

**T.C.  
ISTANBUL UNIVERSITY – CERRAHPAŞA  
INSTITUTE OF GRADUATE STUDIES**

**MASTER THESIS**

**CULTURAL AND INTERCULTURAL VIEWS IN ELT COURSEBOOKS USED IN LIBYA**

**MARWAH ALGHEETAH**

**FOREIGN LANGUAGES EDUCATION DEPARTMENT**

**ENGLISH LANGUAGE EDUCATION**

**THESIS SUPERVISOR**

**DR. ÖĞR. ÜYESİ YASEMİN ORAL**

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## **PREFACE**

The growth of English as an international language has resulted in major changes in the ways of dealing with cultural issues within English language teaching discourse. Among them is a shift from a homogeneous, stereotypical, essentialist view of culture to a dynamic, complex, non-essentialist view. In this context, the present study has been conducted to uncover the views of culture that underlie a selected sample of ELT coursebooks used in Libya and the findings of this study are presented in the succeeding parts of the thesis.

Towards the accomplishment of the research in specific and MA degree in general, many people have helped me with their strong support, great guidance and valuable advice, without which the study would not be accomplished. Firstly, I would like to express my great gratitude to my country Libya for giving me this opportunity to pursue my MA study in Turkey.

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## ÖZET

### **Libya’da Ortaöğretim Okullarında Kullanılan İngilizce Ders Kitaplarında Kültürel ve Kültürlerarası Görüşler**

İngiliz dili eğitimi alanında, geleneksel kültür görüşü yerini kültür olgusunu sınırları belirsiz ve değişken ve kimlik olgusunu da çoğul ve farklı ortam ve etkileşim bağlamlarına göre değişken kabul eden daha dinamik ve karmaşık bir bakış açısına bırakmaktadır. Bu bağlamda, bu çalışma Libya’da ortaokul düzeyinde yaygın bir biçimde kullanılan *English for Libya* derskitabı serisinin yansıttığı kültürel ve kültürlerarası görüşleri incelemeyi amaçlamaktadır. Mohamed’in (2014) Fairclough’un (1989) eleştirel söylem çözümlemesi çerçevesinden ve Günay’ın (2012) Gray’in (2010) betimleyici çerçevesinden uyarladığı çözümleme modellerini temel alarak, örneklem kabul edilen İngilizce ders kitaplarında yer alan okuma parçalarında bulunan özneler ve farklı kimliklerinin bireyselleştirme/kollektivize etme, kendi/öteki sunumu, etkenleştirme/edilgenleştirme ve rol dağılımı bakımından söylemsel inşasını incelemek için üç-aşamalı bir analiz gerçekleştirilmiştir. Çalışmanın bulguları ders kitaplarının temel olarak özcü kültür görüşlerini ve ilişkili sınıflandırma şemalarını kullandığını ortaya koymuştur. Sonuç olarak, ders kitaplarının bazı sosyal grupları kollektivize edip, eksiltip değersizleştirirken bazı sosyal grupların da değerini ya da önemini artırmak yoluyla, özcü kültür görüşlerini yansıttığı söylenebilir. Buradan hareketle, bireylere ve onların çeşitli kimliklerine ilişkin böyle bir türdeşik ve özcü yaklaşımın kültürel kalıp yargılara, gerçeğe aykırı kültürel temsillere ve dolayısıyla da ötekileştirmeye yol açabileceği önerilmektedir.

**Anahtar Kelimeler:** Ders kitabı, Kültür, Kültürlerarasılık, Libya eğitim sistemi.

## **ABSTRACT**

### **Cultural and Intercultural Views in ELT Coursebooks Used in Libya**

The field of English language teaching has witnessed a major shift from a traditional view of culture to a more dynamic, complex perspective that regards culture as unbounded and unstable, and identities as multiple and changeable depending on different settings and contexts of interaction. In this context, the present study aims to investigate the cultural and intercultural views that underlie a selected sample of English coursebooks, which are widely used in Libyan Secondary schools. Drawing from Fairclough's (1989) critical discourse analysis framework as adapted by Mohamed (2014) and Gray's (2010) descriptive framework as adapted by Günay (2012), a three-staged analysis has been carried out to investigate the discursive construction of the subject positions and their multiple identities provided in the reading passages in terms of individualization/collectivization, self/other presentation, activation/passivation and role allocation. The results of the study have primarily revealed that the coursebooks draw upon essentialist perspectives and relevant classification schemes. Overall, the coursebooks seem to represent an essentialist view of culture by reducing, collectivizing and degrading some groups of people while valuing and empowering others. The study suggests that such homogenized, essentialist view regarding people and their diverse identities is conducive to stereotyping, misrepresentation, and in turn otherization.

**Key words:** Coursebook, Culture, Interculturality, Libyan education system.

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## **LIST OF ABBREVIATIONS**

ELT: English Language Teaching

EFL: English as a Foreign Language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

CEFR: Common European Framework Reference

TESOL: Teaching English for Speakers of Other Languages

CDA: Critical Discourse Analysis

SFL: Systematic Functional Linguistics

SVO: Subject Verb Object

SV: Subject Verb

SVC: Subject Verb Complement

MR : Memembers' Resources

## **PART I: INTRODUCTION**

### **1.1. Introduction**

The present introductory chapter aims to provide context and background for the study, by presenting the research problem that has guided this study, research purposes and questions, and its significance as well as the assumptions and limitations of the study. The definitions of key concepts and terms will also be followed in the end of the chapter.

### **1.2. Statement of the Problem**

The last decades have witnessed the growth of the English language to become an international language. The internationalization of the English language has also coincided with a theoretical shift towards poststructuralist and postmodern perspectives in the fields of applied linguistics and English Language Teaching (ELT). A range of different social theories has started to shift the thinking in these fields in important ways, by bringing about new turns including the social turn (Block, 2003), sociocultural turn (Johnson, 2006, 2009), multi-lingual/cultural turn (May, 2014) and ecological turn (Kramersch, 2008). Within such a climate, ELT has witnessed a major shift from treating culture as a static, bounded notion that restricts individuals to predefined characteristics and stereotypes based on identity categories (as gender, nationality, race, profession) to a more dynamic and complex view that regards culture as unbounded and identities as multiple and changeable depending on different settings and contexts (Morgan, 2007). This shift from traditional views of culture (i.e. essentialist perspective) to a more dynamic perspective (i.e. non-essentialist) has thus attracted the attention of many scholars and researchers around the world.

Accordingly, there has been a growing interest in researching cultural and intercultural content of ELT materials worldwide as they are essential materials in which they do not only represent the linguistic dimension of a language but also a cultural perspective that would serve certain hidden agendas, as Shardakova & Pavlenko (2004: 28) state:

textbooks are not a neutral repository of grammatical forms and lexical choices; rather they are an important genre that functions to offer the students a sanctioned version of human

knowledge in a particular area,..., and to socialize the readers into becoming a relatively homogenous interpretive community.

Thus, many studies have been conducted to examine the cultural aspects provided in ELT textbooks; including intercultural awareness (Sabzalipour & Koosha, 2015), representation of age, gender, social class (Arıkan, 2005), intercultural topics and cultural elements (Bateman & Mattos, 2006; Zu & Kong, 2009; ÇelİK & Erbay, 2013; Böcü & Razi, 2016), representation of gender discrimination (Demir & Yavuz, 2017). Other studies have investigated the cultural elements underlying different language textbooks and investigated whether such elements enhance learners' intercultural competence 'IC'. It can be concluded from these studies that it is often the essentialist view of culture informing the cultural elements in coursebooks under study (Aliakbari, 2005; Zu & Kong, 2009; Juan, 2010; Sabzalipour & Koosha, 2015), through maintaining the national identity as the basic identifier of individuals and claiming that such elements would enhance learners' IC. It has also been found a number of studies which have been particularly concerned with the views of culture underlying coursebooks by maintaining a dynamic, non-essentialist perspective of treating culture (Oral, 2010; Dervin, Hahl, Harkönen, & Layne, 2015).

More specifically, in the Libyan context, only one study which has focused on the complex perspectives of culture in studying about the representation of the 'Orient' in ELT coursebooks has been found (Mohamed, 2014). In the same vein, the theoretical literature also asserts that many ELT textbooks still reflect the cultural perspectives of native English speaking countries, especially UK and USA (Seidlhofer, 2006 in Andarab (2014) in a simplified homogenous way. In such context, the present study has selected a number of English language coursebooks used in Libyan public and private schools, to critically analyze the cultural and intercultural perspectives provided in these coursebooks.

### **1.3. Purpose of the Study**

The present study aims to analyze the five coursebooks of *English for Libya* series, which are primarily used in teaching English language subject in Libyan public and private secondary schools that follow the Libyan educational curriculum,

with the purpose of unearthing views of culture underlying them. The study is particularly concerned with whether and how this coursebook series reflects the essentialist or non-essentialist views of culture. Thus, it aims to investigate the discursive representation of subject positions that are made available to ELT learners to construct their identities on and to find out how these positions are constructed.

Specifically, the present study tries to address the following main question:

Q1. What cultural and intercultural perspectives do English Language Teaching 'ELT' coursebook series 'English for Libya' reflect in terms of essentialist and non-essentialist views?

In order to answer the above-given research question a number of sub-questions have been posed below:

1. How are the textual data of the whole reading passages themed, peopled, located in the five selected coursebooks?
2. How are the subject positions' identities including nationality/ gender/ profession/ family members/ social class are constructed and (re)presented in the reading sections and passages of the five selected coursebooks?

#### **1.4. Significance of the Study**

This study focuses on coursebooks as research materials primarily because of their extensive use in language education worldwide. As van Dijk (2008, p.115) maintains no discourse is "as massively inculcated as that of school" and the educational discourse has a great influence in society where students are dealing with textbooks for many hours and these books are compulsory reading. Textbooks go beyond providing information to its users (teachers and students) since writers' and publishers' perspectives are embedded in such discourse trying to convey certain ideologies and assumptions (van Dijk, 2008). Additionally, van Dijk (2000 cited in (Holliday, Hyde, & Kullman, 2004) asserts that textbooks are one of many genres that reflect forms of, what he calls, the 'new' racism which is more hurtful than the old racism; because it is seen as 'normal' and 'natural' for those who speak or write about it. In a similar vein, Hahl, Niemi, Longfor, & Dervin (2015), in their influential work about diversities and interculturality, emphasize the great role that textbooks



play in intercultural education and argue that “textbooks can reveal political and relational aspects that tend to treat the Other with stereotypes and biases” (p. 7). Therefore, ELT coursebook is a critically significant field that owes investigation and analysis of the cultural views.

Furthermore, conventional notions of culture which view it as homogenous and confined to specific nations and regions have been outdated in our globalized world as they tend to simplify and reduce individuals and their intercultural practices to predefined characteristics. Thus, these notions need to be exposed and contested whenever encountered as they collectivize, reduce, essentialize and worse otherize individuals to their national identities (Holliday et al., 2004). Accordingly, a great attention is now paid to a more complex fluid perspective that maintains culture as unstable and ever-changing phenomenon rather than static and homogenous. In this regard, the findings of this study will contribute to the field of ELT as the study aligns with the non-essentialist dynamic view of culture that many works in the field fails to maintain by “falling into an essentialist trap” (Holliday et al., 2004). It is also expected that the findings of this study could be of use for policy decision makers, coursebook authors and curriculum designers by providing pedagogical implications that may aid in improving and production processes of coursebook materials that seek to contest the misrepresentation of individuals and cultures.

### **1.5. Assumptions of the Study**

Since the present study employs a qualitative framework, by using the tools of critical discourse analysis, it shares the main assumptions of Critical Discourse Analysis regarding the role of language and culture in the social spheres, as is discussed in the methodology section. The other two assumptions of the study are as follows: The methodology that is used in this research is suitable to the research problem and the intended purpose. It is also assumed that the selected sample of coursebooks represent the materials that are used in the Libyan context.

### **1.6. Limitations of the Study**

Considering the breadth of the current study, it is limited to five ELT coursebooks from *English for Libya* series that are widely used in teaching English subject in Libyan public and private schools at secondary stage, i.e. 10<sup>th</sup>. 11<sup>th</sup>, and

12<sup>th</sup> grades that follow the Libyan educational curriculum. Further, the analysis is limited to the investigation of the nature of cultural and intercultural views reflected in those coursebooks. More specifically, the analysis focuses on the textual data within the reading sections and passages, excluding the accompanying tasks and activities. Finally, the design of the study is limited to qualitative research paradigm in general and to the Critical Discourse Analysis in specific among other alternatives due to the reasons discussed in the methodology section.

## **1.7. Definitions of Key Terms and Concepts**

### **1.7.1. Coursebook**

A coursebook is an educational material designed to teach school subjects to students. It basically helps guiding teachers in what to teach and how to teach with clearly stated objectives and accordingly designed lessons. Coursebooks also help students to follow and track their learning with their teachers; they can too help students learn and review lessons when needed. Coursebooks are used to save time and provide a sense of security for both teachers and students by following the contents and its sequence (Hahl et al., 2015).

### **1.7.2. Culture**

In the present study ‘culture’ is treated as a complex phenomenon that no specific definition would exactly state what is it. Hence, ‘culture’ is not treated as a ‘noun’ which gives the wrong impression that it is a solid entity that people possess. Contrary to that, ‘culture’ is treated as a ‘verb’ which signifies that it is a ‘process’ which people do or perform. Clearly, the present study sees culture from the non-essentialist perspective in which culture is treated as a dynamic and complex process (cf 2.1.3.).

### **1.7.3. Interculturality**

Dervin (2011, p. 38) puts it clearly that “interculturality is understood as the positioning and negotiation of individuals who come from different spaces-times (rather than ‘cultures’)”. In other words, interculturality deals with the intersection between identities rather than considering the national identity as the basic definer of people’s behaviors, beliefs and values; and the equation of one nation-one culture-one language is largely problematized and contested. This study, in line with the non-

essentialist perspectives, aligns with the view that any interaction is an interplay of perspectives and thus always intercultural, and therefore rejects the dichotomy intercultural versus intracultural (Dervin & Risager, 2015).

#### **1.7.4. Libyan Education System**

The Libyan Education system is based on three main stages before entering the higher education level. Under usual circumstances, the schooling of the first stage, namely 'elementary' stage, starts from the ages of 6 to 12 and it is a six-level stage, then the 'preparatory' stage which is a three-level stage starts from the ages of 12 to 15. These two stages are basic and compulsory. The last stage is 'secondary' stage (high school in some countries) starts from the age of 15-16 and ends at 17-18. If students choose to pursue their education, after the preparatory stage, they either opt to continue their education with a vocational route or an academic route in their secondary stage (Mohamed, 2014). Secondary stage (which is the main concern of the present thesis) consists of three levels, namely Secondary one, two, and three (i.e. 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> grades). This stage is divided lately by the Ministry of Education into two sections, namely Literary Section and Scientific Section. Students, who opt to specialize in social sciences, literature, humanities, choose the Literary Section, and students, who opt to specialize in engineering, life sciences, economy, biology etc., choose the Scientific Section. Before the year of 2015, the Libyan secondary stage was divided into many sections according to specialization, as division of life sciences, division of basic sciences, engineering sciences, languages, social sciences and so on. This stage was called 'Specialized Secondary stage' and it had been firstly implemented during the academic year of 2001/2002 (Lagga, AbuGhenia, El-Hawat, & M.Al-Mahgoubi, 2004). Recently, the secondary stage is only divided in two sections and it is called 'Public Secondary stage'. Each section of the two sections (Literary and Scientific) of the secondary stage has different subjects based on students' specializations, and also the contents of English Language subject differ to some extent regarding these two sections.

## **PART II : LITERATURE REVIEW AND REVIEW OF RELATED STUDIES**

The present research aligns with the non-essentialist paradigm of culture and interculturality which is characterized by complexity, fluidity and diversity. The first section of the present chapter, which is more theoretical, reviews literature dealing with views of culture, i.e. essentialist, neo-essentialist and non-essentialist views of culture, interculturality and intercultural perspectives in ELT. The second section, which is more empirical, reviews the studies carried out internationally, in Turkey or concerning the Turkish context and in Libya or concerning the Libyan context which aim to analyze and evaluate the cultural and intercultural content in EFL/ELT textbooks and other related studies about teachers' and students' perceptions regarding the representation of culture in ELT/EFL materials. These studies are presented here in a chronological order from the older ones to the recent ones.

### **2.1. Literature Review**

The current section seeks, firstly, to look at how culture has been defined throughout history, how culture is viewed by different perspectives, and how these perspectives are problematized and criticized by different scholars. Secondly, a brief look at how interculturality has been defined is provided with a special emphasis on how it relates to identity. Lastly, a closer attention is paid on how intercultural competence has been viewed and identified with specific concentration on ELT alongside a description of how culture pedagogy has gone through prominent change throughout history.

#### **2.1.1. Views of Culture**

Recently, there has been an increasing interest in cultural and intercultural studies worldwide; yet, these studies hold different assumptions about culture. Although culture is a commonly-used concept in social sciences, to date there is no consensus on one specific definition. Throughout history several definitions have been proposed and these definitions may relate to different views of treating culture. Pointing to the difficulty of defining such phenomenon, Williams (1979) states that: "culture is one of the two or three most complicated words in English language" (cited in Kumaravadivelu, 2008, p. 9). In a similar vein, Hall (1997) argues that

culture is one of the complex notions in the human and social sciences. (cited in Mohamed, 2014)

To start with, it can be stated that many scholars have traditionally defined culture as the “way of life of a people”, (Mathews, 2000) and this would talk about ‘American culture’, ‘Chinese culture’. Holliday et al., (2004, p. 59) argue that the most famous definition of ‘culture’ have been proposed by Tylor (1920) which refers to ‘culture’ as a “complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”. Fay (1996) maintains that culture has been defined as “a complex set of shared beliefs, values, and concepts which enables a group to make sense of its life and which provides it with directions for how to live” (quoted in Holliday et al., 2004, p. 60). Culture has also been defined as “the membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating, and acting” (Kramsch & Widdowson, 1998, p. 127). Judd (2002) claims that “[c]ulture can be defined as the system of shared objects, activities and beliefs of a given group of people” (cited in Nunan & Choi, 2010, p. 20).

Thus, this polysemic nature of the concept of ‘culture’ has resulted in different classifications of viewing culture. A common classification regarding the concept of ‘culture’ is the distinction made between culture with a capital C and culture with a small c. Standards for Foreign Language Learning: Preparing for the 21st Century (1996 cited in Kumaravadivelu, 2008, p. 24) define the former as “the formal institutions (social, political, and economic), the great figure of history, and those products of literature, fine arts, and the sciences that were traditionally assigned to the category of elite culture” and the latter as “those aspects of daily living studied by the sociologist and the anthropologist: housing, clothing, food tools, transportation, and all the patterns of behavior that members of the culture regard as necessary and appropriate.” Yet, this distinction, as Kumaravadivelu (2008) asserts, is rarely preserved among specialists in the field and it is argued that such a distinction defines culture as an entity and something out there to be mastered which, assumingly, guarantee a successful intercultural communication. What increases this ambiguity of defining the notion ‘culture’, Kumaravadivelu (2008, p. 10)

emphasizes, is that the word ‘culture’ is used as a noun which gives the false sense that it is a thing or an entity. In line with this, many scholars (Appadurai, 1996; Piller, 2011; Jahoda, 2012) problematize such use of the word ‘culture’. Some emphasizes to treat culture as a verb, giving the impression that it is a dynamic process and what values is what culture does rather than what culture is (Morgan, 2007; Kumaravadivelu, 2008).

The conceptualization of cultures as a noun/verb seems to echo Atkinson’s (1999) classification of culture views maintained in TESOL (Teaching English for Speakers to Other Languages) studies. Atkinson (1999) outlines two major perspectives of culture; the standard and non-standard views of culture; he adds that the standard notions of culture have been replaced by alternative, non-standard views of culture. The former, the prevalent perspective in TESOL studies at that time, perceives culture as geographically and nationally homogenous distinct entities which encompass systems of rules that define individuals’ behavior. Whereas the latter perceives culture practices as dynamic, ever-changing rather than static and homogenous; thus, concepts as identity, power, essentialism, difference etc, have been utilized to describe and dispute the standard views of culture (Atkinson, 1999).

Similarly, Holliday (1999) has outlined two paradigms in viewing culture; namely, small culture and large culture. He emphasizes that by small culture he does not mean that it is “something smaller in size than large (culture)”, rather it is presented as an alternative to the default notion of ‘large’ culture that signifies ethnic, national, or international, whereas small notion signifies any cohesive social groups. Holliday (1999, p. 248) puts forward that small culture is “a dynamic, ongoing group process which operates in changing circumstances to enable group members to make sense of and operate meaningfully within those circumstances.” Thus, this small culture paradigm echoes the non-standard view of culture that is emanated from critiques of standard views; presented by Atkinson, and values the dynamic and ever-changing notion of culture.

In much the same vein, (Kramsch, 2009) speaks of roughly two different ways of looking at culture in language study- modernist and late modernist perspectives. While a modernist definition of culture as membership in a national community with a common history, a common standard language and common

imaginings is rooted in the nation-state, late modernist perspectives view the nature of culture as denationalized, deterritorialized, dehistoricized, fragmented and discourse, with an attempt to account for the new realities that have emerged in the changed geopolitical landscape (Kramsch, 2009).

Furthermore, two striking views of culture in the social sciences literature has been outlined by Holliday (2001); namely, essentialist and non-essentialist views. The essentialist view of culture is echoing the standard view that current trends about 'culture' is trying to problematize whereas the non-essentialist view of culture is echoing the non-standard view that many researchers are trying to reflect in their works. Clearly, the former view envisages culture as having "a physical entity as though it is a place which people can visit", whereas the latter conceives culture as "a social force which is evident where it is significant" (Holliday et al., 2004, p. 4). Additionally, Holliday (2011) problematizes different perspectives hold in some recent studies claiming to follow the critical postmodern view of culture while maintaining important essentialist elements, which he calls 'neo-essentialist' view.

Overall, non-standard view of culture, small culture, non-essentialist view of culture and the verbal use of the term 'culture', rather than the nominal, seem to value the same perceptions of viewing culture as a complex, dynamic and flexible process. The following subsections will focus mainly on the views presented by Holliday (2001, 2011); essentialist, neo-essentialist and non-essentialist views of culture, and the other classifications will be referred to whenever needed. Therefore, the sub-sections will set clear how these views regard culture and how such views have been defined and criticized by different scholars.

#### **2.1.1.1. Essentialist View of Culture**

Essentialism has been defined as "the set of fundamental attributes which are necessary and sufficient conditions for a thing to be [considered] a thing of that type", Wong (1999, p. 274 citing Ntuny). According to the essentialist paradigm, culture, in a sense, is a thing or an object that is characterized by specific essences which distinguish this culture from 'other' cultures, and these essences are regarded as stable and unchangeable. This is clear in Grillo's (2003, p. 158) words defining cultural essentialism as "a system of belief grounded in a conception of human

beings as ‘cultural’ (and under certain conditions territorial and national) subjects, i.e. bearers of *a* culture, located within a boundaried world, which defines them and differentiates them from others.”

Fay (1996) refers to this view of culture as the standard view which defines culture as “a set of shared beliefs, values, and concepts which enables a group to make sense of its life and which provides it with directions for how to live” (quoted in Holliday et al., 2004, p. 60). According to Holliday (2001) the essentialist view regards ‘culture’ as “a concrete social phenomenon which represents the essential character of a particular nation”, in which culturism is regarded as a form of it which presumes “that there is a universal essence, homogeneity and unity in a particular culture” (Holliday et al., 2004). Similarly, Nathan (2015) notes that the essentialist paradigm “is rooted in human nature” by which the concept of culture within this paradigm is “characterized by being static, holistic, homogenous, deterministic, and bounded” (p. 4).

An influential example of the essentialist paradigm can be found in Hofstede’s (1991) work (Holliday, 2011). In his research, that is about differences in national cultures among more than 50 modern nations, Hofstede presents culture as “the collective programming of the mind that distinguishes the members of one group or category from another” (Hofstede, 2001, p. 9). He has asserted that the word culture “can be applied to any human collectivity or category: an organization, a profession, an age group, an entire gender, or a family” (2001, p. 10), and he recognizes the dangers of ethnocentrism and stereotypes as “All Dutch are tactless”, and acknowledges diversity by arguing that “traditional anthropological methods were unable to tackle the complexity of whole nations” (p. 13). Nonetheless, he compares national cultures of IBM subsidiaries in more than 50 countries, in terms of five dimensions of national cultures, namely; power – distance, uncertainty – avoidance, individualism – collectivism, masculinity – femininity and long-term – short-term orientation, as self-sufficient social systems that affect people’s thinking, acting and feeling. Additionally, he divides countries into cultural areas on the basis of their scores on the five abovementioned dimensions, and ranked and compared each country with others. Thus, his work focuses on a comparison among national cultures as fixed physical entities. Hofstede is regarded as the protagonist of the essentialist



view in which his work is based on the characteristics that differentiate national cultures (Holliday, 2001).

The essentialist view of culture has dominated the fields of applied linguistics, language education and intercultural communication studies, where culture is associated with national language and these studies can be said to basically depend on Hofstede's work (Dervin & Machart, 2017; Roberts & Sarangi 1993 in Holliday et al., 2004; Nathan, 2015; Holliday, 2001; Holliday, 2016). Hofstede's work has been criticized by Holliday (2011, p. 7) as it "provide[s] the certainty of precise, tightly measurable behavioral formulae for how to act in the presence people from particular cultural groups and the reassurance that one can calculate how to greet". Moreover, Holliday et al., (2004, p. 3) in describing why essentialism has dominated different fields, argue that;

Essentialism is the 'easy' answer for culture, which has become popular, usable and marketable in, for example, management studies and foreign language education where people are looking for simple formulae for communicating with clients, students and colleagues from 'other places and backgrounds'.

Fay (1996) problematizes this view of culture by arguing that 'culture' within this view is considered as a simple system that has shared values and beliefs (e.g. x people are direct; or x people are unpunctual), in other words, "culture is pictured as a text the vocabulary and grammar of which its members learn" (cited in Holliday et al., 2004, p. 60). Other scholars argue that essentialism perceives 'culture' as a solid entity, an object, a place which people can visit, neglecting the fact that individuals have the probability to be influenced by different attitudes, beliefs, opinions that go beyond national boundaries (Holliday et al., 2004; Suomela-Salmi & Dervin, 2009).

This view of culture leads to the stereotyping of individuals and constraining them to predefined assumptions that relate to their nationality, race, sex and the like (Holliday, 2011; Nathan, 2015). Stereotyping is generally defined as the simplification and generalization of the values, beliefs, opinions, behaviors and characteristics that people would hold/have concerning their nationalities (e.g. the 'stupid' Irish), races (e.g., the 'excitable' Latins), genders (e.g. women are weak), classes (e.g., the working class), occupations (e.g., the 'boring' accountants), (Hall, 1997 cited in Holliday et al., 2004; O'Sullivan, Hartley, Saunders, Montgomery, &

Fiske, 1994; Kumaravadivelu, 2008). Thus, people form stereotypes based on their observation of strange people's identities: be it national, gender, ethnic, religious, and/or biological characteristics. In other words, stereotypes recognize and define groups of people as equal or, as argued by O'Sullivan et al., 1994, "carry *undifferentiated judgements*" in terms of their values, personality, constitution and so on, which in turn "encourage an *intuitive belief* in their own underlying assumptions". Holliday et al., (2004, p. 23) problematize stereotypes due to the fact that they are frequently used as a template to define people because "stereotypes are often infected by *prejudice*, which in turn leads to *otherization*" and emphasize that it is the negative impact of otherization which makes stereotyping and prejudice undesirable, and otherization can be defined as "constructing, or imagining, a demonized image of 'them', or the Other, which supports an idealized image of 'us', or the Self" (Holliday, 2011, p. 69). Thus, otherization represents an asymmetrical presentation of people by using a positive self-presentation / negative other-presentation technique.

Given this body of literature which problematize the essentialist view of culture due to the results it would lead; this uncritical view of culture needs to be recognized and fought against wherever it is found (Holliday et al., 2004).

#### **2.1.1.2. Neo-Essentialist View of Culture**

The field of intercultural communication has witnessed a paradigm shift concerning the nature of culture in the last decade (Holliday, 2016b), from viewing national culture as the "default signifier" of who people are (MacDonald & O'Regan, 2011) to a more dynamic, diverse and multiplicity of cultures that people can belong to and move through (Holliday et al., 2004). Nevertheless, this movement has resulted in softer and more radical versions of non-essentialism (Holliday, 2016b). Holliday advocates that "The softer version of non-essentialism", which has become the dominant approach in the field, follows the essentialist view of culture (cf. 2.1.3) by considering the national culture as the major identifier of cultural identity, while claiming to follow a non-essentialist vision by acknowledging diversity; this version therefore has been referred as '*neo-essentialist*' or "soft essentialism" (Holliday, 2011; 2016b). Thus, this concept 'neo-essentialism' has been termed by Holliday (2011) and used to refer to an approach that dominated the intercultural

communication studies which follows essentialist and influential works such as Hofstede's while professing a complex and non-essentialist approach. Holliday states that neo-essentialism can be located within the social traditions of structural-functionalism that can be attributed to Emile Durkheim (e.g. 1964), who considered society as an organic system that is balanced by the functioning of its parts and "this gave the impression of a society as a solid object" (Holliday, 2011, p. 56). In other words, neo-essentialism explains the situation "where educators recognize the limits of essentialism but nevertheless reinforce it" (Cole & Meadows, 2013, p. 30). Holliday (2011) argues that many recent works within intercultural communication studies remain neo-essentialist; because these works recognize cultural diversity and reject essentialism, stereotyping and cultural overgeneralization, while they still hold important essentialist elements (that is national culture). Such works, Holliday (2011) clarifies, use national culture as the basic unit (e.g. by employing Hofstedian categories of difference, see section. 2.1.1) and any behavior goes beyond national stereotypes is regarded as an exception to the essentialist rule rather than a reality.

Holliday (2011, p. 9) states that the cultural labels of individualism-collectivism plays a vital role in neo-essentialist paradigm in which many followers of this view (as Min-Sun Kim, 2005) use these labels as neutral categories of national culture. Individualism-collectivism division is, as Holiday (2011) mentions, associated with Triandis' work (1995) who basically identifies people and their cultures based on their geographical locations as collectivists or individualists. It is argued that this individualism-collectivism dichotomy helped sociologists divide the world into two camps (Kumaravadivelu, 2008, p. 15). People who are from 'Centre-West'; as North and West Europeans, Australians, North Americans, are classified as having individualist cultures by perceiving themselves as autonomous, prioritizing personal interests and goals, being open to new experiences and self-reliant; unlike people from collectivist cultures who are presented as non-Western people; as Latin American, Southern Europeans, Africans, East and South Asians, and identified by their utmost loyalty to group members, prioritizing group goals over their personal goals, being closed to new experiences and favouring stability in which norms remain static (Holliday, 2011; Kumaravadivelu, 2008). This division, which claims objectivity as Holliday (2011) asserts, seems to present the individualist cultures positively and the collectivist cultures negatively; thus, this individualism-

collectivism distinction projects a positive self-presentation and a negative other-presentation and provides “a hint of an imagined division in the minds of those who use it of something approaching a geographical division between the ‘West’ and the ‘non-West’” (Holliday, 2011, p. 10-11). In other words, this distinction seeks to provide simplistic identification of individuals that leads to stereotyping and worse to otherization that value and respect the Self and devalue and downgrade the Other.

Therefore, Holliday argues that neo-essentialist view of culture restricts interculturality to observing and comparing the values and behaviors of one’s own and the other’s national cultures as the essentialist vision does; and to find commonalities among these cultures to develop tolerance of the other culture (2016a). This view has been popular and attractive among researchers and cultural trainers since “it provides a convenient and perhaps reassuring viewpoint that cultural realities are objective, observable and describable” (Holliday, 2016a, p. 320).

Neo-essentialism is problematic since it might lead to cultural prejudice and stereotypes as the essentialist view does; hence, it needs to be critically exposed. These views; the essentialist and neo-essentialist, as asserted by Dervin (2011), do not take into account the complexity of individuals who interact with each other and degrade them to cultural facts, hence an alternative sensitive perspective to these views of culture is needed to enhance the diversity and complexity of the individuals. This alternative is termed as ‘non-essentialist’ view and it will be discussed in detail below.

### **2.1.1.3. Non-Essentialist View of Culture**

As opposed to the essentialist view of culture, the non-essentialist notion emphasizes the complexity, fluidity and multiplicity of cultures that people can belong to and move through within and across societies (Holliday et al., 2004, p. 4). It is also termed ‘anti-essentialist’ and emerged in the 1980s (Dervin & Machart, 2017). Holliday (2001) stresses that non-essentialism treats culture as a changeable concept that different people use at distinct times “to suit purposes of identity, politics and science”. According to the non-essentialist vision, people are influenced by variety of cultures, as stated by Fay (1996) cultures “are permeable, susceptible to influence from other cultures”, and adds “wherever exchange among humans occurs,

the possibility exists of the influence of one culture by another” (quoted in Holliday et al., 2004). Followers of this view treat culture as a ‘verb’, as something that people ‘do’ or which they perform, rather than something that people ‘have’ (Piller, 2011).

Non-essentialist view is dynamic and complex and emphasizes that cultures can flow, mingle, cut across and through one another and have blurred boundaries; e.g. people talk about relation between cultures from the non-essentialist view as “schools throughout the world have a lot of cultural similarities”, (Holliday et al, 2004). This critical perspective on culture has been adopted by different researchers (Adrian Holliday; Fred Dervin; Karen Risager), who have proposed that culture is more dynamic and complex system rather than static and homogenous that is associated with a country and a language (Holliday et al., 2004).

Holliday (1999) asserts that non-essentialists argue that “culture is not a real thing, but an abstract and purely analytical notion. It does not cause behavior, but summarizes an abstraction from it, and is thus neither normative nor predictive” (Baumann, 1996). Unlike the essentialist notion, the non-essentialist notion would not try to describe people’s behavior and values in terms of their national cultures or of any other stereotypical ideas, it regards people to be complex and would appreciate and recognize their behavior to may simply be personal (Holliday et al., 2004). Holliday (2013) advocates that the society in which people are born, brought up and educated will differ from nation to nation and will affect on the way people are, but they do not essentially confine and limit everything people do and think. Thus, national culture is not the basic and only identifier of individuals, which essentialists propose, rather forms just one of many cultural identities individuals identify with and not defined or limited with (e.g. gender, profession, religion, leisure activities) as non-essentialists emphasize (Holliday, 2011; Baker, 2015).

In a similar vein, Holliday's (1999) large culture and small culture paradigms (table 2-1.) are related to essentialist and non-essentialist views of culture. He illustrates a table to distinguish between these two paradigms. The small culture paradigm set against the large culture paradigm as illustrated in table 1 below that is adopted from Holliday (1999, p. 241). Holliday argues that the small culture paradigm is non-essentialist in that it does not relate to the static characteristics of ethnic, national or international entities, instead it relates to cohesive behavior within

any social groups and not necessarily be subordination to large cultures. He adds that the large cultures paradigm (right-hand column), in contrast, follows essentialist view of culture which starts with the notion that specific ethnic, national and international groups hold distinct cultures.

Table 2-1: Two paradigms adopted from Holliday (1999)

	<b>Small cultures</b>	<b>Large cultures</b>
<b>Character</b>	Non-essentialist, non-culturist. Relating to cohesive behavior in activities within any social grouping.	Essentialist, culturist. 'Culture' as essential features of ethnic, national or international group.
<b>Relations</b>	No necessary subordination to or containment within large cultures, therefore no onion-skin.	Small (sub)cultures are contained within and subordinate to large cultures through onion-skin relationship.
<b>Research orientation</b>	Interpretive, process. Interpreting emergent behavior within any social grouping. Heuristic model to aid the process of researching the cohesive process of any social grouping.	Normative Beginning with the idea that specific ethnic, national and international groups have different 'cultures' and then searching for the details (e.g. what is polite in Japanese culture).

Holliday (2016b) adds that people face and learn to place themselves with small cultures such as family, school, other families, all the groups and institutions that they join or interact with; thus, in small cultures people foreground and background certain identities depending on the situation they are involved in. Large cultures notion, in contrast, reduces and confines people as they behave in the same way and have the same values in terms of their nationality, race, religion (Holliday, 2016a). Thus, he criticizes this large culture view as “naïve and denies the everyday creativity and uncertainty of humanity everywhere.” Additionally (Dervin et al., 2015) assert that ‘cultural identities’ are not sufficient to construct interaction and that people could co-construct diverse identities, which are as important as ‘cultural identities’, (e.g. gender, social class, profession, capitals, etc.) based on different interactions they are involved in.

The non-essentialist view may be more challenging and difficult to conceptualize and put into practice than the simplistic stereotypes of other cultures (Baker, 2015), but it would help people develop and enhance the intercultural communication. Therefore, this radical vision of culture has been recommended to hold by different scholars to maintain the intercultural communication and not to fall into prejudice and essentialist trap, nonetheless, it is demanding and very difficult to conceptualize since “there are complex shades, layers, personal positioning and

contradictions at play when people talk about cultural identity” (Holliday, 2016a, p. 320). Furthermore, Dervin (2016) describes non-essentialism as an ideal that cannot be reached and that essentialism is a ‘universal sin’ and no one is immune to it. Therefore, the following sections will deal with interculturality and intercultural competence to draw upon the approaches that would lead to successful intercultural communication.

### **2.1.2. Interculturality**

The notion of interculturality is still a difficult one as the concept of ‘culture’ is an essential component of it (Dervin & Risager, 2015). As discussed earlier, the concept of culture is problematic and a wide range of definitions were assigned to it and no consensus on one specific definition, which makes the term ‘interculturality’ polysemic and controversial (Dervin et al., 2015). However, the concept ‘culture’ in ‘intercultural’ is not what matters instead it is the prefix ‘inter-’ that deserves much attention (Dervin & Risager, 2015). Thus, Dervin & Machart (2017, 175) maintain that by using the prefix ‘inter-’ there is an emphasis on ‘interaction’ between individuals and their identities. Dervin & Risager add that by the use of the suffix ‘-ality’ they try “to give that notion a more flexible, unstable and critical meaning” (2015, p.10).

In light of this, the term ‘interculturality’ is aimed at addressing problems such as restricted notions of culture and stability of cultural differences by “looking beyond the simple distinction between supposedly distinct cultures” (Frello, 2015, p. 193). However, there are notable differences in the ways of introducing interculturality between and within texts that lead to “contradictory and unstable discourses on the hyphen between ‘us’ and ‘them’” (Dervin et al., 2015, p. 149). In other words, as noted by Dervin, “the literature on interculturality is often disparate, scattered, and contradictory in the theoretical and methodological approaches used” (2011, p. 37). Therefore, he proposed a distinction between three approaches to interculturality, namely ‘solid’, ‘liquid’ and ‘Janusian’, where only the liquid approach deals with the complexity of individuals and goes beyond the paradoxical approaches to otherness. These three approaches seem to echo the three views of culture presented in the previous sections; namely, essentialist, non-essentialist and neo-essentialist respectively. The ‘solid’ approach resonates with the essentialist

view of culture as it consists of classifying individuals into fixed and stable identities related to national cultures (Dervin, 2016, p.78). The Janusian approach is much similar to the neo-essentialist view of culture as it tends to swing between classifying individuals into static national identities ‘solid approach’ and “a postmodern, co-constructivist approach that takes into account amongst others, identity positionings and the instability of discourses of culture” (p.79); i.e. the ‘liquid approach’ resembles the non-essentialist view of culture. Dervin (2011, p. 39) argues that the solid and the Janusian interculturality approaches “do not take into account the complexity of individuals who interact with each other and reduce them to cultural facts or give the impression of ‘encounters of cultures’ rather than individuals” as the essentialist and neo-essentialist views of culture do (see section 2.1.).

However, in his later works, Dervin (2016, p. 79) divides the ‘liquid’ approach into two perspectives namely ‘liquid idealistic’ and ‘liquid realistic’. While both are fighting against essentialism that would lead to othering, injustice and discrimination and considering people being diverse despite their origins, language, skin color, social background and so on; the former has a problem in ignoring that it is itself ideological by aiming, as Dervin (2016, p. 80) admits, at the inaccessible purposes of non-essentialism and non-culturalism. Regarding the latter, liquid realistic, he proposes that essentialism is a ‘universal sin’ that one cannot get rid of it. In addition, he states that this approach realizes the significance of non-essentialism, but also urges its followers to be conscious of the ‘simplicity’ of any interaction. Which means one needs to shift between simple and complex views and ideas when interacts with others. Nevertheless, as asserted by Frello (2015) that even when the term ‘interculturality’ addresses the problems involved in restricted notions of culture, it still bears different meanings depending on the context of the research in question.

Holliday, (2016b, p. 319) has defined interculturality as “the ability to make sense of intercultural experience in terms of one’s own cultural background”. Dervin (2011, p. 38) puts it clearly that “interculturality is understood as the positioning and negotiation of individuals who come from different spaces-times (rather than ‘cultures’)” and it is “a process of construction through interaction in which subjectivities and variation are not to be understood as “noise” which obscures the



object of the study but rather as its constituents parts” (Dervin & Liddicoat, 2013, p. 7). The notion of interculturality, Yanyan Wang & Rendle-Short (2013) assert, has to be distinguished from other approaches such as cultural, transcultural and it has to be considered as dynamic complex concept “encapsulating the idea that individuals are constantly constructing and co-constructing themselves through their talk.” (p. 115). Hence, in many works as Frello, 2015; Dervin, 2011; Dervin et al., 2015; scholars advocate for not taking/putting the term ‘culture’ in interculturality for granted or at the centre of analysis or of education, and regard identification (identity as a process) as central in post-intercultural education (Dervin et al., 2015).

Similarly Hua (2015, p. 110) states that “Interculturality problematizes cultural identities and emphasizes the *inter* nature of interactions”. It can be deduced that these definitions of interculturality assert the role of different identities that individuals would have other than cultural identities, in constructing interactions, and “each of these identities or an intersection of these identities can have relevance depending on the interlocutor, the context and the situation” (Dervin & Liddicoat, 2013, p. 7). In other words, while an individual has multiple identities such as a foreigner, a Mexican, a student, a mother, not all identities are applicable or equally prominent in different interactions, its relevance and significance depends on the context (Hua, 2015). By the same token, Dervin et al. (2015) have emphasized that many scholars such as Zha Hua, Adrian Holliday, Karen Risager, Fred Dervin, to name just a few, suggest “to concentrate on processes and the co-construction of identities rather than on the ‘governance’ of culture” to maintain an intercultural competence where individuals are the one who interact with each other not cultures or countries.

### **2.1.3. Intercultural Perspectives in ELT**

The growth of English as an international language has led to changes in cultural views, within the discourses of English Language Teaching (ELT), on the meaning and significance of intercultural competence (IC). “The concept of IC is one of the most discussed aspects of interculturality in education,” especially in language education (Dervin, 2016, p. 75). With the emergence of intercultural perspectives in language education, language educators call for new educational approaches in which learners are regarded as language users and intercultural mediators who

interact, analyze, and critique language in use and move away from conventional approaches to culture learning which its utmost purpose is to teach facts about a target culture and compare them with learners' cultures (Dervin & Liddicoat, 2013).

### **2.1.3.1. Intercultural Competence**

The term 'intercultural competence' is "often used interchangeably with "intercultural communication" or "intercultural communicative competence" although the latter two terms focus specifically on communication and linguistic awareness aspects of intercultural competence" (Krajewski, 2011, p. 12). Furthermore, as Dervin & Gross (2016) note, IC is used interchangeably with labels such as multicultural competence, cross-cultural competence, global competence.

Byram (1997) is one of the first scholars in the field of language education who has focused on intercultural competence. He distinguishes IC from "intercultural communicative competence" ICC by defining the former as the ability one have to interact using "their own language with people from another country and culture" (Byram, 1997, p. 70) and the latter as the ability one have to interact appropriately and successfully in foreign language with people from different countries and cultures. Byram (1997) further proposes a model that aims at developing and assessing learner's ICC in which IC is defined in terms of five *saviors*; namely, "attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and critical cultural awareness/political education". Thus, Byram advocates that in order to develop IC individuals need to draw upon their "attitudes of curiosity and openness" towards other people's cultures, behaviours and beliefs; knowledge of social groups, their practices and beliefs; skills of interpreting, discovery and interaction; and "ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (Byram, 1997, p. 53). In much the same vein, UNESCO has indicated that IC can be divided into separate skills by distinguishing between Byram's five savors of IC which can be noticed in the definition below:

Intercultural competences refer to having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures. (UNESCO, 2013, p. 16)

In some current works by different scholars about intercultural competence, Byram's IC model have been criticized for a number of reasons. Some states that Byram's notion of intercultural competence "rejects the monolingual native speaker as the ideal model" to which learners has to confirm and suggests an alternative, i.e. intercultural speaker, that acknowledges the significance of identity in intercultural communication (Baker, 2012). However, it has been criticized since it essentializes and simplifies other cultures and people (Holliday, 2011), and it is associated with nation-based view of culture (Risager, 2007) by aiming at developing IC through comparison between cultural groupings at the national level, for example, United Kingdom, the United States and Australia (Baker, 2012). The same applies to UNESCO's definition of IC which is based on Byram's model. Dervin & Gross (2016), for instance, problematize the judgements of the adequacy of relevant knowledge mentioned in UNESCO's definition by arguing which knowledge about a particular culture is needed for learners to grasp and have in order to enhance their IC? Who will judge the adequacy and relevance of that knowledge? They (2016) have indicated that subjective judgments can be expected when judging the adequacy of relevant knowledge and that people would act in opposition to that cultures. Additionally, it is argued that Byram's model is not "adequate to capture the complexity of IC under the influence of globalization" (Dervin & Gross, 2016, p. 150). Because of global mobility of people, internet contacts and blurred boundaries people can exchange values, beliefs, and ideas which recall the complexity of IC. Dervin & Gross (2016) argue that a set of 'to dos' and 'don'ts' that is provided by some researchers in order to enhance IC is opposed to the reality of our world, to today's education where globalization has a great effect on. Additionally, Cole & Meadows (2013, p. 44), in explaining about intercultural education, argue that "intercultural education is not about telling students how to behave appropriately in unfamiliar places with unfamiliar people."

In this regard, a telling example by Dervin & Gross (2016, p. 3) is as follows: "I enjoyed the company of Malaysians. I had never spoken to a Malaysian before, but they were really great!" They state that many people would regard this utterance as an IC since it is a respectful and tolerant utterance, but they argue that when one

utters something about self and the other, the discourse would be highly political and ideological. So, the speaker of the utterance above, as they state, had potentially negative expectations about Malaysians “(maybe they are not great?)”, and the utterance is also a good example of essentialism by regarding Malaysians as homogeneous. A common problem about IC in the field of intercultural communication, education and also in ELT, is the focus on cultural difference that is often framed with reference to national cultures which may thus lead to prejudicial ‘us – them’ discourses of culture (Holliday, 2016b; Dervin & Gross, 2016). This overemphasis on difference is problematic because we are living in the globalized world where thoughts, ideas, beliefs, discourses intermingle and flow in our world so quickly (Dervin & Gross, 2016).

Dervin & Gross (2016), in defining intercultural competence, has rightly emphasized that the prefix ‘inter’ in the concept ‘intercultural competence’ suggests transformations, *mélange*, interactions. They (2016) call for a synchronized perspective of IC that should lead IC users to recognize that any model of IC is ‘ideological and political’; and concentrate on the idea of ‘diverse diversities’: (i.e. “everybody is diverse regardless of their origins, skin colour, social background and so on”), also recognition of the negotiation of identities and ‘simplicity’ (represents continuum between simple and complex) as central to IC. Therefore, IC cannot be taught with recipes for dealing with unfamiliar intercultural encounters but rather, as Dervin & Liddicoat (2013) assert, by providing learners with tools, as critical discourse analysis CDA (see section 3.4.1.), to analyze and criticize such encounters in order to find out how to deal with them. Holliday (2016b) states that in order to promote IC among learners, they need to deal with small cultures by which people interact and negotiate between different identities that they foreground and background depending on the situation and context where they are in.

To conclude, Holliday (2016b) maintains that, “intercultural competence is not something to be learned as a new domain when we encounter the culturally strange, but something to be recovered from our experience of everyday life.” Thus, people need to draw upon the complexity of others when confronting intercultural encounters as theirs, and communicate with them according to how they find them and not to what they have heard about them, also individualize the analyses of

intercultural encounters and not generalizing them according to cultural or ethnic identity in order to achieve successful intercultural communication (Holliday et al., 2004). In this regard, successful intercultural communication involves the ability to see the world from others' perspectives and to put yourself in others' position (Sahragard, 2015).

### **2.1.3.2. Culture Pedagogy**

Culture pedagogy, throughout history, has witnessed various changes, and one prominent shift was the poststructuralist paradigm shift that took place in the 1990s (Oral, 2010). Poststructuralists, inspired by post-modernist conceptions of power, discourse and identity, are concerned more with the question “What does culture do?” rather than “What is culture?” (Morgan, 2007). In the 1990s characterized by the increased globalization, English language teachers had to confront with a pressed necessity to include ‘culture’ into ELT due to the multicultural nature of societies (Kramersch & Hua, 2016).

Risager (2007), in her influential book about language and culture pedagogy, explores how culture pedagogy has gone under prominent changes throughout history. Pointing to the important lines of development in culture pedagogy, Risager states that in the 1960s culture teaching was isolated from language teaching and was treated as an independent discipline and included teaching cultural values of target language countries with an emphasis on culture with a capital C; literature, arts, history, geography, science. Thus, learning English in English language education was connected with target culture, mostly referred to a British or American culture, in which the national culture was the essential element that learners need to work with (Holliday, 2009). Then, with the onset of the communicative approach in the 1970s, the notion of culture with a small c in which people's way of life and everyday behaviors was emphasized; Risager (2007) continues, this development coincided with the notion of including so-called authentic texts as non-fiction texts, texts from magazines and newspapers in teaching everyday culture in foreign language education. Thus, these two different concepts of culture; i.e. culture with a capital C and culture with a small c, were brought together and distinguished from each other at that time; and some maintains this distinction till today (the standards cf. 2.2.). In the 1980s, with the evolution of video technology that helped in recoding

films and provided a great opportunity to utilize concrete features of language, culture and society in the teaching process, culture pedagogy was linked to the field of intercultural communication (Risager, 2007, p.74) where a shift of prominence from ‘cultural-specific’ i.e. “specific knowledge of the target language countries” to ‘cultural-general’ i.e. “ability to adapt ... a general awareness of cultural differences” (p. 75) was experienced, thus, more emphasis was paid to intercultural communication. In the 1990s the cultural side of language teaching gained more interest where before language was backgrounded and used as a “code, grammatical rules, vocabulary items” (Dervin & Liddicoat 2013, p.8).

Overall, Risager (2007, p. 163) states that culture pedagogy history has experienced a struggle between two paradigms; i.e. modernism and postmodernism. A modernist perspective that emphasized the *content* dimension of language teaching which focuses on language as a system (text, word, semantic levels) dominated culture pedagogy discourse till the late 1980s; thus, knowledge of the cultural and social aspects and conditions of target language country were emphasized during that time. From the 1990s onwards a postmodernist perspective that emphasized the *context* dimension was and is still dominant; “It focuses on diversity in the individual students’ qualifications and experiences, their attitudes and emotions, their ability to understand and deal with ‘the other’” (164), thus, “the target language must be seen as a language that can potentially be used throughout the world and in all cultural contexts” (p.159). However, the postmodernist tendency didn’t oust the traditional modernist view; as Risager argues, “there are still modernist features in culture-pedagogy discourse, in textbooks and official syllabuses” (p.164). These two paradigms echo the essentialist and non-essentialist views of culture described in the previous sections. The modernist paradigm, like the essentialist view of culture, forms culture as nation in which individuals’ cultures are basically defined on the basis of their national identities as solid and fixed; thus, people of one country are assumed to share the same values, beliefs, and cultural practices (Holliday, 2016c). The postmodernist paradigm, in contrast, views the individual as diverse and dynamic who co-constructs different and multiple identities not bounded to a specific nation (Kumaravadivelu, 2008).

In light of these paradigms, the field of language pedagogy has witnessed a significant increase in the number of studies focusing on culture and intercultural communication in ELT. This shift of culture and intercultural communication values the postmodernist paradigm that regards culture as a complex notion and rejects the stereotypes and cultural overgeneralization and acknowledges cultural diversity. Therefore, culture is no longer seen as a static entity or object that focuses on stereotypes and facts about people, especially regarding their national culture; as Dervin & Liddicoat (2013) argue that “culture is not about information and things, it is about actions and understanding” (citing Liddicoat et al. 2003). They further emphasize that teaching interculturality within the language classroom should move away from teaching, what they describe as “grammar of culture” that provides sets of rules of ‘dos’ and ‘don’ts’, to maintaining the perspective that “knowledge, society and subjectivity are all dynamic and contextual phenomena which can be theorized in terms of dialogues between different (real and imagined) perspectives” (Yanyan Wang & Rendle-Short, 2013, p. 115 citing Gillespie & Cornish 2010). They add that “This movement is away from an overemphasis on national or ethnic identities and cultural differences seen from an objectivist perspective to a more (inter-)subjective focus on the learners themselves as participants in diversity” (p. 4).

### **2.1.3.3. Interculturality in Discourse**

Discourse plays an important role in intercultural communication research, and ELT is no exception, “because it is the main semiotic vehicle in which interactants construct, negotiate, and sometimes contest, culture and identity” (Jenks, Bhatia, & Lou, 2013, p. 3). In the field of linguistics, discourse has been used to refer to stretches of spoken or written language (Fairclough, 1992); however, Fairclough argues that discourse is “... more than just language use: it is language use, whether speech or writing, seen as a type of social practice” (1992 cited in Mohamed, 2014, p. 50). In a similar vein, van Dijk also asserts that discourses go beyond the structure of language by stating that:

discourses do not only consist of (structures of ) sound or graphics, and of abstract sentence forms (syntax) or complex structures of local or global meaning and schematic forms. They also may be described in terms of the social action accomplished by language users when they communicate with each other in social situations and within society and culture at large. (van Dijk, 1997 cited in Günay, 2012, p. 78).

Additionally, Gee (2005) in defining discourse, has made a distinction between ‘little d’ discourse and ‘big D’ Discourse. He has pointed out that language is used to enact activities and identities; such language-in-use or stretches of language (as conversations or stories) he refers to as ‘little d’ discourse, and non-language ‘stuff’, as he terms, used to enact activities and identities (i.e. ways of acting, interacting, behaving, believing, feeling, valuing, and using various sorts of tools, objects, symbols etc. ) as ‘big D’ Discourse. Fairclough (2003, p. 124) defines “discourses as ways of representing aspects of the world” that would be represented differently concerning the situation, context and the different identities individuals construct; thus, these different discourses are, as he advocates, “different perspectives on the world”. Thus, discourse is no longer seen as only a linguistic code that is compiled with grammatical structures, vocabulary and semantic, yet, it is also a social practice.

Kramsch & Hua (2016) state that intercultural communication, and ELT as well, emphasize the role of discourse in “understanding how culture is produced or made (ir)relevant to interactions, by whom, and why”. They add that this discourse perspective advances the intercultural communication as ‘interdiscourse communication’, citing Scollon & Scollon (2001), which is an interaction of discourse systems associated with different identities in terms of gender, profession, religion, origin; and “focuses on the co-constructive aspects of communication and social change” and these identities are regarded as multiple that intersect and sometimes contradict each other (Kramsch & Hua, 2016).

In view of this, discourse is regarded essential in interculturality through which individuals construct and negotiate diverse identities. As is mentioned in previous sections, interculturality places the role of different identities, that individuals would have, at the centre in constructing interactions; and these identities are foregrounded and backgrounded depending on interlocutor, context and situation. As Dervin (2016, p. 76) emphasizes: “interculturality is co-constructed, influenced, and somewhat determined by the presence of an other, by power differentials, and by specific contexts and intertextuality.” Therefore, through discourses individuals employ certain identities depending on the context, situation and power relations (which are central to interculturality) to interact in intercultural encounters.



Similarly, Wodak states that “Through discourses, social actors constitute objects of knowledge, situations and social roles as well as identities and interpersonal relations between different social groups and those who interact with them” (cited in Günay, 2012, p. 80). Hence, as Jenks et al., (2013) assert, this semiotic interaction between ‘discourse’ and ‘culture and identity’ “is what shapes intercultural communication”.

In this regards, Baker (2012) argues that knowledge of the linguistic code (grammar, vocabulary pronunciation, semantics) of “for example Standard British English”, is insufficient “for successful intercultural communication through English”, yet it “needs to be supplemented by an understanding of the sociocultural context in which communication takes place” (p. 63). He (2012, p. 64) adds that “To understand the sociocultural contexts of English as a global lingua franca, we need to approach culture in a non-essentialist and dynamic manner.”

Overall, with an aim to set the context for the present research, this section has reviewed the key theoretical concepts and ideas related to the current study, including different views of culture, interculturality and intercultural competence with reference to culture pedagogy throughout history.

## **2.2. Review of Related Studies**

This section reviews the studies concerned with cultural and intercultural perspectives in textbooks. Those studies will be presented here in three sub-sections in a chronological order- international, Turkish and Libyan contexts respectively. A review of the relevant studies shows that although many studies have been conducted to investigate the cultural and intercultural elements in textbooks in different contexts, there is little research to date applying critical discourse analysis (CDA) to investigate which views of culture (essentialist or non-essentialist) underlie the cultural load of EFL textbooks, which signifies that more studies are to be conducted to address this gap.

### **2.1.1. Review of studies in the international context**

Aliakbari (2005) carried out a study to investigate which cultures were presented in four Iranian ELT textbooks and whether this culture representation enhance learners’ intercultural competence. The textbook analysis was carried out by following a modified version of Ramirez and Hall’s (1990) model of content

analysis. The results showed that these textbooks had a weak representation of culture which in turn did not improve learners' IC.

Bateman & Mattos (2006) conducted a study that concerned about the analysis of cultural content of six selected Portuguese textbooks. The study intended to analyze one single cultural theme that appeared in all six books; i.e. food, by examining each book using the seven following criteria: practices, products, perspectives, cross-cultural comparisons, authenticity, geographic regions addressed, and heterogeneity within cultures. The analysis indicated that the six textbooks paid considerable attention to the Brazilian cultural products and practices but they lacked the emphasis on cultural perspectives and comparisons. Further, it revealed that only one textbook presented authentic texts related to food and all the textbooks neglected the representation of different viewpoints of Brazilian society. Finally, Bateman & Mattos recommended that if the cultural content of textbooks has been given a considerable attention, it would raise students' understanding and respect for other cultures and different views.

Kang-Young (2009) conducted a study that aimed to analyze 11 high school EFL conversation textbooks used in Korea. Kang-Young examined how culture being treated in these selected EFL conversation textbooks utilizing two models proposed by Paige et al. (1999, 2003) and Kang-Young (2004, 2005). The results were described based on two aspects of culture learning, namely culture-general and culture-specific. The results revealed that all the textbooks neglected the teaching of both culture-general aspect of culture learning and the small "c" domain of target culture learning. It was concluded that while the majority of the textbooks showed a strong preference of big "C" domains of target culture learning, this cultural content of big 'C' was superficial and this might lead the learners to stereotype and overgeneralize the information given about that target community. Thus, these 11 EFL textbooks used in Korea did not allow Korean adolescent learners to enhance "intercultural communicative competence" or "cultural-specific competence".

Zu & Kong (2009) carried out a study that analyzed one set of English textbooks for Chinese secondary schools students entitled *Learning English*. The analysis was based on finding out the main approaches to culture introduction in foreign language textbooks. The author claimed that these textbooks presented

sufficient provision of cultural features, as presentation of different cultural topics, activities, home and target cultures, focus of everyday life, and authentic pictures. By analyzing the ways different cultural elements were introduced, it was concluded that there were mainly two approaches to the introduction of culture in teaching English, namely direct and indirect introduction.

Another study by Juan (2010) aimed to analyze the cultural content in *College English (new)* textbook that was widely used book in Chinese universities. In order to carry out the analysis the author utilized Byram's (1993) model of evaluating the cultural content in textbooks. Juan evaluated the textbook focusing on four parts; evaluation of a) preface, b) text A and text B, c) pre-reading, d) exercises. The analysis revealed that there was no mention of the goal of promoting learners' intercultural communicative competence 'ICC' and cultural awareness in the preface. Overall, the analysis showed that *College English* textbook did not pay serious attention to the representation of the cultural content. The study recommended some changes for the textbook to include international cultures and Chinese culture.

Shin, Eslami, & Chen (2011) examined how international ELT textbooks represent the cultural perspective of English as an International Language (EIL) paradigm. Seven series of different levels were chosen to conduct the analysis, some of which were; *Side by Side*, *New Headway*, *Interchange*, *World view* and others. Murayama's (2000) framework which focused on "the aspects of culture" and "the level of cultural presentation" was utilized for the analytical purposes of the study. Kachru's (1985) concentric circles were also used in order to divide the "aspects of culture", while analysis of the "aspects" revealed that the cultural content of the inner circle countries dominated the cultural content covered in all these textbooks. And analysis of the "level" showed that there was a bias towards the traditional "knowledge-oriented content" in these series, except *Side by Side* series that was more likely to have a balanced cultural presentation.

Another study conducted by Yuen (2011) aimed to examine whether the representation of foreign cultures in two English language textbooks used in Hong Kong secondary schools reflected the status of English as an international language. In order to do so, the author used four aspects of culture namely products, practices, perspectives and persons as a framework for data analysis. The results showed that

there was an imbalance representation of foreign cultures, in which cultures of English-speaking countries were presented greater than other cultures. It had also been stated that the content of foreign culture in these textbooks was stereotypical, and “products” aspect, such as products related to entertainment, food, travel, etc., was presented more than the other aspects.

Xu (2013) carried out a study intending to analyze ELT materials used in Chinese secondary schools. Its main aim was to examine whether the current conceptualization of globalization and culture was reflected in texts and activities of the selected textbooks. The analysis carried out by adopting the conceptualizations of globalization and culture as well as the criteria for English as an International Language EIL material development. The data analysis showed that texts about cultures other than English co-exist with texts of traditional inner circle cultures, cross-cultural views and multiculturalism were represented in the texts, texts that enhance awareness of world Englishes were included in these textbooks, also teachers’ and students’ personal experiences were activated in texts and activities of these textbooks.

Dervin et al. (2015) conducted a research to compare the introduction of intercultural encounters in two Finnish upper secondary history textbooks. CDA method was used to find out how interculturality was discoursed. The data analysis was based on two parts; the introductory chapters and two subchapters dedicated to Africa and Islam; respectively, to examine the construction of the idea of interculturality. The study concluded that the chapters of those selected textbooks regarded ‘culture’ as an agent, as if the encounters happened between cultures not individuals. Also the mention of Western culture and Western people as they referred to everyone living in the West without differentiating between countries or individuals. Also asserted that these textbooks ignored the diversities of Finnish society which could lead to the feeling of exclusion among students. It was recommended that applying an approach that encourages group discussion and exchange of ideas among students would help them foster their critical thinking.

A study by Sabzalipour & Koosha (2015) aimed to analyze four EFL textbooks used in Iran, namely *New Interchange*, *Top Notch* and *Summit series*, *Four Corners* and *American File series*, from the cultural awareness prospective. The

study also examined the teachers' ideas about the treatment of culture in these four EFL textbooks. A questionnaire based on cultural awareness was used as a criteria to critically analyze these textbooks and also distributed to 100 EFL teachers using these textbooks in their teaching process to ask for their ideas about culture. The teachers were also interviewed and observed for more precise results. The results indicated that these four EFL textbooks presented different cultural aspects with *Interchange series* more sensitive to culture, and it was claimed that they were the best sources to be used by teachers to teach EFL learners.

Another study concerned about textbook evaluation and analysis was conducted by Sahragard (2015). The study aimed to investigate the sociocultural identities represented in six textbooks selected from *Top Notch* and *Summit* series and to evaluate whether they promote intercultural communicative competence in the learners. The analysis was based on examining the identity options in the reading passages and pictures in the books, also examining the presentation of interaction among members of diverse cultural group in conversation sections in the books utilizing Scollon and Scollon's discourse system structures and Ting- Toomey's identity negotiation theory. The results showed that *Top Notch* series represented a diversity of identities that provided information about different cultures and customs and traditions of various nations, whereas *Summit* series represented European and American nationalities and the cultural values of individualism that was associated with them.

From the review of the studies carried out internationally, it can be noticed that there is a large body of literature concerning the cultural and intercultural content in textbooks. Many of these studies had investigated the cultural elements underlying different language textbooks and whether such elements enhance learners' IC. Yet, the essentialist view of culture can be said to be informing the cultural elements investigated in the studies of Aliakbari (2005), Zu & Kong (2009), Juan (2010), Sabzalipour & Koosha (2015) by maintaining the national identity as the basic identifier of individuals and claiming that such elements would enhance learners' intercultural competence. Other studies as Bateman & Mattos (2006), Shin, Eslami, & Chen, (2011), Yuen (2011) have focused on the cultural content of language textbooks, while Dervin et al. (2015), and Sahragard (2015) have examined

how interculturality is discoursed in textbooks maintaining the non-essentialist view of culture with emphasis on the co-construction of identities.

### **2.1.2. Review of studies in the Turkish context**

A critical study about the representation of age, gender and social class in ELT coursebooks was conducted by Arikan (2005). A checklist was used to scrutinize the portrayal of age, social class and gender as presented in the visual materials of two ELT coursebooks namely, *The New Headway* and *Think Ahead to First Certificate*. Arikan argued that these visual materials might represent injustice and imbalance in presenting characters in terms of age, social class and gender that would result in strengthening stereotypical thinking in students' mindsets. The analysis indicated that age, social class and gender were depicted in an imbalanced manner in the visual materials of the aforementioned coursebooks. Finally, the author recommended that the coursebooks should be updated with less biased cultural, educational, local, international contents and materials.

A thesis study aimed to investigate how English language coursebooks present multicultural elements by Korkmaz (2009) and not to evaluate whether these intercultural elements develop learners' intercultural competence. Three English Language coursebooks at intermediate level were selected to conduct this thesis, namely, *New-Headway*, *New Cutting Edge*, and *Face2face*. The analysis revealed that these three coursebooks represented different aspects of cultural and multicultural items (food, clothes, beliefs, behaviors, social customs, stereotypes, regulations, daily life regulations, etc.), but it seemed to be little when compared to cultural items belonging to the target culture.

A study conducted by Hamiloğlu & Mendi (2010) in order to investigate the representation of intercultural elements in five EFL coursebooks and the frequency of occurrence was also evaluated. The results revealed that each coursebook represented intercultural topics in varying degrees except one coursebook that did not involve any intercultural element. Examples of the intercultural topics represented in these coursebooks were; 'A day of an African girl', 'People from Japan and France', 'The characteristics of French and Italian people', 'Italian culture' and others. This study was basically concerned with whether the intercultural elements are represented or not.

Oral (2010) conducted a study to analyze the views of culture that a selected sample of ELT coursebooks would depict. Her main point was whether this sample represents the essentialist (homogenous, consensual, unity) or non-essentialist (dynamic, complex) views of culture. The analysis was carried out by using the tools of critical discourse analysis to analyze the texts, social actors and visuals represented in three selected coursebooks namely; *New Headway*, *Interchange* and *Face2face*. Only one single unit from each coursebook had been selected to conduct the analysis. The results revealed that *New Headway* and *Interchange* reflected an essentialist view of culture in which people were identified by their national cultures. Whereas *Face2face* reflected a non-essentialist view of culture with a focus on lifestyle identities. Oral concluded that since essentialism would lead to culturism, it needs to be exposed in order to combat otherization.

Günay (2012) conducted a study that aimed to scrutinize the variety of identities and identity options represented in ELT coursebooks that were widely used for EFL learning in Turkey. The study aimed to answer the following critical research question: “which identities are foregrounded/ backgrounded/ excluded through this globally influential channel in the particularity of language teaching?”. In answering this question, seven intermediate level U.K. published EFL coursebooks were analyzed in terms of identity representation. A framework was developed by Günay combining three research models to conduct the analysis. These models were: Fairclough’s CDA model (1989, 1995), Gee’s (1999, 2005) seven building tasks and van Leeuwen’s (2008) socio-semantic inventory. The analysis was based on four stages; the analysis of: content of the selected coursebooks, the social actors in reading texts, the social actors in visuals and audio content. Analysis of the reading passages showed that the embodied social actors were identified by their national and gendered identities. The findings overall revealed that these coursebooks provide restricted options of identity and finally, he recommended that in future ELT coursebooks, a variety of cultures and voices need to be increased, also maintaining equality in representation of social actors is necessary.

A study by Çelîk & Erbay (2013) aimed to examine the representation of cultural content in ELT coursebooks series used in Turkish public elementary schools, namely; *Spot on 6*, *Spot on 7* and *Spot on 8*. They adopted Yuen’s (2011)

framework to conduct the analysis. This framework organized the cultural elements into four categories: *products practices, perspectives* and *persons*. The results revealed that there is a well-balanced representation of diverse cultures in these coursebooks.

Another study that aimed to identify intercultural elements in textbooks was carried out by Böcü & Razi (2016), it also aimed to explore ELT lecturers' and learners' opinions about the cultural content of the selected textbook. *Life* series at A1 and A2 level published by National Geographic learning was selected to conduct the analysis. The data was collected through using a checklist focusing on source, target and international cultural elements and also big 'C' and little 'c' features. And a questionnaire was distributed to six lecturers (four of them were interviewed) and twenty-six students who used this series to explore their opinions about the cultural content of this series. The analysis revealed that international culture (that refers to any culture other than American, British or Turkish) was being represented widely in *File* series basic skills activities. It was thus claimed that such a representation of cultures in this series might assist EFL learners to develop their ICC. In terms of big 'C' and little 'c', the analysis showed that there was a balance of representation in *Life A1* series whereas they were not balanced in *Life A2* series. Regarding lecturers' and students' opinions towards the cultural representation of the aforementioned series, the analysis indicated that all the lecturers and students were positive regarding the cultural content and they stated that *Life A1* and *Life A2* series foster these intercultural features to a large extent.

Kahraman (2016) conducted a study to explore Turkish EFL teachers and learners' perspectives towards culture and culture teaching/learning. The participants of this study (107 English language teachers and 310 EFL students) were selected randomly from two Turkish universities. A questionnaire was used to collect the data about teachers' and learners' perceptions of culture and culture teaching/learning. The results indicated that both teachers and learners were highly interested in teaching/learning culture and they favored to teach/learn different topics related to both big C and small c cultural aspects. The analysis also showed that teachers depended much on the textbooks as resources and activities to teach culture and they rarely provide additional materials to teach culture. Finally, it is recommended that



teacher education programs would be amended and added some courses as intercultural communication in order to enlighten teachers about intercultural awareness and intercultural competence.

Demir & Yavuz (2017) investigated gender representation and discrimination in coursebooks. The study particularly aimed to investigate the gender representation of an ELT coursebook series 'Yes You Can' used in high schools in Turkey. The data was collected by analyzing verbal and pictorial contents of the aforementioned coursebook series. These contents were coded and analyzed based on nine categories, such as occupational groupings, domestic roles, amount of talk, firstness, to reveal the gender biased component and gender stereotypes, if found. The analysis revealed that both female and male genders were represented in a well-balanced manner.

Overall, it can be concluded that there has been a growing interest in cultural and intercultural studies in Turkey as well. Recently, many studies have concerned with different cultural aspects and elements of ELT coursebooks including representation of age, gender, social class (Arikan, 2005), multicultural elements (Korkmaz, 2009), intercultural topics and cultural elements (Hamiloğlu & Mendi, 2010; Çelik & Erbay, 2013; Böcü & Razi, 2016) and representation of gender (Demir & Yavuz, 2017).

### **2.1.3. Review of studies in the Libyan context**

In the case of Libyan context, a little research has been conducted concerning the analysis of the cultural and intercultural content of ELT coursebooks and what perceptions ELT learners would hold regarding the concepts of culture and interculturality. Studies to investigate teachers and students' perceptions about implementing new curriculum, textbook evaluation from a general perspective and its relevance to learners' needs, in terms of level, interesting topics, the basic skills, grammar and vocabulary sections and others, took the most consideration. Thus, only two relevant studies are cited here.

A dissertation by Mohamed (2014), which is very related to the current study, aimed to analyze Libyan ELT materials used widely in Libyan public and private secondary schools (high school). The analysis was based on the representation and the treatment of the Orient (countries of the Middle East and those of South Asia.)

and its culture in these textbooks. Six secondary school textbooks from *English for Libya* series were selected to conduct the analysis. These textbooks were written by Western authors, and they were used to teach students who were studying in social sciences and life sciences specializations from 2002 till 2015 (see section 1.6 Libyan school system). Critical Discourse Analysis (CDA) and Critical Image Analysis (CIA) frameworks were utilized in analyzing language and images found in the selected textbooks respectively. The findings of the study revealed that these textbooks favored the Self rather than the Other, which implied that the ‘Orient’ was devalued and stigmatized. The analysis also showed that these textbooks represented the ‘Occident’ in a positive and privileged way in which the western individuals were depicted as performing well-paid, prestigious jobs as doctors, surgeons and engineers; whereas these textbooks were degrading, essentializing and devaluing the ‘Orient’ in which they were depicted as working on farms and professions that did not require any higher qualification. Finally, it was suggested that the representation of people and their cultures in these textbooks should be revised.

Ahmed (2015) explored the Libyan EFL teachers’ perceptions towards integrating the target culture in their language teaching since culture is now considered to be inseparable from language. The study sought to answer a question of “whether Libyan EFL teachers hold positive attitudes towards teaching EFL culture or not.” A questionnaire was used to collect the data from 20 Libyan EFL teachers. Analysis of the data demonstrated that the majority of the participants expressed a willingness to integrate EFL culture in their language learning which indicated that those teacher were aware of the importance of teaching culture.

Finally, it can be concluded that a large number of studies have been carried out to examine the cultural contents of ELT textbooks especially at the international and Turkish levels. Most of these studies aimed to investigate different aspects of the cultural content represented in textbooks, including intercultural and multicultural elements as (Korkmaz, 2009; Hamiloğlu & Mendi, 2010; Böcü & Razi, 2016), representation of gender, age and social class as (Arıkan, 2005; Demir & Yavuz, 2017), representation of identities as (Günay, 2012); and to which culture these contents would belong; inner, outer or expanding circles countries (e.g. Shin, et al. 2011). Moreover, CDA has been used as a tool of analysis in a number of studies that

maintain the current conceptualization of culture and interculturality by valuing the co-construction of identities and the heterogeneity of culture including Dervin et al., Oral, Günay, Mohamed. It should be clarified that the current thesis scrutinizes the same ELT coursebooks as Mohamed (2014); yet, from a broader perspective by exploring views of culture in terms of essentialist and non-essentialist views. In fact, the present study can be seen as a complementary to Mohamed's study.

## **PART III: METHODOLOGY**

### **3.1. Research Model**

The present study aims to investigate views of culture underlying a selected sample of ELT series that is used in the Libyan context. The main objective is to unearth the discursive practices embedded in the textual data of ELT coursebooks that shape culture and identity. In order to attain this purpose, a descriptive-analytical model has been utilized, which makes the present study a qualitative one. Denzin and Lincoln (2005) describe qualitative research as involving “an interpretive naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them” (p. 3). In this regard, the present study uses the qualitative research as its purpose is to describe and analyze the cultural phenomenon. Aligning with Holliday’s (2007) view of qualitative research, according to which ‘culture’ does not relate to a set of essentialized national or ethnic features but refers to cohesive behaviour, the present study treats culture within this perspective.

There are different methodological models and frameworks available in the literature to analyze and evaluate different elements of the coursebooks. The present study uses Critical Discourse Analysis as the main analytical tool to describe and analyze the cultural aspects of a selected sample of ELT coursebooks used in Libyan secondary schools with a purpose to reveal the cultural perspectives that inform these coursebooks. Fairclough’s (1989) CDA framework as adapted by Mohamed (2014) and Gray’s (2010) descriptive framework as adapted by Günay (2012) are the main models that have been adapted and combined to create a model of analysis for the present study. In this regard, the present chapter will present the sample of the study, data collection, analysis and interpretation procedures as well as the model used for data analysis.

### **3.2. Sample of the Study**

For the purpose of the present study, five coursebooks of *English for Libya* series, which are primarily used in teaching English language subject in Libyan public and private secondary schools that follow the Libyan educational curriculum,

have been selected to carry out the analysis of the current study. These coursebooks are used to teach the English language subject for students at the 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> grades (called ‘Secondary Stage’ in Libya). Due to its extensive use all over Libyan state schools, whether public or private ones, these coursebooks have been chosen to conduct this study. This series was written by English authors and published by Garnet Publishing Ltd, UK in 2008. Macfarlane & Harrison (2008) wrote the secondary 1 coursebook, Adrian-Vallance & Schoenmann (2008) the secondary 2 literary section coursebook, Adrian-Vallance, Nankivell, & Oliver (2008) the secondary 2 scientific section coursebook, Adrian-Vallance & Gough (2008) the secondary 3 literary section coursebook, and finally Adrian-Vallance, Gough, & Oliver (2008) the secondary 3 scientific section coursebook.

The series consists of a course book, work book, teacher book and CD for each book and each year. There is no clear reference to which language level these coursebooks are introduced for, it is only mentioned that these books are for learners who have completed five years in studying English in the Primary and Preparatory stages (basic education). Within the Libyan education system, the English language subject is introduced at the 5<sup>th</sup> grade of the basic educational stage with 4 lessons per week and per year, from 5<sup>th</sup> to 9<sup>th</sup> grades, and with 45 minutes per lesson. When the lesson numbers per year with the period of lessons is evaluated, it is found out that the number of completed hours of studying English language at the basic education stage in Libyan schools is approximately between 250-280 hours. Thus, with reference to the ‘Guided Learning Hours’ in the “Introductory guide to the Common European Framework of Reference ( CEFR ) for English language teachers” (2013), it can be said that these coursebooks would be introduced to intermediate level, that is B1 level according to the Common European Framework Reference.

The secondary stage in Libyan education system consists of three levels, the 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> grades, and students’ age ranges between 15-16 and 17-18. This stage is divided into two sections, the literary and scientific sections. Students who want to be specialized in medicine, engineering, sciences, physics, mathematics etc., choose the scientific section, while the students who want to be specialized in arts, languages, law, etc., enter the literary section. Each section has its own subjects according to the areas of specialization. Education and Training Curriculum Centre is

responsible for developing the syllabus for all educational stages; however, the English language coursebooks are authored by English writers. English language subject is assigned to be taught as a foreign language throughout all the stages of the secondary stage, and the coursebooks differ to some extent regarding the areas of specialization. The first year of this stage, i.e. 10<sup>th</sup> grade (secondary one) is called 'general stage' where all students study the same subjects. The second and third year students are divided into two sections as mentioned above and according to their specialization they study different subjects. Hence, two different English language coursebooks are assigned to each year and each area of specialization. However, the English Language subject coursebooks (for both sections) present equal content in most of the lessons, they only differ in 4 out of 12 lessons in each coursebook.

In total, there are five coursebooks used in teaching English as a Foreign Language at the secondary stage. Each book (except the 10<sup>th</sup> grade coursebook) is divided into eight units and each unit is divided into 12 lessons. The division of the lessons based on the language skills, namely reading (two lessons), writing (one lesson), speaking (one lesson), listening (one lesson), grammar and vocabulary (three lessons), and areas of specialization (four lessons). The 10<sup>th</sup> grade course book is divided into eight units and each unit is divided into eight lessons that are distributed on the four main language skills, and grammar, vocabulary and pronunciation. Each unit of all the books has a main title that is related to a theme. It is asserted that the books are organized according to topic rather than structure. The students are encouraged to link the language functions with familiar topics that suit their age and level of learning. However, as is mentioned previously, it is not specified in the curriculum how these functions and topics are selected and according to which criterion and descriptors they are classified.

The selection of the sample was basically based on the research question posed in the introduction of the current study which aims to investigate the cultural views represented in the chosen coursebooks. As McKee (2003, p. 76) asserts: "when you know what your question is, you can start researching to find suitable texts to analyze." In an attempt to answer the given research question, it has been found that reading texts cover a wide area in the coursebooks and they are included within other skills lessons under a thematic connection for each unit; however, owing to time and

space limitations and the issue of practicality the sample was restricted to only the reading texts that are included in the reading sections of all the coursebooks. Furthermore, one unit from each coursebook was sampled systematically to analyze all the reading passages included in all the sections of the sampled units to corroborate the findings obtained from the analysis of the reading texts that are included in the reading sections of all the coursebooks. Overall, the selected reading passages constitute the sample that is chosen for the analysis.

### **3.3. Data Collection Procedure**

In order to uncover the views of culture underlying the representation of culture and intercultural elements in ELT coursebooks, the textual data that is included in the reading passages of the five selected coursebooks constitutes the data of the present study. In order to identify the reading passages to analyze, the researcher had gone through all the selected coursebooks. In other words, many steps had been taken in order to select a suitable sample. Firstly, the researcher tried to find common topics that would appear in all the coursebooks. Secondly, any other commonality that may exist in all the books has also been examined. Yet; the researcher could not find any kind of commonality that would facilitate the selection process. Then, the researcher examined basically all the reading texts provided in all the coursebooks and tried to classify their types as to be informative, that provides factual and objective information; addressive/persuasive, that provides ideas, opinions, information and trying to persuade and encourage people to agree with; or emotive texts, that provides emotional texts such as novels, stories and the like. At this stage, the researcher has found that most of the reading passages are primarily informative texts such as statistics, figures, biographies, definitions of diseases, instructions; however, these informative texts do overlap with other text types as well.

After going through all these steps, the researcher has chosen to analyze all the reading texts included within the reading lessons of all the coursebooks. Thus, only the reading lessons sections were investigated to analyze the reading texts. The tables below show the number of the reading texts within the reading sections of each coursebook. Regarding the Secondary 1 coursebook, it was found that 17 reading texts are included within the reading sections. As for Secondary 2 and 3

coursebooks, 9 and 11 reading texts are included within the reading sections respectively. Thus, in total, 37 reading passages within the books' reading sections were selected to conduct the analysis.

Table 3-1: Illustration of reading texts of Secondary 1 coursebook's reading sections

<b>Secondary 1 coursebook</b>	<b>No. of reading texts within reading sections</b>
Unit1: Global village	1
Unit 2: City life, Country life	1
Unit 3: Emergency	1
Unit 4: Sports and culture	4
Unit 5: At sea	3
Unit 6: Far-away places	2
Unit 7: What a mess!	1
Unit 8: Adventure holidays	4
<b>All units</b>	<b>17</b>

Table 3-2: Illustration of the reading texts of S2 CB's reading sections

<b>Secondary 2 coursebooks (LS &amp; SS)</b>	<b>No. of reading texts within reading sections</b>
Unit1: Stories	1
Unit 2: What's like?	1
Unit 3: Dilemma	3
Unit 4: Changes	1
Unit 5: Our culture	1
Unit 6: Experiments	1
Unit 7: Big projects	1
Unit 8: Questions	No reading section included
<b>All units</b>	<b>9</b>

\*LS=Literary Section  
\*SS =Scientific Section

Table 03-3: Illustration of the reading texts of S3 CB's reading sections

<b>Secondary 3 coursebooks (LS &amp; SS)</b>	<b>No. of reading texts within reading sections</b>
Unit1: Puzzles and mysteries	1
Unit 2: Weather and climate	1
Unit 3: Facts and figures	1
Unit 4: Great failures	1
Unit 5: Literature	4
Unit 6: The world of sport	1
Unit 7: Health and first aid	1
Unit 8: English in the world	1
<b>All units</b>	<b>11</b>

\* LS = Literary Section  
\* SS = Scientific Section

Furthermore, one unit from each coursebook has been selected to analyze all the reading texts within all the unit sections for the purposes of corroboration. The selection of these units was carried out systematically- albeit randomly, by selecting the 'fifth unit' from each coursebook. A brief description of the fifth unit of each coursebooks is illustrated in table 3-4 below.



Table 3-4: Illustration of the fifth unit's description of all the coursebooks

Coursebooks	Unit titles	Page no.	No. of reading texts
Secondary 1	At sea	33	6
Secondary 2 LS & SS	Our culture	54	9
Secondary 3 LS & SS	Literature	54	9
Total			24

\* LS = Literary Section

\* SS = Scientific Section

Overall, as is described above, the sample textual data extracted from the five coursebooks constitutes the database of the current thesis to carry out CDA. Specifically, 37 reading texts within the coursebooks' reading sections and 24 reading texts within the fifth unit of each coursebook have been analysed for the purposes of the study.

### 3.4. Analysis and Interpretation

This section aims to present Critical Discourse Analysis (henceforth CDA) since it has been utilized as the main analytical tool to describe and analyze the cultural aspects of a selected sample of ELT coursebooks. To start with, CDA can be described as an “approach to language use, discourse and power that was initiated at the end of the 1970s by a team of researchers” (van Dijk, 2008, p. 7). During 1980s and 1990s, this approach grew up to become a methodology. Drawing from van Dijk, CDA can be defined as follows:

CDA is 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 dissident research, critical discourse analysts take explicit position, and thus want to understand, expose and ultimately to resist social inequality (van Dijk, 2008, p. 85).

Gee (1990, cited in Al Ghazali, 2007, p. 2) advocates that CDA “is the process in which various discourse types are encoded and interpreted particularly in the context of their formations and social semiotics.” Fairclough emphasizes clearly 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).

Thus, Fairclough's (1989) approach to CDA was interested in the discursive reproduction of social power (van Dijk.). Fairclough & Wodak (1997, p.258) state that:

Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people.

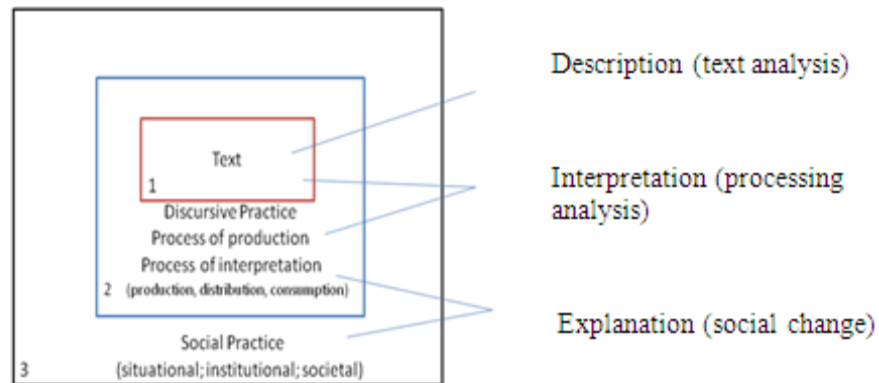
The analysts who use CDA focus mainly on social problems; thus, as van Dijk (1997, p.22) maintains, “their work is more issue-oriented than theory-oriented”. In the present research, CDA is the main methodological tool used to analyze the views of culture in the selected data of ELT coursebooks mainly because it conceptualizes language as a social and ideological practice and rejects the notion of a “neutral” linguistic entity (Günay, 2012). Noticeably, CDA helps its users to challenge the commonsense ideologies that are embedded in the components of a text, such as nationalism, by questioning what is taken for granted (Cole & Meadows, 2013). Thus, CDA addresses social problems and offers critical linguistic resources in order to reveal various forms of power relations, such as racism and inequality (Mohamed, 2014). It has previously been utilized in textbook analysis by other researchers such as Oral (2010), Günay (2012), Mohamed (2014), Dervin et al. (2015) that are cited in the present study (see section 2.2.).

Fairclough's framework of CDA is of relevance for the current study, because it best fits the general aim of the study which concerns the representation of culture and intercultural views in textbooks and “it is widely used and considered ... the most developed theory and method for research in communication, culture and society” (Jorgensen & Phillips, 2002, cited in Mohamed (2014, p. 75). This section will first describe Fairclough's model and then present an adopted version to fit the purposes of the current study, which can be justified by the words of Fairclough (1989, p. 110) himself who states that his framework “is a guide and not a blueprint ... readers using it may find that some parts are overly detailed or even irrelevant for their purpose.”

### 3.4.1. Fairclough's Critical Discourse Analysis Model

Fairclough's (1989) model is based on the assumption that CDA sees 'language as a social practice'. His model consists of three dimensions of discourse – the text, discourse practice, and social practice, which overall provide a three-dimensional method of discourse analysis, as illustrated in figure (3-1) below. Fairclough asserts that discourse (and any discursive practice whether spoken or written) is regarded simultaneously as an interaction of:

- (i) a language text, spoken or written,
- (ii) discourse practice (text production and text interpretation),
- (iii) sociocultural practice. (Fairclough, 1995, p. 97)



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

Figure 3-1: Fairclough (1995, p. 98)

The three stages of Fairclough's discourse analysis method are *description* of the formal features of the text (i.e. linguistic features such as vocabulary, grammatical relations and textual analysis), *interpretation* of the relationship between text and interaction (combining the formal features of the text with what is in the mind of the interpreter) and *explanation* of the relationship between interaction and social context (Fairclough, 1989, 1995).

#### 3.4.1.1. Description Stage

The first stage (i.e. description), that deals with the analysis of the formal properties of the text as mentioned above, focuses on three types of value that formal properties may have; namely, *experiential*, i.e. "representation of text producer's

experience of the natural or social world”, *relational*, i.e. concerned with “the social relationships that are enacted via text in the discourse”, and *expressive*, i.e. concerned with “the producer’s evaluation” of reality) (Fairclough, 1989, p.112 ). This stage is based on M. K. Halliday’s (1978) Systematic Functional Linguistics (SFL), a linguistic theory that is “concerned with the relationship between language and other elements and aspects of social life” and emphasizes the ‘multi-functionality’ of texts by claiming that “texts simultaneously have ‘ideational’, ‘interpersonal’ and ‘textual’ functions” (Fairclough, 2003, p. 26).

Fairclough (1989, p. 110) suggests ten main questions as a frame to deal with the *description* (i.e. textual analysis) stage of CDA; they are illustrated in separate tables below as Vocabulary, Grammar, Textual Structures.

The lexical level analysis is based on 4 main questions which deal with vocabulary features to bear in mind while analyzing the text. Fairclough (1989) asserts that how the vocabulary is used as codes in texts to represent different ideologies. This would be accomplished through considering the values of lexical features in terms of the 4 questions that are illustrated in table (3-5) below.

Table 03-5: Vocabulary questions of CDA description

1.	What <i>experiential</i> values do words have? Classification schemes, rewording/overwording, meaning relations (synonymy, hyponymy, antonymy)
2.	What <i>relational</i> values do words have? Euphemistic expressions, formal or informal words
3.	What <i>expressive</i> values do words have?
4.	What metaphors are used?

\*Source: Fairclough (1989)

These values are concerned with investigating the *experiential*, *relational* and *expressive* values. The *experiential* values is investigated by looking for any classification schemes, that divide up aspects of reality as dividing people to different groups according to nationality, religion, profession, or gender; rewording (replacing a text by another) and overwording (a high degree of near synonyms); synonymy (words that have near synonymy) and antonymy (words have incompatible meanings as woman and man) and trying to identify ideological grounds. The *relational* values focus on how the social relationships between participants have been created through a text’s lexical choice. This value type is investigated through considering the

existence of euphemistic expressions (substitution of familiar words/expressions to avoid negative values) and formal/informal words (e.g. formality in texts requires formality of social relations) in texts under scrutiny. The *expressive* values are investigated through examining the text producer's beliefs and attitudes in texts (negative or positive evaluation) and analyzing the use of metaphor that would have ideological practices (e.g. metaphorically representing social problems as diseases), (Fairclough, 1989).

The analysis of grammatical features encompasses the experiential values that include the ways in which the grammatical constructions code relationships in the world (Fairclough, 1989) and how an author's experience and point of view is reflected in the text. These values include the types of process and participants (as nominalization, transitivity, active and passive, and positive and negative sentences) as shown in the 4 questions (5-8) that are illustrated in table 3-6 below. As asserted by Fairclough, the selection of particular process and participant types can be ideologically significant.

Table 3-6: Grammar questions of CDA description

5.	What experiential values do grammatical features have? Process types, agency, nominalization, active/passive, positive/negative
6.	What relational values do grammatical features have? Modes (declarative, grammatical question, imperative), modality, pronouns (we, you, I, they)
7.	What expressive values do grammatical features have? Modality
8.	How are (simple) sentences linked together? Logical connectors, coordination/subordination

\*Source: Fairclough (1989)

In explaining the grammatical process and participant types, Fairclough (1989, pp. 121-122) mentions three basic types of process (*actions*, *events*, and *attributions*) that can be expressed by three main types of sentences. The three main types of simple 'declarative' sentences consist of different combination of elements. A subject verb object (SVO) sentence expresses the *action* process which involves two *participants*, one acts upon the other. A subject verb (SV) sentence expresses the *event* process which involves one participant (could be animate or inanimate participant). A subject verb complement (SVC) sentence expresses the attribution process that involves only one participant. The attribute that comes after the verb could be a *possessive* (realized by a form of 'have, own, possess' verbs) or a *non-possessive* (realized by 'verb to be', and also feel, seem, look etc.). Other processes

than those mentioned above can be found in texts, Mohamed (2014) refers to them in his study as *mental* processes (express state of mind to express opinions, thoughts), *verbal* processes (represent the mode of saying), *behavioral* processes (refer to the psychological behavior as smiling, coughing, crying), and *existential* processes (it is as an *event* process mentioned above that represent something that exists or happens). Fairclough (1989) warns to be aware that some processes are usually of one type but appear to be processes of other type and possible ideological reasons lie behind so.

Nominalization is a type of the experiential values which can be used in texts to obfuscate the traces of causality and responsibility. A nominalization is a process (verb) or an adjective turned into noun and it is used when parts of a sentence are missing. Also, the use of agentless passive sentences in texts, whereby the agent is deleted, leaves the agency and causality ambiguous. Yet it is not always the case, nominalization and agentless passives are used sometimes to avoid redundancy when information is provided in some way. Grammatical aspects of negation can be also ideological or manipulative (Fairclough, 1989).

As shown in table 3-6 above, some grammatical features of texts that have relational values are: *modes* of sentence, *modality*, and *pronouns*. There are three major modes: *declarative* (it has an S followed by a V), *question* (wh-questions, yes/no questions, questions start with verbs as can, do, are), and *imperative* (it starts with a V and followed by an O or an adjunct 'A'). These modes position subjects differently within the sentence. In case of a declarative sentence, the subject position of the speaker/writer is that of a giver of information and the addressee is in the position of a receiver. In the case of an imperative sentence, the speaker/writer is in the position of asking something of the addressee, while the addressee is a complain actor. Further, in a question, the speaker/writer is asking something of the addressee to provide; that is information, so the addressee is in the position of a provider of information. Fairclough (1989) asserts that inequality in the distribution of modes between participants are important in terms of participant relations: as asking for information or action is generally a position of power and also giving information would be; except if it has been asked for. However, such values cannot be distinguished by formal features, rather, text interpreters assign utterances such

values using their formal features and assumptions, i.e. related more with the *interpretation* stage of CDA (see section 3.4.1.2.).

Modality, an aspect of relational and expressive values, is about the speaker or writer authority and expressed by modal verbs as *may*, *might*, *must*, and also by various other formal features as adverbs and tense. Fairclough (1989) in describing his model, states that there might be an implicit authority and hidden power relations by using modality that makes it ideologically significant. Depending on which direction authority is oriented, there are two dimensions to modality. These are *relational* modality, that refers to the authority of one participant in relation to others; and *expressive* modality, that refers to the speaker or writer's authority with respect to the truth (i.e. the speaker or writer's evaluation of truth), (Fairclough 1989).

The pronoun *we* is used in texts to refer to implicit authority when a producer has the power to speak for others, so it could imply the unity of a people. Producers of the text could use 'inclusive' *we* or 'exclusive' *we*, the former refers to include the writer and the reader, but the latter refers to include only the writer and one or more others, but does not include the addressees. The pronoun *you* may be used to imply a relationship of solidarity between the producer and the addressees. Cohesive features are also formal properties of text that can be used to connect together parts of texts 'cohesion', and to mark temporal, spatial and logical relationships between sentences 'connectors', and also can be used as 'reference' (i.e. use of words to refer to back to an earlier sentence or forwards to a later one). Other devices such as *logical* connectors, that show causal and consequential relationships between things (e.g. even though, as a result), and *coordination* and *subordination*, that are ways used to combine simple sentences together, can cue ideological assumptions. In case of *coordination* the combined simple sentences have equal weight and importance, and in the *subordination*, where there is a *main clause* and *subordinate clauses*, the combined simple sentences do not have equal weight and importance. Generally, the main clause has more important information than subordinate clauses, as the content of subordinate clauses backgrounded. In some cases, the subordinate clauses content is *presupposed*, i.e. taken as already given for all participants (Fairclough, 1989).

Analyzing the whole structure of a text can reveal the particular order of how information should be perceived (Mohamed, 2014), and the order of text structures is not always particularly logical, it is based on the importance of information provided (Fairclough, 1989). For instance, the organizational features of dialogues (conversation, lessons, interviews) is of importance in terms of turn-taking system which reveals ‘power in discourse’ as stated by Fairclough. The more powerful participant puts constraints on the contributions of less powerful participants by using various devices as: interruption, enforcing explicitness, controlling topic, formulation.

Table 3-7: Textual structure questions of CDA description

9.	What interactional conventions are used? Participant turns
10.	What larger-scale structures does the text have?

\*Source: Fairclough (1989)

Overall, Fairclough’s *description* stage is based on analyzing the formal features of texts including the description of vocabulary, grammatical relations, and textual structure. The text analysis, as Fairclough (2003) asserts, is an essential part of discourse analysis, and he (1989; 2003) adds that it is just one part of discourse analysis, in Fairclough’s words: “Textual analysis can often give excellent insights about what is ‘in’ a text, but what is absent from a text is often just as significant from the perspective of sociocultural analysis” (1995, p. 5). Therefore, two more dimensions that enact simultaneously with the description dimension of CDA model will be explained in the following sections.

### 3.4.1.2. Interpretation Stage

The second stage of Fairclough’s model is the interpretation dimension, which concerns with the relationship between text and interaction, by seeing the text as a product and a resource in the processes of production and interpretation respectively. The interpretation stage, unlike the description stage, is based on participants’ cognitive processes (i.e. members’ resources MR) which participants draw upon when they produce or interpret texts which include “their knowledge of language, representations of the natural and social worlds...values, beliefs, assumptions, and so on” (Fairclough 1989, p. 24). As Mohamed (2014, p. 92) asserts: “texts are produced and interpreted against a background of common assumptions



taken to be universally accepted within their cultural context.” So, text interpretation is usually depended on background knowledge and previous experiences, or, as Fairclough puts it, “*interpretive procedures*” (see figure 3-2 below) that help to recognize ideological assumptions and beliefs embedded in texts.

Figure 3-2 below summarizes the interpretation process taken from Fairclough (1989, p. 142). The upper section illustrates the interpretation of context where the lower section illustrates the four levels of interpretation of text.

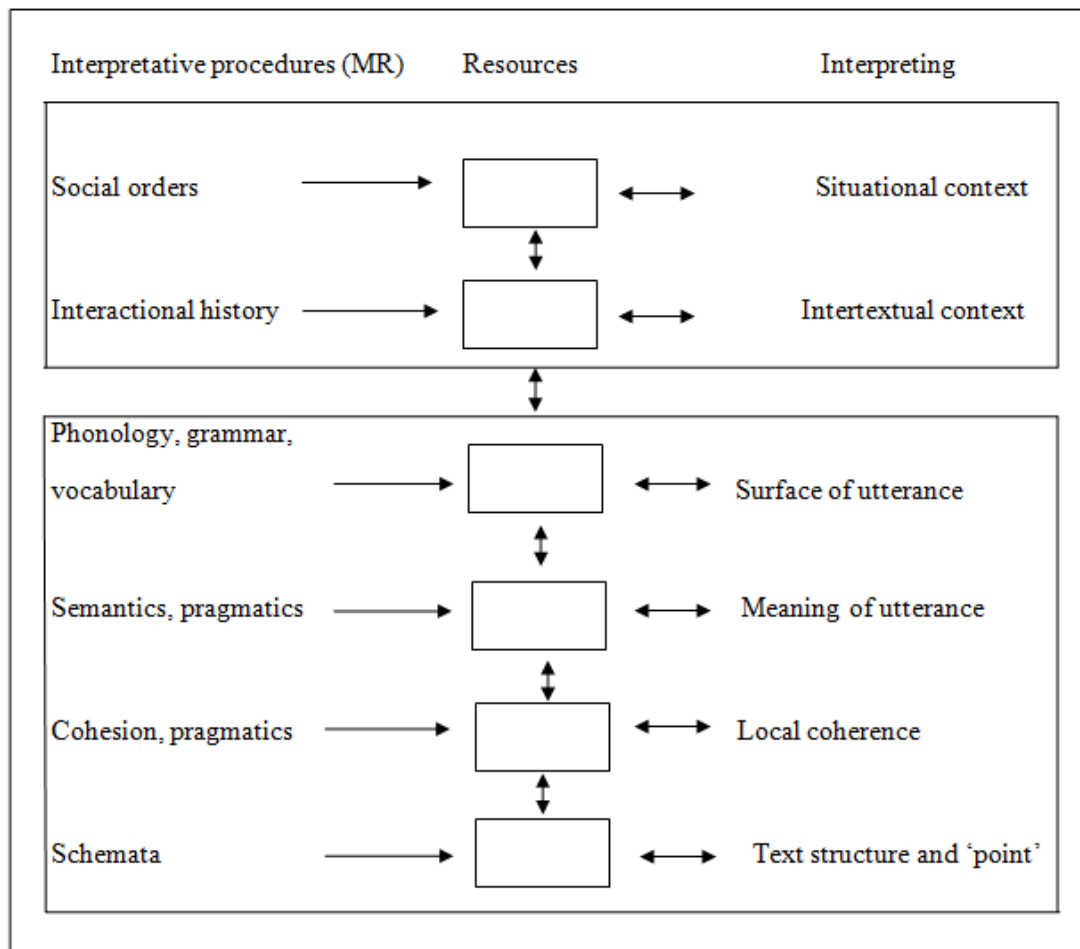


Figure 3-2: Interpretation stage  
 \*Source: Fairclough (1989, p. 142)

In the first level of text interpretation – *surface of utterance*– interpreters use their MR (i.e. their ‘knowledge of the language’ in terms of phonology, vocabulary and grammar) to transfer strings of sounds/letters into words, phrases and sentences. Then, in the second level – *meaning of utterance* – interpreters use semantic aspects and pragmatic conventions of their MR; with semantic aspects they try to combine

word meanings and grammatical information to discover the hidden meanings, and with pragmatic conventions they can find out what *speech act(s)* have been used in an utterance/sentence (as making a statement, making a promise, threatening, giving an order etc...). Later, the process moves to the third level of interpretation which establishes meaning connections between parts of a text (it is termed *local coherence*). After that, the interpretation process moves to a higher level – *text structure and 'point'* – where interpreters try to discover how an entire text ties together (i.e. global coherence) and involves interpreting different representations of different types of discourse. For example, an interpreter decides a person “is involved in a telephone conversation,[and the person] can expect particular things to happen in a particular order (greetings, establishing a conversational topic, changing topics, closing off the conversation, farewells)”, (Fairclough, 1989, p. 144).

The second step of interpretation process is concerned with the interpretation of context that is shown in the upper section of the diagram. van Dijk (2008, p. 4) states that “we use the notion of “context” whenever we want to indicate that some phenomenon, event, action or discourse needs to be seen or studied in relationship to its environment, that is, its “surrounding” conditions and consequences”, and adds that “Contextualization is a fundamental part of our understanding of human conduct, in general, and of literature and other texts and talk, in particular” (van Dijk, 2008, p.5). The interpretation of *situational context*, in the right-hand column, is based on the physical situation, features of participants, aspects of MR and what has previously been said. Also, *intertextual context* is of significance in this stage where participants in any discourse work on the ground of assumptions about which elements of other discourses connect to the current discourse.

Due to the complexity of the interpretation stage Fairclough (1989, p. 147) has put four basic questions that relate to the dimensions of the situational context:

- a) ‘*What’s going on?*’ with regard to *activity types* that is expected to limit the set of *topics* and they are associated with predictable *purposes* within a particular social order in a particular institution.
- b) ‘*Who is involved?*’ concerns about *subject positions* that are set up in a particular situation. And Fairclough (1989) has indicated that subject

positions are multi-dimensional; one dimension relates to the activity type as interviewer and interviewee, other relates to social identities within institutional setting as ‘a police man’ and ‘a witness’, and last relates to situational setting as different situations have different speaking and listening positions – speaker, addressee, hearer and so on.

- c) *‘In what relations?’* relates to what type of relationships of power, social distance etc. are created and performed in a particular situation among subjects.
- d) *‘What’s the role of language in what’s going on?’* concerns with the role of language in determining its genre and channel (spoken/written/formal/informal).

It has been asserted that if different social orders are being used as interpretative procedures by different participants, situations may be interpreted differently. Thus, one cannot take the context for granted and suppose that all the participants share the same interpretation. It is also important to take into consideration how a more powerful participant can impose her/his interpretation on others (Fairclough, 1989). He adds that ideologies and power relations have a profound and pervasive effect on the interpretation and production of a discourse since they are embedded in the interpretative procedures. In case of the current thesis, that is analyzing ELT textbooks used in Libyan schools, participants (students/teachers) may interpret situations differently because they draw upon different social orders as interpretative procedures that they have in their MR. So, one need to establish the interpretation(s) of situational context these participants are working with and find out whether there is a shared interpretation or not, and also notice how a powerful participant (could it be a teacher or the textbook writer) can impose her/his interpretation upon others (students).

The other domain of interpretation which relates to the interpretation of context, is the intertextual context which concerns about what historical series a text belongs to, and hence what can be taken as common ground for participants, or *presupposed*. Text producers draw upon their interpretation of intertextual context constructing an ‘ideal reader’ in their minds with particular intertextual experiences

and produce presuppositions cued in texts by using a range of formal features as definite article, subordinate clauses, wh-questions and others (Fairclough, 1989).

To summarize, three questions to ask about a particular discourse during the process of interpretation have been put by Fairclough as follows:

Table 3-8: Interpretation questions

1. What interpretation(s) are participants giving to the situational and intertextual contexts?
2. What discourse type(s) are being drawn upon (hence what rules, systems, or principles of phonology, grammar sentence cohesion, vocabulary, semantics, and pragmatics; what schemata, frames and scripts)?
3. Are answers to questions 1 and 2 different for different participants? And do they change during the course of the interaction?

\*Source: Fairclough (1989)

### 3.4.1.3. Explanation Stage

The third dimension of Fairclough's Critical Discourse Analysis model is explanation, which is concerned with the relationship between the discursive processes and the social processes. It aims to show a discourse as part of a social process and how social structures determine it, and what reproductive effects discourses can have on those structures, by sustaining or changing them. Further, members' resources MR operate as a medium for these social determinations and effects.

Explanation sees discourse as part of processes of social struggle and relations of power; so depending on these, explanation is seen as having two dimensions. Regarding the first dimension, discourses may be seen as parts of social struggles and the emphasis is on the social effects of discourse. As for the other, the focus is on the social determination of discourse by which discourses can be determined by power relationships and these relations are the effect of struggles and are established and accepted by those with power (Fairclough, 1989).

Additionally, Fairclough affirms that three levels of social organization should be used to investigate social effects and social determinants of discourse: the societal level, the institutional level and the situational level, and considering that any discourse has determinants and effects at all these levels. In describing the social struggles in discourse, it has been emphasized that every discourse does not necessarily operate as an overt conflict (social struggle), it can be expressed

implicitly. Also, the same discourse can be seen in different ways according to these three levels. For example, one can read a friendly conversation between a couple in different ways: in terms of the situational level, the woman is showing support, involvement and understanding which is seen as characteristic of women in ordinary domestic conversation; in terms of the institutional and societal levels, e.g. in patriarchal society, women should be respectful and obedient to men (Fairclough, 1989).

To sum up, this dimension views discourse as a social practice and shows how discourse is shaped by relations of power and ideologies; thus, institutional and societal power-holders have a control over discourse. In addition, it has been asserted that explanation stage involves a specific perspective on MR by viewing them as ideologies. If we are to use Fairclough's words:

they (MR) are seen specifically as ideologies... the assumptions about culture, social relationships, and social identities which are incorporated in MR, are seen as determined by particular power relations ..., and in terms of their contribution to struggles to sustain or change these power relations – they are seen ideologically (Fairclough, 1989, p.166).

This dimension of CDA model has been summarized in three questions by Fairclough, that can be used to investigate a particular discourse, and they are presented in a table below:

Table 3-9: Explanation dimension

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

\*Source: Fairclough (1989)

In conclusion, Fairclough's CDA three-dimensional model brings together linguistic and social analysis of discourse attempting to unearth ideological and power patterns in texts. Thus, his model consists of the two levels of analysis, micro and macro levels; the micro level involves analysis of the linguistic features of a text (lexical, grammatical, metaphorical structures) and the macro level is concerned with the social analysis; i.e. how power relations work across networks of practices and structures (Fairclough, 2003). That is to say, Fairclough's description dimension is

concerned with the textual analysis of a discourse as discussed in previous sections; and interpretation and explanation dimensions are concerned with the ideological part of analysis. The following section presents the model used to conduct the analysis of the current study that is mainly developed using Fairclough's CDA framework as adapted by Mohammed (2014) and Gray's (2010) descriptive framework as adapted by Günay (2012).

### **3.4.2. The Model of Analysis**

A three-stage model of analysis has been employed in this study. In the first stage, the researcher has utilized the relevant parts of Gray's (2010) descriptive framework that is adapted by Günay (2012) in order to investigate the thematic presentation and identities in the selected coursebooks. In the second and third stages, the researcher has employed a model of analysis, using Fairclough's (1989) Critical Discourse Analysis as adapted by Mohamed (2014). These stages are explained below in detail.

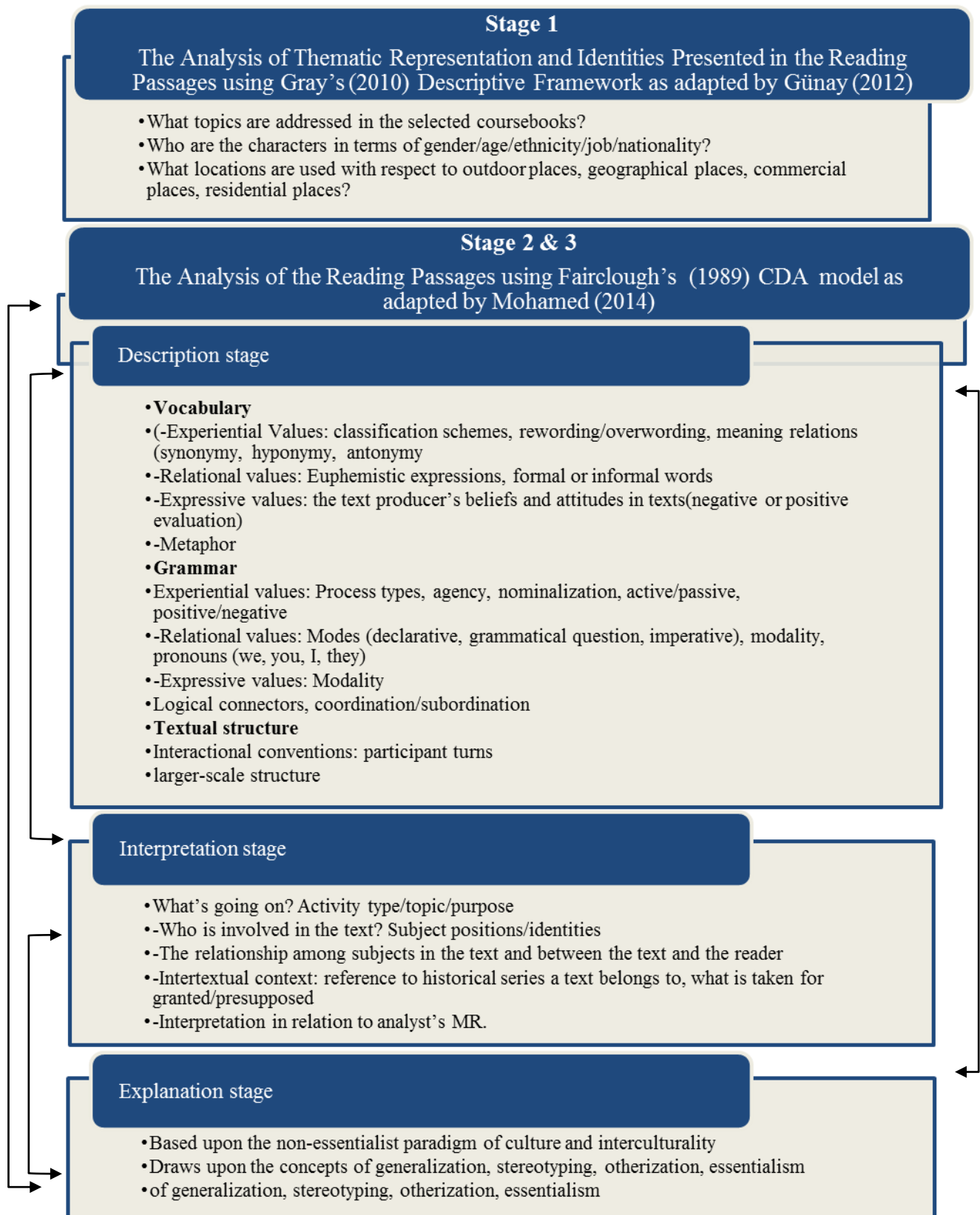


Figure 3-3: The Model of Analysis

The first stage, as shown in the figure above, consists of an investigation of the content areas of the whole reading texts included in all the five selected coursebooks using the relevant parts of Gray's (2010) descriptive framework that is adapted by Günay (2012). This analysis has focused on exploring the locations including both the geographical and the social settings as well as the subject positions and their constructed identities throughout the coursebooks. Thus, the researcher has examined the addressed topics of each reading text, the subject positions occupied in these texts in terms of age, sex, ethnicity, job, age, and the locations where the texts reside, since, as Günay (2012, p. 130) emphasizes, "the particular ways a coursebook is peopled, themed and located is expected to give out the identities submitted to the learner". A set of questions proposed by Gray (2010) and adapted by (Günay, 2012) has been used to conduct the analysis at this stage as shown in the Figure 4-3.

Regarding the content areas, Günay (2012) emphasizes that a variety of contents included in coursebooks provides learners with various chances to practice and experience the language by constructing different identities; thus, this variety is considered essential in coursebooks. In this regard, the content areas covered in the reading texts throughout the coursebooks are investigated with reference to the specified topics for the threshold level (B1) that include according to van Ek (1990, p. 59) 14 themes: *personal identification; house and home, environment; daily life; free time, entertainment; travel; relations with other people; health and body care; education; shopping; food and drink; services; places; language; weather.* Regarding the analysis of the locations, the researcher has mainly followed Günay's model of analysis. In order to investigate the geographical location of the coursebooks, Günay (2012) used Kachru's concentric circles and divided coursebook content into 'inner circle setting' (UK, USA, Canada, Australia, New Zealand) and 'international setting' including outer and expanding circles countries. Günay explains that a coursebook situated extremely in inner circle setting limits learners' interactions to the standard use of language by reframing people and social interactions in fixed labels; in contrast, a coursebook situated in the international and also the inner circle settings is expected to let the learners experience the language in different situations by constructing their identities in a more flexible manner. So as to



identify the social setting of the coursebooks, Günay (174) employed van Dijk's (2009) social place categorization: (outdoor, residential, commercial, commercial services, community service, educational, leisure and work places and correctional institutions); similarly, this categorization has been utilized to conduct this area of analysis in the present study.

Another area of analysis at this stage is concerned with the subject positions constructed in the reading passages of the selected coursebooks. The subject positions and their identities have been investigated to find out how they are presented and treated in the coursebooks. The number of gender positions has been investigated, which is then followed by that of the identities that are assigned to female and male subjects in terms of job, age (adult, young adult, baby, old), family relationship, in all the reading passages of the coursebooks. Further, national identities of subject positions depicted in the reading texts of all the coursebooks have also been investigated, which is then followed by the investigation of the professional, age and family identities that are allocated to these subject positions.

In the second stage, the researcher has conducted a detailed analysis of the reading passages within the reading sections/lessons of all the selected coursebooks using Fairclough's CDA (1989) framework as adapted by Mohammed (2014). In this stage and the following one, the subject positions occupied in the reading texts have been primarily analyzed in order to explore the ways they are presented and the classification schemes that are used to identify them. Thus, the subject positions with reference to the different identities they occupy in these texts, including gender, race, ethnicity, nationality, religion, profession, family relationships, social class, have been explored to identify and interpret who has been devalued, trivialized, essentialized, otherized, stigmatized, or not.

The third and the last stage includes a detailed analysis of the reading passages included in the sampled units of those selected coursebooks, using Fairclough's (1989) model as adapted by Mohammed (2014) in the same way with the stage-two analysis, with the purpose of corroborating the findings obtained in the second stage of analysis.

The second and third stages of the model of analysis starts with the description stage, by analyzing the lexical features including classification schemes, rewording/overwording, synonyms/antonyms, euphemistic expressions, formal/informal words, and metaphors, and the grammatical features including transitivity, nominalization, active/passive, positive/negative, mode, modality, pronouns, cohesive devices, and connectors. The description stage is followed by the interpretation stage by drawing upon the questions raised by Fairclough which include the purpose of the text, the actors involved in the text, the relationship among subjects in the text and between the text and the reader, the references to the outside world, and interpretation in relation to the analysts' MR (schemata). It finally ends with the interpretation stage, which attempts to interpret the social practices, drawing from the non-essentialist paradigm of culture and interculturality and the concepts of generalization, stereotyping, and otherization.

It should be clarified that, in the second and third stages of the analysis, the researcher has not always linearly followed this particular order of description, interpretation and explanation. As Fairclough emphasizes, it is not essential to follow a particular order, the analyst can start with description or interpretation then moves to explanation or can begin with explanation then moves to textual analysis (Fairclough, 1992). In this regard, description, interpretation and explanation dimensions of the second and third stages of analysis have been employed in a rather iterative and cyclical manner.

The role of the researcher in the data analysis and interpretation process requires clarification as well, since, as (Stake, 2010) underlines, in qualitative research methods the researcher is the main research instrument who observes and interprets action and contexts using her/his personal experiences and backgrounds. In a similar vein, (Denzin & Lincoln, 2005) also state that "behind all research stands the biography of the gendered researcher, who speaks from a particular class, racial, cultural and ethnic community perspective"(p. 21). Thus, this research cannot be seen as free from personal bias and the researcher's socio-cultural experiences and academic background, which brings the notion of reflexivity to the fore.

Davies (1999, cited in Mohamed, 2014) states that "reflexivity expresses researchers' awareness of their necessary connection to the research situation and

hence effects upon it". In other words, reflexivity requires self-consciousness regarding the effects that the researchers' values, attitudes, opinions and feelings might have on the research process (Cohen, Manion, & Morrison, 2007, p. 310). In this regard, it should be noted that, starting from the motivation for conducting this study and the selection of this particular set of coursebooks to the data analysis and interpretation processes, I have been aware of my multiple identities being a/an female, wife, mother, student, Libyan, Arab, Muslim and reflected on their potential effects. Especially during the data analysis and interpretation stage, I have tried, whenever possible, to draw upon subject positions other than mine to explore and offer alternative interpretations, since, as (Fairclough, 2003) emphasizes, there might be more than a single interpretation for any discourse.

## **PART IV: FINDINGS**

This part of the present study is concerned with the analysis of sampled texts that aims to investigate the representation of cultural and intercultural perspectives in ELT coursebooks used in Libyan secondary schools. In this respect, the following research question and sub-questions are addressed to be answered. The analysis is illustrated as a three-stage analysis, in which the first stage attempts to answer the first sub-question while the second and third stages the second sub-question. The main research question of this thesis is as follows:

Q1. What cultural perspectives do English Language Teaching ‘ELT’ coursebook series ‘*English for Libya*’ reflect in terms of essentialist and non-essentialist views?

The sub-questions are addressed in order to answer the main question are as follows:

1. How are the textual data of the whole reading passages themed, peopled, located in the five selected coursebooks?
2. How are the subject positions’ identities including nationality/ gender/ profession/ family members/ social class are constructed and (re)presented in the reading sections and passages of the five selected coursebooks?

Prior to the presentation of the findings obtained in the first stage of analysis, an analysis of the language skills and communicative functions distributed in the coursebooks is in order to provide a more detailed outlook of the coursebooks under study. In this regard, the researcher has first outlined the language skills and communicative functions in two tables below. Then, in order to find out whether the coursebooks cover a specific distribution of skills and functions, the researcher has sought to analyze these elements by referring to common European framework (CEFR) and EAQUALS Project, which aims to provide support to ELT teachers and syllabus designers in applying CEFR by providing an inventory of language elements (such as skills, functions) at each level of CEFR (North, Ortega, & Sheehan, 2010). The writers of the coursebooks do not mention which language level these books are

presented for nor whether they follow CEFR in their process of writing. They only state that these books are for learners who have completed 5 years of studying English in the Primary and Preparatory stages. Hence, as pointed out previously, the researcher has tried to count the proximate number of hours students might complete in those stages, with reference to the number and period of lessons for each stage according to the Libyan educational system. Thus, by referring to ‘Guided Learning Hours’, that is a guide to CEFR, the researcher has found that these coursebooks would be presented to students who have completed A2 level and entering B1 (intermediate) level. Therefore, these coursebooks will be analyzed by referring to Threshold (B1) level of the CEFR.

In the tables below, the language skills, vocabulary and grammar, and communicative functions of the secondary 2 (11<sup>th</sup> grade) and secondary 3 (12<sup>th</sup> grade) coursebooks are the same for both sections; Literary and Scientific sections, at each grade. Thus, the researcher combined both sections at each grade together in one column as can be seen in the tables below. Language skills, namely speaking, listening, reading, writing, grammar and vocabulary, were found to be distributed in each of the 5 coursebooks under specific lessons for each one. Reading skills and grammar have been given the most attention by assigning two lessons for each one unlike other skills for each of which only one lesson is assigned. Taking all the 5 books together representing B1 level of CEFR, the specific reading skills, as shown in table 4-1 below, include ‘*predicting contents, scanning for information and comparing information, reading for specific information, reading for gist, for details, identifying styles of writing and topic sentences, taking notes, finding mistakes, classifying and transferring information*’ and so on. These skills were found to some extent refer to B1 level of CEFR reading skills. Similarly, the speaking, writing and listening skills included in the coursebooks were found to be compatible with the predefined skills of intermediate level of CEFR. According to listening skill of B1 level of CEFR, learners can understand familiar topics and main points; similarly, such skills as ‘*Following a story, understanding a sequence of events, listening to take notes, listening to identify people, listening for specific details, listening to complete notes, eliciting functions of a conversation, understanding information and instructions, listening for gist*’ were observed in the coursebooks. As for speaking skills according to B1 level of CEFR, a learner can describe events, dreams; gives

opinions and explain plans, gives advice and exchange information; thus, many of the skills provided in the coursebooks seem to cover the speaking skills areas referred to in B1 of CEFR such as *'telling a story, describing an accident, making arrangements, stating purpose, narrating travel events past and future, identifying people, giving opinions, describing events, exchanging information and so on'*. Writing skills in the coursebooks was found to be covering such specific skills as *'writing a story, supporting your opinions, writing an e-mail, writing a letter describing an event, writing a list of instruction, comparing and contrasting'* that seem to refer to CEFR 'can do' statements regarding writing skills according to which learners can write accounts of experiences, describe feelings, can write a description of an event and can narrate a story.

Table 4-2: Illustration of language skills, vocabulary and grammatical structures outlined in the coursebooks

Coursebooks	Reading	Speaking	Writing	Listening	Vocabulary	Grammar
<b>Secondary 1 CB (general year )</b>	Reading for gist and detail, scanning for information, comparing information, reading from different sources, interacting with a text.	Telling a story, telling life story, describing an accident, inquiring and advising, making arrangements, stating purpose, describing a process, narrating travel events past and future, identifying people, giving extra information, planning a program of visits.	Writing a letter describing an event, writing a short biography, writing reports, writing a personal letter, writing an e-mail, writing a paragraph that explains cause and effect.	Following a story, understanding a sequence of events, comparing versions of events, understanding outcomes, listening to take notes, listening to identify people, listening to identify ingredients.	Telecommunication prefixes, time numbers, adjectives, irregular plural nouns, prepositions of time, describing people, dates, free-time interests, countries and nationalities, types of ships and boats, prepositions of movement, phrases showing how many, opposites, <i>something, nothing, exciting/excited</i> , environmental conditions, physical features, clothing, holidays and travel, cooking.	Comparison of adverbs, comparative forms ( <i>not as ... as</i> , present perfect+for/since, past simple and past continuous, <i>when</i> +past simple/ past continuous, <i>will, won't, may</i> , rules with <i>if...</i> , zero and type1 conditionals, <i>in order to</i> , unit phrases, <i>much</i> and <i>many</i> , passive voice, defining relative clauses, present tenses with future meaning, past with <i>used to</i> , non-defining relative clauses
<b>Secondary 2 CBs (SS &amp; LS)</b>	Predicting content, topic sentences, reasons and examples, reading for detail, reading and interpreting text, finding mistakes, deducing information, classifying and transferring information.	Responding to situations, giving opinions, a debate, talking about present actions, starting conversations, apologizing, explaining and forgiving, describing and identifying objects, asking questions politely and	Write a story, supporting your opinions, writing an e-mail, working from notes to write about a topic, writing a summary, write a report.	Listening for key events and for key information (specific words and numbers), listening for detail, identifying falling intonation, listening to complete notes, listening for the topic and main ideas, listening for details in a conference setting.	Phrasal verbs, collocation, prepositional phrases, verbs followed by –ing and to, describing dimensions and objects, compound adjectives, the language of questions and interviews.	The past perfect, modal verbs in the past, comparatives with <i>much</i> and <i>many</i> ; <i>must, many, might and can't</i> , type 2 conditionals, continuous tenses, present perfect continuous tenses, clauses with <i>where, when</i> and <i>what</i> , the future, reporting statements,

		responding.				requests and instructions, active and passive voice, past participles, indirect questions, reported questions.
<b>Secondary 3 CBs (SS &amp; LS 3)</b>	predicting content, taking notes, scanning for specific information, reading to retell information, identifying styles of writing, identifying topic sentences, reading for specific information, understanding gist.	Solving puzzles and responding to suggestions, telling a news story, giving advice, telling a story from pictures, talking about books, exchanging information, giving instructions, comparing English with Arabic.	Presenting different points of view, writing a news article, writing a story, write about a book review, writing a list of instruction, comparing and contrasting	Listening for key information, listening for specific details and contrastive stress, listening to complete notes, eliciting functions of a conversation, understanding information and instructions, listening for gist.	Certainty and uncertainty, adjective + preposition, <i>until, by</i> and future time phrases, verb collocation, nouns and adjectives ending with -ing, connecting words, the body and first aid.	Subject and object questions, talking about the past with <i>must, may, might</i> and <i>can't</i> , adjectives with <i>so, enough</i> , and <i>too</i> , order of adjectives, the future perfect and the future continuous, adjectives, noun and question words followed by the infinitive, verbs, time phrases and question in reported speech,

\*SS= scientific section, LS= literary section

\*(1, 2, 3) = secondary years

\*CB = coursebook



Regarding vocabulary, it was found that Secondary 1 coursebook provides a set of vocabulary concerning topics of *'telecommunication, free-time interests, nationalities and countries, clothing, environmental conditions, holidays and travel, cooking'*. However, with reference to CEFR, the other coursebooks were found to be covering lexical sets that refer to grammatical elements such as, *'pronouns, prepositions, verbs with -ing and to, adjective+ preposition, nouns and adjectives with -ing'*. Thus, taking all the 5 coursebooks as a whole, it can be said that these coursebooks cover lexical items related to the topics presented within B1 level 'vocabulary range' scale to CEFR, which is as follows: "Has a sufficient vocabulary to express him/herself with some circumlocutions on most topics pertinent to his/her everyday life such as family, hobbies and interests, work, travel, and current events." (CEFR, B1 2001: 112)

With regard to grammar, the 5 coursebooks were found to be covering many grammatical structures as clearly shown in the table above. Hence, a range of tenses, such as *'past simple/continuous/perfect, present perfect, present perfect continuous, future perfect, future continuous'* were found to be included in the 5 coursebooks in varying degrees. Other grammatical forms such as *'adverbs, comparatives, modal verbs, zero and type 2 conditionals, indirect questions, reported speech, passive voice'*, are also included in the coursebooks under scrutiny. By referring to B1 level to CEFR in EAQUALS project, it is found that the 5 coursebooks, as a whole, are covering to a large extent grammatical structures that are provided within B1 level in EAQUALS project.

Another area of investigation is concerned with the communicative functions provided in the 5 coursebooks under analysis. The communicative functions are not explicitly stated within the outline of the books as is the case with language skills, grammar and vocabulary. Hence, the researcher has tried to examine the inclusion of communicative functions within units and lessons and it is found that they are included within reading, speaking, writing and sometimes listening activities and tasks provided throughout the units. Table 4-2 below outlines the communicative function observed throughout the coursebooks. Communicative functions such as *'telling a story, telling a life story, making/responding to suggestions, describing people/events/objects/pictures, giving opinions and supporting opinions, starting*

*conversation, taking turns*' are provided in these books. Most of the communicative functions provided in these coursebooks were found to be referring to the suggested functions of B1 level provided in EAQUALS project to CEFR. Overall, language skills and the communicative functions provided in the coursebooks seem to follow the suggested areas of B1 level of CEFR, thus a deeper analysis of the thematic areas is needed to investigate the sites and chances made available to the learners to experience the language by referring to the Threshold B1 level.

Table 04-2: Illustration of communicative functions provided in the 5 ELT coursebooks.

Coursebooks	Communicative functions
Secondary 1 CB	Telling a story, telling a life story, describing an event/incident, making arrangement, inquiring, advising, suggesting, describing people/dates, joining ideas, stating purpose, describing a process, giving extra information, suggesting things to do.
Secondary 2 CBs (SS & LS)	Responding to situation, giving opinions, support your opinions with reasons, compare ideas, share views, tell and retell stories, describing feelings, describing things & objects, preparing argument, developing argument, describing events, describing places, starting conversation, taking turns, describing people, reporting statements, apologizing, explaining and forgiving, making suggestions, describing habits.
Secondary 3 CBs (SS & LS)	solving puzzles and responding to suggestions, describing pictures and objects, telling a news story, giving opinions, giving advice, compare ideas, giving and explain reasons, tell your story, taking turns, reporting questions, exchanging information, summarize the conversation, giving instructions, describing diagrams.

\*SS= scientific section, LS= literary section

\*(1, 2, 3) = Secondary years

\*CB=(coursebook)

#### 4.1. Stage 1: The Analysis of Thematic Representation and Identities

The first stage includes an analysis of the content areas, locations, and subject positions presented within the reading passages throughout the five coursebooks. In this way, it seeks to answer the sub-question of how the textual data of the whole reading passages are themed, peopled, and located in the five selected coursebooks, through an investigation of the content areas of the reading texts within all the language skills sections throughout all the coursebooks. The analysis was mainly carried out using Gray's (2010) descriptive framework as adapted by Günay (2012). Thus, questions raised by Gray as "what topics are addressed?", "Who are the characters?", "what locations are used?" (Günay, 2012, p. 129) were basically utilized to conduct the analysis. The table below illustrates the main content areas as well as the specific content areas of the reading texts included in the 5 ELT coursebooks under analysis. The books are divided into 8 units with 8 lessons for

secondary 1 and 12 lessons for secondary 2 & 3. As mentioned above, the topics outlined in secondary 2 books (LS & SS) are equal but they differ in 4 lessons in each unit which are assigned to specialization sections (Literary and Scientific), and the same is for secondary 3 books. In spite of this difference, the unit topics remain the same; thus, the Literary and Scientific coursebooks have been outlined together in the tables below.

Table 40-3: Content Areas in the reading texts of the 5 ELT coursebooks

Coursebooks	Content Areas in Reading Texts
<b>Secondary 1</b>	Unit 1- Global village (History of telecommunication, the latest TV figures: who watches how much). Unit 2- Country life – city life, an essay about Fatima, population of Libya, Libyan cities). Unit 3- Emergency (the fire at the Al-Atlas hotel, emergency in Wadi Aubari). Unit 4- Sports and culture (four people talking about themselves, a personal letter talking about free time activities, culture and society). Unit 5- At sea (3 RP ,a story puzzle, a busy day, a Phoenician ship). Unit 6- Far-away places (a letter tells about travelling by a plane, safety in the sky, people and places (three people describing their countries’ climate)). Unit 7- What a mess (friends of the Mediterranean (talking about pollution), Bangladesh fact file (geography and climate)). Unit 8- Adventure holidays (a tourism brochure, Abdelrahman AlHejaz (a Bedou leader), Sadiq Ramzi (an environmental officer), Susan Dawson (a tourist), e-mail about exchanging groups, a safari diary).
<b>Secondary 2 (LS &amp; SS)</b>	Unit 1- Stories (crossing the Wadi, the first stories, the thousand and one nights, snakes, classification of living creatures). Unit 2- What’s it like (life on other planets, opinion about science fiction programmes, Man and shelter, more about caves, a home in space, a history of telescopes, Earth and space quiz, famous astronauts (Ptolemy, Copernicus). Unit 3- Dilemmas (Plato’s dilemma, governments face dilemma, personal dilemma, the Ambrosia fact file, a problem in oil industry (two profiles: Royal Dutch Shell & Greenpeace), Brent Spar Wars, and what’s the solution, Nuclear power, links to Khadra). Unit 4- Changes (the sinking city, Agetc Petroleum are recruiting, an e-mail from Hana to her friend, global warming, the effects of global warming, the changes that we’ve seen, computers, Robots, changes in science (information about a doctor), way ahead computers) Unit 5- Our culture (Mahfouz, Naguib; Mecca, minaret, Misurata, mizmar), a very strange festival, a letter from OTV (around the world), a text about Khalid, the first sociologist, the first professor of sociology, types of rocks, famous names in science, what are fossils?). Unit 6- Experiments (humor is good for you, the family order theory, dress and social behavior, heredity and environment, vaccination, germs and diseases). Unit 7- Big projects (the Aswan high dam, Leptis Magna, Egyptian agriculture, Libyan agriculture, dams, plastics, metals). Unit 8- Questions (a report about fish stocks, young people’s leisure activities, science-based employment, job satisfaction).

<b>Secondary (LS &amp; SS)</b>	<b>3</b>	<p>Unit 1- Puzzles and mysteries (the mystery of Nazca lines, was T-Rex killed by a tiny insect?, the dinosaur mystery, the theory of evolution, our food, great pyramids, a bent pyramid).</p> <p>Unit 2- Weather and climate (hot and cold, water for life, our climate, sinking and floating, icebergs).</p> <p>Unit 3- Facts and figure (just a minute, is that what goes into my lungs?, origins of man, man’s early use of metal, the development of writing, inventions: progress and change, pie charts and data)</p> <p>Unit 4- Great failures (great failures, needs and the environment, natural resources, pollution, a sustainable world, telephones, early clocks)</p> <p>Unit 5- Literature (Mousa, Salsabil, Chapter 1, Chapter 1, a book review (David Copperfield), upbringing and education, motivation, a text about Sheikha, classification of plants)</p> <p>Unit 6- The world sport (fair play?, exchanging information, personal talk, world cup, lasers, scientific claims, compact discs, sports and injuries)</p> <p>Unit 7- Health and first aid (the world health organization, flood victims saved, first aid course, what to do if there is a fire, food production and progress, working groups, culture, cross-cultural study, the mass media, malaria, distribution of disease)</p> <p>Unit 8- English in the world (English in the world, language and employment, what I enjoyed, language learning is for life .</p>
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A specific investigation of the content areas of the five coursebooks was conducted basically with reference to the reading texts presented throughout the five coursebooks. The table above shows the content areas of reading texts of each unit in the all coursebooks that are presented for ELT learners to practice the language. As Günay (2012) emphasizes that a variety of contents included in coursebooks provide learners with various chances to practice and experience the language by constructing different identities, thus, this variety is considered essential in coursebooks. The content areas covered in the reading texts throughout the coursebooks were investigated with reference to the specified topics for the threshold level (B1) that include according to van Ek (1990, p. 59) 14 themes: *personal identification; house and home, environment; daily life; free time, entertainment; travel; relations with other people; health and body care; education; shopping; food and drink; services; places; language; weather.*

Table 4-4: Illustration of number of specified and non-specified content of reading texts with reference to Threshold level

Coursebooks	Specified content	Non-specified content	All Reading Texts
S1	24	7	31
S2 (LS & SS)	37	21	58
S3 (LS & SS)	34	25	59
All CBs	95	53	148

By referring to the Threshold level (B1) of the CEFR, the 5 selected coursebooks were found to be including a number of pre-defined themes of the Threshold level. Thus, the content areas of 95 out of 148 reading texts of all the 5 coursebooks were found to be covering predefined themes of the Threshold level as shown in table (4-4) above. The investigation has showed that the themes of '*house and home, environment; daily life; relations with other people; health and body care; personal identification; free time, entertainment*' of the threshold level are observed in all the coursebooks in varying degrees. More specifically, the content area of '*house, and home, environment*' was included mostly in the coursebooks within 25 reading texts, then comes the themes '*daily life and relations with other people*' that are referred to within 12 reading texts for each. And the three themes '*personal identification, health and body care, free time, entertainment*' were included within 10, 7, 7 reading texts respectively. The content area '*travel*' was found to be included in 10 reading texts of 3 coursebooks. Other content areas such as '*weather, services, education, language*' were found to be covered with minimum rates. Thus, the coursebooks seem cover to some extent a range of content areas that give chances to the learners to experience the language and construct their identities. It was also observed that these coursebooks exclude topics concerning politics and religion as probably they are considered sensitive and unsuitable (Günay, 2012); yet, 'religion'- albeit only with reference to 'Muslims', is represented in the unit 5 of Secondary 2 Literary section coursebook within three reading texts. For instance, in 'our culture' (Mecca, minaret) text, Muslims are represented as they make pilgrimage (hajj) in Mecca and a reference to mosques is also observed in 'minaret' extract. Another text 'a letter from OTV' is addressed to a Libyan class who are presented as Muslims, and a text about Khalid who is represented as a Muslim as he goes to Koranic school. A more thorough analysis of this unit was conducted and included within the following stages.

Additionally, many topics in these coursebooks were found to include more scientific and specialized themes, which are presented through informative texts, such as biographies about famous writers and doctors, describing diseases, others talk about experiments, inventions, climate change and so on. This might relate to the fact that these coursebooks are written with literary and scientific specializations in mind in order to provide informative and factual information related to them.

Moreover, most content has been found to be presented in the contexts of Libya and Britain more than any other country and this might relate to the fact that these coursebooks are written by British writers and basically addressed to Libyan learners as mentioned in the coursebooks' covers. In this sense, a more specific investigation has been conducted to find out the geographical location of these content areas.

Another area of this stage of the analysis deals with the location of the content of the reading texts in the coursebooks. It focuses on how language is experienced in different situations and locations, since as Günay (2012, p. 173) emphasizes, locations; geographical and social settings, made available for learners in the coursebooks affect their identities by increasing or decreasing the chances of practicing the language. Thus, the researcher followed Günay's method of analyzing the locations; geographical and social settings. In order to investigate the geographical location of the coursebooks, Günay (2012) used Kachru's concentric circles and divided coursebook content into 'inner circle setting' (UK, USA, Canada, Australia, New Zealand) and 'international setting' including outer and expanding circles countries. Günay explains that a coursebook situated extremely in inner circle setting limits learners' interactions to the standard use of language by reframing people and social interactions in fixed labels; in contrast, a coursebook situated in the international and also the inner circle settings is expected to let the learners experience the language in different situations by constructing their identities in a more flexible manner. So as to identify the social setting of the coursebooks, Günay (174) employed van Dijk's (2009) social place categorization: (outdoor, residential, commercial, commercial services, community service, educational, leisure and work places and correctional institutions); similarly, this categorization has been utilized to conduct this area of analysis in the present study.

The tables below illustrate the locations; geographical and social settings of reading passages content in the five selected ELT coursebooks. It can be observed (table 4-5) that 56 out of 70 geographical locations specified in all the coursebooks has been found to be international settings (outer and expanding circles) while 14 are inner circle settings. International settings has been observed to include various countries; the highest used settings were 'Libya' with 15 occurrences, which is followed by 'Egypt', 'Saudi Arabia', and 'Jordan' with 7, 3, 3 occurrences

respectively, and ‘Turkey, Oman’ were used 3 times. In the rest of the settings, countries such as Japan, Italy, South Africa, France, Germany, India, Bangladesh and others’ have been observed twice or once (see appendix 1). On the other hand, inner circle countries including ‘Britain, Canada, Australia, America’ have been observed 14 times in all the coursebooks, and the mostly used setting is ‘Britain’ with 9 times.

Table 4-5: Geographical locations of the coursebooks

Geographical location	No. of occurrences			
	Secondary 1	Secondary 2	Secondary 3	All coursebooks
Inner circle setting	5	7	2	14
International setting (outer & expanding circles)	20	20	16	56
<b>Total</b>	25	27	18	70

Regarding social locations, it has been observed that outdoor places (streets, sea, parks, rivers) rank the first with 36 instances in all the coursebooks (table 4-6 below). This is followed by workplaces such as companies, offices, factories with 10 times and community service places such as ‘hospital, government agencies’ and educational places ‘schools, university’ with 4 times for each. Thus, the coursebooks under investigation seem to be situated mainly in the 4 social locations of outdoor places, workplaces, community service places and educational places, by which learners are presented with various chances of practicing the language.

Table 4-6: illustration of social location of the coursebooks

Social location	No. of occurrences			
	Secondary 1	Secondary 2	Secondary 3	All coursebooks
Outdoor places	12	13	11	36
Community service places	4			4
Educational places	1		3	4
Workplaces		9	1	10
Residential places		2		2
Leisure places		1		1
<b>Total</b>	17	25	15	57

As a whole, all the coursebooks together seem to be dominantly located in international settings, while inner circle countries are depicted slightly. This would imply that the content is depicting English as an international language that operates in different contexts rather than depicted in inner circle contexts. As maintained by Günay (2012) a coursebook situated in both the international and the inner circle settings give chances to the learners to experience the language in different

situations. Libya and Britain have been observed as the highest used countries in the reading passages, this might relate to the fact that these ELT coursebooks are written by British writers to be used in Libyan Secondary schools; thus, this coursebook series is targeted most specifically to Libyan learners.

The following area of this stage of the analysis is concerned with the subject positions constructed in the reading passages of the selected coursebooks. The subject positions and their identities have been investigated to find out how they are presented and treated in the coursebooks. Firstly, the number of gender positions has been investigated, which is then followed by that of the identities that are assigned to female and male subjects in terms of nationality, job, age (adult, young adult, baby, old), family relationship, in all the reading passages of the coursebooks. Table (4-7) below shows the number of female and male positions in all the reading passages of each coursebooks; then, the following table illustrates the different identities made available to each of them in all the coursebooks.

Table 4-7: Number of female and male positions in the reading passages

Coursebooks	No. of female position	No. of male position
Secondary 1	18	30
Secondary 2 (LS & SS)	21	41
Secondary 3 (LS & SS)	13	43
All coursebooks	52	114

Table (4-7) above shows that the number of male position exceeds the number of female position; more specifically, the significant excess can be noticed in Secondary 3 coursebooks, in which male outnumbered female positions more than twice. In all the coursebooks, the table shows that female gender has occurred less than male with 52 & 114 occurrences respectively. The following table shows the identities assigned to each gender so as to show how each one is treated in these coursebooks within reading passages' limits.

Table 4-8: Identities allocated (job, relationship, age) to subject positions in the reading passages in terms of gender

Gender	Identity allocation
Female	Daughter, mother, wife, friends, student, nurse, aunt, tourist, queen, chemist, biochemist, researcher, conference attendants, teacher, scientist, bad driver, champion, doctor, airhostess, baby, young adults, adults.
Male	Father, husband, boy, son, granddad, friends, citizen, students, teacher, interviewer, firemen, chief/boss, sailor, shipbuilders, professors, tourist guide, leader, environmental officer, worker in oil industry, Sultan, biologist, structural engineering, diver, writer, philosopher, doctor, astronomer, monk, inventors,



	conference attendant, scientists, chemist, researcher, robot inventor, heart surgeon, sociologist, program producer, engineers, historian, burglar, policeman, radio presenter, employer, employee, author, narrator, botanist, football players, referees, naturalist, adults, young adults, old.
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The above table (4-8) clearly shows the diverse identities allocated to male rather than to female. Thus, an analysis of identities in terms of profession, family members, age demonstrates that professional identities such as ‘chemist, researcher, conference attendant, scientist & teacher’ are allocated with varying degrees to both female and male. Yet, professions such as ‘boss, shipbuilder, professor, leader, guide, sailor, diver, heart surgeon, inventors and others’, which are conventionally perceived to require strength and power, are allocated to male subjects only, while ‘teacher and nurse’ professions are assigned to female subjects instead of ‘heart surgeon, doctor, professor’ that are allocated to male. In terms of family members and age, both gender are assigned almost equal identities as ‘mother and father, son and daughter, aunt, granddad’ and for age as ‘young, young adults, adults, old’.

Table 4-9: Nomination of subject positions in reading passages in terms of gender

<b>Gender</b>	<b>Nomination</b>	<b>Total</b>
<b>Female</b>	Informal (21), semiformal (10), formal (2), Honor (3)	36
<b>Male</b>	Informal (34), semiformal (35), formal (2), Honor (7)	78

Within this gendered identity, the role allocated to female and male in terms of activation and passivation was also investigated with reference to the way being named as ‘formally, informally’ to investigate who is superior or inferior. Thus, informally (naming with first name only) and semi-formally (name and surname) nomination of these identities have been found to be evident in the coursebooks by 55 and 45 times respectively; 21 of informal nominations and 10 of semiformal nominations- are assigned to female subjects. Overall, male subjects have been observed to be nominated more than female and this seems to imply the minor roles female subjects perform when compared with the male ones.

With respect to activation positions, most of the positions where female and male are depicted apart are both activated; yet, when they are depicted together it can be observed a sense of activation for male and devaluation for female. For instance, there are around four positions where male subject is activated and valued over the female subject in Secondary 2 coursebooks; on one occasion, the male is depicted as

a father who is responsible to take decisions irrespective of other family members ‘mother, daughter, son’ (this is also observed in S1 coursebook). In another occasion, the male is also activated as being authoritative and empowered over female; the male depicted as Schahriar ‘sultan’ who executed his wife who is devalued and demonized as being a deceiver. Another case is a text where the male is valued as being a worker in oil industry whereas two females are not depicted with any profession which might denote that they are not working or they are housewives. In Secondary 1 course book, it has been observed that an interviewer depicted as male in two occasions is valued and empowered over female interviewees. Yet, in the same coursebook a female subject presented as a mother is depicted empowered over her son as she orders him and he confirms immediately.

National identities of subject positions depicted in the reading texts of all the coursebooks have also been investigated (table 4-10 below).it has been observed that different subjects have been specified with their nationalities 114 times; 46 of them have been found to be British with 21 times, and Libyan with 25 times while the rest (68) times have been found to include different nationalities in varying degrees. Out of the 68 other nationalities encountered, the national identity ‘American’ has been observed 7 times, and ‘Italian, Egyptian, French’ 6 times for each. This is followed by ‘Pakistani’ with 5 occurrences and ‘Omani, Algeria’ with 4 occurrences for each. Other nationalities such as ‘Polish, Jordanian’, ‘Congo, Canadian, Saudi Arabian’, ‘Maltese, Turkish, Iranian and so on’ have been observed 3 times, twice and once respectively (see appendix). As they have showed the highest rates, British and Libyan subject positions have been investigated more thoroughly in terms of any other identities (profession, family relationship) allocated to them and the occurrence of activation and passivation was also investigated with reference to nomination (formal, informal) for each.

Table 4-10: Number of subject positions’ specified national identities

<b>National identities</b>	<b>No. Of occurrences in all coursebooks</b>
<b>Libyan</b>	25
<b>British</b>	21
<b>Other nationalities</b>	68
<b>Total</b>	114

In terms of the identity allocation, table 4-11 below shows that despite the high occurrence of Libyan national identity in the reading texts, British have been found to be occupying more varied professional identities than Libyan. With 25 occurrences of Libyan national identity in all the coursebooks, they have been found to occupy professions as ‘student, teacher, interviewer, nurse’, other identities in terms of family relationship ‘father, son, mother’ were also depicted for Libyans. However, British have been found to be occupying various professions as ‘doctor, program producer, scientists, interviewer, interviewee, chief, firemen, shipbuilders, leaders’ with family relationship ‘father, son’.

Table 4-11: Identities allocated (job, family relationship) to subject positions in the reading passages in terms of nationality

<b>National identities</b>	<b>Identity allocation</b>
<b>Libyan</b>	Father, son, mother, friend, student, teacher, interviewee, nurse
<b>British</b>	Father, son, boy, girl, doctor, program producer, scientists, interviewer, interviewee, chief, firemen, shipbuilders, leader.

In terms of Libyan and British nominations, Libyans have been found to be nominated 19 times out of 25 occurrences in the reading texts of coursebooks as is clear in table 4-12 below. On the other hand, British have been found to be nominated 19 times out of 21 occurrences. With reference to the professional identities allocated to Libyans and nomination, it can be observed that Libyans are more informally nominated than British who are more semi-formally presented. Additionally, Libyans in 6 occurrences are not nominated whereas British are not nominated in only 2 occurrences.

Table 4-12: Nomination of subject positions in reading passages in terms of nationality

<b>National identities</b>	<b>Nomination</b>	<b>Total</b>
<b>Libyan</b>	Informal (14), semiformal (0), formal (2), affiliation (3), not named (6)	25
<b>British</b>	Informal (6), semiformal (11), formal (1), affiliation (0), honor (1), not named (2)	21

In terms of activation, all the subject positions in terms of the national identities (Libyan, British and other identities) are activated and valued as doing or performing the action. It has been observed that most of Libyan and British individuals are presented apart; yet, they are presented together once by empowering a British individual as an interviewer who controls and assigns roles to interviewee

(Libyan). Overall, Libyan subjects have been observed to be included in the coursebooks more than British subjects; yet, they are less nominated than British and this seems to imply the minor roles Libyan subjects perform when compared with British subjects.

Moreover, it has been observed that most of these professional identities allocated to Libyan and British are addressed individually; however, some cases of collectivization has been found. A significant case of collectivization has been depicted as a Libyan class sharing same cultures, values, beliefs whereas a British individual is nominated semi-formally and depicted individually by his profession as 'a program producer'. Another case presenting 'chief officer' as an individual and has power over firemen who were depicted and collectivized as a group. Additionally, a depiction of one shipbuilder individually and positively with his name, national identity was observed in the one of the reading texts of the coursebooks; while, in the same context, collectivizing other shipbuilders as a group who has shared qualities. Other cases of collectivization were observed throughout the coursebooks but not basically related to Libyan or British nationalities. Arabs as an ethnic group was collectivized around 4 times, it was found that they seemed to be depicted positively by valuing their past inventions as 'communication system and shipbuilding technique', and another as fighting for their freedom against the Turks who are collectivized, degraded and demonized. In another reading text, Arabs are collectivized as sharing the same values, beliefs, religion (Muslims) and culture (Arab culture). More cases of collectivization were found to depict 'Pakistani vs. English people', 'Omani vs. Europeans', 'Tourists vs. environmental officer', 'Black vs. white people of South Africa'. In these cases, there might be a sense of otherization and essentialism; thus a more thorough analysis is needed to investigate every point in the reading texts at the textual and social levels and this is what the next stage aims to deal with.

#### **4.2. Stage 2: Analysis of the Reading passages within the Reading sections**

In this part of the analysis, the reading texts within the reading sections of the 5 selected coursebooks have been analyzed to uncover the cultural and intercultural views they represent. Using the tools of CDA, it investigates the experiential, relational, and expressive values that the formal properties of the texts may have to

be able to find out the ways different subject positions are constructed and relate to each other, as well as the cases of generalization, stereotyping and otherization. Thus, formal elements of the texts included in the sample have been analyzed with an emphasis on vocabulary, grammar and textual structures at the description level. The description stage acts simultaneously with the description stage focusing on the interpretation of text and context as well as the explanation stage which is concerned with the sociocultural practice. This stage of analysis is presented below with sections entitled Secondary 1, Secondary 2 and Secondary 3.

#### 4.2.1. Secondary 1 (10<sup>th</sup> grade)

As is mentioned in the previous chapter, the secondary 1 coursebook consists of eight units that include 8 lessons, two of which focus on reading skills. The following table illustrates the coursebook units' titles and the number of the reading texts included within the reading lessons.

Table 0-13: Number of reading texts within reading sections of Secondary 1 coursebook

<b>Secondary 1 coursebook</b>	<b>No. of reading texts within reading sections</b>
Unit 1: Global village	1
Unit 2: City life, Country life	1
Unit 3: Emergency	1
Unit 4: Sports and culture	4
Unit 5: At sea	3
Unit 6: Far-away places	2
Unit 7: What a mess!	1
Unit 8: Adventure holidays	4
All units	17

The first unit of the Secondary 1 coursebook entitled 'Global village' comprises one reading text within the unit's reading section. The text is an extract from an unnamed magazine that tells about the history of communication. It is preceded and followed by a set of comprehension questions that are meant to be answered in order to develop learners' reading for gist and details. At the level of description, the text includes past declarative statements which seem to provide factual and objective information about communication in the past; this sense of factuality is also reinforced by the use of the present tense as to imply a categorical truth. The text, in line with its objective sense, seems to include a relatively formal language.

At the grammatical level, majority of the sentences are in active voice that imply the clarity of agency which is attributed to different subject positions in the present text. At the beginning of the text, the success and prosperity in using the fastest communication system in the past was attributed to the Arab world in general; *“the fastest communications system in the world was the Arab World’s Albarid”*, then, the major development where people started to use radios, telephones and televisions is attributed to the commence of ‘the telecommunications revolution’; *“... telecommunications revolution began about 50 years ago. By that time, a lot of people had a radio in their homes”*. Yet, the attribution of responsibility in this instance is unclear since the agent is realized as inanimate, but it would be expected to be attributed to people who invented these telecommunications. Thus, the Arab world in general seems to be positively presented with the communication system they used in the past.

Another subject position occupied in the text is people in general, whether clearly presented as ‘people’ or implied with the use of the definite pronoun ‘you’, who are positively presented equally benefiting from telecommunication system. At the end of the text, the producer of the text is inquiring *‘But will all this make the world a kinder, a friendlier, more peaceful place?’* which slightly seems to presuppose that the people in this world are not as kind, peaceful as they could be.

The second unit of the Secondary 1 coursebook entitled ‘City life – Country life’ comprises one reading text within the unit’s reading. The text is an interview in which the interviewer, Martin Brooke, is talking to three people- Peter, Alia, Emma, about their lives in different parts of Britain. A set of pre- while and post-reading activities accompany the text. At the grammatical level, all the sentences are declarative statements that imply factual and objective information.

Conventionally, an interview consists of an interviewer(s) and an interviewee(s) and the former asks questions while the latter gives answers that are generally statements. The present sample conforms to this typical structure of interviews; which would imply the power the interviewer might have over the interviewees; yet, this power relation here does not seem to devalue or degrade any of the participants. Within Peter’s turns, the use of the pronoun ‘I’ implies the high commitment to what he said as a truth. Regarding agency, responsibility in making

decisions is attributed to him and his wife, and this is clear from the use of the pronoun 'we' to include both of them; "*we would like to move out*", "*we want to move to a smaller town near London*". Regarding Alia's turn, she draws upon a common essentialist perspective that identifies people basically with their national identity; "*And the English weren't as friendly as people back at home (people of Pakistan)*"; in which the English people have been collectivized by negatively presenting them as not friendly whereas the people of Pakistan have been positively presented as friendlier than the English people. Thus, this positive self-presentation vs. negative other-presentation seems to function as means of otherization in which the other is collectivized and devalued according to the national identity.

Regarding agency within Emma's turns, at first authority in making decisions is attributed to her parents; "*Mum and dad wanted the family to be somewhere quiet*" and how she is not happy with such decisions and she implied that she was young; "*We've been here since I was fourteen. That was four years ago*", and she could not do anything at the time; then authority in making decisions is attributed to her; "*I'm going to college – in London*", as she became old enough to move to London alone and leave her family.

Overall, the interview is basically about people's lives with an emphasis on their preferences regarding country and city, each interviewee talks about why s/he likes or dislikes the place they are living in; yet, one interviewee seems to draw upon an essentialist perspective by collectively presenting people as homogenous.

The third unit of the Secondary 1 coursebook entitled 'Emergency' includes one reading text within the reading section. The text is a fax sent by a man called 'Paul Robinson' to 'the City Chief Fire Officer' in order to thank him and his men for their help in extinguishing the fire and saving people's lives. At the grammatical level, the text includes declarative statements that imply factual and objective information. The sentences are in active voice which seems to suggest a clear agency. Regarding agency, it is attributed to different subject positions. The main subject position occupied in the text is the sender of the fax 'Paul Robinson' who is referred to by the use of the pronoun 'I'; thus, he is activated as being the teller of the event and portrayed positively as being grateful to a fireman who saved his life. The pronoun 'we' is used by the sender exclusively to include him and the other people

who were in the danger of the fire, but excludes the addresses, “*We ran to the lifts*”, “*We opened a window and shouted and waved*”. Yet, this exclusive use does not seem to function as means of otherization.

Other major subject positions occupied in the text are the chief fire officer, the firemen staff all together and one particular fireman. The former seems to be empowered and valued over the staff as the firemen are described as “*your men*”, “*your people*” referring back to the chief officer; thus, they seem to be a possession of the officer. The firemen generally seem to be presented positively as wonderful who did a fantastic job; “*They do a fantastic job*”, “*your people were wonderful*”; yet, this positive presentation seems to be highly attributed to the officer who is the boss. Thus, a major dichotomy is drawn upon in the text, i.e. ‘boss vs. worker’ which is a common classification scheme used to assign people particular roles to perform. Conventionally, fire chief officer is the highest rank in fire and rescue services, who controls everything including the firemen and assigns their roles. The current text seems to conform to this convention since the firemen are described as a possession of the officer who is in charge of everything and everybody. The last position occupied is one fireman who is individually portrayed with his bravery and strength in saving people’s lives, “*He saved a lot of lives*”, “*with that brave fireman at the top*”, “*the fireman came back through*”.

Overall, the text presents all the firemen’s work positively; yet, this presentation seems to be highly attributed to the chief officer who is in charge of the firemen. Thus, the firemen can be said to be collectivized as a professional group; yet, their professional success seems to be highly attributed to a higher-rank officer. The text presents only one fireman individually and this individualization seems to be functioning along personal traits such as bravery.

The fourth unit of the Secondary 1 coursebook entitled ‘Sports and culture’ includes four reading extracts within the reading section. The four extracts are letters that seem to be written by the coursebook writers themselves. The letters are pretended as sent by four different people in which they tell about their free time activities they like doing. At the grammatical level, all the sentences included in the extracts are present declarative statements that imply factual and objective



information. Thus, all the senders present the information they give as categorical truth through the use of the present tense.

Despite the reference to different countries (Canada, Ireland, India, Australia), the focus is not on the countries but on the activities the people like to do in their free time. In the first extract, Lisa is presented as somebody who likes playing tennis, go skiing, and listening to music during her free time. The same applies to Jason who likes surfing most beside playing football and guitar. The third extract also presents a girl 'Sita' basically with what she likes doing during her free time with her cousins; *"We go walking a lot too"*. Regarding the last extract, a boy 'Liam' is presented with his interest in playing music; *"I'm only interested in one thing: music"*.

Overall, the extracts seem to individually present the people with their interests in doing different and/or similar activities during their free time as listening to music, playing tennis, surfing, skiing. Thus, they are identified with what they do not with what they are; such identification allows one to see that people do similar things and like/dislike to do similar activities no matter where they are from.

The fifth unit of the Secondary 1 coursebook entitled "At Sea" includes three reading texts within the reading section. The three texts are adopted from three different resources; an encyclopedia, a magazine and a newspaper. The texts are preceded by pre-reading questions based on general information and pictures provided and followed by a set of comprehension questions to be answered while and after reading. The first text, taken from an encyclopedia, is an informative text about trade between East and West in the past. The second one, adopted from a magazine, is about an ancient shipbuilding project and the last text is a report from a newspaper about sailing an ancient Arab ship toward China.

The first text can be said to be providing factual objective information about trade between East and West as it is evident from the use of past declarative statements throughout the text. The text, in line with its objective tone, includes a relatively formal language, which implies an address to a large readership including different people at different social classes and ages. There is one particular instance where the pronoun 'we' is used: *'but we do not know much about the men of that*

*time or their long, dangerous journeys.*' The inclusive 'we' which seems to refer to everyone living at the present time can be contrasted with 'their' which refers to the people of that time. Yet, this 'we-they' dichotomy does not seem to function as means of otherization. The major dichotomy that the text draws upon is 'East vs. West', which is a very common essentialist classification scheme used to divide the world into different groups. However, there is no particular instance in which one is valued over the other through negative presentation; they both seem to be presented positively.

The second text, taken from a magazine, informs about a project which is the building of a replica of old Arab ships and sailing by it to China by the Omani government. The project is described to be the idea of Tim Severin, an Englishman who came to Sur, a town in Oman, to apply his project. The project is said to be carried out by a team of 30 men, one of whom is Tim Severin. To start with, at the grammatical level, all the sentences used in the text are present declarative statements, which would imply factual and objective information. At the lexical level, synonymous adjectives '*old, ancient*' are used in a positive sense more than once to describe Arabs and their shipbuilding and sailing route. Furthermore, the team of shipbuilders are described quite positively by using such adjectives as '*the best, great*'. While the nationality of shipbuilders are not specified in the text; the nationality of Tim Severin, who is presented as 'a small, thin Englishman', is specified. On the other hand, among the three main subject positions presented in the text including the shipbuilders, the owner of the project idea, and the Omani government, it is only Tim Severin who is referred to by name and nationality. Overall, despite his negative presentation, he seems to be valued over the other subject positions. In addition, the pronoun 'we' is used in the text by the Englishman as an exclusive 'we' to distance the readers (who are at this situation Libyan ELT learners), '*we want to use the old Arab shipbuilding...we want to sail to China...we want to show how ancient ships made the same journeys.*' Regarding agency, the success and greatness of the project is attributed to the shipbuilders in this way.

The third text, that is a written report taken from a newspaper, informs about the first sailing of the replica ship mentioned in the second text. The headline and the leading paragraph does not convey the same information: the headline mentions the

sound of gun at Muscat Harbour, while the first paragraph is about the sailing of the ship. This might be interpreted that the writer used 'gun sound' in the headline to attract readers' attention. At the grammatical level, all the sentences used in the text are declarative that would indicate factual, unquestionable information. Additionally, the use of definite article 'the' preceding the ship such as '*the little ship's sails*', '*the little ship*' seems to assume that the ship is little and weak and cannot endure very long journeys. At the lexical level, the ship is also physically described as little and its first move at the harbour as quiet. What is more, whether the ship will manage to reach its final destination, China, is attributed to good luck, as is clear from '*If all goes well, it will reach China in about eight months*'. Intertextually, this negative presentation of the ship can be contrasted with the second text which presents the ship building and shipbuilders quite positively.

Overall, these three texts draw upon a common essentialist classification scheme which divides the world into two as the West and the East. While the first text does not use any positive self-presentation / negative other-presentation technique, the second text negatively presents the Englishmen compared to the other subject positions although he is valued over others through explicit reference to his name and nationality. Implicated here is another dichotomy, which is the present vs. the past. The first two texts seem to value the past achievements of Arabs in the field of shipbuilding categorically. In addition, there is a sense of value assigned to the shipbuilders by identifying them as '*the best*' and another as '*great*'. However, in the third text the present Arab sailing technique seems to be degraded by describing the ship as little 'twice' and implying that it might be too weak to sail to China.

The sixth unit of the Secondary 1 coursebook entitled 'Far-away places' comprises two reading texts within the reading section. One of the texts is a postcard and the other one is an article that both are talking about air travel. Both texts include declarative statements that imply providing factual and objective information. Regarding the postcard, it contains a letter that is written by a girl named 'Alia' to her aunt 'Laila' telling her about her travel to Jeddah and sending her aunt a postcard that shows 'the Medinat al Hajaj' which she (Alia) describes as "a sea of tents in the desert". At the grammatical level, the text includes active sentences which imply the clarity of agency that is attributed to Alia, her grandfather and perhaps others in her

family who are with her in Jeddah; “*we’re here in Jeddah after a five-hour flight from England*”, “*We’re going to stay in Jeddah for two days*”. The use of the definite article ‘the’; “*it looks like a sea of tents in the desert*”, seems to imply a given truth that the Medinat al Hajaj is located in a desert that denotes an uninhabited, dry, empty area that lacks of water; but, resembling its numerous buildings as ‘a sea’ would seem to value it as being full of life where a lot of pilgrims (Hajaj) visit. Yet, this implication seems to reduce Jeddah city to one category ‘desert’ as if its whole land is only desert and that there are no sea, rivers and villages.

The second text, which is an article, is entitled ‘Safety in the sky’ and, as the title suggests, it talks about flying safety and its development from the past till now. The text includes some agentless passive sentences; “*Radio communications were soon added*”, “*radar was invented*”, “*Modern air traffic control was born*”, in which the significance is attributed to the inventions not to the people who invented them. Regarding the subject positions; pilots and controllers; who guide the pilots, are the main subjects presented in the text. The controllers seem to be empowered and valued over the pilots; this impression is reinforced in the use of material processes in which the controllers are the active agent; “*The controllers work in a central control tower*”, “*They (controllers) guide planes to and from the runway and give each plane a time ‘slot’ for take-off*”. However, in another material process; “*it (plane) radios approach control and asks to land*”, the agency is attributed to the plane, but it would be suitably attributed to the pilot or the staff on the plane; thus, the pilots seem to be deactivated as their work is not as much important as the controllers’. There is a particular instance where the pilot is activated; “*the pilot has to enter a vertical stack*”; yet, s/he is portrayed in a weak position as someone obliged to do something. The last sentence of the text seems to value and empower the controllers also; “*they (people) should clap those invisible air traffic controllers, too*”, as their work is as important as the pilots’ work. Overall, the safety of planes in the sky, despite the pilot’s work, is basically attributed to the controllers who guide and direct the pilots to take off and land. Thus, the controllers are highly activated and empowered over the pilots; whereas the latter seems to be deactivated and degraded.

The reading section of the seventh unit of the Secondary 1 coursebook entitled 'What a mess' includes one text which is a written interview. In this interview, a number of young people meet in a conference and are interviewed by an interviewer 'Martin Brooke' about environmental problems of the Mediterranean. The discussion includes mainly "*young people who are from countries around the Mediterranean*". The text seems to conform to a typical interview type in which the interviewer 'Martin Brooke' initiates the interview and asks questions almost along all his turns in the interview; "*Maria Sciberras, you're from Malta, so, you start. What are these problems?*", and all the interviewees give answers that are declarative statements; e.g. "*The big oil tankers clean out their tanks at sea*". Thus, the interviewer controls all the interview by directing his questions to specific interviewees to answer; this would seem to represent that the interviewer is empowered over the interviewees; yet, this does not seem to devalue or degrade any of the participants.

Regarding the subject position of 'interviewees', there are subjects- in the present text; 'Maria from Malta, Carlo from Italy, Silvie from France, Ahmed from Algeria, Fatima from Libya', who are mainly identified with their names and nationality; yet, there is no devaluation or generalization about their countries, all seem to be presented equally and each is talking about the environmental problems they face in their parts of the Mediterranean. This impression of equality is reinforced in the use of the inclusive 'we'; it is used by all of the interviewees to refer to all people in general including themselves; "*We need to educate our children*", "*We have to take less from the Earth*", "*We shouldn't waste oil*". Another subject position occupied in this text is 'polluters' whose agency is unclear in many sentences. For instance the simple sentence "*The big oil tankers clean out their tanks at sea*" is of the SVO type in which S is an inanimate agent of an action process; so, the action of cleaning out the tanks is attributed to the tankers, but it would be more appropriately attributed to the people who control them. Another instance in which 'polluters' are presented is "*Hit the polluters with heavy fines*"; whereby they are criminalized as polluting the environment and they deserving to be punched with heavy fines.

Overall, all the interviewees are activated, empowered, and positively presented throughout the text as trying to highlight the environmental problems they face in their parts of the Mediterranean, and all of them seem to agree to punish the polluters who pollute the Mediterranean with heavy fines in order to diminish the problems. Thus, the polluters are presented negatively as they are causing these problems.

The eighth and the last unit of the secondary 1 coursebook entitled ‘Adventure holidays’ includes five reading texts within the reading section. The first two texts are originally one text but they were put into two parts. The text is probably a holiday brochure or an advertisement taken from a magazine. Thus, it tells about the adventures they have and trying to persuade people to join them by starting the brochure with an offer “*Join our adventure holiday and enjoy a completely new experience*”. At the grammatical level, in both parts of the brochure, all the sentences included are present declarative statements that imply factual information about the adventure. The pronoun ‘we’ is used in both parts extensively that seems to include both the producer of the text and the addressees; such use, which places the producer as one of the addressees, implies equality and unity among them.

The first part mainly talks about the adventures the tour agency plans, which is followed by an outline of a travel plan named “The Jordan Experience” that is later specified more precisely. In the second part, the main subject position ‘Abdel Halim’ is positively presented with what he does rather than what he is; he is presented as an expert in historical treasures of Jordan and the one who will lead the adventure; “*With us will be Professor Halim, who will lead our tour on foot*”. The text seems to communicate that Jordan is a nice adventurous place for tourists because of the desert; “*We leave Amman and travel south along the Desert Highway. The adventure part of the holiday begins here*”, so; the adventure which includes travelling across the desert and visiting Wadi Rum and Petra is presented in a persuasive tone.

The third text is related to the first two extracts; it is a talk by a Bedou leader named ‘Abdelrahman Al-Hejaz’ who seems to talk to a tourist about an event which happened in Wadi Rum a long time ago. At the grammatical level, the text includes past declarative statements which would imply that Bedou leader is providing factual information that is unquestionable. Regarding agency, the main subject position

‘Arabs’ is activated as acting upon ‘Turks’; “*we Arabs decided to fight the Turks*”; thus, the agency of fighting and struggle is attributed to them. The use of the pronoun ‘we’ in the previous sentence and this sentence as ‘our’, “*Our people wanted to be free*”, seems to refer to ‘Abdelrahman’ and all the Arabs and it can be contrasted with ‘the Turks’ who are understood as ‘they’. Thus, this ‘we-they’ dichotomy seems to function as means of otherization in which the Turks are presented negatively as conquering the Arab lands whereas the Arabs are positively presented as trying to fight against them to get their freedom. Both the Arabs and the Turks are collectivized as homogenous groups regardless of their other identity components such as religion, ethnicity and social class.

In addition, the Arabs are collectivized as fighting against the Turks in ‘Wadi Rum’ in Jordan, neglecting the diversity and extensive size of Arab countries; “*And they came together across the desert to this place – Wadi Rum*”. Strikingly, the use of the definite article ‘the’ in the previous example would imply that the Arabs’ land is also reduced to one type ‘desert’ as if the whole Arab land was only a desert and there are no rivers, cities or towns. These two main subject positions ‘Arabs and Turks’ are presented as ‘people’ while the subject position ‘Europe’ is presented as a continent; “*Europe was at war then*”. This would imply that it was only the Arabs and the Turks who were fighting each other and Europe is distanced from this war.

The fourth text is a talk by an environmental officer named ‘Sadiq Ramzi’ in which he is blaming tourists for being careless and throwing their rubbish all over the touristic places such as ‘Wadi Rum’. At the lexical level, negative synonymous words as ‘problems, careless, rubbish, hurt’ are used when there is a reference to the tourists. At the grammatical level, nearly all the sentences included in the text are declarative statements that imply providing factual information. Furthermore, regarding agency, the pronoun ‘we’ is used to refer to ‘Sadiq Ramzi’ and all Jordanian people; “*We welcome tourists to our country, which we’d love to show the world*”, who are being acting upon ‘tourists’; thus, they are empowered over the tourists. Additionally, the prevalence of the pronoun ‘they’ is also striking in the sense that it is used to refer to the tourists as being careless; “*They’re often careless with their rubbish, which they leave everywhere*”, thus, it seems to degrade and stigmatize them. Therefore, the reference to these two main subject positions in the

text; Sadiq Ramzi and Jordanian people as ‘we’, and the tourists as ‘they’, draws upon a common essentialist dichotomy- we vs. they, and seems to function as mean of otherization in which the former is presented positively with name and job and the latter collectivized as careless and hurting the nature.

The fifth text is a talk by a tourist named ‘Susan Dawson’ who is visiting Jordan. At the grammatical level, the text includes declarative statements that imply factual objective information. Regarding agency, the subject position ‘Susan Dawson’ is activated through the use of the personal pronoun ‘I’ throughout the text. The pronoun ‘we’ is used in the text to refer to Susan, other tourists and planners of the tour; yet, there is no sense of otherizing or reduction. At the lexical level, words as ‘greatest, bright, wonderful, beautiful’ are used by Susan to describe the place she visited; thus, this use would imply a positive evaluation of her experience.

Overall, Arabs seem to be devalued and degraded by collectivizing them as homogenous groups and sharing same parts of land regardless of any identity components such as ethnicity, religion, or the huge size of Arab land. Also, the Turks are collectivized and negatively presented as conquerors. Another sense of devaluation is referred to tourists in general as being careless regardless of any other identity components such as origin, ethnicity, religion and social class.

It can be concluded that there is, to some extent, a positive and individualized presentation of some subject positions in the sample reading passages of the Secondary 1 coursebook, by presenting some people with the activities they do or they like to do, not with their national identities, and presenting some other subjects with their names and the jobs they perform without any devaluation or reduction. However, there is also a sense of devaluation and essentialization of some subject positions. It is specifically found that in most of the texts ‘Arabs’ occupy the main subject position which are sometimes presented positively; yet, mostly negatively. In many cases, the Arabs are collectivized negatively without acknowledging any complexity that might be at play, which is evident in the reading texts within the reading sections of the first, fifth, sixth, and eighth units whereby the main subject position is ‘Arabs’ as a homogenous group sharing the same land, language, beliefs, aims, ethnicity, origins. The Arabs are also presented as sharing the same land that is reduced to a ‘desert’ as uninhabited, empty and dry, in the sixth and eighth units. In



the eighth unit, Arabs are also presented collectively and misleadingly as fighting for freedom against the Turks. The subject position ‘Turks’ is also presented collectively and negatively as conquerors. There are yet a few instances where the Arabs are presented positively; for instance, in the first unit’s reading text, the Arab world communication system is valued as the fastest in the world; and in the fifth unit, the Arab ship building techniques are also valued.

The sample reading texts seem to draw upon an essentialist classification scheme that divides people into different groups based on their national identities, which is clear in the reading text of the second unit entitled ‘City life – Country life’ whereby English people are presented in comparison with Pakistani people where the latter is positively presented and the former is negatively presented. Another dichotomy which is evident within the reading section of the third unit; i.e. ‘boss vs. worker’, seems to be used to divide people according to their professions; thus, the former seems to be empowered and in control of the latter. Overall, it can be said that the sample reading texts of the Secondary 1 coursebook, to some extent, represent the essentialist perspective of culture and interculturality in which people are collectivized, (de)graded and (de)valued according to some large cultures and stereotypical essences.

#### 4.2.2. Secondary 2 (11<sup>th</sup> grade)

As is mentioned previously, the secondary 2 coursebooks (Literary and Scientific sections) consist of eight units that include 12 lessons, two of which focus on reading skills. The following table illustrates the coursebook units’ titles, and the number of the reading texts included within the reading lessons.

Table 4-14: Number of reading texts within reading sections of the Secondary 2 coursebooks

<b>Secondary 2 coursebooks</b>	<b>No. of reading texts within reading sections</b>
Unit1: Stories	1
Unit 2: What’s like?	1
Unit 3: Dilemma	3
Unit 4: Changes	1
Unit 5: Our culture	1
Unit 6: Experiments	1
Unit 7: Big projects	1
Unit 8: Questions	No reading section included
All units	9

The first unit of the secondary 2 coursebook entitled ‘Stories’ includes one reading text within the reading section. The reading section is provided to learners with a purpose of predicting content. The text is a story about a family who was in a picnic and faced the danger of crossing the Wadi. It is preceded by pre-reading activities based on general information and pictures provided and followed by a set of comprehension questions to be answered while and after reading. The story seems to be narrated by one of the family members, most probably the daughter. To start with, all the sentences used in the text are past declarative statements which imply the truthfulness of information given. The text includes a relatively informal language which can be noticed from the use of the contraction ‘*couldn’t*’ and short sentences throughout the text.

At the grammatical level, the pronoun ‘we’ and its forms are used throughout the text to refer to the family as whole; thus, this use of inclusive ‘we’, that includes the family and excludes the users of the coursebook, seems to highlight the unity among the family. All the sentences included in the text are in active voice which in turn seems to highlight the agency that in some sentences is attributed to the family using the ‘we’ pronoun. In other sentences, agency is attributed to the father as being responsible and authoritative for taking a decision of crossing the wadi or not, “*My father looked at the water. He knew this wadi well. He also knew the power and the danger of the water, but he knew we had to cross it*”. At the level of interpretation, the subject positions occupied in the text are father, mother, daughter, son (Khalid). In view of the subject positions, two major dichotomies are evident; one is ‘parents vs. children’ and the other is ‘female vs. male’, which are common classification schemes used to allocate to people specific roles to perform. In this regard, the father (male) seems to be empowered over the whole family ‘mother (female) and children’, and such empowerment can be noticed through presenting the father as responsible to perform the important and dangerous action of crossing the wadi “*We knew he was choosing his route*”. In addition, the mother seems to be positively presented as kind and tender who cares about her children as sitting in the back of the car holding her son who had been bitten by a snake. Despite this positive representation, it should be mentioned that such qualities as caring and kind are the ones which are traditionally attributed to women by patriarchy. Thus, the text seems

to present a conventional aspect of family life in which the father is authoritative and in control of everything and mother is kind.

The second unit of the Secondary 2 coursebook entitled ‘What’s it like?’ includes one reading text within the reading lessons. These lessons aim to develop skills in predicting content from topic sentences. The text is an informative text that informs about life on other planets with reference to astronauts’ discoveries. This text is preceded and followed by a set of comprehension questions that are meant to be answered with reference to general information, illustrated visuals and the text. To start with, the title of the text ‘Life on other planets?’ is presented at the top of the text with big red font and ends with a question mark which seems to question the point that life on other planets seems to be impossible or unbelievable. Yet, in respect of the description dimension, the text seems to present factual objective information about life on other planets which is evident from the use of both past and present declarative statements throughout the text.

At the grammatical level, the pronoun ‘we’ is used more than once in the text to refer to all people and seems to include the readers; “*we now know things can live in extremely hot ...*”, “*we do not have as much information about it*”, additionally, the pronoun ‘they’ is used to refer to scientists; “*they discovered that microbes ...*”, “*they found worms that live in ice...*”. Thus, scientists seem to be valued with their discoveries and the information they provide to all people. All the sentences included in the text are in active voice which imply the clarity of the agency. Agency seems to be attributed to two main subjects in this text; it is once attributed to astronauts by positively presenting them with their discoveries and the subject position ‘scientists’ are also similarly valued with their discoveries. All other people seem to be collectivized as ‘lay people’ in the sense of non-scientists. This might suggest that the text in a way reproduces the long-lived image of science ivory tower, which separates the scientists from the other human beings. In view of this, the dichotomy ‘scientists/astronauts vs. lay people’ seems to empower and value the scientists/astronauts over others as the ones who provide knowledge and facts about other planets for all people.

The third unit of the Secondary 2 coursebook entitled ‘Dilemmas’ consists of three reading texts within the reading section. The reading section aims to provide

learners with the skill of reading for details. The three texts are about philosophical, political, and personal dilemmas respectively.

The first text entitled 'Plato's dilemma' is an informative text that seems to provide factual and objective information about the philosopher Plato and his ideas, as it is evident from the use of declarative statements throughout the text. At the grammatical level, one particular instance of using the pronoun 'we' inclusively is *"... he said they (dilemmas) help us to think about what is good and what is bad"*, that seems to include Plato and all people in general; yet, Plato seems to be the one who has the authority to talk on the behalf of all people. Regarding agency, Plato is activated throughout the text by positively presenting him; firstly, with his name and nationality, then with his interests and ideas about dilemmas.

The second text entitled 'Governments face dilemma' can be said to be providing factual and objective information about a dilemma that many countries face as it is clear from the use of the declarative statements throughout the text. The text informs about representatives from many countries who meet and discuss the dilemma of protecting the environment. At the grammatical level, all the sentences are in active voice which imply the clarity of agency that is attributed once to the governments and in other sentences to the representatives. In addition, the pronoun 'they' is used to refer to the subject position 'representatives from countries', *"They will discuss the difficult dilemma... and develop their economies at the same time."*, they are positively presented as the ones who have the authority to represent their countries and talk about important issues; thus, they are activated and valued. Furthermore, the text includes a speech by one representative between inverted commas in which the pronoun 'we' seems to be used to address all people in general, *"If we were able to stop all forms of pollution..., our future on the planet depends on how quickly we solve this dilemma"*. Overall, the text seems to empower and value the representatives over the general people by presenting them effective and powerful to discuss issues concerning their countries.

The third text is informal email extracts between friends, in which they discuss about a personal dilemma. In one extract, a girl 'Zahra' tells her friend 'Nisrin' about the problem she face in choosing between her new friend 'Sumaya' and her old friends who do not like Sumaya, Zahra asks Nisrin for her advice what to

do; responding to Zahra, in the other extract Nisrin tries to advise her not to lose both of them. At the grammatical level, all sentences included in the extracts are present declarative statements which imply the truthfulness of information provided. In the first extract, agency is attributed to Zahra who faces a dilemma; whereas, in the second extract, agency is attributed to Nisrin who gives an advice to Zahra to solve her problem. In both extracts, the girls, Zahra and Nisrin, are presented positively with their names without devaluation or trivialization for neither of them. However, in the first extract, Sumaya seems to be positively presented, “*she (Sumaya) is a good friend*”, while other friends seem to be negatively presented as they do not like Sumaya and this puts Zahra in trouble of choosing between Sumaya and her old friends. Overall, all the subjects seem to be presented with their identities as being friends; thus, no one is degraded or devalued in terms of any social or cultural representation.

All in all, the first two texts seem to draw upon a dichotomy which divides people in powerful and powerless people. While the last text does not degrade or trivialize any subject in terms of their cultural or national identities; the first two extracts seem to empower and value the subject positions ‘Plato’ and ‘governments and its representatives’ over the people in general by presenting them as influential.

The fourth unit of the Secondary 2 coursebook entitled ‘Changes’ includes one reading passage within the reading lessons. The text entitled ‘The sinking city’ is followed by a set of comprehension questions as the case for all reading sections throughout the coursebook that are meant to be answered with reference to illustrated visuals and the given text. To start with, at the description level, the text can be said to be providing factual objective information about a city, Vince, as it is evident from the use of declarative statements throughout the text. The text starts with description of how the city is an amazing place which attracts people from all over the world to visit it; it then goes on with the problems it faces including sinking, pollution and depopulation.

At the grammatical level, most of the sentences included in the text are in active voice; thus, the agency seems to be clear. Yet, it is attributed to different subject positions. The subjects included in the text are people as general, United Nations, city residents, World Heritage Organization, Italian government, Mario

Tiziano. Among these positions, Mario Tiziano is the only one who is positively identified with his name and nationality, “*Mario Tiziano, a teenager from Vince, explains*”. The other positions are presented as groups whose members perform similar things; for instance many people from all over the world are presented with their visits to Vince. City residents are presented as equal in facing the problems of their city; yet, some of them pack up and leave the city. United Nations is presented as an organization that has acted upon the city and declared it as a world heritage site, “*the United Nations has declared it a World Heritage Site*”; thus, this organization seems to be valued just like World Heritage Organization and Italian government, who are positively presented by attributing some success of plans in saving the city to them. There is one particular instance where the pronoun ‘we’ is used exclusively by Mario to include himself, his family and probably Vince residents who face challenges in living in their city, “*but we’ve been talking about leaving. It’s too expensive to live here*”.

Overall, the text seems to present the subjects including United Nations, World Heritage Organization and Italian government, as influential and powerful trying to do their job in saving the city. Other subjects are not degraded or trivialized though. Therefore, all subjects seem to be positively presented and no one is devalued or identified with specific social or cultural identities.

The fifth unit of the Secondary 2 coursebook entitled ‘Our Culture’ includes one reading text within the reading section. The text consists of five extracts about Arab culture in general. The text is taken from an encyclopaedia of Arab culture as mentioned in the coursebook under analysis. The main point of the text is to provide information about Arab culture. The inclusive ‘our’ in the title which seems to refer to the writer of the text and the readers (who are Arabs and at this situation Libyan ELT learners), can be contrasted with ‘their’ which refers to the non-Arabs. Therefore, a deeper analysis of the texts accompanied with this title is essential to unearth whether this ‘we-they’ dichotomy functions as means of otherization or not.

The readers of the text are firstly introduced to a pre-reading activity which asks them to provide examples of Arab culture’s customs and beliefs and explain such beliefs to a non-Arab person; which in the first place collectivizes and homogenized the Arabs as having identical values, beliefs and the like.

At the level of description, all the information provided in the five extracts seems to be factual and objective about people, places and things that is said to represent Arab culture, which is implied by the use of declarative sentences in all the extracts. The first extract contains factual information about an Egyptian writer, Naguib Mahfouz, who became world-famous when he won the Nobel prize for literature. Information provided is about his birth, life, study, work and death. He is mentioned to be addressing and representing Arab culture, since he is an Arab person he would represent not only his country but also all the Arabs in general.

At the level of interpretation, the writer of the text titled the extract with a name of a person then in the body of the extract the person is categorized firstly with his nationality. Mentioning the name of the person firstly might imply that there is a close relation between the subject position (Mahfouz) and the readers (who are specifically Libyan learners), then emphasizing his nationality being an Arab (specifically, an Egyptian) also would be interpreted to represent a close relation between him and Libyan learners who are also Arabs. All the sentences included are in active voice and agency is basically attributed to Mahfouz. Thus, Mahfouz seems to be valued as success and achievement is attributed to him.

The second extract contains factual and objective information about a sacred place for Muslims 'Mecca'. The information provided is about where it is located, what it is and when Muslims visit it. Regarding agency, it is attributed to the subject position 'Muslims', *'almost two million Muslims make a pilgrimage... to Mecca...'*. The subject position 'Muslims' would represent a close relation with Libyan learners who use the coursebooks for language learning since all Libyans are Muslims. In other words, Arabs seems to be collectivized by attributing to all of them equal beliefs and religion; thus, referring to Arab culture as homogeneous sharing same religion 'Islam' might devalue and essentialize other Arabs who are not Muslims.

In line with the previous extract, the third extract also represents Islam as to be attributed to all Arabs without considering the complexity of people and their beliefs. The extract is about the tower 'minaret' that can be found on a mosque from which people are called to prayer.

The fourth extract includes factual information that informs the readers about a Libyan city 'Misurata', its location and industries. The fifth extract is about a musical instrument that Arabs use at their festivals and weddings. Overall, given that all the Arabs are categorically presented as a homogenous group sharing same language, beliefs and religion, such representation might result in stereotyping, generalization and worst to otherization.

The sixth unit of the Secondary 2 coursebook entitled 'Experiments' includes one reading passage within the reading lessons that aim at deducing information. The text entitled 'Humour is good for you' includes information about two experiments, presented as two extracts, relating to humour. To start with, the title of the text is a complete sentence in the present simple tense that seems to imply a fact, and the use of the pronoun 'you' in the title is also striking in the sense that it is used to refer to people in general. Thus, this use of the indefinite pronoun 'you' imply a relationship of solidarity between the text producer and the addressees, by which s/he pretends that her/his perceptions of reality are similar to those of the people in general.

At the grammatical level, the text can be said to be providing factual and objective information about humour and its effect on human health and life as it is evident from the use of the declarative statements throughout the text. In addition, experiements which are meant to provide concrete findings would reinforce the sense of factuality the text provides. The first extract summarizes an experiment that two scientists conducted in order to test the idea that laughter is good for human health. In the first sentence, a form of the pronoun 'we' is used inclusively to include all people in general, "*Many people believe that laughter is good for our health*", yet, this inclusive 'we' does not imply a sense of otherization. Furthermore, the pronoun 'they' is used more than once to refer to the subject position 'scientists' who seem to be activated over the subject position 'students', "*they asked a group of students to help them*", "*they told the first group to watch a funny video*". All the sentences used are in active voice, which seems to indicate the clarity of agency; thus, the subject position 'scientists' is activated throughout the text as the ones who perform all the actions related to the experiment, "*the scientist measured the level of disease fighting...*", "*the scientists divided the students...*", neglecting the major role the students perform.



The second extract summarizes an experiment that some psychologists conducted in order to investigate the usefulness of humour. At the description level, the text producer claims solidarity with the addressees as is clear from the use of the pronoun ‘us’ to refer to people in general, “*humour helps us to enjoy life*”, and this sentence is affirmative in the present simple tense that claims a categorical truth. Regarding agency, the success and completion of the experiment is attributed to the psychologists who are presented positively and empowered over the people who participated in the experiment as is evident from the following examples: “*the psychologists used a group of people*”, “*they divided the group*”, “*the psychologists concluded that*”. Overall, both extracts in this unit, just like the second unit, seem to assign more power and significance to the scientists/psychologists as categorical professional identity compared to the students/general people who participate in these experiments.

The seventh unit of the Secondary 2 coursebook entitled ‘Big projects’ includes one reading text within the unit’s reading lessons. These lessons are presented to ELT learners with the aim of classifying and transferring information. The reading text entitled ‘The Aswan high dam’ includes factual and objective information about the Aswan dam, its construction and the difficulties faced at that stage, as well as the benefits it brought to Egyptians. To start with, at the lexical level, positive adjectives and phrases are used to describe the River Nile; in which the Aswan dam is built, for instance; “*the longest river, the lifeblood of Egypt, great river*”.

At the grammatical level, most of the sentences included in the text are in passive voice which imply the obfuscation of agency and the subject of these sentences is attributed to the Aswan high dam, “*it (the dam) was made of rocks*”, “*it was completed*”; this seems to degrade the role of agents who constructed this dam. In addition, this dam is attributed as providing benefits as well as problems to Egyptian people. Egyptians is the only subject position that is occupied in this text and this subject is collectively presented as affected by the dam. Thus, the river and the dam have been activated and valued over Egyptians. Overall, the text provides factual information about the Aswan high dam and how Egyptians were affected by it positively and negatively.

Given that the eighth unit does not include a reading section, it can be concluded that most of the reading texts included in the Secondary 2 coursebook provide objective information and various topics including dilemmas, experiments, projects, and the like. There are some subject positions that seemed to be valued over others. Firstly, the coursebook seems to draw upon a gender dichotomy that divides people to occupy different roles according to their gender; father (male) vs. mother (female), in which the former was presented as authoritative, responsible whereas the latter as kind who cares for her children. Furthermore, the subject positions ‘scientists’ in the reading sections of the 2<sup>nd</sup> and 6<sup>th</sup> units are valued and empowered as providing knowledge and facts to general people. Additionally, in the reading section of the fifth unit the subject position ‘Naguib Mahfouz’ was positively and individually presented as a successful person despite the reference to his nationality. In the same section, the subject position ‘Arabs’ was collectivized as a homogenous group sharing same traditions, beliefs, religion, language without taking into account the diversity and complexity of Arab people; thus, such presentation seems to essentialize and devalue Arabs who do not necessarily share such traditions or religion. In all, it can be said that the sample texts of the Secondary 2 coursebook seem to represent an essentialist view of culture and interculturality in some instances.

#### 4.2.3. Secondary 3 (12<sup>th</sup> grade)

The secondary 3 coursebooks (Literary and Scientific sections) consist of eight units that include 12 lessons, two of which focuses on reading skills. The following table illustrates the coursebook units’ titles, and the number of the reading texts included within the reading lessons.

Table 4-15: Number of reading texts within reading sections of the Secondary 3 coursebooks

Secondary 3 coursebooks	No. of reading texts within reading sections
Unit1: Puzzles and mysteries	1
Unit 2: Weather and climate	1
Unit 3: Facts and figures	1
Unit 4: Great failures	1
Unit 5: Literature	4
Unit 6: The world of sport	1
Unit 7: Health and first aid	1
Unit 8: English in the world	1
All units	11

The first unit of the Secondary 3 coursebook entitled ‘Puzzles and mysteries’ comprises one reading text within the reading section that aims at predicting content. As mentioned in previous sections, all the reading sections of the coursebooks under analysis include a set of comprehension questions before, while and after reading the texts that are meant to be answered and it is the same for the current section. The text under analysis is presented in the format of an internet page with the website ‘[www.puzzlesandmysteries.com](http://www.puzzlesandmysteries.com)’. The text is about ‘The mystery of the Nazca lines’ and how people tried to find out how and why these lines are made, yet, there is no clear-cut explanation for them till present.

To start with, the title of text is presented in big red font which seems to imply an importance and seriousness; in addition, the use of the definite article ‘the’ in this title implies a general truth. At the grammatical level, the text includes declarative statements which imply the truthfulness of the given information; yet, it includes also some questions “*why did they do*”. There are many instances where different pronouns are used in the text as ‘you, we, they’, however, the use of the pronoun ‘they’ is only striking as it is used in the text many times to refer to different subject positions; sometimes to the people who made these lines who are also referred to as ‘ancient people’, and sometimes to general people of today. Thus, agency is clear and attributed to these positions. Regarding the former position, they seem to be valued as they made something that leaves people of today amazed; yet, they seem to be presented negatively as they were bothered to make such things that nobody could see; thus, these things, regardless of their perfect design, seem to be useless, “*why did they do it? If nobody on Earth could see the results, why do they bother?*”. The other position ‘general people’ is activated in the text and they seem to be valued as they tried to find out how and why these lines are made.

The reading section of unit 2 of the Secondary 3 coursebook entitled ‘Weather and climate’ includes one reading text that aims at taking notes in order to develop student’s reading skills. The text, as is clear from its title “Hot and cold”, is about the weather of different countries and how it affects the way people live. To start with, at the lexical level, the text title contains a striking antonymy ‘hot vs. cold’ that seems to imply two different entities. To continue with, it can be understood from the introduction of the text that these two antonymous adjectives are used to

describe the weather of two different countries. The text starts with a wh-question by which the text producer inquires about the affect of the climate on people's lives; thus, what follows this question seems to be an answer which in turn can be taken as a fact. In line with this, all the included sentences in this text are present declarative statements which emphasize the sense of factuality of the provided information.

At the grammatical level, the first instance where the pronoun 'we' is used, "*How does climate affect the way we live?*", seems to refer to all people in general regardless of any classification as country, gender, age, origin, or race. In addition, the second instance where 'we' pronoun is used, "*we asked two teenagers from different parts of the world*", seems to refer only to the producer of the text who tried to find an answer for the raised question but excludes the subject position 'two teenagers' and the addressees. Thus, this exclusive 'we', referring to the text producer, seems to be valued and contrasted with the two teenagers as s/he is acting upon them. A striking point in which these two teenagers seem to be presented negatively is their presentation as representatives of two different countries; Ali Naji from Oman and Wendy Baker from Alaska, whose people seem to be then homogenous sharing same ideas, beliefs regardless of any social or cultural identities. Overall, the introduction implies that people of different countries live their lives differently because of weather circumstances; thus, people of the same country live in the same way and perform the same actions regardless of any social or cultural identities.

In the first extract, Ali Naji, who is one of the main subjects in the text, is telling about the weather of his country, Oman, and how people live their lives in such a hot country. What is said by Ali seems to be taken as a general truth as it is evident from the use of the present simple tense as an expressive modality throughout the extract. Furthermore, presenting the high temperature Oman country witnesses metaphorically as follows ; "*Car bodies get hot enough to cook on*", "*the steering wheel would burn your hands*" seem to naturalize and emphasize such event even though it seems unrealistic. The pronoun 'we' is used exclusively twice in this extract; "*We stay indoors during the day*", "*We wear thin cotton dishdashas, which feel more comfortable than European clothes*", to represent all people live in Oman regardless of nationality, gender, age or religion; yet, this use seems to exclude the

addressees. The exclusive ‘we’ in the latter sentence seems to be contrasted with ‘European’ that can be understood as ‘they’; thus, this we-they dichotomy seems to function as a means of otherization where there is a positive self-presentation and a negative other-presentation with regard to Omani clothes vs. European clothes.

Another striking point is that the abovementioned statements consist of processes of doing as trying to tell people/addressees what actions that need to be performed when they visit Oman in summer. In addition, the statement “*Of course, everyone covers their heads*” consists also of a material process in which ‘everyone’ seems to refer to all people living in Oman in spite of their gender, nationality, religion, who all cover their heads. Such unrealistic assimilated presentations would devalue and essentialize all the people who live in Oman. In the last sentences, a sense of positive presentation of Oman can be noticed; yet, this positive presentation seems to be attributed to Europe as the former is compared with the latter through the usage of a simile “*The winter in Oman is wonderful. It’s like a European summer.*”

In the second extract, Wendy Baker, who is another main subject in the text, tells about the weather of her country, Alaska, and how people live their lives in this cold country. The extract can be said to be providing factual information about Alaska and the people who live there; and this impression of factuality is reinforced by the use of the present tense and declarative statements throughout the extract, “*The winters here are very cold*”, “*The ice on the lake is so thick that you can drive a car on it*”. At the grammatical level, the extensive use of the indefinite pronoun ‘you’ throughout the extract is evident which may help to claim solidarity and commonality of experience with people in general. Furthermore, the relational modality of obligation is expressed by the modal auxiliary ‘have to’; “*you have to dig your way out through the snow*”, which implies that the obligation is not Wendy’s opinion but a matter of fact. In addition, material processes are used when ‘you’ is the subject to tell the addressees what actions that need to be performed when one visits Alaska in winter; “*..., you have to dig your way out*”, “*... you wear a thick woollen sweaters*”.

Overall, the whole text presents a dichotomy that divides different countries based upon their weather conditions; hot country vs. cold country, which in turn collectivizes these countries’ people as homogenous groups living the same way of

life depending on their countries' weather. Thus, all people living in a very hot country would (not) wear, do certain things in order to endure living in such a hot country, and the same applies to people living in a very cold country who need to perform certain actions in order to live in such a cold country. For instance; the statements in the first extract "*everyone covers their heads*", "*We wear thin cotton dishdashas*" imply the way Omani wear to prevent themselves from high temperature. These instances also imply a categorical truth as all people in Oman cover their heads in spite of any identity components as gender, religion, age, or nationality; thus, the people of these countries are essentialized as being presented negatively as homogenous groups. Also striking is the use of the we-they dichotomy that seems to function as means of otherization as can be seen the example of "*We wear thin cotton dishdashas, which feel more comfortable than European clothes*", in which a positive self-presentation / negative other-presentation technique seems to be highlighted.

The third unit of the Secondary 3 coursebook entitled 'Facts and figures' comprises one reading text that aims at developing learners reading comprehension skills with the purpose of scanning for specific information. The text is an article entitled 'Just a minute' that informs about the results of some research in Britain. This text is an informative text seems to convey factual and objective information about the time people spend doing certain things, such as the amount of time people spend on eating, waiting, sleeping and the like, throughout their whole life. This sense of factuality is reinforced by the use of the present declarative statements throughout the text. The sentences included in the text are in active voice which imply the clarity of agency. Agency is attributed to different subject positions- most prominently to researchers, psychologists, sociologists and scientists who perform such researches and present such statistics. To end with, no particular instance where certain subjects are degraded or valued over another, the subjects are presented with what they do rather than with what they are.

The fourth unit of the Secondary 3 coursebook entitled 'Great failures' contains one reading text within the reading section that aims to practice reading to retell information. The activities for this text require the learners to answer pre-reading questions based on the titles, subtitles and pictures provided with this

passage, then a set of other comprehension questions during and following reading. The title is written in a big red bold font, which implies significance or danger, and the same is with the subtitles provided.

At the lexical level, according to the description stage of Fairclough's framework, synonymy can be used to indicate near synonyms, not necessarily the absolute ones. From this point of view, the subtitles presented in this text can be regarded as synonyms with the main title; however, two subtitles '*the longest failure*' and '*the least successful*' are the nearest synonyms to the main title and this might be interpreted that the main point of the text addresses especially what would be provided in these two extracts.

According to Fairclough's grammatical features analysis, subordination can be used to indicate presupposition. In analyzing the introduction of this passage one can notice that the writer assumes that scientists, leaders, writers, singers, and film stars, who are good at something, are great and talented people but those people, who are bad at something, are not, but one would suggest that even those great people the writer is talking about would fail to do something. Then, it can also be noticed that positive words as '*great, good, famous, talent*' are used to describe those good people, while only negative words are used to describe other people and this is clear throughout the whole passage. So, this would represent those people as not being able to do anything well, and this would degrade and devalue them.

In the first extract, the failure is attributed to a British woman who fails in her driving tests many times despite the numerous lessons she had taken. In terms of transitivity, action processes (processes of doing) are used mostly in this extract which views the woman as an active agent who is responsible for her failure as can be seen in '*but could not pass her driving test*', '*She failed her test 38 times in eight years*' and '*she finally passed the test*'. Further, this failure can be regarded as an individual one that would only affect its doer; however, the subject is categorized according to her nationality '*British*' and gender '*woman*' and not assigned her a name, which implies a categorical generalization rather than individualization. This presentation resonates with the stereotypical negative presentation of female drivers. At the end of the extract, the female subjects is depicted as someone showing success in passing her driving test and patient as did not give up despite the long time she

spent in striving to take her driving license, which also resonates with the stereotypical images of women.

The second extract is about a man who failed to return a borrowed book to a library for a very long time. In terms of synonymy, the subtitle of this extract shares the same main word *'failure'* with the main title and this would suggest that this failure might not only address the man but also might address the readers (the student who use this coursebook). In terms of relational values of the description stage, the writer of this passage started by addressing the users of the coursebook as if s/he has the power to speak on the behalf of them by using the pronouns *'us'* and *'we'* respectively and assuming that all of them, including the writer him/herself, do not return borrowed things quickly *"Many of us are slow to return things that we have borrowed"*. It is seen in this extract that the male subject is presented individually with a name unlike the female subject in the first extract, which implies that he only represents himself and his action only affects himself.

In the third extract, a failure is assigned to a radio presenter in Saudi Arabia who fails in giving the weather forecasts by explaining that they get the weather forecast from the airport but it is closed because of the *'bad weather'*. As is mentioned previously, the subtitle of this extract is a close synonym to the main word used in the title *'least successful'* *'failure'*, which is in accordance with the main point of the whole passage, as being the greatest failure with no success at all.

At the level of interpretation, the text starts with a subordinate clause *'a radio presenter in Saudi Arabia once announced'*, which suggests that such action would be a conventional one that happens regularly in Saudi Arabia. The use of the conjunction word *'once'* does not indicate that the event happened only once but it would refer that it may have happened many times but has been announced only once. In terms of the relational values, the writer mentioned a category for this subject position and this would imply that there is a distance between the reader and this subject position. Further, there is no mention of the presenter's nationality but the country where the event has happened is specified. However, readers would interpret that he would be Saudi since the drawing illustrates a man wearing a traditional Saudi clothes *'dishdasha'*. Hence, the failure might be associated with the whole country but not with an individual person; from a broader perspective, it might



bring about an interpretation that would ascribe primitivity and inability to handle even minor problems to all the Arabs. Such explanation would also include the readers, in this case the Libyan learners, who are also Arabs.

There is in the text some use of exclusive 'we' that include the presenter himself and the staff in the radio station but not the readers or the audiences; which implies a position of power that gives the presenter an authority to speak on the behalf of other workers. So, the agency is clear throughout this extract and active with using material processes as "*we cannot give you the weather forecast*", "*We receive the weather forecast from the airport*". The statements that are used in this extract and others are mainly declarative sentences, which would suggest the information given to be factual and unquestionable. The failure presented here would not only refer to a technical problem but it would refer to something illogical, since attributing their failure in giving the weather forecasts to the closure of the airport '*because of the bad weather*'. Unlike the previous extracts, there is no success story at the end in this text. This is striking as the greatest failure with no success at the end is attributed to Saudi people particularly and the Arabs in general.

In the fourth extract, the failure is attributed to a burglar who was caught by a police officer because he sleeps after eating too much in the house he has intended to steal. Despite the failure of the burglar, the success story at the end is attributed to the police officer as he succeeds to keep security and safety in the country. Regarding the agency, there is no indication of where the burglar is from nor the police man; yet the location where the event takes place- France, is specified. In terms of the relations between subject positions, the police officer has the power over the burglar since a police officer is the one who arrests burglars and helps to maintain security and enforce law.

The last extract talks about an unlucky lion who escapes from a circus in Italy and tries to run after a boy whose mother powerfully confronts the lion to protect her child which in turn causes the lion to end up in an animal hospital. In terms of the relations between subject positions, the mother, whose responsibility is to protect her kid from danger, has the power over her child. As for the relationship with the readers, the readers with similar roles as a mother or a child might feel a close relationship with these subject positions. The representation of the mother in this

extract as being strong and brave to face anyone and anything to protect her child is a conventional stereotype of ‘a good mother’. Therefore, such representation stereotypes mothers: being a mother and not able to protect your child from ‘a wild animal’ would not attribute you as ‘a good mother’.

To conclude, it might be suggested that some subject positions in the texts are degraded and essentialized while some others are presented more individually and valued. In the first extract about ‘*the worst driver*’, the female subject is presented categorically as British and woman rather than individually, which quite resonates with the negative stereotypical image associated with women. The success story at the end is attributed to Britishness, though. Yet, in the third extract, about ‘*the least successful weather report*’, failure is attributed to all Saudi and Arabs in general with no success at all. In this way, both texts serve to essentialize different identity categories through overgeneralization but in different ways. The first text seems to devalue female drivers, it values Britishness; yet, the third text devalue Arabs as primitive, uneducated and unqualified, unlike the British, with no success story at the end.

Overall, both British and Saudi people are stereotyped; while British, who are conventionally called ‘the West’, are represented as educated, talented and strong despite the problems they may face, the Saudi, who are traditionally categorized as ‘Arabs’, are presented as weak, unsuccessful and unable to solve problems. Therefore, this suggests a reduction, which refers to, as Holliday et al. (2004) describe, favoring a preferred definition about people and ignoring the variety of possible characteristics and the complexity of those people. In another extract ‘*the unluckiest lion*’, stereotypical characteristics of a good mother seems to be drawn; yet, if these characteristics could not be found in every mother, would that mean they are not good mothers? Such an essentialist perspective in terms of generalization, stereotyping and devaluation of people might bring about and/or reinforce inaccurate judgments about those people.

The fifth unit of the Secondary 3 coursebook entitled ‘Literature’ includes nine reading texts. The first four texts, cited in both Literary and Scientific sections of the coursebooks, are included within the same lessons. The readers are firstly introduced with pre-reading questions asking them about their interest in reading and

what kind of books they prefer to read. Then they are asked to read the passages and do the exercises in the workbook as they read. The first two texts of this sample are about personal interests in reading. These two texts are titled with Arabic names ‘*Mousa*’; a boy, and ‘*Salsabil*’; a girl. Mousa’s extract tells about his interest in reading a good, exciting story that is full of action. Salsabil’s extract is about her interest in reading a good novel about people and their thoughts. At the level of description, the texts can be said to be providing factual objective information about Mousa and Salsabil as it is evident from the use of present declarative statements throughout the texts. Regarding agency, it is attributed to them as they are being responsible for what they say and this is also clear from the use of the pronoun ‘I’ in both texts.

Taking both texts together one classification scheme is drawn upon; it is a pre-existing scheme that classifies people into male vs. female, yet, it does not function as means of reduction or trivialization for any of them. They are presented individually and positively regardless of gender classification; there is no mention of what they are or their nationality. They are only identified with what they prefer to read and their interests in reading novels. Overall, there is no generalization or stereotyping, instead, their interests are individualized as being only representing themselves.

The other two extracts are from unnamed novels titled as ‘*Chapter 1*’. The readers are asked to identify which one Mousa and Salsabil, subject positions in the previous texts, would prefer to read. The first extract is telling about a situation in which the character describes every thing he thinks or does. At the grammatical level, the text includes past declarative statements and, regarding agency, the character is mainly activated throughout the extract as he is the major character in the novel.

The other extract is about what happens following the mother of the character dies in relation how s/he arranges her/his time including when to go to the funeral and come back to work and the like. At the grammatical level, the text includes active declarative statements which implies the clarity of agency that is attributed to the character. One major classification scheme that the text draws upon relates to the professions, by which people are assigned different roles to perform. The text seems

to highlight the relationship between the employee and the employer where the later seems to have power over the former as it is implied in the text ‘*Obviously in the circumstances, he couldn’t refuse*’, ‘*I had an idea he looked annoyed*.’ Thus, the employee is presented negatively as being weak and works for another person who control her/his actions.

Overall, in the first two texts, despite gender classification, the subject positions are presented positively and individually. In the later two texts, both represent the characters as individuals as representing themselves and not addressing them with a national identity; yet, the second text seems to negatively present the character as being an employee who is controlled by a boss.

The sixth unit of the Secondary 3 coursebook entitled ‘The world of sport’ includes one reading text which aims at identifying topic sentences. The text entitled ‘Fair play?’ is about referees and cheating in football. To start with, the title ‘Fair play?’ consists of a two-word phrase with a question mark that seems to imply a doubt about the fairness of playing football. This impression of doubt is reinforced in the topic sentence as the text producer asks the addressees whether they would choose to be a referee in a football match or just a spectator or a football player.

At the grammatical level, all the sentences included in the text are declarative statements that imply the factuality and objectivity of the given information. In the first paragraph, three passive sentences are included with two agents mentioned. For instance, in the sentences “*In Tunisia, referees have been chased off the pitch by the crowd*” and “*in Colombia, referees have been shot by spectators*” the agents ‘*the crowd*’ and ‘*spectators*’, respectively, seem to refer to spectators as whole which presupposes that the spectators all over the world and despite any identity components do chase referees, such essentialist presentation would devalue and trivialize them as being conventionally fanatic and offensive. However, in the third instance; “*In Zimbabwe, a referee was almost stoned to death*”, the producer of the text leaves the causality of the action unclear due to its cruelty; yet, it might be inferred that the agent is the spectators as can be implied from the previous instances. Overall, these sentences seem to collectivize and essentialize football audience by stereotypically presenting them as offensive and disrespectful for referee’s work.

Similarly, the use of the logical connector ‘even if’ in the sentence “*Even if the spectators are peaceful, they can make the referee’s job difficult*” seems to raise the same assumption raised previously about the spectators as they are generally disrespectful and not peaceful and always make the referees’ job complicated. Unlike the spectators, the referees seem to be positively presented. The referees are presented in comparison with players and how players try to trick and cheat the referees; “*Sometimes players try to trick the referee*”. Thus, the text tries to draw upon a classification scheme that divides people to do different roles; referee vs. players, in which the referee has power over the players in judging and controlling the play; yet, the players have been negatively presented as cheating and threatening the referee; “*people have threaten to hurt me if I don’t (help their team)*”.

Overall, the text negatively present all the spectators as being offensive and rude with the referees regardless of any identity components, and regarding players, they are presented as cheaters who try to trick the referees to win the matches. Thus, the unfairness of play is generally attributed to the offensive spectators and tricky players who interfere in the referees’ job who are trying to fairly judge it.

The seventh unit of the Secondary 3 coursebook entitled ‘Health and first aid’ comprises one reading text which aims to develop learners’ reading comprehension skills. The text is an article entitled ‘The World Health Organization’ which informs about how the WHO tried to improve the human health by eradicating diseases all over the world. At the grammatical level, it can be said that the text provides factual and objective information as it is clear from the use of the declarative statements throughout the text. At the interpretation dimension, the text includes the main subject positions of WHO that is embedded in the United Nations, and people in general. The WHO is presented positively in the text as an organization trying their best to improve human health; “the best known example of the WHO’s work is eradication of a disease called smallpox through mass vaccination”; thus, regarding agency, success and efforts in eradicating diseases and improving human life is attributed to the WHO. At the end of the text, people in general are also positively presented through valuing the importance of working together with the WHO to fight against diseases.

The eighth and the last unit of the Secondary 3 coursebook entitled ‘English in the world’ contains one reading text within the unit’s reading section. The text is about English language and its importance in the world. At the grammatical level, the text seems to include factual objective information about English language as it is evident from the use of the present declarative statements throughout the text. The sentences are in active voice and the agency is attributed to the subject positions people in general and scientists who use the English language. The text talks also about the hundreds of varieties of English as British English, American English, South African, and how they differ in pronunciation, vocabulary and sometimes grammar; despite this difference users of English language can understand each other. Overall, the text talks about the important position of the English language in the world and the great number of people who use it in their lives. Thus, English is valued as being an international language.

It can be concluded that the sample reading texts of the Secondary 3 coursebook seemed to present some subject positions negatively and some others positively. In the sample reading text of the fifth unit, a classification scheme that divides people into two groups according to their gender- male vs. female, is drawn upon; yet, both seemed to be activated and positively presented. In the second unit’s sample text, a dichotomy is used to divide the world into different countries based on their weather conditions; hot vs. cold countries, in which its people were presented as living different ways of life. Two countries are mentioned; i.e. Oman and Alaska, in which Omani people are collectivized as sharing the same way of life and performing the same actions that is different from the people of Alaska and vice versa. For instance, Omani people are presented as they all cover their heads despite the diversity and the complexity of Omani people. The same sample draws upon an essentialist positive self-presentation / negative other-presentation technique that used to describe Omani people’s clothes as more comfortable than European clothes; *“We wear thin cotton dishdashas, which feel more comfortable than European clothes”*. Thus, Europeans seem to be collectivized and negatively presented and Omanis also seem to be collectivized as homogenous group wearing the same clothes. Within the reading sample of the fourth unit a number of stereotypes seem to be drawn upon. The text negatively presents woman in particular but presents British people, who are European, in general as strong, successful, and hard-working.

However, a Saudi presenter is negatively presented and his failure does not turn into any success and it seems to be attributed to all Saudi people; thus, it can be said that Saudi who are Arabs are presented as weak, lazy and unqualified.

In addition, among the subject positions occupied in the sample text of the sixth unit; spectators, players and referees, the spectators and players are presented negatively as fanatic/offensive and tricky respectively who make the referees' job more difficult. The text refers specifically to the spectators in Tunisia, Zimbabwe and Colombia who chased, stoned and shot referees respectively; thus, these spectators are collectivized and negatively presented as doing the same thing with referees despite any other identity components. Overall, it can be said that the sample texts; to some extent, draws upon the essentialist view of culture and interculturality in which people are collectivized as homogenous and consensual groups regardless of the diversity and complexity of their identity components.

### **4.3. Stage 3: Analysis of all the Reading Texts within the Fifth Unit of Each Coursebook**

#### **4.3.1. Unit 5 of the Secondary 1 Coursebook**

The fifth unit of Secondary 1 coursebook entitled 'At sea' consists of six reading texts, three of them are included within the reading section; thus, they were already analyzed in the previous stage. What follows is the analysis of the remaining three reading texts that are included within the sections other than reading.

The first reading passage is a story puzzle provided to ELT learners within a speaking lesson. The story is about three families, in which fathers with their daughters want to get to an island and there is only one boat that could carry two people. The fathers yet do not want their daughters to be with one of the other fathers on the beach, in the boat or on the island unless the girl's father is there. Regarding the relational value of the lexical level, the text includes a relatively informal language and this is clear from the use of short sentences throughout the text and one particular instance of a contraction '*the three fathers didn't want ...*'. At the grammatical level, all the sentences used are declaratives, which implies factual information. Regarding agency, all the sentences included are active; thus, agency is clear and is generally attributed to the fathers and their daughters together by the

extensive use of the pronoun ‘they’ to refer back to both of them. The main subject positions occupied in this text are the fathers (males) and the daughters (females); thus, male vs. female is the major dichotomy the text draws upon which is a very common essentialist classification scheme used to classify the human beings. The last sentence of the text seems to highlight this differentiation between positions in which the fathers have the power to decide on the behalf of their daughters; *‘the three fathers didn’t want their daughters to be in the boat,...’*. Furthermore, there seems to be a distance between the three families as the fathers do not want to leave their daughters with the other father without accompanying with them.

The second sample text is most probably a personal diary, which is about a boy’s day, named Samir, and how he spent his busy day. The text is cited under a writing lesson with the purpose of preparing students for writing; the learners are asked to follow the text and write about themselves. At the level of description, all the sentences used in the text are declarative statements as they imply the truthfulness of information given. The text, in line with its type as a personal diary, includes an informal language and this can be noticed from the use of the contraction *‘couldn’t’* and short sentences throughout the text. The pronoun ‘I’ is used throughout the text to refer to himself ‘Samir’; such use might indicate to a high commitment to what he says and this is triggered by the agency that is attributed to him throughout the text; however, in some sentences agency is attributed to other subjects as ‘mother, father, police’, while these subjects are activated Samir is deactivated.

At the level of interpretation, the main subjects occupied in this text are Samir, his mother, his father, his friend, shop assistant and police. In view of the subjects, two major dichotomies is highlighted; i.e. ‘parents vs. a son’ and ‘members of the public vs. police’, which are common classification schemes used to assign people particular roles to perform. Conventionally, in a family relationship, ‘parents vs. a son/daughter’, parents are the one who give orders and the kids obey and respect whatever said. The current text seems to conform to this stereotypical image since Samir’s parents are portrayed empowered over him, which is clear from the orders Samir is asked to perform and his obedient responses despite his reluctance or business (he had a meeting with his friend). In line with this, the parents are



presented to be in the position of power and authority as evident in such descriptions as *'my mother asked me to go to the market to buy some rice.'*, and *'he (his father) wanted from me to go to the bus station to meet them (some relatives).'* The other dichotomy that is included in the text relates to the professions, i.e. *'members of the public vs. police'*, the police seems to be empowered over Samir, a member of the public, as he is obliged to go to the police station to make a statement and he immediately accepts.

In respect of the relationship between 'Samir', who is the main subject in the text, and the users of the coursebook, ELT learners; there might be a close and an equal relation between him 'Samir'; as a student, a son, a friend; and them, as they are students too. This text seems to represent a good student to be the one who gets up early and does her/his homework; a good son who is respectful, obedient to his parents and never says 'no' to them; a good friend who goes out with friends very often and do apologize when necessary. It can be interpreted that Samir is portrayed as a good student, son, friend, citizen, as he does what is needed from him immediately without complaint or anger.

From another perspective, Samir is portrayed with different identities but not identified with his national identity. This might be explained that what he does can be done by any person from any place and not specified with a particular place or nation. This is also reinforced by the question asked to the students as to draw upon their experience and write about a busy day they had. Overall, the text draws upon a stereotypical image of family relationship that has an authoritative atmosphere in which parents order and children execute without complaint; thus, this might essentialize and devalue other family relationship in which parents and children have a democratic atmosphere and each perform their roles reasonably.

The last sample text is an informative text about a Phoenician ship, adopted from an encyclopedia. The passage is followed with a set of comprehension questions that are meant to be answered after reading the passage. At the grammatical level, all the sentences included are past declarative statements which imply factual information. The text, in line with its objective sense, includes a relatively formal language which might imply formality in social relations between the writer of the text and the readers.

In terms of agency, two particular instances included in the text, *'the ship was carrying a lot of goods...'*, *'the ship probably got these, and the ebony from Egypt.'*, are material processes 'SVO' in active voice, yet, agency is obfuscated here; in both sentences the subjects are untypically inanimate agents of action processes; agency of carrying goods and getting tools and the ebony is attributed to the Phoenician ship, but, as Fairclough (1989) maintained, it might be possibly attributed to the people who control the ship. Furthermore, the event of the sunk ship is highly concerned with the things on the ship, no reference to the people who were also on this sunken ship. In other words, the ship as an inanimate thing is activated throughout the text and the goods, tools, jewelry and other things on the ship are highly valued over the people who were on the same ship since there is mention of them in the text, it seems they are trivialized.

#### **4.3.2. Unit 5 of the Secondary 2 Coursebooks**

The fifth unit of Secondary 2 coursebooks, literary and scientific sections, entitled 'Our culture' includes nine reading texts, one of them is included within the reading section; thus, it was analyzed in the previous stage. What follows is the analysis of the remaining eight reading texts that are included within the sections other than reading.

The first reading passage is a written conversation cited in the Secondary 2, literary section coursebook and entitled 'A very strange festival'. It is an informal conversation between two friends, most probably are boys, talking about an event happening in front of them in a street in Japan. Starting with an exclamation expression, assigning no titles to interlocutors, simple and direct language use imply the informality of the conversation. To start with, as understood from the text, the subject position 'Yukio' is introduced as Japanese and the other subject (Rashid) seems to be an Arab as his name implies. Rashid (the Arab boy) is seen as asking questions about the festival and his friend (Yukio) responds and explains the situation for him. At the level of interpretation, Rashid is in the position of asking questions and Yukio is answering his questions; yet, there is no sense of power or unequal relation with each other since it is a casual and friendly conversation. Thus, the informal conversation denotes an equal relation between participants (Rashid and Yukio).

The conversation starts with Rashid asking a question to Yukio about a noise they hear in a street in Japan. Yukio answers him by telling that it is the time of the festival of the dead in Japan. Rashid gets surprised by the name of the festival because what he has seen is only happy people dancing. In respect of grammatical features of the text, the logical connector ‘but’ in the following sentences ‘*But the people all look happy and they’re dancing*’, ‘*But why is a festival of the dead happy? Why isn’t sad?*’ seems to represent the assumption that if it is a festival of the dead then people are expected to be sad and crying but not happy and dancing, which makes this festival a strange one for Rashid.

At the lexical level, the extensive use of words such as ‘happy, dancing, dead’ which may not relate to each other might also denote the strangeness and oddity of such festival. At the grammatical level, the text can be said to be providing factual information about an event as it is evident from the use of present declarative statements throughout the text. Yukio uses the pronouns ‘we, our’ ‘*we believe the spirits of our ancestors – our grandparents...*’ as exclusive ones to address himself and all Japanese people but not his friend ‘Rashid’ or the readers of the text. In terms of relations, thus, Rashid and readers (Libyan learners) are distanced from this event, it more represents all Japanese people who gather and meet to celebrate this festival. In addition, the pronoun ‘they’ is used to refer to Japanese people many times in the text within both turns, yet, one major instance is its use by Rashid that seems to highlight the distance between him and Japanese people, ‘*But the people all look happy and they’re dancing*’. Thus, the use of ‘they’ seems to collectivize Japanese people and presents them as homogenous group sharing the same beliefs and values.

Furthermore, the pictures accompanying this text seem to highlight the homogeneity of Japanese people by depicting them as identical, wearing same traditional Japanese clothes. With reference to these pictures, the users of the coursebook are asked to identify what part of the world it is, what country it is and how they know this. Thus, the learners are in a way asked to identify the cultural and physical characteristics of these people to answer such a question and this is evident from the possible answer given in the teacher’s book: “*It is somewhere in the Far East because the people look Oriental. The clothes are traditional and they look Japanese, so the country is probably Japan.*” Overall, the text seems to draw upon a

common essentialist perspective of identifying people with their national identity. In the text, the Japanese people are presented as homogenous who share same beliefs, cultural and biological characteristics regardless of the complexity of Japanese society.

The second sample text is a written letter, included in Secondary 2, literary section coursebook, under a main title 'a letter from OTV'. The students who use the coursebook are asked to answer comprehension questions about the text. The text has been written by a program producer working in a British channel 'OTV'. The letter is addressed to a Libyan class requesting them to provide the channel with information about Libyan cultures and traditions for a program called 'Around the World' shown on OTV channel.

In respect of relational values at the lexical level, the letter is formal as it is evident from its format, the greeting, the body and the closure, which all denote to a formal use of language. At the grammatical level, the sentences are mostly present declarative statements ranging between statements of facts, evaluative and request and this might imply the power and authority the sender has over the receiver by taking such information given for granted and unquestionable. The subject position, the sender, is presented individually and positively with his name 'Richard Morris' and his profession (program producer) at the end of the text while the receiver is classified with a category 'class' which might imply a reduction. In addition, there are many instances in the text where the pronoun 'we' is used exclusively to include the sender and the TV channel staff but excludes the receiver (Libyan class). Furthermore, there is one particular instance where the dichotomy 'we-they' is used "*We have found that they are usually very good at explaining their countries' cultures and traditions*" in which 'they' is used to refer to students who help Richard Morris and the TV staff 'we' in their program, and the pronoun 'they' seems also to address the class indirectly. Thus, this 'we-they' dichotomy seems to categorically present 'they' with their national identities (*their countries*') while 'we' with their professional identities.

In terms of modality, the use of modal verbs 'can' and 'should', "*if you can, we would love you to suggest things that we should really show the world*", seems to imply a hidden power, authority, and control of information held by the sender

(Richard Morris and TV staff) over the receiver (Libyan class), as they choose what only they see important and most probably ‘conventional and stereotypical’ about these cultures and show it in the program. Regarding agency, the ideas and things the program will show are controlled by the sender (Richard Morris) and the TV channel staff. At the level of interpretation, the writer of the letter points to a presupposition that the class will help him by providing him the information needed, this can be clearly noticed with his use of ‘that’ clause and definite article in the letter: *‘we have found that the people who have helped us most have been students’*. Further, they ‘the class’ will provide very good information about their cultures and traditions as they ‘the sender and the staff of the channel’ want, this is clear in the use of ‘that’ clause also: *‘we have found that they are usually very good at explaining their countries’ cultures and traditions’*.

The major classification scheme the text draws upon is the pre-existing division of the world and its people into different nations. The text refers to three different countries (Brazil, Kenya, Libya) and to the religious identity of the Libyan. In this text, culture is basically associated with country by drawing from the equation of one country - one culture. Thus, these people are classified and collectivized as homogenous groups. Overall, based on the stereotypical representations of people, the text seems to suggest that different countries have different cultures, which can be apparent from the use of the clause *“their countries’ cultures and traditions.”* Such an essentialist perspective in terms of generalization, stereotyping and devaluation of people would influence the learners’ understanding to make wrong judgments and stereotypical perspective about people as they share same cultures and traditions based on their national identities.

The third reading passage is in the Secondary 2 Literary section coursebook is about a person named ‘Khalid’ and the social groups he belongs to. To begin, at the level of the description, the main tense used in this text is present simple tense which implies facts, real things and events. This factual tone is also reinforced by the use of declarative statements throughout the text. In terms of agency, it is apparently attributed to ‘Khalid’ throughout the text. He (Khalid) is activated as he belongs to different social groups. Khalid in this text is defined on the basis of what he does, the different identities he has, and not identified with his national identity. Readers who

read this text would feel that they do similar things by belonging to different social groups no matter who they are or where they are from. Such representation of 'Khalid' would value and reflect the non-essentialist view of culture in which the intersection between identities are paid the most attention.

The text draws from four different social groups with which people might identify: family, ordinary school, Koranic school, discussion group. Following a description of the family, the ordinary school, where his brother study and his mother teaches, are described as the most important social groups for Khalid. However, the people in the Koranic school are described as being very different from the people in the ordinary school, so the use of the definite article in the sentence *'the people there (in Koranic school) are completely different from the people at his ordinary school'*, seems to imply the unwelcomed and unrealistic assumption that those people (in the Koranic school) are more respectful, obedient and politer than the people in the ordinary school; since the talk is about religion and ordinary school students who are conventionally seen as disrespectful and rude. This representation might degrade and devalue ordinary school students who are good and respectful and not joining a Koranic school.

The fourth sample text, in Secondary 2 coursebook within a literary specialization lesson entitled 'The first sociologist', is a reading passage about 'Ibn Khaldoun' with an emphasis on his life, study, work, ideas and his famous book. At the grammatical level, from the title and the use of the definite article 'the', one can interpret that 'Ibn Khaldoun' is the forerunner of sociology. Furthermore, the text includes past declarative statements which implies that it presents objective and factual information. The text, in line with its objective sense, includes a relatively formal language in which long and compound sentences are used. Regarding agency, the text is in active voice which implies the clarity of agency that is attributed to Ibn Khaldoun as great and successful sociologist.

In terms of the relational values, the readers (Libyan students) might feel a close relation with 'Ibn Khaldoun' as he is mainly addressed by his name, they are specialized in literary section and interested in sociology, and they are mainly Arabs like 'Ibn Khaldoun'. The rest of the text talks about his famous book 'Al Muqaddima' focusing on his ideas and beliefs about society the book reflects.

On the whole, the text is an informative text giving factual and objective information about Ibn Khaldoun; in terms of the discourse of culture and interculturality, the text is introducing Ibn Khaldoun individually and neutrally as only representing himself and not degraded or devalued in terms of any social identities or cultural identities he possessed.

The fifth sample text in Secondary 2 coursebook within a literary specialization lesson entitled ‘The first professor of sociology’, is a reading passage about ‘Emile Durkheim’, a sociologist with a focus on his life, ideas and his famous book. All the sentences used in the text are past declaratives which imply factual and objective information. In terms of agency, the text is in active voice in which Emile Durkheim is activated as being successful and first professor of sociology. Durkheim is portrayed with his work and ideas which would represent the non-essentialist perspective of culture and interculturality, with no emphasis on his nationality.

The sixth text in secondary 2 scientific section coursebook, entitled ‘Rocks’ is about the different types of rocks and how they are formed. All the information provided in the text are factual and objective and it is not about social actors (people), which do not lend themselves to CDA.

The seventh sample text in Secondary 2 scientific section coursebook entitled ‘famous name in science’ contains three extracts about three famous scientists, their inventions and success. At the grammatical level, the text can be said to be providing factual and objective information about three scientists; Alfred Nobel, Marie Curie, Louis Pasteur, as it is evident from the use of past declarative statements throughout the text. Regarding agency, in the three extracts, three scientists are portrayed as famous and successful. Thus, these three subject positions are positively presented in the text.

In relation to the discourses of essentialism and non-essentialism, the scientists are basically represented with their professional identities as scientists who invented important things and won prizes, and not with their nationalities; thus the non-essentialist view to culture and interculturality seems to be underlying this text.

The last reading passage in Secondary 2 scientific section coursebook entitled ‘fossils’ is about fossils and their types. All information provided are objective and

factual and there is no subject positions presented in the text, which do not lend themselves to CDA.

#### **4.3.3. Unit 5 of the Secondary 3 Coursebooks**

The fifth unit of Secondary 3 coursebooks, literary and scientific sections, entitled 'Literature' includes nine reading texts, four of them are included within the reading section; thus, they were analyzed in the previous stage. What follows is the analysis of the remaining five reading texts that are included within the sections other than reading.

The first reading passage in Secondary 3 coursebooks, in both Literary and Scientific sections, under the writing lesson is about a review of the novel *David Copperfield*. The review is taken from the website *bookreviews.com*. To start with, all the sentences used in the text are statements of facts and evaluation. Regarding the grammatical structures, the writer of the review seems to use the pronoun 'we' to include herself/himself and the readers which would imply that s/he has the authority to talk on behalf of them, '*we are introduced to many wonderful characters...*'. The writer speaks for others by using the pronoun 'we' and assuming that they all are introduced to wonderful characters when they read the novel. The same assumption about the characters of the novel can be noticed throughout the review. From this assumption one might understand that the writer makes such assumptions about the characters in order to attract the readers' attention to read the novel as is the case conventionally. Overall, the writer portrays a positive evaluation of the novel as s/he recommends to read this novel for moral values as friendship.

The second sample text in Secondary 3 coursebook, literary section only, under the title 'Upbringing and education' is an informative text about a philosopher and his ideas about the natural ability of man and the influence of society on the individual. At the grammatical level, all the sentences included in the text are past declarative statements which emphasize the sense of objectivity and factuality of information provided in the text. All these sentences are in active voice, and agency is thus not obfuscated and attributed to the main subject position 'Jean Jacque Rousseau' as a successful philosopher. Furthermore, Rousseau as a philosopher is introduced with his name and nationality.



After reading the text, the students are asked to answer a set of comprehension questions related to the stages of development provided in the text, and in another activity the students are asked to work in pairs and draw upon their own experiences with reference to these stages. Overall, this text does not reflect on students' national identities, on the contrary, it tries to reflect on their personal experiences as individuals.

The third sample text in Secondary 3 coursebook, literary section only, under a lesson title 'Motivation' is an informative text about the meaning of motivation and how people are motivated to do things. To start with, at the grammatical level, the sentences included in the text are present declarative statements which strengthen the objectivity of the information provided. The pronoun 'we' and its forms 'us, our' are used extensively throughout the text as inclusive pronoun, "*Something inside us makes us want to do things*", "*We feel pushed into something*"; thus, it can be understood that the text represents all people including the writer and the readers, which implies the unity between them. In addition, there are no particular subject positions in the text; yet, other subjects are the writer of the text (most probably coursebook writers) and the readers (who are specifically Libyan students) who seem to be presented equally and positively. Overall, there is no specific identification highlighted or degraded, all people are introduced equally.

The fifth sample text in Secondary 3 literary section coursebook is about a girl called 'Sheikha' and her ambition and motivation to become an air-hostess as her sister because it is a well-paid job and she can meet interesting people. At the grammatical level, it can be said that the text provides factual objective information about Sheikha as it is evident from the use of past declarative statements throughout the text. Regarding agency, Sheikha is activated throughout the text. However, gender as a classification scheme might be implied here. The text presents two girls as air-hostesses, which is conventionally and stereotypically associated with women. Implied in the text is also that girls in general tend to run after money and like to meet famous people as actors and singers.

Overall, on the one hand, the main female subject is represented individually with her name, interests, motivation, and not with her nationality; on the other hand,

one might interpret that female subjects are categorically degraded by drawing from stereotypical representations.

The last reading passage in Secondary 3 scientific section coursebook under a title 'Classification of plants' consists of two informative extracts. The texts start with an introduction to 'Carolus Linnaeus' who was the botanist who devised a system for classifying and naming all living things that is still used today. The rest of the text is about his classification system of plants. At the grammatical level, all the sentences included in the text are declarative statements which imply the objectivity of information provided. In line with its objective tone, the text includes a relatively formal language. Furthermore, one main subject position included in the text is Carolus Linnaeus who is activated throughout the text as a successful botanist; thus, he is positively presented with his name and nationality.

Overall, this stage of analysis shows that the reading passages of the fifth units of all the coursebooks seem to draw upon essentialist perspective of viewing people and their identities to a large extent. A classification scheme regarding family relationship was observed in Secondary 1 coursebook which empowers the parents over their children as they have the authority to impose anything over them. A significant classification of the subject positions according to their national identities has been observed in the Secondary 2 coursebook, 'Libyan class, class from Brazil and one from Kenya vs. a British program producer', and 'Japanese people' are all collectivized and homogenized as sharing equal values, beliefs and essences; yet, 'British program producer' is individualized and valued over the others.

## **PART V: CONCLUSION, DISCUSSION AND SUGGESTIONS**

Within the context of globalization, the English language has increasingly functioned as a common medium of communication among a variety of people from different places, experiences and backgrounds. This growth of English as an international language has assigned to the notion of culture a greater importance due to its users' diverse identities- be they cultural, ethnic, national, religious or even professional. Accordingly, there has been a growing interest in researching cultural and intercultural content of ELT materials as well as the issues concerning the representation and teaching of culture, including which culture ELT teachers should teach- inner circle countries' culture such as UK, USA or ELT learners' culture (Kramsch & Hua, 2016) and how these cultural practices should be (re)presented in ELT materials. Within this context, the field of ELT has witnessed a shift of viewing culture from a homogenous, solid entity to a more dynamic complex notion in which "diversities enrich rather than threaten" (Hahl et al., 2015). In the same vein, aligning with the non-essentialist paradigm, the present study has analysed the cultural and intercultural views that underlie Secondary 1, Secondary 2, and Secondary 3 coursebooks from *English for Libya* series with an emphasis on the discursive construction and representation of the subject positions' diverse identities in the selected textual data.

The second part of the study has explored the polysemic nature of the concept of 'culture'; yet, no consensus has been found on one specific definition. In this regard, first the major theoretical classifications concerning the concept of culture have been outlined, including culture with C/c, culture as a noun/verb, small/large culture(s) and standard/non-standard views of culture. Among these classifications, one major classification scheme which separates the views of culture into three main perspectives- essentialist, neo-essentialist, and non-essentialist, has been chosen to primarily inform the present study. Following a discussion on these views, this part of the study has focused on the concepts of interculturality, intercultural competence and the teaching of culture throughout history in ELT. In the second part, in addition, the studies concerning the notions of culture and interculturality in ELT coursebooks have been critically reviewed with a focus on the Turkish, Libyan and international contexts respectively.

In the third part of the study, which focuses on the methodology, Fairclough's critical discourse analysis framework has been introduced as the main methodological tool of the current study. CDA has been utilized in this study since it, in line with the purposes of the study, conceptualizes language as a social practice and addresses social problems as inequality, power abuse, and reductionism. In this regard, a detailed account of Fairclough's framework has been provided to set the groundwork for the model of analysis that has been used in investigating the discursive construction of the cultural and intercultural practices included in the reading passages of the selected coursebooks. Fairclough's model is multifaceted as it regards discourse as an interaction of a language text, discourse practice and a social practice simultaneously. Therefore, each level lends itself as a procedure for CDA. The first level is the *description* of the formal properties of the text which is the linguistic features such as vocabulary, grammatical relations and textual analysis. The second level includes the *interpretation* of these linguistic features with reference to the members' resources MR (knowledge, beliefs, values) which participants draw upon when they produce or interpret texts. In conjunction with this, the last level is concerned with the *explanation* of the textual and discursive processes with respect to the social processes that underlie such texts.

With a purpose to explore the cultural perspectives that inform the selected coursebooks, this study has employed a model of analysis which includes a three-stage analysis, by combining and adapting Fairclough's (1989) CDA framework as adapted by Mohamed (2014) and Gray's (2010) descriptive framework as adapted by Günay (2012). All of these stages have focused on the textual data (written texts); yet, from different starting points. Thus, the following stages have been followed as the method of this study:

Stage 1:

- The content areas of all the reading passages have been examined in order to find out which sites are provided for ELT learners to practice the language in.
- The geographical location of the coursebooks' contents was explored in order to sort out where the contents are situated- inner circle

countries and international setting (outer and expanding circles). The social setting has also been analyzed in terms of the spatial setting provided to the learners in the coursebooks.

- The subject positions and their identities have been examined in order to find out which national, gendered, professional identities have been allocated to them with an emphasis on the frequency of occurrences, nomination, individualization /collectivization, activation/passivation related to them.

#### Stage 2:

- The textual data of the reading passages within the reading sections of the coursebooks have been analyzed with respect to Fairclough's CDA model. In this regard, each reading passage has been analysed in terms of its linguistic features at the levels of description, explanation and interpretation with major focus on the subject positions constructed and represented in these texts. Thus, the presentation of these subject positions with reference to the various identities they occupy (gender, nationality, social class, profession, religion) have been examined with regard to self vs. other presentation, individualization, collectivization, empowerment, trivialization, valuation/devaluation to trace cultural and intercultural views.

#### Stage 3:

- The textual data included in the reading passages of the fifth unit of each coursebook has been analyzed in the same way with stage-two in order to gather more justifiable and consistent results regarding which subject positions are trivialized, essentialized, collectivized and who are not.

The fourth part of the study presents the findings that have been gathered as these three stages have been employed to analyze ELT coursebooks used in Libyan schools. The major findings obtained at the each level of analysis can be presented as follows:

### Stage 1:

- The content areas of all the reading passages have been found to be corresponding with the pre-specified content areas of B1 level. In this regard, the most recurring content areas the learners are likely to construct their identities on include '*house, and home, environment*', '*daily life*', '*relations with other people*' and '*personal identification*'. Thus, the learners seem to be provided with specified and limited chances to experience the language in that sense.
- It is also evident that topics regarding politics and religion are mostly excluded from the coursebooks; yet, an indirect reference to religion and specifically to Islam has been observed in one unit of the Secondary 2 coursebook.
- Most of the reading passages have been found to be including factual, specialized and objective information presented through informative texts such as biographies and descriptions on topics such as experiments, inventions, climate change. This might relate to the fact that these coursebooks are intended to be addressed to the learners specializing either on literary or scientific sections.
- With respect to geographical location specified in the content of the coursebooks, it has been found that the majority of the content is situated in the international setting (outer and expanding circles). However, the international setting is dominated with Libya and other Arab countries such as Egypt, Saudi Arabia and Jordan. Thus, such inclusion seems to provide learners with limited chances of experiencing the language in limited geographical settings.
- Regarding the social setting, outdoor places and workplaces are the most preferred settings in the coursebooks, while community service places and educational, leisure and residential places are less preferred. Thus, the coursebooks seem to limit the learners'

chances to practice the language in primarily outdoor places and workplaces.

- In terms of the subject positions occupied in the reading passages, it has been found that they are identified with their gendered, national and professional identities rather than any other identity options.
- In terms of the gendered identity, the male subject positions have been found to be exceeding the female subject positions in all the coursebooks. The female subject positions seem to be assigned limited and minor roles in contrast to male subject positions who are assigned more major, authoritative and various roles and identities. In addition, male subjects are nominated more than female subjects.
- With respect to activation, most of the positions, where female and male subjects are depicted apart, are both activated; yet, when they are depicted together it has been found that male is activated and empowered over female, representing a trivialized, stereotypical treatment of the female identity.
- In terms of the national identities, the subject positions identified with Libyan and British national identities are the most frequently-ones ones in the coursebooks; other nationalities have been observed minimally. British subject positions are depicted with various professional identities in contrast with Libyan subject positions. In terms of nomination, British national identity has been found to be nominated semi-formally more than Libyan national identity, who is mostly nominated informally. In terms of activation, both national identities, when occurring apart, are presented with active roles; yet, in an occasion where they have occurred together, the British subject position is empowered and activated over the Libyan subject position.

- In terms of individualization and collectivization, many cases of collectivization have been observed in the coursebooks. One case is referring to a ‘Libyan class’ as sharing same culture, values and beliefs, in contrast to a British program producer who is individualized and presented with his name. Another case of collectivization includes the presentation of an ethnic identity ‘Arab’ as sharing same culture, values, and religion ‘Muslims’; thus, representing an essentialized homogenous perspective of the Arabs.
- Self vs. other presentation is also observed, especially in the case of the presentation of ethnic identities Arabs vs. Turks. It has been observed that the Arabs are presented as the self positively, whereas the Turks are presented and demonized as the other.
- Given that it is nominated less than the British, presented more informally than them and passivated wherever included together, the Libyan subject position seems to be devalued in the coursebooks. In the other cases including ‘Pakistani vs. English people’, ‘Omani vs. Europeans’, ‘environmental officer vs. tourists’, the former of each set are presented positively in contrast to the latter who are otherized and degraded. Thus, this represents an essentialized homogenous view of viewing people, their beliefs and degrading their diversity and complexity.

#### Stage 2:

- It has been found that a number of the subject positions constructed in the sample reading passages of all the coursebooks have been constructed and represented with the use of individualization vs. collectivization; activation vs. passivation; positive self vs. negative other presentation techniques.
- Cases of positive self-presentation vs. negative other-presentation have been found to relate to the subject positions with their national or ethnic identities as ‘Pakistani vs. English people’, ‘Omani vs.



Europeans’, ‘Arabs vs. Turks’. In each of these pairs, a sense of valuation and respect for the self (the former) and essentialism and reduction of the other (the latter) have been observed.

- Cases of individualization vs. collectivization have been found to be functioning by presenting subject positions with their professional identity such as ‘Chief fire officer vs. firemen’, ‘environmental officer vs. tourists’, in which the former subjects of each pair are individualized and empowered over the latter who are reduced and collectivized.
- In terms of activation, some of the subject positions have been found to be identified with their gendered identities ‘father (male) vs. mother (female)’, in which usually the former is empowered and activated over the latter. The same is observed with the subjects ‘driving trainer (male) vs. bad driver (female)’.
- It has also been observed that ‘Arab culture’ has usually been collectivized and essentialized, representing Arabs as sharing the same values, beliefs and basically religion ‘Muslim’; thus, degrading and otherizing other Arabs who are not Muslims.

### Stage 3:

- It has been found that there are frequent cases of activation vs. passivation, homogenization and collectivization of the subject positions constructed in the reading passages of the fifth unit of each coursebook.
- In terms of activation, it has been observed that some subject positions identified with family relationship ‘parents vs. son’, ‘fathers vs. daughters’ represent activation, empowerment, and authority of the formers over the latter.
- Cases of individualization vs. collectivization have been found to relate to the subject positions with their national identities such as a British program producer vs. Libyan class, a class from Brazil, and

one from Kenya, whereby the former is individualized and empowered over the latter who are often collectivized as sharing same beliefs and cultures. The same identification was found in the representation of ‘Japanese people’ as a homogenous group.

Overall, it can be concluded that the essentialist view of culture and interculturality in which people are collectivized as homogenous and consensual groups regardless of the diversity and complexity of their identity components seem to underlie the selected sample of coursebooks. As has been discussed in the previous chapters, such an essentialist view of culture leads to the stereotyping of individuals and constraining them to predefined assumptions that relate to their nationality, race, sex and the like, disregarding the fact that individuals might be influenced by different attitudes, beliefs, opinions that go beyond national boundaries.

In the view of these findings, a number of pedagogical implications and suggestions with regard to the cultural and intercultural issues in the field of ELT can be addressed to the policy makers, teacher educators, course designers, coursebook authors, and teachers. To start with, the non-essentialist view of culture, which recognizes and acknowledges the complexity, fluidity and multiplicity of cultures that people can belong to and move through within and across different social groups and societies, should be adapted in the field of ELT to avoid stereotypical thinking, culturism, sexism and otherization in a world which is characterized by increasing diversity and mobility. Despite the fact that the non-essentialist view is more challenging and difficult to put into practice, it would help English language learners and users develop and enhance their intercultural communication skills (Baker, 2015), without falling into the essentialist traps.

In this regard, more content areas need to be provided to give more chances for ELT learners to practice the language. Equal presentation of subject positions identified with their gendered and national identities as well as the inclusion of more diverse identities and subject positions with regard to gender, profession, nationality, origin, religion, culture is also necessary to maintain a more complex, dynamic way of viewing people and their cultural and intercultural practices in ELT courses and textbooks. In the same vein, teacher education programs should also give due

attention to equip teacher trainees with non-essentialist views regarding culture as it is usually the teachers who select and adapt the textbooks throughout the teaching processes. Moreover, as (Yuen, 2011) suggests, “educating teachers on the making and evaluation of textbooks may strengthen the quality of materials in the long run” (p. 465).

Furthermore, CDA proves itself to be a useful resource that can be used in culture and intercultural teaching/ learning in language education since it “is an ideal tool to lead students through an exploration of the discursive practices at the center of intercultural encounters” (Dervin & Liddicoat 2013) and “helps students build a shield against extreme ideological opinions imposed – intentionally or incidentally – by teachers or other friends” (AlGhazali, 2007). In a globalized world where thoughts, ideas, beliefs and discourses intermingle and flow across the boundaries of large cultures, as is discussed previously, intercultural communication cannot be taught with recipes for dealing with unfamiliar intercultural encounters. The use of CDA as a pedagogical tool in that sense might well serve to move away from conventional approaches to culture learning which aims to teach facts about a target culture and compare them with learners’ cultures.

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## APPENDICES

### Appendix 1

Stage one

The analysis of geographical location in all the selected coursebooks

The analysis of inner circle setting in all the coursebooks

<b>Inner circle countries setting</b>	<b>Occurences</b>
Britain	9
America	3
Canada	1
Australia	1
Total	14

The analysis of international setting of all the coursebooks

<b>International setting</b>	<b>Occurences</b>
Libya	15
Egypt	7
Saudi Arabia	4
Jordan	4
Turkey	3
Oman	3
Denmark	2
Japan	2
Italy	2
South Africa	2
Afghanistan, Ethiopia, Malaysia, Malta, Bangladesh, India, Kenya, Ambrosia, Arctic & Antarctic, France, Algeria, Germany	Once per each setting Total 12
Total	56

### The analysis of Libyan and British nationalities

<b>Occurrences</b>	<b>Nationalities</b>
25	Libya
21	Britain

### The analysis of national identities than Libayan and British

<b>Occurrences</b>	<b>Nationalities</b>
Once	Ethiopian, Malaysian, Maltese, Australian, Indian, German, Iranian, Dutch, South African, Spanish, Swiss, Turkish.
Twice	Congo, Canadian, Saudi Arabian, Swedish, Japanese, Tunisian.
Three times	Polish, Jordanian
Four times	Omani, Algerian
Five times	Pakistani
Six times	Italian, Egyptian, French
Seven times	American
68	All

## Appendix 2

### Stage two: Reading passages of Secondary 1 Coursebook

#### reading

About 1,300 years ago, the fastest communications system in the world was the Arab World's Albarid. Messengers rode along important roads from one rest-house to the next – usually a distance of ten kilometres. They then stopped and gave their letters and messages to the next rider. In this way, news travelled all over the Arab World.

About 1,000 years ago, hundreds of pigeons carried messages between Egypt and Syria every day. The best pigeons flew from Cairo to Damascus without stopping.

That was the fastest communications system in the world for the next 850 years. Things only really started to change when the telecommunications revolution began about 50 years ago. By that time, a lot of people had a radio in their homes. Soon, they had a telephone too, and then a television. Now, TV is everywhere.

Today, television is changing more and more quickly. Now, satellite dishes bring programmes from all over the world. Thanks to mobile satellite links, reporters can send news stories and pictures back to their TV stations from the loneliest parts of the world.

Other communications are also changing more rapidly than ever before. With a mobile phone, you do not have to go to a telephone: it goes with you. And you do not have to wait for letters by post. You can send a letter much faster by fax, or you can send an e-mail from computer to computer. This change is worldwide. Our planet is now one huge communications network.

This international network needs communications satellite systems like Arabsat. These satellites are in space, 36,000 kilometres above us. They receive signals from one dish and send them down to another. The signals can be a telephone conversation from Tripoli to Tokyo, or they can be TV pictures from the Olympic Games to the whole world. The satellites can handle everything!

The communications revolution is changing our planet. In the past, the next town was a different world. Today, the whole world is becoming a village. People everywhere are now our neighbours. But will all this make the world a kinder, friendlier, more peaceful place?

## Unit 1 reading passage

### Reading

#### 2. While you read

Look at the photos 1 to 3 again. Match the three people in the interview, Peter, Alia and Emma, with the places where they live.

Martin Brooke, of *News Day*, is talking to people about their lives in different parts of Britain.

**Martin:** All of you have moved round. Are you happy where you are now? Would you like to move again? Peter Bell, you first.

**Peter:** Hello. Well, I live and work in London. My wife and I moved down from the north-west of Scotland, and we've been in this 18th-floor flat for three years. At first, London was great. But now we aren't as happy as we were. With two babies, we'd like to move out.

**Martin:** Why's that?

**Peter:** It's too big and too noisy for us now, and it isn't safe enough for small children. We want to move to a smaller town near London.

**Martin:** I see. Alia Hussein, what about you?

**Alia:** I'm from Manchester, in the north of England. My family came from Pakistan nine years ago – when I was seven. I've lived here since then. Life wasn't easy at first. It was too wet and there wasn't enough sun! And the English weren't as friendly as people back at home. But now I've made lots of friends at school, and life is much better than before. Of course, it isn't the most beautiful city in the world: no place is perfect. But it's home now.

**Martin:** Emma Roberts, are you as happy as Alia?

**Emma:** Well, no, I'm not very happy where I am. My family moved out of Birmingham to a small village in the country. Mum and Dad wanted the family to be somewhere quiet. We've been here since I was fourteen. That was four years ago. It's very pretty, but there isn't enough to do. It's too far away from everything and everyone.

**Martin:** That's sad. Are you going to stay?

**Emma:** No, I'm going to go to college – in London. Life will be much more exciting!

**Martin:** Well, Peter, when you move out of London, will your children think like Emma?

**Peter:** I don't know. I hope they won't!

**Martin:** So, Alia is happy, but Peter and Emma aren't: Emma wants to move into London, and Peter wants to move out. It seems the old saying is true: 'the grass is greener on the other side of the hill!'



## Unit 2 reading passage

Reading

**FAX**

**ABC Ltd**  
City Road, London S1

TO: The City Chief Fire Officer  
FROM: Paul Robinson  
DATE: 24/8/1997

Dear Sir

The fire at the Al-Atlas Hotel

I want to say a big thank you to your men. They did a fantastic job the night before last. The other emergency services did a great job too. But your people were wonderful. And I'd like to say a very special thank you to one of them. He saved a lot of lives that night - including mine. I'll tell you what happened.

When the fire alarm went off, I woke up fast. I looked at my watch and it was nearly midnight. When I looked out of my fourth-floor window, I saw smoke and flames. They were coming from the floor below. Quickly, I got dressed and went to my bedroom door. When I opened the door, I saw more smoke in the corridor. It was coming up the stairs from the floor below - and it was getting worse.

Other people were coming out of their rooms too. There was a family with three children and there were two other men. Soon everyone was coughing because of the smoke. We ran to the lifts and pressed the buttons. Nothing happened. We looked down the stairs into the black smoke. Someone said, 'Quick! Let's go up to the next floor - the top floor.' We ran! While we were running upstairs, I looked down again. Flames were coming up the stairs to the fourth floor.

On the top floor, we found a door to the roof, but we couldn't open it. Then we looked out and saw a fire engine, thank goodness! We opened a window and shouted and waved. The firemen saw us. Soon the fire engine ladder was rising towards us through the smoke and the flames - with that brave fireman at the top. He took the family first. The children were very frightened. But he smiled and said, 'Don't worry, kids. Now let's go for a ride on the ladder!' They went.

The other men and I waited. Seconds felt like minutes! Then ... while we were standing there, we heard a sudden roar. A fireball rushed up the stairs towards us. 'This is the end!' I thought.

But just in time the fireman came back up through the smoke and flames. Seconds later, we were moving away from the building. The window behind us was red with flames!

But who was that fireman? He had short, black, straight hair, a long, thin face, and a small beard. Please give him my thanks!



Unit 3 reading passages

Reading

and my older brother, Mark, is at college.

Now I'll tell you about my boring life. We live on a small farm very near the city of Calgary. After school, I have to help a lot with the animals. But when I'm free, I love playing tennis and netball. That's in the summer. Winter is different. When the snow comes, we always go skiing. It's great. You see, we live west of Calgary, and the mountains are right here! (Would you like some photos of them? I can easily send you some.) What else do I do in my free time? Well, I like music and spend a lot on CDs. Too much!



Lisa



and I play football. I like playing the guitar too. But surfing is number one. Here in Sydney we're near the sea, on the east coast. And if the wind is from the east, the surf is the best in the world! If you go along the coast, you soon come to some great surfing beaches. I often go out there at the weekend. Those waves are sometimes as high as houses! If you get a good one, it's the best feeling in the world! It's fantastic!!! Would you like to try it one day? You really ought to!



Liam



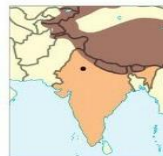
home is in Delhi, but we go away in the summer holidays. It's hot then, so we go up to the hills north of Delhi. We stay with our cousins there. (But not my poor father. He has to stay in Delhi and work!)

My cousins love music, and we have a lot of fun. I sing, and they play. We go walking a lot too.

If you visit this country one day, you must see the north. I know it's difficult, but if you come, we can do lots of things together. For example, if we go up into the hills, I can show you the Himalayas - the 'roof of the world'. They're always bright white in the sun. They're amazing!



Sita



My parents say I'm lazy and I ought to work harder at school. They may be right, but I'm only really interested in one thing:

I play in a traditional Irish band, the Dublin Specials. We often play for our friends. I could send you a cassette if you like! And we're on a young talent TV show this Saturday. Who knows? We may do well! And if we do, people will give us lots more concerts. And if they do, we'll soon be rich and you can come and visit us in Dublin!



Jason



Unit 4 reading passages



Reading

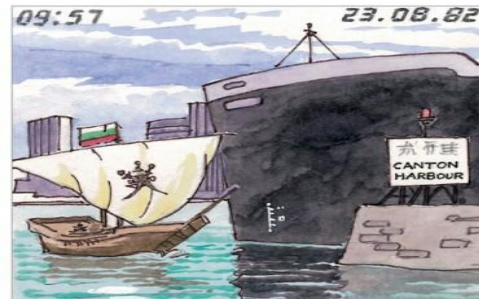
**1** Trade between East and West started more than 2,000 years ago. There was silk and there were spices from the East. There was wool and there were metal goods from the West. Some of these things travelled across Asia along the famous 'Silk Route'. But a lot of them went by sea. Some of the ships were Greek and Chinese. But most of them were Arab and Indian. There are stories about the Arab sailor, Sindbad, but we do not know much about the men of that time or their long, dangerous journeys.



**2** *Sur, Oman – 15 June*  
**SINDBAD PROJECT AIMS TO FOLLOW 1,000-YEAR-OLD ARAB ROUTE TO CHINA**  
 For six weeks 30 men have worked together to make a dream come true. There are not many traditional shipbuilders now, and these 30 are the best. They have come to this ancient shipbuilding town for a very special project. The government has brought them here in order to build a replica of the ships of Sindbad's time.  
 They work together in green shirts and they are a

great team. Day by day they cut pieces of wood by hand and join them together with hundreds of kilometres of coconut rope.  
 They have to work fast because they do not have much time: three months from now, their ship must be ready to travel to the capital, Muscat, for final preparations.  
 One of the team is a small, thin Englishman. His name is Tim Severin, and the Sindbad Project was originally his idea. He explained: 'We want to use the old Arab shipbuilding and sailing techniques. And we want to sail to China. We want to show how ancient ships made the same journey.'

**3** **AT 11.00 THIS MORNING A GUN SOUNDED ACROSS MUSCAT HARBOUR.**  
 The crew of the *Sobar*, a replica of an ancient Arab ship, raised the little ship's sails. Quietly, it moved out of the harbour to the open sea. Thousands of people were watching from the harbour and from other boats. With the best wishes of the people of Oman, the *Sobar* was on its way. The little ship will now follow the ancient route of sailors like Sindbad. If all goes well, it will reach China in about eight months.  
 I heard voices across the water calling to a group of men on the harbour wall: 'Thank you, Greenshirts, for all your work!'



Unit 5 reading passages

Dear Aunt Laila  
 Well, we're here in Jeddah after a five-hour flight from England. Grandad says that when he was a Hajj from Pakistan 50 years ago, the journey took five weeks, not five hours!  
 There are already thousands of people here, and another huge plane arrives every three minutes. They're from all over the Muslim World - Pakistan, Libya, everywhere! How do the planes all land and take off safely? I think it's amazing!  
 The postcard shows the Masjid al-Hajj. It's a building, but it looks like a sea of tents in the desert.  
 We're going to stay in Jeddah for two days - and then go to Mecca. I'm really sorry you aren't here with us. I'm so excited!

Love Alia

**Safety in the sky**

In the earliest days of flying, pilots' eyes were the only sort of air traffic control. Radio communications were soon added. But these were not enough. At night or in bad weather, a controller could not guide a pilot because he could not see the plane. Then, 60 years ago, radar was invented. Suddenly, controllers had what they needed - an electronic eye! Modern air traffic control was born.

Now, thanks to this, thousands of planes carry millions of people round the world every day. And they are much safer up there than people in cars down here!

There are different sorts of air traffic control. At the airport, ground control is in charge of all planes. The controllers work in a central control tower. They guide planes to and from the runways and give each plane a time 'slot' for take-off.

When a plane is in the air, controllers at the nearest flight control centre take over. Each centre

controls a large area of air space. When a plane travels along its route, it is passed from one control centre to the next. Radar is used to pinpoint all planes' exact positions. They are then kept a safe distance apart - eight kilometres horizontally and 300 metres vertically.

When a plane approaches its destination, it radios approach control and asks to land. If other planes also want to land, the pilot has to enter a vertical stack. In this system, each plane flies horizontally in a circle 914 metres above or below other planes. When the plane at the bottom lands, the planes above are moved down one level by the approach controller. Finally, all of the planes are guided to a safe landing.

A lot of people clap the pilot when their plane lands safely. But really, they should clap those invisible air traffic controllers too!

Unit 6 reading passage

## Friends of the Mediterranean

1st Annual Youth Conference



**Martin Brooke, of News Day, is in Malta this evening. He is talking to young people who are from countries around the Mediterranean.**

**Martin:** Now you are all here for a conference about the Mediterranean's environmental problems. Maria Sciberas, you're from Malta, so you start. What are these problems?

**Maria:** Well, first, there's a lot more pollution than people think. Take oil. The big oil tankers clean out their tanks at sea. The people who sail them try to hide their actions, but we see the oil. And the oil spills destroy sea life.

**Martin:** Yes. A big problem. Carlo Bettini, you're from Italy. What are things like there?

**Carlo:** The red tides that appear on the east coast have been bad recently.

**Martin:** Red tides?

**Carlo:** Yes. They're produced when chemicals from farms run off into rivers

and then into the sea. This helps produce the algae, tiny red life forms that live in the sea. They grow very fast and take all the oxygen from the water – and this kills the fish. They look like great red tides.

**Martin:** Terrible. Silvie Bresson, you're from Marseilles, one of the largest cities on the Mediterranean. What's the situation in the south of France?

**Silvie:** Well, there's industrial waste from factories. Too much of that goes into the sea.

**Martin:** So ... more damage to the environment. Ahmed Barzani, do you see the effects in your part of the Mediterranean?

**Ahmed:** Yes, things are bad and getting worse. I come from Algeria, and our fishing industry is in trouble. There aren't enough fish now, and the population is growing.

**Fatima:** It's hurting my country – Libya – too. But it isn't just pollution which is killing the fish. There's also over-fishing. A lot of fishing boats use huge nets which are nearly two kilometres long. They catch and kill everything – dolphins, for example. And

dolphins are animals which we don't eat.

**Martin:** So if everyone goes on like this, the Mediterranean Sea will soon be dead!

**Fatima:** Yes – and not just the Mediterranean.

**Martin:** Well ... what do you suggest we do?

**Maria:** Hit the polluters with heavy fines.

**Carlo:** Yes. The people who pollute must pay!

**Ahmed:** But that isn't enough. We need to educate our children, provide information. We have to see the connection between what we do and the environment.

**Martin:** What do you mean?

**Fatima:** We have to take less from the Earth – consume less. We need fish, but we should catch only fish that we can really use.

**Silvie:** And we shouldn't waste oil. If we recycle things like glass and paper and use them again, we can save a lot of energy. That means oil.

**Maria:** We really have to do a lot if we want to give our children a cleaner, better world!

### Unit 7 reading passage

# ADVENTURE HOLIDAYS

**JOIN ONE OF OUR ADVENTURE HOLIDAYS AND ENJOY A COMPLETELY NEW EXPERIENCE!**

We go everywhere – from the islands of the Mediterranean to the coral reefs of the South Pacific. From the far north of Alaska to the historical sites of Jordan and the wildlife reserves of East Africa.

We do everything – from scuba diving to sailing, from safari trekking to whitewater rafting to riding. Have a look at this travel plan for our latest ADVENTURE HOLIDAY.

**THE JORDAN EXPERIENCE (10 days)**

**Day 1** We land ...

- A Think about holidays.**
- Look at Text 1 above. Match the places, activities and photos.
  - You have won a free adventure holiday. Decide which holiday you would like to try.
  - Discuss the reasons for your choice in pairs.

**2** at Amman at 14.30 and travel into the capital by taxi. We will tour the city in the early evening and have dinner at a traditional restaurant. There you will meet Professor Abdel Halim, who is an international expert on the historical treasures of Jordan.

**Day 2** We travel by coach to Jerash, which was one of the greatest Roman cities 2,000 years ago. With us will be Professor Halim, who will lead our tour on foot.

**Day 3** We leave Amman and travel south along the Desert Highway. The adventure part of the holiday begins here. We will be in Landrovers, which we will need for off-road travel. South of Ma'an, we turn east off the road and drive across the desert. Before dark we hope to reach Wadi Rum.

**Day 4** We get up very early to watch the sunrise. Wadi Rum is amazing at that time of day! Then we drive back across the desert to the

Highway. Again we travel south, but then we turn west and head towards Petra. We will get there by mid-morning. We will then change transport and go down the dark, mysterious canyon by horse. After a mile we will catch our first sight of it – the 'rose-red city half as old as time'!

### Unit 8 reading passages

**C** Discuss your ideas in pairs.

## 2. While you read

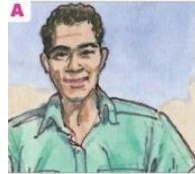
### A Read Text 2.

1. Did you guess the right holiday in Exercise B1, question 1?
2. What is the name of the place in the large picture?
3. Find one thing the tourists do each day.
4. Share the information in groups.

### B Read Texts 3 to 5.

1. Match the texts (3–5) to the three people in pictures A to C.
2. What is the main idea each person talks about?

### C Now do Exercises A to D on Workbook page 54.



Sadiq Ramzi  
Environmental officer



Susan Dawson  
Tourist



Abdelrahman Al-Hejaz  
Bedou leader

**3** Something very important happened here a long time ago. It was when my father was very young, in 1915. Europe was at war then. And we Arabs decided to fight the Turks, who used to control large parts of the Arab World. Our people wanted to be free. And they came together across the desert to this place – Wadi Rum. Now, all Arab countries govern themselves, but in those days none of them did. And this is where our fight for freedom started.

**4** We welcome tourists to our country, which we'd love to show the whole world. But there are problems. Take Wadi Rum, for example. Years ago, I often used to visit Wadi Rum, and it was always clean and beautiful. Not many people came here then. But now tour groups arrive all the time. And they're often careless with their rubbish, which they leave everywhere – cans, plastic bags, everything. Others cut their names into the rocks. Why do people hurt the beauty of nature like that? I don't understand.

**5** I think that place is one of the greatest sights in the world. I first saw the red rocks through the hot, mid-afternoon haze while we were driving across the desert. They looked like great red ships out there. When we got near them, they were huge. At sunset, it was getting dark below, but the tops of the cliffs of Wadi Rum were still bright in the sunlight. I took some wonderful pictures there. Beautiful!

## Unit 8 reading passages

### Reading passages of Secondary 2 coursebooks

#### Reading

## Crossing the Wadi

The rain was beating down on our car. I had never seen heavier rain in my life. My father, who was driving, couldn't see more than five metres. In the back of the car, my mother was holding my little brother in her arms. His arm was red where a snake had bitten him.

**5** The road was just a rough track, which crossed several small wadis. The wadis had been dry that morning when we had set off for a picnic, but now water was flowing down from the mountains. At the first wadi, it was flowing across the road. Ten minutes later at the second wadi, the water was halfway up the wheels of our 4-wheel-drive. We were only 10 kilometres from the tarmac road and another 20 kilometres from the town and a doctor, but the biggest wadi was still ahead of us.

**15** Khalid was just four years old. Half an hour before, he had been a happy child playing under a beautiful blue sky. Then we had seen dark clouds over the mountains. We had just decided to go home when Khalid ran off alone. When my mother found him, he was crying and the marks of the snake were on his arm.

Now Khalid was in great danger. I turned round in the car to look at him. He had stopped crying and his eyes were half-closed.

**20** The car slowed down. The big wadi was in front of us. The rain had almost stopped, so we could see across the wadi. It was about 150 metres wide and half of it was under water. There were no other cars. We drove to the water's edge. The brown water was deep and moving fast. A fallen palm tree was carried past us. It crashed into a rock, was thrown to one side and moved on.

**25** My father looked at the water. He knew this wadi well. He also knew the power and the danger of the water, but he knew we had to cross it. We couldn't wait or go back. We had to go on. He looked for a long time. We kept silent. We knew that he was choosing his route. Then he said, 'We can do it if Allah wishes', and the car moved forward slowly into the water.

## Unit 1 reading passage

## Reading

### Life on other planets?

If there are living things on other planets, what are they like? Scientists who try to answer this question are called astrobiologists.

Twenty-five years ago, life on other planets seemed very unlikely. Astronauts had visited the Moon and had found no life on its surface.

- 5 There were other reasons, too. Some planets are extremely cold, so there can't be any life on them. Some planets are too hot, so they must also be lifeless. Most planets have no water on the surface, and some planets have no atmosphere or they have a toxic atmosphere.

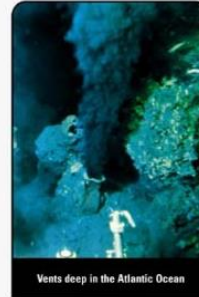
- 10 However, in the 1990s, scientists discovered some interesting species on our own planet, Earth. They discovered microbes that live deep under the Earth's surface in temperatures of 160 degrees centigrade (160°C). They found worms that live in ice, and deep-sea animals that eat only 'toxic' chemicals coming from vents on the ocean floor. So we now know things can live in extremely hot, cold or 'toxic'

- 15 conditions, and they may not be on the surface. Scientists now think species like these may live on some other planets or moons, perhaps under the surface. The question is, which planets or moons?

- 20 One possibility is Mars. Mars is not the nearest planet to Earth, but it is the most similar. It is cold, but not as cold as most other planets. Its surface temperature is between -100°C and 0°C. Astrobiologists think there might be microbes on or under its surface.

- 25 Some other possibilities are the moons of Jupiter. Jupiter is further away than Mars, so we do not have as much information about it, but we know that it is the biggest planet in our solar system and that it has at least 16 moons. Most planets do not have as many moons as this. One of Jupiter's moons is called Europa. Europa is interesting because it has a lot of water. None of Jupiter's other moons or planets have as much water as Europa. There may even be oceans under its surface of ice.

- 30 If there are oceans, does anything live in them? It will be a long time before we know the answer to that question.



Vents deep in the Atlantic Ocean



A view of Europa

## Unit 2 reading passages

### Reading

A

#### Plato's dilemma

The ancient Greek philosopher Plato lived about 2,400 years ago. He was interested in dilemmas because he said they help us to think about what is good and what is bad.

Plato gave this example of a dilemma. A man borrows a weapon from his neighbour and promises to return it immediately when his neighbour needs it. One day, the neighbour becomes very angry with another person. He asks for the weapon back so that he can kill the person. The man has to make a choice between two bad things. If he hands over the weapon, he will help in a murder, and if he does not hand over the weapon, he will break his promise. Breaking a promise is bad, but murder is worse. Plato was interested in this question. *If a bad thing prevents a worse thing, is it good?*

What would you do if you were the man? Would you keep your promise or break it? Your choice would depend on your answer to Plato's question.

B

#### Governments face dilemma

Representatives from more than 100 countries will meet this week for an international conference on the environment. They will discuss the difficult dilemma of how to protect the environment and develop their economies at the same time.

A representative who arrived today said, 'If we were able to stop all forms of pollution now, we would, but the problem is not as simple as that. Our future on the planet depends on how quickly we solve this dilemma of protecting the environment alongside economic growth. If we reduce pollution quickly, the world in the future will be a pleasant place to live in, but if we take too long, it won't.'

C

and we'll go there again next weekend.

I've made a new friend at school. Her name's Sumaya. I like her very much, we have fun together and she's a good friend. The trouble is that my other friends don't like her, so I often have to choose between her and them, and this causes problems. What would you do Nisrin if you were me?

I agree it's a real dilemma, Zahra. So what would I do if I had a friend like yours and my other friends didn't like her? I think it would depend on who I liked most. If I liked my other friends a lot, I would try to change their attitude to my new friend - but I wouldn't risk losing them. However, if Sumaya was my best friend, I wouldn't let the others tell me what to do.

### 3. After you read (Lesson 2)

- A The e-mail extracts in Text C are about a personal dilemma. Reread the two extracts. What do you think of the advice? Share your views with the class.

- B Now do Exercises A to F on Workbook pages 15-16.

## Unit 3 reading passage

Reading

# The sinking city



**A** Venice is a city on water. There are few cars or bicycles. People get around in boats on the canals. The city was built on 118 islands connected by 400 footbridges. In the past, it was one of the most important cities in the Mediterranean, and it has more than 200 old palaces along the Grand Canal. It is one of the most interesting cities in the world, and the United Nations has declared it a World Heritage Site, like the sites of Leptis Magna, Sabratha and Cyrene in Libya.

**B** Every year, 8,000,000 people come from all over the world to visit this beautiful city. Nobody who visits Venice ever forgets it. However, Venice is slowly disappearing. It is sinking into the sea, and sea water already covers the ground floors of many buildings. Most residents have decided to live with this problem and have moved onto higher floors, but others have packed up and left.



**C** Venice has been sinking for many years, but now the World Heritage Organization and the Italian government are carrying out plans to save the city. They are having some success in carrying these out. In 1990, the buildings were sinking at about one centimetre a year. Now they are sinking more slowly (about seven millimetres a year). Hopefully, ten years from now they will be sinking even more slowly.

**D** However, this is not Venice's only problem. Pollution from nearby cities is damaging the old buildings and polluting the water. The other problem is depopulation: many families moving out of the city for economic reasons. Mario Tiziano, a teenager from Venice, explains:

**E** 'My family love Venice, but for the last year we've been talking about leaving. It's too expensive to live here. Everything in the shops has to be brought in by boat. On the mainland, you can buy things more cheaply. The other problem is employment. In Venice, there is only the tourist industry, so there aren't enough jobs for young people like me.'

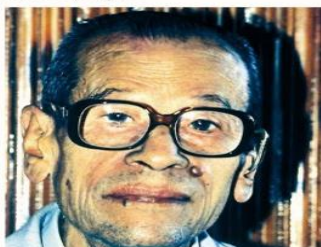


**F** Twenty years from now, will families like Mario's be living in Venice, or will the city be like a museum? Will it be a lost city with only polluted sea water in its houses, hotels and palaces? Only time will tell.

## Unit 4 reading passage

Reading

Mahfouz, Naguib



An Egyptian writer who became world-famous when he won the Nobel Prize for Literature in 1988. Mahfouz, who was born in 1911, attended the University of Cairo, where he studied philosophy. He then wrote short stories and worked at Egypt's Ministry of Religious Affairs until 1954. His most successful novels were written after that, in the 1940s and 1960s, including the *Cairo Trilogy* (1956-1957).

Mecca



(*Makkah* in Arabic) A city in eastern Saudi Arabia, capital of Al Hijaz Province. It is the place where the Prophet Mohammed was born, and the most sacred of the Muslim holy cities. Each year, during the month of *Dhu al-Hijja*, almost two million Muslims make a pilgrimage (or *hajj*) to Mecca and to the great al-Haram mosque, which contains the *Kaaba* in its grounds.

minaret



The tower on a mosque from which the *muezzin* calls people to prayer. In the first mosques, the *muezzin* called from the roof of the mosque. The use of a minaret began with the Mosque of Kairawan in Tunisia in the 8<sup>th</sup> century. Nowadays, *muezzins* speak through loudspeakers on the doors.

Misurata

The third largest city in Libya, situated 200 kilometres east of the capital, Benghazi. It is a modern city and one of the best examples of Libyan architecture. Industries include steel production, and it has a large, modern port. To the west, there is a sand dune which local people claim is the world's largest.

mizmar

A musical instrument that is used at festivals, traditional dances, weddings and processions. It is a wind instrument with a flat reed, which the player puts completely inside his mouth. It has seven finger-holes and one thumb-hole and is made of metal.



## Unit 5 reading passage

# Humour is good for you

## Experiment 1

Many people believe that laughter is good for our health, so two scientists did an experiment to test this idea. They asked a group of 20 students to help them.



First, the scientists measured the levels of disease-fighting antibodies in each student's blood. (Antibodies are substances which your body produces to kill germs and keep you healthy.) Then the scientists divided the students into two groups of ten. They told the

first group to watch a funny video, which made them laugh. They told the second group to watch a video of a lecture.

After the videos, the scientists measured the levels of antibodies again in all the students. In the first group, the scientists found that these levels were higher than they had been before the funny video. In the second group, the levels of antibodies were no higher than before.

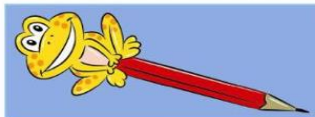


The scientists concluded that the funny video had increased the number of antibodies in the students who had watched it. They said that the humour in the video had made the students temporarily more healthy.

## Experiment 2

Humour helps us to enjoy life, but can it be useful, too? Some psychologists did an experiment to find out.

The psychologists used a group of 40 people and an old car for the experiment. First, they divided the group into 20 'buyers' and 20 'sellers' who had to negotiate the price of the old car. They told the buyers to try to buy the car as cheaply as possible, and they told the sellers to get the best possible price for the car. Before the negotiation began, they divided the sellers into a 'humorous' group and a 'serious' group and gave them secret instructions. They gave a funny frog pencil to each humorous seller and told them to say, 'If you pay this price, I'll give you my favourite frog pencil!' near the end of the negotiation. They told the serious sellers not to make any jokes.



Then the buyers and sellers negotiated in pairs. The scientists found that nearly all the sellers in the humorous group did better than the sellers in the serious group. When a humorous seller said he would give his frog pencil, the buyer laughed, became less aggressive and agreed to the seller's price. Although the joke about the frog pencil was not very funny, the psychologists concluded that it had changed the course of most of the negotiations.

## Unit 6 reading passage

# The Aswan High Dam



The River Nile, the longest river in the world, has always been the lifeblood of Egypt. About 95% of Egypt's population lives less than 12 miles from this great river. So, when the Aswan High Dam, known as Sadd el Aali in Arabic, was completed in 1970, it affected almost every person in the country.

The construction of the dam began in 1960. It was made of rock and covered with concrete. When it was completed, it was 111 metres high and 1,000 metres wide. The volume of the dam was over 44 million cubic metres, so it was like building the Great Pyramid at Giza 17 times. A new lake, Lake Nasser, was created by the dam, and it became the world's third largest reservoir. This lake is now 90 metres deep and covers an area nearly 500 kilometres long and 14 kilometres wide on average. It can hold 169,000,000,000 cubic metres of water.

There were many difficulties and problems during the project, but the dam has brought important benefits to the people of Egypt. Before the dam was built, the Nile used to flood across the land once a year. Now the water

can be controlled so that Egypt has plenty of water throughout the year. Large areas of land have been irrigated, and desert has been turned into agricultural land, so more food is produced now. This has reduced the need for imports of food from other countries. Electricity is now generated by the flow of water through the dam. This electricity amounts to almost half of Egypt's needs. There is now a large fishing industry in Lake Nasser.

All these changes have provided new employment and have improved Egypt's economy. However, all big projects have problems, too. Before the dam was built, the annual floods from the Nile deposited millions of tons of sediment onto the land. This sediment made the land fertile, so that it produced good crops. Now the Nile no longer floods, so the land is less fertile than it was. Secondly, the water below the dam now moves more slowly than before, so there is more disease in it. Thousands of people have been infected by diseases from the water, and thousands more will be infected before this problem is solved. Thirdly, although more fish are caught above the dam, fewer fish are now caught below it.

Despite these problems, if you asked a group of Egyptians, 'Was the Aswan Dam a good idea?' most would say that it was. It was certainly a great engineering project and, on balance, it has brought great benefits too



## Unit 7 reading passage

## Reading passages of Secondary 3 coursebooks

www.puzzlesandmysteries.com



# The mystery of the Nazca lines

When planes fly over the Peruvian desert about 400 kilometres south of Lima, the passengers look down and see large pictures on the ground far below. As well as pictures of birds and animals, they can see hundreds of perfectly straight lines many kilometres long. Some of the lines are parallel, some of them intersect, some combine to form a shape and some seem to be randomly placed. These lines and pictures cover a flat area 60 kilometres long and two kilometres wide.

They can be seen only from a plane high above the ground. In fact, they were not discovered until planes began to fly over the area in the 1930s. If you are on the ground, you see no pictures, only narrow paths through the stony desert. Apparently, the people who made the lines were able to look at the ground from the air in some way. But they can't have had planes or helicopters. According to most scientists who have studied the pictures, they are nearly 2,000 years old.

Clearly, there are two big mysteries about the Nazca lines. The first is this: how were the lines and pictures made 2,000 years ago? As far as we know, nobody could see the pictures, so it must have been difficult to draw them. The second and greater mystery is: why did they do it? If nobody on Earth could see the results, why did they bother? The lines and pictures must have had an important purpose. What was that purpose?

Many people have tried to answer these questions. Some people say the markings can't have been made by ancient people. They say they might have been made by aliens who could see the pictures from their spaceships. Other people have suggested that the ancient people might have made hot air balloons from animal skins and that a master artist might have directed teams of workers from his balloon. But it is extremely unlikely that these explanations are true. It is more likely that the ancient people found a simpler way to make the markings without any need for spaceships, planes or balloons. The purpose of the markings was most likely religious. The people may have thought their gods would see the pictures from the sky. Perhaps they also used the lines as paths in religious ceremonies. However, nobody knows for sure. The 'How?' and 'Why?' of the Nazca lines will always be a mystery.

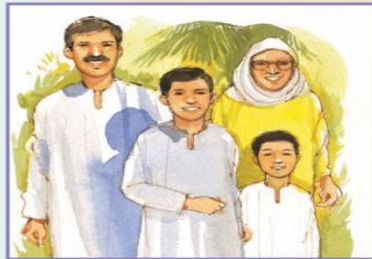


### Unit 1 reading passage

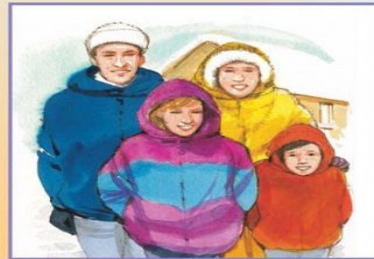
#### Reading

## 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 Naji, who lives in one of the hottest capital cities on Earth, and Wendy Baker, from a town where the winter temperature drops to  $-25^{\circ}\text{C}$  or lower.



Ali and his family in Muscat, Oman



Wendy and her family in Fairbanks, Alaska

'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.'

'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.'

### Unit 2 reading passage

## Reading

### C Think about the following and discuss as a class.

1. Which of the results of the research is the most surprising?
2. Do you think the results of research like this would be the same or different in Libya?
3. Why did the writer choose the title *Just a minute!*?

## Just a minute!

The average young person today will spend more than 35,000 hours of his or her life eating. That is the equivalent of six years of continuous eating (if the person stops to sleep for 8 hours out of 24). If that doesn't surprise you, consider the following facts, which researchers in Britain have discovered. By the time Mr or Mrs Average is 70 years old, he or she will have spent five months waiting at red traffic lights; the important task of brushing his or her teeth will have taken about three months; and looking in mirrors will have filled another eight months. Some of these statistics are amusing, but others are worrying. Perhaps the most horrifying statistic of all is this: Mr and Mrs Average, aged 70, will have sat for nine years in front of the television.

Psychologists and sociologists are interested in information of this sort because it helps them to understand how people live nowadays. The information has practical uses, too. A scientist at Britain's Marriage Research Centre says, 'This type of information can help people to think about and improve their relationships.' For example, the average British married couple spend five minutes a day talking to each other, which is less than two days a year, or about ten weeks of their married lives. Parents and children spend even less time talking to each other – one minute a day during the years before the child leaves home, which amounts to only one week of their lives.

When people realize this, they ask themselves, 'Do I really want to spend less time talking to my loved ones than brushing my teeth? And do I really want to give nearly one-seventh of my waking life to the television?'



## Unit 3 reading passage

## Reading

# 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 39<sup>th</sup> 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.




## Unit 4 reading passage





**Mousa**

I enjoy reading a good story. I mean an exciting story with plenty of action. I've tried reading other kinds of novel, but I prefer this kind. They're relaxing and easy to read. Sometimes I feel like reading at home, and I often read on the bus. I travel a lot by bus and the journeys can be boring, so it's good to have something to read.



**Salsabil**

Reading a good novel is one of the things I enjoy most. I try to do some reading most days, so I get through quite a lot of books. Sometimes I don't know what to read next, so I ask a friend to recommend a good book. Before choosing a book, I read a few pages to see if I like it. I like novels about people. I think the characters and their thoughts are more interesting than what happens in the story.

## Reading

- B** Read the two extracts from the novels below quickly. Which would Salsabil prefer? Which would Mousa prefer? Why?
- C** In pairs, discuss books you would recommend to Mousa and Salsabil. Give reasons for your choice.

1

## Chapter 1

A sound woke him. He raised himself on his elbows and listened, holding his breath. But he could hear nothing. It was incredibly quiet, unnaturally so. Then he noticed that the fan had stopped. He got out of bed, untucking the mosquito net, and took the gun from the cabinet drawer. His bare feet made small, tacky noises crossing the floor and his elbow cracked as he reached for the door handle. The silence was so intense without the fan that the smallest sound was exaggerated. He opened the door a few centimetres and peered cautiously into the long, high-ceilinged living room. The big windows let in the dawn light and the room seemed less shadowy than the bedroom. But just as dead, just as silent.

2

## CHAPTER 1

Mother died today. Or maybe yesterday. I can't be sure. The telegram from the Home says, 'Your mother passed away. Funeral tomorrow. Deep sympathy.' Which leaves the matter doubtful. It could have been yesterday.

The Home for Aged Persons is about 100 kilometres from Algiers. If I take the 2 o'clock bus, I should get there well before nightfall. Then I can spend the night there and be back here by tomorrow evening. I have fixed up with my employer for two days' leave. Obviously in the circumstances, he couldn't refuse. Still, I had an idea he looked annoyed, and I said, without thinking, 'Sorry sir, but it's not my fault, you know'.

Reading

# Fair play?

Given the choice of being a football player, a spectator or a referee, how many people would choose to be a referee? In Tunisia, referees have been chased off the pitch by the crowd. In Zimbabwe, a referee was almost stoned to death, and in Colombia, referees have been shot by spectators.

Even if spectators are peaceful, they can make the referee's job difficult. In the 1982 World Cup, a senior Kuwaiti official walked onto the pitch, accused the referee of being unfair and tried to take over his job.

A referee once said, 'People have offered to pay me if I help their team, and people have threatened to hurt me if I don't. It's part of the job.'

Sometimes players try to trick the referee. In the 1991 European Cup, the Italian team AC Milan were losing 1-0 when a light above the pitch broke. It was three minutes before the end of the game. The Italians refused to continue the game, claiming that there was not enough light. This was not true. They just wanted to play the game again another day. The referee realized this and ordered them to finish the game, which they lost.

One of the most famous tricks happened during a game in South America. It involved two top teams from Argentina, Estudiantes and Velez. By half-time, neither team had scored. But during half-time, four loud explosions were heard in the Velez team's dressing room. The Velez manager came out and announced that someone had thrown four fireworks in through the dressing room windows. He said that some of his players were injured and he insisted that his team could not play the second half. He argued that the match should be given to them. If this happened, Velez would win the league title.

The referee asked to see the injured players, but the Velez manager refused. The Velez team were just going to leave when the doctor arrived and insisted on seeing the players. One player claimed he couldn't hear anything because of the loud explosion. However, he could answer the doctor's questions without difficulty. The other players were fine. The police later informed the Argentinian Football Association that the dressing room windows had been opened from inside.

In the end, the AFA decided that Velez had probably tried to cheat and the game should be finished another day. It was, and Estudiantes won 1-0.



Unit 6 reading passage

Reading

## The World Health Organization

In the 1950s, the average life expectancy worldwide was just 46 years. Twenty years later, the world average increased to 56 years, and in 2005, it was 66. That is an overall increase of almost 50%. There are many reasons for this, and one of them is the World Health Organization (WHO).



In 1948, the WHO was set up by the countries of the United Nations to improve the health of everyone in the world. The WHO organizes research and education programmes, as well as helping to fight health problems which have been caused by natural disasters. The best known example of the WHO's work is the eradication of a disease called smallpox through mass vaccination. Before it was eradicated, 15 million people suffered from smallpox every year. Two million of them died. Others suffered permanent damage to their skin, and many people were blinded by the disease. But by 1980, smallpox was a thing of the past. This terrible disease had been eradicated from every country in the world. It was the first time in history that such a thing had happened.

If smallpox had not been eradicated, there would have been 300 million new victims over

the past twenty years and an estimated 40 million deaths – a number roughly equal to seven times the population of Libya. The WHO believes that many other diseases can be eradicated with the cooperation of the authorities in all parts of the world. In recent years, polio has almost completely disappeared, and plans are being made to combat other diseases.

One of today's biggest killers is tobacco. Tobacco kills 5.4 million people each year worldwide – that's the equivalent of one person every six seconds. The WHO believes that people should be reminded of the dangers of smoking and should be encouraged to stop. That is the purpose of World No-Tobacco Day, which is held on May 31<sup>st</sup> every year.

A number of important lessons have been learnt since 1948. The most important lesson is that the people of the world can fight disease only if they work together. Disease does not recognize national borders or religious, political, racial or economic differences between countries. The vaccine against smallpox was invented 200 years ago, but smallpox was not eradicated until the countries of the world agreed to work together. Science alone is not enough.



Unit 7 reading passage

# English in the world



The six and a half billion people of the world live in about 200 countries and speak about 4,500 languages. Some countries have only one language, whereas others have many. India, for example, has more than 800 languages. When people from different parts of the world need to communicate, a world language is needed, and this language is usually English. 85% of international organizations use English as one of their working languages and around a third of the world's books are published in English.

There are hundreds of varieties of English, including British English, American English, South African English and Nigerian English. Within Britain, there are many local varieties, too. In Britain, there is one variety that is regarded as standard English, and this is normally used in British newspapers and on television. However, there is no international standard. In other parts of the world, the variety of English that people use depends on geography. In European countries, for example, British English is taught in most schools, while in East Asia, American English is more common.

The most noticeable differences between the varieties are in pronunciation. For example, standard British English has a silent 'r' in words like *far* and *here*, but in many British and international varieties, the 'r' is pronounced

strongly. There are some differences in vocabulary, and these can cause misunderstanding. In South Africa, for example, *I'll do it just now* means *I'll do it later*, whereas in Britain *now* means *now*, not *later*.

Differences in grammar are few. An example is the American dislike of the present perfect tense. Americans use this tense less often than British speakers, preferring the simple past tense. However, despite all these differences, most English speakers can understand each other without too much difficulty. It has been suggested that everyone should agree to use one standard variety of English, a simple form of English that everyone can learn easily. But language is a living thing which nobody can control.

Because language is living, it is always growing. Although most English speakers use a maximum of 10,000 words, the English language now contains more than 800,000 words. The main reason for this is that nearly 70% of the world's scientists write in English, and each science has its own vocabulary.

If anyone controls the English language, it is the people who use it. It has been estimated that about 1 billion people (a sixth of the world's population) speak English fluently, and another billion make use of it for purposes such as travel, work or study.

## Unit 8 reading passage

## Appendix 3

### Stage 3

#### The fifth unit of the Secondary 1 coursebook

**Read the story about three families who went for a walk. Explain the problem in your own words.**

A man was out for a walk with his daughter. While walking, they met another man with his daughter. A little later they met a third man with his daughter. They all decided to continue walking together.

After an hour they came to the sea. Just across the water they could see a lovely island. They decided they would like to visit the island and have lunch there. On the beach there was a small boat that could carry two people. All three men and three girls could row, so they thought that crossing to the island would be simple. But there was a problem. The three fathers didn't want their daughters to be in the boat, on the beach or on the island with one of the other fathers unless the girl's father was also there.

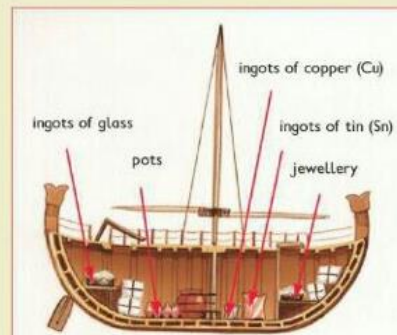
**Read about Samir's day. Answer the questions below.**

#### A busy day

Thursday was a very busy day for me. In the morning I wanted to visit some friends. I got up very early in order to finish some Maths homework. Then my mother asked me to go to the market to buy some rice. On the way to the supermarket I phoned my friend Ibrahim to see if he was free later. We arranged to meet at 12 o'clock in Café Havana. I bought the rice in the market. However, on the way back I couldn't find my mobile phone. So I went back to the supermarket in order to find it. Luckily, the shop assistant had it. I got back home and gave my mother the rice. After that I went to Café Havana in order to meet Ibrahim. However, on the way I saw a bad accident. Two cars collided and one of the drivers was hurt. The ambulance came and then the police. They asked me to go to the police station in order to make a statement. I finally left the police station at 12:30 and rushed to the café to see if Ibrahim was there. On the way, my phone rang. It was my father. Some relatives were coming to visit us and he wanted me to go to the bus station to meet them. I couldn't see Ibrahim that day so I phoned him to apologize.

**Read this text from an encyclopaedia. It is about a Phoenician ship. Answer the questions below.**

This Phoenician ship sank south-west of Anatolia – now Turkey – nearly 3,500 years ago. Perhaps it was on its way to the rich island of Crete to trade there. The ship was carrying a lot of goods from all over the eastern end of the Mediterranean. These included silver and gold, some jewellery and blue glass from Phoenicia. There was also copper and tin from what is now the Turkish mainland. There were many cups and pots from the Greek mainland too. Surprisingly, there was also ebony, a hard, black sort of wood from the heart of Africa. There were also a lot of tools and weapons made of bronze – a mixture of tin and copper. The ship probably got these, and the ebony, from Egypt.



## The fifth unit of the secondary 2 coursebooks

### Lesson 8: A very strange festival

**A Work in pairs. Discuss which national or local festivals you really enjoy, and why. Do you know about festivals in other countries? Which ones?**

**B Work in pairs. Look at the photos and discuss these questions.**

1. What part of the world is it? How do you know? What country is it?
2. What time of day is it? How do you know?
3. What time of year is it? How can you tell?
4. Are the dancers professionals or ordinary people? How can you tell?



**C Read the conversation and find out if your answers in Exercise B were right.**

Rashid: Listen! What's that noise? Is it a drum?  
 Yukio: Ah, yes. It's the start of Obon, the Festival of the Dead. Let's go round the corner and have a look.  
 Rashid: Festival of the Dead? But the people all look happy and they're dancing.  
 Yukio: That's right. It's a very happy festival. This is *bon odori*.  
 Rashid: I see, so *odori* means dancing. But why is a festival of the dead happy? Why isn't it sad?  
 Yukio: For a week in August every year we believe the spirits of our ancestors – our grandparents and great-grandparents – come back to be with their families. And every family welcomes them home.  
 Rashid: Amazing! So who are the people who are dancing?  
 Yukio: They're just ordinary people who live in the streets around here. You can see *bon odori* like this all over Japan.  
 Rashid: It's really a sort of family party!  
 Yukio: That's right! These days, a lot of sons and daughters leave home to work or study. This is a holiday time of year, so the children come home to their parents and the place where they belong. It's very good for family togetherness.  
 Rashid: So it really is a family party – children, parents, grandparents ...  
 Yukio: And all the ancestors who went before.

### Lesson 9: A letter from OTV

**A Work in pairs. Look at the photos you have brought from home showing a family celebration or event. Take turns asking and answering about what is happening in the photo.**

**B Read the letter below. Then mark the sentences T for true and F for false.**

1. Richard Morris is the director of a programme called *Around the World*. \_\_\_\_\_
2. The series is about cultures in different parts of the world from a tourist's point of view. \_\_\_\_\_
3. Richard has had successful experiences in Brazil and Kenya. \_\_\_\_\_
4. He is only interested in recording family celebrations. \_\_\_\_\_
5. He likes using students because they are good at explaining about their culture. \_\_\_\_\_



19th January, 2008

**OTV**

Around the World  
 OTV  
 Television House  
 Regent Street  
 London SW2 9XX

Dear Class

We are making a series of programmes called *Around the World* about different societies and cultures from the point of view of local people. One of the programmes is about Libya, and we would love to have your ideas for this.

Since we started working on this series, we have found that the people who have helped us most have been students. We have found that they are usually very good at explaining their countries' cultures and traditions.

For example, a class in Rio de Janeiro was very helpful while we were working in Brazil two months ago. At the moment, we are filming with a class of 20 students in Kenya and the work is going very well there, too.

The Libyan programme is the only one to be made in a Muslim country. It is therefore especially important to make sure that this programme is accurate and authentic.

Do you think you can help? We need good ideas from you. We would like to record such things as festivals, family celebrations, traditional arts and interesting places for visitors.

We would be grateful if you could let us know as soon as possible if you can help. If you can, we would love you to suggest things that we should really show the world. We would also like to interview some students about these things.

I look forward to hearing from you.

Yours sincerely  
 Richard Morris  
 Richard Morris  
 Producer  
 Around the World

## Lesson 10: The first sociologist

**A** We all belong to social groups, such as family or school. Underline other groups you belong to from the box below.

sports team   drama club   music group   discussion group   book club  
fitness club   religious group   film club   other

**B** Read about Khalid and the social groups that he belongs to. Write the name of the correct group in each circle. (The way the circles overlap tells you which is correct.)

Khalid belongs to several different social groups. For him, the most important of these is his family, and the second most important one is his school, where he is in Third Secondary. These two groups are closely connected in his mind. For one thing, his younger brother will be starting in First Secondary in the autumn. For another, his mother teaches there!

On Fridays, Khalid goes to Koranic School. The people there are completely different from the people at his ordinary school. He likes talking about religious and philosophical ideas, and some students have formed their own discussion group. This group takes turns meeting at different members' homes on Friday evenings.



Ibn Khaldoun was born in Tunis in 1332. He studied religion, law, science, the arts and philosophy. His teacher of philosophy, Ali Abili, had an especially strong effect on his ideas.

When he was 20 years old, Ibn Khaldoun started work as an official of the government in Tunis. However, he moved to Fez in Morocco after two years. Later, he worked in Spain, Algeria and Cairo. All through his life, though, he never stopped studying, and Algeria was the place where he began his great book, *Al Muqaddima*.

This book explains how society developed. In a city, people cooperate because they belong to social groups, and they feel solidarity (*asabiyya*) with each other. The group with the strongest feeling of solidarity is the most powerful and becomes the ruling group.

Cooperation takes place within groups and between groups. It means that there can be a division of labour. For example, there are teachers, shopkeepers, farmers and workers who make different things. Through division of labour, society can have everything it needs, and more. But the book goes on to say that if some people have too much luxury, a society loses its solidarity and there may be war between groups within the society.

*Al Muqaddima* explains that when one society loses its solidarity, another society with a stronger feeling of solidarity takes power.

It was in Cairo, when he was an old man, that Ibn Khaldoun finished his great book. In addition to its ideas on society, it also tells the history of the Maghreb and gives us a clear picture of life there 600 years ago. However, it is his ideas about society, cooperation and solidarity that are still important to sociology today.

Emile Durkheim was born in France in 1858 when French society was changing rapidly. As he grew up, he started to study society and how it worked. Later, he became the first university professor of sociology.

He wrote a lot about the division of labour and about the way societies hold together. In his famous book, *The Division of Labour*, he showed that different sorts of society hold together for different reasons.

In simple societies, where people do the same sort of work, there is no great division of labour. Because the people all do similar work, they cooperate and feel a strong solidarity.

Today, we have complex societies with towns, cities and industries. In these societies, people do very different sorts of work. In other words, there is division of labour. In societies like these, people feel solidarity because they depend on each other for different services. For example, the doctor depends on the dustman to take away rubbish, and the dustman depends on the doctor when he is ill.

Societies like these maintain solidarity if there is cooperation between the different groups within them. However, Durkheim warns that this solidarity can become weak – and if it does, then society can break down. This can happen if the differences between groups become too great. In any society some people are richer than others. But if the gap becomes too great, trust and cooperation decline. Sometimes there may be fighting and even revolution. Durkheim therefore warns us that control in society is very important.

## Types of Rock

The next time you are walking in the desert or near the sea look out for rocks on the ground. If you find a small rock, pick it up and have a good look at it. How does it feel? Is it hard or soft, rough or smooth? What colour is it? Does it contain any fossils or crystals?

Rocks come in all shapes, sizes and colours. The rock that you have in your hand, however, will certainly be one of three types – igneous, sedimentary or metamorphic, depending on how it was formed. All rocks are made up of minerals such as silica (SiO<sub>2</sub>), found in many rocks. Sometimes the minerals are just one element, e.g. carbon (diamond), sulphur or gold.

If the rock you have contains diamond or gold, you will be very lucky.

Rocks are not always large. Sand, for example, is a type of sedimentary rock. It consists of very small particles made mostly of silica. When these particles of sand are cemented together, the rock is known as sandstone. Clay and silt are also types of sedimentary rock. They contain very fine particles.

How are the different types of rock formed? Igneous rocks are formed by the cooling of molten rock, known as magma. Sometimes the hot, liquid rock comes to the surface of the Earth through cracks or through a volcano. The magma then cools quickly and volcanic rocks such as basalt are formed. Sometimes the liquid

rock does not reach the surface. The magma stays below the surface and cools slowly, and plutonic rocks such as granite are formed.

Because plutonic rocks cool slowly they often contain crystals.

Sedimentary rocks, like sandstone, consist of tiny particles of rock. They are formed when the particles are deposited, usually in layers, by the action of water, wind or ice. These rocks are non-crystalline. However, they do contain fossils.

Sometimes rocks experience great heat and pressure which change their structure and appearance. These are known as metamorphic rocks. Any type of rock can change to become a metamorphic rock. For example, limestone, a sedimentary rock, changes into marble, which is used in building.

### D Read the texts quickly. Check your answers to Exercise C.



**Alfred Nobel** was a Swedish chemist who invented dynamite. After an explosion at his factory that killed several people, he worked on a safer explosive, and in 1875, he invented gelignite. When he died, he left a large sum of money to be used for prizes for people who had done important work in physics, chemistry, medicine, literature or peace.



**Marie Curie** was the first person in history to win two Nobel prizes in different areas of science – physics and chemistry. She is known for her discovery of polonium and her work with radioactivity.



**Louis Pasteur** was the scientist who informed the world about the complicated relationship between health and diseases. His pasteurization process keeps liquids fresh, kills germs and stops the spread of disease. It was Pasteur who developed the first vaccination for humans.

### C Now read the rest of the text. In pairs, answer the questions.

1. What types of rock are fossils usually found in?
2. Where else could you find fossils?
3. How old are the oldest fossils?
4. What do you call scientists who study the history of life on Earth?
5. Why are fossils so useful to these scientists?

### D Look at the text again. In pairs, guess the meaning of the words in bold. Use the context to help you.

### E Now do Exercises A and B on Workbook page 34.

## What are Fossils?

There are two main types of fossil: body fossils and trace fossils. Body fossils are parts of an animal or plant, like the bones, teeth, or leaves. Trace fossils are records of an animal's movements and activities, such as fossilized footprints.



When animals and plants die, they usually **decay** until nothing is left. Sometimes, however, they are quickly covered in sediment (either mud and silt under water or sand and volcanic ash above ground) and this **preserves** them. Over time, the surrounding sediment is **compressed** by more layers of material and **hardens** into sedimentary rock. The skeleton, shell, or plant is **trapped** and over time **dissolves** in ground water, leaving a hole which in turn is filled with mineral deposits to produce a perfect cast of the original bone or leaf. This is called a fossil.


Fossils are most often found in sedimentary rocks such as sandstone or limestone. Sometimes they are found in natural substances like amber (sap from trees) and ice.

The oldest fossils date back around 3,500 million years. They may be very small or huge, for example, fossilized dinosaur bones. To those people who **specialize** in the history of life on Earth, fossils can be very useful. These scientists, who are called palaeontologists, use fossils to help them learn about changes in the Earth's history.

## The fifth unit of the Secondary 3 coursebooks

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**David Copperfield** is one of the most famous novels written by the English author, Charles Dickens. It was written in 1850 and is set mainly in London. It is a classic novel, with lots of drama and serious social themes, but in places, it is also very funny.

The book tells the life story of David Copperfield, from his birth, youth and education to his working life and middle age. As the story unfolds, we are introduced to many wonderful characters, including David's aunt, Betsy, his stepfather, Mr Murdstone, and other friends and enemies he makes in the course of his life. David has a difficult childhood. His mother dies when he is young, and David has a stepfather who sends him to school in a different town. David eventually moves to London, where he works hard and finally becomes a writer.

The best thing about this book is the characters. They are very entertaining and never boring. The narrator of the book (David) is likeable and the story is very well written. But it is quite a long book, and the style of the writing is quite difficult in parts.

I would recommend this book because it is about the kind of people you meet in life and about the importance of friendship. Although David's life is hard, in the end, he is successful.

VIEW RATING  
● ● ● ● ●

**Jean Jacques Rousseau** was a Swiss-French philosopher who lived in the eighteenth century. He was interested in the nature of man and equality. In particular, he wrote about the natural ability of man and the influence of society on the individual. He wrote a book called *Émile*, which was about educating a boy through experiences rather than books. In *Émile*, Rousseau argued that the boy should be brought up *naturally*, isolated from society and under the care of a tutor. He outlined his theory with five *stages of development*. Rousseau believed we are affected by heredity, or *our nature*. He saw parents, teachers and society as environmental influences that, with heredity, make us the people we are.

### Lesson 10: Motivation

**A** What makes people do things? Look at the pictures. Then match the captions 1-6 to the pictures a-f.

1. wins at sport    2. makes a lot of money    3. eats too much    4. does well at school  
5. enjoys breaking the law    6. likes to go shopping



**B** Work in pairs. What is the difference between being *pulled* and being *pushed*? Then look at the pictures in Exercise A. Decide whether each person has been pulled or pushed.

Something inside us makes us want to do things, for example our nature or our emotions. We feel *pushed* into doing something. Some things we learn to do; we are *pulled* into doing them. This pushing and pulling is called *motivating*. One example is the amount of food we eat. Our body tells us we need food, so we feel hungry. Our hunger drive makes us find food to eat. We are pushed into looking for food and eating. But if we are always given lots to eat, we are *pulled* into the habit of eating more than we need.

**C** Read the yellow text box. Check your answers in Exercise C.

**D** Read the purple text box. Work in pairs. Answer these questions.

1. Why did Sheikha work hard at English?
2. Why did she need to pass her exams?
3. Why did she want to be an air hostess?
4. Would it make her happy?

Sheikha studied hard. She wanted to become an air-hostess. For this she needed to pass her English exams. Her sister Nadia was already an air-hostess. Sheikha knew Nadia was well paid and met lots of interesting people. Sheikha thought that was just what she wanted too.



## Lesson 11: Classification of plants

**A Complete the table with the words in the box.**

mouse    mammals    animal

kingdom	class	species

**B Read the first part of the encyclopedia entry about Carolus Linnaeus and his system of classification. Then complete the table with information about the classification of plants.**

The Swedish botanist Carolus Linnaeus tried to bring scientific order to the naming and classifying of all living things. The system he devised in the seventeenth century is still used today.

He divided all living things into five different kingdoms, including the animal and plant kingdoms. The plant kingdom was divided into four different phyla. These are bryophytes, ferns, angiosperms and conifers. The most common of these is the phylum angiosperms. These plants produce seeds and flowers. They are divided into two types, or classes, monocotyledons and dicotyledons. The former have narrow leaves with parallel veins. The latter have broad leaves with a main vein from which other veins branch off.

kingdom			
	ferns		
class			

**C Which class of plants do these leaves come from? Label them *monocotyledon* and *dicotyledon*.**



**D Read the second part of the text about Linnaeus. Then answer the questions.**

- Complete the classification groups in column A.
- Complete column B with the classification of the date palm.
- What is the Latin name of the common date palm? \_\_\_\_\_

The next largest group in Linnaeus' classification is called the order. The monocotyledon known commonly as the date palm belongs to the order *palmae*. The next group is the family. In the case of the date palm, there is only one family in the order *palmae* – it is also called *palmae*. Finally there are the groups genus and species. The smallest group is therefore the species. Organisms of this group are very alike and can breed together. Organisms in the next smallest group, the genus, have many similarities, but members of its different sub-groups (species) are not able to breed together. The date palm belongs to the genus *phoenix* and the species *dactylifera*.

Linnaeus also devised a system for naming organisms. All species are given two names in Latin. This is called the binomial system of naming. The first name is the genus to which the organism belongs. The second name is the species to which the organism belongs.

A	B
kingdom	
phylum	
class	

## **CURRICULUM VITAE**

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