domain. Therefore, the aim of this dimension is to indicate that the discourse is part of the social practice and as a social process of the institution with which it is associated. In this sense, Fairclough suggests three different ways of understanding the same discourse depending on whether the focus is on situational, institutional or societal practice. Fairclough's model of explanation focuses on relationships of power and the social processes and practices that maintain power relations within the institution. However, the notion of power and struggle for Fairclough refers to the deep surface of the text since there is always evidence of previous or current social conflicts, or signs

of unequal distribution of power. Fairclough provides three questions which guide the analysis of the explanation as illustrated in the following table

Table 4

Social determinants	Ideologies	Effects
What are the power relations at situational, institutional and societal levels?	What elements of MR which are drawn upon have an ideological character?	How is discourse positioned in relation to struggles at the situational, institutional and societal levels?

(Source: Fairclough, 1989)

In conclusion, this chapter has been devoted to the discussion of Norman Fairclough's CDA framework, which involves three dimensions: description, interpretation and explanation. Each dimension has been explained separately. The application of this theory, however, is somewhat different. In a social encounter all three dimensions take place simultaneously. People interpret and produce texts on the basis of their MRs that are in turn shaped by social and ideological structures. People employ textual elements according to the ways they have interpreted (understood) the situational and social context and thus create certain participant relations in the communicative encounter such as unequal power relations.

Fairclough maintains that the analysis of these three dimensions changes from one dimension to the next. For instance the analysis at the description dimension is different from the analysis at the other two dimensions (interpretation and explanation). This is due to the fact that the first dimension is particularly concerned with the text being analysed. The second mainly focuses on the processes by which the text is produced and consumed. For example, if the text is written or spoken from the production point of view, or whether the text is read, watched or listened to from the perspective of consumption. The third dimension is associated with the socio-historical condition that controls the processes of text production.

CDA is a method and approach that is based on a theoretical framework from different disciplines such as SFL, social theory and critical theory. It attempts to

reveal what are considered to be natural elements of social life such as power relations and ideology. These elements are expressed in terms of discourse which is constructed and shaped by power relations (Simpson & Mayr, 2010). Therefore, CDA aims to reveal the concealed ideology behind any given discourse (e.g. political discourse, media discourse and/or textbook discourse).

By drawing on the work of Fairclough, I have tried to lay out a framework which can be used to guide the critical analysis of the written discourse of my data. Three dimensions of Fairclough's model were used and adapted (whenever it was necessary). The first dimension describes the text which is based on the work of Halliday (1973). The second dimension seeks to establish what the discourse clues reveal about the presuppositions made in the text which then reflects upon the analyst's MR. The last dimension of Fairclough's framework is manipulated to be based upon the discourse of Post-colonialism.

4.5 A Modified Framework for my Data Analysis

The framework is adapted from Fairclough's three dimensional analysis model which has been explained extensively earlier in this chapter. To Fairclough's description dimension are added terms of 'evaluation' which can be either straightforward, where the evaluative meaning is 'explicitly expressed', or oblique in which the evaluative meaning is 'implicitly expressed'. Martin's term for the former phenomenon is 'inscribed evaluation' and for the latter is 'evoked evaluation' (Martin, 2000, p. 154). These terms have been used by Hyatt (2005) in his Critical Literacy Frame which is used to analyse A-level English Language and Citizenship in reference to the context of the United Kingdom's secondary education system in order to reveal how language is employed to construct and create meanings. Therefore, these terms are usefully incorporated in my study as they help to illuminate certain meanings and structures within English language textbooks used in Libyan schools.

The concept of 'dysphemistic' has been included in the framework as it carries the opposite function and meaning of Euphemistic. Dysphemistic refers to the substitution of a harsh, disparaging, or unpleasant expression for a more neutral one (Webster Online Dictionary) such as 'terrorist' for 'freedom fighter'. These terms provide ways of talking or writing about language that expresses the speaker's or the writer's

attitude towards a person or an entity. Simply put, euphemism is to make something sound better while dysphemism is to make something sound worse. Allan and Burridge (2006, p. 1) draw a fine distinction between euphemism and dysphemism, in which they refer to the former as ‘sweet-talking’; and the latter as ‘speaking offensively’.

Regarding the second dimension, there was no modification made. In the final dimension, the analysis draws upon the discourse of Post-colonialism, the discourse of Orientalism and on the concepts of hegemony, ideology and racism where applicable. At the second and the third stage of this modified framework, the elements of CDA and CIA are linked to present a more integrated overview of the analysis. Figure (D) shows the developed framework of Critical Discourse Analysis for analysing English language textbooks used in Libyan schools.

A Modified Framework for Critical Discourse Analysis (CDA)

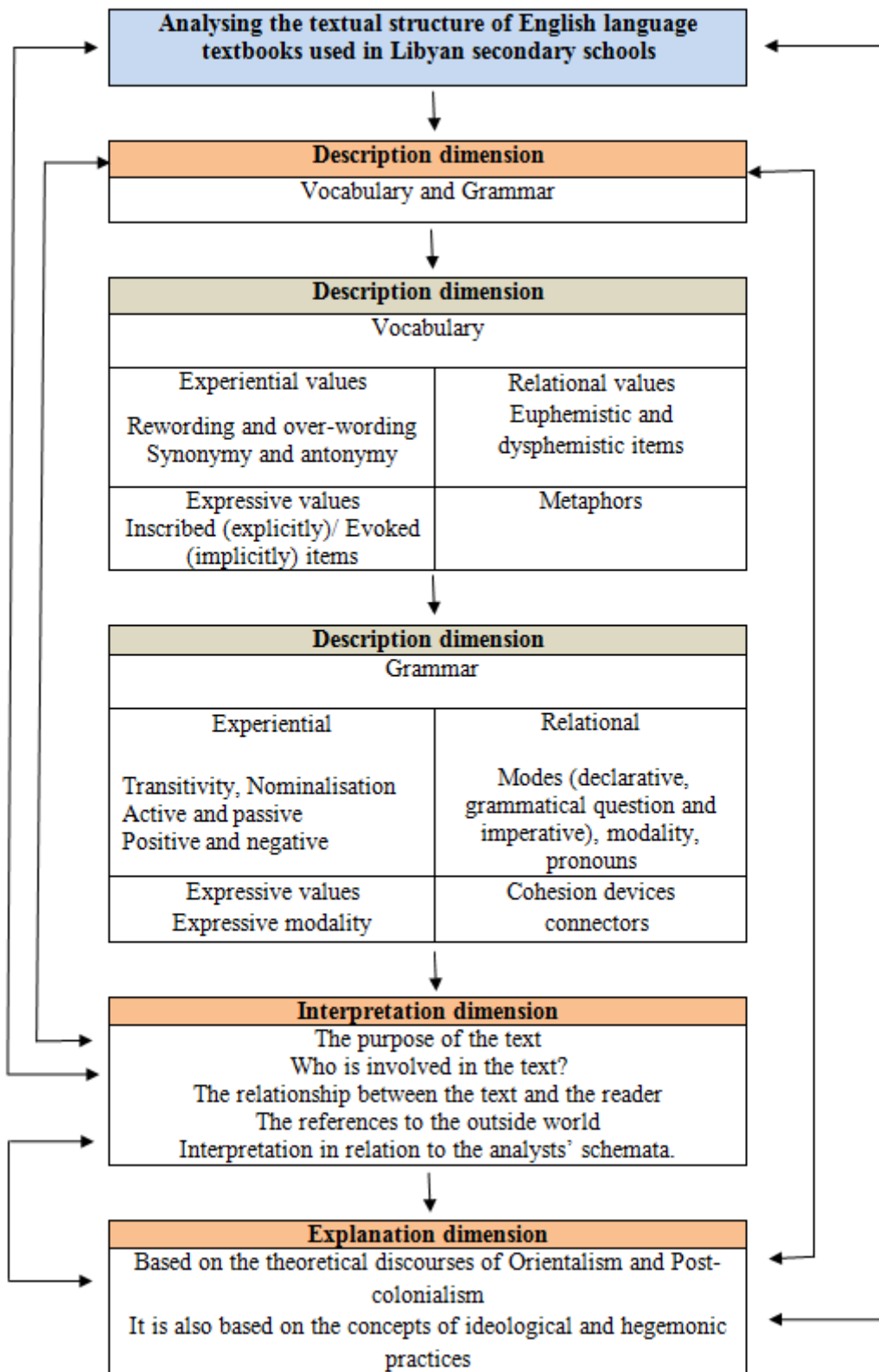


Figure D

4.6 Critical Image Analysis (CIA)

The use of images in English language textbooks to communicate a particular culture and a particular common sense view about the world has increased in the last half century (Taki, 2008). Studies have acknowledged that images have the ability to communicate more expressively than written or oral discourses since an image is 'worth a thousand words' (Giaschi, 2000). Therefore, images have become increasingly important among other communication systems because they are particularly well suited to storing and conveying certain kinds of information (Kress & van Leeuwen, 2006; Lopes, 1996; Fairclough, 1989).

In his published article in 2000, Giaschi analysed images of English language textbooks produced in the United Kingdom, using a Critical Image Analysis (which is an adapted version of Critical Discourse Analysis) method in order to see if there were stereotypical features related to gender. In this case, he formulated several questions on the basis of CDA. These questions have been modified according to my research and they are included in the description layer of Critical Image Analysis framework (see Figure H). He maintains that images are an indispensable part of language and cultural presentations for English language learning and, therefore, it is essential to analyse them, as they comprise much of the space in textbooks. For instance, in *New Headway Intermediate*, there are 159 pages in which are contained more than 260 images (Giasch, 2000). In the same vein, the *Life Sciences Textbook One (LS1)* consists of 101 pages and has more than 250 images.

It is apparent that images have become an important element in the production of language textbooks. Indeed, there are usually at least two to three images on every page. Therefore, analysing such textbooks requires a twofold analysis; the analysis of the images within them as well as the texts themselves. Regarding this, it would be interesting to find out how ideological practices are delivered to English language students since people are reshaped by what is produced and available to them (Kubota, 1998; Fairclough, 1989).

4.6.1 Critical Image Analysis Framework (CIAF)

Having established the vital role that images play in our lives, it is essential to have a method through which to analyse these images. In this respect, I intend to implement, adapt and blend various analytical methods for my analysis (Kress & van Leeuwen, 2006; Scholes, 1985; Said, 1978). Using the work of Kress and van Leeuwen requires defining certain concepts. These concepts are *Given/New* and *Ideal/Real*. Both concepts provide differing interpretations. The *Given/New* distinction applies to the horizontal axis while the *Ideal/Real* distinction applies to the vertical axis. Kress and van Leeuwen (2006) claim that at least one of these distinctions has to apply. They also maintain that such distinctions can be applied in certain cultures (those who write from left to right) and not in all cultures (those who write otherwise).

Arabic is written from right to left, converse to English. Based on this distinction, Kress and van Leeuwen's (2006) framework is not suitable nor applicable to this research as it is mainly used to analyse images and discourses that are organised from left to right. However, English language textbooks are produced from the perspective of western authors and arranged in a fashion that is consistent with the English language. Therefore, having such concepts (*Given/New*, *Ideal/Real*) would assist the analysis of images by using a modified Western framework.

The concepts of *Given* – as indicated on the left side of the page – and *New* - as indicated on the right side of the page - have been applied successfully to analyse many discourses such as media discourse in terms of interviews where the interviewer is placed on the left (from the audience's point of view) of the interviewee (Bell & van Leeuwen, 1994). In this respect, interviewers are presented as people whose assumptions can be identified and already familiar to the audience. In contrast, the interviewees provide 'New' information and are situated on the right (Bell & van Leeuwen, 1994). Regarding this, the right seems to be the side of the key information, of what the reader must pay particular attention to, of the 'message' as such (Kress & van Leeuwen, 2006, p. 180).

In other words, Kress and van Leeuwen (2006) maintain that something New refers to something that is not yet known, or perhaps not yet agreed upon. The left image (Given) is what the reader is assumed to know as part of their culture, while the right image (New), implicitly carries key information which may not be part of the reader's culture. Figure ('E') illustrates this distinction.

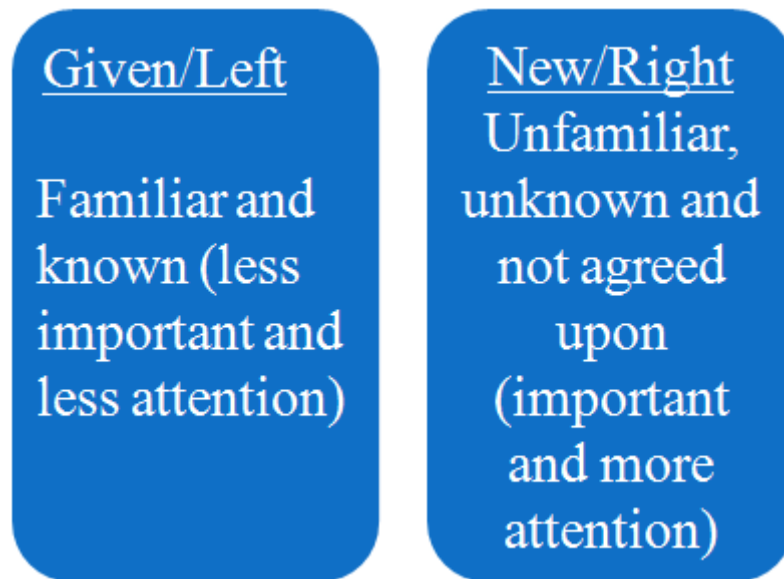


Figure 'E' Given & New Distinction

Source: Kress & van Leeuwen (2006)

Kress and van Leeuwen (2006) reported that information can be organised in terms of geometrical shapes such as a square, circle and triangle which can be horizontally or vertically employed to provide certain meanings. Therefore, vertical shapes create a more pronounced distinction between bottom (Real) and top (Ideal) positions which create a bias towards hierarchy. The latter is seen as a generalised message whereas the former is more detailed and specific. In such a case, it is asserted that what is most vital or most dominant must necessarily be at the top and what is less important or less dominant is relegated to the bottom position. Such a method could be called a top-bottom tool as the readers commonly pay more attention to the upper part than the lower part. This theory readily applies itself to journalistic discourse, in which the most vital and essential information is placed at the top and the least important information is located at the bottom. Contextualising and analysing any discourse

requires relying on and activating the relevant schemata from our MR (Teo, 2000). Figure ('F') illustrates this distinction.

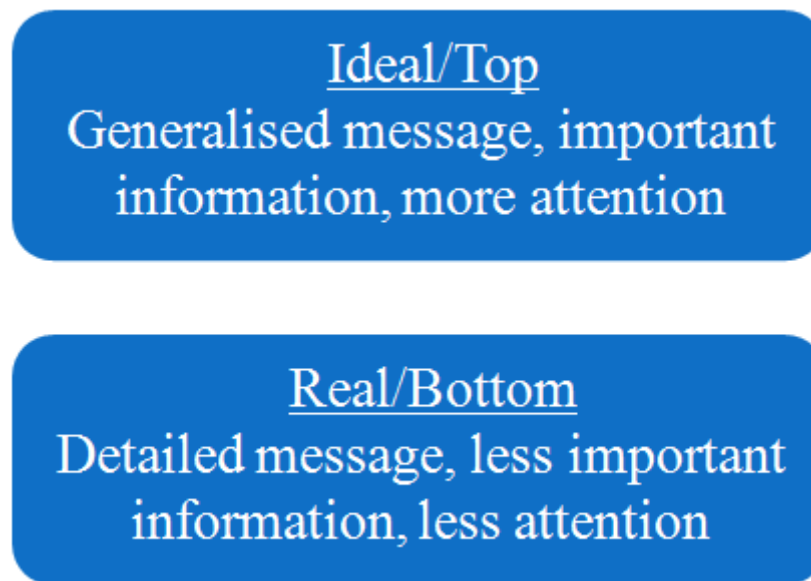


Figure 'F' Ideal & Real Distinction

Source: Kress & van Leeuwen (2006)

The adapted CIA framework is based on theorists such as Scholes (1985), Kress and van Leeuwen, (2006) and Said (1978). Scholes proposed an analytical framework of three interlinked layers. His framework begins with (i) reading which involves a literal meaning of visual elements based on perception of the visual, (ii) interpretation layer where the analysts construct meaning in relation to the visual discourse and (iii) a critique of the image in relation to socio-cultural perspectives. In my research, the first layer of Scholes' frame is chosen as the starting point. This first layer involves describing the image in relation to its elements. The key questions to ask in order to determine the elements of an image are; who is involved?; who are the active and the passive actors in the image?; what is the activity in the image? The second layer is the interpretation layer which is based upon Kress and van Leeuwen's (2006) concepts of New/Given, Ideal/Real and the schemata of the analyst (See Figure 'G'). CDA and CIA merge in this layer since the interpretation layer is partially based on the analyst's background or what Fairclough describes as 'members' resources' (MR).



Figure 'G' New/Given & Ideal/Real

Source: Kress & van Leeuwen (2006)

The implementation of Kress and van Leeuwen's concepts depends on the existence of more than one means of communication (whether a combination of textual and visual discourses or of more than one image). The last layer involves a critical explanation of the image(s) in reference to the discourse of Post-colonialism, the discourse of Orientalism and on the concepts of hegemony, ideology and racism where applicable. Since the explanation layer is based on such discourses and concepts, it is another point where the image analysis (Critical Image Analysis) and the textual analysis (Critical Discourse Analysis) combine. The starting point of one's research should always be carefully considered in order to be in any way effective. One cannot hope to appreciate or criticise without first *describing* what needs to be analysed. In addition, the implementation of such a framework requires the analysts to incorporate at least two layers (most of the time this will be the description and explanation layers). Figure 'H' presents the three layers of CIA framework.

A Modified Framework for Critical Image Analysis (CIA)

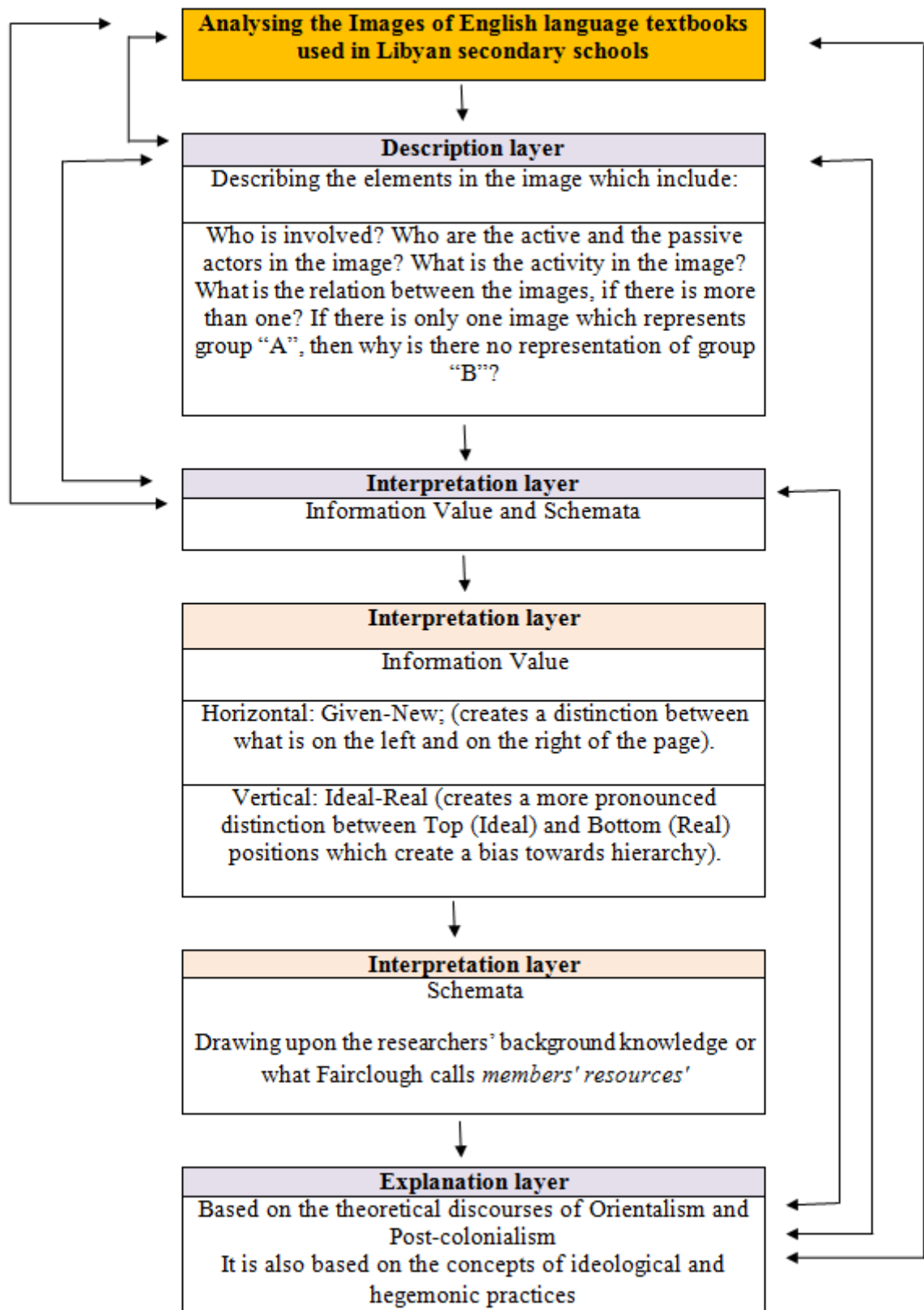


Figure 'H'

It can be concluded that both the written and visual components of communication are regarded as crucial tools in different societies for the construction of meaning (Guijarro, 2010). The content of pictures frequently matches the properties of their subjects. In other words, the composition of the picture usually harmonises with our perception of the depicted. Subsequently, the content of our experiences of pictures has to match the content of our experiences of actual scenes (Lopes, 1996). Thus, the images in the textbooks need to reflect, inasmuch as is possible, the subjective reality of subjects where the author's experiences match the actual scene of the images.

Kress and van Leeuwen (2006) maintain that images – visual structures - reproduce the structures of reality imposed by the interests of the social institutions within which the images are produced, circulated and read. Therefore, they are ideologically constructed, having a deeply significant semantic dimension. Image reality has to rest on culturally and historically determined standards of what is real and what is not (Kress & van Leeuwen, 2006).

4.7 Sampling

This study was conducted in the context of the Libyan educational system, focussing specifically on their English language textbooks. The data comes from two series of English textbooks used in Libyan public and private secondary schools. These six different EFL textbooks are currently used in Libyan secondary schools. These textbooks are used by two major divisions: the Social Sciences Division and the Life Sciences Division (see Section 2.3). They represent the sort of textbooks commonly used to teach English as a Foreign Language in Libyan schools. These textbooks as mentioned previously (see Section 2.6) are authored and published by Garnet in the United Kingdom. These textbooks have been used in Libya since 1999 and they were updated recently in 2014 with no major change to the contents of the textbooks. In the context of the Libyan education system, secondary school students are normally aged between 15–18 years old. For the sake of homogenisation, the English language textbooks selected are the only material that is used in the Libyan market in mainstream schools. In the next section, there will be a discussion concerning the reasons for selecting such materials based on what has been partially discussed in sections 4.1 and 4.2.

As has been discussed in the previous chapters, printed materials such as textbooks legitimise certain versions of the dominant ideology operating in a society besides assisting the learning and teaching of languages. The textbooks are meant to prepare students for interaction with both native and non-native speakers of English, both linguistically and culturally, and they treat English as an international language, rather than the language of a particular country or region. Thus, it has to be borne in mind that textbooks were written with an anticipation of particular customers, particular populations of readers and users that correspond to particular ideologies of the people who buy these textbooks. Ideologically speaking, however, written and pictorial discourses usually carry with them hidden ideology if they are produced locally. This becomes even more apparent in textbooks which are not produced in Libya. In this research, several passages and images were examined.

Textbooks in a general sense, and English language textbooks in particular, are described as a process of organising knowledge for the transmission of a certain body of knowledge in particular foreign language contexts in terms of grammatical structures or vocabulary, for example. Thus, the main role of English language textbooks is to teach the English language which is encapsulated (intentionally or unintentional) discursively or/and semiotically with certain ideological, hegemonic and/or cultural practices that index the authors' epistemological and ontological practices.

There are ten units amounting to about 100 pages for each textbook. The textbooks contain many different major topics and issues such as science, health, society, nature and general knowledge. However, the present research focuses on those lessons and contents within the various lessons that are related to culture, Us vs Them and the representation of the Other. Thus, in order to carry out the analysis, the discourses of Orientalism and Post-colonialism were taken into account in reference to the selection and the analysis of data. These lessons and contents are then critically analysed using the selected frameworks (Critical Discourse Analysis and Critical Image Analysis).

The textbooks are almost all of the same length. Sets of data were collected from texts and images. The results show that there is more data in the third English language textbook than the first and the second textbooks in relation to the Life Sciences series.

Regarding the Social Sciences series, they are analysed less due to the approximately 70% of identical information and images when compared to the Life Sciences series. Therefore, only the images and texts that are not present in Life Sciences One 'LS1', Life Sciences Two 'LS2' and Life Sciences Three 'LS3' have been analysed.

As mentioned previously (Section, 3.8.1), CDA examines possible interpretations as there might be more than a single interpretation for any one discourse (Fairclough, 2003). This study offers, at times, more than one possible interpretation. However, when there is more than one interpretation, this does not guarantee there could not be yet others. It must be borne in mind that such interpretations are only possibilities as there are diverse readers likely to interpret passages and images from different perspectives. CDA and CIA acknowledge the position of the researcher in the middle of the study; therefore, the researcher's interpretation is based on their schemata. Thus, the exploration of this study will be based on SFL, my schemata and the theoretical framework of Post-colonialism, the discourse of Orientalism and some other aspects such as racism, ideological and hegemonic practices.

Regarding the images, the selected ones for this analysis were also taken from textbooks used in Libyan secondary schools. The textbooks were chosen from the full range of teaching levels within the same publishing house. I must admit again that the number of texts and images available are far beyond the scope of this thesis and selection was necessarily based on my perception and the related research questions. However, other researchers might choose other texts and images in order to obtain different results. As stated earlier, such materials were chosen because I had been using them in my work as an ESL teacher in Libya and in the Libyan supplementary school in the North of England. The images are too numerous for usable data. Therefore, the images that were analysed were either in a single photo or in combination, from an Oriental and Occidental perspective.

This study examined every distinguishable image in the textbooks. If an image was repeated in a textbook, the content of that image was used and analysed in terms of what Said provided in his 1978 book, *Orientalism* (see Section 3.6). The reason for this being that repetition emphasises content. In addition, the chosen images were those which referred to either Oriental or Occidental people (particularly if they were

in the same textbook). They were then analysed in terms of hegemonic and ideological practices and/or who has power over the other.

Some images are problematic because a realistic representation of which group that image represents may not always be easy to determine. In spite of such problems, various representations were often recognised through the use of language structure (names) and appearance such as clothing and location. Some of the texts and images reinforce racial representations that do not depict realities for Orientals whether in the past, present or future. There are some examples of subtle division between the Orientals and the Occidentals. There are certain implications that could be read as the Occidentals asserting their position above Orientals. Therefore, the former is being seen as superior to the latter.

The selected/examined materials represent the Orient and the Occident. Throughout the analyses I made comparison (whenever possible) between the representation of the Orient and that of the Occident to illustrate any ideological or hegemonic features. The selected textbooks represent different curriculum years. To analyse the textbooks, I used the authors' names and the publisher in order to identify the philosophical framework within which the reality is constructed via the texts, illustrations and the images. Then I examined the tables of contents and the textbooks from cover to cover, highlighting pages, passages, extracts and images of interest. The data from each textbook have been analysed separately.

I started marking which data I was going to utilise and then had to minimise the data according to my research questions as maintained by Titscher et al. (2000, p. 33) and others (see Section 4.2) that "... the analysis of ... written ... extracts serves the purpose of investigating what has been formulated in the research question". In addition, they state that "... if the study is not restricted to a single text then a sample must be taken from the universe of available texts and the population can be relatively easily determined according to the research questions" (Titscher et al., 2000, p. 33).

The study upon which this research is based is not free of personal bias. It may be influenced by my own cultural, academic and professional background (see Section 1.9). However, this should not undermine the intention of this study to start a dialogue about the ways in which such English language textbooks may be constructed and produced where the instructions have to be balanced and sensitive to

cultural diversity. This is not a straightforward matter by any means (teaching language is not neutral).

I claim that the notion of 'Post-colonialism' and 'Orientalism' are indeed required as primary sources for such research. Therefore, I focus my analysis on the texts that have been identified as having the purpose of stereotypes, ideological and hegemonic functions which include other parameters such as the participants, the content, the structure and the style of the texts and images in my data. Kress (1989, p. 19) suggests that "... the characteristic features and structures of ... situations; the purposes of the participants ... all have their effects on the form of the texts which are constructed in those situations". He also claims that social situations are conventionalised and that "[t]he conventionalised forms of occasions lead to conventionalised forms of texts" (Kress, 1989, p. 19).

The textbooks are meant to be heterogeneous and neutral in terms of their contents and audiences as they target different age groups. They are comprised of a variety of different kinds of texts and images which would require different methods of analysis if they were to be analysed from cover to cover. The analysis will cover pictorial and written discourse, therefore, "... smaller studies are, of course, useful and legitimate" (Reisigl & Wodak, 2009, p. 96).

CHAPTER 5 DATA ANALYSIS AND DISCUSSION

5.0 Introduction

This chapter presents the data selected from the English language textbooks involved in this study and an analysis and discussion of the data. Fairclough's (1992; 1989) three-dimensional modified framework (see Figure 'D') has been employed to analyse the discourse from the micro-level to the macro-level. The analytical dimensions begin with the textual component, then move to the discourse practice and finally end with the social practice. It should be noted again that it is not necessary to proceed in this order, and analysts can begin from text analysis, or indeed analysis of social practice (Fairclough, 1992). Similarly, the adapted Critical Image Analysis framework (see Figure 'H') has been utilised to analyse the images. The analytical procedure (in most semiotic cases) begins with the description dimension/ layer, followed by the interpretation dimension/ layer and finally the explanation dimension/ layer in both frameworks.

I began the data selection by looking at and reading the English language textbooks in general and then selecting a wide variety of data. The selection from each textbook was carried out in the same way. After that, I read and re-read the data in order to narrow it down and select more relevant examples from the textbooks. Carrying out multiple readings helped me to develop a greater understanding of the images and the texts of the textbooks specifically when it came to the parts (texts and images) that appeared to be the same within different levels of the same series. Regarding the texts, I physically explored the data using three A4 sheets of paper with each sheet reflecting one stage of the modified CDA framework. After that, the analysed data was put together by applying the three stages of data analysis. In terms of image analysis, I followed the same procedure of using A4 sheets of paper with each sheet reflecting one layer of the CIA framework. I described the image using Scholes' (1985) method, then applied the concepts of Given/ New and Ideal/ Real of Kress and van Leeuwen (2006), drew on the researcher's MR and finally drew upon the discourse of Post-colonialism, the discourse of Orientalism and other concepts wherever necessary.

This study analyses two series of the most widely used English language textbooks in Libyan secondary schools in public and private domains (as they use the same material). The aim of the analysis is to see how the world is semiotically constructed and produced from the perspective of the authors in terms of how people and cultures are represented. The analysis will, in order to see how the world is constructed and produced visually and discursively for each stage of study, be examined separately.

For the purpose of continuity throughout the data analysis, the textbooks are always listed in stage of study order as follows: first year textbook, second year textbook and third year textbook unless stated otherwise. Six textbooks, three from each series, were analysed to identify how different cultural practices and values are constructed. For this study, each textbook was analysed and examined individually and then a conclusion was drawn up based on the analysis of the six textbooks.

There are three sections in this chapter and each section is subdivided. The first section of this chapter deals with the analysis of the *Life Science* textbooks while the second section deals with the *Social Science* textbooks. The final section summarises the findings of the two series of textbooks and refers back to the research questions. It should be made clear that the page number of the selected/ analysed material is illustrated clearly within the passage or the images accompanying the analysis.

5.1 Life Sciences Textbooks

5.1.1 Life Sciences One (LS1)

The first part of this section will analyse the first year *Life Sciences* (LS1) textbook in terms of texts and images or both. As mentioned previously, this study is intended to explore how different cultures are constructed, produced and represented in these textbooks. The first analysis will deal with a combination of an image and a passage on page 27. Image LS1a shows the full page of the textbook. The second analysis will deal with a single paragraph (on page 91) which will be indicated in Image LS1b. The following table 5 describes how the samples are presented and when there is either a passage or an image or both within the same sample.

Life Sciences One (LS1)			
Textbook page number	Passage	Image	Figure
27	✓	✓	LS1a
91	✓	X	LS1b

Table 5

Sample 1: Figure LS1a

The topic of Figure LS1a is about a man and a farm in a whole page featuring an image and text. It cannot be deduced from the image that the farm belongs to the same man in the image. However, the passage beneath the image indicates that the farm belongs to the man. The farmer is using an old tool (mattock) to till the soil. The farm looks as if there are no trees in it. It is a desert-like farm. This reflects the lack of water of some Libyan farms. The farmer wears clothes which would not normally be worn for such work. As stated by Kress and van Leeuwen (2006) the position of the image at the top right hand corner of the page indicates its importance.

Lesson 10: A farm near Tripoli

- A** This is Rashid. He grows crops in the west of Libya. He has some problems on his farm. What do you think the problems might be?

- B** Read the text. Answer these questions.

1. What does he grow on his farm?
2. What three problems does he have and what are his solutions? Complete the chart.

problem	solution



Rashid:

We have a large, modern farm in the west of Libya, about 30 kilometres west of Tripoli. Our main crops are wheat, barley and beans. We also grow olive trees, citrus fruits and various vegetables.

- Our main problem is lack of water. The rainfall here is higher than in many parts of Libya – about 250 millimetres per year. But a farmer can never have too much water. Eighteen months ago, I spent a lot of money on drip irrigators for our vegetables. Drip irrigators are plastic pipes with little holes in them. They are expensive to buy, but save a lot of water. Each plant gets the exact amount of water this it needs – no more and no less. With the old irrigation channels, a lot of water evaporated or went into the earth. Now, we do not waste any water and we get bigger crops.

- The soil is another problem. In this part of the country, the soil is quite sandy and low in nitrogen. Of course, I add chemical fertilizers to the soil. But I also rotate my crops. Crop rotation is a cheap way of helping the soil. For example, if I grow barley in a field one year, I plant beans in it the next year. The beans put nitrogen into the soil and I don't have to add so much chemical fertilizer.

- I use pesticides on some of my crops. I spray them two or three times a year. Without pesticides, fruit flies and other insects can be a serious problem. Locusts are the worst pests of all, but we haven't had a bad locust attack for a long time. About twenty years ago, about a billion locusts destroyed all the crops in this area. In one day, they ate 20,000 tons of plants. It was a terrible day for Libyan farmers.

Figure LS1a

In respect of the experiential value of language, in the description stage of Fairclough's framework, transitivity is used to identify every verb and its associated process. In analysing this passage, a pattern can be noticed in which the farmer characterised as Rashid and his unidentified family are only associated with material

and relational processes. In this context constructing the farmer with material processes suggests that he is able to act without taking any permission as in ‘of course’, ‘*I add chemical fertilisers to the soil*’, and ‘*I use pesticides on some of my crops*’.

Relational processes indicate the relationship between the farmer and his farm which has its ups and downs, as in ‘*Our main problem is lack of water*’ and ‘*We have a large, modern farm*’. Here, one could claim that the Oriental farmer is represented as being allowed only ‘to do’ and either ‘to be’ or ‘to have’. They are not represented discursively with other verbal processes such as the mental processes. It might be argued that the nature of such jobs requires more physical skills rather than mental skills. However, it could be suggested that any type of job requires the doer to have various abilities and farming is no exception. This draws on the concept that there are particular features associated with ‘primitive’ people and one of them is the incapability of using their minds and intellectuality (Smith, 1999, p. 25).

The relational value of language (see Section 4.4.1.2.2) is seen in the declarative sentences of the passage which is a narrative of Rashid describing his farm. Therefore, there are neither questions nor exclamations. This implies that the authors are giving information about Rashid’s farm and the learner’s position is a passive one where there are no interactions between the narrative and the reader. Therefore, the information provided about Rashid’s farm would be again taken for granted by the reader such as in the negative sentence ‘... *a billion locusts destroyed all the crops ...*’, where there is a presupposition of the impossibility of protecting the crops. In addition, the use of inclusive expressions such as ‘*all*’ hardly provides accurate information as they are used to construct a generalising, stereotyping or over-simplifying evaluation (Hyatt, 2005, p. 48).

It is clear that locusts are notorious insects as they invade crops and leave almost nothing behind. When they invade the farms (especially) in dry countries, people become powerless as they do not have much to do unless they get support from the government. However, the positive discursive practice which is hidden from this sample is that people consider locusts as prey because in the old days, people used to catch and eat them. Therefore, what has been foregrounded explicitly by the authors is

only the negative side of locusts whilst the good side is hidden intentionally or unintentionally.

The effect of using direct speech in the passage is to portray Rashid in a personal way, giving the impression that Rashid is speaking directly to the readers (Teo, 2000). This has been done in terms of plural 'we/our' and singular 'I/my' pronouns. There are two personal pronouns that refer to people in the passage in the form of singular and plural 'I and we' respectively. This suggests that the passage does not have a constant subject even though the passage is about Rashid and his farm. The pronoun 'we' is used to shorten the distance between Rashid and the readers, regardless of their age, gender, professional and social status and thus make the readers feel close to him and his points. However, in the case of the pronoun 'I', Rashid is distancing himself from the readers where the readers supposedly are not involved with him in the situation.

In the first paragraph, two positive adjectives are used to refer to the farm. These adjectives are 'large' and 'modern'. However, what can be seen from the accompanying image does not reflect the size and the modernity of the farm. Nothing can be seen from the picture except a man using a mattock to till his soil. In modern societies it is not an easy task to look after a large farm using such old tools and equipment. Similar tools are still in use domestically in many societies including the British one. However, they are usually used in small gardens not in farms as depicted in this sample. This image shows that there is no sign of greenness or trees on the farm as well. What is stated in the paragraph does not match with the image. Therefore, there is a lack of coherence between the text and the poor visual presentation of the image.

Using such tools and equipment on large and poor land draws upon an Orientalist discourse of rural life in the East where "[an Arab's] attachment to the land is to a sick land that must be dried of swamps and freed of malaria" and "[b]ecause of passivity, laziness and inefficient farming methods, the land decayed and was devastated" (Perry, 1986, p. 605). Such discursive practices present the eastern farmer as someone who cannot invent, produce anything valuable and know how to use natural resources such as the land (Smith, 1999). On the other hand, embedding discursively such a discourse within the field of language teaching could be seen as an indication of the

challenges and the difficulties that the Orientals are facing in order to cultivate their own farms. Hence, the authors might implicitly try to ignite the students' awareness to get involved in the production of tools and machines that can be used to cultivate their farms with specific reference to the climate and the land in that area. However, such an assumption would be unlikely.

In the second paragraph, the farmer is constructed and produced discursively in a way that he is able to take care of himself and his farm. He is trying to solve one of the biggest problems (lack of sufficient water for farming) that is encountered by Libyan farmers in general and by '*Rashid*' in particular. Regarding this, the farmer is capable of performing responsible tasks such as using *drip irrigators* instead of '*the old irrigation channels*'. Even though one of the main problems facing the farmer is the lack of water in his farm, there is progress depicted discursively within the Libyan farming community regarding new techniques to save water and consequently save money. The existence of such positive examples characterising the Orient are less commonly found in these textbooks overall and do not act as a counterweight to the prevailing Orientalist discourse.

The third paragraph also shows that the Libyan farmers are facing the soil problem '*sand and low in nitrogen*'. However, the solution for '*low in nitrogen*' is implemented by using either '*fertilisers* or *crop rotation*'. The word '*fertilisers*' is mentioned in the passage before '*crop rotation*' which indicates, drawing on notions of firstness (see Section 3.0), that it is more normal or easier to use than the latter. However, even though the position of '*crop rotation*' in the sentence is placed after '*fertilisers*', it is still seen as a signifier of farming knowledge that the farmer uses. The use of fertilisers is mentioned in LS3 (Sample 12: LS3g) where using them on farms is promoted favourably by the authors despite side effects which are not mentioned. This can be seen as part of the hegemonic practices that multinational companies try to sell their products regardless of any negative effects. It could be argued that the authors subtly try to raise the learners' awareness about the uncontrolled use of fertilisers since they are still in use in most parts of the world in order to produce more fruits and vegetables for the increasing amount of population. However, it is doubtful to have such an assumption as *only* Libyan farmers in Libya

are mentioned in this example and no other farmers and countries are included in this sample.

In contrast, the problem of the '*sandy soil*' appears to be unsolvable since the text does not mention how Rashid and the other farmers can solve it. Here one might wish to argue that, as no governmental institution has been mentioned in the text, there is no help for farmers who must take full responsibility for their financial security and the farming community who must enact and perform tasks without receiving any support. Unlike in western countries, it could be acknowledged that most uninhabited areas in Libya are sandy and inappropriate for cultivating and farming and the government is unable to provide water in every corner of the country.

The text is concluded in a poignant way when it describes how an uncontrolled though preventable phenomenon took place in the past. However, there is no related information describing this phenomenon which could indicate that such phenomena could be controlled and prevented to a certain extent. In any case, such natural catastrophic factors are often discursively associated with the Orient making them seem inevitable and natural. There is no indication whether Libyan crops can be protected from such a '*locust attack*' in the twenty first century which they certainly can be in reality. The Orient in Libya appears, therefore, to face many problems. The closing paragraph uses negative adjectives such as '*serious*' problem, '*worst*' pests, '*bad*' locusts attack and '*terrible*'. The authors also use a military word '*attack*' which could present discursively that there is a war between locusts and the farmers where the Orient is the position of defending not attacking. In this respect, the Oriental subjects are discursively positioned in a stance where they have to protect their country from the outside.

It could be suggested that depicting a farmer in the passage might be considered as representing a positive attitude towards the Orientals as it is a depiction affiliated with hard work, patience and belonging to a land that they have deep roots in despite the harsh lifestyle. However, in various studies summarised by Bar-Tal and Teichman (2005, p. 193) the "Arabs are ... presented as backward, primitive, uneducated, dirty, passive, and lazy [and] almost never presented an educated, middle-class, urban, professional [or] intelligent ..." By lacking some virtues such as not being able to use their minds and their natural resources, they are being disqualified from civilisation

and humanity (Smith, 1999). It could be assumed that the authors are trying to convey a message to the learner to save water as much as they could since Libya is a dry nation. Another overall assumption is that the students need to think of a way in which the crops could be saved when the locusts attack any crop.

In whatsoever circumstances, the Orient is depicted as having a type of primitive farm located in a *nameless* place (30 kilometres west of Tripoli). The representation of the farmer who follows a *very* primitive plough connotes nothing but agricultural backwardness. Such representation would turn the Orient into a global problem. This might lead students to internalise that the Orient in general and Arab societies in particular are traditional, reject change and are reluctant to adopt innovations.

Sample 2: Figure LS1b

Figure LS1b is a written passage about the freedom of the Arabs. It is part of a lesson about holidays in the Middle East. The passage takes the form of someone (presumably from Jordan) telling a story to someone else who would presumably be a tourist. In reality, however, the passage represents a political discourse rather than a tourism one.

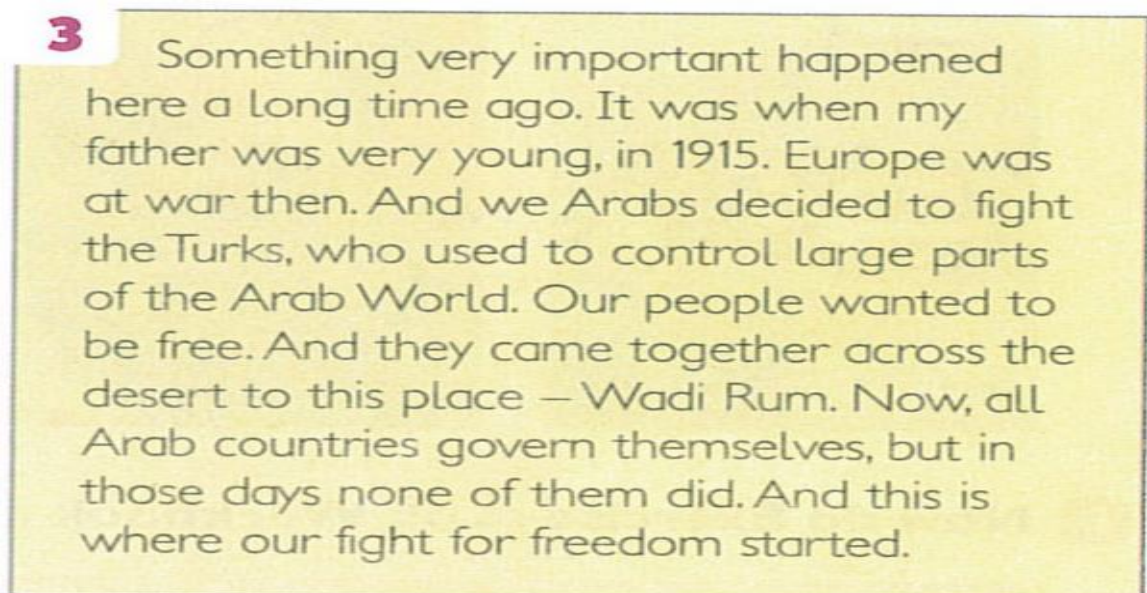


Figure LS1b

In terms of the experiential value of language (which is part of the description dimension of CDA) three types of processes are included to cover material, mental and existential processes. Regarding the material process, '*Something very important happened here a long time ago*', the use of an unidentified subject '*something*' makes the sentence vague about what happened. In addition, the use of the past simple tense refers to the completion of the event or the situation and that it does not exist anymore. The use of the phrase 'a long time ago' implies a time in the past which has been forgotten. However, it might be argued that this important event is not forgotten and is still alive in the minds of the Arabs. It is not clear from the text what '*something*' refers to.

Referring to the mental process in the example, '*We Arabs decided to fight the Turks who used to control large parts of the Arab world*', the subject 'senser' is mentioned clearly 'We Arabs' and 'the Turks' is 'phenomenon' (the thing that is perceived) (Bloor & Bloor, 1995). In this regard, the Arabs were in the position of the actor while the Turks are in the position of being acted upon. What is discursively omitted is that the former received support from Western powers whose position is often identified in the subject position (actors or the doers).

The last process is the existential process, '*Europe was at war then*', which has the actor as 'Europe' and the circumstances 'at war' as a propositional phrase. Unlike the mental process, existential processes do not require the sentence to have a 'goal' or a 'patient' upon which the action takes place. Such selection of processes could be seen as inscribed evaluation for the Arabs and the Turks, and evoked evaluation for Europe (See Section 4.5 for more discussions). Unlike the Arabs and the Turks, the European empires were disguised discursively even though they were the main actors during and after that period of time.

Another part of the description stage of CDA is the relational value of language which deals with the existence of declarative and negative sentences within the passage. The high incidence of declarative clauses throughout the passage demonstrates that the verbal component does not seem to encourage much interaction between the students

and their teachers. In addition, this indicates that the writers are only providing certain discourses to be digested and then taken for granted by the readers and eliminating other discourses for ideological purposes. The students, in this case, are discursively positioned and are catered to intellectually according to the epistemological and ontological nature of the authors since discourses are ideologically manifested and have a strong impact on shaping the students' sense of social reality (Nguyen, 2012). This kind of ideology is known as consent ideology. Regarding ideology, Fairclough (1992, p. 95) states that: "... it is mainly in discourse that consent is achieved, ideologies are transmitted, and practices, meanings, values and identities are taught and learnt."

The main subjects (the actors) in the sample are the Arabs and the Turks. Unlike the Turks, the Arabs are mentioned in terms of their land (Arab world) and their identity (Arabs). Again, unlike the Turks, Europe is mentioned as a continent not as a people, an ethnicity or a collection of imperial powers which distances the Europeans from being involved in this situation even though they were very much involved. Or it might be used as a metaphor where Europe was at war which would be more appropriate in this case. In terms of the Arab-Turkish war, the place where the two powers met and fought was in Jordan. A place called *Wadi Rum*. The Arabs and the Turks were described collectively regardless of their ethnicity, religious or cultural practices. The authors stated that Europe was at war but disguised discursively who was warring with whom. Therefore, unlike the war between the Arabs and Turks, the rivals of Europe are hidden discursively. This is more likely done on purpose to conceal the irrational aggression that took place in Europe (by the Europeans themselves) during the so-called World War I which was ignited and fuelled by the west.

What can be considered here is that the notion of foregrounding (what concepts or issues are emphasised and stressed) and backgrounding (what concepts or issues are played down and deemphasised) (Paltridge, 2006) are represented as the Arabs/Turks and Europe respectively. Thus, certain social, cultural and political forms and values are made discursively predominant and influential and other political and cultural values and norms are concealed or omitted consciously or unconsciously.

In this case, a semantic feature of the passage is omitted in reference to the western support that the Arabs received to revolt against the Islamic Empire. Thus, the implicit militaristic support by the west to the Arabs is entirely hidden with no reference to it at all. This could be associated with the unwillingness of the western powers to declare their backing to the Arabs even though they defeated the Turks. Hence, the Western countries are depicted discursively as the creators of true social justice and *democracy*.

Regardless of how, where and what the Arabs and others achieved, the success of the Arabs is based on the conditioned or unconditioned European support and the failure of the Arabs would be the failure of the European ambition and their allies. However, Salaita (2008) claims that omissions are possible in order to reduce “complex social and cultural phenomena in the Arab World [and the Turks] to the level of irrational barbarism” (Salaita, 2008, p. 6). Therefore, the Orient is never depicted as modern and productive but portrayed stereotypically as a problem or with problem related issues.

On the other hand, such omission here might be seen as part of ‘the mental model’ (Wodak, 2001) or what Fairclough (1989) calls MR or shared knowledge that might be used to analyse a discourse in which the readers would use their schemata to unearth such subtle meanings. However, in this case, it is unlikely that the students would be able to use their schemata in their reading comprehension as they are not old enough or have not read or encountered such information before. Thus, the students may not have the required mental model or schemata to understand the subtle meaning in the passage (Nunan, 1991). Regarding this, the shared knowledge of the reader would not be utilised to underpin the hidden meaning of this historical discourse omission.

The major and obvious omission here is the relationship between the Arabs, the Turks and the European imperial powers during the First World War. For example, the Arabs fought the Turks with the assistance of the British, Italians and the French; while the Turks were supported by the Germans. Therefore, supporting the Arabs against the Turkish or the Islamic Empire had a concealed reason for Europe. Some

would argue that such support was for the sake of the Arabs to gain their freedom as the authors of this book state. In this regard, Fanon (1967) insists that the struggle for freedom is a necessary and inevitable violent process between two forces opposed to each other's very nature. However, in reality the Arabs and Turks did not oppose each other during that time because all of them were under the umbrella of the Islamic Empire. Thus, what is discursively covered is that the western powers used the Arabs to fight the Turks on their behalf in the same way they use some loyal to them leaders in Africa and Asia to rule and dictate their countries.

After the Turks were driven out of the Arab world, the latter was controlled by the western powers such as the British, the Italians and the French. In this case, the Arabs were under a new coloniser more alien and strange than the Turkish one. What should be noted in this example is that the Ottoman Empire is discursively downgraded into 'the Turks'. This could be done to blur and persuade the readers that Arabs and Turks were not once represented culturally, historically, militarily and economically by the same Islamic Empire at the same time. Regarding this, Lewis (1993, p. 7) notes that "Europeans [used] to call the Muslims by ... ethnic names ... to diminish their stature and significance and to reduce them to something local or even tribal". In a similar vein, Kayali (1997) asserts that the Ottoman past was selected and distorted in order to stigmatise and devalue it for the sake of diminishing and wiping *it* out.

Concerning the notion of reduction, the Arab nations were reduced and produced discursively in one place 'Wadi Rum'. It is doubtful that the Moroccans or Libyans fought the Ottoman Empire in Wadi Rum due to the massive distance between Morocco and Libya and Wadi Rum. If they (the Moroccans or Libyans for instance) would have had fought the Turks, it would have been more or less in their own territory not in Wadi Rum. Thus, the enormous size and diversity of the Arab countries is reduced and essentialised discursively into one place which is Wadi Rum in Jordan. The land of the Arabs also is reduced to one category 'desert', '*they came together across the desert to this place – Wadi Rum*'. It is undeniable that an enormous part of the Arab World is desert, but not all of it exclusively *is* desert. Hence, there are discursive stereotypical assumptions and motifs that the land of the Arabs is *only* desert and that there are no mountains, rivers, cities or villages. This is a

sign that the Orientals often have only one option, unlike the Occidentals who are always assigned more alternatives and options (see Sample 9: SS3a).

In this sample, the war between the Turks and Arabs is read as a war between Muslim countries for no reason but to gain the so-called unknown and unachieved freedom. This would reinforce that wars are usually initiated by Muslims or one side of the war must be an Islamic state even though Arabs were not involved directly in the First and Second World Wars. This is in accordance with the idea that when a particular culture or a group of people has little respect for another culture or a group of people then the language for expressing ideas will be reflected in the same way (Reah, 1998, p. 55). In this respect, the students' beliefs and values will be reinforced by the way the language constructs events or situations around them.

The lexical and grammatical structures of this passage imply that there is an emphasis on the active role the Arabs are taking in the war against the Turks. However, the role of Europe is reduced and presented discursively in only one short sentence. Furthermore, the activities of the Arabs and the Turks are detailed, yet the activities of the other agent 'Europe' are absent as if only the former are interested and eager to be engaged in wars. This could mean that the passage is only interested in representing discursively the violence that occurred in the Middle East and not interested in the war that took place in Europe. Such discursivity would reinforce the negative attitude that the East is a barbaric, inhumane and uncivilised place compared to Europe. The selection of such piece of discourse could be a reflection of the authors' understanding of the Orientalist discourse that the Ottomans' control of the Arab World diminished the latter economically, socially and militarily during the former's rule.

The Arabs were controlled by Western powers up to the 1960s in some cases and the 'freedom' mentioned in the passage was never gained even though the Arabs were allies of the Western powers during the Arab-Turkish war. For instance, Libya was under Italian occupation, Jordan was under British occupation and Algeria was under French occupation. Driving the Turks out of the Arab World did not guarantee the liberation of the Arab World. Some of the facts which are hidden in this text are that Libya took its independence in 1951 and Jordan was an independent state only in 1946 (Nydell, 2002). Thus, there is a historical gap in which the west was a key player

in that part of the world. The authors did not mention the fact that the Arabs fought the French, the Italians and the British to gain their liberty.

When these western powers were forced to leave their Arab colonies (regardless of how), the Arabs were still controlled physically, mentally, militarily, economically, politically and intellectually up to the present day (Said, 1978). Therefore, it might be asked that what kind of freedom the Orient gained and to what extent the Arab countries govern themselves. In practice, as many would think, including myself, the Arabs are still controlled by external powers who manifest discursively their ideological and hegemonic practices upon the former.

It is stated in the passage that *'Our people wanted to be free. ... Now, all Arab countries govern themselves, but in those days none of them did'*. The use of the present simple tense (see Sample 6: LS3a for more detail) in the first part of the second sentence reinforces the disposition that the Arabs actually govern themselves and their people live in a free society. In addition, the use of present simple tense often constructs discursive practices as true and self-evident. As mentioned earlier, the use of the inclusive expression *'all'*, as Hyatt (2005, p. 48) maintains barely provides accurate information. The discursive use of such a phrase could be seen metaphorically where, in reality, the Arabs do not govern themselves and are not free yet. Thus there is a need to revolt against their dictators and regimes and the west will assist them in the same way they assisted them to get rid of the Turks. The use of such subtle discursive practice may not be recognised by the Ministry of Education. However, such a suggestion is unlikely.

Furthermore, in this context, underlining the questionability of Arab freedom, Western powers such as the United States of America, France, the United Kingdom and Italy supported the Libyan Revolution by all means including militarily. The same countries supported the Tunisian and the Egyptian revolutions. However, they failed to support the fairly elected Egyptian government and accepted the military coup. In this case, the Arab countries neither collectively nor individually gained their freedom. Such reflection has been noted by Said's (1978) argument that what has been written about the Orient is full of lies and myths because it has been manufactured by the Occident to serve the latter's ambitions and expansion. On the other hand, such

descriptions of the Arabs, where the Other is fixed and unchanging (see the Orientalism section), does not fit into the discourse of Post-colonialism which claims that the Other is in constant and unpredictable flux.

Another omission, and probably the most vital one, is the omission of any reference to Palestine as it is not yet an independent state let alone the Palestinians are gaining their freedom. The Palestinians live in a relatively small geographical area with their freedom being controlled more than the other Arabs across the Arab world (and where the occupiers of Palestinian land are obvious (i.e. the Israelis) whilst other Arabs' colonisers are not seen in the same way). This text reflects the Western mainstream media discourse which does not recognise Palestine as an occupied country, but as two scattered pieces of land (Gaza Strip and the West Bank). It also construes Palestine as if it does not exist or belong to the international community in general and Arab world in particular. Thus, such inexistence of the State of Palestine might be a must as it has been found in real life in a study conducted by Adir Cohen on how children in Israel see, portray and perceive Arab Palestinians. He found out that ninety percent of the students believe that Palestinians have no rights whatsoever to the land in Israel or Palestine (Multiworld, 2003).

This is a type of ignorance that is associated with the Occidental perception of Orientals. Said (1978) notes such negligence and clarifies it by arguing that the existence of the Orient is to serve and be dominated by the West. Therefore, the passage could be attributed to “the Orientalist view that Arab culture had “degraded” to an age of “decadence” under the Ottomans” (Massad, 2007, p. 8) as the Arabs, in this sample, only obtained their freedom when they rid themselves of the Turks. Influenced by the Orientalist judgment of the Arabs, some of the Arab writers claimed that the Ottoman rule resulted in “backwardness, decadence, moral decline, irrationality, and most of all, degeneration,” in the Arab world (Massad, 2007, p. 8).

Palestine's land was given away by the British to the Zionists in 1948. It is clear that this news has not been communicated fairly and is biased when it comes to the Palestinian crisis. However, someone would not expect that such an issue would be missing from an educational discourse such as English language textbooks used in

Libya. Such omission reinforces the fact that textbooks are not neutral but biased against certain practices and ethnicities. In this context, “events and ideas are not communicated neutrally because they are transmitted through the medium [of English language]” (Fowler, 1991, p. 25) as the injustice is enacted upon both Palestine and the Palestinians themselves especially with the visibility of the conflict between the occupier and the occupied.

The positive side which can be observed from this passage is that the Arabs fought the Turks for a good reason (the so-called ‘freedom’) even though the former are seen as “never having good reason to commit violence and are thus irrational, while [the West] would never be irrational enough to commit violence without good reason” (Salaita, 2008, p. 6-7). Therefore, what has been produced discursively about the Arabs is not realistic and contradicts the passage as they may fight for something beneficial and vital in order to gain something which all human beings should have. It could be also questioned, regardless of the Arabs fighting against Turks for a good reason or not, that fighting for freedom is not over for the Arabs in general and the Palestinians in particular.

There is a key challenge that many Arab regimes face in their ability and willingness to implement certain reforms (Al-Omari, 2008) which might be manifested semiotically via imported textbooks. However, such a profound goal and promise for a so-called democratic and stable society (which hardly exists these days) might not be permitted for inclusion in, by the authors’ institutions or the target institution, the Libyan English language textbooks. As such, the authors would not be able to speak out about the Arab dictators in such textbooks who ruled the Arabs for a long time and oppressed the rights, the voices and the dignity of their own citizens after the collapse of the Islam Empire, for economic and political benefits.

In this case, English language textbooks have failed to construct and present discursively the inequalities and injustices that exist in the world (Kubota, 1998) as they have failed to present the immense historical discourse from the passage of the Islamic Empire where the Islamic world was united. During that time, from several points of view, there was no occupation; instead, there was Islamic conquest and the Turks were an important part of the Islam Empire. In this regard, the Arabs did not

fight the Turks for their liberty; instead, they fought for the sake of the British, the French and the Italians to weaken and destroy the Islamic Empire.

What could be asked here is that whether such a passage would be included in the English language textbooks which are used in Turkey or Palestine. If so, what would be the reaction of the Turkish or Palestinian people in general and the Turkish and Palestinians intellectuals in particular? Such a piece of discourse would not fit into the Libyan teaching policy since it is stated clearly in the Libyan education policy that Libya supports so-called Arabism and the preservation of Arab rights, culture and identity (See Appendix I).

It can be concluded in this section that there is clear semiotic and preconditioned discursive division between the Orientals and the Occidentals in this textbook in images and in language structures. In this case, the Orientals seem to be stuck in their primitive lives using primitive tools in order to cope with their life duties such as farming even though societies and communities do progress in many aspects and Orientals are no exception. The Occidentals on the other hand are constructed and produced positively. Images and language structures do not often match each other where the lack of coherence between the text and the visual presentation is obvious. There are certain degrees of using structures and images for some events and situations where the Orientals can do nothing but watch or observe. The Orientals are discursively constructed falsely in the manner that certain facts are represented misleadingly such as the case of Palestine (see Sample 2: Figure LS1b). The discursive omission of such facts reinforces the prejudice and the bias of English language textbooks.

5.1.2 Life Sciences Two (LS2)

This section deals with the analysis of the Life Sciences (LS2) textbook used in year two in terms of texts, images or both. The first analysis will deal with a language structure presented on page 13 (Figure LS2a). Then there will be an analysis of two images on page 18 which will be presented as Figure LS2b. The third analysis is about an image of the Orient in a farm on page 42 and presented in Figure LS2c. The final analysis will deal with the representations of Islamic values throughout the book.

The following table describes how the samples are presented and when there is either a passage or an image or both within the same sample.

Life Sciences Two (LS2)			
Textbook page number	Passage	Image	Figure
13	✓	X	LS2a
18	✓	✓	LS2b
42	✓	X	LS2c

Table 6

Sample 3: Figure LS2a

The first analysis, in this part, is about language structures in Figure LS2a. The description stage of critical discourse analysis includes the experiential value of language in terms of transitivity. In this sample, which consists of two sentences students have to discuss, there are two types of processes: material processes (‘organized’) and relational processes (‘were’). The time of the events in the first sentence about health services is the past simple tense. Regarding the first sentence, the authors are identifying the people who invented the hospital system without informing the readers from which religion they were even though their ethnicity is clearly identified. Many religions can go under the name of Arabs such as Islam, Christianity and Judaism. The authors have chosen to foreground ‘Arab’ rather than ‘Muslim’ in respect of the first hospital system and marginalised the contribution of Islam to such a process. In this sense, the Arabs are essentialised discursively and subtly.

B In pairs, decide what order these things happened in.

- a) Arabs organized the first hospital system.
- b) Christian women were the first nurses to go to people's homes.

13

Figure LS2a

The geographical place of the hospital is not mentioned. It is not clear when such hospitals were organised. There is no time specification when such an event took place. Therefore, there is not sufficient information for the learners in reference to the first sentence. It might be argued that giving less information will make the learners read and research further information about a certain event. However, as mentioned previously, both teachers and students rely heavily on the provided material which means that they may not search for details. In addition to what has been mentioned in previous chapters about the importance of textbooks in teaching languages, Sari (2011) confirms that English language textbooks play an essential role in the teaching and learning process because they are the main references for teachers to conduct instruction in the classroom.

Unlike the first sentence, the second sentence does state the background religion of the women but does not include from which part of the world they are as many ethnic groups can be Christian. Hence, the ethnicity of the women is not included in the second sentence unlike the first one. Gender is also missing from the first sentence and not specified, however; it is represented discursively by 'women' in the second sentence. This could be related to the possibility that in the past only women were allowed to visit homes for clinical purposes.

Unlike the Arabs, the professional statuses of the Christian women are stated clearly in the structure. Both sentences are positive. They include positive words such as '*the first*'. Pragmatically speaking, the sentences are structured in a way that the human being will benefit from both. In addition, the first sentence contributes discursively to the Orientalist discourse that all Arab achievement in the social, cultural and scientific realms belongs strictly to the past and not to the present. It could be seen as a sign of attribution that the Islamic Empire has achieved and enlightened the world in the past and has contributed to a certain degree to what is available now. Thus, the authors acknowledge positively that the Arabs were the first to organise the first hospital

regardless of ethnic groups or gender. Indeed, it is not clear where such a hospital was established, but regardless of space and time, it is one of the Orient's achievements that has, exceptionally, been discursively and positively embedded within the textbook.

Sample 4: Figure LS2b

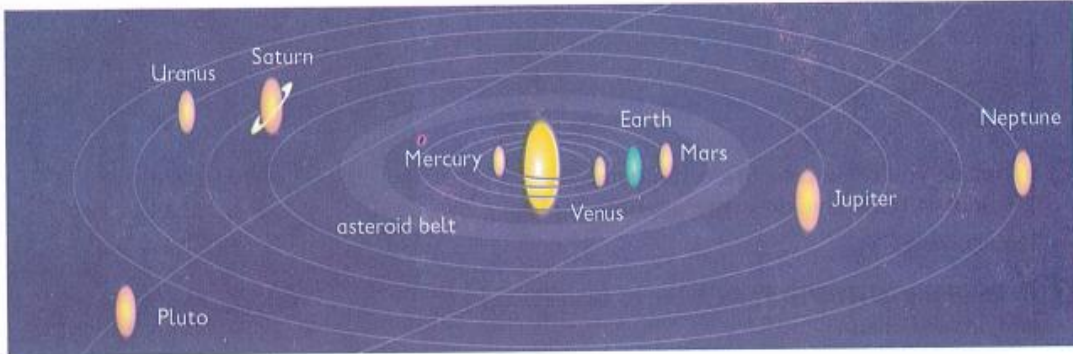
Applying the description layer of CIA, the images '1' and '2' in Figure LS2b represent two groups of people. One of the images, '1', represents a real human being with a real name – of European appearance – in a spaceship having superior technology involved in the exploration of space (astronaut). The other image represents a painting of people who studied the space sciences a thousand years ago. They wear dishdashas⁸ and turbans. All of them seem to be busy using the traditional technology of astronomers. The first image, '1', refers to the West with the astronaut in the role of Actor, the one who is actively exploring space whilst image '2' shows the Muslim astronomers in the role of observers, watchers and preparers; in other words, a relatively passive mode and something, again, achieved very much in the past (Thompson, 2004). Regarding technology, the tools in image '1' are more advanced and sophisticated than those of the second image where the technology is simple albeit sophisticated for the time.

⁸ Online Merriam-Webster defines it as a long usually white robe traditionally worn by men in the Middle East

Unit 2

What's it like?

Lessons 1 & 2: Reading: Topic sentences, reasons and examples



1. Before you read [Lesson 1]

A Discuss these questions.

- a) How many planets can you see in the picture?
b) What else can you see?
c) What is the difference between a planet and a moon?
- How do scientists get close-up photos of planets and moons?
- What is the difference between an astronaut and an astronomer? The pictures on the right may help you.
- Look at the five names. One is an astronaut. The other four are or were astronomers. Choose the astronaut.



Omar al-Khayyam Nasir al-Din al-Tusi Abu Raihan al-Biruni
Neil Armstrong Ibn Majed

Figure LS2b

The interpretation layer of CIA includes the concepts of Given and New (Kress & van Leeuwen, 2006). In the case of the two images ('1' and '2') in Figure LS2b, it can be seen clearly that the image on the left (Given) has nothing to do with the culture of Libyan students, whilst the right image (New) reflects the medieval culture and sciences of the Orient. Image '2' is claimed to be unknown and carries with it key information about the success of image '1'. Unlike image '2', the position of image '1' indicates that it includes less important information and what constitutes the image is

already known to the reader. This in turn makes the assumption that the students may not know about their cultural heritage and know about other people's culture. The expected assumption from both images is that the students would be familiar with the images placed on the left hand side (image '1') and not the images placed on the right hand side (image '2').

The position of the second image presumes that the students are not aware of the ancient Muslim astronomers since what is on the right side is claimed to convey key information. However, it could be argued that the readers are well aware of the right image since they are taught this in earlier stages in history books. In addition, they would always be proud of Muslim scholars during the Golden Age of Islam. Therefore, it cannot be new.

Both pictures can be said to represent an aspect of the experiential world using modern or traditional technology. The pictures are strongly linked to each other by constituting the main message: astronomy. However, the representation is asymmetrical as there is a difference in the design patterns selected in each one. In other words, the representation is mediated, visually, through two distinct discourses. These discourses are, on the one hand anthropological, targeting the Other, i.e. Muslim people in terms of their history and culture; and, on the other, the discourse of Western or European superiority where Western subjects are never subjects of anthropology since they are always reflected as a present phenomenon and they are the explorers of space. Such visual structures reflect the reality of the social institutions within which the images are constructed. Therefore, they are ideologically constructed as they carry a significant semantic dimension.

In terms of geometrical shapes (see Section 4.6.1) both images are organised in a vertical way in which the image of the Orient is positioned towards the bottom and the image of the Occident is placed towards the top implying that the latter is to be considered more vital and superior to the former. In addition to this, the subject in image '1' (the astronaut) is given a close-up shot making him more salient than the astronomers in image '2' who are placed in the distance (Kress & van Leeuwen, 2006). The implementation of such layout and arrangement of elements can create a

legitimizing reading path or story (Peled-Elhanan, 2012) as there are always ideological assumptions behind any semiotic or/and discursive practices.

The images are presenting space exploration chronologically where the Muslims were the first to study space sciences during the medieval period and the west explored space later. Thus, the second image is showing the Muslims when they first started studying space. The tools that were used during that time were quite simple compared to the ones which are used currently. The first image is indicating an American astronaut who might inspire the students to study hard and produce some knowledge similar to their ancestries. Hence, both images might be used to motivate the students intellectually to lead the world scientifically and technologically as the Muslims did in the medieval period or as the west does in contemporary times.

Regarding the language structure of this discourse “*What is the difference between an astronaut and an astronomer? The picture on the right may help you.*” The first sentence is a grammatical question which comes under the relational value (see CDA framework). The second sentence is a declarative sentence (see CDA framework) which is meant (in this case) to provide an answer to the question. The students are directed to elicit the answer from the accompanying picture (which the students have the option to base their answer upon). Thus, verbal and non-verbal arrangements serve to produce and legitimate contexts of two different eras to demonstrate the intellectual superiority of the west through perpetuating semiotic and discursive practices of the Orient. Thus, there is both prejudice and difference in this sample between the Orient and the Occident where the former is associated with the past and the latter is concatenated with the present.

In terms of transitivity, the first sentence contains a relational process ‘*is*’ which indicates that there is a relationship between the two participants ‘*astronaut and an astronomer*’ while the second sentence is a modality process in relation to the probability ‘*may*’. The students are given the chance to discuss a certain issue, but in a limited pattern which is guided by the second sentence. Regardless of who is the astronaut and who is the astronomer, there is strong relation between them as they have to exist together in order to fulfil their roles. By the same token, the Orient and

the Occident have to live and share what they have in a humane way as they complement each other.

In terms of the language structure of question 4 which is '*Look at the five names. One of them is an astronaut. The other four are or were astronomers. Choose the astronaut.*', it can be seen that it is not a grammatical question even though they are stated as questions and meant to elicit information from the students. The first and the fourth sentences are imperative sentences, while the second and the third are statements which reflect present simple tense for the former and both present and past tense for the latter. The aim of the linguistic structures is to elicit information by the students in relation to the subject.

The answer of the language structure is provided in the box where there is only *one* American astronaut (Neil Armstrong) as there were obviously none during the medieval period. The answer of this question is already given to the students on a silver spoon. This would lead the students to associate that astronauts are only westerners. The authors, in this case, are providing the students with the answers directly without any intellectual thinking or reading from the students' side. In this sense, some might argue that providing the questions and the answers to the students on the same page meant that the students are not intellectual enough to dig for the answers. Others might presume that having questions and answers on the same page would internalise and crystallise such kind of information which then becomes common sense.

Regarding the astronomers, they are being discriminated according to their names because they have been indicated directly as such. There is also no question posed towards the astronomers as they are already part of the Orient's culture. This might be seen as the astronomers are an essential part of the students' background and there is no need to know who the astronomers are. In spite of what has been described, this sample presents the discursive scientific superiority of the west contemporaneously whilst characterising the Orient's discursive scientific superiority medievally. Thus, this sample sheds light on the way the ancient Muslim astronomers and the western astronomers are constructed, produced and represented from the authors' perspectives.

It aims at drawing the semiotic and discursive prejudice relations between the past view and the present conceptualization of the Orient and the Occident respectively.

Comparing the analysis of image position and the textual analysis, the later suggests that the astronaut is not known to the students as there is a question asking the students to figure out who is the astronaut. In other words, the textual analysis of the information related to the astronomers, unlike the presentation of the image (2), is providing information as if the students already know them and what they did.

There is incorrect information in relation to this sample. Therefore, unlike the astronaut, the astronomers are being misrepresented discursively in relation to his career - '*Ibn Majah*' - is not an astronomer. '*Ibn Majah*' was an Islamic medieval scholar of *Hadith* (the teaching of Prophet Mohamed, peace be upon him). This could suggest that what is often included in the textbooks does not represent *any* social reality as it represents a fabricated or distorted ontology. Therefore, the authors are encompassing some inaccurate information which would confuse the learners if they knew that Ibn Majah was a scholar of Hadith on the one hand. On the other hand, if they do not know anything about Ibn Majah, then such inaccurate information will be internalised and fossilised within their epistemological and ontological practices. A post-colonialist thinker might argue that such incorrect information would encourage the Other to realise and accept the fact that what comes from the west does not often have to be realistic and factual.

Using the concept of firstness (see Section 3.0), it can be noted that the actor '*astronaut*' is mentioned before the actor '*astronomer*' even though the latter existed before the former and the former cannot exist before the latter. Thus, the former is more important than the latter. From such classification, it can be suggested that superiority is associated with Occidentals and inferiority is attached to Orientals. Consequently, such uses of hegemonic discourses produce and reproduce social inequality between Orientals and Occidentals even though the comparison in this sample is between the medieval sciences of the Other and the modern sciences of the Self (see Section 3.6).

It can be said that there is an imbalance of power relations in these two images where the students are required to learn to a certain extent about the target culture while

learning the target language. In other words, the Orient is being devalued semiotically compared to the Occident. In addition to that, it is not only the discursive features that serve to maintain semiotically an imbalance in power relations, but also the means by which the products (textbooks) and their producers (such as authors and publishers) gain access to the Libyan market. These factors can also be considered a key element in constructing control and directing the students towards preconditioned and defined understanding of the social world. Finally, nothing is mentioned in this section of the textbook about the great civilisation that most Arabs tend to perceive themselves as belonging to which has played a leading role in human history (Al-Omari, 2008).

Sample 5: Figure LS2c

By drawing upon the description layer of CIA, Figure LS2c portrays the scene of an imagined farm during the daylight by the authors. The picture consists of three men on a farm. Two of them are working beside each other and the other is working by himself. The people seem to be Orientals working on a desert-like farm. All three people are either harvesting tall grass using their bare hands or building a fence. In whatever situation they are, they are portrayed in a hard state.

The three farmers are wearing the same clothes (dishdashas) which look like a uniform covering all their bodies. The men are covering their heads with a turban. In fact, the type of clothes that they are wearing cannot be used in harvesting crops due to their length and style in the Libyan farming practices. It is not clear whether they are working on their own farms or on someone else's farm. However, it may be suggested that since they are wearing the same type and colour of clothes, they have been hired by someone or a government institution to do the job. Regardless of how and what they are wearing, they are working collectively to achieve their goal which is relatively a good sign compared to other samples.

Unit 4

Changes

Lessons 1 & 2: Reading: Reading and interpreting text

1. Before you read [Lesson 1]

A In pairs, discuss the following questions. Make notes about your answers. Then discuss them with the class.

1. What do you think the people in picture 1 are doing, and why?



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Figure LS2c

This picture in which the Orientals are limited to farms does not reflect Oriental societies as a whole because their jobs have extended to other fields including industry and management. This is similar to what has been noted negatively and collectively about the Arabs by Rejwan (2008, p. X) that “the economic situation of the Arabs’ economy at that time [pre-Islamic era] is centred on ... agriculture”. It is suggested that the men are portrayed as farmers in a way that may consolidate the division between the two poles (Orientals and Occidentals). The image tends to convey a negative image of the Orient in terms of social, economic and cultural patterns which cause and are caused by stereotypical perceptions of the Occident.

Analysing the image from another angle, it could be seen that here are some people putting up a fence to protect their farm from winds. However, such an interpretation would not be realistic because this social practice does not exist in Libyan society. In addition, this fence would neither protect the farm nor protect the crop as it looks relatively weak. Generally speaking, there could be some farms which might look similar to this one in Libya or in the Orient, however, they are greener.

It can be observed, from the above analysis, that there is ignorance and negligence of the fact that all societies progress in different aspects of life and none remain stagnant (Said, 1978). The use of such kind of semiotic practices often produces and reproduces certain social views and relations (Paltridge, 2006) which reinforce social stereotypes and prejudice. Thus, the authors do not reflect the Orient in progressive and hybrid roles.

This is again a type of situation which is a stereotypical image of the Orient because the Orient is constructed and produced semiotically on a desert-like farm in many examples throughout the textbooks. The authors are clearly depicting farmers symbolically in the traditional way distinct from the modern image of the agricultural sector. The image reflects issues of poor working conditions and exclusion from economic prosperity. Therefore, on many occasions, the Orientals are described negatively as one entity on issues such as the environment and the climate.

It goes without saying that the students would not want to be portrayed like these men because this stereotypical image represents the Oriental as subservient and technologically non-advanced. Such images might distort the evidence about the roles and status of the Orient now. However, it also needs to be recognised that Orientals play a role in ensuring such a negative image of passively following customs and traditions that devalue them. The image focuses on the traditional preoccupations of the Orient in which progressive roles are not reflected. The regular semiotic occurrence of such representations throughout the textbooks suggests an attempt to universalise a certain point of view within the Orient for Orientals themselves. Such discursive practices would not fit within the discourse of Post-colonialism because people in different societies have different roles in or outside their own society.

5.1.3 Life Sciences Three (LS3)

This section deals with the analysis of the Life Sciences textbook used in year three in terms of texts, images or both. The first analysis will deal with two images and two passages on page 19 which will be presented as Figure LS3a. The second analysis deals with reading passages accompanied with images on page 43. They are presented in Figure LS3b. Two images will be analysed on page 78 (Figure LS3c). A passage and an image presented on page 82 will also be discussed in this chapter (Figure LS3d). Page 86 of the textbook consists of an image and a passage (Figure LS3e). Figure LS3f shows two images on page 88 of the textbook that will be examined. The penultimate analysis will look at an image and a passage on page 99 (Figure LS3g). The final analysis will deal with an image and a passage on page 100 (Figure LS3h).

The following table describes how the samples are presented and when there is either a passage or an image or both within the same sample.

Life Sciences Three (LS3)			
Textbook page number	Passage	Image	Figure
19	✓	✓	LS3a
43	✓	✓	LS3b
78	X	✓	LS3c
82	✓	✓	LS3d
86	✓	✓	LS3e
88	X	✓	LS3f
99	✓	✓	LS3g
100	✓	✓	LS3h

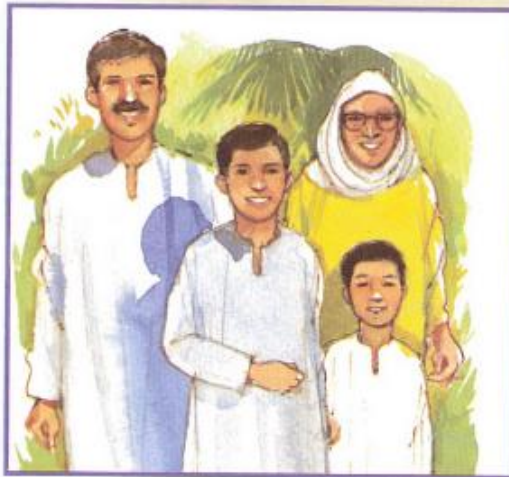
Sample 6: LS3a

Figure LS3a consists of two passages and two images about two different groups of people. Deconstructing the images using the description layer of CIA, the left image consists of an Omani family. There are two boys and their parents. The boys and their father are wearing dishdashas. The woman is wearing a headscarf and eyeglasses. The right image includes a family from Alaska. All of them are wearing winter clothes such as coats and covering their heads using either hoodies or hats. Each family is depicted wearing the type of clothes that reflects the culture and the environment where they live.

As indicated earlier in the interpretation layer of CIA, the position of the right image suggests that it is more important than the image on the left of the page. In addition, as the reader usually pays more attention to the right image-position which is considered to be the unknown place for Libyan readers, it might be right that the students are not aware of the life and the weather in Alaska and such information might be new for them. In regard to the left image of the Omani family, it presumes that the students already know about them and it is considered to be part of the students' Oriental culture. This is an assumption that the authors make despite Oman being situated over 4000 kilometres from Libya. Thus, the Orientals are essentialised and produced subtly regardless of the huge geographical space between them.

Hot and cold

How does climate affect the way we live? To find out, we asked two teenagers from different parts of the world: Ali Najji, who lives in one of the hottest capital cities on Earth, and Wendy Baker, from a town where the winter temperature drops to -25°C or lower.



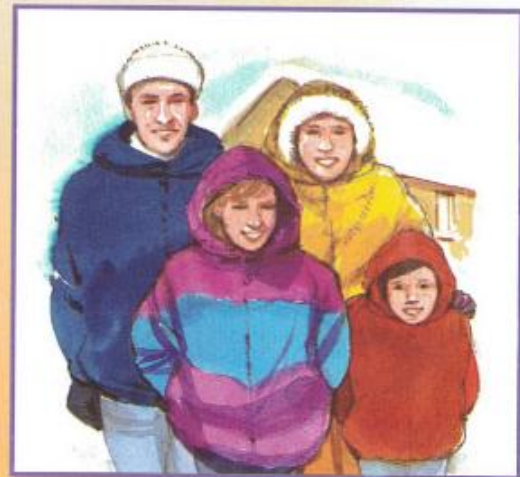
Ali and his family in Muscat, Oman

'Muscat, the capital of Oman, is so hot in summer that most swimming pools are too hot to swim in. Car bodies get hot enough to cook on. Without air conditioning, driving would be impossible; the steering wheel would burn your hands.

If you go out of your house at midday, sweat begins to drip down your neck within seconds, which feels horrible. We stay indoors during the day if we can, and go out in the evenings and early mornings. We wear thin cotton *dishdashas*, which feel more comfortable than European clothes, and open leather sandals. Of course, everyone covers their heads.

Surprisingly, more people catch colds in the summer than in the winter. This is because the air conditioning in big buildings sometimes makes the air too cold, and it spreads germs, too.

The winter in Oman is wonderful. It's like a European summer. Sometimes the clear blue sky becomes cloudy, but most of the time the weather is perfect for enjoying life outdoors.'



Wendy and her family in Fairbanks, Alaska

'The winters here are very cold. There's a lake near my house which freezes in winter. The ice on the lake is so thick that you can drive a car on it.

Houses are often half-buried under snow in winter. If your front door is on the ground floor, you have to dig your way out through the snow, so many houses have an upstairs door, which is above the snow.

It's too cold to go out unless you wear thick woollen sweaters, a thick waterproof jacket, gloves to protect your hands, and a warm fur hat. Without a hat, your head really hurts. Inside, the buildings are warm, and they have windows with three layers of glass to keep the cold out. People stay indoors a lot, which can be unhealthy physically and mentally.

It sounds terrible, but it's not so bad. There are winter sports like skiing and ice skating, which are great fun, and in summer the snow melts. The country becomes green again, and the lake is warm enough to swim in.'

The passage in Figure LS3a forms a lesson in a text book that aims to develop the learners' reading comprehension skills. The activities for this passage require the students to answer a series of pre-reading questions based on an accompanying photo and passage. In this analysis, I will look at how Omani people are represented by the authors. The text is an example of '*a weather discourse*' (Pennycook, 1998) which can be supported by the title. The title in this case is written in a short form which is expressed in three words. It is proposed to help the reader (student) to gain a fairly accurate idea of what the text is about.

The passage is written between inverted commas to distance the authors' responsibility from producing such a passage. Hence, Ali Naji (one of the main actors) is being questioned by an unknown person. The authors might be the people who asked Ali Naji about the weather in Oman. This supports what Said (1978) said that western reports usually ask, for example, taxi drivers about certain issues and then broadcast what they say even though what they might hear is unrealistic and unrepresentative. Thus, it could be argued that it is unrealistic to essentialise the Omani population and the country of Oman within what Ali says. In addition, if Ali is the actual producer of the passage, then he would not say *Muscat is the capital of Oman*. Instead, he would say *Muscat is the capital of the Sultanate of Oman* as many Omanis always argue that their country is called the Sultanate of Oman not simply Oman.

Drawing upon the description dimension of CDA, the transitivity analysis indicates that the verbs in the passage are not concerned either with behavioural processes such as breathing and sleeping, with existential processes or with verbal processes as evidenced by different types of saying or arguing. Mental processes comprise only two activities for the Omani passage. Bloor and Bloor (1995, p. 118) maintain that in mental processes the subject has to be "a human or at least animate creature since only animate beings (people and animals) can think, feel...". However, in this passage, the two recurrent mental processes '*feel*' as identified as a source of perception do not reflect what Bloor and Bloor (1995) claim where such verbs have to have an animate actor. Here, the Orientals are denied the right sense of feeling since the mental processes are associated with something which is not animate such as '*If you go out of*

your house at midday, sweat begins to drip down your neck within seconds, which feels horrible, and *'We wear thin cotton dishdashas, which feel more comfortable...'*

The other process centres around types of doing: material processes which convey the actions carried out by the main characters such as *'we stay indoors during the day'* and *'we wear thin cotton dishdashas'*. These processes contribute to the development of the passage by telling the readers (mainly students) about actions that need to be carried out in such a hot climate. The implication of the material processes is that it is an "intention process" which implies that the actor performs the act voluntarily (Simpson, 1993, p. 89).

Most of the extract is made up of statements. These statements consist of a variety of processes. The authors make strong commitments to the truth and certainty of the statements about processes: material processes *'sweat begins to drip down'*, mental processes *'which feels horrible'* and relational processes *'most swimming pools are too hot to swim in'*. There are a few statements including the 'first person plural' *'we stay indoors during the day'*, as well as second person *'if you go out of your house'*. Material process statements have first person subjects. Statements represent some of the human actions in the world at varying levels of generalisation. The authors are talking authoritatively about what is, what can be, what would be. They also commit themselves to the truth not only about the processes and relations of the material world but also about how people significantly suffer in this part of the world, about what 'we' feel for instance. They strongly commit themselves to the truth of the statements which are, in certain instances, generalised.

The concept of metaphor, which is part of the CDA framework, is also present in this passage where it is used to persuade the readers and may become a naturalised part of social life and common sense (Mayr, 2008). Charteris-Black (2004, p. 28) maintains that, "... metaphor is central ... to [CDA] since it is concerned with forming a coherent view of reality". The expression *'car bodies get hot enough to cook on'* is used metaphorically to emphasis and naturalise discursively the event of the temperature even though the situation is unrealistic. It is not difficult to read too much into metaphor but over-interpretation should be avoided (Mayr, 2008, p. 161).

Using the verb 'to be' in the present simple tense is a way of presenting a claim as universally and hence incontrovertibly true (Johnstone, 2002). For instance, '*Muscat, the capital of Oman, is so hot in summer that most swimming pools are too hot to swim in*'. The simple present - of the verb 'to be', a relational process - also conveys certainty and formulates the structure as true and self-evident (Johnstone, 2002). Choices about the representation of people and events reflect and create ways of imagining what is normal (Johnstone, 2002). In this case, such selection of language can be seen as inscribed evaluation (See Section 4.5) for the Omani people. Inscribed evaluation is used in this case to discursively generalise the idea that swimming pools are unbearable to swim in without acknowledging the fact that there are, for example, many indoor swimming pools. This is a way of misrepresenting the social reality of the Orient. Therefore, the text appears to be a selection about the weather conditions which is crafted discursively in a way that could offer an inevitable and unchangeable truth.

Another important insight in this passage is the frequent presence of the present simple tense more generally. For instance, 'If you go out of your house at midday, sweat begins to drip down your neck within seconds, which feels horrible'. This tense usually indicates that the events which are mentioned are habitually, eternally or necessarily true. When the present simple is used, the events are assumed to be certain, predictable or presupposed to be true. Therefore, these events are represented as authoritative or unchangeable in some way (Johnstone, 2002). In this case, it can be said that the use of present simple tense, in this sample, indicates that the authors are trying to enact certainty as well as using the information authoritatively.

It has been claimed that school textbooks often present information as neutral or objective. However, writing always expresses ideas from certain perspectives. Therefore, it is not impossible to show how language can be used to convey a certain viewpoint. In this regard, the use of the present simple tense, for example, may create and produce discursively factual reality, even though it is only a product of imagination.

The structure of the text is significantly characterised by extensive use of relational values which are realised in the exclusive use of declarative sentences. Therefore, most of the clauses in the passage are declarative (as opposed to interrogative and

imperative), and contain the present simple tense form of the verb which is categorically authoritative. The relationship between the authors and the readers is that someone is telling what the case is in certain terms, and someone is being told (Fairclough, 1992; 1989).

The extensive use of declarative sentences claims to present facts and hence they are read as persuasive and convincing. A declarative sentence is “[a] discourse which is designed to be factual or authoritative” (Wooffitt; 2005, p. 93). This reflects the authors’ authority and highlights that the passage is dominated by the experience of the authors about the Orient. Since the declarative sentences serve certain ideologies, therefore, the first declarative sentence in the passage serves in preparing and establishing a platform for the subject matter ‘*Muscat, the capital of Oman, is so hot in summer*’.

Another part of experiential value used by the authors is nominalisation (see Section 4.4.1.2.1) to create a sort of impersonal effect as in ‘*[w]ithout air conditioning, driving would be impossible*’ and concealing the participants in the process (Bloor & Bloor, 1995; Fairclough, 1989). In this case, it is not clear who does or performs the act of ‘driving’. However, such action will be done by those who live in Oman regardless of gender, nationality or religious background. Thus, people in Oman are treated equally in this structure no matter where they come from which is seen as a positive sign of producing a multicultural society. However, having such a negative attitude towards the weather might lead to negative views about the Orient from various aspects of life such as culture and language.

The type of clothing depicted in this passage such as ‘*[w]e wear thin dishdashas, which feel more comfortable than European clothes, and open leather sandals*’ is strikingly similar to those in the colonial literature. Unlike the Omani clothes, the authors did not signify the European clothes as there are a variety of types worn throughout the year for different reasons. In this case, the Occidentals have more options and are mentioned in terms of evoked evaluation (See Section 4.5) rather than inscribed evaluation. Again, it is not clear in what sense the Omani clothes are more comfortable than the European clothes. Some might look at it from normative, cultural and religious perspectives; others may look at it from a climatic viewpoint. In

any case and under whatever circumstances, the European summer clothes would not be acceptable in the Omani outdoor practices.

In addition to that, the phrase *'Of course, everyone covers their head'* indicates how the authors classify discursively the religion of the Omani people as Muslims. This could be a way to convince the Orient to try other types of clothing such as western ones rather than being conservative to their own cultural heritage. Furthermore, this can represent a problem in that they (the Orientals) fail to assimilate to Western values. Head covering in Europe is a controversial issue relating to women's roles and status in public spheres. This kind of hegemony is a tension between developed nations and traditional cultures because it locates the power for shaping discursive practices in the hands of the dominant group to justify its interests. Therefore, it can be an attempt to put pressure on the Orient to assimilate to and accept the dominant culture in its own territories.

What has been omitted in this sample is the presence of non-Omani nationals who are there for many purposes including employment. What kind of clothes do these people wear? Do they assimilate to the host culture or do they alienate themselves from the Omani lifestyle? Is it true that 'everyone covers their heads' regardless of their gender, ethnicity, religion and nationality? The non-Omani nationals have been excluded by the authors even though they constitute approximately 17 percent of the total population. As non-Omanis have been discursively omitted from the passage, some might think that there are no non-Omani people living in Oman. An ideological assumption behind this might be that immigration is restrictive in Oman whereas in the West it is lenient. In any case, it could be argued that what is normal and comfortable in a certain culture might not be in another culture.

Since Orientalism is an ideological construction, it can be assumed that the portrayal of the Orientals in general and the Arabs in particular is culturally and ethnically inimical to Western civilisation. Therefore, these stereotypical images of the Orient, their culture, their land and their climate allows the West to dominate and control the way they see, anticipate and react to the past, present and future. The emphasis on certain events or situations can produce and reinforce stereotypes discursively which then become part of the universal social realisation (Fowler, 1991). The above discussion indicates that ideological features are presented to serve certain ideological

constructions and are often based on limited knowledge about the Orient. This is a kind of consent ideology which is supported discursively by the use of the phrase '*of course*'. This would support the assumption as claimed by Bloor and Bloor (1995) that there will be no disagreement between the authors and the readers.

The accompanying image of this passage (consisting of a father, mother, daughter and a son) portrays only one woman wearing a head scarf which contradicts the phrase 'everyone covers their head'. Therefore, the comprehensibility of the image in reference to the text is not clear. The image in this case does not reflect some of the textual information in the passage. Indeed the words do not have an accurate association with the image which could hamper the process of language learning. Therefore, a careful composition of texts is essential for the effectiveness of images as they complement each other especially in the field of education (Pramono, 2005). This suggests the content and the images have to be carefully tailored to reflect each other. However, when there is a mismatch between the two, a poor 'syntactic and semantic text parallel' (Pramono, 2005, p. 27) with images is created.

Pramono (2005) states that the images of later-nineteenth century textbooks are more directly related to the text. However, what has been observed throughout this analysis is the opposite where there is arbitrary design and choice of the images that are accompanying texts in which the images, in most cases, do not refer to the verbal information and its caption on the page (Pramono, 2005).

The last phrase of the passage, '*[t]he winter in Oman is wonderful. It's like a European summer*' is a rare example in this sample that presents Oman positively. In this case, some post-colonialists would argue that this is because there is a reference to Europe in this sentence; otherwise the Omani weather is presented negatively almost throughout the passage. Comparing Oman with the whole of Europe and not with a particular country in Europe transmits discursively a message that Europe is portrayed as one family, one country with homogenous weather whereas the community of countries to which Oman belongs is represented as fragmented and not as united as Europe. It might be assumed that Oman could have been compared to one European country but not to Europe as a whole if the authors wanted to be objective about what they are including in the passage. The Orientalist view, in this perspective,

is that “... the Orient’ is separate, different, conservative ... and passive” (Richardson, 2004, p. 5-6).

Another construction of the Orient compares the winter and summer in Oman and Europe respectively. Such description of the Orient might create an image (in the students’ minds) of hatred associated with the weather. This kind of portrayal constructs and produces discursively a choice between living in Europe and Oman where the learners would prefer the former due to the negative representation of the latter. Using such comparisons could reinforce the categorisation of the world into two entities (the Orient and the Occident), which are identified by assigning negative and positive representations respectively.

It is feasible that the authors have brought with them certain stereotypes of images or places when they write or talk about another group of people. By the same token, this analysis indicates that the form and the processes are always selected and crafted according to the authors’ social reality. This passage reinforces discursively and ontologically the idea that what is written about the Orient can be seen as negative and such things as the weather conditions are not good and unbearable. It also reinforces the legitimisation of views about the Omani people and their weather as hostile and intolerable for human beings. On the other hand, what has been written about the weather in Oman could be true for part of the year at least. Regardless of how and who narrated the passage, the authors have relied upon a *single* voice of Ali Naji to construct and produce a relatively naive piece of discourse. This kind of text is ideologically oriented since it reinforces and maintains a style of discourse which is never innocent (Smith, 1999). Finally, the passage includes a range of powerful linguistic devices such as inscribed evaluation to make readers believe what they are reading to be true and projecting them as common sense such as the repeated words like ‘hot’, ‘sweat’, ‘horrible’ and ‘germs’.

Sample 7: LS3b

This part focuses mainly on analysing a radio weather report broadcast on Saudi Arabia Radio Station (Figure LS3b). Other extracts will be analysed to compare how the Orient and the Occident are discursively represented. The analysis in this part hence will touch upon the use of transitivity (experiential value of language) and

mode structure (relational value of language). The view reflected in this weather report is that the Orient (Saudi Arabia) is always affected by powerful natural phenomenon which cannot be controlled or prevented. This is, again, a misrepresentation of the Orient. However, the other passages reflect successful endings as they represent a British lady for instance.

Great failures

Great scientists, world leaders, famous writers, singers and film stars all have a special talent. They are all specially good at something. Millions of pages are written about them in books, magazines and newspapers. But what about those who are specially bad at something? This page is for them.

The worst driver in the world



This title is proudly claimed by a British woman who had 212 driving lessons, but could not pass her driving test. She failed her test 38 times in eight years. Her 39th test was not so bad, and she would have passed if she had not driven through a red light. She finally passed the test a month later.

The longest failure to return a borrowed book



Many of us are slow to return things that we have borrowed. But first prize must go to Mr M Dodd, who borrowed a book from a library in 1823. He was supposed to return it three weeks later, but the book was not returned until 1968. Mr Dodd's grandson, who returned the book, explained, 'My grandfather was going to return it, but he died. I should've returned it earlier, but I kept forgetting.'

The least successful weather report

A radio presenter in Saudi Arabia once announced, 'We are sorry that we cannot give you the weather forecast. We receive the weather forecasts from the airport, which is closed because of the bad weather.' The announcement ended, 'If the weather improves, we will give you the forecast tomorrow.'



The worst burglar

A burglar broke into a house in Paris and stole a video and some silver. He was just going to leave when he felt hungry. In the kitchen, he



found some of his favourite cheese. If he had left then, he would have been all right, but the kitchen was full of good things, which he ate quickly. After a time, he felt very sick. He wished he had not eaten so much so quickly and he lay down. The next thing he saw was a police officer. He had been asleep for five hours.

The unluckiest lion

When a lion escaped from a circus in Italy, people screamed and ran. Then the lion saw a small boy and ran after him. That was a big mistake. The



boy's mother was a big, strong woman, and the lion soon wished it had left the boy alone. It spent the next three weeks in an animal hospital and was afraid of women and small children for the rest of its life.

Figure LS3b

Transitivity, as part of the description dimension of CDA, is used for material processes mostly with the same number of verbs in verbal and relational processes. The report seems to be in the past simple tense from the verbal processes ‘announced’. This indicates that something took place in the past and finished. Halliday (1973) argues that such a structure of agency from the presenter is ineffectual because the moments belong to the past. However, the rest of the sentences are in the present simple tense and are declarative sentences. As I have indicated before in the previous section, when such structures are used, the information provided is supposed to be factual and indisputable. The event took place only once from the adverb ‘*once*’. However, this does not mean that the event took place just once, indeed it may have occurred more than once but has been announced only once. The agency of this report is ‘*we*’, which represents not only the programme presenter, but the people working in the radio station.

From the title of the lesson ‘*Great failures*’, the report is clearly referring to a negative event that happened somewhere at a certain time under specific conditions. This can be seen from the word ‘*failure*’ which appears to be associated with people regardless of their geographical space. In relation to the sample about Saudi Arabia, this term (failure) is associated with the whole of Saudi Arabia and not with a single individual person or an institution from that country. The title is constructed discursively and epistemologically in a way that makes it more attractive and persuasive to the readers. Again, the subtitle ‘*the least successful*’ is also carrying a negative impact which is a close synonym for ‘*failure*’.

Thus, in this passage, the Saudis are consistently depicted discursively in the active role, acting upon things or people. This evaluation is represented by means of material processes which are attributed to the Saudis as in ‘*give*’, ‘*receive*’ and ‘*close*’ as a typical contextual strategy of negative representation. In this characterisation, the audiences are depicted as non-doers, as goal - victims. The closure of the passage does not suggest that there will be some sort of success in a similar way to that indicated in other passages (*The worst burglar and British driver*). This presupposes a negative construction and representation of the Orient in terms of not succeeding in either explicitly or implicitly obtaining their goal.

In another passage, a British lady is regarded as '*The worst driver in the world*'. Initially, there is failure which is contributed exclusively to the lady as an individual, not to the society from where she is as a whole (Britain). The last sentence of the paragraph reads as '*she* [a British woman] *finally passed the test* [driving test] *a month later*' and represents positively the lady and her actions. The actor role is occupied by '*she*' who is engaged in a process (passing successfully) to attain a certain goal (the test) which is achieved eventually. Therefore, this statement through the process of transitivity implicitly suggests that the lady passed her test even though the title describes '*great failures*' in some places around the world inclusively. The authors paint discursively a positive representation of the lady with the emphasis that she is *British* and an emphasis that she finally passed her driving test. In this respect, the students in general would think that success is associated and connected semiotically with the West and not with others (Giaschi, 2000).

There are two incidents of relational processes in '*the least successful weather report*'. It is claimed that such processes are not easy to grasp in terms of the meaning they carry as they tend to be generalised. For instance, in the use of the phrase '*bad weather*' in the structure '[w]e receive the weather forecasts from the airport, which is closed because of bad weather', it is not clear whether the authors are describing the weather outside or inside the airport. Is the temperature very hot, the weather sandy, is it snowing or is there heavy rain? Are the authors describing the weather inside the airport where people cannot tolerate being inside because of the heat or the cold? The authors in this case are depicting Saudi Arabia as a place where the weather can paralyse the country (as airports are the most important way of travelling internationally).

In whatever circumstances the Orient is located, the failure of the Orient is portrayed in a nameless and undefined place from where the so-called weather forecast is taken. However, in practice the weather forecast is usually taken from the meteorology departments which are distributed around the country and not from only one airport. This is an example of inaccurate information in which Saudi Arabia is produced and constructed falsely in order to create an unrealistic social perception. Regardless of

the truthfulness of such information, it could be understood from the sample that what is important is the weather forecast and not the arrivals and the departures of the travellers. Thus, people who are influenced more about the closure of the airport are neglected discursively and unconsidered intentionally or unintentionally.

The announcement ends with, '[i]f the weather improves, we will give you the forecast tomorrow.' It is not clear from this sentence whether the forecast reporter was referring to the weather forecast of the previous day or the next day's forecast. Generally speaking, the analysis would suggest that the discursive strategies in this piece of discourse reinforce the negative stereotypical image of the Orient where the concept of failure and the Orient are intertwined entities. Such an unbreakable association between the two would eventually become common sense and the way the Orient is viewed. In this respect, this characterisation will eventually affect the students' attitudes and behaviour towards their own countries; especially when it comes to the closure of an important place in the country.

In a radio station, it is not easy to figure out from which country the presenter comes from. By the same token, the nationality of the presenter of the weather forecast is not clear since people from various countries usually work in a single media centre such as Al-Jazeera. However, the accompanying photo in this sample portrays a person from one of the Gulf States. This can be seen clearly from the clothes he is wearing – the turban and the dishdashas – which are usually worn in this part of the world. It is not usual to see a photo in such reports. However, what is interesting is that it is a radio report accompanied with an image of a male presenter.

The dominant pattern that emerges appears to encode a view of polarised world, an 'us/them' world. This connects with the idea that 'them' is associated discursively with the Orient which has some technical difficulties where there is no alternative method to obtain the weather forecast apart from the airport. The use of such discursive strategies justifies how the authors look at Orientals when they are presented with something which is uncontrollable 'weather'. Weather and natural discourses are usually taken for granted as they seem to reflect facts. Consequently, the learners would assume that they (the Orient) cannot develop as the rest of the

world 'us' especially when they see the forecast is broadcast from other nations which are known for hurricanes and gales. Such a hegemonic practice produces and reinforces discursively the concept of inferiority and superiority between the Orient and the Occident respectively. This is prominent in the selection of words and phrases by the authors which ultimately reinforce the already existing socio-cultural and socio-economical gap between the West and the rest. Such division helps to facilitate and internalise the imaginary distinction between 'us' and 'them'.

Another item of misrepresentation in *'the least successful weather report'* is the closure of the airport (as the kind of weather has not been identified). The subject is an Arab, who is being reproduced discursively in an imaginary way that perceives Saudi Arabia as a failure state. The Orient is associated ontologically with antagonistic and hostile climatic events. This invisible ideology becomes more harmful and disadvantageous as the learners may submit to this belief. The Arab world is portrayed and presented in a way that reflects the interests of certain groups which manufacture what is perceived as newsworthy and objectives. They are labelled with negative stereotypes disguised in the form of humour. This ontological emphasis reflects the idea that the "... Arabs are also constructions for entertainment" (Semmerling, 2006, p. 1) even though it ends catastrophically.

The failure which is assigned discursively to the Saudi people is unexpected; no one including myself would think that such a thing could happen in the 20th century. This would presuppose that the Orientals do not have the right means to cope during such times. In contrast, the failure which is assigned discursively to the British woman may happen anywhere around the globe and many people would agree that they have heard of such failure. The latter failure is affecting just the person who is involved in the action which is an individual failure. The Saudi failure is affecting the whole of Saudi Arabia which would be considered as a complete state failure. The stereotype, in this example, is that there is a general assumption that the Orient can be in a state where failure is something accepted and common sense since it is broadcast everywhere. The students would see themselves associated with failed culture because they do not see themselves in successful events or situations. Thus, they would not be engaged to act actively in attempts of success.

Looking at another example under the same title on the same page, there is a passage about *'the worst burglar'*. Most of the verbs are material processes because such processes are used to provide information about events or actions concerning the burglar and the police officer. The agency is always highlighted by the burglar. It is not indicated whether the burglar is French or not. Thus, the nationality of the burglar is hidden completely as well as the nationality of the police officer. The reader may think that they are French, but there is nothing suggesting that. The failure took place in one of the Occidental countries (France) but it is not clear where the person (burglar) who is responsible for the failure is from. The characteristic of failure is associated with the burglar who could not escape because he fell asleep after having a big meal inside the kitchen of the stolen house. The subtle ideology is that the French police are very active in doing their job and failure cannot be attributed to them as they arrested the burglar. It also shows that the burglar is acting carelessly while the police officer is acting in a clever way. This positive characterisation of the police is evidenced by arresting the burglar and demonstrating that no one can go beyond the law and no one can threaten the safety of people and their properties.

The two passages titled *'the worst driver in the world'* and *'the worst burglar'* seem to be complete events or situations since the goal is achieved in the end where the former passed her driving test and the latter was arrested. However, in the passage of *'the least successful weather report'* it is not clear whether the weather agency will succeed in obtaining the weather forecast for the following day. In this case, they are seen as incomplete and distorted as this resembles their way of living where tasks are not achievable. Accordingly, the teachers should include some other materials that would promote and enhance the students' achievements and success in and outside the classroom environment.

The overall image of the Orient in general and the Arabs in particular in the textbooks is the product of well scholarly modified research which has been going on for long time. Instead of being ontologically and epistemologically non-manipulative and progressive like most societies, they depend consistently on misrepresentation of the realities of Arab culture in particular and the Islamic practices in general. Said (1978,

p. 300) describes this as the Orient has to be ‘controlled’. Thus, it could be established that the Self live in their places and consider the Other less important even though all of us live on the same planet in a complementary distribution.

Sample 8: LS3c

Sample 8 (Figure LS3c) is a lesson about ‘*Health and first aid*’. Deconstructing the images using the description layer of CIA, there are two images above each other. Image ‘1’ includes three people (a white person, a non-white person and a non-white child). The white person in the image is vaccinating the child using a syringe in his/her arm while the non-white person is holding the child. The white person is involved in a more active role than the other as he/she is controlling the situation in which he/she has the position of a doctor. Similar to Image ‘1’, Image ‘2’ includes three people – two non-white adults and a non-white child. The adults’ hands and the child’s upper body can be seen. The image shows that the adults are vaccinating the child through his/her mouth.

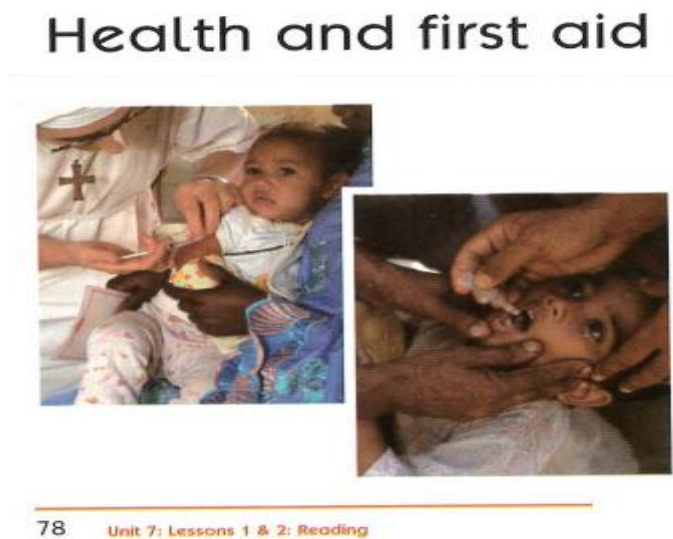


Figure LS3c

Using the concepts of Given and New (Kress & van Leeuwen, 1996) which is part of the interpretation stage of CIA, it can be seen that both images are part of the Libyan students’ culture (being vaccinated). However, the details of the left image (Given) would not be part of the Libyan culture as the white person is wearing a cross. Thus, it

would not be known to the students who might not take it as a religious symbol. However, what is on the right (New) could be part of the students' culture as an image of normal vaccination. Hence, the position of the right image (Kress & van Leeuwen, 2006) suggests that the students are unaware of such situations even though they should have been vaccinated during their childhood.

It could be argued that Islamic symbols and cultural norms are always included within the teaching materials of mainstream education in the UK, for instance. Thus, including a single symbol in LS3 is a drop in the ocean. However, it could be claimed that including or excluding all religious symbols is not a problem per se. The problem is including one religious symbol (cross) and excluding others, valuing a particular cultural and religious norms and practices and devaluing other cultural and religious practices.

In terms of Real (bottom) and Ideal (top), Image '1' appears to be more important and carries more salient information than Image '2'. This could be associated with the Orient being placed towards the bottom and the Occident is positioned towards the top in which the former is using an easier method of vaccination, while the latter is using a more difficult one. In other words, unlike Image '1', Image '2' depicts people using an easy technique to vaccinate the child compared to the first one. Such a distinction could be attributed to the superiority of the Occident and the inferiority of the Orient in terms of intellectuality and technological possessions. This sample is similar to Sample 4: Figure LS2b where the Occidentals are positioned on the Ideal position and the Orientals are positioned on the Real position.

Both images represent an aspect of the social world and experiential world. However, carrying out the tasks seems to be asymmetrical as image '1' can only be done by both an experienced or qualified person and Image '2' might be carried out by a normal person in the same way as feeding a child. In both images the assistants and the patients are non-white people while the other two (nurses) are white and non-white persons.

Wearing such a symbol indicates that the person is Christian. This is the only symbol that reflects a religion in this textbook even though it is used in an Islamic country. It

is presented in a positive situation where she/he is helping a child to be vaccinated. This may indicate that Islam is a religion of acceptance and tolerance of other religions' values and norms. Some might be claim that Islam is not the religious of peace since some of the world conflicts are totally or partially associated with Islam. Such distorted images of Islam have been created and supported ubiquitously in all means of communication. On the other hand, it might be argued strongly that the Islamic faith cannot be represented or reflected by people who act ideologically according to non-Oriental needs.

Al-Omari (2008) suggests that the richness of the Arab culture lies in its ability to absorb other cultural influences without losing its own cultural identity. In addition, he maintains that, throughout its history, Islam has been the religion of tolerance and the fact that there continue to be many non- Muslims living throughout Arabia is a testimony to its tolerance (Al-Omari, 2008). Thus, this would tighten the harmony and amity between Muslims and non-Muslims. Similarly, "Arab intellectuals have displayed a very rational and appreciative attitude towards Western culture despite the colonialism of modern times and older clashes" (El-Enany, 2006, p. 2).

The use of the Christian symbol signifies a positive message as the person who is wearing it is performing a trustworthy job. In spite of how people and their cultural heritages are represented, this image might be seen as a sign of how religions and faiths are united when it comes to humanitarian aids and saving people's lives. What can be derived from the analysis is that the students need to learn and know certain symbols which are not part of their life and culture while they are learning a school subject.

Sample 9: LS3d

Lesson 5: Grammar 2: The passive – continuous tenses and have + object + past participle

A Read the newspaper report and answer the questions below.

Flood victims saved

After the floods, which began yesterday morning, thousands of people are now homeless. By late afternoon yesterday, the water was still rising, and people **were being rescued** from rooftops by boat and by helicopter.

The government said this morning that everything possible **was being done** to help the victims. Food, blankets and other supplies **are being flown** to the area by the army. Medical and rescue services **are being provided** by the Red Crescent and local emergency services.



Figure LS3d

Figure LS3d is a reading sample which is supposed to introduce the passive and active construction forms to the students. Drawing upon the description dimension of CDA, most of the sentences are in the passive voice form and some are in past simple tense. Passive voice is used many times in the passage where the actor is not left out. The actors are either organisations such as *Red Crescent* or entities such as *boat and helicopter*. In addition, *the army* is presented as an actor in the passive construction. The passage is supported by four comprehension questions which are meant to be answered after reading and understanding it. Therefore, it teaches content more than grammatical structures.

Headlines are usually constructed to present events and situations as if they are facts. They are constructed in a manner containing grammatical features which make them more attractive and convincing to the readers. In the headline '*Flood victims saved*', the main actor of the headline is the singular form of floods, '*Flood*', which is responsible for the bad situation somewhere. The use of past simple tense indicates

that the event took place in the past. The verb '*saved*' is a material process where the verb requires an object. In this case, there is no object following the verb, hence it is not clear to the reader who did the rescue.

The verb '*saved*' (in this case) is associated with people from the passage and the accompanying image. The image in Figure LS3d shows thirteen people, including only one male, walking in water just above their waists. The passage does not confirm the original place of the people, i.e. where they come from or where the event took place. However, the image shows that they are from one of the countries that belong to the Orient. The agency of the action is not clear as to whether it was natural or human. The assumption might be that the flood was caused by a heavy rain, melted snow or a dam burst somewhere. There is no indication whether there were any injuries or human loss especially when '*thousands of people are now homeless*'. Thus, the absence of human casualties can be seen as a good indication of the authors' assumptions about the Orientals that they are protected and/or saved when floods hit the Orient. In reality, however, when a place is hit by heavy rain (such as last winter in the UK) there were some human losses, not just in an *Oriental* country. In similar situations, it could be argued that when there are thousands of homeless people, there is likely to be some human casualties which is a fact omitted by the authors.

The use of the singular form of *boat* and *helicopter* to rescue people *from the rooftops* is identified as not realistic in a way that one boat and helicopter are not be enough to save the lives of people from the rooftops. The image does not show that people are trapped on the rooftops as mentioned earlier, but it shows only some people walking in water. It also shows people and only one wooden boat used by a lady and the rest of the people are walking in front. In addition, the image consists of a shelter built of wood. No image of a helicopter can be seen in the accompanying picture. This indicates that those people live in extreme poverty (wooden shelters and a wooden engineless boat).

Therefore, the Orientals are associated with poverty, mystery and lack of modernisation and stigmatised semiotically with social stereotypes and prejudice that devalue the way they live and the way they construct their social reality (Liddle & Rai,

1998). This presupposes that these people do not have advanced equipment and technical know-how and supports the claim that Orientals are incapable of entering into the so-called modernity (Salaita, 2008). Moreover, this kind of discourse is socio-economically loaded with concealed ideology because it is often shaped by political and cultural forces and does not reflect the essentialised social reality as the Orient is being described collectively.

The passage is presented discursively to produce unequal social relations in terms of economic and cultural domination. Such situations could take place anywhere around the world and do not have to be only discursively Orientalised. Thus, the flooded street may represent any poor neighbourhood anywhere in the world, when the rain surprises the authorities and leaves families out of their homes. In this respect, ideology is invested to maintain the economic and cultural systems that are supporting institutions in reproducing and reshaping a society's dominant ideological patterns (Waitzkin, 1989). Such analysis reveals that there is a conscious emphasis, mostly negatively, on the concrete problems, issues and objects of everyday life situations in which the Oriental is involved. However, others might argue that having such passages and pictures within the teaching materials is to the authors' credit for not trying to hide the wretched and poverty conditions in some Oriental places.

In the second paragraph, the structure '*The government said this morning that everything possible was being done to help the victims*' indicates the vagueness of the agent and the goal. Thus, it is not clear which government made the announcement. The government held a press conference on the day following the disaster. Therefore, they are not considering their own people in the right way and the lives of their own people are not vital. The phrase '*everything possible was being done*' can be seen clearly in the use of a wooden boat in the image. This, again, reinforces and reproduces discursively the poor status of the socio-economic conditions in that country (Liddle & Rai, 1998).

In the last sentence, '*Medical and rescue services are being provided by the Red Crescent and local emergency services*' shows that the agents of the sentences are placed in the end of the sentences where '*the Red Crescent*' is positioned before the

'local emergency service'. This reinforces the concept of firstness where *the Red Crescent* is more important and doing a better job than *the local emergency services*. Therefore, the use of *'the Red Crescent'* illustrates that the burden of saving the flood victims is placed upon the shoulders of non-governmental organisations. It could be argued that, in such a large scale emergency, there would not be only local emergency services but national emergency services. The text and the images in this case can be seen as a criticism of those governments (Oriental governments) in the areas of economics, law and decision making. Optimistically speaking, it might be supposed that having such a sample within the teaching materials might raise the learners' awareness about the effect of floods and how they might contribute voluntarily to protect people and their assets before they are being hit by floods.

Sample 10: LS3e

On page 86 of the third year textbook (Figure LS3e) there is a passage about infection by bacteria. The passage is accompanied by an image. The concern here is mostly about the image and some extracts of the passage. The extracts are two discursive representations of the Occident and the Orient. The former is constructed in the sentence *'In Britain, although most people are vaccinated against this disease [tetanus], about one hundred people a year are killed by tetanus'*, while the latter is being represented in *'There have been several epidemics of these killer diseases [Typhoid and cholera] in Ethiopia and the Sudan'*. The image includes five non-white people. They are three women and two children. There is not a single white person in the image and there is no single image about the UK since the passage is about Britain as well.

Lesson 9: Bacteria

A Read the text below. Then tick the best title from the box.

Viruses and bacteria: the differences

Infection from bacteria

Tuberculosis – a modern epidemic

Unlike viruses, bacteria are living organisms. They can be found in the air, on the ground, on plants and on animals, including humans. Many of them are useful, but some can cause serious diseases ① _____ tetanus, tuberculosis, typhoid and cholera.

Tetanus bacteria can be picked up if you cut yourself with something dirty. Tetanus affects the muscles, especially in the jaw. In Britain, ② _____ most people are vaccinated against this disease, about one hundred people a year are killed by tetanus.

Tuberculosis affects the lungs. It used to be a big killer, ③ _____ now in most countries teenagers are vaccinated against the disease at about fourteen years of age.

Typhoid and cholera both cause diarrhoea. There have been several epidemics of these killer diseases in Ethiopia and the Sudan. The diseases are spread when human waste gets into food or drinking water.

④ _____ in the cleanest communities, human waste does still contaminate the water supply if there is a disaster like war, an earthquake, famine or flood.

Today, antibiotics are used by doctors to treat many bacterial diseases. Millions of lives have been saved by them. Unfortunately, antibiotics do not work against viruses. They should, therefore, never be used to treat the common cold or flu

⑤ _____ both of these are viral diseases.



B Read the text in Exercise A again. Work in pairs. Complete the text with the correct words or phrases in the box.

although even such as since but

C Work in pairs. Look at the photograph and discuss what has happened. What diseases are likely in this situation?

D Now do Exercises A and B on Workbook pages 52–53.



Figure LS3e

Drawing upon the description layer of CIA, the top image in Figure LS3e depicts people pumping water manually and filling their containers using basic technology.

They appear to live in extreme poverty as some of them are shoeless. This confirms what Landau (2002) claims as a racist understanding of African perceptions, seeing them in terms of a lack, an absence and incapable of having intellectual and economic achievements and developments. The representation of the Other in this image when correlated with actual people of Africa could be considered false and unrealistic. This would configure the reader or the viewer to conceptualise a preconditioned mind state when it comes to viewing the Other. This also resonates with Said's thesis that the Other is observed as static, stagnant and changeless. In addition, the Other is observed as simple, primitive and irrational.

The accompanying image does not actually reflect totally life in both Ethiopia and the Sudan in terms of where people obtain water. Although there are two geographical locations, the image reflects only one group of people (the Other) where they are essentialised and stigmatised discursively. Such image omission (see Sample 3: SS2a and Sample 4: SS3a) of the Self has been seen in many samples which could be seen as a semiotic strategy that is used by the authors to conceal certain ideologies. What is disappointingly surprising thus is that the Other is being seen as a one and unique entity with the aim of being regarded collectively as irrational and primitive.

This view reflects the conception that the Other is one entity in terms of their societal and economical life practices. It has been argued that European scholars did not agree on how to classify Africans. Some maintain that they (Africans) could achieve the same level of European civilisation whereas others felt that they should be discouraged from wanting to reach European civilisation (Landau, 2002). However, in this passage, they are produced and perceived discursively as a reflection of the second view. Such analysis is similar to the one produced in Sample 4 SS3a in the following section.

Even though the passage is about two groups of people (the Other and the Self) the image portrays only the people from the Sudan and Ethiopia while the British are not included. This is similar to Sample 3: SS2a and Sample 4: SS3a where two groups (the Other and the Self) are mentioned but only the Other was depicted. Such persistence of iteration emphasises and directs the reader to specific understanding of that semiotic discourse. Thus, it is not surprising that Western produced materials

often maintain constantly distorted images of the Other. Fabricated stereotypes are ubiquitous in all means of communication, let alone the ones that are sponsored ideologically.

I have chosen these two sentences because they can be used to make a comparison between the Other and the Self. In terms of the latter, the structure of the sentences is in the passive form where the agent is left out in the first phrase and present in the second phrase (tetanus). It can be seen that, even though the British government is doing its job to vaccinate all its citizens against tetanus, one hundred people still die from the disease. This disease is caused by a bacterium which commonly enters the body through a cut or wound. This is another sample where the Self is deconstructed collectively from any negative situation and associates such events with only individualised people. See Sample 7: LS3b for a similar observation.

The second structure '*Typhoid and cholera both cause diarrhoea. There have been several epidemics of these killer diseases [Typhoid and cholera] in Ethiopia and the Sudan*' contains a present simple tense sentence while the other is in present perfect tense. The Other is associated with two diseases that can cause diarrhoea. Nothing has been done by the two mentioned governments (Ethiopia and the Sudan) since this disease is an epidemic. The authors do not mention whether there is any vaccination for this disease in Ethiopia and the Sudan which is the case for most infections. This epidemic can be caused when human waste gets into food or drinking water. Unlike the sentence about '*Britain*' the cause of the disease in this case is attributed to more than one person and the affected individuals would ordinarily be more than one. Thus, the disease would not spread epidemically in the same way as in Ethiopia and the Sudan. Such stereotypical representation would be seen attractive and realistic because it is already accepted by a large number of people.

The question that arises is how such an image and passage are internalised in the minds of readers when it comes to the individuals depicted in the top image of Figure LS3e. They might say that the Other is careless and not merciful towards their own women and children. In addition, this image is as much racist as sexist, for it involves the oppressive and irrational males who do not help in heavy duty housework, in contrast to the authors' conceptualised realities of objective Self's males. Therefore,

there is an attempt to position the Other's males as oppressive to women. This helps to maintain the belief that the Other's culture is more oppressive to women (Liddle & Rai, 1998) and that they live somehow the primitive past of the West (Landau, 2002). Therefore, such an image of the Other would contribute much in (re)shaping values and developing certain views within the picture of the Other.

The death toll of the Orientals would be higher since the cause of the disease is often contaminated wells which people drink from unwittingly. Unlike the Orient, the Occident's disease is caused individually and does not spread like disease in the Orient. The negative stereotype image of the Orient is reinforced and reproduced in this example as they live in poverty and have no clean water. They still use ancient tools to get their water such as manual pumps and containers. The tools they are using have been used ages ago in the Occident. When the Orient is depicted, it is never pictured as modern, productive, but stereotyped as the source of problems and belonging to primitiveness. This view reflects what Landau (2002) claims that the present day in Africa was the past of the West. Therefore, they do not progress and remain static.

In the same Figure LS3e, there is another image (the bottom one) about the Orient which is almost identical to the image of '*Flood victims saved*' (see Sample 9: LS3d) with a different situation and context. In this case, the image is bigger, clearer and includes more people and two wooden un-powered boats. The students are supposed to discuss the kind of disease that can be caused by flooding. Such a discussion would internalise and fossilise the situation in the minds of the students that they do not have the right technological tools to drain the water and not leave it stagnant. In addition, the emphasis would imprint common sense notions where the other is associated with diseases and floods without any possibility of success in such instances. Thus, the authors are proving what Said observed in that the Orientals are seen as the same regardless of their level, stage or subject matter. More analysis of this image can be found in Sample 9: LS3d. In addition, such discourse constitutes "... 'the Orient' as a unified racial, geographical, political and cultural zone of the world" (Bhabha, 1994, p. 71). Similarly, the richness and diversity of African culture has been reduced to

homogenizing and discriminatory racial, descriptive and stereotypical representations such as their association with disease.

Sample 11: LS3f

Sample 11 (Figure LS3f) is a lesson about '*Public health care*'. There are three images arranged in a horizontal order. They are labelled 'a, b and c'. My focus is upon the first two images (a/b) as they represent two groups of people which is the concern of this study. Drawing upon the description layer of CIA, Image 'a' is about a group of surgeons and nurses in a theatre carrying out an operation in which advanced tools are used. All five people in Image 'a' look white. Therefore, the operation could be being carried out in one of the Occidental countries. By describing Image 'b', it can be seen that there is a nurse measuring and weighing a child. The child is accompanied by a woman who could be his/her mother. The nurse or the midwife is not wearing a headscarf while the mother is. There are some other people on the far side of the room. Image 'b' could depict people from an Oriental background.

It can be seen that both images are part of the Libyan students' culture. The concept of vertical analysis (Real/ Ideal distinction) would not apply in this sample as the images are arranged in exactly the same horizontal order. However, in terms of Given/New distinction, Image 'a' is placed in a more important position and carries with it more salient information than Image 'b'. This is because the Orient is associated with less advanced, technological and intellectual activities whereas the Occident is associated with more advanced and intellectualised activities. The viewer or the students in this case would be accustomed with such persistent and recurrent images about the status quo of the Orient which would eventually manipulate their judgement, decisions, and reactions as the images will be internalised and then mythologised. Comparing the two images from a professionalism perspective, the Orient appears to be less advantaged than the former because the Occidentals are associated with surgeons and the latter is associated with nurses or midwives.

This view reflects Said's (1978) conception that the West looks at the Orient as if the latter does not develop and remains static. It might be argued that the representation of western socio-cultural practices, in this sample, is regarded as a reflection of a concrete reality that exists in the west where there are surgeons and theatres. A post-

colonialist might claim that surgeons and theatres do not belong to a single society or culture. In addition, all societies recruit nurses in a similar way as they employ doctors and surgeons. Therefore, it is important to realise that there is a *systematic* visual selection process to misrepresent and devalue events that are particularly related to the Other's cultural, social and economic life in contrast to the Self.

Lesson 11: Public health care

A Match the areas of health care 1–4 to the definitions a–d.

- | | | |
|---------------------|--------------------------|---|
| 1. health education | <input type="checkbox"/> | a) working out what is wrong with an ill person |
| 2. preventative | <input type="checkbox"/> | b) teaching people how to stay healthy |
| 3. diagnosis | <input type="checkbox"/> | c) curing an ill person |
| 4. treatment | <input type="checkbox"/> | d) trying to stop people from getting ill, for example with vaccination |

B Work in pairs. Look at the pictures and discuss which areas of health care they show. Think of more examples for each area of care.



Figure LS3f

Generally speaking, the analysis suggests that the discursive strategies in this piece of discourse reinforce and reproduce semiotically a stereotypical image of the Orient as less advanced and less intellectual. In this case, Bhabha (1994) asserts that the colonial discourse is like no other where imbalances of privilege, affluence and possession separate marginal and powerless people from dominant groups. Such representations emphasise the hegemonic practices of inferiority and superiority between the Orient and the Occident respectively and widen the gap between the two poles. The Oriental subjects are often associated with a stereotypical traditional life using ancient tools (Image b) while Image 'a' appears to include more sophisticated tools and carrying out more serious operations such as saving the life of a person.

Having such a distinction within English language textbooks advances the claim that language is not neutral and is usually used to carry certain ideological and stereotypical perceptions of certain groups of people.

Sample 12: LS3g

Lesson 10: Your English and your future

A The Libyans in the pictures below studied Life Sciences at school. Draw a line to match the descriptions 1–3 to the pictures a–c.

1 I farm the family land south of Gharyan. I grow a mixture of citrus fruit, dates and vegetables. It's a hard life, but it's a good one, too. There's nothing better than producing a great crop. Of course, crop yields have improved since my father's time and part of that is because of the fertilizers and other chemicals we use now. Some of them are imported, and the chemical make-up and directions for use are often in English. I never thought I'd need English again when I left school, but I do!

2 I enjoy my work out in the desert with groups of visitors from abroad. A lot of them have never seen the desert before, and they're always amazed that there are living things out there. That's a big part of my job – telling them about the natural history of the desert. And I have to do that in English. I need my English to organize everyone on these trips too. And then when we camp out in the desert in the evening we sit and talk about anything and everything!

3 I've spent a lot of my career in helping to develop a new vaccine against malaria and trying to eradicate the disease completely from this country. We've just about succeeded, but around the world the disease is on the increase again. That's why there's a lot of interest in our work here. We've published papers in the scientific journals, of course, but just recently I've had to give lectures at several international conferences – in English. That hasn't been easy, but it's getting our work widely known, and that's good.

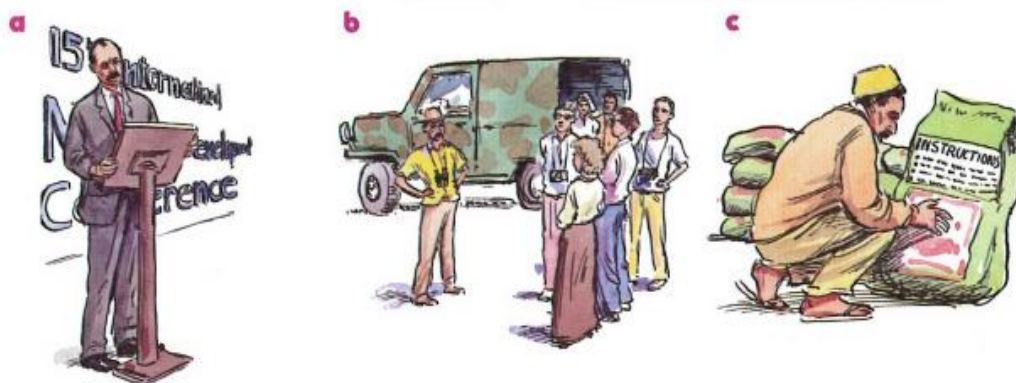


Figure: LS3g

In this sample the Orientals are constructed and perceived using two different semiotic features. In my analysis I focus on one passage (1) and one image (c). The passage is about the importance of the English language for farmers. Drawing upon CIA, The image describes a man, presumably from Libya, trying to read the

instructions on a sack of fertiliser. The farmer is portrayed next to a sack of either chemicals or fertiliser. He is wearing a Libyan traditional hat and the type of clothes which could be suitable for farming unlike the ones that are used in Sample 5 (Figure LS2d). However, the type of shoes the man wears would not be the right type for a farmer. Unlike other samples such as (Sample 1: LS1a) the location of the farm is stated clearly in this sample.

Image LS3g depicts the farmer as if he comes from a poor family seen clearly from his appearance and the shoes he is wearing. From any cultural perspective, when farmers wear slippers in the fields, it would indicate that they are living in extreme poverty and definitely no one wants to be portrayed like this. Regarding this, the Arabs are dehumanised (Said, 1978) in the way they dress on the farm. Others might associate

It can be noted that the subject position is occupied by the farmer – most of the time – which is demonstrated by the material processes. This is because there are physical actions between the land and the farmer where the latter is acting actively upon the former. Having a passage containing material processes in more than half of all the clauses implies that the authors are trying to relate Oriental people discursively to a stereotypical traditional life where actions and events take place in farms and carried out by farmers. Consequently, readers of such textbooks may believe such information will hinder their ability to think in a progressive way since there is only one mental process '*thought*' in the passage.

Relational processes come in second position as there is a relationship between the farmer and the land. These processes are used to establish a relation between two entities, in my case, between the Libyan farmer and the land. Relational processes are used to help the learners grasp an idea about the life of the Orient which, in this case, is a negative one where sustaining life for Orientals depends upon their working on farms and producing crops in a subsistence fashion. Thus, they are used to represent the acts of classification and judgment. This can be interpreted as a sign of a group representation which expresses the activities and goals of an entire social group (Oktar, 2001). In this sense, the objective of learning English for the students is described discursively from one angle which is working in farms, i.e. reading the instructions of whatsoever is practised on these farms. From a sceptical perspective

emphasising such processes, the material and the relational in this sample, this could be a way to paralyse the students intellectually.

It might be suggested that having such semiotic and discursive discourses within any teaching materials would fix the dialectical and unbreakable relationship between the farmer and his/her land regardless to whom and where the farmer or the land is. Others might argue that having this particular sample is a way to emphasise rurally, indigenously and timelessly the Orient's ontological and epistemological practices. Therefore, the Orient would be *reorganised* and *reproduced* through the already preconditioned and predetermined manner to *satisfy* ideologically certain needs.

The way in which the participants, their roles and their actions are represented in the passage develops, reinforces and reproduces a discursive stereotypical image of Bedouins. It implies that the Orient can only change or develop under the guidance of the West (Said, 1978) since English is the main language for the instructions. While I agree that English is the global language as many authors have maintained (Pennycook, 1998; Crystal, 1997 and Kachru, 1992), (see Section 3.2.1), it is also true that, in most cases, when instructions for use of chemicals (among other things) are given, they are normally written in more than one language. Here, the English language is used as a style for dominating and having authority over the Orient (Said 1978) in terms of language and culture.

It can be gleaned from the passage that there is a tendency to stereotype the image of professionalism in the Orient and connecting them enduringly with *only* agricultural practices. For instance, when the authors indicated that '*crops have improved since my father's time*' they constructed and produced discursively the occupational roles of the father and son as the same regardless of time. Such discursive judgements and classifications of the actions of Oriental subjects lead to a negative representation as they are limited to working in the fields. This presumes that the Orient is associated discursively with fields and farms regardless of time and space. It is true that agricultural practices are part of the social, cultural and economic lives of many people around the world, but focusing and affiliating solely such practices on the Orient would internalise such views and then they ultimately become common sense and the way the Orient is known locally, nationally and internationally. Therefore,

such stereotypical representations can be overruled by reflecting on the participation of the Orient in many different areas of professionalism.

The family background of the man is associated discursively with farming which eventually would reinforce the idea that they originate from a poor family and that working on the land is the only source of their income. This kind of portrayal of the Orient is strengthened by the description of their backgrounds where those people are still living and depending totally on what they grow as a vivid description of the primitiveness of life in Libya. In this sense, the Orient is reflected discursively as primitive and capable only of 'arrested development' – this confirms the Orient's continued inferiority and conversely Western superiority – rather than convergence with the West (Said, 1978, p. 234-5). Therefore, Westerners are given the characteristic of change, progress and modernisation, whereas the Other is assumed to be primitive, static, unchanging and traditional (Pennycook, 1998). Such stereotypes reveal that knowledge about the Orient demonstrated and produced discursively by the authors of the English language textbooks is limited and specific due to less familiarity with the learners' culture and lifestyle.

Using the concept of firstness (see Section 3.0) in my research in a different way, it can be seen from the title '*Your English and your future*' that the English language is as important as the future. In this case, there is an unbreakable relation between the English language and the future where the latter cannot exist without the former. From this classification, therefore, the use of the title suggests that '*your English*' is more significant than '*your future*'. This kind of judgement supports and emphasises discursively the idea that Occidentals are superior to the Other in terms of the hegemonic representation of the English language. Such dialectical and hegemonic relationship between the *future* and the *English* language would make the students learn English in order to have a bright future but at the expense of the learners' own language and culture.

The hegemony of the English language is stated clearly in the title, passage and in the image. In this context, there is a hegemonic power which works discursively to convince the students to subscribe to the social values and norms of the English language. Consequently, such constant uses of hegemonic discourses reproduce social inequality between Orientals and Occidentals where the former has an inferior status

and the latter holds a superior position. The domination will be created and produced discursively by one class over another class. In this respect, people will be divided as they are relatively valued by their access to English language. That is to say, those who have access to English language and can use it would be favoured and advantaged within the labour market, while those who do not would have less chance for employment. In addition, unequal access to English will produce and construct social division discursively within society where some will be disconnected from education, employment and society.

Hegemonic discourses of Orientalism work to legitimate Western cultural, political and economic dominance over the Oriental people (Said, 1978). For example, the last sentence '*I never thought I'd need English again when I left school, but I do!*' suggests that English language is needed regardless of the kind of job, place and time. Regarding this, Phillipson (1992, p. 123) argues that colonial languages laid a foundation for "... the maintenance of structural and cultural inequalities between English and other languages in the post-colonial age".

The hegemonic practices can be also described discursively in economic terms where the Orient imports some of the fertilizers and chemicals from outside which is stated in the passage as '*Some of them are imported*'. This implies that the rest of the chemicals and fertilizers are produced locally in Libya. However, the authors do not mention this fact in the passage. This is a way of hiding some important facts about the Orient, advancing the idea that the place of Oriental people has to be mysterious and unknown as claimed by Said (1978).

The subtitle '*The Libyans in the pictures below studied Life Science at school*' does not reflect the truth because this major – Life Science – was introduced about fourteen years ago and the people in the images appear older than that. This inaccurate information can be seen in many instances throughout the textbook. Another example of unreal information can be seen in the phrase '*grow a mixture of citrus fruit, dates*'. Such information is inaccurate since there are neither citrus farms nor palm trees in that part of Libya because citrus trees do not depend largely on rainfall. This suggests that the Arabs are deprived discursively of equal recognition and representation as human beings (Said, 1978).

The overall treatment of the Orient in this sample would produce a faulty image brought about by inaccurate, distorted or incomplete information. Giving inaccurate information resembles what Grace (as cited in Smith, 1999) indicates that when books are written about us (the Orient) they tell discursively untrue things about us in order to produce and shape our social-cultural practices. Therefore, it is unfair for the students to read some materials which represent their culture and their ethnicity in a negative or inaccurate way.

The representation of the hegemonic practice of English language such as the identification of firstness is apparent in the passage. The title *per se* is constructed and produced discursively in a way that the learners have to be able to communicate in English if they want to succeed in their futures. The passage also suggests that Orientals depend entirely on what they grow on the land. In this context, the supposed laziness of the Oriental produced by the hot climate and humidity (Pennycook, 1998) can be erased as agricultural practices are considered hard jobs. Finally, what the subtitle implies is not easy to obtain because being able to prepare the fertilisers and the chemicals needs more time studying the English language than that gained studying it in secondary schools.

Sample 13: LS3h

B Work in pairs. Look at the pictures. What type of work is shown in each?



C Read the text. Then tick the picture in Exercise B that it is referring to.

THE ENVIRONMENT GROUP Director, PO Box 20005, Oxford, UK

Charity researching into solutions to environmental problems, focusing on countering desertification and on discovering technologies and ways of living that support the planet's future.

Volunteers are needed to work at our Spanish research station near Almeria, Europe's driest region. The site covers 20 hectares and the project generates its own electricity using wind, solar and generator energy. Volunteers work with staff researching simple and appropriate systems to increase the fertility of arid and marginal lands. Projects include tree research, organic hydroponics, semi-sealed growing and solar ovens. Work also goes into support sections, such as organic gardening, administration, construction and maintenance.

Ages 17+. No experience necessary, but volunteers must have a keen interest in our work. Project language is English; knowledge of European languages useful. Volunteers may join for 2+ weeks, 30 hours per week, all year round.

Cost: £70 per week – covers basic accommodation and food, with everyone taking turns doing domestic chores. Fares or wages cannot be paid.

D Now do Exercises A and B on Workbook pages 60–61.

Figure LS3h

In this sample, there are two images and a passage. The analysis will focus on the passage. The extract forms part of a lesson for third year students (Life Sciences page 100) with the aim of developing the learners' reading comprehension skills and figuring out which image goes with the passage (Figure LS3h). Drawing upon CDA, the primary tense in this passage is present simple tense which, as mentioned previously, indicates facts, true situations and events. Another key grammatical feature in the extract is the use of declarative sentences in which the authors are giving information to the readers without asking or eliciting any response. This again

shows that the authors are holding the power and authority and in the position of giving orders and that what they say or describe is realistic even though there is neutral discourse.

The passage is about a project conducted by a charity in Spain in order to create solutions for arid regions in Spain. The charity is looking for people who are interested in research into increasing the fertility of marginal and arid land. The address of the environment group is not stated clearly as the post code is not mentioned. This may reflect the reality that postcodes do not exist in Libya. The authors are aware of the socio-life of the Libyans by omitting such an entity which already exists in their own reality and society. Another missing element from the return address is the date of the letter.

The project is carried out by non-governmental organisations or bodies which are not named clearly. This may suggest that there is no need to depend on governmental resources in carrying out research or the government is not interested in such a project. Therefore, the volunteers have to support themselves during their stay in Spain. The positive factor of introducing such kind of projects in the language textbooks is to encourage the students to do some voluntary work in order to gain experience and knowledge while they are studying.

In Libya, however, most of the learners and their families would not have the means to pay such an amount (the equivalent of a Libyan teacher's salary) for the accommodation, let alone any further expenditure. Some (including me) would argue that most of the researchers in Libya are sponsored by the government and the workers do not have to pay for any sort of expenses if they are required to do any research. This is because, during the previous regime, Libyans were not allowed to research and do any sort of projects unless the government was informed and guided such projects.

This project is meant to be conducted by those who can speak the English language and have knowledge of European languages. Thus, the English speaker is often described discursively as controlling the research (Kachru, 1994) which again produces inequality among speakers of different languages. However, what is

emphasised and foregrounded as a distinctive feature is an interest in the work which is absolutely a basic requirement for anyone. The other requirements are presupposed to be against anyone who does not speak English and/or does not have knowledge of European languages.

Another important point to mention here is that the readers would interpret the third paragraph in terms of hegemonic practices. In this case, the authors make the necessity of English language as the main source of communication in the research project regardless of where the project takes place. This means that so-called 'Linguicism' which refers to discrimination based on languages (Tsuda, 2008, p. 47) exists in this paragraph. In this case, the English language will invite unwelcome assumptions such as social inequalities and injustice because it is the preferred language in the research arena. Thus, it creates divisions and inequalities among those who speak it and those who do not. However, others may think that such practices would enhance the students' opportunities to learn English language since there is presumably a dialectical relation between English language and work (see Sample 12: LS3g). On the other hand, it would be more appropriate to use Spanish rather than English to carry out a project on Spanish soil.

Non-native speakers of English language find themselves in uncertain positions in which their life, professionalism and experiences are seen as less important, less valid and less influential unless they master the English language. In this context, they are encumbered with the disadvantage of not speaking the English language (Tietze & Dick, 2009) and as a result they are portrayed as not being capable of doing anything to help and protect the future of the planet. This advances the idea that English is the most important language (and other languages are less important) because it is used in various disciplines. Therefore, the English language and culture are represented in this passage as superior while the others are viewed as uncivilised and inferior to the speaker of English language. In such a situation, the authors of this textbook try to develop educational skills without understanding how a language of power (English) oppresses other languages, cultures, and societies. This would further reinforce global inequality and a biased view of language, race, and culture (Kubota, 1998).

The activity presented in this section shows that learners view language use as a situated phenomenon where writers make linguistic and non-linguistic choices according to their goals, circumstances and backgrounds. Nothing is mentioned about the Orient even though this project is focused on dry regions. Such a project would perhaps be more beneficial if carried out in one of the driest countries (i.e. Libya or another Middle Eastern country and not a European country) and from there applied elsewhere. However, the authors have enriched the text with claims that drought and desertification are the most dangerous threats to Spanish society. In line with that, what is usually preferred and supported is knowledge initiated and produced in the West and then disseminated everywhere. Regarding this, Bazin (1993, p. 39) insists that “Europeans could not even imagine that other people could ever have done things before or better than themselves”. In this case, the text contributes to particular ideological and hegemonic representations of the world determining from where knowledge has to be initiated. Therefore, a certain ideological discursive practice is adopted in order to express the values of a particular ideological system (Kress & van Leeuwen, 1996).

Such a passage is a reflection of realities because it includes the discourse of researching which is more often associated with those who are involved in it. The event represents western socio-cultural perspectives as leaving homes is an adventure. It might be associated with the fact that westerners have more rights and support to explore and decide autonomously the kind of adventure they choose.

Sample 14: The Representation of Islam

The final section deals with the representation of Islam in the LS2 textbook. Islam has been represented much more in the second year textbook than in the first and third year textbooks. Some might challenge this idea and say religious practices should be taught in other courses such as faith or religious studies and not within the English language textbooks. In this case, it could be argued that if this is the case, then why are some religious symbols and practices featured in this textbook. It could be claimed that the infrequent references in all the books to Islamic practices resemble the way in which Westerners look at religion. Regarding this, Nydell believes that most Westerners do not practise a faith and if someone is practising one, then people will

be intrigued and curious (2002). However, the religion of Islam shapes people's (Muslims) mindsets and opinions deeply as it is responsible for many of the behavioural patterns that can be observed on a daily basis (Al-Omari, 2008). In this respect, there is a dialectical relationship between Muslims and their religion as it teaches them how to live and treat others. In other words, (regardless of which one) people think of religion as a source of peace and satisfaction in this life and hereafter.

Throughout the LS2 there are images of mosques including the Holy Mosque of Mecca. There are some Islamic terms, rituals and greeting phrases such as 'the Holy Qu'ran' (41,70) '*Miwlad*', '*salam aleikum*', '*Eid*', '*Eid Mubarak*' and '*hajj*', '*Dhu al-hijja*', '*Muslim*', '*al-Haram*' mosque and '*Kaaba*' (57).

The Prophet Mohammed (PBUH) is mentioned clearly on page (57) in this sentence: '*Miwlad is the day when people celebrate the birth of the Prophet Mohammed*'. The sentences are affirmatives and facts. The authors are providing information to the students even though they are already internalised. The sentences contain material processes such as the verb '*celebrate*' and relational processes such as the verb '*is*'. *Miwlad* is transliterated but misspelt. In Libya, it will be misunderstood if someone utters or writes it in this way. Another misconception is about the Prophet Mohammed (PBUH) who is misrepresented in these sentences because Muslims are meant to utter or write (Peace be upon him) when they say his name or any other Prophet.

It can be claimed that the authors are aware of certain cultural and religious practices and not aware of, or choose to ignore, others. The use of the word '*people*' shows that all the people are celebrating this occasion. However, in reality only Muslims do. Celebrating the birth of Prophet Mohammed (PBUH) is not like the way Christians celebrate Prophet Jesus (PBUH). In Islam, the celebration is by feeding people, donating money, making supplications to Allah (SWT) and reciting the Holy Quran. This might be seen by some as offending Islamic values (see Section 1.7).

In the linguistic structure, '*Eid is a time when families meet and eat good food together*' (page 57 in LS2), the sentence contains three verbs combining two processes (relational and material). The sentence is affirmative which means that the authors are giving factual information. Again, the authors are not well versed in Islamic customs, values and norms as they distort them by imagining that *families eat*

good food together which may not be the case since in some poor places people may not have the means to have such good food. On the other hand, some families always eat good food together all the time, not just in Eid. There is no kind of division among the whole Muslims towards the celebration of the religious events. Rather Muslims all over the world take equal part in celebrating these events. Thus Muslims see their religion events as sacred and ought to celebrate them with full passion and zest.

The use of the adjective ‘*good*’ in this sentence does not indicate in what aspect the food is good whether in taste, in ingredients, nutrition, appearance or in shape. The use of the word ‘*families*’ in this context implies that all families, regardless of their religious background, celebrate this occasion. The pragmatic meaning of the sentence misrepresents Islam because *Eid* is not an occasion of eating good or bad food even though eating is part of life. Eid is an Islamic ritual that takes place at a specific time of the year and in many places around the world. There are two major *Eids* in Islam and the authors do not mention which *Eid* this one is.

In the analysis of the SS1, SS2 and SS3, it can be said that the Orientals are constructed and produced semiotically in a less developed and advanced way than the Occidentals with the latter being considered more vital and superior to the former. In this context, the use of certain discursive strategies could enhance and maintain the imbalance in power relations. The discourse is constructing the Orient through negative images which are produced semiotically in an opposite way to that of the Occident in terms of the Orient’s exoticism. Thus, there is a systematic negative image of the Orient in terms of social, economic and cultural patterns which cause and are caused by stereotypical perceptions of the Occident. Constructing Orientals discursively as savage, inferior, or degenerate in imaginative discourses would legitimate and facilitate political and economic control (Hutcheon, 2001).

5.2 Social Sciences Textbooks

5.2.1 Social Sciences One (SS1)

The fourth part of this section will analyse the first year *Social Sciences* (SS1) textbook in terms of texts, images or both. As mentioned previously, much of the material in this textbook is similar to the LS1 textbooks (see Section 4.7).

Consequently, there are two samples within this part. These samples are presented in Figures SS1a and SS1b. The following table presents both samples.

Social Sciences One (SS1)			
Textbook page number	Passage	Image	Figure
13	✓	✓	SS1a
82	✓	X	SS1b

Table 8

Sample 1: SS1a

Lesson 8: TV and people

A What TV programmes did you watch yesterday? How many hours did you watch? How many hours of TV do you think people watch per week in your country?

Look at the bar chart below which shows TV habits from around the world. Are you surprised at any of the figures? Which ones? Why?

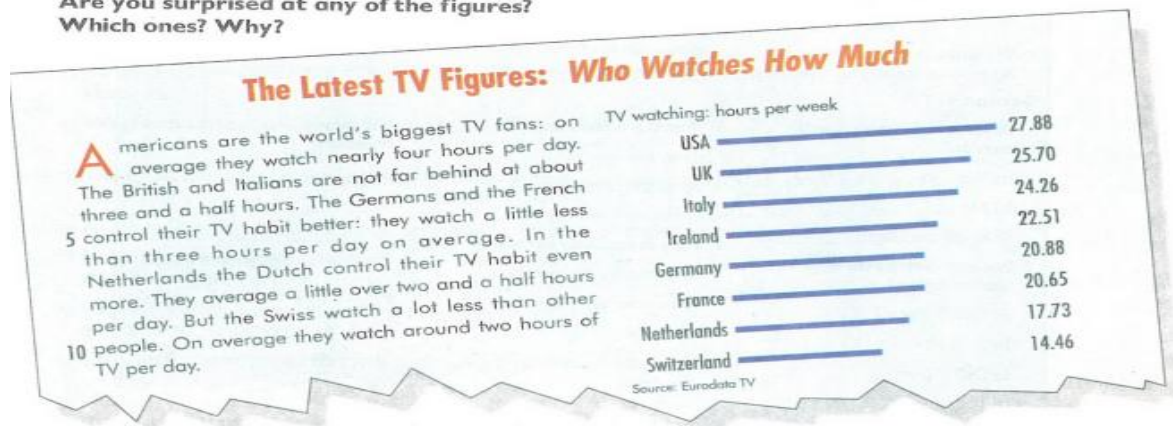


Figure SS1a

The topic is about the latest figures of who watches TV the most around the world (Figure SS1a). The source of the study is 'Eurodata TV'. The topic describes the TV watching habits of people around the world. However, the bar chart is about eight countries – USA, UK, Italy, Ireland, Germany, France, Netherlands and Switzerland. Therefore, the nations involved in the study are either Europeans or the United States

of America. This would suggest that the rest of the world is not counted in the same way as these countries are considered. It could be argued that this is a sample of the Western societies in which not all of them need to be considered, but this does not reflect the title.

The source of the data 'Eurodata TV' suggests that this study was carried out in Europe for the European countries and the European people equally as all the countries that are included in the sample are Europeans apart from the USA. However, America is included in the study even though it is not part of Europe. Such representation of only some parts of the world would naturalise exclusion and make the distinction real and visible. This may also indicate that western countries consider themselves as one since they share lots of cultural values and norms unlike the Orientals who are regarded as fragmented even though they share a lot of social aspects such as language and culture. Such reflection has been posed in Sample 9: LS3b where Oman as a country was compared to Europe as a continent in two instances.

It might be argued why there are no countries from the Oriental world even though the caption claims to be from around the world. This could be a sign of ignorance and omission where the Orientals are not permitted to be included in the same level of study with the Occidentals. Such international study eliminates the Orient from being involved. Therefore, it cannot be regarded as a bar chart of the TV watching habits around the world since most of the continents are not included in the study.

Sample 2: SS1b

C Read the report below about Hisham. Remember he drives an old, badly maintained car. Answer questions 1–3.

When Hisham drives his car, it has several bad effects. First of all, its exhaust emissions are bad for the environment because they cause air pollution. Secondly, the exhaust emissions are bad for people's health because they can cause illness. Finally, the fuel consumption is high, so it costs Hisham a lot of money.

1. What effect does the car have on the environment?
2. What is the effect on health?
3. What about money? What is the financial cost?

Figure SS1b

The topic of this sample is about 'causes and effects' on the environment. There are many examples in the six textbooks on how the environment should be protected by involving certain countries such as Libya, Italy and Malta. In this text, the actions of one person are described as the cause of pollution. It is not clear to which country he belongs. However, the person's name holds an Oriental reference. The sample is a report about Hisham and his old badly maintained car.

The description dimension of CDA is seen through the experiential value which is realised via the transitivity system of the language. The main processes that are used in this sample are the material and the relational processes such as '*Hisham drives his car*' and '*the fuel consumption is high*' respectively. The actor in the material process is 'Hisham' and the goal is 'his car'. Therefore, he is responsible for the goal 'maintaining his car'. The actor of the other process is the fuel consumption while the circumstantial adjunct is 'high'. The other element of the description dimension is the relational value of language in which the types of sentence are the main focus. The sentences are statements in present simple tense where scientific facts are provided and may not be challenged.

The last linguistic analysis is the presence of cohesion devices. As the text is a cause and effect sample, then one of the connecting words is 'because'. Other connectors are the use of 'first', 'second' and 'third'. The use of lists often indicates argumentation which is supported by a number of reasons (Locke, 2004, p. 62) in which 'first and second' caused environmental problems and health problems

respectively. 'First' is referred to Hisham's car as the cause of air pollution exclusively. 'Second' refers to the use of medical discourse 'intertextuality' which could be more persuasive; and finally the use of financial discourse in which the only affected people are Hisham and his family.

Thus, the consequence of 'first, second and third' would suggest that they are arranged in order of importance. However, human health comes in the second position after environment even though human health is considered more vital than the environment. The use of modality such as '*Secondly, the exhaust emissions are bad for people's health because they can cause illness*' would suggest that the situation is mitigated by the use of 'can' and not present simple as in '*First of all, its exhaust emissions are bad for the environment because they cause air pollution*'.

Drawing on the second dimension of Fairclough's model – MR, it seems from the passage that Hisham is careless about the effects of his car on the environment and people equally. Moreover, the government (from where Hisham is) does not care or know about the effects of emissions on people and the environment. It could be claimed that the intention, whether consciously or unconsciously, of the authors is to make the students aware of the effects of badly maintained cars on their health and environment. However, Grace (1985 in Smith, 1999) asserts that when authors write about the Other, they produce discursively negative things which tell us that the Other is not good.

A post-colonialist interpretation might argue that having Muslim names does not guarantee the event takes place in an Oriental country. If this is the case, then it could be claimed that, wherever there are Muslims, regardless of any geographical locations, pollution is inevitable. However, such description of Muslim characters does not fit into the discourse of post-colonialism as pollution is a universal phenomenon which might happen everywhere and it is not only associated with a particular group of people.

Drawing on Said's Orientalism, it appears to be that the Oriental Hisham (wherever he is from) comes from a poor family or has financial problems as he cannot afford proper maintenance for his car. In addition, Hisham and his family are not regarded as important even though they are the first people to be affected by the emissions. It

could be said that there are far more dangerous sources of pollution which are much worse than a car's exhaust fumes as nuclear tests, nuclear waste and nuclear plants, deforestation, the arms race and wars. It would be more vital to have a text about such enormous sources of pollution, not a single car.

5.2.2 Social Sciences Two (SS2)

This section deals with the analysis of the Social Sciences (SS2) textbook used in year two in terms of one sample that includes both a passage and an image. This is because, as mentioned earlier, seventy percent of SS2 is similar to LS2 (see Section 4.7). The following table illustrates this sample.

Social Sciences Two (SS2)			
Textbook page number	Passage	Image	Figure
52	✓	✓	SS2a

Table 9

Sample 3: SS2a

Lesson 11: The changes that we've seen

1 Until recently black people in South Africa didn't have a real chance in life. White people ran the country and had most of the money. But blacks and whites run the country together now, and things are improving little by little. It's not fast enough, of course. There's a lot of crime, and living conditions are still bad in the old, black townships. Most homes still don't have water or electricity. We badly need better housing and also better schools. And that needs more money. But these things are coming. A new school has just opened near where I live. In ten years' time I'm sure we'll all be enjoying a much better life.



52 Unit 4: Lesson 11: The changes that we've seen

Figure SS2a

The passage (Figure SS2a) is about how life is changing in South Africa from bad to good for the South Africans in general and non-white in particular. In this sample, I am going to borrow and use 'non-white' (Frank, 2003, p. 306; van Djik, 1995, p. 18) for my analysis instead of blacks unless it is stated in the passage otherwise. The text is about the non-white and the white people. There is an image of a non-white lady accompanying the text. It is presumed that she is the one who is talking about life in South Africa. The image shows a lady covering her hair. She looks unhappy and tired in relation to what is included in the passage and in the image. There are some other objects in the image which cannot be identified as they are not clear. There are no images of white people even though the passage is about the white and non-white people. This may suggest that if they (white people) are used, then they will be depicted in a way which is much better and well-off than the non-white South Africans as described in the passage per se. Such omission of the visual representation of the Occident exists in other samples such as Sample 4: SS3a. This could be seen as a way to avoid any overt inequality and explicit discrimination among the South Africans. Consequently, they will be considered and represented semiotically superior and controlling the country.

In terms of linguistic analysis, the experiential value of language is embedded in transitivity which is part of CDA. As has been indicated (see Section 4.4.1.2.1) transitivity presents how the world is perceived, constructed and produced discursively. In this text, the world is perceived and constructed in four processes, the material processes, mental processes, relational processes and existential processes.

In the material processes, processes like *ran* and *run* in '*White people ran the country*' and '*blacks and whites run the country together*' assign and produce the white people discursively in the first sentences as actors and both the non-whites and the whites as the actors in the second sentence. The goal - recipient or receiver - of the sentences is the country. In this case, the country of South Africa appears to be the ultimate goal for both groups of people in the past and now. Hence, the whites have the status of imposing their ideology as they manage the country while the non-whites are being stigmatised and marginalised in their own country. The world of consciousness is identified with the mental processes of *need* in '*We badly need better housing...*'. Such processes require two participants, the first being a sensor 'we' and the second is a phenomenon '*housing*'.

The last among the most widely used processes is the relational processes which mainly deal with verb 'to be' or verb 'to have' such as '*black people in South Africa didn't have a real chance in life*'. The actor in this sentence is '*black people in South Africa*' and the goal is '*a real chance in life*'. Thus, the chance of a better life for the non-white South Africans appears to be unachievable. The sentence '*There's a lot of crime...*' is an existential process which indicates the existence of inevitable and inescapable crimes. The text suggests that there are a lot of crimes in South Africa in the non-white areas while the white areas are not mentioned. Thus, such passage stigmatises and essentialises the life of the non-white South Africans as being inherently crime associated. Based on this, the whites thereby obtain the right to dominate and save the country. However, it has to be stressed that there is no crimeless place as crimes take place everywhere regardless of religion, culture, space and time and are not only associated with the non-white South Africans.

In terms of relational value analysis of the text, through which users of language establish, negotiate and assume their position in social relationships (Halliday, 1994) the dominating type of sentence is a negative one with some positive declarative

clauses. The negative sentences are assigned discursively to the non-white people and their lives such as *'black people in South Africa didn't have a real chance in life'* and *'Most homes still don't have water or electricity'*. In contrast, the whites are associated discursively with positive sentences such as *'White people ran the country and had most of the money'*. The non-white people are associated discursively with a positive sentence when they are accompanied with whites such as *'blacks and whites run the country together'*.

Such positive representation of the non-whites regarding managing their own country is carried out *only* when they are described and associated with the whites. Although the non-whites are being valued and appreciated, it is often done in a stereotypical trend to serve the whites in their feeling of superiority and domination. It is perhaps not surprising that the non-whites are described as incapable of governing themselves by themselves, while the whites have to carry the burden of civilising and governing themselves and others at the same time.

The past and the present simple tenses of the sentences carry with them a miserable life for the non-white South Africans. Unlike the past and the present, the future carries with it glimpses of hope and prosperity for the people of South Africa. The application of "we" and "I" patterns create an intimate dialogic style which can shorten the distance between the addresser and the audience and further persuade the audience to share and submit to the proposal of the addresser (Chen-xi & Yang, 2009). In a general sense, the use of the personal pronoun "we" is to include and not to exclude. However, in this sample the pronoun "we" is used to include only the non-white people who suffer from bad housing and security and do not include the white people. This can be seen from the omission of the image of the white people and the language structure of the passage.

This passage is a type of racism discourse based on biological terms rather than cultural or religious aspects. Therefore, the gap between non-whites and whites is largely determined by genetic factors rather than socio-cultural ones. Inevitably such categorisations of people reproduce discursive social hierarchy and segregation among members of a society. This could justify the colonial policy and the domination of the non-whites during that period of time. However, it might be considered that representing both the white and non-white South Africans in the same

passage, regardless of how each group is characterised and produced, is a sign that they live together on the same soil and eventually they will work hand in hand to develop their country from all perspectives. In other words, it should be insisted that the so-called co-habitation of the non-whites and whites in the same place at the same is attained regardless of how and who dominated the other. However, such an assumption might be dismissed as the representation of each ethnic group is asymmetrical and biased towards *only* the whites as the non-whites are devalued and depreciated.

Discrimination also operates in this sample as there is an unequal distribution of power and wealth in which whites impose their domination and perpetuate it in order to become part of the socio-cultural reality of both groups (Antonovsky, 1960). Such representations of the South Africans would not be appreciated as it creates segregation between the South Africans within the education settings in general and the Libyan educational contexts in particular. Thus, English language learners would assume that what is in the passage is realistic and this then becomes common sense unless they are told otherwise.

The majority of South Africans have passed through and experienced extreme processes of poverty, racism and economic development which have echoes still present in this time. More recently, it is claimed in the passage, that South Africa is trying to build a country based upon equality, variety of races, colour and gender. However, in recent years, even though the non-whites are in power in South Africa, they are unable to use the resources at their command (Fredrickson, 2002). Thus visual and discursive practices are producing racial prejudices based on the authors' essentialised assumption and understanding of the South Africans. This could confirm what has been claimed in the discourse of Post-colonialism that the colonisers left their colonies physically but not mentally (see Sections 3.5 and 3.6), or more sceptically, that they still remain in their colonies physically and mentally.

The use of *blacks* and *whites* in the passage implies a reference to the racial discrimination of the apartheid period in South Africa. The non-whites are confined and prevented from intermixing with the rest. Thus, this distinction and division

between people is based only on skin colour, i.e. based in a historical context. In addition, Jones (2011) notes that townships were created during the period of apartheid in which the locals were controlled and ruled by the colonisers. That can be attributed to how the white people think of themselves as superior and the only way that the non-white people can be civilised and develop to a certain level is being directed by white people (Schwarz, 2011, p. 98). Moreover, such thinking “draws a distinction between the civilised and the primitive in which the white equals good, human, and civilised and non-white equals bad, inhuman and savage” (Frank, 2003, p. 306). Thus, the minority (whites) rule the majority (non-whites) (Jones, 2011, p. 70) and control the economic, cultural and political agendas more than the majority.

It has been claimed that South Africa’s transition to democracy has brought socio-economic benefits to many South African people and helped to bridge the divisions established by the apartheid system (Keim, 2008). However, de Wet (109) argued that “[t]he anti-apartheid political discourse ... highlights the perceived unwillingness of some whites to accept the political and educational realities in post-apartheid South Africa, ... the frustration of blacks with the fact that circumstances have not changed at grassroots level”. Hence, it could be argued, from this sample, that apartheid and colonisation left the non-Whites stigmatised and disadvantaged economically and socio-culturally in that they were prevented from achieving racial justice and equality (Fredrickson, 2002).

Based on that, non-whites still suffer as they do not have enough money for *‘better housing and schools need money and they don’t have enough money’*. It could be supposed that the passage contradicts itself when it comes to ‘money’. It says *‘the whites had all the money’* and *‘the blacks and the whites run the country together’*. While in the bottom sentence *‘the black south Africans don’t have enough money for housing and schools’*. In this case, racism is used as a social construction to legitimate a certain ideology in order to suppress and deny a social group from accessing material and cultural resources such as work, housing, welfare services, hospitals, schools and political rights to name but a few (Wodak & Reisigl, 1999). Consequently, the whites and non-whites will accept the idea of racism and then it becomes common sense. This advances the Post-colonialist claim that the division

between whites and the non-whites still exists and what is seen superficially is simply an attempt to insist that certain ideological, hegemonic and cultural practices that people are equal no matter what colour and, social class or cultural background they are.

In reality, people and life in South Africa are still segregated in that townships overwhelmingly inhabited by non-whites still exist and other areas are still inhabited predominantly by white people. Hence, there is some discrimination in property ownership in which non-whites "... are barred in some degree from access to values such as housing, jobs, educational facilities [and] full participation in culture" (Antonovsky, 1960, p. 81). What makes the situation worse is that the excluded group (non-whites) accepts such discrimination making it common sense, legitimate and unchallengeable (Antonovsky, 1960). Such representation of the non-white South Africans could restrict them from accessing public institutions such as schools and consequently creates a semiotic determined representation of the non-white community in South Africa. This can be done through many types of media such as the English language textbooks that I am analysing. Thus, teaching English language or another language cannot be neutral as long as there is a political and cultural agenda in producing such material.

A useful source referring to a similar type of discrimination can be borrowed from the United Nations Memorandum entitled *The Main Types and Causes of Discrimination*, published in December 1949. It describes discrimination as:

...unequal and unfavourable treatment, either by denying rights or social advantages to members of a particular social category; or by imposing special burdens on them; or by granting favours exclusively to the members of another category, creating in this way inequality between those who belong to the privileged category and the others (as cited in O'Brien, 2010, p. 1).

Thus, discrimination comes about only when individuals or groups of people are denied equality of treatment which they may wish to have (United Nations Memorandum, 1949 as cited in Allport, 1954, p. 51).

Thus, such types of discourse are loaded with social, political, racial and economic practices (Rogers, 2004) favouring whites over non-whites in order to reproduce, reinforce and maintain discursively certain relations, social and racial stereotypes and inequalities. Moreover, negative attitudes are formed and exclusively directed against non-whites, which might be applied to all non-whites in general regardless of time and space. In this sample, racism consists of white supremacist and privileged ideologies of race that involve "... negative opinions, attitudes and ideologies and the seemingly subtle acts and conditions of discrimination against [blacks]" (van Dijk, 1993a, p. 5). Such kinds of discourse could advance and convince the students of a particular ideology and motivate them to act and respond in a framed and particular way in order to internalise the explicit and implicit message.

Such a sample is packaged with information and how such information should be understood and interpreted discursively which eventually leads to the (re)production and (re)shaping of the South African social reality. Thus "...racism [is acted] in terms of [the] white group's [Europeanised or Africanised groups] dominance over ... *non-European ones*" (italic added) (van Dijk, 1990, p. 5) where the former confirms their domination and superiority through various discursive practices including the English language. Hence, educational institutions are influential in transmitting the dominant culture and reproducing an unequal and racist society.

The way the text is constructed and produced discursively suggests that the authors are not interested in why the non-white people are poor, less privileged, isolated and deprived from a better life. What has been identified is only their current life and how slowly the improvement in their social and economic life is progressing. However, there is no indication of how the white people became rich and had all the money. Thus, what has been manifested discursively in the text directs the reader to a particular narrow reading, the subtly emphasised negative life of non-white people, rather than having broad views of interpretation including all the social and economic dimensions of the South Africans regardless of their skin colour or cultural background. Such a sample is packaged with information and how such information should be understood and interpreted discursively which eventually leads to the (re)production and (re)shaping of the South African social reality.

What is relevant is the way in which suppressed people are depicted and how they and their culture have been affected by such subjugation up to the writing of this text. Since racism refers to the superiority of one nation or a group of people over others, therefore, such a text still represents discursively the fact that colonial rule still persists as revealed in the field of postcolonial studies. This is because the non-white South Africans are placed within the domination of white South African colonisers; are viewed as inferior, remain deprived and in isolation on their own soil. The intention of this sample might be to deceive the students by addressing injustice, inequality and segregation with positive clothes of liberation, justice and equality to have their point accepted and appreciated.

5.2.3 Social Sciences Three (SS3)

The last part of this chapter deals with the analysis of the Social Sciences textbook used in year three. One sample is deconstructed from this textbook because of the similarity between LS3 and SS3 which is about seventy percent of the total content of the textbook (see Section 4.7). The following table presents this sample.

Social Sciences Three (SS3a)			
Textbook page number	Passage	Image	Figure
25	✓	✓	SS3a

Table 10

Sample 4: SS3a

Lesson 8: Water for Life

C Work in pairs. Look at the picture. Discuss what is happening. Then fill in the missing words in the topic web.



D Read the text. Then answer the question.

People need water to live and to grow crops. So where do people choose to live? Early settlers looked for a regular supply of fresh water. The Bedouins settled in oases near waterholes. Examples of good places to settle were along the Nile, Tigris and Euphrates rivers. In Europe, settlements began in valleys near rivers, streams, pools, lakes, springs and wells.

- Summarize the text by adding three words to the statement.
The text is about why people _____.
- Underline eight sources of water in the text.

E Mark the sources of water **S** for still water or **R** for running water.

- | | | | | | |
|----------|--------------------------|-----------|--------------------------|----------|--------------------------|
| 1. river | <input type="checkbox"/> | 3. pool | <input type="checkbox"/> | 5. oasis | <input type="checkbox"/> |
| 2. lake | <input type="checkbox"/> | 4. stream | <input type="checkbox"/> | 6. well | <input type="checkbox"/> |

F Now do Exercise A on Workbook page 15.

Figure 1: SS3a

The passage is about water for life. It is about a group of people ‘the Bedouins’ and a continent ‘Europe’. Thus, it is about the Orientals and the Occidentals respectively regardless of whether they are represented collectively or individually. There is an image accompanying the text which presumably depicts the life of the Bedouins.

Drawing upon the description layer of CIA, there are two camels in Figure (4 SS3a) drinking water and a woman washing clothes in the same oasis. At the far end of the image, there is a man taking water from a waterhole (as it is referred to in the text) using old tools and techniques which could have been used during certain times in the past in many places regardless of geographical location, cultural or religious backdrop. There are some palm trees as well which are more often associated with the Orient. The settlements in Europe are not depicted in the image at all even though they are included positively in the passage. This is again another sample in which the

Occidental people are mentioned discursively but not depicted semiotically in *some* specific context or situation (see Sample 3: SS2a). Clara Gallini (as cited in Cole, 1997) studied the images of Arabs and associated them with sand, palm trees, and camels. This essentialising Orientalism is reproduced semiotically within an educational context just as when it is reproduced within the media.

Looking at the language of the text, the description dimension of CDA is based on the experiential value of language in terms of transitivity. Thus, the main transitivity processes are the mental processes and the material processes. In this case, the mental processes are associated with people in general terms such as in '*people need water*'. This could be related to the fact that people in general use their mental properties to look for the right place to settle which is often the right way, in this case, before any other processes take place.

The Bedouins are endowed with a single material process which is '*The Bedouins settled in oases near waterholes*'. The agent of this sentence is 'the Bedouins' which requires a goal 'in oases near waterholes'. The goal in this sentence is used dysphemistically (see Section 4.5) in which waterholes are used instead of springs or wells. In discursive practices, what is often observed is euphemism *not* dysphemism. In this regard, water sources that concatenated with the Bedouins are used negatively and collectively in order to convey certain ideological messages to be internalised in the minds of the learners and become part of their social life.

This is another discursive strategy which is employed to carry out an ideological and stereotypical image of the Orient in order to stigmatise, devalue and essentialise (consciously or unconsciously) the social reality of the Orient. The other examples of settlements '*along the Nile, Tigris and Euphrates*' are attributed discursively and collectively to the Bedouins regardless of the massive land and the exact location of the rivers. The inclusion of the rivers within the social reality of the Bedouins does not confirm whether the Bedouins settled near these rivers. Implementing such discourse within the Orientals' practices involves imaginative geography and characters which legitimate a representative discourse strange to the understanding of the Orient. This discourse becomes the way in which the Orient is known "... which

then is considered either to have acquired, or more simply be, reality” (Said, 1978, p. 72).

In the last sentence ‘*In Europe, settlements began in valleys near rivers, streams, pools, lakes, springs and wells*’, Unlike the Bedouins, the settlements in Europe took place near rivers, streams and springs. This indicates the high sociocultural and economical perspectives that were affiliated with Europe during that time. Thus in the European settlements, development, cultivation and progress are subtly constructed within this piece of discourse, which emphasise the active and progressive role that is taken by those people.

The agent of this sentence is ‘settlements’ which is a kind of nominalisation where the subject of the sentence is not identified and clear. As mentioned previously, nominalisation is used to conceal to a certain degree a particular event or situation from the reader and make the structure vague and unclear. Therefore, it is not clear from the sentence which kind of people (Europeans or non-Europeans) settled near these sources of water. Transitivity in this case is used as a material process which is similar to the Bedouins. This could be associated with the similar physical work that was/is required by both communities regardless of the different kinds of water sources and the land.

Another part of the description dimension of CDA is the relational value of language which is indicated in most cases as affirmative sentences. However, this is an example of a question where the answer is provided inclusively to the two concepts of Orientalism, the Orient and the Occident. The first two sentences represent the present simple tense which is usually used to construct and produce facts. These sentences represent all people in general and the way they live in particular. They are not used in a discriminatory manner as they represent all the people regardless of their ethnicity, cultural, religious and geographical backgrounds. However, as the reader goes on to the following sentences, people are differentiated and stigmatised according to the places where they live. Hence, as the text proceeds, the world is divided into parts, the East and the West. The agent of the former is constructed and produced discursively as ‘the Bedouins’ whilst the discursive construction of the latter is implicit and vague ‘settlements’.

The Bedouins are given only one kind of water sources which is near oases. Thus, they have no options. They would leave their settlement behind when the only source of water dries out because their source of water is not a running one. Hence, they are disadvantaged and presented with essentialised and stereotyped views that are associated with nature. However, the settlements in Europe are given better examples of fresh water than the Bedouins. This type of settlement presupposes discursively that the Bedouins are framed in and associated with primitive life which involves living in the desert or desert-like-places. According to Bargad (1977, p. 55), the Bedouin was seen as "... a primitive being, at home in the untamed natural setting of the fearsome desert; [Bedouin] was an exotic figure, full of mystery, intrigue, impulsive violence and instinctive survival...". Some might argue that being associated with nature is a positive of belonging. However, it would be the case if all people, regardless of their cultural and religious affiliation, are categorised and essentialised collectively and together.

Unlike the Bedouins, in Europe, people had a variety of locations and options to settle in. Therefore, the Bedouins have and were given discursively and semiotically only one fixed reality even though in social sciences, the constructivists claim that there are multiple realities rather than a fixed and a single one (see Sections 3.6 and 1.9). In contrast, the settlements in Europe have and provided discursively (but not semiotically) alternative realities and they can choose any one of them. In this case, settlements have multiple realities which reflect a constructivist paradigm of viewing the world. The stereotypical concept behind this is that the Orientals possess inferior and static culture while the Occidentals possess endemic and pro-active culture. It should be noted that, in analysing stories about the Bedouins, Perry (1986) found out that the description of the Bedouins and their attitudes does not reflect the reality but reflects the authors' interests. Thus, what might be constructed and produced about *any* social and cultural practice would represent a realistic or fabricated worldview, which already resides in the intellectual space of the authors, in order to manipulate constructively the epistemological and ontological perspectives of their target readers.

5.3 Conclusion

As mentioned previously, due to the absence of research on these English language textbooks, this study investigated and explored the representation of ‘the Orient’ in student textbooks authored in ‘the Occident’. Throughout the study, samples from six English language textbooks used in Libyan secondary schools have been analysed to find out how people and cultural values are reproduced, represented and constructed semiotically to students in Libyan schools. Thus, it is hoped that the analysis will contribute to an understanding of the ways in which ‘the Orient’ is constructed, produced, presented and perceived in English language textbooks.

Two approaches were used in this study, Critical Discourse Analysis (CDA) and Critical Image Analysis (CIA). Using CDA and CIA frameworks in analysing the samples revealed an extensive use of linguistic discursive strategies/image discursive strategies of positive self-representation and negative other-representation (in most cases) by textbook producers. These discursive strategies encompass normalisation, transitivity, active and passive voices, negative and positive sentences and image locations to name but a few.

Negative explicit or implicit other-representations have been employed to magnify the deficiencies of ‘the Orient’ in reference to controlling and overcoming many aspects of life. This is done by subtly emphasising the Other’s negative characteristics and social activities and de-emphasising the Other’s positive characteristics and social activities. On the other hand, the Self’s positive social activities and characteristics are emphasised and the Self’s negative activities are de-emphasised or omitted.

A critical assessment of the textbooks indicates that there is subtle bias in the educational discourse which favours ‘the Occident’. Regarding this, people are compared Orientally and Occidentally in terms of their locations and advancement where ‘the Orient’, particularly the Arabs, are being represented “... as a single, unchanging entity” (Said, 1978, p. 230) such as the representation of Omani people (see Sample 6: LS3a) and the Bedouins (see Sample 4: SS3). If the advancement and

progress of ‘the Orient’ is presented, it is presented hegemonically, pre-conditionedly and pre-determinedly under the guidance and observance of ‘the Occident’.

These relationships and representations are unequal in that ‘the Occident’ outweighs ‘the Orient’ in aspects such as ideas, lifestyles and prosperity. Thus, it could be claimed that the English language brings with it social inequalities and injustices that create, discursively produce and internalise divisions and socio-cultural injustice among those who speak it and those who do not. This could encourage teachers and students to not respect and appreciate non-Western languages and cultures since discourses are the primary medium via which ideas and experiences are transmitted, shared and exchanged (Al-Omari, 2008).

Another misrepresentation of ‘Oriental’ subjects revealed by this analysis is that they are stereotypically described and essentialised as inherently fixed. They are constructed and produced discursively as farmers working on farms using simple and traditional tools regardless of any generation gap and time. In line with this, Hall (1997, p. 257) suggests that “... stereotyping [and essentialising reduce] people to few, simple, essential characteristics, which are represented as fixed by nature”. Moreover, having established such postcolonial discourses of ‘fixity’ in terms of the ‘Oriental subject-occupation-relation’, Bhabha (1994, p. 66) relates it to the colonial discourse where he claims that “... an important feature of colonial discourse is its dependence on the concept of ‘fixity’ in the ideological construction of otherness”. Furthermore, stereotyping establishes boundaries “... between the normal and the deviant ... the acceptable and the unacceptable, what belongs and what does not or is ‘Other’, between ... Us and Them” (Hall, 1997, p. 258). English language education, therefore, has not only contributed to the construction of the ideal image of the target language and culture but also failed semiotically to question inequalities, injustices and unfairness that exist in the world.

The analysis shows that there is ignorance, negligence and omission of the fact that all societies progress and that every society is unique on its own. ‘The Orient’ is presented and perceived discursively with a fixed word, phrase or image which might be considered a real representation. In this respect, Orientalism is not only to be regarded as studying or examining the underrepresented or the excluded, but also the

ways in which diverse cultures are homogenised and simplified by acts of representation that leave their actual objects either essentialised or concealed (Said, 1978).

Another technique that advances the idea that ‘the Orient’ does not progress is image-repetition which is drawn from Said’s work (1978). There are some instances where this technique is taking place semiotically within the same textbook or across them (see Sample 12: LS3g). This again reinforces and represents ‘the Orient’ as static, unchanging and unintelligent. It advances the idea that ‘the Orient’ is the receiver and never the initiator. However, if progress or change is ever mentioned discursively, it is often controlled by ‘the Occident’. It is worth mentioning that whenever ‘the Occident’ is portrayed discursively in a role, ‘the Orient’ is used to ensure that the former’s status remains superior and more privileged than the latter. Therefore, the Orient is not able to proceed independently; it is instead guided by the Occident.

Some of the deconstructed samples in this study use ellipses on certain occasions to omit elements from the text or the image. It might be assumed by the writers that what is omitted is obvious and therefore does not need to be included. However, this is not to say every discourse which is not fully explicit is elliptical as most messages require some input from the context to make sense of them (McCarthy, 1991).

Image-text relationship seems not to be valid, most of the time, within this data. In other words, the text and the image do not complement each other. On other occasions, when the passage is about two groups of people such as the Orient and the Occident what is usually emphasised and portrayed is the Orient.

English language not only dominates discursive practices, but also dominates academia in terms of researching and farming (see Sample 13: Figure LS3h and Sample 12: Figure LS3g). Therefore, the hegemonic practice of English language threatens and discriminates against other languages, cultures and those people who do not speak it. In addition, non-English-speaking people have less power, fewer resources and fewer advantages than speakers of English. In this regard, the newly introduced English language textbooks do not seem to be reliable because of the clear differences between the contents of the textbooks and the target country where the host language, culture and people are discursively devalued and misrepresented.

“Often one particular ‘pole’ is privileged in a discourse and the other ‘pole’ condemned or suppressed” (Locke, 2004, p. 58-59) because the authors are basically drawing upon their discourse which is already framed and structured in a particular way. Hence, it could be argued that there are certain frames in which the Orient is moulded in the English language textbooks and that such frames are consistent across the textbooks where alternative positive frames are hardly found. This creates a hegemonic frame which might dominate and be internalised within the Orientals’ repertoires and become the main reliable source that leads to the construction of a particular social reality. Therefore, it is necessary to increase the awareness of such modified and cosmetic realities and confront the distortions and fabrications representing ‘the Orient’ in general and within school materials in particular.

There are a substantial number of structures and images which vilify and stigmatise ‘the Orient’ in a systematic way. In this context, a negative image of ‘the Orient’ in general has been extensively documented in European writings throughout time (Nydell, 2002). The impact of such misrepresentations and disinformation against a certain part of the world and its people have a strong influence because they pose a threat to the lives and the well-being of innocent people who appear to be easy targets. Subsequently, an exposure to cultural imagery shapes the concept of reality which is manifested via language. This is because languages play an active role in classifying the experiences through which individuals construct, understand and represent reality (Hyatt, 2005).

On the whole, ‘the Orient’ in general and Arabs in particular are portrayed as violent, primitive, with a feudal social structure, and without social justice (Bar-Tal and Teichman, 2005). Thus, CDA and CIA proved to be effective analytical tools to reveal how words and images are loaded with subtle meanings in a particular context. Orientally speaking, there is no neutral discourse since “... language is not a neutral reflection of society and social reality” (Hyatt, 2005, p. 43).

Textbooks act as a part of discursive practices and have a great impact on school children as they manipulate their way of thinking, lead them to internalise what is there and share it with others as facts. The discourse of textbooks (as the discourses of

politics and advertisements for example) often follows certain values and conventions when it is constructed and produced. Consequently, the aim of selecting a certain discourse or an image is to manipulate the students into accepting ideological messages contained and encapsulated in that discourse or image and to take them for granted, which then becomes common sense. Finally, it would be sufficient to maintain that this study reveals the linguistic and socio-cultural features in figuring out biased and ideological practices that are manifested semiotically in English language textbooks used in Libyan secondary schools.

CHAPTER 6 FINDINGS AND IMPLICATIONS

6.0 Introduction

This study aimed to deconstruct a series of English language textbooks used in Libyan secondary schools entitled *English for Libya* in order to reveal the representation of ‘the Orient’. Consequently, it explored and investigated how various socio-cultural practices are represented in terms of what is valued and devalued. Another concern of the study was how hegemonic practices were constructed discursively and which practices have been emphasised and which deemphasised within the textbooks. The third and fourth concerns of this research were the ideological practices represented in the textbooks and how the textbooks reflect the principles of the Libyan Education system. Based on the analysis and findings, it has been shown that the textbooks favour the Self rather than the Other (see Section 3.6). This implies that ‘the Occident’ is valued and appreciated semiotically more than ‘the Orient’. The study also showed that there are negative and positive representations of ‘the Orient’ (including their culture and social life) and ‘the Occident’ (including their culture and social life) respectively. In the following section, there will be a summary of the findings for the research questions individually.

6.1 Findings which address research question one

“What are the most fundamentally potent socio-cultural values evident in the English language textbooks used to teach English in Libyan secondary schools?”

In response to the first research question about the cultural practices and values which exist in the English language textbooks used in Libyan secondary schools, this study demonstrates that ‘the Orient’ is portrayed and depicted in a limited number of professional tasks such as working on farms and professions related to the past which have nothing to do with the modern world. These professions do not require any higher qualifications.

Farming is the most frequently mentioned profession in all the English language textbooks. Agriculture is discursively stereotyped through the introduction of fertilisers, crops and old farming technology. For instance in Sample 1: LS1a and Sample 5: LS2c, there are a text and images about farming in Libya including farmers

and tools to persuade the readers discursively that such places are only known for farming.

Thus, 'the Oriental' subject is presented as rural and either working on farms or desert-like farms and using less sophisticated instruments and tools in many aspects of life including health services. Therefore, the technological side seems to be omitted and absent from the textbooks. In contrast, 'the Occident' is described discursively in relation to urban development (rural life in the West is hardly mentioned in the textbooks), technological superiority and accomplishments such as engineering and space exploration.

Since 'the Oriental' subject is depicted mainly in relation to rural attitudes and dominance, their life is therefore considered primitive and traditional. Hence, they are also constructed and produced discursively in association with the Bedouin lifestyle as if that is the only lifestyle available. The physical appearance of 'the Oriental' subject is presented and associated stereotypically with their culture as if there is only one type of clothes worn in 'the Orient'. Hence, they are essentialised and categorised semiotically and alternatives are limited.

There are strong indications that the context of most of the samples is predominantly rural and related to farmers and farms. Hence, it can be stated that the persons appearing in the textbook belong to a less educated or pre-modern class since their activities are usually associated with rural areas. It can be seen that the textbook authors semiotically constructed and produced an unequal relationship in their textbooks between 'the Orient' and its culture on the one hand, and 'the Occident' and its culture on the other. In this manner, 'the Orient' is attached to devalued, stigmatised and less privileged practices. Unlike 'the Orient', western societies are produced and represented discursively in positive circumstances as the authors hardly touch upon any negatives related to them. It can be said that, within the deconstructed English language textbooks, there is a selection for prioritising and legitimating how Oriental subjects have to be seen and depicted semiotically.

Notorious natural phenomena are used to depict 'the Orient' mainly with a focus on human losses. Another recurring depiction of 'the Orient' is the focus on climate in

which they are stigmatised and devalued by such uncontrollable factors. Wars and barbarism are associated with 'the Orient' in which they are fighting or killing each other with a subtle omission of their motives to do so.

It can be observed that the omission of Islamic practices is obvious in most of the textbooks even though these textbooks are exported to an Islamic country (Libya). This may reflect the fact that western societies are not as attached to religious practices in the same way as 'the Oriental' subject, i.e. Libyans. However, one of the textbooks contains some Islamic practices and settings such as Mosques and the holy place of Mecca. The symbology of Christianity is also obvious in one of the textbooks.

One of the prominent cultural stereotypical representations of 'the Orient' is as being stagnant. This has been observed in the textbooks where the same images appear at different stages of secondary school classes such as Sample LS1, LS2 and LS3. In other words, some identical images appear in the third English language textbook with different titles and context (see Sample 9: LS3d and Sample 10: LS3e). Therefore, no matter at which level 'the Orient' is or in what context the topic is, they are treated and produced equally in some references.

Cultural stereotypes were also significantly present in these English language textbooks. These are defined as "... conventionalised ways of talking and thinking about other people and cultures" (Kramsch, 1998, p. 131). As mentioned previously, the teaching and learning of languages in general, and the English language in particular, are ideologically embedded with the construction of cultural stereotypes and trivialisation of content. Thus, the negative side of 'the Occident' such as poverty, crime, racism and discrimination are rarely touched upon. Rather, positive cultural practices are presented semiotically to construct an ideal or near ideal society which may not exist in the world. For instance, in discussions regarding 'the Orient' and 'the Occident', the former seems to be the carrier of deadly infectious diseases, while the latter is associated with less deadly diseases (see Sample 10: LS3e). This is a reflection of what has been suggested by Apple (1990) that textbooks do not reflect only knowledge; instead they are saturated with ideological values, cultures, and economic interests.

6.2 Findings which address research question two

“What are the main hegemonic practices which can be identified as being embedded in the English language textbooks under discussion?”

As long as there is language hegemonic practice in the textbooks, there will be cultural hegemonic practices depicted through the superiority of ‘the Occident’s’ culture. Hence, the superiority of the English language is a frequent hegemonic practice that has been noticed frequently in the deconstruction of the analysed samples. The hegemony of English can be manifested through the superiority of English language and culture and the superiority of English-speaking countries. This can be seen in the technological and research practices that are assigned to ‘the Occident’ in many fields of life such as medicine, space and science.

English is shown as the language of research which suggests that there is a heavy demand and desire to learn and use the English language as it is associated with development. The superiority of English is one of the most frequent values present in the six English language textbooks. This can be exemplified in the title ‘*Your English and your future*’ (See Sample 12: LS3g). Such a title advances the idea that the value of English would be seen by the students in the Libyan schools as more important than their own language (Arabic) since there is a supposedly unbreakable and inherited association between English language and the future. In line with that, English is being viewed discursively, in this title, as more important than someone’s future when the concept of firstness is applied.

The concept of firstness has been used in favour of ‘the Occident’. This has been observed in the vital role that English language plays discursively in many aspects of ‘the Orient’s’ life. Thus, there are many cases in which ‘the Orient’ is produced and presented in the second position of the sentence. This implies that they are less important and inferior to whoever is placed in the first position. Eventually, this would degrade the native language of the Other and affect the way in which ‘the Oriental’ subject thinks and feels about their life, culture and language. Such a hegemonic practice would have direct impacts and consequences on the learners’ attitudes. Incorrect information is another aspect that is detected throughout the

textbooks such as the representation of one of the Muslim scholars of Hadith as an astronomer (see Sample 4: LS2b).

‘The Oriental’ subject is depicted semiotically as a group when they experience failure and that failure is emphasised discursively as a collective failure. Such failure includes the institution and the country where that failure happened with no indication of success. However, when the Self is portrayed, the failure is attached only to the individual who failed, not the institution or the country, with a successful and a happy ending (see Sample 7: LS3b and Sample 10: Figure LS3e). Fairclough (1992) refers to these discourses as naturalised discourses because they come to be regarded as natural and unchallenged. Thus, they become common sense. It can even become difficult to write or speak in any other way but in the language of that particular naturalised discourse. Therefore, language production will be impossible without involving the dominant ideology and what has been naturalised. That is one of the ways in which discourses are produced intertextually.

6.3 Findings which address research question three

“How are culturally differentiating and biased discourses constructed and established? Which ideological forces can be said from the evidence to be the most manifest and strong influencing factors resting behind the texts/images?”

As mentioned throughout the previous chapters, textbook publication and language teaching is ideology-led even domestically, let alone if such materials are produced outside the host country. This is due to the fact that the choice of certain issues over others is inevitably ideological. In this regard, Phillipson (1992) claims that developing nations are more likely to consume and import the expertise, methodology and materials distributed by the West. Such factors promote Western ideologies and contribute to their domination over the host countries.

Fairclough (2003, p. 9) describes ideology as a “... representation of aspects of the world which can be shown to contribute to establishing, maintaining, and changing social relations of power, domination and exploitation.” Similarly, Thompson (1990, p. 56) claims that “... to study ideology is to study the ways in which meaning serves

to establish and sustain relations of domination.” Thus, semiotic features have ideological effects on people through which a certain perspective about the world is manifested.

Deconstructing the data in this study shows that there is no balanced representation in the textbooks. The findings have shown a strong indication of Occidental privileging and positive representation in the textbooks. The idea of constructing a more balanced representation in such school textbooks would aim to create more opportunities for ‘Oriental’ subjects to be independent and actively involved in the development of the world similar to their Occidental counterparts. However, such hope is seemingly vain in light of the way in which Orientals are discursively misrepresented.

Sexism is also present as an ideological factor in which some people are superior to others. One of the aspects of sexism is the low status of the ‘Oriental’ female subjects in the textbooks. For instance, females are assigned to carry water buckets from a manual pumping well. Such a task (if it exists) is usually carried out by males in most cases. Professional discrimination is also another factor that exists in the textbooks. In this regard, it is found that well-paid and prestigious jobs (surgeons and doctors) that require intellectuality are assigned (most of the time) to Western males. On the other hand, mundane jobs are ascribed to ‘the Orient’ such as farmers and housewives.

In general terms, most of the samples show a palpable appreciation of the role that ‘the Occident’ subject has such as highly qualified jobs and dominating positions. These cultural discourses often prioritise and favour ‘the Occident’ over ‘the Orient’. In the investigation of representation, ‘the Occident’ is depicted in a modernised way while the Other is represented in a less modernised way in many ways such as their jobs or the way they live. Therefore, the roles of the former are associated with more well paid jobs than the latter. Semiotically speaking, the samples seem to be laden with bias towards the authors’ society.

6.4 Findings which address research question four

“What are the main hegemonic practices which can be identified as being embedded in the English language textbooks under discussion?”

The principles of education in Libya have been violated in some instances such as in the representations of Arabs as being fragmented in some cases. Discrimination has been constructed and produced semiotically in the textbooks which is contrary to Libyan educational principles. An example of this is the discrimination against the non-white South Africans in terms of their socio-cultural and socio-economic life. However, from the opposite perspective, there are some minor instances where ideological practices of the ousted regime are still present even though the English language textbooks have been updated. This could support the assumption that textbooks are not always reviewed by the authorities before being disseminated throughout the country.

Most of the textbooks contents do not reflect the principles of the Libyan curricula because what is presented devalues and stigmatises the Arabs. For instance, the students are being provided with the same materials no matter what level of study they are at. Thus, the progress and development of the Oriental world is excluded. The Orient is also meant to participate in the development of the world and interact with other cultures positively and jointly. However, what has been found is that the world is divided into two poles where the Orient is inferior to the Occident. Therefore, there is no equal relationship between the Orient and the Occident.

The principles are also breached where the students are meant to be aware of the importance of their own country and their role in building human civilisation. However, the Orient is depicted stereotypically as inhumane, uncivilised and associated with primitive life. Human rights and dignity does not exist in the content of the textbooks. For instance, the Palestinians are not represented equally to other Arabs.

6.5 Summary

By applying CDA and CIA to analyse the six English language textbooks used in Libyan secondary schools, this study suggests strongly that the manifestation of ideological, hegemonic and cultural practices are used to serve and naturalise specific practices semiotically either positively or negatively. For instance, the Orient's position denoted through the use of images and discourses (in reference to individuals or groups) is intrinsically inferior, controlled, traditional and dependent. This study supports the argument that there is a strong relationship between English language

education, the manifestation of ideology, hegemony, culture and power structures in real life. Such a relationship creates a binary relationship between the Self and the Other where the latter is a silent and disabled entity while the former is privileged with a position that allows it to classify, describe and speak on behalf of the latter (Spivak, 1995).

These binary representations are constructed and produced semiotically through the use of images and linguistic features. They are influential because they represent social discursive divisions drawing upon social and cultural inequalities. For instance, the textbook authors have a tendency to discursively position 'the Orient' within certain occupational frames. The occurrences of such practices imply that the authors intended the content of the textbooks to be biased text, images and imbalanced representations of people. In line with this, the production of such materials should be carried out from both the producers' and the consumers' perspectives in order to create and produce more balanced representations of people, culture and society.

The deconstruction of the data also reflects what has been indicated by Said (1978), in the discourse of Orientalism, that there is a binary relationship between the West and the East suggesting a world of modernity and a world of primitive societies respectively. In this case, Western societies are given the features of change, adaptability, authenticity and progress. By contrast, primitive societies are supposed to be static, unchanging and traditional. It has been argued that what comes from 'the Occident' does not have to be authentic, correct or real as it is always accepted and appreciated. However, it could be argued that English language textbooks in Libya do not have any relevance to the socio-cultural world that the most of learners have experienced or are experiencing in their daily life.

People in general usually view texts and images as true reflections of realities (Rahimi & Riasati, 2011) let alone students in their teens. In line with this, the findings show that imported textbooks tend to discursively represent particular ideologies and cultural values that may have been manipulated according to the authors' perspectives and which do not have to reflect social reality. This may not represent what the students think of as a reflection of their reality since there are multiple realities.

However, it will be observed and internalised and then becomes common sense. Therefore, the texts and images have been neither selected appropriately nor have the authors paid attention to the social-cultural practices they actually represent because the authors take a particular ideological position in the discursive production of such materials.

To counter such fabricated semiotic representations in the educational domain, English language teachers in general and language analysts in particular have to be aware of hidden and subtle discursive structures since languages are never neutral. This is because cultural, ideological and hegemonic representations in the textbooks are usually implicitly constructed and produced. Thus, they have to reveal and replace any cultural, ideological and hegemonic practices (whether embedded via language or images), with what reflects their own society.

Professional activities of 'the Orient' are most often shown in inferior status whether in texts or images. This is not an accurate reflection of the important roles they have whether they are male or female. 'The Oriental' subject (like any other) has to be presented and constructed in both modern and traditional roles. For instance, 'the Oriental' subject can be depicted as a professor, a doctor or a surgeon instead of a social worker, a nurse or a farmer.

School materials are produced by intellectuals, who supposedly would reject essentialising people and their cultures (Cole, 1997) and maintain that the Other is different from the rest. The notion of Eurocentricity is found subtly in the analysis regarding the inferiority of 'the Orient' in some aspects of life such as science and technology which creates the dichotomy between 'the Orient' and 'the Occident' (Alatas, 2003). However, Said (1978) challenges Western cultural and hegemonic discourses by rejecting suggestions that the culture of 'the Orient' can be reproduced, reconstructed and elicited from the negative side of the Western culture. Thus, 'the Orient' should be depicted to be working in various fields such as science and technology and in other Occidental dominated modern fields. In this case, they will be seen as capable of succeeding in prestigious, qualified roles of leadership and social responsibility.

Considering the data analysed, inequality seems to be more prominent than equality. This supports the claim that there is a tendency to conceal or underestimate discursively the value of inequality and the fact that languages are ideologically driven. In this context, the analysis indicates ‘the Occident’s’ superiority and domination as the underlying ideology of representing the world in the textbooks. In most cases, the negative side of the Orient is foregrounded while the negative side of Occidental subjects is backgrounded and de-emphasised. In other words, the positive side of Orientals is de-emphasised, not mentioned, downplayed or disparaged; and the negative side of the Self is de-emphasised or totally ignored.

Thus, English language textbooks not only contribute to the construction of the ideal image of the target language and culture but also fail to question inequalities and injustices that exist in the world such as in the sample of South Africa and the Turkish-Arab war (see Sample 3: SS2a and Sample 2: LS1b). Such misrepresentations are crucial as they create and reinforce socially and semiotically accepted, legitimised and thereby fossilised views about ‘the Orient’. Thus, semiotic practices facilitate people’s understanding of the world on the one hand and limit their perception and understanding of the world in terms of social processes, social institutions and cultural forms on the other (Kemshall, 2002).

Such suggestions highlight the need for more critical language awareness in curriculum policy and among textbook writers around the globe in general and in the Libyan context in particular. In this sense, the textbooks should promote positive relations and representations regardless of space and time. In addition, they should enhance a sense of equality and intimacy for all people whether they are learners or speakers of that language. This is because positive representations (of one side) would permit a sense of promoting and overvaluing special languages and cultures at the expense of others. Finally, it could be said that the findings of this study should be interpreted in terms of the English language textbooks used in Libyan secondary schools and may not necessarily be generalised across all imported English language textbooks that are used either in Libya or in any other cultural setting.

6.6 The Implications of the Study Findings

It has been claimed that people in the West have "... no understanding of [the Orient] other than what is offered on the media [as they] come to associate [the Orient] with terrorism, religious fanaticism, violence, and the oppression of women" (Nagel & Staeheli, 2008, p. 88). Therefore, it is essential to deconstruct the texts and the images of the English language textbooks since they are written from the eyes of western authors because "... negative designations of a group have negative consequences for the lives of members of that grouping" (Dyer, 1993, p. 3). On the other hand, such designations might be used as a way "... to change [and challenge] the circumstances of that socially constructed groupings" (Dyer, 1993, p. 2) and the way they are shaped and produced semiotically by a certain discourse or an image.

Despite the methodological difficulties and the lack of research materials about the Libyan contexts in general and the English language textbooks in particular, this research offers a platform to help policy makers and textbooks authors find solutions to what should be included/excluded in language textbooks. The main tenets of CDA, and the principles of CIA which have been used in this study reveal the hidden ideology and stereotypical representations of people and cultures. Methodologically and analytically speaking, CDA and CIA have proven to be useful analytical methods to explore ideologies behind the texts and images respectively.

This research provides certain suggestions which might be helpful in changing the current situation regarding English language textbooks. Most obviously, changes in the way the textbooks represent and construct peoples and their cultures should advance the idea of overcoming the dominance of certain ideological practices within such materials. In addition, stereotypical representations and misrepresentations need to be taken into account by raising awareness of their impact on the social and cultural beliefs in society in general and classroom settings in particular.

The implications which can be elicited from the analysis are that English language textbooks "... do not provide neutral knowledge but construct a particular social reality" (Bar-Tal & Teichman, 2005, p. 157). Therefore, they are based on choices that reflect a particular selection of material which presents and reinforces discursively a variety of issues that ideologically preoccupy a society and its own

people. Thus, the selection criterion is ideologically led because the producers choose, ignore or omit certain cultural values and practices and include others.

The findings of this study might also offer precious insights to textbook authors, designers and curriculum planners in designing English language textbooks and developing language curricula. In this respect, people who are involved in the production of school materials have to think of and consider cultural differences and nuances. This can be achieved through teachers' and reviewers' own reflection on the textbooks. In this context, new materials would not only reinforce the process of change but would also acknowledge the right of being well represented.

Currently, however, textbooks are rarely reviewed and if publishers and teachers do not discover and address any bias in textbooks, students will inevitably continue to learn such biases subtly through the hidden written materials, images or teacher instruction, and other types of encounters throughout the schooling process (Loewen, 1996). Thus, it is vital to make both teachers and learners aware of any implicit or explicit representations that may devalue or overvalue certain cultural practices. Consequently, it is hoped that this study will be taken into consideration by the Libyan Government in terms of text and image selection.

From a pedagogical perspective, the semiotic misrepresentation of 'the Orient' in the way demonstrated by these textbooks advances the claim that ELT materials which are produced outside the target culture reinforce popular stereotypical images and discursive practices by stigmatising cultures as monolithic, static and stagnant (referring to 'the Other' implicitly) rather than as dynamic and progressive. Such representations are often regarded as a politically-motivated construction and (re)production of 'the Other' in order to essentialise and exoticize it (Garrido, n.d.).

In terms of classroom settings, teachers and language instructors need to be more cognisant of teaching cultural practices; especially those that devalue the target culture and those that may cause culture shock and distress for the learners. In addition, they need to avoid any ideological and stereotypical misrepresentations of peoples and cultures by reducing the dominant practices that are spread throughout the current textbooks.

It is necessary for Libyan language teachers and learners to realise that their social reality is manipulated and distorted semiotically through the target language, English. Therefore, this study might indeed increase teachers' and learners' awareness about the encapsulated ideological and cultural values and norms within the textbooks. Moreover, awareness of the influence of the culture of a dominant language is necessary because the long-term impact may lead to the fossilisation of attitudes and habits among Libyan students which could lead to a loss of confidence in their own language and culture.

Although these suggestions may contribute to change, the process of change *per se* remains a complex issue because the textbook industry is not isolated from society in terms of the political and economic spheres. If a change takes place, it has to happen soon in order to successfully implement changes within the school curriculum and consequently pave the way to change in other institutions and changes in the social order. However, it is important to remind the reader that change can only occur when awareness is turned into action.

Finally, since multimodality shapes society and society is shaped by multimodality, changes in discourse and image practices will lead to change in social practices. The focus on textbook discourse analysis in this research is a contribution to a complex process of change that has been taking place for a long time in the field of Post-colonialism in general and Orientalism in particular. Yet, this change cannot take place unless those people in charge are convinced of the vital role of such change as there would be massive implications for a wider change in society. Finally, the analysis of this study is a contribution to the work of Said, as mentioned earlier, where such textbooks appear to rely largely upon his discourse of Orientalism and could be regarded as a recent replicated version of Orientalism.

6.7 Critical Reflexivity

Cunliffe (2004) describes reflexivity as examining critically the assumptions underlying the research such as the impact of the research and the outcome of the research upon the researcher. Thus, this section is devoted to providing a summary of my experiences in carrying out this research. It is certain that what I have gained from being a student at the University of Sheffield is too much to spell out in a few pages.

In Chapter One (Section 1.9) I outlined the reasons that motivated me to conduct this research, including my previous teaching experience which was one of my primary impulses. However, in this section, I will highlight the impact of this research on me in terms of what I have gained from being a PhD student and researcher. Some changes have occurred during the course of my study including the methodology and the literature. In this regard, critical reflexivity questions the assumptions and actions of the researcher, thinking about where/who he/she is and where/who he/she would like to be, challenging conceptions of reality, and exploring new possibilities (Cunliffe, 2004)

Before starting my PhD, I did not have the critical capacity to criticise or argue about issues because I come from a cultural background where being a critical person is not a welcomed notion or accepted in the same way as in the United Kingdom. In such a context, what is said by tutors or lecturers is taken for granted. In line with this, what is provided in the course books or textbooks will be digested and internalised as they are, unless it is stated otherwise. However, what I have found in this programme is that what is written or said is from the perspective of the author(s) and the speaker(s) respectively. Thus, the journey of my PhD equipped me with the knowledge that semiotics has the ability and the power to manipulate and distort the truth while most of the readers, including myself, are unaware of such potential danger.

Unlike all my previous studies, this research made me look at things from multiple perspectives whether related to my research or other research issues. For instance, having carried out a PhD in Educational Studies increased my understanding and researching abilities in many fields such as Post-colonial studies which were new to me. In addition, the choice of Fairclough's analytical framework instead of other

frameworks was based on critical understanding of the other CDA frames. I discovered that his framework assisted me in being creative in such a way that I was able to produce my own framework which I have never done before. The PhD programme assisted me also in producing another framework that can be used to analyse images. Thus, creativity (even though it is a contested notion) was achieved within the journey of my PhD. Dealing with this kind of data was extremely challenging because my previous research was conducted in terms of questionnaires and interviews (quantitative research). However, my research and analysis skills have improved dramatically in terms of designing and proposing research projects.

During the course of my PhD, I was able to digest any criticisms that were posed during discussions with some colleagues within the University of Sheffield such as their insistence that my research will not benefit Libyans. I listened positively to their criticisms and claims. My answers were based on the literature I have read in relation to the discourse of Post-colonialism in general and the discourse of Orientalism in particular and finally on the results. A positive side of this research is that I was able to present my study, before many people with extensive research backgrounds, in three different educational institutions including Sheffield Hallam University, the University of Leeds and the University of Sheffield. I received excellent feedback during these conferences that assisted me in building up my confidence to write publications.

In terms of my career, I would say that having a PhD will pave the way for me in many fields such as curriculum management, lecturing and authoring articles in unrestricted areas of study. I will present my research findings to the Libyan Authorities in order to make them aware of what is included in the English language textbooks. Thus, I hope that my PhD journey will influence my future career positively and objectively.

6.8 Limitations

The implementation of certain methodological tools, such as CIA and CDA, was one of the most difficult tasks I faced in this study as the socio-cultural context in which these tools were first developed is different to that of this study. Regarding the limitations of the English language textbooks themselves, some textbooks do not have

the same quantity of data for the analysis in order to draw a bigger picture of how various cultural practices are presented.

6.9 Further Research

There are many issues discussed in this research that require further examination. The first one that arises and needs further investigation is students' views and perception of the English language textbooks as the absence of the students' voice remains one of the limitations of many studies. A linked issue that evidently needs to be explored is the impact of such materials on the students before they begin the secondary school programme and after they finish it. From a teacher's perspective, it is also vital to investigate teachers' views and perceptions of such results.

Since the use of images to communicate a particular culture can be seen in these textbooks, it is essential to conduct wider research in order to see how various cultures are constructed and produced semiotically in different English language textbooks regardless of the geographical space. In line with that, such a study might be one of the bases that could enhance and stimulate other researchers to conduct cross-cultural research in the field of textbook analysis. It is also essential to discover if such modified methodological frameworks can be developed and used more widely to deconstruct the powerful elements behind the images and texts within the discipline of language teaching.

Lastly, another study that could be carried out is interviewing the authors of these textbooks in order to see how they perceive this analysis and ask them how they feel about it. In addition, it would be interesting to discuss with them the mechanisms that they employ in relation to how they choose, select and use certain images and discourses and on what basis they do so.

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Appendix I

- 1- To enable students to understand Islamic values derived from the Koran (the Holy book of Muslims).
- 2- To develop the students' sense of national belonging, and deepen their pride in the Arabic nation and Islamic world civilization.
- 3- To develop the students' sense of belonging geographically, historically to the African continent.
- 4- To enable the students to acquire the appropriate knowledge of skills and positive attitudes and cultural and social values appropriate to the needs of the students, and the needs and civilisation aspirations of the society.
- 5- To help students understand and recognise the world as a global human society associated with it, and having interest in its progress and evolution.
- 6- To develop the students' capacity to interact with other cultures and open up to the world, qualifying them as citizens able to live positively and jointly in the global community.
- 7- To enable people with special needs, the gifted, disabled and distinct among them to enjoy educational opportunities appropriate to their abilities and needs.
- 8- Development of national sentiment among students and make them aware of the importance of their homeland and its role in building human civilisation.
- 9- To enable students to understand the principles of security and social peace and human rights, and encourage them to build a society of peace, a community of mutual understanding, dialogue and global tolerance, recognising their society's rights within the international community and have great pride in their nation and its role in human civilisation.
- 10- Benefiting from the experience of other countries, especially those that have achieved tangible success in human development, while preserving the national identity and culture.
- 11- To link the curriculum content with the environment of the Libyan society and the technology surrounding the learner. Source (Saed & Abu Gania, 2004).