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Language, Power, and Ideology in High School EFL Textbooks in Saudi Arabia

Abdullah Al Jumiah

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Language, Power, and Ideology in High School EFL Textbooks in Saudi Arabia

By

Abdullah K. Al Jumiah

DISSERTATION

Submitted in Partial Fulfillment of the Requirements for the Degree of

Doctoral of Philosophy

Educational Linguistics

University of New Mexico

Albuquerque, New Mexico

July 2016

Dedication

I dedicate this research to all those who believed on me and inspired my academic willingness,
passion, and endeavor in various ways!

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I owe a great debt of gratitude to my parents, Nawal and Khalid (May his soul rest in peace and may Allah forgive him and be pleased with him) for their enduring love, motivation, inspiration, and for being my mentors and role models since my birth. I also have a great deal of gratitude to my wife Eman, and my daughters Gharam, Lana, and Nawal, as well as my sisters and brothers for their continuous love, priceless support, and limitless encouragement, and patience on me throughout this journey. I am also grateful to my father, mother, sisters, and brother in law for their generous love and support. Much of my appreciation and gratitude goes to all my respectful relatives, friends, and teachers who believed on me, supported and inspired me each in his/her unique way.

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Abstract

Using critical discourse analysis (CDA) as a research method, I investigated in the present study the discursive intersections between language and ideology with respect to social power and identity in two high school English-as-a-foreign-language (EFL) textbooks in Saudi Arabia. Specifically, I critically analyzed how social power and identity based on gender and race were discursively represented in these EFL textbooks. I also critically examined how banking education and neoliberalism as a western political and socioeconomic ideology shaped the content of these EFL textbooks. The results indicate that the overt and hidden discourses in the EFL textbooks I analyzed serve as a state apparatus to reproduce and perpetuate certain neoconservative and neoliberal ideologies and interests including males' supremacy and dominance, patriarchy, sexism, women's subordination and marginalization, functional illiteracy, meritocracy, individualism, and the achievement ideology. The results also reveal that the EFL textbooks I explored serve to promote banking education, depoliticize English language teaching and learning, legitimate and perpetuate white male supremacy, institutional colorblind racism,

and the racialization of the English language and the idealized native-speaker's identity of English.

Keywords: language ideology, language and power, social identity, critical literacy, critical pedagogy, critical race theory, critical whiteness studies, critical discourse analysis, neoliberalism, banking education, race, gender, hidden curriculum, Standard English, TESOL, EFL, ELT, textbooks, and Saudi Arabia.

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CHAPTER 1

INTRODUCTION

I introduce in this chapter a study in which I explored the discursive intersections between language and ideology with respect to social power and identity in two Saudi Arabian high school English-as-a-foreign-language (EFL) textbooks. Specifically, I examined how social power and identity based on gender and race were discursively represented in these EFL textbooks. I also investigated how banking education (Freire, 1970a) and neoliberalism (Harvey, 2005; Lipman, 2011) as a western political and socioeconomic ideology shaped the content of these EFL textbooks. This is an area of research that is still understudied from a critical social perspective that views language as an ideology specifically in the Saudi context. The present study began to address the dearth of systematic studies in this area. This study is multidimensional in the sense I examined in it multiple interlocking issues regarding texts in Saudi high school EFL textbooks. Thus, one conceptual lens becomes insufficient to theoretically address the multiplicity and richness of potential numerous interpretations of the written, oral, and visual texts in the EFL textbooks I analyzed and the interlocking relationships exist among them. For this reason, I built my conceptual framework on multiple theoretical lenses to enrich my textual (data) collection and critical analysis. I drew primarily on critical literacy as a main conceptual lens (Janks, 2000 & 2010; Lewison et al. 2002; Lewison et al. 2015). I also multi-disciplinarily drew on some concepts and theories from critical pedagogy (Freire, 1970a; Freire & Macedo, 1987), functional systematic linguistics and the functions of oral language (Halliday, 1973 & 1985), critical race theory and critical whiteness studies (Harris, 1993; Bonilla-Silva, 2010; Kubota and Lin, 2006; Allen, 2001). I used Fairclough's (1989 & 2013) dialectical-relational approach to critical discourse analysis (CDA) as a research

methodology. My critical analyses and interpretations drew also on my position as a Muslim Saudi who was born, raised, lived, studied, and worked in Saudi Arabia for the vast majority of my lifespan. I defined the term “ideology” and how I operationalized it in the study, in addition to other key terms, at the end of chapter 1 in a section I called “definitions and key terminology”.

Background of the context of the Study

The Saudi Ministry of Learning controls the selection and use of textbooks as part of their curricular oversight. Teachers and students are excluded from decision-making in terms of choosing the textbooks they use. The policies of the Ministry forbid teachers from using external supplementary materials unless they seek and receive a prior approval from educational authorities in the region where they work (Albedaiwi, 2011, p. 12). Thus, like other textbooks, EFL Textbooks in Saudi Arabia have institutionalized hegemonic power over both students and teachers, which they glean from different sources. The content of these textbooks usually reflects only the perspectives of the dominant people in power- Saudi neoconservatives and neoliberals. Neither students nor teachers have active agency or control over selecting or interpreting the teaching materials. Students are expected to passively take whatever knowledge these textbooks propagate for granted and receive it as commonsense. Likewise, while transferring the content of textbooks to their students, teachers' roles are limited to mediating students' understanding of these materials. Answers that are articulated in teacher's guides are expected to be the only right answers.

In addition to being institutionalized or imposed by educational authorities, EFL textbooks in Saudi Arabia glean their hegemonic power from other sources. These textbooks are considered authentic sources of the target language- in this case the English language. They are also considered concrete objects with which students can further work at home and that provide

teaching activities and guidance, especially for novice-local EFL teachers (Cortez, 2008).

Specific to this study and my interests, I suggest that textbooks and their content are rarely interrogated and analyzed from a critical social perspective that views language as an ideology specifically in the Saudi context. Thus, critical concerns such as the ways in which social power and identities are discursively represented in these textbooks are understudied from a critical social perspective that views language as an ideology in the existing literature. There are a couple of reasons why this is the case. The literature I reviewed reveals that EFL teaching and learning are largely conceptualized in Saudi Arabia as instrumental cognitive activities. The literature also indicates that EFL textbooks are largely perceived in the Saudi context as universal and neutral. For this reason, the EFL textbooks that have worked well with a group of students are viewed as equally suitable and appropriate for all other students regardless of social, cultural, linguistic, historical, political, ideological, economic, religious, and gender differences (Canagarajah, 1999). These views fail to critically interrogate and problematize how issues of language, power, and ideology dialectically influence and are influenced by EFL teaching and learning, and EFL textbooks. I addressed these issues in the present study.

The progression of my consciousness about the purpose of schooling and textbooks.

I was born to a family and in a community where people place a high value to formal education. My parents, my close and extended family relatives, and the majority of the members of the community where I grew up had internalized the achievement ideology of schooling or the ideology of meritocracy (Macleod, 2009). They believed that schooling was neutral and fair, and that all people had equal opportunities to succeed in schools. One's education was perceived as his or her gatekeeper to upward socially mobility and advancement. For this reason, a student's failure to cope up with a school's requirement was his or her own problem, as schooling was

falsely believed to be neutral and fair.

It is unfortunate that I was unknowingly complicit with the perpetuation of this dominant idealized and neutralized notion of schooling. Being raised in such an environment in which formal education was prioritized, I grew up internalizing these myths and fictions about schooling; I had never questioned them to the point that they formulated my idealized commonsense about schooling. For me, the textbooks, the teaching pedagogies, as well as the overt and hidden curricula that I was exposed to in daily basis in schools were all neutral and natural. I hold these distorted beliefs and attitudes towards schooling even after graduating with a bachelor degree in education from a Saudi university, receiving an MA from an American university in the US, and becoming a teacher in various public institutions for several years. None of the academic programs I studied or the work experiences I gained over the years as a teacher taught me to challenge or disrupt my beliefs about schooling.

However, the process of transformation to my consciousness about the purpose of schooling began to occur in Fall 2010. That year, I started my PhD program in the University of New Mexico in the United States. Over the course of the past few years and as a part of my PhD program, I took several courses and read many books about the social functions and the purpose of schooling from radical and progressive perspectives. For the first time in my life, I began to read articles and books that changed my way of thinking about education and pushed me to experience a growing unease with my internalized beliefs of the purpose of schooling. These courses and readings helped me to perceive schooling and interpret the content of the institutionalized textbooks from a critical standpoint. All my schooling experiences as a student and a teacher, as well as the content of the institutionalized textbooks that I used to teach came under personal scrutiny and skepticism. I started to ask, among many others, questions such as:

What is the purpose of schooling and textbooks?

Whose perspectives and knowledge do or do not the textbooks in schools convey and value?

How were these textbooks institutionalized in the first place, and why?

Who institutionalized them?

Who benefits from reproducing the perspectives and knowledge that textbooks in schools perpetuate, and who do not?

What is discourse?

What and whose discourses do or do not count in textbooks and schools?

These growing inquiries about the purpose of schooling, textbooks, and discourse were the cornerstones for the present study. This study is the scholarly social action that I decided to undertake to disrupt what's going on in the Saudi educational system to promote awareness of these critical issues about the purpose of schooling, textbooks, and discourse. Aside from being a main area of interest for me, and a part of the expertise I am working to develop as a scholar, I studied EFL textbooks in particular because they are significantly distinct in various ways. EFL textbooks are simultaneously global, theoretically variable, economic, ideological, and sociopolitical. I elaborate on these features of EFL textbooks in the next section when I discuss the research problem. My ultimate goal in this study is not to challenge the Saudi social system. My intention is to disrupt the silence about the purpose of schooling and the content of EFL textbooks in Saudi Arabia in the existing literature, and to promote awareness about how language, power, and ideology covertly and textually intersect in two Saudi high school EFL textbooks.

Research Problem

EFL textbooks are quantitatively and qualitatively unique and multidimensional in the sense that they are global, theoretically variable, economic, ideological, and sociopolitical. EFL textbooks and series such as *Interchange*, *Side-by-side*, and *Headway* are global because they are frequently used internationally with students from all over the world, despite the fact that these students' orientations and backgrounds usually differ socially, culturally, politically, linguistically, racially, ethnically, religiously, sexually, and economically. This is crucial because the content of the EFL textbooks, which controls 90% of the teaching time in classrooms, is often mistakenly perceived as authentic sources of the target language and culture, despite that research increasingly indicates that there are apparent discrepancies between English-language use in real life and in textbooks (Dendrinos, 1992; Wen-Cheng, Chien-Hung, & Chung-Chieh, 2011, p. 94).

EFL textbooks are unique because they are theoretically variable (Dendrinos, 1992, p. 40). Authors of EFL textbooks frequently draw on various theories of English language teaching (ELT) and second language acquisition (SLA) to develop their textbooks. The content and forms of EFL textbooks differ qualitatively and quantitatively depending primarily on the theories that the authors of these textbooks build on. For instance, the content and form of EFL textbooks that are grounded in communicative approaches of ELT foster activities and drills that promote learners' oral proficiency and competence more than those textbooks that are informed by grammar-translation ELT approaches that prioritize rote learning (Dendrinos, 1992, p. 43-47).

EFL textbooks are also economic; there are approximately 500 newly published EFL teaching materials per year, which turns EFL production into a multibillion-dollar business (Dendrinos, 1992, p. 40). Publishers and authors in the "*center*", where English is spoken as a native language, usually produce these textbooks (Kachru, 1986). Since these textbooks are

developed for profit, publishers tend to include topics that seem neutral, such as food and sports, and avoid controversial issues such as abortion, religion, and racism to make their textbooks more marketable in international markets (Dendrinis, 1992). It is also significant that many of the authors of these textbooks have not been to classrooms to teach, which makes them lack the theoretical and practical knowledge and experience of how it feels or looks to teach English in a foreign context (Sampson, 1948).

EFL textbooks are also ideological in the sense that the texts that these textbooks include usually reflect certain western social and economic ideologies that serve particular interests, an issue that I explore in more depth in chapter 2 (Phillipson, 1992; Canagarajah, 1999; Brutt-Griffler, 2002; Grant & Lee, 2009). These textbooks are also sociopolitical. When 15 out of the 19 hijackers in 9/11 terrorist attack were identified as Saudi nationals, the Saudi curriculum and EFL textbooks in particular were accused of producing radical Muslims promoting anti-American and anti-western antagonism (Elyas, 2008). The US government during the George W. Bush administration launched a program called Middle East Partnership Initiative (MEPI). One of the goals of the program was to increase secularism and promote tolerance in the Saudi school curriculum and specifically Saudi EFL textbooks.

Major flaws and limitations with the ways in which the content of many EFL textbooks are developed and studied in the literature exist as a result of the ways in which language and discourse are conceptualized in these textbooks and studies. According to Kumaravadivelu (2006), there are three conceptual views of how language is conceptualized: language as a system, language as a discourse, and language as an ideology. I discuss and offer an overview of these conceptual views of language in chapter 2. However, what is mostly relevant to my discussion here is that many EFL textbooks and the empirical studies that analyzed these

textbooks in the literature are largely developed from the views of language as a system, which conceptualizes language learning and teaching as neutral cognitive and instrumental activities detached from the social contexts where they occur. Even those EFL textbooks and empirical studies that are developed from the view of language as a discourse, they limit their focus on the micro-level “*orders of discourse*” (Fairclough, 1989 & 2013), such as the ways in which the content of EFL textbooks could potentially facilitate or hinder communicative language use and learning. These textbooks and studies usually do not consider the macro-level orders of discourse, such as the functions of textbooks as state apparatus (Althusser, 1971). The content of EFL textbooks and those empirical studies that examine these textbooks are rarely developed and studied from a critical social perspective that views language as an ideology, specifically in the Saudi context. According to this view of language, texts are never neutral or innocent; they are always ideology-driven and serve certain interests, ends, and social functions. This perspective is concerned with uncovering the intersections among language, power, and ideology, as well as the ways in which social power, social control, social identities, and positioning operate discursively through texts in textbooks that students are exposed to in schools. The present study began to address this dearth of empirical studies in this area of research.

In what follows, I first discuss how the view of language as an ideology promotes understanding of schooling. I elaborate here on the idea of education and schooling as an ideological state apparatus (Althusser, 1971). After that, I define how the perspective of discourse as an ideology promotes understanding of the politics and social functions of textbooks.

Language as an ideology and schooling. The view of language as an ideology promotes understanding of the social functions and purposes of schooling including the overt and hidden

curriculum that students are exposed to. According to Tajima (2011), schooling is never neutral; it contributes to constructing, legitimizing, and reproducing particular ideologies and social inequalities in favor of people in power or dominant social groups. Since people in power usually have the authority to control and determine what is taught and how it is taught in schools and classrooms, students are frequently exposed to the discourses that reflect and naturalize the perspectives, worldviews, and ideologies of these powerful people and social groups. The discourses that students are frequently exposed to at schools not only educate them, but also subjugate and control them, and shape their consciousness (Foucault, 1970; Janks, 2010). A good example of this is that almost all EFL textbooks in Saudi Arabia use the so-called mainstream American Standard English (ASE) and mainstream British Standard English (BSE) as the medium of instruction and the language of textbook content. Any other English-language dialects such as African American Vernacular English (AAVE) are negatively stigmatized by exclusion from these textbooks. This reproduces the mythical ideology and misperception that American Standard English and British Standard English are monolithic, and the only legitimate and correct English language dialects (Wolfram, 2014)

Drawing on Althusser's (1971) concept of "state apparatus", Van Dijk (1998) argues that schools, universities, and the whole educational system are essentially ideological institutions in the sense that although they are geared to the enactment, reproduction, and acquisition of knowledge and skills, they play a significant role in the reproduction of dominant ideologies, such as the ideologies of ruling classes (Van Dijk, 1998, p. 186-187). He also contends that schools, among other social institutions, can play significant roles in empowering and liberating students, especially those who come from marginalized social groups. This occurs in educational systems where students are given the space to critically interrogate dominant ideologies and

social inequalities, and provide their counter-ideologies or counter-discourses (Van Dijk, 1998, p. 187).

Language as an ideology and textbooks. Conceptualizing language as an ideology can promote understanding of the politics and social functions of textbooks. Contrary to the views that perceive textbooks as neutral, universal, and ideology-free teaching materials, the findings of scholars who studied textbooks from a critical social perspective that views language as an ideology indicate that textbooks have various social functions that are context-specific and ideologically driven (Canagarajag, 1993 & 1999). These authors demonstrate that textbooks are frequently used to dominate, oppress, control, subjugate, position, liberate and/or empower students. They also reveal that textbooks are carriers of particular ideologies. This makes textbooks potential sources for social struggle because their content can constantly be constructed, negotiated, deconstructed, and reconstructed (Janks, 2010; Abdollahzadeh & Baniasad, 2010, p. 3). Other accounts of researchers who studied textbooks from a critical social perspective that views language as an ideology frequently indicate that in addition to knowledge the contents of textbooks "play a crucial role, not only in reflecting, but also in reproducing the social relations of power that exist outside classrooms" (Tajima, 2011, p. 230). All these accounts demonstrate that texts in textbooks have specific social goals and functions achieved through the value-laden discourses they contain.

The Purpose of the Study

I have found no empirical research that systematically studies how social power and social identities based on gender and race are discursively represented in Saudi high school EFL textbooks from a critical social perspective that views language as an ideology. Also, there is a dearth of systematic studies that draw on critical social conceptual lenses to examine how

banking education and neoliberalism shape the content of these textbooks. In order to address this dearth of studies, I investigated in the present study how social power and social identity in terms of gender and race are discursively represented in two Saudi high school EFL textbooks. I also studied how banking education and neoliberalism as a western political and socioeconomic ideology shaped the content of these textbooks. Conceptually, I primarily drew on critical literacy, and selected concepts from critical pedagogy, critical race theory, critical whiteness studies, systematic functional linguistics and the theory of the functions of language. I also used the dialectical-relational approach to critical discourse analysis (Fairclough, 1989 & 2013) as a research methodology.

Research Questions

Three main research questions guided the present study: 1) How are social power and identity in terms of gender and race discursively represented in high school EFL textbooks in Saudi Arabia? 2) How does neoliberalism as a western political and socioeconomic ideology shape the content of high school EFL textbooks in Saudi Arabia? 3) How does banking education shape the content of high school EFL textbooks in Saudi Arabia?

I also developed some sub-questions to narrow down the focus of the main research questions and the study, and to enrich my critical textual analysis. Some of these sub-questions were relatively long and dense because of: 1) the nature and purpose of the study, as a multidimensional study; 2) the nature of the research method I utilized- critical textual analysis- which requires a deep analysis of the rich interpretations of a small amount of texts. I answered these sub-questions throughout the three analytical stages of CDA as the analysis required. These sub-questions were:

- How are men, women, whites, and/or people of color textually portrayed in the EFL textbooks I analyzed (in terms of the nature and frequency of presence, inclusion and exclusion, ascriptions of social and occupational roles, the use of generic constructions, firstness, knowledge, epistemologies, job-related texts, social and cultural practices or values)?
- How and to what extent are the English language and the idealized native speaker's identity of English racialized in the EFL textbooks I analyzed?
- What neoliberal and neoconservative ideologies do the EFL textbooks I analyzed reflect through the overt and hidden curricula they include (in terms of gender, race, economy, politics, society, and/or the role of education)?
- How are the target Saudi EFL students conceptualized and positioned in the content of the textbooks I analyzed?

Overview of the Research Design and Analysis

This is a critical social qualitative study in which I used Fairclough's (1989 & 2013) dialectical-relational approach to CDA as a social qualitative research method. I utilized purposeful criterion-based and convenient sampling in this study (Merriam, 2009; Rossman & Rallis, 2012). I conducted a critical textual analysis on the students' books of two Saudi high school EFL textbooks: *Flying High for Saudi Arabia 3* (hereafter FH3) (Brewster et. al., 2013), and *Flying High for Saudi Arabia 4* (hereafter FH4) (Brewster et. al., 2013). These textbooks were developed internationally by a British publisher- Macmillan. However, they were special editions specifically designed for the Saudi context, imported and approved by the Saudi Ministry of Learning to be used in public high schools in Saudi Arabia.

This is a brief overview of the sample and the research design. I discuss how I conducted

the critical textual analysis in greater details in chapter 3.

The Significance of the Study

I divided the significance of the study into four subheadings: empirical significance, professional significance, methodological significance, and personal significance. In what follows, I discuss each one of these subheadings separately.

Empirical significance. This study is significant because it adds to the accumulative knowledge in the literature about the discursive representations of social power and identity as related to gender and race in EFL textbooks from a critical social perspective that views language as an ideology, an area that is still understudied in the literature. The study also adds to the knowledge about the ways in which banking education, neoliberal and neoconservative ideologies shape the content of the Saudi high school EFL textbooks I studied. The study is also empirically significant because I uncover how the verbal and non-verbal texts in the EFL textbooks I analyzed textually position the target students.

Professional significance. The present study could be a valuable source for in-service and pre-service EFL teachers specifically in the Saudi context for how critical literacy can be implemented to critically assess and textually analyze the content of EFL textbooks and curriculum that they utilize in their classrooms from a critical social perspective that views language as an ideology. The study could also be a valuable source for in-service and pre-service EFL teachers for how critically literacy as a liberating and democratic teaching perspective can be implemented to turn the tension that the institutionalized mandated EFL textbooks might create into a source to promote students' agency, engagement, and meaningful involvement as active participants in the EFL learning and teaching processes, rather than just positioning them as passive recipients or consumers of predetermined knowledge imposed upon them.

Methodological and conceptual significance. The present study is methodologically significant because I operationalized Fairclough's (1989 & 2013) approach to CDA to study written, oral, and visual texts in EFL textbooks. I did this by utilizing multiple conceptual lenses and research tools from multiple disciplines including critical literacy, critical pedagogy, critical race theory, critical whiteness studies, and systematic functional linguistics. I did so across the three stages of Fairclough's (1989 & 2013) approach to CDA: description, interpretation, and explanation. For instance, I utilized Porreca's (1984) method, which she used to study sexism and gender representations in EFL textbooks, to describe, interpret, and explain the representations of men and women in terms of frequency and nature of presence, and textual portrayals in the (non)verbal texts in the EFL textbooks I analyzed. I also used Halliday's (1973) theory of the functions of oral language and Mehan's (1985) IRE model of classroom interaction to describe, interpret, and explain the linguistic choices that were included in the oral texts in these EFL textbooks that simulated classroom interactions. I additionally used Lewison's et. al. (2015) instructional model of critical literacy and critical curriculum, Freire's (1970a) concept of banking education, Harvey's (2005) and Lipman's (2011) theories of neoliberalism to describe, interpret, and explain the content of the EFL textbooks I studied and how they conceptualized and positioned the target EFL learners. I elaborate in details on how I operationalized these conceptual lenses and research strategies within Fairclough's (1989 & 2013) approach to CDA to study two Saudi high school EFL textbooks in chapter 3.

In addition, the present study is conceptually significant because, unlike most critical textual analysts and researchers in the EFL-textbook literature who most frequently utilize the "additive" model of conceptual stance that use the "either/or" dichotomous and ranking way of thinking, I adapted an "interlocking" model of conceptual stance that privileges the "both/and"

way of thinking (Collins, 1986 & 2000). I critically analyzed to what extent and in which way the systems of analysis (neoliberalism, banking education, social power and identity as related to gender and race) interdependently intersected and dialectically shaped one another in a non-hierarchical and non-interchangeable manner. I argue that adapting an interlocking model of conceptual stance is more significant and discerning because the additive model leaves little space for critical textual analysts and researchers to conceptualize and perceive how these systems dialectically interlock and shape one another. I elaborate on this in more details in chapter 3.

Personal significance. At a personal level, this study is significant for me for different reasons. It promotes my conscious awareness as a Saudi EFL lecturer of how language and ideology textually intersect with respect to social power and identity as related to gender and race in Saudi high school EFL textbooks. By the virtue of being personally engaged in a critical textual analysis in this study, I became more aware of the overt and subtle ways in which verbal and non-verbal texts in Saudi high school EFL textbooks serve to discursively reproduce and perpetuate particular social and economic ideologies and interests, such as males' supremacy and the racialization of the idealized native speaker's identity of English. This study also promotes my understanding of the ways in which neoliberalism and banking education shaped the content of the EFL textbooks that I analyzed. In above, the present study is significant for me because it informs my own perceptions of EFL textbooks. I no longer naively perceive EFL textbooks as neutral or value-free; I become now more consciously aware that texts in textbooks always convey certain ideologies and serve particular social functions, such as prompting students' false consciousness. This awareness encourages me to critically reflect on and transform my naïve teaching practices and unconscious complicity with teaching the institutionalized EFL textbooks

without critically interrogating their content. The study and its findings will definitely influence my practice as an EFL progressive and radical educator as I will teach EFL from critical literacy and critical pedagogy perspectives.

Definitions of Key Terminology

In this section, I provide operational definitions of the key terms in the present study.

Critical pedagogy and critical literacy. Drawing on Freire (1970a), Freire and Macedo (1987), and Janks (2010), I used the terms critical pedagogy and critical literacy in this study to refer to the types of teaching method and literacy practices that aim to promote critical consciousness, social equity, justice, liberation, action, and change through interrogating how the world is or can be constructed, deconstructed, and reconstructed. I discuss these concepts in more details in chapter 2.

Banking education. Drawing on Freire (1970a), I use this term to refer to the kind of education in which students are viewed as passive recipients or consumers of predetermined knowledge imposed upon them. I also use the term to refer to the kind of education in which teacher's role is reduced and limited to transmitting whatever knowledge is included in the textbooks and curricula she or he teaches to the presumably passive students. I discuss this concept in more details in chapter 2.

Critical Discourse Analysis (CDA). CDA refers to the type of discourse analysis that is informed by social and critical theories. It perceives language as a social practice through which ideologies, social identities, and power-relations are enacted and negotiated (Fairclough, 2013). It also views discourse as a social site where a struggle for power and oppression always occur (Fairclough, 2013). CDA differs from other types of discourse analysis because it goes beyond describing the what of discourse to critically analyze and interrogate the how and why of

discourse (Fairclough, 1989 & 2013; Van Dijk, 1998). In addition to describing what linguistic forms appear in the discourse, CDA goes deeper to analyze what orders of discourse (underlying ideologies, conventions, assumptions, and presuppositions) have been drawn upon when producing the discourse. CDA also examines how discourse dialectically shapes and is shaped by social contexts. I discuss CDA in more details in chapter 2.

Discourse(s). I used the term *discourse* to refer to language use. I used it in singular and plural forms in its broader sense to include all verbal and non-verbal texts, including images and illustrations. Drawing on Fairclough (1989 & 2013), Gee (1990), Van Dijk (1998), and Janks (2010), I perceive discourse as a social act through which particular ideologies, power-relations, and social identities are constantly constructed, negotiated, reproduced, and transformed.

Critical. Drawing on Fairclough (1989 & 2013) Van Dijk (1998), and Janks (2010), I used the term critical to refer to the ways in which I analyze and critique value-laden and ideology-driven discourses to interrogate, problematize, unpack, denaturalize, and deconstruct their overt and covert content and impact.

Ideology. Drawing on Thompson (1984) I used the term ideology to refer to socially-constructed and cognitively-stored underlying conventions which inevitably shape or influence our knowledge, worldviews, thoughts, beliefs, attitudes, opinions, ideas, actions, behaviors, and other social practices usually in an implicit manner through language, consent, commonsense, and naturalization. Individuals develop these ideologies by the virtue of being members of primary and secondary *Discourses*, with a capital D (Gee, 1990), meaning language uses and other systems of making meaning including ways of dressing, symbols, objects, images, tools, artifacts, technologies, times, places, and spaces.

Critical race theory and critical whiteness studies. Theoretical social disciplines and

frameworks that are informed by critical theory, and focus on studying overt and covert or institutionalized racism and racial inequities, the intersections between race, power and law, as well as the social and historical constructions of whiteness as an ideology or an identity, white privilege or white supremacy. I discuss these conceptual frameworks in greater details in chapter 2.

Power, domination, and hegemony. I put these terms together because they are strongly related although they are not necessarily the same. Power refers to control over other people's actions and minds usually in an implicit way through the use of ideology, commonsense, and naturalization for one's own interests (Van Dijk, 1998). Domination refers to the exercise of social power by elites, institutions, or social groups, which usually results in social, political, and economic inequalities based on race, gender, sex, class, culture, religion, history, language, ethnicity, or other social orientations (Van Dijk, 1998). When domination is exercised over others through consent and manipulation to the extent that the victims perceive it as normal, natural, or commonsense, it becomes hegemony (Gramsci, 1971; Van Dijk, 1998).

Social identity. Drawing on Peirce (1995), I used the term social identity to refer to a person's sense or perception of himself/herself and his/her relationship to the world. Social identities as I used are social constructs that are multiple in the sense that a person can forge and negotiate different identities simultaneously (e.g. a father, a husband, a professor, a patient in a clinic, etc.). Social identities are also sites of struggle because they are enacted, accepted, resisted, transformed, and negotiated in social contexts. Social identities are changing over time and they are not fixed entities with determined boundaries (Peirce, 1995, p. 14).

Positioning. Drawing on Foucault (1970) and Janks (2010), I used this term to explore what and how various social identities and social roles were made available to different

characters in written, oral, and visual texts in Saudi high school EFL textbooks via characters' portrayals. I also use the term to examine how students are positioned in these textbooks and the extent to which they are provided with the space to negotiate these social positionings in the prescribed activities in these textbooks.

People in power. I used this term frequently to refer to the Saudi neoliberals and neoconservatives who have the political, social, cultural, religious, linguistic, or economic capital and authority that enable them to overtly and covertly control others and define what counts as legitimate social norms, usually in a way that benefits and privileges them.

Neoconservatives. Drawing on Apple (2014), I used the term “neoconservatives” in the present study to refer to those people who under the name of “*conservative modernization*” reconstruct and manipulate the meanings of certain conservative values and ideologies including the unifying social and religious identity, nationalism, patriotism, religion, morality, freedom, democracy, and equality to turn them into political, social, and economic profits. For instance, under the logic of equality, the neoconservatives standardize and control the content of school textbooks to first maintain the existing social order via undermining diversity, and second turn the textbooks into economic profit through commodifying them and monopolizing the textbook production industry.

Reproduction. I used this term to refer to the process of passing social, cultural, economic, and linguistic capitals from one generation to another to (re)produce and perpetuate inequalities based on transmitted merits, rather than achievements (Bourdieu & Passeron 1977; Bourdieu, 1984).

Summary

In this section, I summarize the content of this chapter. I started the chapter with

introducing the present study. I articulated that my purpose in the present study was to begin to address a dearth of systematic empirical research by investigating how language and ideology textually intersect with respect to social power and identity through studying three interrelated issues: the discursive representation of social power and identity in terms of gender and race in two Saudi high school EFL textbooks, and how banking education and neoliberalism as a political and socioeconomic western ideology shape the content of these textbooks. These three issues are the essence of the main three research questions that guided this study.

I also explained in this chapter that one conceptual framework was insufficient to theoretically address the multiplicity and richness of potential numerous interpretations of the written, oral, and visual texts in the EFL textbooks I studied as I multidimensionally addressed diverse interrelated factors and intersectionalities, such as race and gender. For this reasons, I drew on more than one conceptual lens including critical literacy, and select concepts from critical pedagogy, critical race theory, critical whiteness studies, systematic functional linguistics and the functions of language. I also explained that I drew on the dialectical-relational approach to critical discourse analysis (Fairclough, 1989 & 2013) as a research methodology.

I discussed in this chapter the two primary factors that led me to conduct the present study. The first factor was the dearth of systematic studies regarding the issue of language, power, and ideology in the Saudi EFL textbooks. The second factor was the way in which my personal experiences as an EFL student and teacher in Saudi Arabia inspired me to conduct the present study. In addition, I introduced in this chapter the statement of the research problem. I discussed in this section the uniqueness of English language teaching textbooks, as global, theoretically variable, economic, ideological, and sociopolitical textbooks. I allocated the rest of this section to elaborate on how the view of language as an ideology promotes understanding of

schooling and textbooks.

In above, I introduced in this chapter the research questions that guided the study, and the research design of the study. I also stated in this chapter the significance of the study, which I divided into empirical, professional, personal, methodological and conceptual significance. I additionally discussed the limitations and delimitations of the study, including the limited small size of the sample and the narrow scope of the study. I concluded the chapter with providing operational definitions of the key terminology.

CHAPTER 2

LITERATURE REVIEW

Introduction

I draw conceptually in this study on critical literacy as well as some concepts from critical pedagogy, critical race theory, critical whiteness studies, systematic functional linguistic and the theory of the functions of language to explore how social power and identity in terms of race and gender are discursively represented in high school EFL textbooks in Saudi Arabia. I also drew on these theoretical lenses to investigate how banking education and neoliberalism as a political and socioeconomic western ideology shape the content of these textbooks. This chapter is divided into four parts. First, I contextualize the study by providing some background knowledge about the socio-historical and sociopolitical contexts of English in Saudi Arabia. I specifically discuss the factors that contributed to the spread of English in Saudi Arabia. I also discuss the position of EFL in the Saudi educational system, especially after 9/11 educational reforms. Second, I provide a theoretical background on my conceptual frameworks. I discuss critical literacy. I also shed some lights on some of the key concepts that I utilized as conceptual lenses from critical pedagogy, systematic functional linguistic, critical race theory and critical whiteness studies. Third, I give a theoretical overview about critical discourse analysis (CDA), its historical development, and its different approaches. I discuss Fairclough's (1989 & 2013) approach to CDA in detail because it is the one that I drew upon as a methodological framework. Finally, I review the theoretical and empirical literature on EFL textbooks. I specifically meta-analyze and synthesize the literature about the distinctiveness of EFL textbooks and the discursive representations of language ideology, social power, and social identities in these textbooks.

The socio-historical and sociopolitical contexts of English in Saudi Arabia

In what follows, I review the socio-historical and sociopolitical contexts of English in Saudi Arabia as well as its position in the Saudi educational system.

The spread of English in Saudi Arabia. Kachru (1986) categorizes the spread of English into three circles: inner, outer, and expanding, as it is shown in figure 2.1. According to him, the inner circles are countries where English is spoken as a native or first language (L1) such as the US and the UK. The outer circles are countries that are former colonies to English speaking countries, and to which English arrived usually through colonialism, as in India. English is spoken in these countries usually as a second language (L2). The expanding circles are countries to which English arrived as a lingua franca or an international language primarily through technology and industrialization. It is spoken in these countries as a foreign language (FL). According to Kachru's (1986) categorization, Saudi Arabia is an expanding circle country because English is spoken there primarily as a foreign language and it reached there mainly through modernization and industrialization.

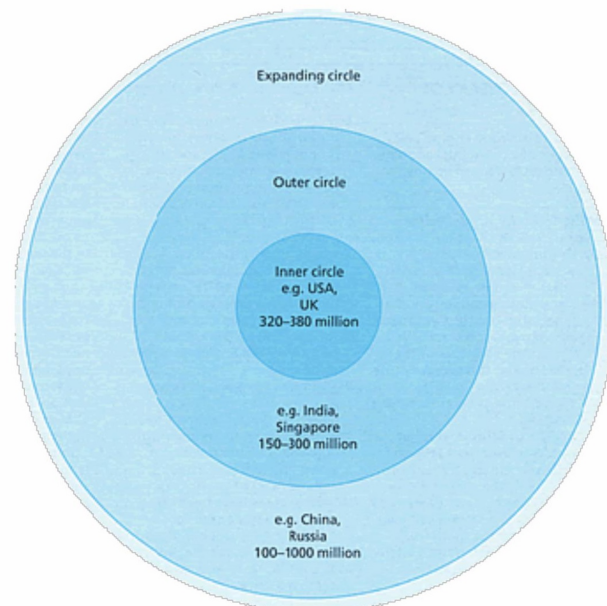


Figure 2.1. Circles of the spread of English. Adapted in 10.4.2015 from:

<https://matadmissions.files.wordpress.com/2010/01/kachrus-circles.gif>

It is difficult to confirm when the first contact between Saudis and English language was because of the lack of authentic documentation. Yet, it seems that several economic, social, political, spiritual, and educational factors simultaneously contributed to the spread of English in Saudi Arabia. Several authors predict that economy and the discovery of oil in Saudi Arabia, as the primary source of national income, played a significant role in the spread of English in the country. According to Mahboob and Elyas (2014), the Arabian American Oil Company (ARAMCO) discovered oil in Saudi Arabia during the 1920s-1930s. The company was originally American and operated predominantly by US citizens, especially in the higher executive positions. English was the primary means of communication in the company. When the company started to recruit Saudi local citizens mostly for labor positions, their exposure to English language consequently increased. In order to promote communication in English among its employees, the company started offering English-language for its Saudi staff. The recruitment of Saudis in the company and these English-language classes qualitatively and quantitatively increased the contacts between the Saudi local citizens and English and promoted its spread in the country.

Tollefson (1991), Huntington (1997), and Karmani (2005) articulate a similar argument. They link the spread of English in the Arabian Gulf region, including Saudi Arabia, to socio-economic factors. According to Karmani (2005), the economic conditions of the oil-rich Arabian Gulf countries such as Saudi Arabia provided a fertile economic environment for English language and English language teaching industry to spread and expand in the region. According to these authors, English was inextricably linked to western-style modernization and industrialization. This indirectly increased the demand for it in the Arabian Gulf countries. In other words, the desire for development, modernity, and industrialization in these countries led to

the expansion of ELT industry and promoted the importance of and need for English as the language for modernization and industrialization and the wealth that would accompany them. As a result, English penetrates into everyday public life in these countries to emulate and appropriate the life of industrialized societies.

In addition to the discovery of oil in Saudi Arabia and the demand for modernization and industrialization, there seem to be other economic factors that led to the spread of English in the country. Al-Braik (2007) demonstrates that until the late 1970s, expatriates from other countries constituted 90% of human-working power in Saudi Arabia. According to him, only 10% of these expatriates spoke Arabic. For this reason, English was used as a lingua franca (ELF) to facilitate communication in such work environments. This increased Saudi local citizens' exposure to English language and accelerated its spread in the country.

Aside from economic factors, media also contributed to the spread of English in Saudi Arabia and increased the exposure of Saudi local citizens to English. According to Al-Abed Al-Haq and Smadi (1996a), English was introduced to the Saudi media for the first time during the early 1970s. A couple of TV and radio channels broadcasted in English for several hours each day at that time. During the late 1970s and early 1980s, there were channels on TV and radio that broadcasted only in English. Also, some new newspapers started to be published only in English during that period of time. This suggests that media played a significant role in spreading English in the Saudi context.

English in the Saudi educational system. There are several accounts indicating when Saudi students were first exposed to English in educational settings. Al-Shabbi (1989) claims that this took place in 1924. During that year, the first Saudi Directorate of education was established and English was introduced to the Saudi educational system for the first time when it

was taught to students in elementary schools. It seems that the Saudi government was interested in teaching English to young Saudi students at that time mostly for economical reasons. They needed bilingual local citizens so that they could work in the American and British oil production companies.

According to Mahboob and Elyas (2014), English was first introduced to Saudi students in educational settings in 1936 in the Scholarship Preparation School (p. 129). This school was established to prepare Saudi students who would travel abroad to study in English-speaking countries by teaching them some English. In 1958, English and French as foreign languages were introduced for the first time to the intermediate public-school system (Mahboob & Elyas, 2014). However, eleven years later, the Saudi Ministry of Education removed French from the intermediate school curriculum. From 1969 to 2001, English was the only foreign language taught from grade 7 to grade 12 in the Saudi public-school system (Mahboob & Elyas, 2014). In 2003, English was expanded into the elementary school curriculum in the Saudi public school system as a result of after 9/11 educational reforms (Mahboob & Elyas, 2014).

In addition to public educational systems, English was taught in Saudi Arabia in some private and international schools (Mahboob & Elyas, 2014). These were schools that were developed during the 1970s mainly for the children of foreign employees in Saudi Arabia. Regardless of the job positions of their parents, all kids of foreign employees were welcomed in these schools. The mission of these schools was to offer a type of education that these kids would have in their home countries. For instance, some of these international schools used to offer a British curriculum for the kids of British employees in Saudi Arabia. The idea behind these schools was to attract expatriates who have children to accept job offers in Saudi Arabia without worrying about their kids' education (Mahboob & Elyas, 2014). However, since these schools

were costly, students who were able to join these schools were mostly either the kids of foreign employees whose their children's education costs were covered by their employers, or the kids of Saudi affluent and upper-class families who were financially able to cover the costs of their children's education in these schools. These schools had a different curriculum from the Saudi curriculum and English was taught from the first grade in most of these schools (Mahboob & Elyas, 2014).

In terms of EFL textbooks used in the Saudi public education, Al-Seghayer (2005) demonstrates that *Living English for the Arab World* was the main EFL textbook used in Saudi Arabia during the 1960s-1980s (as cited in Mahboob and Elyas, 2014, p. 135). This textbook was targeted to all Arab countries and populations in the region. The Saudi Ministry of Education developed the series *Saudi Arabian school English* to meet local needs (Mahboob and Elyas, 2014, p. 135). This series was replaced during the mid-1990s by a newer series called *English language for Saudi Arabia* (Mahboob and Elyas, 2014, p. 135). This series was used as the official textbooks in Saudi public schools till the end of the 2013-2014 academic year. Newer series of English language teaching that were developed by some American and British publishers such as *Flying High for Saudi Arabia* (Brewster et. al., 2013) replaced them and became the official textbooks in Saudi public schools instead. I analyzed in the present study two textbooks from this series.

Post-9/11 educational reforms in Saudi Arabia. The 9/11 terrorist attacks in the US resulted in a major turning point for the Saudi educational system. According to Karmani (2005) and Elyas (2008), the teaching materials of the Saudi public educational system were accused of fostering intolerance, Anti-American or Anti-Western views, and antagonism against the other-

the US and the West. This was the case because the US and other western media identified 15 of the 19 hijackers as Saudi nationals.

The Saudi government encountered a lot of pressure from the US, the American media, and the Bush administration's Middle East Partnership Initiative (MEPI) to increase secular education in the Saudi school curriculum in order to promote tolerance. According to Elyas, (2008), initially there was a strong refusal from Saudi officials and policy-makers. For instance, on the 20th of October, 2002, the Saudi Defense Minister at that time, Prince Sultan Ibn Abdul-Aziz, stated that the Saudi government would never change its educational policy because there was no need for that. He also added that any demand by another country in the world [in this case, the US] that Saudi Arabia changes its educational system and curriculum represented unacceptable interference with Saudi sovereignty.

However, this attitude and resistance from the side of Saudi officials and policy-makers did not last very long because there was extensive external pressure on Saudi Arabia to reform its educational system and national curriculum. Responding to these demands, there was a period of educational reform in Saudi Arabia that influenced the position of English in the country. English was expanded into the curricula of grades 4, 5, and 6 in elementary public schools. Also, some American and British publishers developed newer EFL textbooks to be used in public schools in Saudi Arabia. These newer EFL textbooks included topics about western habits and customs to carefully demonstrate differences in social and cultural practices and to promote tolerance (Mahboob and Elyas, 2014, p. 131).

Many Saudis did not welcome this reform for several reasons. The expansion of EFL into the Saudi public educational system was done at the expense of other subjects such as the reduction of Islamic classes from four to one class per week (Elyas, 2008; Mahboob and Elyas,

2014). Also, many Saudis, especially those who were religiously conservative opposed this reform because they perceived English as an imperialistic and missionary vehicle that propagates and conveys western and American ideologies (Mahboob and Elyas, 2014, p. 131). This concern resulted from the ideology of *more English equals less Islam* (Karmani, 2005; Elyas, 2008; Mahboob and Elyas, 2014). According to this ideology, the more Saudi students are exposed to English and the secular ideologies it conveys, the more Islamic values and education they will lose. I come back to this issue in chapter 5.

Functions of English in Saudi Arabia. Al-Abed Al-Haq and Smadi (1996a) argue that English in Saudi Arabia has four major functions: economic, spiritual, practical, and political. According to them, the economical function of English occurs when English is learned to gain access to better job opportunities. They also maintain that the spiritual function of English refers to the use of English language to talk about and propagate Islam. This is a common practice in Saudi Arabia; religious Saudi people give free lectures and speeches about Islam in English in public places such as markets and malls where many of the visitors do not speak Arabic. The practical function of English occurs when some people learn English in Saudi Arabia to either translate books from English to Arabic or vice versa, or learn English to read or find out more about the latest scientific and technological advancement in different fields (Al-Haq & Smadi, 1996a). The political function of English in Saudi Arabia has increased since 9/11. Many people became interested in learning English to understand what is said about Saudis and Muslims in the western media, and to participate in political debates and interviews to better express their views and perspectives about Muslims and Arabs (Al-Haq & Smadi, 1996a).

This review shows that the spread of English in Saudi Arabia was not a coincidence because many social, educational, economic, spiritual and political factors contributed to it.

Having discussed the socio-historical and sociopolitical contexts of English in Saudi Arabia and the position of English in Saudi educational system, I move now to discuss the conceptual frameworks I draw upon in this study.

Conceptual Frameworks

In my exploration of high school EFL textbooks in Saudi Arabia, I draw conceptually on critical literacy, and select concepts from critical pedagogy, systematic functional linguistics, critical race theory and critical whiteness studies. My choice of these conceptual frameworks in particular is informed by the nature of the study (qualitative study), its purpose, my research questions, and my methodological design. Specifically, I needed conceptual frameworks that would allow me to read ‘against’ the texts (Janks, 2010) in these textbooks to disrupt and interrogate what seems commonsense and natural. I also needed conceptual lenses that could help me to interpret the impact of power and ideology on discourse, the social functions of discourse, the discursive representations of social power and social identity, and the interrelationship among race, whiteness, identity, and English language. The conceptual frameworks and concepts that I draw upon satisfy these theoretical purposes.

Critical literacy. Critical literacy is rooted in and informed by the works of the Brazilian educator Paul Freire (1970a & 1987). It is a different kind of literacy for several aspects. First, critical literacy views discourse as a social practice that is socially constructed and can be deconstructed and reconstructed. Second, from a critical literacy perspective, literacy transcends the acts of micro-level encoding and decoding that controls many literacy education programs (Freire & Macedo, 1987). It aims to unveil the discursive dimension of social conflicts by uncovering and unpacking how the interface between power and ideology is often opaquely manifested and manipulated in language, especially by people with social power. Third, critical

literacy is a form of empowerment. Its ultimate goal is to promote critical conscious awareness and reflection upon one's relation to the world, social justice, equity, democracy, social action, and social change.

What is critical about critical literacy? Janks (2010) argues that the word 'critical' in the phrase *critical literacy* does not refer to the "reasoned analysis based on an examination of evidence and argument" as in the term *critical thinking* (p. 12). Instead, it refers to the sort of analysis that aims to uncover and question the social interests and the naturalized assumption in texts (Janks, 2010, p. 12). For Janks (2010), the word 'critical' in front of the word literacy is also used to "signal a focus on power" through interrogating the ways in which texts functions to naturalize, reproduce, legitimate, and perpetuate domination (p. 13). Additionally, Janks et al. (2014) argue that what is critical about critical literacy has to do with what is known as *the politics of meaning*. This refers to the exploration of "the ways in which dominant meanings are maintained or challenged and changed" (Janks et al., 2014, p. 6).

According to Lewison et. al. (2015), it is essential not to confuse the term critical literacy with critical thinking. Critical literacy views language as a social construct, and focuses on the macro-level functions of discourse. Critical thinking focuses on logic, comprehension, reasoning, and making inferences such as inferring authorial meanings in texts.

How can a text be critically read in critical literacy? Freire (1970c) argues that texts and other forms of discourse cannot be critically read and interrogated unless an individual successfully lives *with the world*, rather than *in the world* (p. 453). According to him, living with the world occurs when a person consciously distances himself or herself from the world to interrogate his/her relationship to it and to critically reflect upon this relationship to transform it. In contrast, living in the world occurs when a person lacks critical conscious awareness of his/her

relation to the world. This person might falsely perceive his/her relation to the world as innate, normal, or commonsense, rather than viewing it as socially constructed and changeable.

Likewise, Janks (1997 & 2010) claims that it is difficult to escape or resist a text when it speaks a discourse from a perspective that we have already internalized. According to her, doing critical literacy entails *reading against the text* in opposition to *reading with the text*. Reading against the text requires *engagement*, to critically engage with texts, and *estrangement*, to distance oneself from texts (p. 96). This type of text reading is more tied to the critical interrogation of texts via recognizing it as one version of reality that can be deconstructed, changed, transformed, or reconstructed (p. 22). On the contrary, reading with the text is more associated with cognitive skills such as comprehension of texts. Janks (1997 & 2010) maintains that *reading with the text* does not usually lead to problematizing and interrogating the content of texts.

There are various models of critical literacy. In what follows, I shed some light on the two models of critical literacy that I primarily drew on as conceptual frameworks in the present study.

Lewison's et. al (2015) instructional model of critical literacy. According to Lewison et. al. (2015), this model of critical literacy is multifaceted and can be used for classroom planning and teaching pedagogy (p. 5). This model has 6 interactive and interdependent dimensions: personal and cultural resources, critical social practices, critical stance, moving between the personal and the social, situating the model in specific contexts, and critical literacy curriculum. Figure 2.2 provides a visual representation of the model's components and how they interact. In what follows, I explain what each one of these dimensions means.

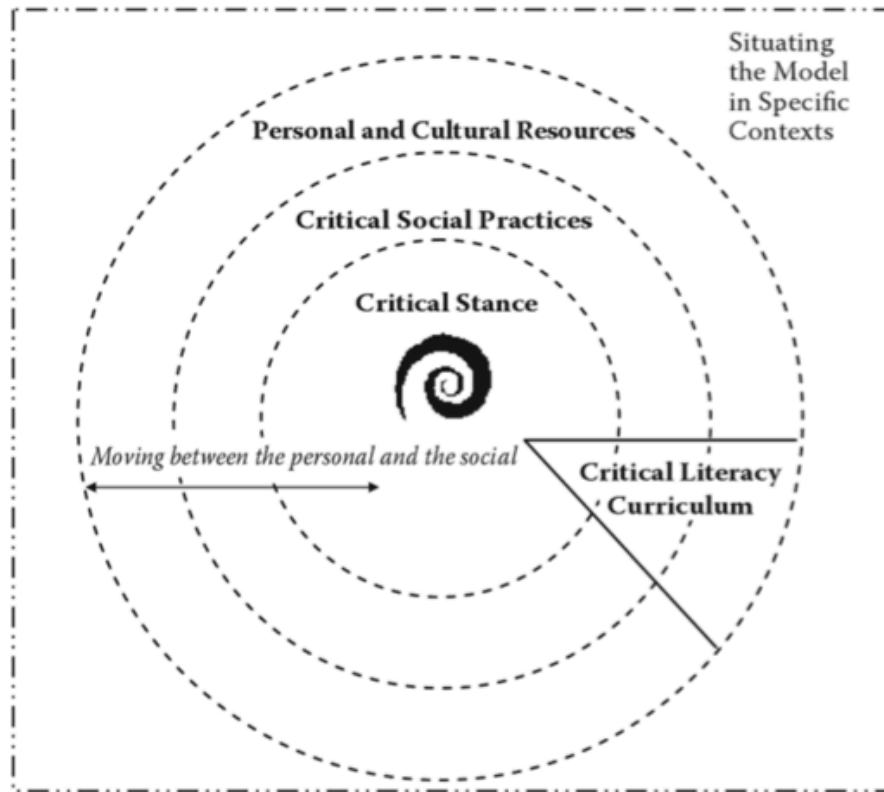


Figure 2.2. An instructional model of critical literacy. Adapted from Lewison et. al. (2015)

Personal and cultural resources. These resources include the possible and available textbooks, oral texts, social issues, personal stories and experiences, policies, Internet cites, media and popular culture, or any other source upon which students and teachers can draw to create the content of the curriculum (Lewison et. al., 2015, p. 5).

Critical social practices. These are “the specific social practices that students and teachers engage in as they create critical curricula” (Lewison et. al., 2015, p. 7). These practices are significant in creating critical classrooms; teachers who use these practices create spaces for their students for:

- “*Disrupting the commonsense.*” This dimension of a critical social practice refers to the use of language to negotiate texts and ask probing questions to interrogate commonly held assumptions and social norms that seem natural, neutral, commonsense, or are taken for granted.

It is concerned with promoting students' "language of critique" (Shannon, 1995; Janks, 2012) and "critical language study" (Fairclough, 1989) through showing them that discourse is always ideology-driven and never neutral. This dimension encourages students to question whose interests a certain text reflects and serves, how a text positions different people or identities, and how things could be different or more just.

- *"Interrogating multiple viewpoints."* This dimension of critical literacy encourages students to stand metaphorically on the shoes of others to understand texts and experiences from the perspectives of others in order to contextualize and complicate what they know. For instance, students may ask from whose perspective a certain text is written, and how it could be different if it is written from another viewpoint. This dimension of critical literacy provides the space for counter-discourses and competing narratives, especially historically silenced and marginalized voices, to challenge their dominant counterparts. This dimension seeks to "make difference visible" rather than striving for consensus and conformity (Lewison et. al., 2015, p. 10).

- *"Focusing on the sociopolitical."* This dimension of critical literacy encourages students to uncover, interrogate, and deconstruct the interrelationship between language and power. For instance, students can build on this dimension of critical literacy to analyze how a certain text, policy, or law serves to discursively naturalize and reproduce domination, oppression, or control over some social groups. Students can also build on this dimension of critical literacy to explore possibilities of how language could function as a tool for resistance.

- *"Taking action to promote social justice."* This dimension is the heart of critical literacy. From a critical literacy perspective, it is not enough to just introduce a critical topic or issue to students in classrooms to just raise their awareness about it. They should be taught

“literacy with an attitude” (Finn, 1999) to actively do something about it. This may include discussing issues or topics that might have been considered taboo or inappropriate in classrooms, such as racism. This dimension of critical literacy serves to promote and activate students’ agency and praxis- their critical reflection and action upon the world to transform it (Freire, 1970a). This dimension encourages students to actively build on available possibilities and resources such as engaging in public discussions, conducting surveys, developing arts, or writing letters to peacefully and nonviolently speak out against injustice and promote social equity.

Critical stance. This stance “consists of the attitudes and dispositions we take on that enable us to become critically literate beings” (Lewison et. al., 2015, p. 13). Such a stance is essential because, as Pennycook (1999) argues, it is not sufficient to just introduce a critical element into a classroom to take a critical approach; it also entails involving an “attitude, a way of thinking and teaching” (as cited in Lewison et. al., 2015, p. 13). There are four dimensions of critical stance:

- “*Consciously engaging.*” According to Lewison et. al. (2015), conscious engagement refers to what Freire (1970a) call *naming*- “articulating thoughts that are outside of commonplace notions of what is natural [...] to recognize commonsense power relationships that privilege certain people over others” (p. 15). Conscious engagement is not an easy task; it entails people to be consciously aware of the ideologies and frames that shape their (un)consciousness, as works done in cognitive science indicate that humans usually use their unconscious frames when they think (Lewison et. al., 2015, p. 15). Lakoff (2004, p. xv) uses the term frame to refer to the “mental structures that shape the way we see the world ... the goals we seek, the plans we make, [and] the way we act” (as cited in Lewison et. al., 2015, p. 15). For Lakoff (2004), “*reframing* is social change [because] it requires bringing our unconscious frames into awareness

and then using new language and new points of view to modify the way we think, the way we speak, the way we act” (as cited in Lewison et. al., 2015, p. 15).

- *“Entertaining alternate ways of being.”* This aspect of critical stance occurs when students create and try on new discourses, roles, and identities (Lewison et. al., 2015, p. 16). It may also involve risk taking when students rethink traditional discourses and use language as a powerful tool for social action, such as using drama or poetry as praxis in schools.

- *“Taking responsibility to inquire.”* According to this aspect of critical stance, knowledge as a social construct, and questioning is profoundly liberating and democratic as it could generate more knowledge. Thus, this aspect encourages inquiry, interrogation, and investigation to promote critical conscious knowledge. This aspect of critical stance refuses banking and consumerist models of education; students are actively engaged participants in the learning and teaching processes and the production of knowledge, rather than passive consumers of whatever knowledge imposed upon them.

- *“Being reflexive.”* According to Lewison et. al. (2015), this aspect of critical stance encourages teachers and students to reflexively question their own critical practices, which require them to recognize their own unconscious complicities in maintaining any given status quo or systems of injustice to take actions to actively stop them should they exist. This makes the cycle of reframing or renaming the world endless processes.

Critical literacy curriculum, and moving between the personal and the social. A critical literacy curriculum in this model requires teachers and students to move constantly back and forth between the personal and the social. This can start with the personal and move to the social, or the other way around. A teacher could build on students’ personal resources or “funds of knowledge” (Moll et al., 1990), such as a personal experience of racism, to link them to the

social. Teachers could alternatively start with the social, such as reading a story or narrative about racism, and then link the events and the classroom discussion to students' personal lives.

Situating the model in specific context. According to Lewison et. al. (2015), implementing critical literacy does not exist in a vacuum; it is highly influenced by the context where a person teaches, which can probably either hinder or support the implementation of critical literacy. As Lewison et. al. (2015) maintain, teachers who work in contexts that hinder the implementation of critical literacy could take the initiative, such as establishing a critical literacy group for teachers, to activate their agency, reclaim their rights as intellectual professionals, and start changing the teaching contexts that positioned them as transmitters of knowledge (p. 21).

I drew on Lewison's et. al. (2015) model of critical literacy as a conceptual lens to unpack and analyze how social power and identity in terms of gender and race are discursively represented in the written, oral, and visual texts in FH3 and FH4. I specifically did so through drawing on the dimensions of critical social practices to address the following issues: whose perspectives and voices (in terms of gender and race) are legitimated and empowered by inclusion or marginalized and silenced by exclusion in the texts? Whose interests do the texts serve? How are different people (in terms of gender and race) positioned in these texts? To what extent do the texts in FH3 and FH4 serve to promote critical literacy and the target students' praxis? I address these issues in my analysis.

Another way in which I utilized Lewison's et. al. (2015) model of critical literacy as a conceptual lens was through developing what they refer to as a "critical stance." This critical stance enabled me to be consciously aware of my biases, attitudes, and dispositions while conducting the CDA. The critical stance required me to be more reflexive in the sense that I

continuously reflected on the CDA I conducted. This was essential as my interpretation was one version among other potential interpretations.

In this subsection, I discussed Lewison's et. al. (2015) model of critical literacy and how I used it as a conceptual lens. I revisit the model in chapter 5 when I provide suggestions for how it could be practically implemented in high school EFL classrooms in Saudi Arabia. In what follows, I discuss another model of critical literacy that highly informs the present study conceptually.

Janks' (2000 & 2010) interdependent model of critical literacy. Janks (2000 & 2010) develops a model of critical literacy first based on her perception of the relationship between literacy and power, and second based on her synthesis of the different conceptualizations of literacy. According to her, different conceptualizations of literacy are not just equally important, but also fundamentally interdependent (Janks, 2010, p. 26). The model consists of four key concepts: domination, access, diversity, and design. The interaction and interdependence among these four concepts are summarized in figure 2.3.

Domination without access	This maintains the exclusionary force of dominant discourses.
Domination without diversity	Domination without difference and diversity loses the ruptures that produce contestation and change.
Domination without design	The deconstruction of dominance, without reconstruction or redesign, removes human agency.
Access without domination	Access without a theory of domination leads to the naturalization of powerful discourses without an understanding of how these powerful forms came to be powerful.
Access without diversity	This fails to recognize that difference fundamentally affects pathways to access and involves issues of history, identity, and value.
Access without design	This maintains and reifies dominant forms without considering how they can be transformed.
Diversity without domination	This leads to a celebration of diversity without any recognition that difference is structured in dominance and that not all discourses/genres/languages/literacies are equally powerful.
Diversity without access	Diversity without access to powerful forms of language ghettoizes students.
Diversity without design	Diversity provides the means, the ideas, the alternative perspectives for reconstruction and transformation. Without design, the potential that diversity offers is not realized.
Design without domination	Design, without an understanding of how dominant discourses/practices perpetuate themselves, runs the risk of an unconscious reproduction of these forms.
Design without access	This runs the risk of whatever is designed remaining on the margins.
Design without diversity	This privileges dominant forms and fails to use the design resources provided by difference.

Figure 2.3. Janks' (2000 & 2010) model of critical literacy. Adapted from Janks (2000 & 2010).

I used Janks' (2000 & 2010) model of critical literacy as a conceptual lens to unpack how and why these concepts discursively and dialectically interrelate in the EFL textbooks I analyzed. In examining the interrelationships among domination, access, and diversity, I specifically unmasked how the mechanism of inclusion and exclusion served to reproduce and perpetuate certain dominant ideologies that relate to social power and identity in terms of gender and race. These ideologies include white male supremacy, sexism, the subordination of women, and the racialization of the English language. In so doing, I was able to analyze to what extent and in which way historically marginalized and silenced diverse discourses such as the voices and perspectives of women were included or excluded in the content of FH3 and FH4. This was significant to unpack the extent to which the content of these EFL textbooks served to maintain or challenge the dominant discourses. The interrelationships among domination, access, and diversity as a conceptual lens was also significant to scrutinize how the incorporation of the silenced and marginalized discourses was sometimes manipulated in FH3 and FH4 to naturalize and legitimate the existence and power of the dominant discourses. This enabled me to analyze to what extent, for instance, the discourse of exceptionalism was or was not used to represent women in FH3 and FH4.

Janks' (2000 & 2010) concept of "(re)design" was significant as a lens to uncover to what extent and in which way the structure and approach of FH3 and FH4 construct, maintain, and sustain the dominant ideologies and discourses. This enabled me as a researcher to particularly analyze, for instance, how neoliberal ideologies shaped the design, structure, and content of the EFL textbooks I studied. I finally used the concept of "(re)design" as a lens to offer suggestions for implementation to interrogate and transform the dominant discourses and ideologies, such as through the use of critical literacy as a teaching pedagogy and a theory for curriculum design.

Critical pedagogy. Critical pedagogy is a teaching pedagogy that is grounded in the work of Freire (1970a). It aims to promote social justice, equity, social action, and social change. From a critical pedagogy perspective, promoting students' critical conscious awareness and reflection upon their relationships to the world through literacy is a significant first step towards emancipatory transformation. According to critical pedagogy, knowledge is a negotiable social construct, and thus students and teachers should mutually and equally teach and learn from each other.

According to Freire and Macedo (1987), "the notion that literacy is a matter of learning the standard language still informs the vast majority of literacy programs and manifests its logic in the renewed emphasis on technical reading and writing skills" (p. 142). In such programs, literacy becomes neither actively engaging nor meaningful to the students for two reasons. First, the students in these programs are usually objectified and positioned as manageable passive recipients of predetermined knowledge whose task is limited to internalizing, memorizing, and repeating whatever knowledge is imposed upon them. Freire (1970a) refers to this type of education as *banking education*. Second, textbooks, teaching pedagogies, and assessment practices in these programs do not invest or build on the learners' sources of "funds of knowledge" - the knowledge and lived experiences that they bring with them to schools (Moll et al., 1990).

I used some concepts of critical pedagogy as conceptual lenses in this study to particularly investigate the sociopolitical dimension of the content of the EFL textbooks I analyzed. These concepts helped me as a researcher to explore to what extent the content of these textbooks served as a discursive state apparatus to acculturate or assimilate students to a particular culture or way of living and internalize certain ideologies. Critical pedagogy as a

conceptual lens enabled me to study how the activity key terms or instructions in these textbooks positioned the target students. It also allowed me to textually analyze to what extent and in which way these terms and instructions hindered or promoted banking education, the target students' passivity, and/or "*praxis*". Freire (1970s) uses the term *praxis* to refer to one's active reflection and action upon the world to transform it. In above, critical pedagogy as a lens enabled me to analyze to what extent the activity key terms or instructions in these textbooks do or don't promote students' capabilities and skills to read the word and the world- the students' ability to relate what they read and write to their world to critically question their relationships to it (Freire & Macedo, 1987). Finally, critical pedagogy was also a significant conceptual lens in this study because it allowed me as a researcher to analyze the extent to which EFL textbooks in Saudi Arabia do or do not promote social equity through analyzing characters' portrayals. I discuss in chapter 3 how I practically did all these in detail.

Critical race theory (CRT) and critical whiteness studies (CWS). I drew on some concepts from CRT and CWS in this study to investigate the dimension of race in respect to social power and identity in the EFL textbooks I analyzed. In what follows, I shed some light on the major concepts from CRT and CWS that I utilized as conceptual lenses to enrich my critical textual analysis.

Colorblind racism. Bonilla-Silva (2010) argues that the overt racism prevalent in the Jim Crow era was replaced in the post civil right era by colorblind, subtle, and institutional forms of racism. These colorblind forms of racism evoke the discourses of denial and naturalization; they deny racism and racial inequalities and refer to them as if they were things from the past or as things that contemporary societies had moved beyond (Bonilla-Silva & Embrick, 2006). The discourse of colorblindness invokes the language of Dr. Martin Luther King Jr. who argues

individuals should be judged based on the content of their characters and not by their skin color (Bonilla-Silva & Embrick, 2006; Giroux, 2006). The rhetoric of the discourses of colorblind structural racism enable the state and many whites to evade responsibility for actively eradicating racism and racial inequity, while simultaneously shifting the burden of inequity and poverty to people of color who are blamed for their own sufferings (Kubota & Lin, 2006; Lipman, 2011).

The concept of *colorblind racism* is significant to the present study in the sense that the ways in which it is textually constructed and reproduced in EFL textbooks are understudied, specifically in the Saudi context (Grant & Lee, 2009). Drawing on the concept of *colorblind racism* as a conceptual lens, I address this issue in the present study. I specifically analyze to what extent and in which way the content of FH3 and FH4 as well as the portrayals of people of color do or do not feed into colorblind racism discursively.

Whiteness as property. Harris (1993) argues “whiteness can move from being a passive characteristic as an aspect of identity to an active entity that - like other types of property- is used to fulfill the will and to exercise power” (p. 1707). According to her, the value of whiteness as property is increased by “reinforcing its exclusivity” that is built on “exclusion and racial subjugation” and subordination of people from other races (p. 1737). The notion of whiteness as property metaphorically relates whiteness to racial purity; people from other races are considered racially contaminant (Harris, 1993, 1737). According to Harris (1993), whiteness as property has four functional criteria and characteristics (p. 1731-1737):

- (1) “Rights of disposition”, meaning that whiteness is inalienable.
- (2) “Right to use and enjoyment”, meaning that whites can use and enjoy the privileges and advantages ascribed to whites merely by the virtue of their whiteness.

(3) “Reputation and status property”, meaning that to be a valuable person is to be white as if whiteness is an external earned resource.

(4) “The absolute right to exclude”, meaning that whiteness becomes a club whose members are granted the legal right to exclude others from the privileges inherent in whiteness.

Harris (1993) contends that many whites from lower and working classes are complicit with this notion of whiteness as property because it grants them access to the “consolation prize” of what DuBois (1935) called the public and psychological wages or social advantages and privileges merely by the virtue of their white skin-color independently from their personal merits and social class standing. Such a complicity save lower- and working-class whites from being positioned in the bottom of the social hierarchy where many of the disadvantage blacks and people of color are positioned (Harris, 1993, p. 1758).

I used the concept of “whiteness as property” as a conceptual lens to analyze how and why the English language was or was not treated as property that legitimately belongs only to whites. I specifically studied this issue by analyzing to what extent the English language was or was not racialized and associated to whiteness in FH3 and FH4. I also studied this issue via analyzing the extent to which non-white ethnic dialects of English language and their speakers were included or excluded compared to the English language varieties spoken by upper and middle-class whites in the content of FH3 and FH4. This is significant because I could locate no study that addresses the impact of the concept of “whiteness as property” specifically on the content of EFL textbooks in the Saudi context. Drawing on the concept of whiteness as property as a conceptual lens, I addressed this issue in the present study.

Epistemological racism. According to Kubota and Lin (2006), *epistemological racism* refers to the hegemony of “the epistemologies, knowledges (*sic*), and practices that privilege the

European modernist White civilization” (p. 479). This occurs, for instance, when whiteness constructs the norms that determine what counts as legitimate linguistic knowledge, social or cultural practices, and what is or isn’t academically valuable. Kubota and Lin (2006) maintain that epistemological racism is constructed in EFL textbooks through the hegemony of whiteness and the (re)production of racial negative stereotypes of non-whites (p. 479). In the present study, I investigated the discursive representation of epistemological racism in the EFL textbooks I studied via examining whose epistemologies, practices, and knowledge dominate and are represented in these textbooks. I also drew on the notion of epistemological racism to uncover to what extent and in which way white supremacy and the subordination of people of color were textually portrayed and perpetuated in the written, oral, and visual texts in the EFL textbooks I studied.

The theory of the neoliberal globalization of white supremacy. Allen’s (2001) develops this theory as a critique of the Marxist critiques of neoliberal globalization. The theory serves as a fundamentally central part of my conceptual framework in the present study. It enabled me to theoretically contextualize not only how neoliberalism, social power and identity in terms of race and gender firmly interrelate, but it also enabled me to unpack how they interdependently enhance and dialectically shape each other. Specifically, I used Allen’s (2001) theory as a lens to analyze what role the discourse in the EFL textbooks plays in globalizing particular ideologies such as white male supremacy, sexism and women’s subordination, meritocracy, individualism, consumerism, and the achievement ideology. In this way, the use of Allen’s (2001) theory as a part of my multidimensional and multifaceted conceptual lens enriched my critical textual analysis of the written, oral, and visual texts in FH3 and FH4.

Allen (2001) convincingly claims that neoliberal globalization, in which a few European

countries economically colonize the rest of the world and organize it into a “hierarchal world system of nation-states”, is not a brand-new structuring of the world economy politics (p. 470). It is, in terms of intent and effect, a continuing legacy, expansion, and reformulation of its previous modalities: European imperialism, feudalism, capitalism, and the brutal systems of slavery, genocide, and institutional violence (p. 473). This may not be a shocking surprise. Marx and Engels (1962) articulated the interdependent development of these modalities a long time ago during the middle 1980s. They steadfastly implied that European imperialism prepared for the evolvement of feudalism into capitalism and the construction of a new social identity, the bourgeoisie (Allen, 2001, p. 470). I would also add “Orientalism” to the list of modalities that Allen (2001) discusses. Orientalism was a crucial mechanism through which the self-image and self-value in relation to others were enacted between European whites and the Middle Easterners during the 18th and 19th (Said, 1978).

Speaking of the interdependent relationships among these modalities, it has been claimed that the US government has created during the 20th century a more open system of imperialism without having “official” colonies in the imperialistic sense (Harvey, 2005, p. 27). The US government has done so through creating alliances around the globe that would strive to maintain and sustain its own interests, power, and most importantly its limitless desire of making economic profits by exploiting materialistic and labor resources of “the others”. Thus, neoliberalism as a hierarchal structure ensures the US capitalist corporations an exponential increase in their profit as they would have the capability to frequently and freely move from one location to another where taxes are less or non-existent, labor wages are low, unions are weaker, and governmental guidelines are loose (Allen, 2001, p. 471). In Allen’s view (2001), in addition to these political and economic interests, all these modalities were nothing less than mechanisms

that explicitly or implicitly served to construct and perpetuate a “global white polity” and a white identity politics nationally and internationally, including enacting and preserving white privilege, the subordination of people of color (p. 476). I would also add to the racial dimension that Allen (2001) ascribes the dimension of gender. Thus, building upon Allen’s (2001) argument, I contend that neoliberalism serves to privilege and perpetuate the ideology of “white male supremacy.” I provide a supporting evidence for my argument here in chapters 4 and 5 when I discuss the results and implications of the study and how EFL textbooks discursively contribute to the perpetuation of such an ideology.

According to Allen (2001), “race” and “gender” have received less attention compared to “class” in the Marxist critiques of neoliberalism (p. 468). This was the case because of the Eurocentric (Anglo white) and masculinist identifications of many Marxist scholars. Thus, I placed the textual portrayals of “race” and “gender” and how they intersect with issues of social power, identity, and neoliberalism at the center of my critical textual analysis.

Allen (2001) identifies 5 theses that he argues to be key points in articulating a theory of the globalization of white supremacy:

- The white race was and is a global opportunity structure for European ethnics: This thesis suggests that the construction of the white race during the 500-year of colonization that grew out of the European global ethnics and communities has benefited whites not just to become a visible racial group, but also as a racial group whose members have more value compared to people from other non-white racial groups. This also applies to the less privileged and advantaged whites, compared to people of color, as a part of the overt and covert “racial contract” (Mills, 1997).
- Global white identity was founded on false images of the “civilized” white self

and the “uncivilized” person of color: According to this thesis, in order for whites to justify their brutal practices against people from other racial groups during the era of Enlightenment, they perceived and constructed themselves as a more civilized and supremacist racial group through making whiteness the legitimate criteria against which each person is measured. It was during this particular dark period of history when whiteness, white supremacy, and civilization became synonymized. The irony is that, according to Allen (2001), it is actually whites who still need to achieve to the status of “civilized” (p. 479).

- The world system of nation-states territorialized and continues to re-territorialize global white supremacy: What this thesis basically suggests is that the Europeans constructed the geopolitical structure of nation-states during European imperialism to frequently and freely drain the materialistic and labor resources of other nations.

- Global white supremacy is the structural manifestation of the more localized practice of white territoriality: According to this thesis, whites act as the “normalized” bodies and humans during social interactions, whether consciously or unconsciously, to govern the spatial territoriality of whiteness and surveil the actions of the “othered” antiracist people of color and whites, who self-control and restrict their own actions because they actually are or might be surveilled. This occurs at local and global levels.

- White group membership is based on a shared cognition that actively and necessarily constructs blindnesses to global white supremacy: This thesis suggests that research and scientific knowledge in western institutions have served to reproduce and perpetuate blindness towards white supremacy as historically knowledge was twisted to equalize objective reality. Relatively speaking, Allen (2001) states, counter views of what counts as knowledge have just recently been acknowledged.

Drawing on Allen (2001) and through this contextualization of the political, economic, and social history of the rise of the ideology of white male supremacy, the subordination of people of color and women, I critically analyzed in this present study the textual representations of social power and identity as related to gender and race, and how neoliberalism and banking education shape the written, oral, and visual texts in the Saudi high school EFL textbooks. In this way, the present study can also be viewed as an application of Allen's (2001) theory as it demonstrates the significant role that discourse specifically in EFL textbooks plays in perpetuating and globalizing the ideology of white supremacy and hegemony.

Neoliberalism. Neoliberalism as an ideological system, a theory of political and social economy emerged during the 1970s-1980s as a result of the decline of the Keynesian states that were established in the 1930s as a response to the Great Depression, and to oppose biased state planning (Harvey, 2005, p. 20; Lipman, 2011). Prior to the 1960s, Keynesian governments-bureaucratic administrations in which the states actively intervened and controlled all services-were prevalent. However, the Keynesian state policy started to decline due to the inability of the governments to control the crisis of inflation that their prolonged spending caused (Lipman, 2011, p. 8). Neoliberals took advantage of the crisis to introduce neoliberalism as the only possible alternative.

Neoliberals claim that state decisions and intervention are biased; they serve the interests of the groups involved (Harvey, 2005, p. 21). Thus, neoliberalism as an ideology, policy, and a form of governance serves to promote individualism, privatization and sharp retrenchment of public services and social goods, deregulation and limiting government control and intervention (Harvey, 2005; Lipman, 2011). The neoliberal hegemonic discourses serve to reproduce and perpetuate the myth that competitive markets and private sectors are always more efficient,

effective, and productive than their public counterparts. The pervasiveness and saturation of these hegemonic discourses and ideologies are what make neoliberalism “inexorable commonsense” that shapes the ways people interpret, perceive, and live in the world (Harvey, 2005, p. 3; Lipman, 2011, p. 6). Neoliberalism functions as an ideological system to “*change the soul*”; it serves not only to change how people think or view the world, but it also changes who they are as human beings- their identities (Lipman, 2011, p. 10-11). According to Harvey (2005), the process of neoliberalization creates “creative destruction” that challenges traditional ways of life and thought (p. 3). It imposes markets and profits on all human actions and social areas to the extent that markets are created, even by a state action if necessary, in areas where markets do not exist, such as education and social security (Harvey, 2005, p. 2).

According to Harvey (2005), neoliberalism was not the first brutal system of exploitation in history that was experimented initially in the periphery with the support of the US government before becoming a working model for how policies are formulated in the center (p. 9). The first experiment of neoliberalism was carried out in Chile in 1973 when the US government supported a coup against the democratically elected president Salvador Allende when economic elites felt threatened by his policies (Harvey, 2005, p. 7). The Chilean experiment with neoliberalism proofed its success; privatization led to capital accumulation of a handful economic elites. After the success of the neoliberal trial in Chile, the US (under Reagan) and the UK (under Thatcher) in the early 1980s led the advanced capitalist world in implementing neoliberalism as a policy that regulates public sectors at the state level (Harvey, 2005, p. 22).

Both Allen (2001) and Harvey (2005) seem to agree upon the origins of neoliberalism and the motivations (social, economic, and political) that led to its development in the first place. Neoliberalism functioned to a large extent to reorganize and revitalize global capitalism to

restore, reconstruct, and create in some cases, the power of the economic elites (Harvey, 2005, p.19). Thus, the “theoretical utopianism” of neoliberalism served to legitimize and justify whatever has been done by the economic elites to reach their intense desires of wealth and power.

Despite its potential significant impact during the current era of privatized education, the ways in which neoliberalism influences EFL textbooks at the micro-level of discourse- the content these textbooks includes- is still understudied, specifically in the Saudi context. I utilized neoliberalism as a conceptual lens to enrich my critical textual analysis of the ways in which neoliberal ideologies shaped the content of the EFL textbooks I studied.

Neoliberalism in Saudi educational system: the macro-level impact. For the neoliberals, the main goal of education is to prepare students as human capital for the demands of the labor market via teaching them specific skills to increase their competitiveness and readiness for the job market (Apple, 2004; Lipman, 2011). The criteria of this development are determined and driven by the interests and values of the job market. Neoliberalism as an ideology had a significant macro-level impact on changing the EFL educational policies of the Saudi Ministry of Learning during the last decade. In 2003, the Saudi educational authorities launched a new program for educational reform and development. They called this program *King Abdullah’s Bin Abdulaziz Public Education Development Project*. The published goals of the program aimed for, among other targets, improving the Saudi students’ English language skills, promoting their readiness for the job market, and providing high-quality English language textbooks (<http://www.tatweer.edu.sa/node/2920> & <http://www.tatweer.edu.sa/node/2931>). These goals reflected neoliberal ideologies; students were perceived as human capital to be educated according to the needs and demands of the job market, especially in terms of developing their

English language proficiency and skills. The interests and the demands of the job market determine what goes into the overt and hidden school curriculum.

Various political, social, cultural, and economic factors contributed to the imposition of these neoliberal ideologies on the Saudi educational system. As I initiated in chapter 2, the US media and many US politicians accused the Saudi educational system after 9/11 for promoting antagonism against the west and the US. For this reason, the US government initiated during the administration of President Bush a program called Middle East Partnership Initiative (MEPI). The goal of the program was to increase secular education in the Saudi school curriculum and promote tolerance. The Saudi educational reform in 2003 responded to MEPI; the reform included reforming the content and policies of English language education in Saudi Arabia.

This was a golden opportunity for the neoliberals to impose, legitimate, and perpetuate their own ideologies under the name of the English language educational reform. They were able to manipulate and transform this political, social, cultural, and educational dilemma into private profits. The neoliberals increased the demand for English language proficiency in the job market. This changed the value of English language in Saudi Arabia from simply being a passive entity as a language for communication to a linguistic capital or commodity that has a return value in the job market. This was also reflected through the requirements of newly opened job vacancies that required a high level of English language proficiency. In this way, job applicants with higher level of English language proficiency became more desirable and had better opportunities to be recruited in the Saudi labor market.

During my work as an EFL teacher in Saudi public schools for several years I noticed that some educators, students, and parents were unsatisfied with the older EFL textbooks that were developed locally by the Saudi Ministry of Learning. The demand of high level of English

language proficiency in the Saudi job market seemed to increase such dissatisfaction. The content of those textbooks focused merely on rote learning that prioritized memorization, rather than promoting EFL communicative skills. As a result, there was a public demand in the Saudi context to change those EFL textbooks used in public schools. This was a priceless opportunity for the neoliberals to infuse their market-driven interests. Instead of investing in the public sphere to locally develop newer EFL textbooks, the Saudi Ministry of Learning sought help from EFL textbook specialists and publishers in the private sector. This legitimated, reproduced, and perpetuated the neoliberal myth that the private sector is more productive, efficient, and effective than its public counterpart. The Saudi Ministry of Learning invited interested and specialized private companies to submit proposals of EFL textbooks. At the end, the Ministry approved the series *Flying High for Saudi Arabia* (Brewster et. al., 2013) published by Macmillan to be used in the eastern province and many other parts of the country. This privatization of EFL textbooks in Saudi Arabia was one of the significant consequences of the hegemony of neoliberal ideologies that controlled and shaped the EFL educational policies and reforms in the country.

These newer policies that led the educational reform in the Saudi context and the privatization of the EFL textbooks there, I argue, did not lead to the reduction of government spending, as neoliberals would argue. Instead, these policies redirected the government spending to a handful of corporate elites. These policies also positioned a few people to be in control and determined the content of what was taught and learned in the whole country.

The seeking of help in developing EFL textbooks specifically designed for Saudi Arabia from publishers in the UK and the US reflects what Freire (1970a & 2013) refers to as the “masochistic mentality.” This mentality is characterized by a strong sense of dependency, adaptation, and self-depreciation (Freire, 1970a). This was the case because the Saudi EFL

policy-makers devalue and lose trust in their own abilities to solve their EFL educational local problems in the Saudi context, and conform to the choices prescribed for them by EFL publishers in the former imperialistic countries in the Center, such as the US and the UK where many people speak English as a native language. As a consequence, the superiority of the Center and “linguistic imperialism” (Phillipson, 1992) were reproduced and perpetuated in the field of English language teaching and learning in Saudi Arabia.

In sum, my discussion in this section evokes that neoliberalism has four regulating premises. I analyzed how neoliberalism shapes the content of FH3 and FH4 through investigating in which way and to what extent the written, oral, and visual texts in these EFL textbooks serve to reflect and perpetuate these premises. Drawing on Harvey (2005) and Lipman (2011), the main regulating neoliberal premises are:

- The private sectors are more efficient and effective than their public counterparts.
- The role of the state is to promote and maintain deregulation and privatization of all public sectors, including schools and educational curricula.
- Students are human capital. They should be taught specific predetermined skills and knowledge to ensure and increase their readiness and competitiveness for the demand of the job market.
- EFL learning and teaching are merely functional and instrumental cognitive activities, rather than situated sociopolitical acts.

How do neoliberalism, banking education, social power and identity in terms of gender and race overlap? Allen (2001) argues that in addition to political and economic interests, neoliberalism serves other social ideologies. It reproduces and perpetuates white supremacy. Building on Allen’s (2001) argument, I contend that EFL textbooks play a major role

in this process. Many EFL classrooms around the globe rely on the EFL textbooks that are developed in the US and the UK as the main teaching material (Dendrinis, 1992). Despite the fact that these EFL textbooks are ideology driven and serve certain interests, it is not uncommon that the content of these textbooks are neutralized and taken-for-granted (Charagarajah, 1999). Thus, I argue that neoliberals control EFL-textbook production and distribution to globalize certain ideologies related to social power and identity in terms of gender and race such as white male supremacy, sexism and women's subordination, meritocracy, individualism, the achievement ideology, functional literacy, and conceptualizing students as human capital. In addition, banking education is used as a theory of EFL textbook design and development so that neither students nor teachers are provided with the opportunity to challenge any of the content in these textbooks. In this way, while neoliberalism serves to globalize certain ideologies as related to social power and identity in terms of gender and race, banking education functions to make sure that these ideologies remain unchallenged.

Systematic functional linguistics (SFL). I drew on SFL as a conceptual lens to use Halliday's (1973) theory of the functions of oral language. Halliday (1973) argues that oral language has seven functions. The *instrumental* function of oral language is used to express a need or obtain something, such as "I need a pen." The *regulatory* function of language is used to regulate, control, or direct others, such as "You should never use red pens to do your homework!" The *interactional* function of language is used to establish relationships and interact with others, such as "my students and I learn from each other." The *personal* function of language is used to express oneself or one's feelings, such as "I am nervous because of the test tomorrow!" The heuristic function of language is used to obtain and explore knowledge, such as "What is this object called in English?" The *informative* or *representational* function of language

is used to convey facts and information, such as “Washington D.C. is the capital of the United States of America.” Finally, the imaginative function of language occurs when a language is used imaginatively, such as using language to tell jokes.

I used Halliday’s (1973) theory of the functions of oral language as a conceptual lens to analyze the contents of the oral texts that were parts of the audio materials accompanied the EFL textbooks I studied. Analyzing the contents of these oral texts through CDA was significant to uncover: 1) the underlying communicative conventions and ideologies to which the target Saudi high school EFL students exposed through these oral texts; and 2) the extent to which these oral texts did or did not discursively promote banking education.

In the next section, I shed some lights on the literature that informs my methodological framework- critical discourse analysis.

Critical Discourse Analysis (CDA)

In this section, I first provide an overview of the development of the study of language and discourse. This overview is significant to contextualize and discuss the historical development of CDA as a recognized discipline of discourse analysis. Then, I draw on Wodak and Meyer (2008) to introduce the various approaches and frameworks for CDA. I also explain Fairclough’s (1989 & 2013) dialectical-relational approach to CDA in greater detail as it is the one that I used as a methodological framework.

The historical development of the study of language and discourse. Kumaravadivelu (2006) classified the ways in which language and discourse are perceived and studied into three conceptual categories: language as a system, language as a discourse, and language as an ideology. To provide a comprehensive examination of the historical development of each one of these views is beyond the scope of the present study. My goal here is just to offer a brief

overview of the historical development of each view to contextualize the historical development of CDA.

Language as a system. Theories that perceived language as a system focus on studying the ways in which various components, structures, and substructures of language work in tandem coherently and systematically, including the phonology of sounds, the semantics of words, and the syntactic structures of larger texts (Kumaravadivelu, 2006, p. 4). For De Saussure (2011), variations in language use depend purely on individualistic choices, rather than social factors; he conceptualized the underlying conventions of language use, or what he referred to as *langue*, as unitary and homogeneous. According to him, members of a speech community share these particular linguistic conventions and codes from which they can select when they produce discourse. De Saussure (2011) falsely assumed that all members of a language community have equal access to its *langue*.

Chomsky (1965) is a very influential scholar of language as a system. He conceptualized language learning and use as cognitively innate. He argues that all humans are born with a cognitive structure that he referred to as *language acquisition device* (LAD). According to him, LAD is what enables humans to acquire language innately. He also contends that all human languages have common universal abstract underlying structures that govern all grammatical structures, such as nouns and verbs, that are genetically coded in humans' brains and on which people can draw to infinitely and innately generate discourse. Chomsky (1965) distinguished between *cognitive linguistic competence*, which refers to an individual's knowledge about his or her language, and *performance*, which refers to the actual use of language in a particular situation. For him, the mastery and use of language is a matter of the development of this cognitive linguistic competence.

Although the view of language as a system promote understanding of different aspects related to what constitute language and language use, it does not consider the ways in which language use is determined, controlled, or influenced by social contexts. In response, the view of language as a discourse started to flourish to study the ways in which language and social context dialectically influence each other.

Language as a discourse. This perspective of language developed as a reactionary response to the Chomskyan view I discussed above that decontextualizes language development and language use. The scholarly works of sociolinguists such as Austin (1962), Hymes (1972), and Halliday (1973) contributed to the development of this view of language (Kumaravadivelu, 2006, p. 8).

According to Hymes (1972), communicative competence that consists of both grammatical knowledge and sociolinguistic knowledge (setting, participants, ends, act, key, instrumentalities, norms, and genre) determines language use and is what makes it possible. Likewise, Halliday (1985) views language as a social act. He proposed a remarkably influential linguistic theory known as Systemic Functional Linguistics (SFL). His theory incorporates the social and linguistic dimensions of language use into a theory of language analysis from a functional perspective. The goal of SFL is to explore what language does and how it does it. According to SFL, language both acts upon and is constrained by the social context. Four aspects are the major sources of analyses in SFL: context, semantics, phonology, and lexico-grammar. For Halliday (1985), language use, meaning making, and context are indispensable. The meaning to be expressed and the language to be drawn upon to express a particular meaning are largely defined and constrained by a given context including the discussed topic, the participants, the social relationship between them, as well as the purpose and medium of the discourse. Halliday

(1985) argues that language use has three metafunctions or macrofunctions: *ideational* (knowledge of the logic-semantics and pragmatics of language and meaning potentials that evolve as an individual produces language based on how s/he experiences and understands the world), *interpersonal* (an individual's relationships with/to others as formed in/by language), and *textual* (constructing a text based on the realization of the ideational and interpersonal functions of language). For him, language communication is the result of the interplay of these three metafunctions.

The development that the scholars who view language as a discourse added to the accumulative knowledge about language and language use is precious. However, their contributions of these scholars focused primarily on “the lower order forms of language” and largely overlooked “the higher order operations of language” (Kumaravadivelu, 2006, p. 11). This is what scholars who conceptualized language as an ideology investigated.

Language as an ideology. Another development in language and discourse studies was the view of language as an ideology. Authors whose scholarly contributions were grounded in critical social theory to study the ways in which power, domination, and social control operate through discourse pioneered this view of language. According to this view of language, no text is neutral or innocent; all texts are ideology-driven and serve certain interests. Unlike how other scholars studied discourse, Foucault (1972) argues that discourse consists of three dimensions: the actual text, the field of the text (such as the discourse of politics or economy), and the sociopolitical structure that governs the conditions of discourse, e.g. what can or can't be uttered or silenced (as cited in Kumaravadivelu, 2006, p. 13). In his book *Orientalism*, Said (1978) explores the ways in which the western colonizers used language to discursively “manage—and even produce—the Orient politically, sociologically, militarily, ideologically, scientifically, and

imaginatively” (p. 3). Likewise, Bourdieu (1991) argues that language plays a significant role as a “symbolic power” for social control and coercion. According to him, words, dialects, languages, and other forms of texts have values and power that are worth the value and power of the people who utter them. I come back to this issue and Bourdieu’s (1991) notion of “legitimate discourse” in chapter 4. The way in which Fairclough (1989 & 2013) conceptualizes discourse in his approach to CDA primarily falls into this category of language as an ideology, as he also draws on the view of language as discourse. According to him, discourse is a social practice and a site for domination or social struggle for power (Fairclough, 1989 & 2013).

These last two discussed views of language as a discourse and language as an ideology were what I built on in the present study in my conceptualization of language. What is mostly relevant to the present study is that EFL textbooks in the EFL literature are less frequently studied from these perspectives, which caused a dearth of systematic empirical studies in this area of research specifically in the Saudi context. I addressed this dearth in this study.

The historical development of CDA as a discipline. Wodak (1995) contends that CDA as a well-established and interdisciplinary discipline of language study and analysis emerged from critical linguistics during the 1980s-1990s. Wodak (1995) argues that the purpose of CDA as an interdisciplinary approach to social critique is to uncover and interrogate the opaque and transparent ways in which dominance, oppression, control, power, discrimination, and ideology are manifested in discourse. Likewise, Fairclough (1989) claims that the goal of CDA is to “correct a widespread underestimation of the significance of language in the production, maintenance, and change of social relations of power” (p. 1). He also maintains that the goal of CDA is to “increase consciousness of how language contributes to the domination of some people by others, because consciousness is the first step towards emancipation” (p. 1). According

to Fairclough (1989), the goal of CDA is “to explain existing conventions [of language use] as the outcome of power relations and power struggle” (p. 2).

The works of Kress and Hodge (1993), Fowler et al. (1979), Fairclough (1989), Wodak (1989), Van Dijk (1998), among others pioneered the scholarly works in the field of CDA. Specifically, their contributions focus on developing multidisciplinary frameworks for studying the dialectical relationship between language and society from diverse historical, cognitive, social, and critical perspectives.

CDA approaches. Wodak and Meyer (2008) claim that CDA approaches are heterogeneous; they draw on different methodological and theoretical orientations (p. 5). Yet, according to them, there are a number of principles and dimensions that all CDA approaches have in common (p. 2). First, all CDA approaches are problem-oriented and interdisciplinary. Scholars of CDA draw on critical, social, cultural, linguistic, cognitive, political, and economic theories to study how language is used and functions both overtly and covertly to construct, deconstruct, and reconstruct existing social structures. Second, CDA approaches serve us in examining and analyzing semiotic data including written, spoken, or visual discourses to demystify issues of ideology and power in discourse. Finally, CDA approaches focus on studying larger units of discourse or texts, rather than just isolated words and sentences.

Wodak and Meyer (2008) develop a synthesis of current approaches to CDA. They represented this synthesis visually in figure 2.3. According to them, CDA approaches differ from other approaches of language study in terms of their orientation and choice of their object of investigation. As it is shown in the figure, CDA approaches move in a continuum; they can be more deductively or inductively oriented. More deductively oriented approaches to CDA such as the dialectical-relational and sociocognitive approaches "are more likely to illustrate their

assumptions with a few examples which seem to fit their claims" (Wodak and Meyer, 2008, p. 19). In contrast, more inductively oriented approaches to CDA such as the discourse-historical approaches are used to gain insights about an issue of interest through in-depth case studies and data collection (p. 19).

According to Wodak and Meyer (2008), although all CDA approaches consider social phenomena such as the influence of ideology and power on language use, they differ from each other in terms of their units of analysis. Discourse-historical approaches to CDA draw on critical theory and symbolic interactionism. These approaches emphasize intertextuality, interdiscursivity, or relationships between texts and their historical development. Corpus-linguistics approaches to CDA are considered a linguistic extension of CDA (Wodak & Meyer, 2008, p. 27). These approaches analyze discourse from a linguistic perspective and can be combined with other approaches to CDA. Social actors approaches to CDA draw theoretically on critical theory to study the role of action in establishing and reproducing social structures. Dispositive approaches to CDA use critical theory as a conceptual framework to analyze how institutionalized discourses regulate and reinforce action and power (Wodak & Meyer, 2008, p. 27). Sociocognitive approaches to CDA stress the interplay among discourse, society, and cognition. These approaches analyze discourse as a production of individual experiences and social representations. These social representations refer to the collective frames and perceptions shared with other members of a group and that form people's identities. The dialectical-relational approaches to CDA focus on studying the ways in which social conflicts and social practices are manifested linguistically in discourse. These approaches draw on Halliday's (1985) theory of SFL and Foucault's (1981) concept of *orders of discourse* to study the dialectical relationships between social structures and discourse. In addition to the approaches that Wodak and Meyer

(2008) synthesized, there are other approaches to CDA. Gee (2001a) develops his own approach to CDA. He uses critical literacy in his approach to promote an understanding of the underlying meanings of discourse, especially in terms of what social identities and situated meanings are enacted, negotiated, and contested by participants in discourse. In addition to providing background knowledge, this overview of CDA approaches shows also how they differ from each other in their units of analysis although they all aim to critically explore the interaction and interdependence between discourse and society.

Fairclough (1989 & 2013) is a prominent scholar in the dialectical-relational approaches to CDA. I used his approach as a methodological framework in this study. In what follows, I explain his approach in more details and discuss how he conceptualizes the interplay among discourse, power, ideology, and naturalization.

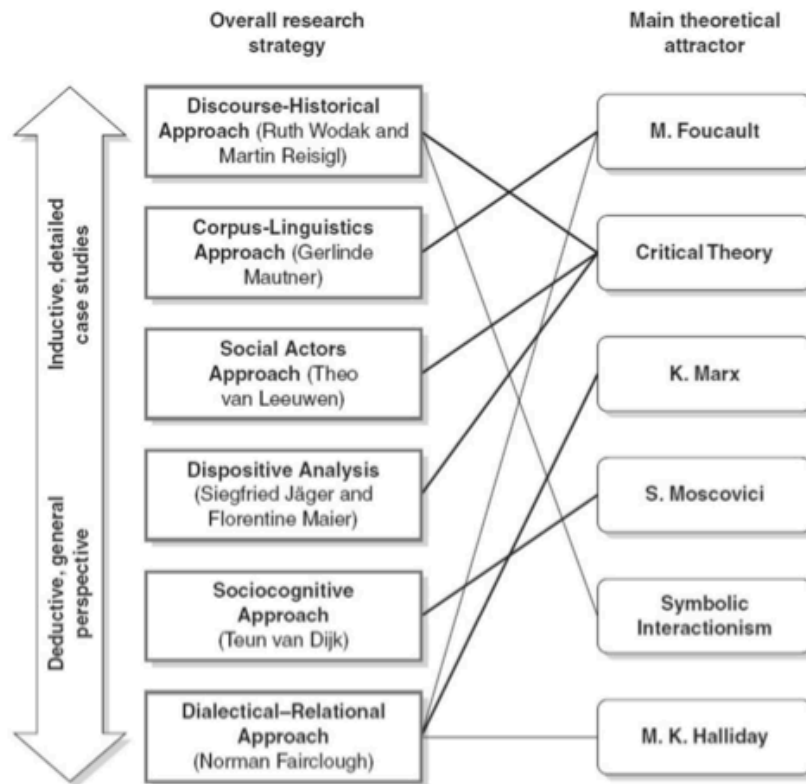


Figure 2.4. A visual synthesis of the research strategy and theoretical background of CDA approaches. Adapted from Wodak and Meyer (2008).

Fairclough's (1989 & 2013) dialectical-relational approach to CDA. According to Fairclough (1989 & 2013), when a text is produced, particular linguistic forms are purposefully selected among various available options. Different linguistic, cognitive, and social factors determine these selections. He argues that analyzing a text from the perspective of discourse as a social practice entails an analysis of these factors. He also distinguishes three types or dimensions of meanings: *experiential*, *relational*, and *expressive*. These are the potential meanings that any text can convey or express. According to Fairclough (1989 & 2013), the experiential dimension of meaning refers to the ways in which an individual's experiences and knowledge of the meaning potentials- a set of linguistic choices and options available in a social

context- shape and influence the formation, production, and perception of a text. The relational dimension of meaning refers to the ways in which social relationships are discursively enacted and represented between participants in a text via particular linguistic choices. The expressive dimension of meaning refers to the way in which an individual's realization and awareness of the experiential and relational dimensions of meanings enable him or her to construct and produce a coherent text. This includes, for instance, the social identities that an individual made available for participants in a text based on his or her realization of the experiential and relational dimensions of meanings in a social context.

Fairclough's (1989 & 2013) approach to CDA consists of three analytical stages: *description*, *interpretation*, and *explanation*. These are the empirical phases that can be conducted to critically analyze a text. According to him, these stages are strongly interrelated, simultaneously conducted, and it is possible to separate them in this way only to theoretically talk about and explain them. Thus, drawing on Fairclough (1989 & 2013), I use the term "stage" not to suggest a move from one analytical dimension of critical discourse analysis to another in a linear fashion, but to signify a non-linear iterative process or phase of critical textual analysis. The goal of the analytical stage of description in Fairclough's (1989 & 2013) approach to CDA is to conduct a textual analysis at the lexical, syntactic, coherence, or non-verbal levels of texts to examine how the three dimensions of meaning (experiential, relational, and expressive) are discursively constructed via particular choices in verbal or non-verbal texts. The analytical stage of interpretation in Fairclough's (1989 & 2013) approach entails an analysis of the orders of discourse (the socially constructed underlying conventions and ideologies that determine and constrain language use) that have been drawn upon in the production of a text. At the stage of explanation, the approach entails a social analysis of the dialectical relationship between texts

and the social contexts or the ways in which they reflexively influence and determine each other. I address how each one of these analytical stages is empirically conducted in chapter 3.

Fairclough's (1989 & 2013) perception of the interplay among discourse, power, ideology, and naturalization. According to Fairclough (2013), discourse and social power are inseparable because there is a dialectical relationship between them. Predominant social groups have the power to control the discourses of various social institutions such as schools. The discourses that are incorporated into the school curriculum and textbooks are not neutral, but typically mirror and reflect the ideologies and worldviews of the predominant groups who have the social power to control teaching content in schools. What people in power usually try to do is that they manipulate these discourses so that they lose their connections to them, making them appear normal, natural, legitimate, or commonsense. Fairclough (2013) refers to this process as *naturalization*.

According to Fairclough (2013), social power can be manifested in discourse through two mechanisms: *power in discourse* and *power behind discourse* (p. 36). Power in discourse is concerned with "discourse as a place where relations of power are actually exercised and enacted" (Fairclough, 2013, p. 36). This type of power can occur at the micro-level of discourse when powerful participants control and constrain the type and amount of discursive contributions of less powerful participants. In contrast, power behind discourse occurs at the macro-level of discourse. It refers to the ways in which social orders, orders of discourse, and macro-level policies are opaquely shaped and determined by relations of power to benefit particular social groups (Fairclough, 2013, p. 46). An example of the effect of power behind discourse is the standardization of particular textbooks in schools. The contents of these standardized textbooks

are forms of power behind discourse because they can be manipulated to naturalize, legitimize, reproduce and perpetuate the dominance of people in power.

Fairclough's (2013) conceptualization of the social functions of discourse. Fairclough (2013) argues that discourse can be used as a mechanism for both oppression and emancipation. According to him, domination and control are enacted and exercised through two distinct forms of power: *coercion* and *consent* (p. 3). What distinguishes these forms of power, according to him, is that while the former form of power relies on violence, the latter form significantly relies on the subtle interplay among language, power, and ideology as a result of the process of *naturalization* (Fairclough, 2013, p. 3 & 89). According to him, domination and control in current societies are primarily practiced via the use of power by consent. This usually occurs when discourses are perceived as natural and commonsense as if they belong to social institutions rather than social groups.

According to Fairclough (2013), discourse can also be used as a mechanism for emancipation and liberation (p. 1). This occurs in situations where members of dominated social groups activate their agencies and use discourse as a mechanism for resistance and transformation. These people may use language to provide their counter-discourses and counter-ideologies to discursively negotiate, challenge, or transform existing unequal relations of power.

Having provided an overview of CDA, including its development as a discipline of language and social critique, its approaches, and Fairclough's (1989 & 2013) approach to CDA, I now turn to synthesize the theoretical and empirical literature on EFL textbooks.

EFL Textbooks

The empirical studies on EFL textbooks are huge and started to flourish since the 1970s (Hartman & Judd, 1978; Porreca, 1984). That is why I mostly limited my review to the studies

that were published during the last 15 years. This review of literature was developed through conducting a meta-analysis and a synthesis for the previous studies in this area of research. Multiple sources were analyzed and synthesized to develop this literature. These sources included journal articles, book chapters, and dissertations. I organized this review thematically based on the findings in the literature. My synthesis of the reviewed literature indicated one fundamental finding: the content of EFL textbooks is never neutral as these textbooks are frequently used and manipulated to opaquely or transparently impose, (re)produce, naturalize, and perpetuate particular ideologies.

In what follows, I discuss my meta-analysis and synthesis of the literature I reviewed about the discursive representations of western social, economic, and cultural ideologies, social identities, social power and (in)equality, Standard English ideology, and the use of CDA as a research method in EFL textbooks.

Western social and economic ideologies in English language and EFL textbooks.

During the era of colonialism, brutal systems of slavery, post-colonialism, and globalization, English language plays a fundamental role in serving imperialistic interests and perpetuating racial hierarchies both inside and outside former colonizing countries. In Egypt, English was used to create a social and economic stratification between the western colonizers and the local colonized during the period of British colonization (Brutt-Griffler, 2002). Only whites from European descents and the Egyptian élites had access to English language at that time, which turned it into a distinct social and economic marker. Likewise, English was used as a state apparatus for oppression during the era of system of slavery in the US. Enslaved Africans and their descent African Americans suffered from linguistic and racial discrimination and apartheid. At first, whites imposed compulsory English language illiteracy on enslaved Africans and their

descent African Americans before they forbid them later from using their mother tongues in schools (Grant & Lee, 2009, p. 47).

Being the language of former powerful colonizers and oppressors grants the English language a prestigious social position and a significant role in conveying and perpetuating particular western social and economic ideologies in the periphery, especially in the era of post-colonialism and globalization (Phillipson, 1992; Canagarajah, 1999; Brutt-Griffler, 2002). English language teaching agencies and institutions such as the British council and TESOL have many branches in many part of the globe. In addition to offering English language courses for students and teachers, these agencies and their widespread braches around the world also provide international institutions and universities with English language teaching textbooks and materials such as CDs and video types. In many cases, they offer these textbooks and teaching materials at no financial cost. The distribution of these textbooks and teaching materials served a specific agenda (Phillipson, 1992). These textbooks functioned to opaquely (re)produce, naturalize, legitimize, and perpetuate particular western social and economic ideologies that were embedded within the content of these textbooks. For instance, the hidden curriculum of the portrayals of Anglo-Americans and British in ELT textbooks represented them as more civil and punctual (Canagarajah, 1999). The findings of several studies (Koosha et al., 2004; Taki, 2008; Keshavarz & Malek, 2009; Baleghizadeh & Motahed, 2010) support the argument that English language and the content of EFL textbooks are never neutral as they steadily convey and impose certain western ideologies. I discuss these studies in depth when I review the literature of EFL textbooks.

The discursive representations of social, economic, and cultural ideologies in locally and internationally developed EFL textbooks. Koosha et al. (2004) and Taki (2008) investigated

whether there are any recurrent or consistent patterns between EFL textbooks that were developed internationally and those that were developed locally in Iran. They examined these textbooks in terms of content, social relations, and subject positions, especially in written conversations. The authors of these two studies concluded that the content of the textbooks they studied served to emphasize and (re)produce certain western economic ideologies such as capitalist economy, neoliberalism, and consumerism (Koosha et al., 2004, p. 62; Taki, 2008, p. 127& 139). Also, these researchers demonstrated that there was a strong emphasis on commercial and occupational subject positions in the portrayals of the social roles of the characters in all these textbooks (Koosha et al., 2004, p. 62; Taki, 2008, p. 138). These authors additionally revealed that the content of locally developed textbooks emphasized the instrumental function of language use. These textbooks focused primarily on teaching students how to use English effectively and efficiently to understand and be understood when they participate in everyday conversations.

The results reached by the authors of some other later studies support these findings. Keshavarz and Malek (2009) as well as Baleghizadeh and Motahed (2010) found out that the contents of EFL textbooks, especially those that are developed in the US and the UK, emphasize certain western economic and capitalist ideologies, such as the ideology of neoliberalism, capitalism, and free-market. These authors showed that occupational and commercial positions were the most dominant and frequent subject positions in the EFL textbooks that they studied. The researchers argue that was the case because the target students were conceptualized in those EFL textbooks as human capital and future workers who should be given the necessary skills to function effectively and efficiently in their societies.

Abdollahzadeh and Baniasad (2010), Amalsaleh et. al. (2010), and Asgari (2011) examined what kind of social and cultural values and ideologies were portrayed in the content of EFL textbooks used in Iran. They found out that the most frequent social and economic ideologies depicted in the studied textbooks were western democracy, the discourse of modernism (Pennycook, 1998), and the culture of consumerism (entertainment, fashion, shopping, tourism, and technology). The researchers concluded that although the textbooks they studied were used in Iran, which is a religiously conservative Muslim country, non-Islamic values predominated the content of these textbooks. According to Asgari (2011), similar western ideologies were also found in EFL textbooks that were developed locally in Iran (Asgari, 2011, p. 89).

In the same vein, Lee (2009) found out that EFL textbooks used in South Korea promoted and (re)produced western cultures in a more positive way compared to non-western cultures. According to Lee (2009), western cultures were mostly associated with advancement, popular cultures, and commercialism in EFL textbooks. In contrast, non-western cultures were absent when these topics were discussed.

Finally, Koosha et al. (2004) and Taki (2008) found out that the content of internationally developed EFL textbooks reflected an emphasis on topics that were believed to be neutral and non-controversial, such as food and entertainment (Koosha et al., 2004, p. 57-58; Taki, 2008, p. 138). This seems to be a typical feature for many EFL textbooks and supports Dendrinos' (1992) claim that publishers of EFL textbooks avoid controversial topics such as abortion and religion to make their textbooks more marketable, sellable, and profitable. The overarching conclusion that I reached from my synthesis of the empirical studies I reviewed indicates that there are some qualitative differences between internationally developed EFL textbooks, typically in the US and

the UK, and those that are developed locally for domestic use in terms of the content they include, the ideologies they convey, and the interests they serve.

Gender representations in EFL textbooks. Discursive gender representation is one of the most frequently studied areas of research in the empirical literature of EFL textbooks. The authors of the reviewed literature reveal that gender representations in EFL textbooks frequently function as a mechanism to (re)produce, naturalize, and perpetuate particular social identities, social roles, positioning, and relationships between men and women. Ansary and Babaii (2003), Otlowski (2003), Harashima (2005), Baiqiang (2008), Ghorbani (2009), Bahman and Rahimi (2010), Hamdan (2010), Gharbavi and Mousavi (2012), as well as Amini and Birjandi (2012) examined gender-biases in men and women representations in EFL textbooks used in different parts of the world including Iran, China, Japan, and Jordan. Specifically, they investigated the frequency of names, nouns, pronouns, and adjectives attributed to men and women, especially in the reading passages, instructions, and exercises in EFL textbooks. They also studied the use of male-generic constructions and whether men and women have equal *firstness* or first-place occurrences when they were juxtaposed in the studied textbooks.

The authors of these studies concluded that there were unequal representations for men and women in the studied EFL textbooks. Men or male characters usually appeared more frequently compared to their women or female counterparts in both verbal and non-verbal texts. Also, the authors of these studies indicated that men had more firstness compared to women. Additionally, these authors revealed that the textbooks they studied included frequent usage of male-generic constructions, which made females almost invisible in terms of presence. They also indicated that female characters were given less occupational roles in terms of number and diversity compared to their male counterparts in the studied textbooks. Ghorbani (2009) argues

that the unequal representations of men and women in EFL textbooks function to opaquely sustain and perpetuate the stereotypical limited varieties of social and occupational roles for women (p. 16). Bahman and Rahimi (2010) contend that the texts they studied served to naturalize, legitimize, and reproduce the ideologies of male superiority, females' underrepresentation, sexism, and discrimination against women (p. 277). Otlowski (2003) and Hamdan (2010) concluded that the depiction of women in the EFL textbooks used in Japan and Jordan that they studied did not accurately reflect the significant role that women play in promoting modernism in the Japanese and Jordanian societies respectively (Otlowski, 2003, p. 2; Hamdan, 2010, p. 22).

Only two authors whose works I reviewed revealed different findings in terms of discursive gender representations in EFL textbooks. Mineshima (2008) examined how men and women were portrayed in terms of visibility of presence, characters' attributes and social roles in EFL textbooks used in Japan. According to him, there was a balance between male and female characters in terms of visibility of presence, firstness, social roles, and number of utterances for each gender (p. 124-127). Likewise, Kemp (2011) reached similar results. According to him, the authors of the textbooks he studied seemed conscious about issues of gender (in)equalities; they provided equal representations for men and women in terms of frequency of appearance and occupational roles (p. 231).

Although a little change started to be observed, the overall finding of most studies in the literature of EFL textbooks shows that women still suffer from sexism, social inequities, as well as negative stereotypes and portrayals in EFL textbooks compared to men. This finding supports the results of the first studies that explored gender representations in EFL textbooks such as Hartman and Judd (1978), Porreca (1984), Sunderland (1994), and Rifkin (1998). According to

Amini and Birjandi (2012), although publishers of recent EFL textbooks claim to be more conscious and considerate of issues of social inequity, gendered-biases, and negative stereotypes, the results of most recent studies of EFL textbooks indicate that this is not the case because sexism is still apparent in these textbooks (p. 136).

The discursive representations of social power and inequality in the portrayals of characters in EFL textbooks. The findings in the empirical research I reviewed indicate that social power and inequality are discursively enacted in EFL textbooks through the portrayals and the representations of power dynamics among characters. Koosha et al. (2004), Taki (2008), Keshavarz and Malek (2009), Amalsaleh et. al. (2010), and Baleghizadeh and Motahed (2010) found out that characters in EFL textbooks, especially those that are developed internationally, are usually portrayed as having equal social power relations, such as friends and colleagues. According to the researchers, this reflects the ideology of social equity in western societies. Baleghizadeh and Motahed (2010) argue that these portrayals are idealized and utopian images of verbal interaction that does not usually exist in real-life situations (p. 17). I studied two Saudi high school EFL textbooks in the present study in light of these finding to examine the ways in which the contents of these textbooks do or do not portray various characters as having equal social power based on gender and race.

Tajima (2010) examined EFL textbooks used in Japan and found out that the depictions and portrayals of the main characters reflected a dichotomy between the West and the East. For instance, the Japanese main character in the studied textbook was described as passive and poor at self-expression and had a tendency toward harmony or collectivism (p. 333). In contrast, the American main character was described as active and good at self-expression and frequently fought to promote justice (p. 333). The author also showed that the American character was

portrayed as more developed, civilized, and superior in the sense that she used to teach and advise the Japanese character based on her cultural values (Tajima, 2011, p. 335). According to Tajima (2011), the visual images of the characters in the textbook supported these portrayals (p. 333).

The superiority and dominance of middle-class Anglo characters in EFL textbooks was also revealed in other studies. Otlowski (2003) found out that middle-class whites quantitatively outnumbered their counterparts of people of color in EFL textbooks used in Japan (p. 11). Likewise, Cortez (2008) concluded that characters other than middle-class Anglos were either totally excluded or marginalized through being depicted as nameless, voiceless, faceless, or with no active agency in EFL textbooks used in Spain. Similar conclusions were also reached by Lee (2009) who found out that westerners were portrayed in EFL textbooks used in South Korea as more law-abiding, more capable of doing things, more respectful to social equity between men and women, and more responsibility compared to their non-westerners counterparts (p. 52-53).

The representations of Standard English ideology in EFL textbooks. The empirical literature on EFL textbooks shows that one of the underlying ideologies that underpin these textbooks is Standard English ideology. Lippi-Green (1997) argues that Standard English ideology refers to the mythical assumption and misconception that there is one standardized, correct, unmarked, unaccented, or normal English. According to her, although many people steadfastly take the possibility of a homogenous, standardized, one-size-fits-all language or dialect for granted, it does not exist in reality except as an ideal in people's minds (p. 44).

Wolfram (2014) contends that research indicates that the people who use the standard form of language are minorities in English language speech communities as most people use ethnic or local dialects. Yet, the programs of teaching English to speakers of other language

(TESOL) around the globe and the teaching materials used in these programs reproduce the myth that English is a monolithic language. This is the case because these programs and teaching materials only legitimate and use mainstream Standard American English or Standard British English.

Cortez (2008) and Asgari (2011) found out that Standard American English was represented as the predominant and legitimate English language dialect compared to other ethnic and racial English language dialects in the EFL textbooks they studied. Similarly, Xiong and Qian (2012) found out that linguistic or grammatical prescriptivism in Chinese high school EFL textbooks served to (re)produce and perpetuate Standard English ideology. In the present study, I investigated and discussed linguistic prescriptivism and mainstream Standard English language ideology in Saudi high school EFL textbooks from the perspectives of critical race theory and critical whiteness studies.

The use of CDA as a research method in the literature of EFL textbooks. One of the major areas that I focused on while reviewing the literature of EFL textbooks was the ways in which Fairclough's (1989 & 2013) approach to CDA was implemented or used as a research method in this area of research. My review of literature revealed that this approach of CDA was frequently utilized as a research method in exploring and examining EFL textbooks. Koosha et al. (2004), Taki (2008), Keshavarz and Malek (2009), Baleghizadeh and Motahed (2010), and Tajima (2011) used Fairclough's (1989) approach to CDA as a primary research method. All these researchers drew upon Fairclough's (1989) concept of dimensions of meaning to explore how the experiential, relational, and expressive dimensions of meaning were constructed in EFL textbooks. This was mainly accomplished via studying which topics were covered in the content

of the studied EFL textbooks, what social roles were attributed to different characters in these textbooks, and how social relations among characters were portrayed in these textbooks.

Some other studies in the literature of EFL textbooks implemented CDA as a research method to conduct a content analysis. Cortez (2008), Ghorbani (2009), and Lee (2009) respectively used CDA as a textual analysis method to study the representation of English language imagined communities in EFL textbooks used in Spain, sexism in EFL textbooks used in Iran, and the impact of the policy of globalization on the content of EFL textbooks used in South Korea.

Summary

In this section, I summarize and synthesize the content of this chapter. I divided the chapter into four parts. In the first part, I discussed the socio-historical and sociopolitical contexts of EFL in Saudi Arabia. I specifically shaded some lights on the spread of English in the country, the position of English in the Saudi educational system, post-9/11 educational reforms, and the functions of English in the Saudi context. In the second part of the chapter, I discussed my conceptual frameworks. I explained critical literacy, and discussed Lewison's et. al. (2015) and Janks' (2000 & 2010) models of critical literacy in greater details. I also shed some light on the concepts that I used as conceptual lenses in this study from critical pedagogy, systematic functional linguistics and the functions of oral language, neoliberalism, critical race theory and critical whiteness studies. In the third part of the chapter, I provided an overview for the theoretical background of my methodological framework, CDA. I started this section by contextualizing my discussion and exploring the three conceptual views of language: language as a system, language as a discourse, and language as an ideology. I then provided an overview of the historical development and different approaches of CDA as a distinctive discipline and

method of discourse analysis. I elaborated in this part on Fairclough's (1989 & 2013) approach to CDA in more details because it is the one that I draw upon as a methodological framework. In the last part of the chapter, I reviewed, meta-analyzed, and synthesized the theoretical and empirical literature on EFL textbooks. I specifically demonstrated what the authors of the previous studies revealed about the discursive representations of western social, economic, and cultural ideologies, gender representation and social identities, social power and inequality, Standard English ideology, and the use of CDA in EFL textbooks. In the next chapter, I discuss my empirical research method in greater detail.

CHAPTER 3

METHODOLOGY

Introduction

In chapter 1, I initiated discussion of the research design and analysis I used in this study. Using chapter 1 as the point of origin, I further articulate and specify the design and methods that I used to code, organize, interpret, and analyze the texts. The literature that I reviewed, my research questions, the purpose of the study, the methodological and conceptual frameworks I drew on largely informed the critical textual analysis I conducted.

In this chapter, I provide an overview of the study and its research questions. I also discuss the justifications for choosing Fairclough's (1989 & 2013) dialectical-relational approach to CDA as a methodological framework. I explain after that my research design. Specifically, I demonstrate my methods of sampling, textual coding, analysis, data management and storing. I then shed some light on how I triangulated the findings I reached. I additionally explain in this chapter the positionality from which I approached the study. I also discuss the limitations and delimitations of the study. I end the chapter with a conclusion in which I summarize its content.

An Overview

I have found no research that systematically studies how social power and social identity based on gender and race are discursively represented in EFL textbooks from a critical social perspective that views language as an ideology specifically in the Saudi context. I also could locate no study that explores how neoliberalism and banking education shape the content of these textbooks from the same critical social perspective in the Saudi Arabian EFL-textbook literature. In the present study, I investigated how social power and social identity based on gender and race were discursively represented in two Saudi high school EFL textbooks. I also studied how

banking education and neoliberalism as a western political and socioeconomic ideology shaped the content of these textbooks. I drew conceptually on critical literacy, and some concepts and theories from critical pedagogy, critical race theory, critical whiteness studies, and systematic functional linguistics. I also utilized Fairclough's (1989 & 2013) approach to critical discourse analysis as a research methodology.

The main three research questions that I developed to guide this study were: 1) How are social power and identity in terms of gender and race discursively represented in high school EFL textbooks in Saudi Arabia? 2) How does neoliberalism as a western political and socioeconomic ideology shape the content of high school EFL textbooks in Saudi Arabia? 3) How does banking education shape the content of high school EFL textbooks in Saudi Arabia?

As I initiated in chapter 1, I developed some sub-questions to narrow down the focus of the main research questions and the study, and to enrich my critical textual analysis. Some of these sub-questions were relatively long and dense because of: 1) the nature and purpose of the study, as a multidimensional study; 2) the nature of the research method I utilized- critical textual analysis- which requires a deep analysis of the rich interpretations of a small amount of texts. I answered these sub-questions throughout the three analytical stages of CDA as the analysis required.

The justification of the CDA methodological framework

Drawing on Bloomberg & Volpe (2012), I conducted this study using Fairclough's (1989 & 2013) dialectical-relational approach to CDA as a social qualitative research method because it is appropriate for exploring the research problems, research purposes, and research questions. Fairclough's (1989 & 2013) dialectical-relational approach to CDA was an appropriate research method for the present study because it allowed me as a researcher to theoretically uncover the

interplay between language and ideology with respect to social power and identity based on gender and race in two Saudi high school EFL textbooks. I did this by conducting the three analytical stages of CDA: description, interpretation, and explanation in order to analyze the experiential, relational, and expressive dimensions of meaning, which these texts included. I elaborate on how exactly I did this empirically in a subsequent subheading in this chapter that I call “critical textual analysis.” I already defined each one of these dimensions of meaning and analytical stages in the literature review in chapter 2.

In addition, Fairclough’s (1989 & 2013) approach to CDA was an appropriate starting point for the development of a method for the present study because it allowed me as a researcher to interpret, analyze, and interrogate how banking education and neoliberalism as a western socioeconomic ideology discursively shaped the content of Saudi high school EFL textbooks at the stages of description, interpretation, and explanation. It also allowed me to study how the target students were conceptualized and positioned in these EFL textbooks. Drawing on Fairclough (1989 & 2013), I use the term “stage” not to suggest a move from one analytical dimension of critical textual analysis to another in a linear fashion, but to signify a non-linear iterative process or phase of critical textual analysis, as I demonstrate in the following sections.

Research Design and Analysis

Rossmann and Rallis (2012) define data analysis as the iterative and sequential process that starts as soon as a study begins to bring meaning to the gathered data (p. 262). According to them, the process also requires several activities including fully knowing the data (immersion), systematically organizing the data into chunks (analysis), bringing meaning to those chunks based on which a coherent story is written about those chunks (interpretation). I used these activities (immersion, analysis, and interpretation) as parts of the critical textual analysis I

conducted in the present study. Drawing on Fairclough (1989 & 2013), Merriam (2009), and Rossman and Rallis (2012), I explain in what follows my methods of sampling, coding, critical textual analysis, data management and storing.

Textbook Selection. As I articulated in chapter 1, I used in this study purposeful criterion-based and convenient sampling (Merriam, 2009; Rossman & Rallis, 2012). The EFL textbooks I studied were convenient samples because I had free full online access to these textbooks, and to their audio materials and teacher's guides. I did not have access to other textbooks. This access was essential to analyze the oral texts and audio resources that were parts of the listening and speaking activities, and their written transcriptions. These transcriptions were available in the teacher's guides, which saved me time and effort to personally re-transcribe the oral texts. The purposeful inclusion criteria of the sample were: 1) the textbooks were officially approved and chosen by the Saudi Ministry of Learning, which is the highest educational authority in the country; 2) the textbooks were current; meaning that they were being used in high schools in Saudi Arabia at the time of the study; 3) for consistency purposes, all the textbooks were EFL textbooks for 11th grade in the Saudi educational system. These inclusion criteria were significant for two reasons. First, they helped me to ensure that the textbooks represented the worldviews and perspectives of the Saudi educational authorities as the Saudi Ministry of learning approved them. Second, these inclusion criteria helped me to ensure that the textbooks were current; there was no point for me to analyze EFL textbooks that were no longer used.

The samples were the students' books of two Saudi high school EFL textbooks: *Flying High for Saudi Arabia 3* (hereafter FH3), and *Flying High for Saudi Arabia 4* (hereafter FH4). These textbooks were developed internationally by a British publisher- Macmillan. However,

they were special editions specifically designed for the Saudi context and approved by the Saudi Ministry of Learning to be used in Saudi high schools in the eastern region, where I originally come from. FH3 and FH4 are the only officially approved and used EFL textbooks for the 11th grade in public schools in the eastern region for both boys and girls. Each textbook includes 8 chapters and two progress tests. Each unit in the textbooks includes grammar, listening, speaking, reading, and writing activities.

Methods of coding and critical textual analysis. One of the criticisms to Fairclough's (1989 & 2013) dialectical-relational approach to CDA is the claim that, like other research methods, it is biased in terms of data collection and analysis (Breeze, 2011). Analysis in CDA is claimed to be unsystematic, impressionistic, and imposed in a top-down manner, rather than bottom-up manner, in the sense that it relies on the researcher's genuine intuition, personal interests, assumptions, and biases that he or she may impose on the texts. Fairclough's approach to CDA provides a significant useful method of critical discourse analysis with three interrelated analytical stages (description, interpretation, and explanation) to analyze three dimensions of meaning: experiential, relational, and expressive. Yet the approach does not provide a systematic plan to operationalize it specifically for textual analysis to analyze the written, visual, and oral texts in textbooks. To overcome these shortcomings in CDA, I developed and utilized a coding schema that I organized and categorized thematically in order to systematize my analysis and systematically operationalized CDA to study the discursive representations of social power and identity based on gender and race in EFL textbooks. I also used the coding schema to systematically study the ways in which neoliberalism and banking education shaped the content of EFL textbooks. The coding schema included predetermined themes and concepts that I derived from the conceptual and methodological frameworks on which I drew. These

predetermined themes and concepts included: social identity, social power, neoliberalism, and banking education. I divided the coding schema into three columns. In the first column, I listed the key predetermined concepts. In the second column, I put the sub-concepts that I investigated under each one of the key concepts. I occasionally defined the sub-concepts as relevant. These sub-concepts were primarily derived from my methodological and conceptual frameworks I drew upon or the literature I reviewed. In the third column, I put some questions that guided my empirical analysis of each one of these concepts. In this way, I worked to operationalize Fairclough's ideas in a way that afforded application to a data set (textbooks and accompanying materials). A copy of the coding schema I developed and used is included in the appendix.

In addition, I utilized some empirical methods from qualitative research to operationalize CDA, systematize my critical textual analysis, and maintain my consistency throughout the processes of coding and analysis of texts. Specifically, I conducted *open coding*, *axial coding*, *selective coding*, *inductive analysis*, and *deductive analysis* as parts of the analytical stages of CDA- description, interpretation, and explanation (Merriam, 2009). I continued this until saturation was reached, which was when no additional significant themes or concepts could be found. In the next subheading, I explain how I empirically used coding, as well as inductive and deductive analysis as a part of the critical textual analysis I conducted. After that, I explain what I empirically did in each one of the three analytical stages of CDA. Figure 3.1 serves as a visual representation and a roadmap of the simultaneous coding and critical textual analysis I undertook. The explanation of the figure and the analytical processes it contains is explained in the subsequent sections.

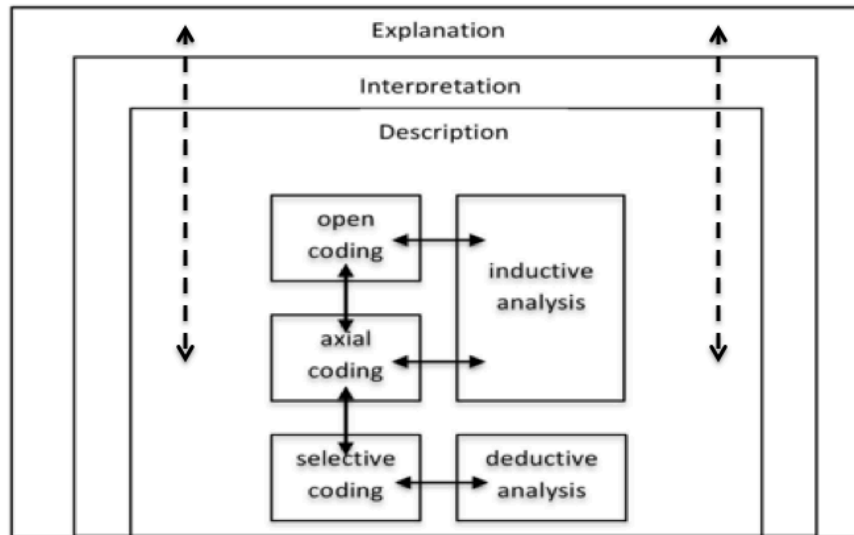


Figure 3.1: A visual representation of my method of simultaneous and iterative coding and critical textual analysis

Coding. Merriam (2009) defines “*open coding*” as the “process of making notations next to bits of data that strike you [the researcher] as potentially relevant for answering your research questions” (p. 178). Drawing on Merriam (2009), I initially did “*open coding*” by writing codes or notes next to the texts that seemed useful or relevant to the research questions. I wrote these codes and notes in the margins of the EFL textbooks I analyzed. Then, I electronically typed and saved the codes and the relevant segments of texts in the researcher’s journal that I developed in a Word document. I used page and section numbers to refer to the visual images and longer texts that I could not type in the researcher’s journals. The codes and notations were usually concepts from the literature or my methodological and conceptual frameworks, or words that came from me as the researcher to describe a text. My mode of critical textual analysis at this stage was inductive; I was open to deriving tentative codes and categories from any segment of data. I also sometimes wrote at this stage memos in my researcher’s journal. I used these memos to systematically keep record of my hunches, observations, preliminary findings, or what I saw as significant for interpreting and analyzing the texts. I electronically typed and saved these memos

in a Word document, and I organized them thematically.

According to Merriam (2009), “*axial coding*” refers to the process of grouping the notes or codes that go together to establish coherent and meaningful relationships among themes and concepts (p. 179). Upon completion of open coding, I conducted “*axial coding*.” I revisited my memos as well as my codes and notes in the margins of the textbooks and the researcher’s journal, and clustered the codes that seemed to go together in the same groups. These groups were conceptual categories that included individual examples, segments, or units of the texts that were relevant or belonged to these categories (Merriam, 2009, p. 181). For instance, I put the following code that described women characters in the textbooks “a female nurse” under an umbrella category that I named “the discursive representation of women’s social identity in terms of occupational roles.” Such clustering helped me to establish a meaningful relationship among different codes and segments of texts. I organized these categories thematically. During my coding and analysis, these codes and categories were initially tentative and I tested them to check which codes and categories remained solid and existed or held up in the subsequent texts. My mode of analysis started to slightly shift from being inductive to deductive at this stage during which I tested new units of texts against my tentative codes and categories. This continued until I reached a saturation point, which was when no additional significant themes or concepts appeared in the data.

According to Merriam (2009), “In *selective coding* [emphasis in original], a core category, propositions, or hypotheses are developed” (p. 200). Upon completion of conducting the axial coding, I conducted “*selective coding*.” I explored the texts in more depth to find segments or units of texts that supported my final list of categories. My mode of analysis, at this stage, was deductive; I looked for particular units of texts. I developed a master list that included

all the recurring core categories, concepts, or themes that hold across the texts. Analyzing this master list and establishing relationships among its content revealed some results and findings that I used to address the research questions.

Drawing on Merriam (2009), there were several conditions and criteria that I considered when labeling or naming each category in the coding schema. First, these names came from themes or concepts that were derived from the literature, the conceptual and methodological frameworks that I drew upon, or me as the researcher. Second, the names of these categories were responsive to the purpose of the study in the sense that they constituted the answers to the research questions. Third, the names of these categories were exhaustive in the sense that they accommodated all important and potentially relevant texts that I aimed to investigate. Fourth, the names of these categories were sensitizing in the sense that they reflected what was in the texts. Finally, the names of these categories were conceptually congruent in the sense that the same level of abstraction characterized all categories at the same level.

My model of conceptual stance. It is significant to explicitly explain the model of conceptual stance that I followed during the processes of coding and critical textual analysis in the present study. The model of conceptual stance that I followed during these analytical processes was “interlocking”, rather than “additive” (Collins, 1986 & 2000). Collins (1986 & 2000) defines the “additive” model as the one that adheres to an “either/or” dichotomous and ranking way of thinking. In such a model, the systems of analysis (such as neoliberalism, banking education, social power and identity as related to gender and race in the case of the present study) are perceived during analysis as if they exist interchangeably, separately, and/or in a hierarchal relation. In contrast, the “interlocking” model, which I adhered to, followed a “both/and” way of thinking that privileges analyzing how these systems of analysis intersect,

dialectically shape and enhance each other in a holistically overlapping, complex, and simultaneous manner. Thus, the interlocking model firmly rejects viewing these systems of analysis as interchangeable or hierarchal. It is significant because it creates possibilities of other systems or paradigms of analysis that were not necessarily fundamental initially to the conditions that shaped the present study or were beyond its scope. The interlocking model deepened my interpretation of how the systems of analysis I investigated interlocked with one another. This occurred, for instance, when I critically analyzed how and why the textual portrayals of neoliberal ideologies interlocked with the concept of banking education, an intersectionality that also interdependently interlocked with issues of social power, identity, and positioning in a complex and multifaceted fashion.

Another essential aspect of the interlocking model of conceptual stance that I followed during the critical textual analysis I conducted was analyzing the dialectical relationships between texts and contexts that interdependently exist at different levels: situational, institutional, and societal (Collins, 1986 & 2000; Fairclough, 1989 & 2013). At the “situational” level, I focused my analysis at the textual/intertextual level, such as analyzing the textual portrayals of overt and hidden ideologies, subtexts, and curricula that each written, oral, and visual text explicitly or implicitly evokes. I analyzed and interpreted texts at this level not merely as separate entities of discourse, but also as contextualized bodies of discourse that intertextually intersected with one another in a very complex manner. For instance, I analyzed how the textual portrayals of men and women in terms of frequency and nature of appearance as related to gender intertextually intersected and interlocked with the discursive representations of men and women in terms of frequency and nature of appearance as related to race. At the institutional level, I critically analyzed the institutional domain within which texts are situated, which was

primarily in this study internationally developed EFL textbooks for high schools in Saudi Arabia. At the societal level, I analyzed the larger social context of texts and how they (texts and contexts) dialectically shape each other. This included, for instance, critically interpreting and explaining in which way and to what extent particular texts served to reproduce, perpetuate, appropriate, challenge, or even resist certain ideologies.

Critical textual analysis. I explain in this section how I empirically conducted each one of the three analytical stages of the critical textual analysis I applied. For organizational purposes, I divided the section into four subheadings each of which focuses on one of the research questions, or a part of it. I separately discuss what I did in each one of these analytical stages to make it easier to explain them. Empirically, I conducted these three stages simultaneously and iteratively, as my analysis required me to do. This is what the two arrows in figure 3.1 represent. My critical textual analysis during the three analytical stages of CDA was relatively dense because the nature of the research method I utilized required a deep analysis of the potential rich interpretations of a small amount of texts. The CDA I did was also dense because of the nature and purpose of the study, as a multidimensional study. I typed and saved my critical textual analyses and findings throughout the three analytical stages in a researcher journal that I developed and saved electronically.

Social power and identity in terms of gender: Description. One of the methodological contributions of the present study is operationalizing Fairclough's (1989 & 2013) dialectical-relational approach to CDA to specifically conduct a critical textual analysis to study EFL textbooks. I did this through drawing on some empirical methods and conceptual lenses from multiple disciplines. To study how social power and identity in terms of gender were discursively represented in the EFL textbooks I studied, I drew on Porreca's (1984) method,

which she used to analyze sexism and gender representations in EFL textbooks, as a research tool within CDA. Specifically, at the stage of description, I conducted a frequency count to analyze the frequency and nature of presence of male and female characters in the written, visual, and oral texts in FH3 and FH4 to investigate what experiential, relational, and expressive dimensions of meaning were discursively represented in terms of social power and social identity in terms of gender. I counted and analyzed the frequency of masculine and feminine names and pronouns in written texts. I also counted and analyzed the frequency and nature of presence of males and females in the visual images and oral texts. Each name and pronoun was counted only once in each reading passage and activity item. Each male or female character was counted only once in each visual image and oral text.

Conducting frequency counts was a significant part of the way I operationalized CDA at the stage of description as it enabled me to analyze and uncover textual opaque language ideologies embedded within the overt and hidden curriculum not only in terms of social identity, but also in terms of social power as related to gender. In terms of inclusion and exclusion, I conducted a frequency count and a critical textual analysis to examine whose voices and perspectives in terms of gender were empowered and legitimated by inclusion or were disempowered and marginalized by exclusion in the entire textbooks. I also conducted a frequency count and a critical textual analysis to investigate who, in terms of gender, were portrayed in the texts as superior and influential by their sheer presence and reliance upon their accomplishments. I used these data to analyze at this stage the textual use of the discourse of exceptionalism to unmask textual opaque language ideologies embedded within the overt and hidden curriculum as related to social power and identity in terms of gender.

In addition, I analyzed how social power and identity based on gender were textually portrayed through conducting a frequency count and a critical textual analysis to scrutinize the ascriptions of occupational and social roles for men and women in FH3 and FH4. This was specifically achieved through examining two aspects: 1) I studied which gender was more associated with texts that dealt with job-related issues, such as going to work and having a job or a job interview; and 2) I investigated what and how often occupational and social roles were ascribed to men and women in FH3 and FH4. I also analyzed at this stage the use of the discourse of exceptionalism and how it related to the textual portrayals of the ascriptions of occupational and social roles, social identity, and social power in terms of gender.

According to Porreca (1984), masculine generics are linguistic constructions, e.g. words or phrases, that although they are male-gendered, they are still used to refer to males and females. She also uses the term “firstness” to refer to whether masculine or feminine names, nouns, and pronouns are mentioned or written first when they are juxtaposed such as in phrases like “ladies and gentlemen”. In my attempt to operationalize CDA to study the discursive representations of social power and identity as related to gender, I analyzed how, to what extent, and for what potential purposes masculine generic constructions and firstness were used in the verbal texts in FH3 and FH4.

Analyzing the textual representation and perpetuation of male-biased and/or female-biased cultural values were two aspects that I examined at the stage of description to investigate the discursive representations of social power and social identity in terms of gender in FH3 and FH4. I addressed these issues by studying what male-biased and/or female-biased cultural values were discursively represented and perpetuated in the EFL textbooks I analyzed.

In addition, I conducted a critical textual analysis to study the textual portrayals of the social power and identity of men and women. In order to achieve this goal, I analyzed how power dynamics between men and women were discursively represented in the verbal interactions between them in FH3 and FH4. I also achieved this goal through analyzing the syntactic structures and the narrative styles of the texts about men and women. This included analyzing the diction, voice, passive and active structures, as well as the use of derogatory, irresolute, and assertive language in these texts.

All these frequency counts and critical textual analyses that I conducted were significant because they allowed me to analyze, uncover, and unpack the textual portrayals of the experiential, relational, and expressive dimensions of meaning at the stage of description. Specifically, I unmasked what social identities, roles, and positioning were made available for men and women, and how social power between men and women were textually portrayed in FH3 and FH4.

Social power and identity in terms of gender: Interpretation and explanation. At these analytical stages, I focused on interpreting and explaining the “how” and “why” of discourse, rather than just describing the “what” of discourse, which I already did in the previous stage. I interpreted, explained, and discussed at these stages the dialectic relationship between the Saudi social context or sociopolitical structure, and the texts I analyzed. I uncovered and discussed the impact of the language ideologies embedded within the overt and hidden curriculum in FH3 and FH4 as related to the textual portrayals of social power and identity of men and women. Specifically, I unpacked how these textual portrayals discursively served to legitimate, reproduce, and perpetuate certain ideologies of the Saudi neoconservative people in power,

including patriarchy, male supremacy and dominance, sexism, women's marginalization and exclusion.

Above, I explained what all these textual portrayals of men and women in terms of social power and identity mean to Saudi EFL students. I specifically discussed the ways in which Saudi people in power- Saudi neoconservatives and neoliberals- used schools and the content of textbooks as a state apparatus to impose certain ideologies on students to promote their conformity and false consciousness. I finally demonstrated the ways in which these textual portrayals supported some results from previous studies including Apple (2004), that argue that neoconservative and neoliberal ideologies significantly shape the content of the overt and hidden curricula that students are exposed to in schools in industrial countries.

Social power and identity in terms of race: Description. In order to operationalize CDA to conduct a critical textual analysis of two Saudi high school EFL textbooks, I studied at the stage of description the discursive representations of social power and identity based on race in these textbooks. I also analyzed and uncovered the overt and hidden curriculum and ideologies that these representations served to perpetuate through using some conceptual lenses from critical race theory and critical whiteness studies. Empirically, I examined to what extent and in which way the so-called mainstream Standard English language dialect spoken by middle and upper class whites, and non-mainstream English language dialects such as African American Vernacular English (AAVE) were included or excluded and textually portrayed in the texts. In order to do so, I studied the written and oral texts in FH3 and FH4 line-by-line and word-by-word to analyze and examine their grammatical structures, vocabulary choices, and orthography (spelling and punctuation). I also conducted a phonological analysis for the pronunciations of words and texts in the oral texts. To systematize my analyses, I developed and used a table in

which I included some of the distinctive grammatical and phonological features of AAVE. These features that I included in the table were extracted from Rickford's (1999) theory of the distinctive grammatical and phonological features of AAVE. He developed his theory to argue for and explain how AAVE has systematic and rule-governed distinctive grammatical and phonological features, like other human languages. Table 3.1 represents the table I developed and used. In developing the table that I used as a tool to conduct my critical textual analysis, I included only the grammatical and phonological features of AAVE that could be analyzed just based on the texts that FH3 and FH4 included, and were accessible and comprehensible to my linguistic knowledge. I focused on AAVE as one dialect among many other ethnic and racialized dialects of English that are considered non-standard. The critical textual analysis that I conducted at this stage also enabled me to unpack to what extent and in which way English language and the idealized native-speaker's identity of English were textually racialized in FH3 and FH4. This analysis was significant to unmask and disrupt the naturalized association between English language and whiteness, which is an essential component of the discursive representation of social power and identity based on race.

Distinctive Grammatical and Phonological Features of AAVE	Examples	Equivalent Examples in mainstream Standard English
Absence of auxiliary <i>is</i> & <i>are</i> for present tense states and action	"He (0) short"	"He is short"
Use of invariant <i>be</i> for habitual aspects or future "will be"	"He be walkin(0)" "He be here tomorrow"	"He usually walks" "He will be here tomorrow"
Use of unstressed <i>been</i> or <i>bin</i> for present perfects "has/have been"	"He been sick""	"He has been sick"
Use of <i>done</i> to emphasize a completed action for "has/have already done it"	"He done did it"	"He has already done it"

Use of <i>had</i> to mark a simple past	“We had did it”	“We did it”
Use of double modals	“You must don’t go”	“You must not go”
Absence of third person singular present tense <i>-s</i>	“He walk(0)”	“He walks”
Use of <i>don’t</i> for <i>doesn’t</i>	“He don’t work”	“He doesn’t work”
Use of <i>have</i> for <i>has</i>	“She have a pen”	“She has a pen”
Use of <i>is</i> and <i>was</i> for plurals	“They was here”	“There were here”
Use of past participle for simple past tense	“She seen them yesterday”	“She saw them yesterday”
Use of a verb stem for simple past	“He come(0) here yesterday”	“He came here yesterday”
Absence of possessive <i>-s</i>	“Mark blue car”	“Mark’s blue car”
Absence of plural <i>-s</i>	“Three girl”	“Three girls”
Use of appositive or pleonastic pronouns	“That teacher, she yell(0) at the kids”	“That teacher yells at the kids”
Use of <i>they</i> for <i>their</i>	“It’s they house”	“It’s their house”
Use of <i>ain’t</i> as a general preverbal negator	“He ain’t here”	“He isn’t here”
Use of multiple negation	“He don’t do nothing(0)”	“He doesn’t do anything”
Negative inversion	“Ain’t nobody home”	“Nobody is home”
Realization of <i>ng</i> as <i>n</i> in gerunds	“Walkin(0)”	“Walking”

Table 3.1. Some distinctive grammatical and phonological features of AAVE extracted originally from Rickford (1999)

Social power and identity in terms of race: Interpretation and explanation. At these analytical stages, I interpreted, explained, and discussed the impact of the textual portrayals of whites and people of color in terms of social identity and social power in EFL textbooks. I specifically studied in which way and to what extent the texts I analyzed and the results I found out in the EFL textbooks served to discursively perpetuate the association or linkage between

whiteness and English language. I also explained how such an association served to textually reproduce the racialization of the English language and the idealized native speaker's identity of English. I additionally demonstrated how all these textual portrayals in the EFL textbooks sustained and maintained colorblind and epistemological racisms discursively. Finally, drawing on Harris' (1993) concept of "whiteness as property", I discussed the way in which the elite capitalist whites protect the association between English and whiteness, and the racialization of the English language and the idealized English language native speaker's identity to maintain a host of materialistic and economic profits.

Neoliberalism: Description. At this stage, I conducted a critical textual analysis to investigate how neoliberalism as a political and socioeconomic western ideology shaped the content of the written, oral, and visual texts in FH3 and FH4. Specifically, I drew on Harvey's (2005) and Lipman's (2011) theories of neoliberalism to critically analyze the way in which the role of schooling, EFL literacy, and the target Saudi EFL students were textually portrayed and viewed from a neoliberal perspective in FH3 and FH4. I also conducted a frequency count to analyze the frequency and nature of presence of texts that included job-related issues to uncover how neoliberalism as a political and socioeconomic western ideology shaped the content of the written, oral, and visual texts in FH3 and FH4. Additionally, I critically analyzed the content of the texts in FH3 and FH4 to uncover to what extent and in which way it did or did not textually reflect certain neoliberal ideologies, including the myth of meritocracy, individualism, the achievement ideology, as well as the reconstruction of the definitions of some cultural themes and values such as freedom, democracy, and equality.

Neoliberalism: Interpretation and explanation. At these analytical stages, I studied the potential impact of these textual portrayals and content on the Saudi context. I specifically

examined to what extent and in which way the texts in FH3 and FH4 did or did not serve to legitimate, reproduce, and perpetuate the neoliberal economic model of education, which views teaching and learning merely as cognitive and functional activities. I also drew on my positionality as a progressive educator to analyze to what extent the content of FH3 and FH4 did or did not exclude texts that serve to critically disrupt and interrogate neoliberalism and neoliberal ideologies such as the achievement ideology. I additionally studied how these texts positioned the target Saudi EFL students from a neoliberal perspective. Moreover, I studied to what extent and in which way EFL literacy was conceptualized in the content (texts and activities) of the EFL textbooks I analyzed. I finally examined in which way and to what extent the textual portrayals and content in FH3 and FH4 did or did not support the claim that overt and hidden curriculum to which students are exposed to in industrial countries usually serve to reflect, legitimate, and reproduce neoliberal and neoconservative ideologies and interests (Apple, 2004).

Banking education: Description. I operationalized CDA at the stage of description through drawing on Freire's concept of "banking education" and Halliday's (1973) theory of the functions of language as conceptual lenses to study how banking education shaped the content of FH3 and FH4. Specifically, I examined how power dynamics and classroom interactions between teachers and students were textually portrayed through the explicit and hidden curriculum in FH3 and FH4. I studied this through analyzing the oral texts that simulated classrooms lectures. I analyzed those oral texts to uncover to what extent and in which way teachers do or do not dominate classroom interaction, and how teachers and students are positioned in these oral texts to which target Saudi EFL students are frequently exposed. I also investigated for what functions teachers and students used English language in those oral texts.

According to Mehan (1985), the structure of speech events during classroom lessons includes routinized forms of behavior that consist of three sequential and hierarchic interactional units that he refers to as (IRE): initiation, response, and evaluation. Drawing on Mehan's (1985) IRE model of classroom interaction, I conducted a critical textual analysis at the stage of description to scrutinize to what extent the simulated classroom interactions in those oral texts do or do not support the model.

In addition, I operationalized CDA to study texts in FH3 and FH4 at the stage of description through conducting a frequency count to analyze the frequency and nature of presence of the activity key terms and instructions, and how these terms and instructions conceptualized and positioned students. My goal was to unpack to what extent these terms and instructions ask the target Saudi EFL students to remember, recall, understand, produce, judge, or critically deconstruct and interrogate certain knowledge that the texts included. This was significant as it could reflect the way in which the target students were or were not conceptualized or positioned as passive recipients and consumers of pre-packed knowledge imposed upon them.

Banking education: Interpretation and explanation. At these stages of CDA, I analyzed the overt and hidden curriculum and ideologies in the texts in FH3 and FH4 to examine to what extent and in which way these texts do or do not serve to reproduce and perpetuate banking education. I also explained at these stages to what extent and in which way these texts do or do not support progressive radical education, including how students, teachers, the relationship between them, and knowledge are textually portrayed and positioned.

Positionality

I approached this study with some privileges including being a middle-class, lighter-skinned, Sunni Muslim, and male Saudi citizen, born and raised in Saudi Arabia. My privileges also include being a university EFL lecturer in a Saudi university college who is on sabbatical to pursue graduate studies abroad in the US since 2006. These privileges and complex subjectivities within my identity influence not only the way in which I approached the study, but they also impact how my analyses, interpretations, and findings might be perceived and assessed. I am keenly aware that these multifaceted and complex privileges, subjectivities, and positionalities, which reflects diverse social, religious, and academic forms of power my role as a researcher brings to the study may elevate the degree of others' trust in my analyses, interpretations, and findings in various ways. Being aware of them, I made a conscious effort to negotiate these multifaceted and complex privileges, subjectivities, and positionalities to conduct a critical textual analysis systematically and accurately, and to avoid overgeneralizing or even imposing analyses and misinterpretations that lack empirical evidence. This required me to engage in ongoing written/typed critical self-reflection in my researcher's journals to self-assess my analysis and interpretations of the texts, and be consciously aware and acknowledge any potential biases that might influence these analyses and interpretations.

In terms of perspective, I approached the present study from "*emic*" and "*etic*" perspectives (Rossman & Rallis, 2012, p. 93). My perspective was etic because I deductively drew on already existing multiple linguistic, social, and critical theories and conceptual lenses to code, describe, interpret, and analyze texts that I was not physically participating in but just approaching from a detached standpoint. At the same time, I approached the texts from an emic perspective because I inductively drew on my insider positionality as a Muslim Saudi citizen to code, describe, interpret, and analyze the texts from an insider's view. Approaching the study

simultaneously through these two perspectives was significant because it enriched my critical textual analysis in various ways. Specifically, while the etic perspective allowed me to draw on already existing conceptual lenses to better code, understand, interpret, and analyze the texts, the emic perspective helped me to avoid being completely etic. This enabled me to avoid overlooking potential new codes, concepts, themes, and findings that could emerge or appear in the texts through my eyes. Yet, the emic perspective caused me to approach the study with certain biases about high school EFL textbooks in the Saudi context. These biases included certain ideas, hunches, dispositions, and assumptions about the content of the texts I analyzed, such as the textual representations of gender and race. I tried to negotiate and minimize the influence of these biases through using a coding schema, which I categorized and organized thematically during the processes of coding and critical textual analysis. Utilizing the coding schema enabled me to be consciously aware my biases while analyzing and interpreting the texts. It also systematized my articulation of the recurring codes, concepts, and themes in the texts through my eyes though. Since the meaning of the terms “recurring” is relative, I used it in the present study to refer to those codes, concepts, and themes that appeared in the texts through my eyes five times or more.

In addition, I approached the study from the positionality of a critical progressive educator, which I consider myself to be. This was significant because it tremendously influenced my critical textual analysis and the way I read the texts against the grain. This means that I critically interrogated the content of the texts I analyzed, and considered multiple interpretations and perspectives because I perceived these texts as social constructs that served some interests and conveyed certain ideologies, which I worked to uncover. This also means that I approached the study with viewing English language learning and teaching as sociopolitical acts, rather than

instrumental cognitive activities. This encouraged me as a researcher to consider the sociopolitical context of the texts I analyzed such as the ways in which these texts and contexts dialectically influence each other, which enriched my analyses and interpretations. Finally, at a personal level, my positionality as a progressive educator led me to approach and conduct this study with the goal of promoting my own critical conscious awareness of the content of EFL textbooks to which Saudi high school EFL students are exposed in regard of the issues that I intended to study in the research questions.

Triangulation

I used three methods to triangulate my interpretations of the texts and the findings that I reached. I used multiple conceptual lenses to triangulate my interpretation and analyzes of the content of the texts. I drew on banking education, neoliberalism, and the theory of the functions of language as conceptual lenses to triangulate the ways in which the target Saudi EFL students were conceptualized and positioned by the content of the texts as passive recipients or consumers of predetermined knowledge that is imposed upon them.

Another method that I used to triangulate my analyses and interpretations of the texts was the use of multiple empirical methods. For instance, examining the textual portrayals of the men and women in the texts in terms of frequency of presence, inclusion and exclusion, ascription of social and occupational roles, the use of generic construction and firstness allowed me to triangulate my interpretations and findings of male supremacy and dominance, sexism and women marginalization in the written, oral, and visual texts. Likewise, investigating the textual portrayals of whites and people of color in terms of frequency of presence, inclusion and exclusion, ascription of social and occupational roles, and English language dialects or dialects that the studied textbooks included allowed me to triangulate the discursive representation of

colorblind racism and the racialization of the idealized English language native speaker's identity in the written, oral, and visual texts. Examining recurring findings, concepts, and themes across the textbooks and texts (written, oral, and visual) was the third method that I drew on to triangulate my interpretations and analyses of the texts, and the results that I reached.

Data storing and management

Merriam (2009) state that data management is an essential part of data analysis and it is hard to separate them in qualitative research (p. 194). Thus, I typed and saved all my critical textual analyses during the three analytical stages (description, interpretation, and explanation) in researcher's journals that I generated and saved electronically in a Word document. I used page and section numbers to refer to longer written texts and visual images that I could not type and save in the journals. I also typed my analyses of the codes that I originally wrote in the margins of the textbooks, as well as the themes and categories that I developed out of these codes in these journals. I additionally typed and saved all my other comments, notes, hunches, observations, and frequency counts throughout the study in these journals. I saved copies of these electronic journals and my dissertation in "Google Drive" to have a backup just in case I accidentally lost any of the data. In order to make it easier for me to retrieve the data fast from the computer, I dated, named, and saved all files alphabetically and chronically in one folder in my computer. I did all storage, use, and transporting of data myself. I had access to the stored data only from private computers that were protected with passwords.

Limitations and Delimitations of the Study

The goal of this section is to acknowledge the potential limitations and delimitations in the current study, and how I tried to control or minimize their impact. As I indicated above, Breeze (2011) contends that one of the methodological limitations of CDA approaches, including

Fairclough's (1989 & 2013) approach, is that data analysis is impressionistic and imposed in a top-down manner, rather than bottom-up manner. This means that data collection and interpretation rely heavily on researcher's underlying ideologies, assumptions, ideas, biases, and intuition. I tried to control this limitation by developing and utilizing a coding schema that I organized thematically to establish consistency and systematize my coding and textual analyses.

This study is a non-comprehensive qualitative research project; I only conducted a deep investigation and thick description on a relatively small sample: two Saudi high school EFL textbooks. None of the findings shall be generalized to other textbooks or social contexts. Textbooks other than what I examined in this study were not considered although such textbooks might provide relevant data and results. These textbooks could be studied in future research.

Although I systematically drew on particular methodological and conceptual frameworks during my analysis, the texts were examined through my narrow perspective, positionality, and epistemologies. My own perspectives, worldviews, assumptions, hunches, and biases directly or indirectly, overtly or covertly influenced my critical textual analysis. In this way, the results reflected particular findings on particular EFL textbooks from a particular perspective at a particular period of time.

The purpose of the current study was to investigate how social power and identity based on gender and race were discursively represented in two Saudi high school EFL textbooks. I also investigated how banking education and neoliberalism as a political and socioeconomic western ideology shaped the content of these EFL textbooks. Other issues or interrelations such as language and culture were beyond the scope of this study. These issues could be investigated in future research.

I only did a critical textual analysis in this study. I neither conducted interviews nor

observed how the textbooks I analyzed were put to use in social contexts to study how the students responded to them. Thus, other issues such as how Saudi high school EFL students and teachers perceive the content of these textbooks were beyond the scope of the present study. These issues could be addressed in future studies.

I end this chapter with a conclusion in which I summarize the content of the chapter.

Summary

I started the chapter by providing an overview of the study where I restated the purpose of the study and the research questions. Then, I demonstrated how I utilized purposeful criterion-based and convenient sampling in the study. I indicated that the EFL textbooks I studied were current, approved by the Saudi Ministry of Learning, and used as the institutionalized EFL textbooks for the 11th grade in the Saudi public education system in the eastern province of the country, where I originally come from. I also indicated that these textbooks were convenient samples because I had a free electronic online access to them, and to their audio materials- i.e. oral texts- and teachers' guides.

After that, I explained the justifications of my methodological framework. I argued that Fairclough's (1989 & 2013) dialectical-relational approach to CDA was an appropriate research method for this study for several reasons. It allowed me as a researcher to theoretically uncover the interplay between language and ideology with respect to social power and identity based on gender and race in two Saudi high school EFL textbooks. I did so via studying the experiential, relational, and expressive dimensions of meaning through the three analytical stages of CDA- description, interpretation, and explanation. I additionally argued that CDA was an appropriate research method in this study because it enabled me to uncover how the target Saudi EFL students were conceptualized and positioned in the EFL textbooks I studied.

In terms of coding and analysis, I indicated that I developed and utilized a coding schema that I organized thematically to systematize my coding and analysis of the texts. I also demonstrated that I iteratively conducted open coding, axial coding, selective coding, inductive and deductive analyses to systematize and operationalize CDA to study EFL textbooks. I explained in this section the “interlocking” model of conceptual stance that I adapted in the present study. I additionally explained how I empirically conducted each one of the three analytical stages of the critical textual analysis I did to address the research questions. I demonstrated in this section how I used empirical methods and drew on multiple conceptual lenses from critical literacy, critical race theory, critical whiteness studies, critical pedagogy, and systematic functional linguistics to operationalized CDA to study EFL textbooks. I explained in this section how I developed researcher’s journals that I used to electronically type and store my data, coding, analyses, hunches, observations, frequency counts, and any other relevant data. I above, I discussed how I triangulated my interpretations and analyses of the texts through using multiple conceptual lenses and empirical methods, and examining the recurring themes and concepts across textbooks and texts- written, oral, and visual texts.

In terms of positionality, I articulated that I approached the present study from an emic and etic perspectives. I also approached it with some privileges that could influenced how the study might be perceived and interpreted. I additionally demonstrated how I approached the study from the positionality of a critical progressive educator. I explained how these positionalities influenced my coding and analysis of the texts. I also acknowledged what potential personal biases these positionalities evoked.

I concluded the chapter by acknowledging the limitations and delimitations of the study. I indicated that the CDA approach that I used as a research method was criticized for being

unsystematic, impressionistic, and that it did not provide a systematic method for textual analysis including oral and visual texts. I discussed how I tried to minimize and control these limitations via using a coding schema, drawing on empirical methods and conceptual lenses from other disciplines. Finally, I indicated that I investigated in this study a relatively small sample, through a narrow perspective, and by using only critical textual analysis. Thus, none of the findings shall be generalized to other textbooks or social contexts.

CHAPTER 4

FINDINGS AND DISCUSSION

Introduction

The purpose of the current study was to explore the intersections between language and ideology with respect to social power and social identity in high school EFL textbooks in Saudi Arabia. The following three questions guided the study: 1) How are social power and identity in terms of gender and race discursively represented in high school EFL textbooks in Saudi Arabia? 2) How does neoliberalism as a western political and socioeconomic ideology shape the content of high school EFL textbooks in Saudi Arabia? 3) How does banking education shape the content of high school EFL textbooks in Saudi Arabia? In my attempt to answer these questions, I drew on critical literacy (Janks, 2000 & 2010; Lewison et al. 2002; Lewison et al. 2015) as well as some concepts and theories from functional systematic linguistics and the functions of oral language (Halliday, 1973 & 1985), critical pedagogy (Freire, 1970a; Freire & Macedo, 1987), critical race theory and whiteness studies (Harris, 1993; Bonilla-Silva, 2010; Kubota & Lin, 2006; Allen, 2001) as conceptual frameworks. I also drew on the dialectical-relational approach to critical discourse analysis (CDA) (Fairclough, 1989 & 2013) as a research methodology.

I divided the section of the findings into three major subsections. Each subsection addresses one of the research questions that guided the study. Drawing on Fairclough (1989 & 2013), my analysis of the data in each subsection is interwoven into a subheading called “description”. A subheading called “interpretation and explanation” in which I discuss, interpret, and explain the findings follows. I interweave my discussion of each one of the findings into the same subsection to have the discussion develops in an organic and interconnected manner. I conclude the chapter with a section in which I summarize the findings of the whole chapter.

Figure 4.1 is an organizational chart that presents the main findings of this study visually. The taxonomy is to be read from left to right, with the findings on top to be discussed first in the chapter and so on.

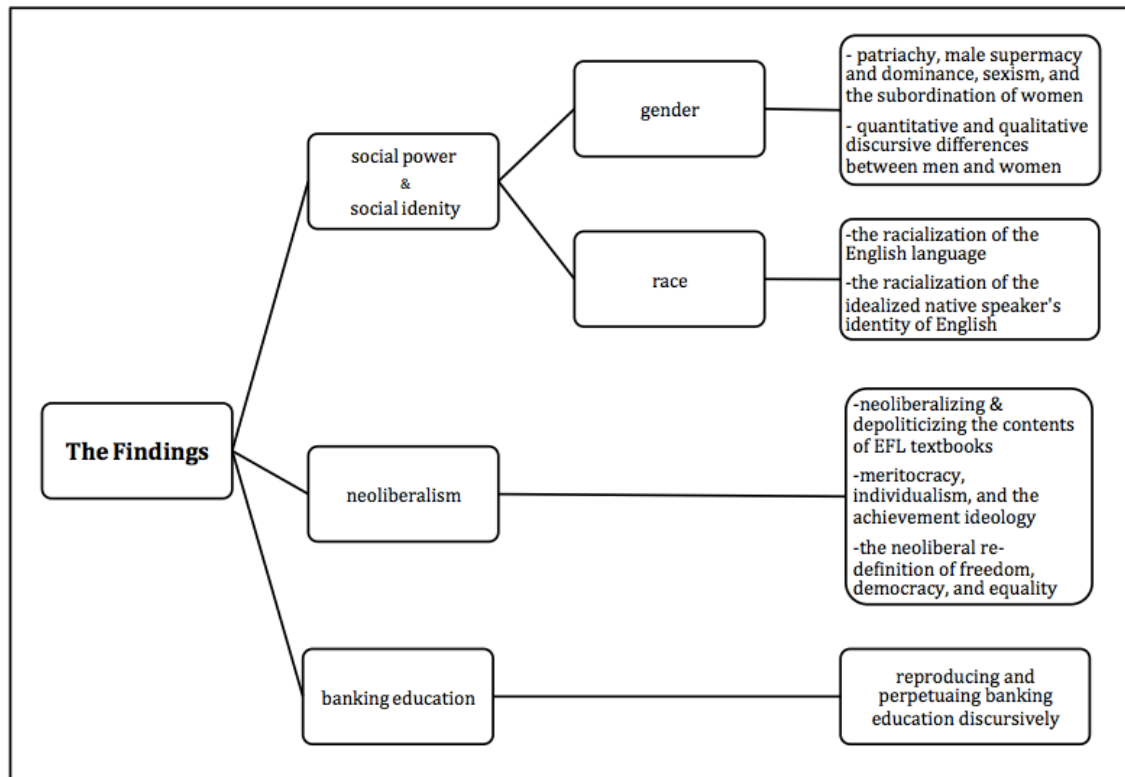


Figure 4.1. An organizational chart for the findings in the present study

Findings

In this section, I present and discuss each one of the major findings in the study.

Social power and identity in terms of gender in FH3 and FH4. I scrutinized how social power and identity in terms of gender were discursively represented through language ideology in the overt and hidden curriculum in the two EFL textbooks I studied. I present the findings in the following subheadings.

Description: Sexism, women's subordination, and male supremacy as a language ideology.

Frequency of presence. In order to uncover how social power and identity in terms of gender were discursively represented in FH3 and FH4, I conducted a frequency count for the presence of male and female characters in the visual and oral texts, as well as the masculine and feminine names and pronouns in the written texts as a part of the stage of description of the critical textual analysis. The tabulated data is presented in table 4.1. Masculine names and pronouns were mentioned 243 (83%) times in the entire written texts in FH3. Feminine names and pronouns were mentioned 51 (17%) times in these written texts. Each name and pronoun was counted only once in each reading passage and activity items. Also, my analysis revealed that the oral texts in FH3 included 62 (82%) male characters, and 14 (18%) female characters. Each character was counted only once in each oral and visual text. The analysis also showed that 50 (80%) visual images out of the 63 images that included human beings in FH3 were images of males. The images of females in FH3 were only 13 (20%) in the entire textbook. The textbook included 9 visual images that had a group of people. Five of these visual images included more males than females. It was hard to count and identify in four images whether these images had more males or females such as in the following visual text of the Holly Mosque of Makkah in Saudi Arabia:

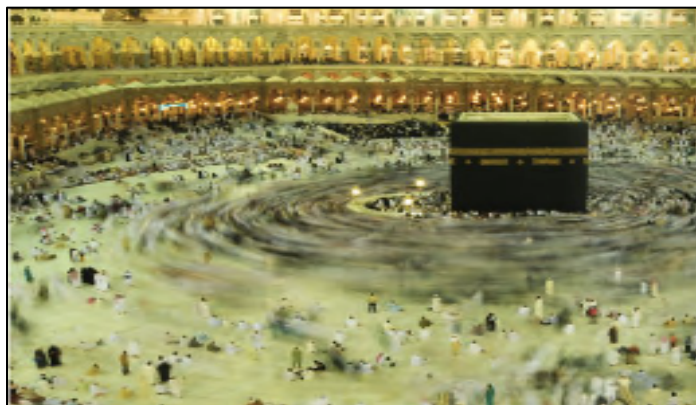


Figure 4.2. A visual text from FH3

I did the same frequency count for FH4. My analysis revealed that masculine names and pronouns were mentioned in the written texts in the entire textbook in FH4 194 (78%) times. Feminine names and pronouns were mentioned 55 (22%) times in these written texts. Each name and pronoun was counted only once in each reading passage and activity item. My critical analysis also demonstrated that the visual images that included human subjects in the entire textbook in FH4 included 94 (98%) images of males and only 2 (2%) images of females. In terms of the oral texts in FH4, my analysis indicated that these texts included 46 (82%) males and 10 (18%) females in the entire textbook. Each character was counted only once in each oral and visual text. This showed that males and masculine names and pronouns outnumbered their female and feminine counterparts in the verbal and non-verbal texts in FH3 and FH4 in terms of presence and frequency of occurrence.

Textbook	Written texts		Visual texts		Oral texts	
	Male	Female	Male	Female	Male	Female
FH3	243 (83%)	51 (17%)	50 (80%)	13 (20%)	62 (82%)	14 (18%)
FH4	194 (78%)	55 (22%)	94 (98%)	2 (2%)	46 (82%)	10 (18%)

Table 4.1. The frequency and percentage of presence of male and female characters as well as masculine and feminine names and (pro)nouns in the written, oral, and visual texts in FH3 and FH4

Verbal interactions. In my attempt to study the discursive representations of social power and identity in terms of gender in FH3 and FH4, I analyzed the verbal interactions between men and women. The oral texts in FH3 and FH4 included three verbal conversations between males and females. The content of these verbal interactions portrayed men and women unequally. The men were discursively represented as verbally more dominant, powerful, expressive and

knowledgeable compared to the women. I demonstrate how this was achieved discursively through my analysis of the first verbal interaction between a man and a woman in a lesson entitled “Urban development” in FH3. The text was included as a part of the listening and speaking section. It was an interview between a man and woman about life in London in the 1970s. The prompt of the activity was: *“listen to Trevor Mackay talking about his life in London in the 1970s. Tick (✓) the topics he mentions from the list.”* These topics included: museums, clothes, food, family, studying, age, traffic, tourism, agriculture, and politics. The second prompt in the activity was: *“listen again and choose the correct phrases to complete Trevor’s statements and opinions.”* Seven written statements followed the prompt including: *Trevor was/wasn’t born in London, There was more/less traffic in the 1970s, and London is more/less polluted now.* The following is the transcription of the whole text.

Reporter: Today, in our series on change through the decades of the 20th century, we have reached the 1970s. With me in the studio is Trevor MacKay. Trevor, tell me, what were you doing in the 1970s?

Trevor: Well, in 1971 I arrived in London to do a Master's degree at the School of Oriental and African Studies. I was born in 1948, so I was in my early twenties.

Reporter: What were you studying?

Trevor: Arabic Language.

Reporter: So tell me, Trevor. What do you remember about London in those days?

Trevor: I was a small-town boy, so I remember I was a bit confused by the size of London. And everyone seemed to be in such a hurry! But I soon got used to it.

Reporter: And how has London changed since the early seventies?

Trevor: In some ways, I guess, there have been improvements. In those days the traffic was awful. You'd see buses, cars and taxis just sitting in queues, unable to move. I found that it was usually quicker to walk than catch a bus. It's much better now. Nowadays you have to pay to drive your car into London, and that's cut the traffic – and the pollution– down a lot.

Reporter: What else?

Trevor: Well, it was a lot cheaper. As a poor student, I could often afford to eat out maybe at a Turkish or Bangladeshi restaurant. I don't know if students today can afford that! And tourism has increased enormously. London was always attractive as a tourist destination but there were far fewer visitors than today.

Reporter: And the city itself. Any changes there?

Trevor: Oh, yes. In the seventies there weren't that many really tall buildings. The London skyline now is unrecognizable.

Reporter: And fashion? How has fashion changed?

Trevor: Fashion's always changing! But not for students, no, not so much. I still see students walking around in faded denim jeans, cotton T-shirts, that sort of thing. Just like we did.

Reporter: So, after your Master's degree, Trevor (voices fade out and the recording is ended)

The transcription of the oral text number (2) in FH3

The man and the woman were represented unequally in the text through the way in which they were differently labeled and (dis)embodied. While the interviewer in the text was an unnamed woman, the interviewee was a man who was named as *Trevor Mackay*. In this way, the woman was disembodied in the text in the sense that she was just represented as a voice and was labeled by her role or profession as a reporter rather than by a name. In contrast, the man was

embodied and given agency; he was identified with a name and was not just being simply represented as a voice as in the case of the woman.

Although many people may perceive the profession of a reporter as a position of prestige and authority in the sense that a reporter usually interviews and interrogates people, this was not the case in this particular text. The woman was not represented in a position of authority as she did not ask questions that served to interrogate or unpack what the man was saying. For instance, the man mentioned in the text that he studied Arabic in London and was able to afford eating in restaurants as a student. He also mentioned that skylines have increased in London since the 1970s. Yet, the woman did not ask him any following up questions to unpack what he said. She did not specifically ask him why he studied Arabic in London rather than any other city, and why he thought that students in these days might not be able to afford eating in restaurants. She also did not question what it means to have taller buildings and skylines now in London, who owns these skylines, whether and to what extent these newer taller buildings took the place of the older building as a part of the neoliberal urban development agenda especially in poorer areas. In this way, the textual portrayal of the woman disempowered her in the sense that she was represented as a naïve reporter who took whatever the man was saying for granted without questioning or unpacking his responses.

In contrast, the textual portrayal of the man empowered him in the sense that he was given an authorial voice, more power and agency in the text. This was discursively achieved through three significant ways. First, whatever the man mentioned in the text was taken for granted and never interrogated by the woman. Second, the man had the power to choose certain topics to talk about while avoiding others. Specifically, although the man was asked to talk about changes in London since the 1970s, he overlooked mentioning any of the critical issues that were

going on during that critical period of modern history such as issues of social justice, woman and labor right movements. The avoidance of such critical issues and talking about what seem neutral topics such as food, clothes, and tourism supported Dendrinos' (1992) argument that publishers and authors of EFL textbooks exclude controversial topics to make their textbooks more sellable in international markets.

Third, the man dominated the verbal interaction with the woman quantitatively and qualitatively. While the woman produced only 43 words in the text, the man produced 283 words and his talk consisted of elaborative and compounded longer sentences. Qualitatively, the man was represented as more verbally expressive, knowledgeable, and informative compared to the woman. The woman spoke English in the interview only for instrumental purposes to either ask the man some questions or thank him. In contrast, the man spoke English in the dialogue for more purposes. He spoke English for representational, instrumental, and personal purposes to convey some information, answer the questions asked by the woman, and express himself by talking about his personal experiences. This occurred for instance when he talked about his experience in living in London in the 1970s. He said: *"In 1971 I arrived in London to do a Master's degree at the School of Oriental and African Studies."* He also said in a different turn: *"I remember I was a bit confused by the size of London. And everyone seemed to be in such a hurry! But I soon got used to it."* The use of the authorial "I" in these sentences privileged and gave more value to the man's voice, perspective, and personal living experiences.

The goal of the activity as stated in the table of content in the introduction of the textbook was to teach the target EFL students how to use English functionally to give opinions and describe people and things. Yet, the content of the text was never neutral; it served to convey and perpetuate certain underlying assumptions and subtle ideologies about the discursive

representation of social power and identity in terms of gender. The hidden curriculum of the text functioned to normalize and reproduce the portrayal of the man as verbally more dominant, powerful, expressive, and knowledgeable compared to the woman.

Inclusion and exclusion. I critically analyzed whose voices and perspectives in terms of gender were empowered and legitimated by inclusion or were disempowered and marginalized by exclusion in the entire verbal and non-verbal texts in FH3 and FH4. In a lesson in FH4 entitled “local shops versus supermarkets”, the oral text that was a part of the listening and speaking activities in the lesson included a conversation. The characters in the conversation were a male interviewer and two male sociologists. The interviewees expressed their views about the pros and cons of the disappearance of local family-owned businesses and the increase of capitalist chains such as supermarkets. When asked whether this was a good and a bad thing, the first interviewee, Dr. Haines, replied by saying: “*A good thing, without a doubt. Supermarkets now offer the choice of up to 40,000 lines- everything from economy to more expensive products at competitive prices*” (audio track # 6, FH4). He then supported his argument by saying: “*They [supermarkets] provide free car-parking, home deliveries and internet shopping. And you can get seasonal vegetables all year round*” (audio track # 6, FH4). The second interviewee, Dr. Woods, had a different point of view regarding the same issue. He said “*Super-markets have undermined the very fabric of our society. Local shops provided a focus for the community, a friendly face who knew the customers [...] For some people, the elderly and the lonely, the visit to the shop is their only point of social contact*” (audio track # 6, FH4). Both characters provided strong arguments supporting their points of view. What was mostly important for this section was that both interviewees in this conversation were men. In this way, this text only included and

legitimated males' voices and perspectives. By contrast, women's voices and perspectives about the same issues were silenced and marginalized by exclusion in the text.

This pattern of the inclusion of males' perspectives and voices and the exclusion of females' perspectives and voices was consistent throughout the content of the written and oral texts in FH3 and FH4. In a lesson entitled "tomorrow's world" in FH3, the listening and speaking section included an oral conversation between two male characters, Ali and David. They predicted how life would be in 2025. For instance, David predicted that there wouldn't be schools in the future. He said: "*I don't think there will be any schools. Children will study at home, by computers*" (audio track # 26, FH3). David also predicted that by 2025, people would neither use nor carry cash. He said: "*They'll use payment cards and they'll do all their banking on the internet*" (audio track # 26, FH3). Ali predicted that there would not be any bookstores by 2025. He said: "*I think bookstores will have disappeared because there won't be any books. We'll download them straight from the internet*" (audio track # 26, FH3). The content of the texts indicated that while males' voices about how life would look like by 2025 were empowered by inclusion in this text, females' voices about the same issue were completely disempowered by exclusion and silenced. The subtext here indicated that making expectations about how life would look like by 2025 is assumed to be a purview for men only.

In another lesson entitled "modern science" in FH3, the listening and speaking section included a dialogue between two male characters, Fred and Jack. They discussed climate change, global warming, and the use of nuclear energy. Fred said: "*if we stopped burning fossil fuels and turned to nuclear energy to produce our electricity, that would go a long way to solving the problem*" (audio track # 35, FH3). The subtext behind this text indicated that science is male stuff. The listening and speaking section in a lesson entitled "a day at the races" in FH4 included

a conversation between two men, Dave and Alan. They discussed whether horses could be used in horse races. For instance, Dave said: *“protecting animals is what really matters. The problem is that people don’t realize how much the horses suffer”* (audio track # 28, FH4). Both sets of data indicated that the texts in FH3 and FH4 empowered and legitimated only males’ voices and perspectives. None of the listening part of the texts included female voices.

In a lesson entitled “shop till you drop” in FH3, the listening section included an interview with four male shoppers. The male interviewer asked the interviewees why they shopped and what they bought. For instance, one of the interviewees, Derek, said that: *“I spent more than I meant to, as usual. I only came out to get a few things for a business trip”* (audio track # 5, FH3). The listening and speaking section of a lesson entitled “urban development” in FH3 included an oral text. The text was an interview in a radio show with a person to get his perspective on how life changed since the 1970s. The interviewee was a man. Again, these sets of data indicated that while males’ perspectives about shopping and urban development were legitimated and empowered by including male interviewees, females’ perspectives on the same issues were completely silenced and marginalized by exclusion from the texts. The underlying assumption that such exclusion conveyed was that females did not have valuable or worth inclusion voices and perspectives. Quite the opposite, the subtext of the consistent inclusion of male voices and perspectives in these texts represented men’s voices as more informative, valuable, and knowledgeable.

Women’s voices and perspectives were included as informative only in one instance in the entire textbooks in the oral text number 33 in FH3. The text included two females who talked about environmental issues related to Saudi Arabia. The first female discussed a program that was launched to preserve the Arabian Oryx from extinction. The second female discussed the

increase in the Saudi population from 2003 to 2012. Here is the transcription of the talk of the two women:

- Woman 1:** The Arabian Oryx was almost extinct, but the National Commission for Wildlife and Development reintroduced the Oryx into the Mahazat as-Sayd. The program was successful so the NCWRD is introducing them into other protected areas. Since then numbers have increased to about 1,000 so the Oryx is now no longer classified as an endangered species.
- Woman 2:** The population of Saudi Arabia has increased from 21.5 million in 2003 to 28 million in 2012. Because of this, energy consumption is also increasing steadily.

The transcription of the oral text number (33) in FH3 (emphasis added)

The talk of the two women indicated that their voices were textually underrepresented and underestimated in two ways. First, the women were provided with limited verbal spaces to express their voices and knowledge. Specifically, the first woman talked about the program that was launched to preserve the Arabian Oryx in three sentences, and the second woman talked about the increase of the Saudi population only in two sentences. This represented the women as less expressive or knowledgeable in the sense that they did not have much information to share. Second, the women's voices were demeaned through using expressions that indicated uncertainty, such as the use of the words "almost" and "about" in the first woman's talk. On the contrary, men's voices were always portrayed in FH3 and FH4 as more assertive in the sense that they usually used decisive language and avoided using expressions that reflected uncertainty such as the modal verbs "may" and "might."

Influential people. The EFL textbooks I investigated included some written, visual, and oral texts that were allocated to represent real historical people. These people were portrayed as influential in the sense that they contributed significantly to the development of the world and humanity in various ways. These people included inventors, scientists and astronauts, authors and writers, political and revolutionary activists, presidents, and businessmen. The findings I reached indicated that the ways in which women and men were textually portrayed as influential in FH3 and FH4 differed quantitatively and qualitatively.

Quantitatively, women were represented as influential in FH3 and FH4 only three times. These women included Florence Nightingale and Aisha Abdul-Rahman in FH3, and Rigoberta Menchu in FH4. These women were respectively represented as the founder of modern nursing, an Islamic scholar and intellectual, and an activist for the rights of indigenous people in Central America. In contrast, 35 men were textually portrayed as influential in the written, oral, and visual texts in FH3 and FH4. These men included scientists and astronauts (e.g. Neil Armstrong), authors or writers (e.g. Longfellow), political and revolutionary activists (e.g. Martin Luther King Jr.), presidents (e.g. John F. Kennedy), and businessmen (e.g. Bill Gates).



Figure 4.3. Pictures of the influential historical figures in FH3

Drawing on these data, I found out that being an influential person was more frequently associated to masculinity in these texts. The hidden curriculum of this linkage between masculinity and influential contributions in these texts reproduced and perpetuated sexist and male supremacist ideologies in the sense that males were portrayed and represented as more superior and influential by their sheer presence and reliance upon their accomplishments. By contrast, women were relatively underrepresented and marginalized as if females made no significant or influential contributions that contributed to the development of the world and humanity. Also, the discourse of exceptionalism was used to represent only three women as exceptionally influential. This reveals that the use of the discourse of exceptionalism served to textually marginalize women and their significant contributions in the world.

In addition to conducting a frequency count, I studied to what extent and in which way the textual representations of the influential men and women did or did not differ qualitatively in these two EFL textbooks. In my attempt to answer this question, I studied the narrative styles and the syntactic structures used in the texts about the influential men and women. I found out that the men and women who were portrayed in FH3 and FH4 as influential were usually represented in biographical texts written in the third-person voice. Yet, these influential men and women were textually portrayed unequally in various discursive ways. One of the ways in which the influential men and women were textually represented unequally was the diction (i.e. the word choices) used in the texts about them. My analysis of the following excerpt from a reading text in FH4 in a lesson entitled “Heroes past and present” demonstrates this point. The text was a narrative written in the third person voice to discuss some heroic figures from different cultures. These heroic figures included Paul Revere and Martin Luther King Jr. in the US, King Abdul-

Aziz in Saudi Arabia, and Rigoberta Menchú in Central America. Here is an excerpt from the text:

We tend to think of such heroes as people who fought to free their countries from oppressive regimes in previous centuries, but in more recent history there have been people who fought for other causes. Martin Luther King Jr. became a symbol in the fight for racial equality in the United States in the 1950s and 60s. Rigoberta Menchú has spent years of her life supporting the rights of indigenous people in Central America. Other people have fought for causes like peace (FH4, p. 16, emphasis added)

The authors of the text used the words “fight” and “fought”, which imply active action and involvement, to describe the heroic actions that were done by men or unidentified subjects such as “people.” However, this was not the case when the hero was a woman. Specifically, the authors of the text used the word “spent” rather than “fought” to describe what Rigoberta Menchú did to combat for the rights of indigenous people in Central America. The use of the word “spent” underrepresented and demeaned Rigoberta’s active engagement and what she did as a heroic person to defeat the social injustice against the people of her racial group, arguably because of her gender.

The use of the word “fight” to describe actions done by men also occurred in other texts. In the biography about Nelson Mandela in FH3, the authors used the word “fight” to portray his active action and involvement in forming a league to protect the rights of the blacks in South Africa. They wrote: “*Mandela and Tambo formed the African National Congress Youth League to fight more actively for black rights* (emphasis added).” My analysis showed that the men and women who were represented as influential heroic people in FH3 and FH4 were textually portrayed unequally through diction or word choices in the texts that talked about them.

In addition to diction, the influential men and women were represented unequally through the syntactic structures and the narrative styles used in the texts about them. My analysis of the following text entitled “The lady with the lamp” in FH3 demonstrates my point. The text was about Florence Nightingale, who was represented as the founder of modern nurse.

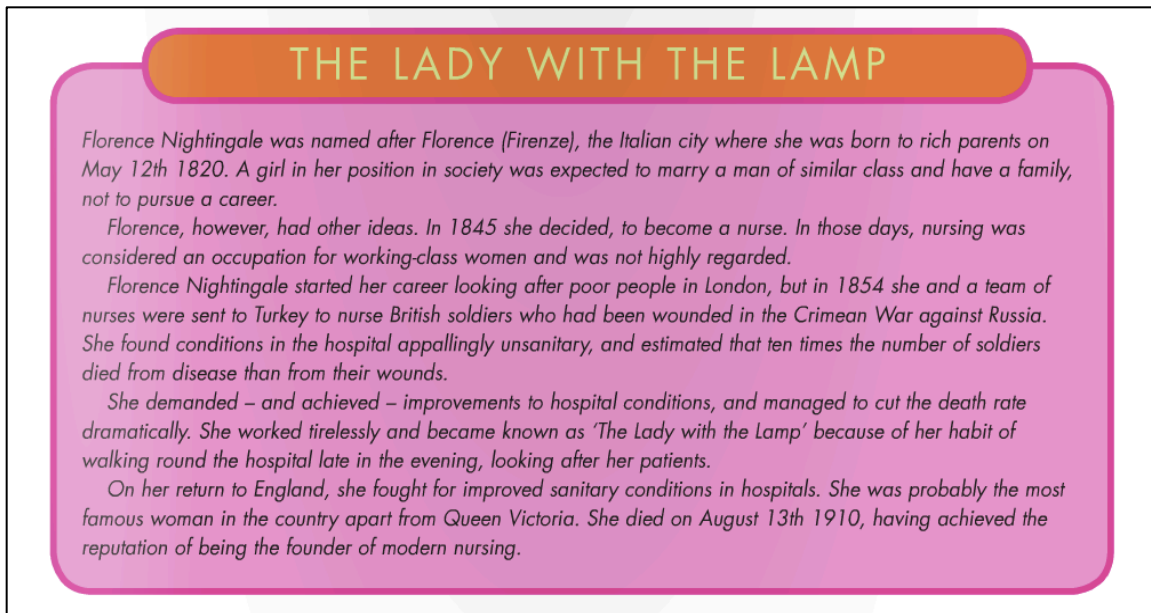


Figure 4.4. A reading text from FH3

The text was relatively short in the sense that it consisted of four 3-line paragraphs and one 4-line paragraph. The text has a total number of 227 words. The syntactic structures of the narrative style that the authors of the text used to talk about Florence consisted of some active and passive sentences, all written in the past tense. The active voice was used to represent Florence as active agent who was able to actively exert her agency and free will, such as in the following sentences: “*She decided to become a nurse*”, “*Florence Nightingale started her career looking after poor people in London*”, “*she demanded- and achieved- improvements to hospital conditions*”, and “*she worked tirelessly (my emphasis).*” However, the authors of the

text also used the passive voice five times to talk about Florence. In these sentences, Florence was stripped from her active agency and positioned as a passive object that was acted upon by unidentified subject(s) without her consent: “*Florence Nightingale was named after Florence (Firenze), the Italian city*”, “*A girl in her position in society was expected to marry a man*”, “*She and a team of nurses were sent to Turkey to nurse British soldiers*”, and “*she worked tirelessly and became known (emphasis added).*” In these sentences, the agents who exactly named her, expected her to marry a man, sent her to Turkey, and knew her as the lady with the lamp were left unknown to the readers.

In addition, the authors of the text used irresolute language to depict the status of Florence’s fame. Specifically, they used the word “probably” which indicates uncertainty to articulate a contested evaluative statement in the following sentence to talk about Florence: “*she was probably the most famous women in the country apart from Queen Victoria* (emphasis added).” The use of the word “probably” indicates that the authors were unsure about their judgment about the status of Florence’s fame. Additionally, the authors of the text used a dependent clause as a part of their narrative style to express a contested evaluative statement about whether Florence Nightingale was really the founder of modern nurse. Specifically, the authors’ use of the dependent clause “*having achieved the reputation of being the founder of modern nurse* (emphasis added)” at the end of the text instead of using a decisive language such as “she was the founder of modern nurse” reflected their uncertainty or suspicion of whether Florence was really the founder of the modern nurse.

Moreover, the use of “derogatory words” that imply negative semantic connotation and derogation was one of the discursive ways in which the influential women were textually underrepresented and underestimated in FH3 and FH4. Lakoff (1973) and Schulz (1975) argue

that although “women”, “lady”, and “girl” are frequently used to refer to females, these words have different semantic connotations. According to them, the words “lady” and “girl” imply “negative connotations” or “semantic derogation” in the sense that they tend to subtly trivialize and ridicule the woman involved by not taking her seriously. They also argue that these words are used to refer to a woman who is not in control of her destiny, cannot do things for herself, or irresponsible. At the lexical level, the authors of the text about Florence Nightingale used the derogatory words “lady” and “girl” to refer to her three times. This occurred when they used the word “lady” (two times) and “girl” (one time) to refer to Florence in the title and two other sentences within the text: “*The lady with the lamp*”, “*She worked tirelessly and became known as ‘The Lady with the Lamp’ because of her habit of walking around the hospital late in the evening*”, and “*A girl in her position in society (emphasis added).*” The subtext of the use of the pejorative words “lady” and “girl” rather than “woman” in these sentences to refer to Florence reflected a negative semantic connotation. Specifically, although the overt goal of the text was to discuss the significant contribution of Florence Nightingale and represent her as the founder of the modern nurse, the use of semantic derogation in the text served to covertly underestimate and demean Florence’s contribution textually, arguably because of her gender.

Unlike the case in the texts about the influential women, the syntactic structures of the texts about the influential men in FH3 and FH4 usually included sentences written in the active voice. The passive voice was rarely and less frequently used in these texts to describe the influential men. In a unit entitled “life’s a journey”, there was a reading text that represented Neil Armstrong as an influential person as he was the first man walked on the moon. In a lesson entitled “your future” in FH3, the speaking section included an oral text about Michael Dell who was portrayed as a successful man as he was able to make it economically. The following

sentences and phrases were included in the texts about Armstrong and Dell: “Neil Armstrong has become”, “The astronaut stepped onto the Moon’s surface”, “Armstrong declared”, “Armstrong spent”, “He described”, “The young man began”, “He then resold them”, and “He decided (emphasis added).” The inclusion of sentences written in the active voices in these texts served to portray Armstrong and Dell as people with active agency. None of the sentences in these two texts were written in the passive voice to subjugate Armstrong and Dell through stripping them from their active agency, or describe them as passive people who were acted upon by others.

Man takes first steps on the Moon



American Neil Armstrong has become the first man to walk on the Moon. The astronaut stepped onto the Moon's surface nearly 20 minutes after first opening the hatch on the *Eagle* landing craft. As he put his left foot down first, Armstrong declared: 'That's one small step for man, one giant leap for mankind.' Armstrong spent his first few minutes on the Moon taking photographs and soil samples in case the mission had to be aborted suddenly. He described the surface as being like powdered charcoal, and the landing craft left a crater about 60 cm deep.

Figure 4.5. A reading text from FH3

Narrator: During his freshman year in university in 1983, the young man began to buy excess inventories of RAM chips and IBM disk drives from local computer dealers. He then resold them for much less than retail prices by advertising in the newspaper. By 1984, his sales were averaging \$80,000 per month! He decided to leave university early and start his own company. Today that company is Dell Computer Corporation, and Michael Dell is on his way to becoming one of the richest people in the world!

The transcription of the oral text number (28) in FH3

Another way in which the textual portrayals of the influential men and women differed qualitatively was the inclusion of the men's voices in direct quotes in the texts about them. This occurred for instance in the text about Armstrong in the following sentence: "*Armstrong declared: 'that's one small step for man, one giant leap for mankind.'*" Likewise, in another text in FH3, the Egyptian-American geologist Dr. Farouq al-Baz was represented as the chairman of astronaut training in visual observation and photography in NASA. The text included Dr. al-Baz's voice in direct quotes. This occurred for instance in the following sentence: "*He explains: 'I was in charge of choosing sites on the Moon.'*" The inclusion of the influential men's voices in direct quotes in the texts about them served to empower them textually in the sense that these men were represented as agents with active voices, rather than just being passively talked about by a third person narrator. By contrast, none of the texts about the women who were portrayed as influential included their voices in direct quotes. In this way, the textual portrayals of the

influential women served to subjugate and position them as passive agents with no active voices as they were just being talked about by a third person.

Another ways in which the textual portrayals of the influential men differ qualitatively from those about the influential women was the inclusion of more detailed information in some of the texts about the men. For instance, in a lesson entitled “Brothers and sisters” in FH4, the speaking and reading section included a reading text. The text discussed the contributions of the Wright brothers, who were represented as the inventors of the first airplane. The text was written in the third-person voice and included a total number of 263 words. It consisted of six paragraphs: one 2-line paragraph, two 4-line paragraphs, one 6-line paragraph, one 9-line paragraph, and one 17-line paragraph. The content of the reading text about the Wright brothers included information about when they were born, how people perceived them during their childhood, what personal attributes they had, their education, their experience in opening a bicycle repair and sales shop, how they started to be interested in developing human flights, their first attempts to fly, and finally when and how they died.

Brothers in flight

When the Wright brothers were children, few people could have guessed that, one day, these two Americans would become household names, renowned for inventing and building the world's first successful airplane and for making the first controlled, powered human flight.

Wilbur and Orville were born in 1867 and 1871 respectively. Neither showed any great potential as children – Wilbur seems to have been a responsible, respectable child while his brother was more mischievous, once even being expelled from elementary school. Neither received a school diploma and, after dropping out of high school in 1889, Orville started a printing business in which he was joined by his brother.

Three years later the brothers opened a bicycle repair and sales shop, all the while becoming more interested in the developments in human flight that were taking place in Europe and the USA.

While other potential fliers were obsessed with developing the actual flying machine and its engine, the Wrights (probably because of their experience with bicycles) realized that piloting skills were key to any successful attempt not just to get off, but to stay off the ground for any period of time. They spent three years of extensive tests with manned and unmanned gliders before they finally

considered that they were ready for the final push. After weeks of frustrating mechanical problems, the brothers were ready to go with their flying machine *Wright Flyer 1*. At Kitty Hawk in North Carolina, on December 17th 1903, Orville achieved a flight of 37 metres in twelve seconds. The brothers made four flights that day, with Wilbur, on the fourth flight, staying airborne for 59 seconds and covering 260 metres.

Thus the Wright brothers took the human race on the first hesitant steps into the era of flight.

Wilbur died of typhoid fever in 1912. Orville, on the other hand, was born in the age of horse-drawn vehicles and died in 1948 after the invention of supersonic flight.




Figure 4.6. A reading text from FH4

Likewise, the reading text about Nelson Mandela in a lesson entitled “world figures” in FH3 consisted of five paragraphs and included a total number of 394 words. The content of the text about Nelson Mandela included detailed information about his birth, education, racial and familial backgrounds, his effort and accomplishments as a social activist, when and why he was arrested and trialed, the Nobel Peace Prize he received for promoting democracy in South Africa, and finally when and how he became the first black president in South Africa before he retired in 1999. The text also included a personal picture of Nelson Mandela. Thus, the finding I reached indicated that while some of the texts about the influential men included detailed information about them, none of the texts about the influential women in FH3 and FH4 included such detailed information about them. This served to textually represent the influential men and women in FH3 and FH4 unequally in the sense that the men were portrayed as having a lot more to be said about.

1 **Nelson Rolihlahla Mandela**, South Africa's first black
President, was born in 1918 into the royal family of
the Tembu Tribe. Like other black children fortunate
enough to get a basic education, he went to a British
5 missionary school. While he was studying at Fort
Hare University, he organized a boycott and was
expelled. He eventually obtained a law degree from
the University of South Africa and set up South
Africa's first black law firm with Oliver Tambo.

10 In 1944, Walter Sisulu, Mandela and Tambo formed
the African National Congress Youth League to fight
more actively for black rights than the old ANC did.
Mandela was arrested continually during the late
1950s and eventually tried in 1961. When the trial
15 ended with his acquittal, he formed the ANC's military
wing, Umkhonto we Sizwe (Spear of the Nation). He
was arrested again and sentenced in 1964 to life in
prison for sabotage. Mandela spent the next 27 years
in prison, but managed to maintain contact with the
20 ANC and remain its leading figure.

Slowly, the government began to realize it would be
impossible for the white minority to continue
dominating the black majority through 'apartheid'
indefinitely, and Mandela met with President P.W.
25 Botha in July 1989, and his successor, President F.W.
de Klerk, in December of that year. Mandela was
released in 1990.

After he had consulted with the ANC leadership,
Mandela went on a world tour to persuade Western
30 leaders to maintain economic sanctions against South
Africa and to raise funds to help the ANC function as
a political party. Negotiations with the ruling National
Party led to the ANC's decision to suspend its armed
struggle after nearly 30 years, and then to agreements
35 on an interim government with both parties as
partners for five years. Further talks in 1993 led to the
establishment of a majority-rule constitution. In
December of that year, Mandela and de Klerk
received Nobel Peace Prizes for their
40 promotion of democracy in
South Africa.

In 1994, the ANC won the
country's first all-race
elections and Mandela
45 became President. He
consistently urged
reconciliation between the
races, in spite of his long
struggle under white
50 dictatorship. His efforts at
reconciliation culminated in
May 1995 with the approval of
a new South African
constitution that prohibited
55 discrimination against the
country's minorities,
including whites. He retired
in 1999, having achieved
his goal.




Figure 4.7. A reading text from FH3

The ascription of occupational and social roles. As a part of my critical discourse analysis of the experiential, relational, and expressive dimensions of meaning at the stage of description, I scrutinized FH3 and FH4 to examine two questions. First, I considered which

gender is more associated with texts that deal with job-related issues, such as going to work and having a job or a job interview. Second, I wanted to find what and how often occupational and social roles were ascribed to men and women in FH3 and FH4. There were 36 verbal and non-verbal texts in FH3 and FH4 that portrayed or dealt with issues related to job-related issues in the entire textbooks. The data revealed that 20 of these texts in FH3 and 5 texts in FH4 associated job-related issues to males. In contrast, while only 11 of these texts in FH3 associated job-related issues to females, none of the verbal and non-verbal texts in FH4 associated job-related issues to women.

In terms of the written texts, in a lesson entitled “life in the city and the country”, there was a reading autobiographical narrative text in which Abdulrhman talked about his and his father’s jobs in the countryside where he lived with his family. He said: “*My father is a farmer and he breeds camels [...] I managed to find work for the Saudi Wildlife Authority. I am a warden in the protected area and make sure that the plants and animals in the area stay safe*” (a reading passage, FH3, p. 13). In another lesson in FH3 entitled “the plane journey”, there was a text narrating the story of Khalid who just graduated from business school in Atlanta. The story narrated how he got his job as an assistant personnel manager in a company. The same page also included an email written by Ahmed to his friend Alan telling him about the story of his cousin Khalid and how he got his job. What these data showed was that job-related texts were associated with men. In another lesson entitled “the interview” in FH3, the verbal and non-verbal texts discussed issues, recommendations, and tips that were related to having interviews. For instance, the oral text that was a part of the listening and speaking section of the lesson included a conversation to arrange a Skype interview for an applicant. The applicant in the conversation was a man. Also, all the three visual images in that lesson included only pictures of men. The

content of these texts indicated that job-related texts were frequently associated to men in FH3 and FH4.

The same pattern of associating job-related texts to men occurred in other texts. In a lesson entitled “the big day” in FH3, there was a text that included a letter. The content of the letter served to show the students a model of how they could respond to a job advertisement. The letter was written by a man responding to a newspaper job advertisement for the position of a wedding manager. In a lesson entitled “working relations” in FH4, the speaking and listening section had an activity in which the students were asked to listen to a training session that was given to some work colleagues by a consultant about communication. The transcription of this oral text represented only male colleagues. Also, in a lesson entitled “a day at the races”, the writing section had an activity in which the students were asked to write a letter to a newspaper editor to express their opinions about an article they read. The goal of the letter was to indicate whether the students would support or oppose horse racing. The writing prompt that the students had in this activity started with the phrase “Dear Sir”. This phrase revealed that the authors of FH3 and FH4 presupposed that the newspaper editor to whom the letter would be addressed was a male. They did not even give the students the opportunity to imagine what the gender of the newspaper editor would be.

The statements that were parts of the different activities in FH3 and FH4 frequently linked job-related texts to men. The following statements were some representative examples: *“If my father hadn’t changed his job, we wouldn’t have moved here”*, *“He would have come to the restaurant if he hadn’t had to work late”*, *“He is unemployed and regrets leaving his last job”*, *“When he’s eighteen he’ll apply for a job with a software company”*, *“He got a job with a petrochemical company there because he had worked as a chemical engineer in America”*, *“My*

boss glared at me when I accidentally spilled coffee all over his new suit”, “*Fouad threatened to resign unless he received an apology from his supervisor*”, and “*My father used to bring many colleagues home to dinner but he is retired now*”. Although all these statements were included in FH3 and FH4 in different activities to teach different grammatical points, the subtexts of these statements frequently associated work-related issues to men.

Regarding the representation of occupational roles in the visual texts, there were five visual images in FH3 and one image in FH4 for men in different jobs. These jobs included a doctor, an engineer, an IT specialist, a personnel assistant manager, a cook, and a painter. In contrast, none of the visual or written texts in FH4 clearly associated job-related texts to women. However, there were only seven written texts and four visual texts in FH3 that tied job-related texts to females. These visual images included a female surgeon, a nurse, a journalist, and an interior designer. Drawing on these data, I inferred that men were more frequently associated to job-related texts than women in the verbal and non-verbal texts in the EFL textbooks I studied.

In terms of what and how often occupational roles were ascribed to men and women in the verbal and non-verbal texts in FH3 and FH4, the data indicated that men were depicted in these two textbooks as workers or employees in 50 occupations and positions. These occupations included pilots, scientists, university faculty members, company presidents, information technology specialists, researchers, authors, and consultants. In contrast, women occupied only 17 occupational roles. These roles were largely restricted to stereotypical or traditional services with limited numbers of professional jobs including a surgeon, a nurse, a journalist, a bank clerk, a hotel receptionist, and a homemaker. The higher positions in the job hierarchy were usually occupied by men than women as described in the texts in FH3 and FH4. For instance, managers and bosses were usually and more frequently males. The only exception was when a woman

occupied the position of the director of small businesses in FH3. The content of these texts and the use of the discourse of exceptionalism to negatively portray four females as exceptions served to discursively maintain and sustain men's supremacy over women in FH3 and FH4 in terms of frequency and nature of textual ascriptions of occupational roles.

In considering what and how often social roles were ascribed to men and women in the verbal and non-verbal texts in FH3 and FH4, table 4.2 provides a visual representation of the frequency and the kinds of the social roles that were ascribed to men and women in these texts.

Social Roles	FH3	FH4	Total
Father	15	9	24
Brother	9	9	18
Sister	6	5	11
Mother	4	7	11
(Male) friend	5	5	10
Son	3	7	10
Wife/bride	7	2	9
Daughter	5	1	6
Auntie	1	5	6
Cousin (Male)	3	3	6
Uncle	0	5	5
Grandmother	2	2	4
Grandfather	1	2	3
Husband/groom	3	0	3
Work colleague (Male)	1	0	1

Table 4.2. Frequency of social roles in FH3 and FH4

Drawing on my analysis at the stage of description, I found out that the verbal texts in FH3 and FH4 included fifteen social roles. With the exception of two social roles (Male friends and Male work colleagues), the vast majority of the social roles in FH3 and FH4 were family oriented. Nine of these social roles were masculine including fathers, brothers, and sons. The texts also included six feminine social roles including mothers, sisters, and daughters. In terms of frequency, I found out that males appeared more frequently than females in these social roles. Specifically, males were portrayed 80 times (63%) in social roles, and females were portrayed 47 times (37%) in social roles in the entire textbooks. The highest social roles in terms of frequency in the entire textbooks were masculine: fathers (24 times) and brothers (18 times). The second highest social roles in terms of frequency in FH3 and FH4 were mothers (11 times), sisters (11 times), sons (10 times), male friends (10 times), and wives (9 times). This shows that males outnumbered females in terms of frequency and presence in the social roles.

Generic constructions and firstness. I already defined these terms in chapter 2. In a part of my critical textual analysis at the stage of description, I scrutinized all the verbal texts in FH3 and FH4 to analyze to what extent masculine generic constructions and firstness were used in these EFL textbooks. My critical textual analysis and frequency count indicated that masculine generics occurred in FH3 and FH4 seven times, such as in the use of the word “mankind.” This very limited inclusion of masculine generics and substituting them with phrases that imply more social equity such as “he and she” reflected the authors’ awareness of discursive construction of gender-equity.

However, male priority and supremacy was uncovered in FH3 and FH4 through the use of “firstness”. I found out that masculinity came first 16 times (80%) in FH4 and 2 times (67%) in FH3 out of the total times in which masculine and feminine names, nouns, and pronouns were

juxtaposed such as: *“Which of the people do you think stuck to his or her resolution and why?”*, *“Think of someone you admire and why you admire him or her?”*, *“Why you admire him or her?”*, *“Name one thing that both boys and girls do?”*, *“How does Saif and his mother think the speaking exam went?”*, *“Is the percentage of men and women in traditional ‘male’ or ‘female’ jobs changing?”*, and *“He told his son and daughter he might stay longer in Saudi Arabia”*. In contrast, feminism came first four times (20%) in FH4 and only one time (33%) in FH3 such as: *“the bride and groom often kneel while serving tea to their parents and grandparents during the Chinese wedding tea ceremony”* as well as the phrases *“my mother and my father”* and *“grandmother and grandfather”*. This shows that the texts included in these EFL textbooks were biased in the sense that the masculine was given more priority of mentioning when masculine and feminine names, nouns, and pronouns were juxtaposed.

Drawing on my description and analysis of these data and results reported above, I found out that sexism as well as male supremacy and dominance were discursively enacted in the verbal and non-verbal texts in FH3 and FH4. This was done through the more frequent presence of males and masculine names, nouns, and pronouns in these texts compared to their females and feminine counterparts. This was also achieved via frequently associating job-related texts and influential positive contributions to males. Sexism and male supremacy were also maintained and sustained in the EFL textbooks I examined through empowering and legitimating males’ voices by inclusion and disempowering and marginalizing females’ voices via exclusion. Finally, I found out that sexism and male supremacy were reproduced via ascribing more social and occupational roles to men as well as the use of masculine generics and firstness.

In the next subsection, I explore what cultural values were represented and perpetuated through the overt and hidden curriculum in the verbal and non-verbal texts in FH3 and FH4.

Description: *The discursive representation and perpetuation of male-biased cultural values.* To scrutinize how social identity and social power based on gender were discursively represented in the two EFL textbook I studied, I investigated at the stage of description what cultural values were legitimated, reproduced, and perpetuated in the discourses in FH3 and FH4 through language ideology in the overt and hidden curriculum. This was a part of my critical discourse analysis of the experiential, relational, and expressive dimensions of meaning in FH3 and FH4. The following sub-question guided my data collection and analysis: What male-biased and female-biased cultural values are legitimated, reproduced, and perpetuated in the verbal and non-verbal texts in FH3 and FH4?

In one of the sections in FH3 that were devoted to explicitly explain an aspect of English language vocabulary and syntax, the authors explained the difference between using “either”, “neither”, and “both” in English. They gave the following example to exemplify the correct use of these structures: *“My brother has two cars. He doesn’t like either of them”* (FH3, p. 11). There was another example on the same page that read as: *“Both of my brothers like fast cars”* (FH3, p. 11). In another lesson entitled “the plane journey” in FH3, the authors included a grammatical activity about the use of the third conditional “if”. The prompt of the activity asked the students to put the verbs into the correct form. One of the sentences in this activity read as: *“Bill’s car broke down. If it hadn’t broken down, he would have got to work on time”* (FH3, p. 25). In another lesson entitled “Biosphere” in FH4, there was an activity in which the prompt asked the students to re-write the sentences using “both” and “both of”. One of the sentences in the activity read as: *“Ali has two blue cars. Both of Ali’s cars are blue”* (FH4, p. 27). There were two visual images in FH3 and FH4 that represented people driving cars. In a lesson entitled “big moments” in FH3, there was a picture of two men riding a car with smiling faces. Also, in a

lesson entitled “selling the image” in FH4, there was a visual image of a man in the driver seat in a car looking at the rear mirror (FH4, p. 46). Here are the two visual images:



Figure 4.8. A visual text from FH3



Figure 4.9. A visual text from FH4

I found out that issues of car driving and car possessing were always connected to males in all the written and visual texts in FH3 and FH4. Females were completely excluded from these

texts. The goal of each one of the written texts was to teach a particular linguistic point. However, the hidden curriculum of these texts served to legitimate, reproduce, and perpetuate the social practice that made car related issues exclusively male dominant in the Saudi society. The construction of texts in this way was not neutral. Saudi Arabia is one of the few countries in the world in which women are prohibited by law from car driving for cultural reasons, rather than religious reasons as many might think. Discussing these cultural reasons in great detail is beyond the scope of the present study. However, what is relevant to this study is that the verbal and non-verbal texts in FH3 and FH4 that associated texts related to issues of car driving and car possessing to men served to discursively normalize, reproduce, and perpetuate these oppressive and sexist cultural values in the Saudi society.

In addition to car driving and possessing, there were other texts in FH3 and FH4 that were textually portrayed as male-biased. FH3 and FH4 included texts that discussed sport-related issues, such as practicing sports or going to the gym. A chapter entitled “the world of sports” in FH4 included 10 visual images of people practicing different sports in different locations. All the people included in these pictures were men. Also, there were other images that were included in FH4 of people winning a tournament, riding a horse, as well as playing soccer, basketball, and golf. All the people in these images were men, too. Females were excluded from texts that had content related to sports.



Figure 4.10. Visual texts representing males playing different sports included in FH4



Figure 4.11. Visual texts representing males playing different sports included in FH4

The textual exclusion of females from sport-related texts and the exclusive representation of males in these texts were consistent through the entire textbooks. The listening section in a lesson entitled “talking about fitness and health” included a conversation. The conversation only included two male friends, Waseem and Mustafa. Mustafa talked to his friend about why he joined the gym, what the gym looked like, and what fitness classes were offered in the gym. He said: “*I’ve put on a lot of weight and I wanted to lose it*” (audio track # 17, FH4). The textual representation and exclusive inclusion of only males in sport-related texts repeatedly occurred in FH3 and FH4. The listening and speaking section in the lesson “the career view” in FH4

included an oral interview. The interviewee was the Formula 1 driver Harvey Bates. He talked in the interview about how this sport changed his life financially. Likewise, in another lesson entitled “the business view” in FH4, the lesson included an excerpt from a magazine article. The content of the excerpt discussed the record-breaking deal that the African American basketball player Shaquille O’Neal signed with Miami Heat for \$23 million in 2004. The first progress test in FH4 included a reading passage. The title of the passage was “Birth of a football star”. It discussed the life of a young male football player, Saleh, and how he joined the team he played for. My critical textual analysis of all these sport-related texts at the analytical stage of description indicated that these texts were biased in the sense that they included only male characters. Females were completely absent and excluded from these texts.

The activities in FH4 included statements whose content discussed sport-related issues. These activities included statements that were read as: “*Morris was traded last year by Real Madrid*”, “*He was the player that made them champions*”, “*what is so special about Shaquille O’Neal*”, “*Phil Jackson was the coach who led the team to the playoffs*”, “*This is the boy. He is my partner in tennis*”, and “*Real Madrid is the team to which Michael Owen moved*”. These statements were included in the EFL textbooks I investigated to teach various grammatical structures. Yet, the hidden curriculum in these statements and texts served to associate sport-related texts exclusively to men. Women were completely excluded from any sport-related texts in the entire EFL textbooks I studied. These portrayals were not neutral. Females in the Saudi society are not encouraged to participate in sports in public for cultural reasons. Girls in schools and universities in Saudi Arabia do not have physical education classes. Drawing on these data, I found out that the texts that associated sport-related texts to men served to discursively

legitimate, reproduce, and perpetuate these sexist and male-biased Saudi cultural values, which could serve to perpetuate male supremacy.

Interpretation and explanation. In this section, I unpacked how social power and identity in terms of gender were discursively represented in two high school EFL textbooks in Saudi Arabia. Amini and Birjandi (2012) argue that publishers and authors of recent EFL textbooks claim to be more conscious and considerate of issues of sexism, social inequity, gendered-biases, and negative stereotypes against women (p. 136). The findings in the present study challenged this claim. They indicated that the content of the verbal and non-verbal texts in FH3 and FH4 reflected sexist and male supremacist ideologies in various ways. However, these ideologies were usually reflected in the EFL textbooks I examined through implicit and subtle content embedded in the hidden curriculum, such as the more frequent presence of males and the inclusion of more males' voices and the exclusion of the voices of females, rather than explicit curriculum or texts.

The ideologies embedded within the hidden curriculum to which the target Saudi EFL students are usually exposed are powerful discourses; they could remain unchallenged and then unconsciously reproduced as they are usually so opaque. It is essential that teachers work to promote their students' "*critical language awareness*" (Fairclough, 1989 & 2013) of such hidden texts and meanings. They could do so through implementing critical literacy to teach EFL students how to critically interrogate, deconstruct, and reconstruct texts (Janks, 2010; Lewison et. al., 2015). I elaborate on this in chapter 5 when I discuss the implications of the study and provide some recommendations for practical implementation.

The findings revealed that the content of the verbal and non-verbal discourses in these EFL textbooks served to reproduce and perpetuate certain ideologies, norms, values, worldviews,

and practices of the people in power in Saudi Arabia- the neoconservatives. These Saudi neoconservative ideologies included patriarchy, male supremacy and dominance, as well as women's subordination, exclusion, and sexism. In this way, my analysis supported Apple's (2004) argument that certain neoconservative, as well as neoliberal, ideologies control and determine the everyday practices of schooling including the content of the textbooks and curriculum that students are exposed to in daily basis in schools.

The inclusion of the texts that reflected certain neoconservative ideologies embedded in the overt and hidden curriculum in the EFL textbooks I studied was very crucial. It served to naturalize, preserve, and reproduce the unifying Islamic national identity and the homogenous cultural norms and values in the Saudi society and among the target students. These norms and values included what men and women could and could not do. This was the case because the Saudi society has changed rapidly since the 1990s. Technological developments have provided people there with newer sources of information and knowledge. These information and knowledge were never neutral; many of them were implicitly or explicitly loaded with ideologies such as western secularism and critical feminism. These ideologies oppose what many Saudi neoconservatives take for granted. For this reason, the neoconservatives in Saudi Arabia treat these newer sources of information and knowledge as a threat because they can potentially challenge the unifying Islamic national identity and the homogenous cultural norms and values in the Saudi society. In this way, the Saudi neoconservatives used the EFL textbooks as a state-apparatus to reproduce and perpetuate their dominance and hegemony over students in schools. This was done through controlling and manipulating the overt and hidden curriculum, and imposing content that served to promote students' conformity, false consciousness, and naturalize certain neoconservative ideologies.

In this section, I examined and discussed the discursive representations of social power and identity in terms of gender in FH3 and FH4. In the next section, I examine how social power and identity based on race are discursively represented in the verbal and non-verbal texts in FH3 and FH4, and how these portrayals relate to colorblind racisms. I also investigate how and why the English language and the idealized English language native speaker's identity are associated to whiteness in FH3 and FH4.

Social power and identity in terms of the racialization of the English language in FH3 and FH4. I studied how social power and identity in terms of race were discursively represented in FH3 and FH4 via critically examining to what extent the English language and the idealized native speaker's identity of English were racialized in these two EFL textbooks. I describe, interpret, and explain the findings in the next subheadings.

Description: The racialization of the English language and the idealized native speaker's identity of English. I studied the written and oral texts in FH3 and FH4 line-by-line and word-by-word to examine their grammatical structures, vocabulary choices, and orthography (spelling and punctuation). Unlike other non-standard English language dialects such as African American Vernacular English (AAVE), the texts in FH3 and FH4 included auxiliaries such as "is" and "are" for present tense states and actions as in: "*David is an extraordinarily accomplished athlete for his age*" and "*My brother is as slow as a tortoise (emphasis added).*" Also, the texts in FH3 and FH4 included the third person singular "-s" that is frequently dropped in non-standard dialects as in: "*He thinks that the Mediterranean island is part of a civilized country*" and "*Thomas really needs to get his hair cut (emphasis added).*" In addition, the texts in FH3 and FH4 included the plural and possessive "-s" that get dropped in various non-standard dialects such as AAVE as in: "*I have two cars*" and the phrase "*Do you think that it's good for a*

child's development to have contact with animals (emphasis added)?” The texts in FH3 and FH4 never included “ain’t” for negation or double negatives that are common among various non-standard English language dialects such as AAVE. Simple tense negation is structured in these texts by putting a model plus “not” as in: “Mark **does not** think that donkeys should be made to work”, “My father **does not** speak English very well”, and “I **did not** want my sister to see the cake I had made for her (emphasis added).” In above, the speakers in the oral texts in FH3 and FH4 never replaced “ng” with an “n” when producing gerunds such as “*studying*”.

None of the texts in FH3 and FH4 included any of the distinctive grammatical and phonological features or vocabulary of ethnic and racialized non-white English language dialects such as AAVE. The texts I studied included only the so-called mainstream U.S. Standard English language dialects spoken by upper and middle-class whites (Grant & Lee, 2009). The hidden curriculum that this exclusion and inclusion indicated was that ethnic and racialized non-white English language dialects were neither legitimate, correct, nor proper standard forms of English language, and thus they were not worth inclusion in these textbooks.

The omission or exclusion of the grammatical and phonological characteristics of non-white English language dialects from the written and oral texts in FH3 and FH4 and the inclusion of only the so-called mainstream Standard English dialects spoken by upper and middle-class whites reproduced and perpetuated the racialization of the English language and the idealized English language native speaker’s identity. These texts treated English as a private property that only legitimately belonged to and owned by whites. In this way, these texts maintained the hegemonic and linguistically imperialistic ideologies that associated the English language to whiteness (Motha, 2006). Also, the omission of the grammatical and phonological characteristics of non-white English language dialects in FH3 and FH4 sustained the socially constructed

linguistic hierarchy between the already existing various dialects of English. English language dialects that were spoken by upper and middle-class whites such as mainstream American Standard English were positioned in the top of this hierarchy.

One of the aspects that I analyzed at this stage to uncover the discursive representations of social power and identity in terms of race was to what extent and in which way the idealized native-speaker identity of English was textually racialized in FH3 and FH4. In his conceptualization of the relationship between language and social power, Bourdieu (1977) emphasizes that a dialect is worth what its speakers are worth. Drawing on him, I argue that the social status of a linguistic variety is inseparable from the social status of its speakers. In this sense, the inclusion of only American Standard English that is spoken by upper and middle-class whites in FH3 and FH4 privileged the white speakers of this variety. It positioned them as the only legitimate people who can speak and write “correct” and “proper” English natively. Also, the exclusion of non-white English language dialects in FH3 and FH4 such positioned the speakers of these dialects as illegitimate native speakers of English, or at least second-class native speakers. In this way, the findings that I reached indicated that the inclusion of only American Standard English that is spoken by upper and middle-class whites in FH3 and FH4 racialized the idealized English language native speaker’s identity. Whites became the only legitimate or ideal native speakers of English language as represented in the written and oral texts in FH3 and FH4.

Interpretation and explanation. Bonilla-Silva (2010) and Giroux (2006) claim that the discourses of race and racism in the post-civil right era in the US have been relegated and redefined since the 1960s in the sense that the language and logic of the new colorblind racism were reified and substituted for old-fashioned explicit racism that was widespread in the Jim

Crow era. Unlike old-fashioned racism, which was primarily overt, colorblind racism is subtle and institutional. The findings in this section demonstrated that the texts in the EFL textbooks I studied implicitly fed into colorblind or structural racisms and white supremacy discursively. This was the case because negative attitudes and stereotypes against non-white English language dialects are reproduced and perpetuated discursively in FH3 and FH4 through the inclusion of only the so-called mainstream Standard English language dialects spoken by whites and the exclusion of non-white dialects (Grant & Lee, 2009). Such representation of the English language served to reproduce and perpetuate the myth that the ideal native speakers of the English language are only whites. These results support Taylor-Mendes (2009) who found out that EFL textbooks reproduce “white elitism” by representing whites as more powerful, rich, and idealized speakers of English compared to people of color (p. 77). In addition, these findings support the claim that although those who use the so-called Standard English habitually in everyday life are a minority, English language teaching materials in most teaching English to speakers of other languages (TESOL) programs and textbooks increasingly underscore English language variations assuming an “idealized, monolithic version of English” (Wolfram, 2014, p. 15). The underlying assumption of the textual exclusion and underrepresentation of these non-standardized, non-white, stigmatized English language dialects as well as the speakers of these dialects is that they are not legitimate, and thus they are not worth inclusion in the EFL textbooks.

The question that may be asked now is what all this means to Saudi EFL learners. Although the current study is merely about critical textual analysis of two Saudi EFL textbooks and not about EFL learners per se, it is significant to address this issue. Drawing and reflecting on my previous experiences as both an EFL student and teacher in the Saudi context provide

insightful contextualization that is essential to answer this question. I was myself an EFL student for more than 10 years in Saudi Arabia before becoming later an EFL teacher and start interacting with Saudi EFL students for several years there. Based on these rich experiences in Saudi EFL classrooms as both a student and a teacher, I concluded that many Saudi EFL students, including myself when I was a pupil, falsely internalize the view that “whites are an ideal globalized groups [... and] symbolize power and privilege and all forms of capital” (Grant & Lee, 2009, p. 57). This higher social status placed on whiteness was neither a coincidence nor random; it is the legacy of the 500-year European imperialism around the globe and two centuries of orientalism in the Arab world, which constructed whiteness, civilization, and humanity as synonymous. Such a higher value and social status attached to whiteness in the Saudi context supports Allen’s (2001) argument that “This global phenomenon of colorism, where light skin equals a perception of increased human value [... steadfastly persists] even in countries where few whites live” such as Saudi Arabia (p. 474). It is not uncommon for Saudi EFL students to identify more closely with whites to elevate themselves to the status of whites and gain access to the same social and economic privileges and benefits that European Americans and British enjoy including high-paying jobs and high social status in Saudi Arabia. In this way, “whiteness constitutes an invisible taken-for-granted social norm, while exercising coercive power” of assimilation for many Saudi EFL students (Kubota & Lin, 2009, p. 25). One example of this phenomenon is that many Saudi EFL students and the textbooks they are exposed to in schools work to promote communicative and linguistic competence and proficiency specifically in mainstream American and British Standard English language spoken by upper and middle-class whites for two reasons. First, they do so because many of them, including myself when I was a student, inaccurately internalize the view that mainstream

Standard English language is more prestigious, academic, and correct. My interactions with many EFL students for several years in the Saudi context and asking them about their perceptions of different linguistic dialects of English support this claim and reflect this phenomenon. Second, many Saudi EFL students work to develop mainstream Standard English language to have access to better job opportunities as this is the linguistic dialect of English that many Saudi employers and recruiters require as a job requirement for high-paying jobs. Having an emic perspective as a Saudi citizen born and raised in Saudi Arabia, and working in departments for recruitment in the Saudi context for several years support this claim. In this manner, mainstream Standard English language serves in the Saudi context as a linguistic capital (Bourdieu, 1977 & 1991) for socioeconomic upward mobility.

The existence of such prejudice in terms of how English language teachers are recruited or perceived by students and policy-makers is not limited to the Saudi contexts. Various scholars including Rubin (1992), Butler (2007), Selvi (2010), Ruecker (2011), Ma (2012), as well as Ruecker and Ives (2015) argue that race, whiteness, and native-speakerism highly intersect in the field of English language teaching. The results that these scholars reach indicate that white English language native-speakers are increasingly recruited and perceived by students and policy-makers as the “ideal” teachers of English, regardless of academic qualifications and professional experience.

What my discussion in this subheading reveals is that mainstream Standard English language spoken by middle and upper class whites becomes a social and class marker distinction, and a linguistic capital (Bourdieu, 1977 & 1991) for socioeconomic advancement for many Saudi EFL students. Accordingly, I argue that this potentially could lead many Saudi EFL learners not only to internalize the racialization of English language and the idealized native

speaker's identity of English via associating English to whiteness, but also to devalue non-white English language dialects and speakers. Thus, what I am trying to articulate here is that the written, oral, and visual texts to which the target Saudi EFL students are exposed in FH3 and FH4 serve as an essential part of the long-term "social" and "racial contract" (Mills, 1997) to gain their implicit consent and conformity to certain ideologies that primarily reflect the interests of whites, including white male supremacy, the subordination of people of color and women, the racializing of English language and the idealized native speaker's identity of English. These texts also serve to discursively reproduce and perpetuate the relatively enduring higher social and epistemological values that have always been attached or imposed on Middle Eastern Arabs to be attached to whites since the eras of imperialism and orientalism (Said, 1978; Allen, 2001).

The contents in the two EFL textbooks I studied are racist at various levels. They serve to textually perpetuate the linkage between English and whiteness, as they only discursively represent English language dialects spoken by whites. In this way, the contents of these texts serve to discursively export racism and linguicism- discrimination based on the language one speaks- that exists within the US and the UK boundaries to EFL classrooms in Saudi Arabia. These texts also function to textually export negative stereotypes and prejudice against people of color and positive images about European whites to Saudi EFL classrooms. In addition, the texts in FH3 and FH4 serve to textually perpetuate and globalize the dominant ideologies of white male supremacy and the subordination of people of color and women, which largely shape people's perceptions, recognition, and consciousness about each other since the era of imperialism and enlightenment and that falsely conceptualizes whiteness and civilization as synonyms (Allen, 2001, p. 478).

From another perspective, one of the functional characteristics of the concept of “*whiteness as property*” is the right to exclude others (Harris, 1993, p. 1736). This was reflected in the EFL textbooks I examined through the exclusion of the non-white English language dialects. Such exclusion strengthened the association between English language and whiteness. The elite whites protect this racialization of English language and the idealized English language native speaker’s identity in particular because it ensures them the maintenance of a host of materialistic or economic profits. What I mean here by the elite whites are the white capitalists who almost exclusively own the corporations of the multibillion-dollar industry of EFL textbook production. Such a racialization serves to ensure that the EFL textbook production industry remains a private and monopolized investment which only whites can legitimately have access to.

Brumfit (2001) argues that:

English language no longer belongs numerically to speakers of English as a mother tongue, or first language [...] The major advances in sociolinguistic research over the past half century indicate clearly the extent to which languages are shaped by their use. And for English, the current competent users of English number up to seven hundred million, living in every continent [...] of whom less than half are native speakers.

Statistically, native speakers are in a minority for language use, and thus in practice for language change, for language maintenance, and for the ideologies and beliefs associated with the language. (p. 116)

What Brumfit (2001) suggests in this extract is that since non-native speakers of English outnumbered native speakers, they are in a more powerful position to control the language in terms of use, maintenance, change, and ideologies attached to it. However, examining the

contents of FH3 and FH4 through conceptual lenses that place race and whiteness and how they relate to neoliberal ideologies at the center of analysis challenges Brumfit's (2001) argument. I contend that articulating such an argument without considering the role of race or white supremacist ideologies is misleading at various levels. As it happens in other realms such as economy where a minority economic elites owns, controls, and regulates a majority, it also happens with English. The findings in the present study indicate that the numerically "minority" middle and upper class European whites are still attached to English language more than people from any other races and classes (Motha, 2006; Grant & Lee, 2009). Only mainstream English language dialects that are spoken by middle and upper class whites are included in the verbal texts in FH3 and FH4. Other linguistic dialects are completely excluded and stigmatized. This is not a mere coincidence. In addition to increasing economic profits, the neoliberal market ideologies that steadfastly privatize and monopolize the EFL-textbook industry persistently serve to perpetuate white supremacist ideologies, including the racialization of the English language and associating the idealized native speaker's identity of English to whiteness. My point here is that English is still, as it has always been, treated as a private "property" that legitimately and prestigiously belongs only to upper and middle-class European whites.

Finding contents that reflected how social power and identity in terms of race were textually portrayed across the two textbooks and across the different texts (written, oral, and visual) in FH3 and FH4 enabled me to triangulate my conclusions. In this section, I interpret, explain, and discuss ways in which my description and analysis revealed that the portrayal of the idealized social identity of English language native speaker based on race in EFL textbooks was linked to whiteness.

Neoliberalism. In this section, I address the second research question via analyzing and discussing how and why neoliberalism as a western political and socioeconomic ideology shaped the content of the Saudi high school EFL textbooks I investigated.

Description: Neoliberalizing the content of FH3 and FH4. In my attempt to study how neoliberalism as a western political and socioeconomic ideology shaped the content of FH3 and FH4, I investigated how schooling and students were textually portrayed and conceptualized in these EFL textbooks. A finding I reached based on my critical textual analysis and frequency count indicated that FH3 and FH4 included 36 texts and activities that focused on job-related issues in the entire textbooks. In a lesson entitled “the big day” in FH3, the writing and speaking section included two short readings. The first text was a job advertisement. The second text was an application letter written by a person responding to a job advertisement. The prompt in the activity asked the students to imagine themselves that they just graduated. Using the application letter as a model, the target EFL students were asked to write an application letter responding to a job advertisement. They were required to include in the letter why they wrote it, where they saw the job advertisement, what relevant experience, qualifications, and personal qualities they had.

In another lesson entitled “getting a job” in FH3, the reading section included a visual image of a web page. The content of the page included online job advertisements and instructions of how to add a CV electronically to the database. The web page also included instructions of what information the CV should contain such as the following: “*Remember to include a telephone number where you can be easily contacted and your email address*” (Reading section, FH3, p. 73). The discussion section in the activity asked the students the following questions: “*1. What would you click on to look for jobs/ find tips on how to get a job?*”


2. *What tips are given for how to prepare a good CV?* 3. *List the things you need to do to upload your CV?* 4. *Give two reasons why you would register with Middle East Job Markets?* 5. *Add a further tip of your own for how to prepare a good CV?*” (Reading section, FH3, p. 73). The linguistic objectives of the activities in these two lessons as stated in the table of content of the textbooks focused on developing the target EFL students’ functional use of English including how to indicate time, express obligation and necessity, use prepositions, present participle, and phrasal verbs. Yet, the content of these activities and texts included parts that focused on teaching these students some job-related skills to increase their readiness and competitiveness for the job market. The frequent inclusion of such texts and activities was one of the significant ways in which neoliberalism shaped the content of FH3 and FH4 because it indicates that the target Saudi EFL students were conceptualized in these texts as human capital that need to be taught specific skills that were considered essential for the job market.

There were other ways in which neoliberalism shaped the content of FH3 and FH4. The speaking section in the same lesson had two questions. The prompt of the first question read as: *“In pairs look at the photos of jobs. What qualities do you think you need for each of these job?”* (Speaking section, FH3, p. 72). This question was followed by four visual images that included a female surgeon, a male engineer, a male accountant, and a male cook. The prompt of the second question in the speaking section read as: *“In groups of four prepare a short speech talking about a job you would like to do. Make sure you talk about relevant qualities you think you have for the job”* (Speaking section, FH3, p. 72). Lastly, the prompt of the listening activity asked the students to listen to three young people to determine what jobs they wanted to do and why. These texts and activities served to increase the students’ awareness and knowledge of the personal

traits and skills required for each job to prepare them for the demand of the job market. This is central to the neoliberal project in Saudi Arabia.

The inclusion of texts that focused on job-related issues and that conceptualized the target students as human capital to be taught specific skills that are essential for the job market was a consistent pattern in FH3 and FH4. In a lesson entitled “your future”, the grammar section had an activity that included a written conversation between two males, Youssef and his grandfather. The conversation had six blanks and the students were asked to fill in each blank with one of the given phrases as appropriate. The teaching objective of the activity as stated in the table of content was to teach the target students about the future tense in the English language. Yet, the characters in the conversation talked about Youssef’s plans after graduation and whether he would look for a job right away. In another lesson entitled “the interview” in FH3, the prompt of the activity of the speaking and reading section was: “What are the important things to think about when you go for an interview?” The second part of the prompt in the activity was: “You are going to read some advice on what to do when you go for a university interview. By yourself, tick (✓) whether you agree, slightly agree or disagree with the advice.”

The perfect university interview



	agree	not sure	disagree
1 Dress extremely smartly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2 Make sure you tell the interviewer what a great student you are, even if you have to make some of it up.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 Make sure you know everything about the academic subject for which you are applying.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 Showing an interest in the academic subject is important.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5 Be very, very polite. Call the interviewer 'Sir' or 'Madam'.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6 Make sure that you arrive on time for the interview.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7 Look at the interviewer when he / she is speaking to you, and when you answer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8 Speak clearly and confidently.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9 If you don't know an answer to a question, say that you don't know.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10 At the end of the interview ask the interviewer if you passed the interview.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Figure 4.12. A reading activity in FH3

The activity in the speaking and listening section asked the students to listen to a conversation in which Ross from Atlanta College in the US called RaKan responding to his application and arranging for a Skype interview for him with Dr. Hudson, the head of the English department. What follows is the transcription of the interview.

Rakan: Hello, Rakan Amjad (*sic*) speaking.

Ross: Good morning, Mr. Amjad. My name is Ross Gregson and I'm calling from Atlanta College in the US.

Rakan: Ah, Atlanta College. Yes, I sent you my application last month.

Ross: Yes. We received it. I work in the Faculty of English and Dr. Hudson, the Head of English, asked me to phone you.

Rakan: I see. Is it about my application?

Ross: Yes, it is. Dr. Hudson would like to hold an interview with you on Skype™. Would that be possible?

Rakan: Of course. When would he like to have the call?

Ross: Would next Tuesday at 11 be convenient?

Rakan: Oh ... I'm afraid that's the one day I can't make. My brother's graduating that day. I'm awfully sorry.

Ross: Don't worry. We certainly wouldn't expect you to miss an event like that!

Rakan: Thanks, thanks very much. I can make it any other day.

Ross: What about, er ... next Thursday at 9.30?

Rakan: Yes, that would be fine.

Ross: OK, Mr. Amjad. That's confirmed for 9.30, Thursday, April 16. Could you kindly email us with your Skype™ address and we will call you at that time?

Rakan: Yes, no problem. Thank you very much. Goodbye.

The transcription of the oral text number (9) in FH3

The overt goal of this lesson as stated in the table of content was to teach the target Saudi EFL students how to use the English language functionally to express or talk about necessities, imperatives, and obligations. Yet, the texts in these activities focused on themes that indicated job-related issues, such as how to do job interviews. This indicates that the texts in FH3 and FH4

conceptualized students as human capital to be taught specific skills to prepare them for the job markets.

Other activities and texts among the 36 texts whose content contained job-related topics included the following. The listening activity in a lesson entitled “personal firsts” in FH3 included a monologue in which Tom talked about his first job. In another lesson entitled “the plan journey”, the activities included two reading passages that talked about how Khalid, a male character, got his job. The activity in the reading section in a lesson entitled “giving and following directions” in FH3 included a letter from an employer to a job applicant to arrange for a job interview. The speaking section in the same lesson focused on teaching students how they can introduce themselves for different situations including for job interviews. They listened to some samples for how they could do so in the listening section. In a lesson entitled “evaluating traditions”, the prompt of the activity in the speaking section asked the students to decide which of the following jobs are done by men or women: a company director, a nurse, a librarian, a secretary, a veterinarian, a pilot, a basketball player, and a primary school teacher. The prompt of the listening activity in the lesson asked the students to listen to a conversation between two male characters, a Saudi and a British, in which they talked about what their work schedules and routines look like. This taught the students how they could use English to talk about their work routines and schedules.

The listening section in a lesson entitled “working relations” in FH4 included a training session about effective communication at work. For instance, the oral texts discussed the means of communication at work, e.g. emails, phones, face to face as well as other non-verbal types of communication. The grammar activity in this lesson included statements whose content reflected job related issues such as salary, meetings, and resignation. For instance, the first statement in

the activity was: *“Fouad threatened to resign unless he received an apology from his supervisor”*, *“Would you consider working in the private sector if it meant a higher salary?”*, *“My colleagues and I tend to agree that we are underpaid for the work we do”*, and *“We stopped listening to the boss when he started talking about sales figures”*. The activities in a lesson entitled “career choices” in FH4 all included content that reflected job related issues. For instance, the speaking section asked the students the following questions: *“What jobs do you think you would prefer?”*, *“how do you find out information about the jobs you want?”*, and *“Have you got any work experience? What job did you do? How long did you do it for?”* (Speaking section, FH4, p. 56).

This shows that neoliberalism largely shaped the content of the texts in FH3 and FH4 through the frequent inclusion of texts that first discussed job-related issues, and second conceptualized the target EFL students as human capital to be taught certain skills to increase their readiness and competitiveness for the job market. These skills included how to apply for a job, read and write job applications, listen to and talk about advice for job interviews, and respond to a job applicant, introduce oneself in an interview. These skills also included how to use English language to electronically surf the internet, browse different websites, read ads for job vacancies digitally, upload personal CVs electronically, read and write emails from or to friends as well as business and service providers.

EFL literacy development was reduced in FH3 and FH4 to the mastery of specific functional and mechanical skills. Not only this legitimated the neoliberal economic model of education, which views EFL learning and teaching merely as cognitive and functional activities, but it also transformed English language into a commodity that is learned only for its potential

return value in the job market. I elaborate more on this issue in the subsection of interpretation and explanation.

Description: Depoliticizing the content of FH3 and FH4. There were other ways in which neoliberalism shaped the content of FH3 and FH4. The first reading passage in unit 2 in FH4 discussed how local shops and family-owned small businesses started to disappear leaving their places for major capitalist chains. The author of the passage suggested that “*because, faced with rivalry from the major supermarket chains and other factors, these small retail outlets just cannot compete*” (FH4, p. 14). However, instead of critically interrogating why this was the case by asking critical questions such as who benefited or gained from this change or who was negatively affected, the text depoliticized, normalized, and legitimated the situation. According to the text, these small local shops started to go out of business simply because they could not conveniently compete in what was portrayed as fair, competitive, and free markets, which is essential to the neoliberal project. Also, the content of the text did not critically problematize the issue sufficiently; critical factors such as the impact of economic or social power, for instance, or what roles governments could play to protect these family-owned businesses were not discussed in details in the text. In this way, the text served to implicitly maintain and sustain some of the hegemonic neoliberal discourses and ideologies of free market, free economic competitiveness, privatization, and less government intervention or control. The portrayal of the small businesses suggested that it was the inability of the owners of these small businesses to truly compete that drove them out of business. In this way, the author of the text manipulated the causes of the problem by using the mechanism of blaming the victims; the victims themselves were blamed for their own sufferings. At the same time, the content of the text depoliticized and naturalized the

issue through avoiding discussing the ways in which the intersection between economy and politics led to the replacement of family-owned small businesses by the capitalist chains.

In another example, the listening activity number 6 in FH3 included two short monologues discussing the pros and cons of life in the city and life in the country. The first speaker was a male who lived alone in an apartment in a city. The second speaker was a female who lived in a house in a village with her grandparents. The following is the transcription of the two monologues.

Man: I am renting a small flat here so that I can go to university. Although the flat is very luxurious – for example it has Wi-Fi and the AC works well, there is not a lot of space and the rent is very expensive. But I love living here – the streets are always bustling. And I love the mouth-watering food that the hawkers sell on the streets. If I have any money then I buy myself a snack on the way home.

Woman: I live with my grandparents. It is quite difficult to get to my village by car – the road twists and turns as it goes over the mountains and eventually becomes a track. My parents have left to find work. They always say they would like me to come and join them because there are much better schools where they are. Besides there is nothing to do here. I miss my parents and it is difficult to talk to them regularly because the mobile phone and internet signals are not very good here. The house where I live is a traditional house with mud walls and a peaceful inner courtyard. I also live with all my cousins and aunties and uncles so it is often very noisy in the house. Behind the house are the mountains

The transcription of the oral text number (6) in FH3

While the male's monologue indicated that his apartment in the city was luxurious and convenient, the female's monologue revealed that living in the country was inconvenient for several reasons. According to the female speaker, it was quite difficult for her to get to her village by car, job opportunities were rare in the country, there were no good schools in the country compared to urban cities, mobile phones and internet signals were not very good, which made it difficult to be in touch with others.

In terms of gender, these oral texts represented the man and the women unequally. While the powerful male exerted agency and got to the city independently, the weak woman had to stay at home with her grannies in order to survive. In above, although these issues that the female speaker mentioned were very critical and negatively affecting the lives of many people living in rural areas, they were not adequately problematized as if there were normal. Critical issues such as who benefited or lost from governmental disinvestment in developing the quality of living and schooling in many rural areas were completely disregarded in the text. In this way, the content of the two monologues depoliticized and naturalized the issues discussed in the texts through the avoidance of such critical concerns.

Description: Meritocracy, individualism, and the neoliberal achievement ideology in FH3 and FH4. In my attempt to uncover how neoliberalism as a western political and socioeconomic ideology shaped the content of FH3 and FH4, I studied to what extent and in which way the overt and hidden curriculum of the texts in these EFL textbooks reflected the myth of meritocracy, individualism, and the neoliberal achievement ideology, which are largely taken for granted as commonsense by many people in industrial and capitalist societies. According to this ideology, success is highly competitive and every individual in the society has the same equal opportunity to succeed. In this view, successful achievement as well as upward

social and economic advancement largely depend on achieved personal factors like one's education, attitudes, abilities, and effort to work hard, rather than inherited privileges and ascribed merits such as the social class in which a person is born. Thus, according to the achievement ideology, inequality, and social and economic immobility among individuals are primarily due to differences in attitude, ambition, and the ability to work hard.

In a lesson entitled "listening to advice" in FH3, the speaking activity asked the target EFL students to talk about things that they wish had or had not done in the past. The goal of the activity as stated in the table of content of the textbook was to teach the target students to use the English language functionally to express wishes and regrets. The prompt of the activity was: "*I wish I had studied business instead of biology. There are more job opportunities in business.*" In another lesson entitled "the big day" in FH3, there was an activity in a section called "grammar builder." The prompt of the activity asked the target EFL students to use "since", "after", "before", or "while" to complete the following sentences: "*since leaving school, my brother has had three jobs*", "*Mustafa applied for over a dozen jobs after graduating from university*", and "*My cousin was at university and then he became a pilot!*" The writing and speaking section in the same lesson included an activity. The activity included the following job advertisement and written letter, which was presented as a model for job application letters (Figures 4.13 and 4.14).



Figure 4.13. A reading text from FH3

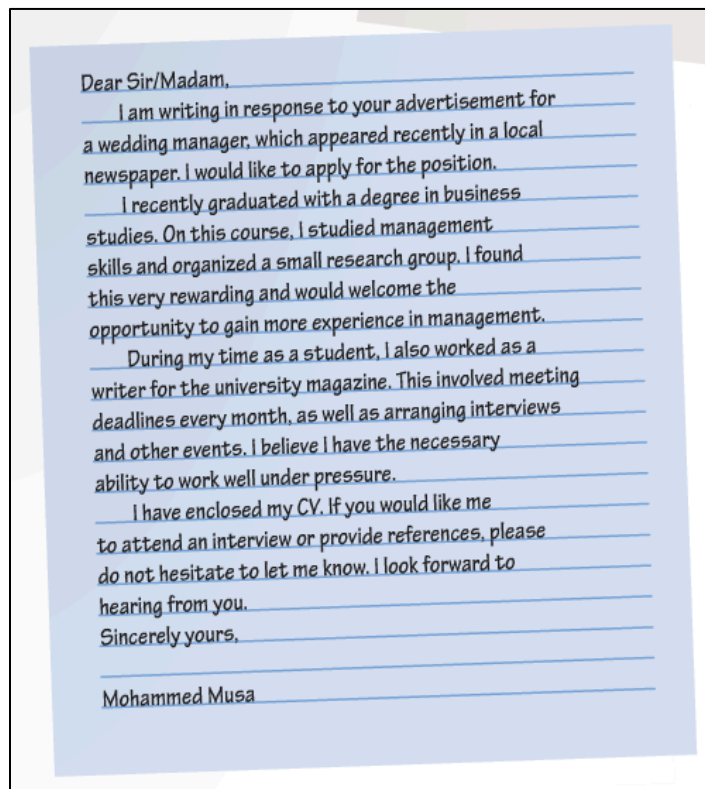


Figure 4.14. A reading text from FH3

According to the content of this job advertisement, the conditions that were required for being a strong candidate for getting the advertised job included: being good at organizing people,

being good at working within tight deadlines, and having the appropriate experiences and academic qualifications. In the model of the job application letter, the applicant demonstrated his candidacy through including his academic qualifications, i.e. having a degree in business studies. He also included in the letter related personal and work experiences that would qualify him as a strong candidate for the advertised job, such as working as a writer during his time as a university student, as well as his ability to work under pressure.

Although these activities focused on teaching the target EFL students how to use the English language functionally, the hidden curriculum of the content of these activities such as the following texts reflected the myth of meritocracy, individualism, and the neoliberal achievement ideology in various ways: “*my brother has had three jobs*”, “*My cousin was at university and then he became a pilot!*”, “*I wish I had studied business instead of biology. There are more job opportunities in business*”, “*I recently graduated with a degree in business*”, and “*During my time as a student, I also worked as a writer (emphasis added).*” The subtexts of these texts served to privilege and emphasize the importance of schooling, working hard, and having more than one job at the same time.

The content of some texts in FH3 and FH4 such as the texts of the job advertisement and the application letter gave the sense that job positions in the job markets are highly competitive, fair, and rely merely on academic qualifications and personal experiences. Neither the content of these activities nor any other text in FH3 and FH4 served to problematize, interrogate, or disrupt such a meritocratic myth. In another sense, the content of FH3 and FH4 underestimated and excluded how ascribed merits that are transmitted through economic, social, and cultural reproduction could largely impact, limit, and determine what an individual could or could not

achieve or advance to. Such exclusion served to legitimate and reproduce the myth of meritocracy, individualism, and the neoliberal achievement ideology.

The myth of meritocracy, individualism, and the neoliberal achievement ideology were usually reflected subtly in the hidden curriculum of the written and oral texts in FH3 and FH4. The following statements were included as parts of various activities in the EFL textbooks I analyzed: *“I’m studying hard so that I can go to university. Then I’ll become a teacher”*, *“When I leave school I’d like to go to Veterinary School and become a vet”*, *“I would like to be an accountant. I know that you need a degree and accountancy exams but I am prepared to work hard”*, *“If I hadn’t passed my exam last year, I wouldn’t have moved up into this class. But I worked hard and here I am”*, and *“My friend worked very hard to get into university (emphasis added).”* These statements were parts of various activities that focused on teaching the target EFL students how to functionally listen, speak, read, and write in English. Yet, the content of these statements were never neutral in the sense that they conveyed certain subtle ideologies. Specifically, the hidden curriculum in these statements served to textually portray working hard and getting education as the sole criteria for accomplishing successful achievements and social advancement. The subtext that these texts implicitly conveyed was that a person’s inability to succeed in reaching academic and social advancement could be a natural consequence of his or her inability to work hard and pursue further education.

The first person pronoun “I” was usually used in the texts that discussed the themes of schooling or being a hard worker in FH3 and FH4 such as the following sentences: *I’m studying hard so that I can go to university”*, *“I am prepared to work hard”*, *“I worked hard and here I am”*, and *“During my time as a student, I also worked as a writer (emphasis added).”* The use of the first person pronoun “I” in these sentences was significant. It served to covertly convey the

subtext that every individual has the right to freely exert his or her agency to pursue personal dreams and endeavors if he or she is willing to. In this way, the potential social and economic obstacles that could largely determine and limit what an individual could or could not achieve and reach in real world were concealed. This served to textually and implicitly maintain and sustain the myth of meritocracy, individualism, and the neoliberal achievement ideology.

Description: The restoration of the notions of freedom, democracy, and equality in FH3 and FH4. Harvey (2005) and Apple (2014) argue that one of the consequences of neoliberalism as an ideology is the reconstruction of the meanings of *freedom*, *democracy*, and *equality*. In my attempt to analyze how neoliberalism shaped the content of FH3 and FH4, I studied to what extent and in which way the texts in these textbooks did or did not reflect the neoliberal re-definition of the themes of *freedom*, *democracy*, and *equality*. In a lesson entitled “looking good” in FH3, the reading section included a reading text. It discussed the controversy of whether the function or fashion of mobile phones is more important (figure 4.15).

Function or fashion

Technologically, mobile phones have reached the point where few improvements can be made. The modern phone does many of the tasks your camera, your camcorder and your computer can do. So how do the manufacturers compete?

The answer lies in the 'look good' factor. Mobile phones stopped being just a useful gadget, and have become an indispensable fashion accessory. The rise of the fashion phone is closely linked to the consumer's desire to be 'different' to other consumers. When buying a new phone the question 'What does it look like?' is just as important as 'What does it do?' at any given price range. The market is driven by the need for personalization. The catch-phrase 'Make it your own' not only sells phones, but also personalized ringtones, wallpapers and decorative cases. Then put a famous designer name – Armani, Gucci, Chanel – on the phone and the cost can increase by hundreds of dollars.

Not surprisingly, innovative engineers are not very happy with this trend. As one said: 'We do all the hard work, and then a celebrity comes along, puts a new, trendy case on the phone, adds his name and takes all the credit!'




Figure 4.15. A reading text from FH3

The linguistic objectives of the unit as stated in the table of content in the beginning of the textbook were to teach the target EFL students how to use the English language functionally to describe things, give opinions and reasons. Yet, the overt and hidden curriculum of the text served to privilege consumerism and the right to make personal choices in the market. The following sentences from the text indicated these themes: “*mobile phones stopped being just a useful gadget, and have become an indispensable fashion accessory*”, “*The rise of the fashion phone is closely linked to the consumer’s desire to be ‘different’ to other consumers*”, “*When buying a new phone the question ‘What does it look like?’ is just as important as ‘What does it do?’ at any given price range*”, “*the market is driven by the need for personalization*”, and “*Put a famous designer name- Armani, Gucci, Chanel- on the phone and the cost can increase by hundreds of dollars (emphasis added).*” As these sentences indicated, the authors of the reading passage not only portrayed cellphones as indispensable, but they also normalized satisfying the consumers’ desires for personalization and their willingness to buy fashionable cellphones at any price. In this way, the content of the text served to textually naturalize, reproduce, and perpetuate the neoliberal re-definition of *freedom, democracy, and equality* as having and guaranteeing the right to make individual choices in the market.

The overt and hidden curriculum of various texts in FH3 and FH4 also served to textually legitimate, reproduce, and perpetuate the neoliberal re-definition of freedom, equality, and democracy. These texts included the following: “*I bought a lot because it’s my son’s graduation on Saturday*”, “*I got myself a new electric razor, which was really expensive*”, “*I bought a new mobile phone, because my old one was outdated*”, “*I spent more than I meant to, as usual*”, and “*there was a sale at the computer center so I finally bought a laptop*”, “*I have two cars*”, “*I bought a new game*”, “*I knew I should have bought an Xbox*”, “*We’ve bought two new monitors*

this week”, “*I have a little money, so I might buy myself that jacket”, “*I like this shirt. I think I’ll buy it”, “*They may buy a new car next year*”, “*Ali has two blue cars*”, “*I am going to save money to buy a computer”, “*She had the dress designed for her*”, “*If I make a lot of money, I will buy an expensive watch”, “*If I have money, I spend it”, “*I generally do my shopping on Thursday”, “*Internet shopping can be useful”, “*Instead of buying a necklace she could buy a watch”, “*She wished she had enough money to buy the watch”, and “*She bought a new pair of shoes (emphasis added).*” These texts were included as parts of linguistic content that focused on teaching the target EFL students different grammatical points, such as expressing sentences in different tense forms, using active and passive voices, quantifiers, countable and uncountable nouns. However, the subtexts of all these texts emphasized the themes of consumerism as a personal right to make choices in the market through normalizing the acts of spending a lot of money to buy items or spending more money in the market than a person really needs to. Thereby, the hidden curriculum of these sentences served to implicitly construct, naturalize, and reproduce what Harvey (2005) refers to as “a neoliberal market-based populist culture of differentiated consumerism and individual libertarianism” (p. 42). This shows that one of the ways in which neoliberalism shaped the content of FH3 and FH4 was reducing the notions of *freedom, democracy, and equality* to consumerism, economic liberalism, and the right to make personal choices in the market.*********

Interpretation and explanation. Apple (2004) argues that the neoliberal, as well as neoconservative, ideologies largely control and shape the content of the teaching materials that students encounter in daily basis in industrial countries. The findings I drew from my critical textual analysis of FH3 and FH4 support this argument. Neoliberalism largely shaped the content of the EFL textbooks I investigated through the inclusion of texts and activities that

quantitatively and qualitatively focused on job-related issues and served to legitimate the economic model of education. In this way, the content of these texts and activities indicated that the target EFL students were conceptualized in FH3 and FH4 as human capital to be taught specific skills essential for the job market. It also indicated that literacy was reduced to the development of these skills, which transformed the English language into a commodity that could be learned merely for its potential return values in the job market.

In addition, I found out that neoliberalism shaped the content of the EFL textbooks I analyzed through depoliticizing English language learning and teaching, and overlooking their potential radical or progressive functions. Specifically, the content of the texts in FH3 and FH4 disassociated students from participating democratically in critical literacy. Normalizing and legitimating critical issues such as the disappearance of local shops and small family-owned businesses as well as the governmental disinvestment in rural areas in the texts included in FH3 and FH4 provided no space for students to promote critical literacy, active agency, and collective structures that can critically interrogate and challenge existing injustice and unequal relations of power (Giroux, 2006, p. 15). Thereby, the textbooks I analyzed served to undermine critical education and agency leaving the space for the neoliberal ideologies to appear inevitable, natural, and commonsense. In this way, the English language was presented to students in these textbooks as a neutral cognitive linguistic system that is learned for certain functional and instrumental communicative purposes, rather than as an ideology-driven and socially constructed discourse (Kumaravadivelu, 2006). I will come back to these issues in the final chapter when I discuss the implications of the study and provide some recommendations for practical implementation.

One of the ways in which neoliberalism shaped the content of FH3 and FH4 was the inclusion of texts that subtly portrayed the myth of meritocracy, individualism, and the achievement ideology as commonsense. It is very crucial that none of the texts included in FH3 and FH4 served to critically disrupt and interrogate these ideologies. Specifically, none of these texts discussed how ascribed merits and transmitted capital such as the social class or tribe to which an individual belongs could largely determine and limit what he or she could or could not achieve, regardless of how much education that person pursues or hard work he or she exerts. This is very crucial in a country like Saudi Arabia in which Social Darwinism (Apple, 2014) is largely taken for granted as commonsense. The exclusion of these texts contributes significantly to the legitimation and reproduction of social inequity and discrimination that result from classism, sexism, racism, nepotism, tribalism, religious sectarianism, and unequal distribution of resources. The exclusion of these texts also overlooks in which way and to what extent the social, cultural, and economic capital that a person does or does not have shapes his or her future. The hidden curriculum, which the exclusion of these texts conveys, legitimates blaming the victims for their own suffering. In this way, the failure of some students from poor or working-class families to achieve social advancement is attributed merely and primarily to their laziness, inability, and unwillingness to work hard for it, which is not necessarily true or accurate.

From another perspective, however, the exclusion of texts that critically disrupt and interrogate the myth of meritocracy, individualism, and the achievement ideology in FH3 and FH4 is crucial for other reasons. The textual representation of attitude, schooling, and working hard in FH3 and FH4 as the only factors that contribute to one's successful achievement and advancement is misleading. Research indicates that the overt and hidden curriculum in schools usually reflects and rewards the social and cultural practices of the *élites*, i.e. people in power

and from upper social classes (Bernstein, 1977). That is why students from the élites usually come to schools already advantaged, privileged, and prepared to succeed and do well more than their counterparts from poor or working-class families. In this way, the ascribed merits of the students from different social classes position them unequally from the first day of school.

In addition, the textual representations of attitude, schooling, and working hard in FH3 and FH4 as the only factors that contribute to one's successful achievement and advancement overlook the reality that a person's attitudes and ambitions of what he or she could achieve are largely shaped by his or her *habitus* (Bourdieu, 1977b). This refers to the internalized attitudes, dispositions, beliefs, skills, and experiences that a person acquires from the people inhabit his or her world through socialization. According to Macleod (2009), this explains how and why a school boy or girl who grows up in a lower social class might be less likely to have a strong ambition or positive attitude towards schooling or social advancement towards managerial jobs compared to his or her counterpart from the élite or upper social classes. The exclusion of texts that discuss these critical issues in FH3 and FH4 and problematize the myth of meritocracy, individualism, and the achievement ideology served to textually legitimate, reproduce, and perpetuate them in the Saudi context.

Harvey (2005) and Apple (2014) argue that the restoration and reconstruction of the rightist politics of official knowledge in school curriculum are powerful mechanisms that the neoliberals and neoconservatives use to (re)produce their dominance and hegemony. In order for such restoration or reconstruction to be achieved, social and cultural themes that strongly relate to people's desires, hopes, fears, and dreams such as "freedom", "democracy", and "equality" are emptied from their previous meanings that are grounded in full collective social participation, and re-defined in commercial rather than democratic values (Apple, 2014, xxi & p. 30). The

restoration or reconstruction of certain cultural themes and values was one of the ways in which neoliberalism shaped the content of the two EFL textbooks I analyzed. Specifically, the overt and hidden curriculum of the texts included in FH3 and FH4 implicitly re-defined *freedom*, *democracy*, and *equality* in neoliberal and commercial rather than democratic values to merely mean consumerism and guaranteeing the right to make personal choices in the market. This narrow textual representation of the meanings of *freedom*, *democracy*, and *equality* could potentially limit the students' critical conscious awareness of themselves as citizens who have the right of freedom of speech, as well as the voice and agency to participate democratically and collectively in decision-making.

In this subsection, I examined and discussed how neoliberalism as a western political and socioeconomic ideology shaped and determined the content of FH3 and FH4. In the next section, I address the third research question: How does banking education shape the content of high school EFL textbooks in Saudi Arabia?

Banking education in FH3 and FH4. In the following subsection, I describe and analyze how banking education shaped the content of the EFL textbooks I examined.

Description: The portrayals of teacher-student power dynamics in classroom interactions. The activity in the speaking and listening section in a lesson entitled “learning to be human” in FH3 included an oral text. The prompt of the activity indicated to the students that they would listen to an excerpt from a classroom lecture about Piaget’s theory of children’s cognitive development. The text included three characters: a male professor and two male students. In order to know whether any of them dominated the classroom verbal communication, I counted how many turn takings and words the teacher and the students had and produced. The

teacher in this oral text took 7 turns and produced 280 words. The two students together had 9 turns and uttered only 74 words in the whole text.

In terms of content, however, the two students in the texts used English merely for instrumental purposes to ask clarifying questions (in four turns). For examples, the students asked the following questions to make sure that they understood what the teacher have already explained: “*So sensorimotor means developing the senses and motor skills, does it?*” and “*So they [children] remember things, places, and people they haven’t seen for some time?*”. Also, the students in this oral text used English instrumentally to mechanically and passively reproduce some predetermined knowledge that was previously imposed on them by the teacher (in four turns). By the end of the text, the teacher asked the students to repeat what he explained to them to make sure that they understood it because they would have a test on it. The students replied by saying things like: “*The sensorimotor stage, from birth to about two*” and “*The preoperational stage, from two to seven*”, and “*the concrete operational stage – seven to twelve*”. In all these examples, the students repeated the same information that the teacher taught them earlier.

In contrast, the teacher in the text used English language during the lecture to achieve a wider range of various purposes. He used English during the class for interactional purposes to maintain his positionality and relationship to the students. For instance, whenever he initiated a question and the students gave a response, the teacher frequently used the IRE model of classroom interaction (Mehan, 1985) and evaluative feedback such as “Right”, “Exactly”, “That’s right”, and “Very good!” This feedback positioned the teacher as the ultimate authority in the classroom. The hidden message behind the lecturer’s frequent use of this sort of feedback indicated that only he had the right to determine what counted as correct or incorrect knowledge. Also, the teacher used English mostly for representational or informative functions to explicitly

convey some predetermined knowledge and information to the students. He additionally used English for personal and instrumental purposes to express his opinions and ask comprehension questions. For instance, in the beginning of the lecture, the teacher claimed: “*Piaget (sic) been the most influential developmental psychologist to date. Piaget identified four main stages in the cognitive development of children, starting with the sensorimotor stage, which lasts up to the age of two*”. This example shows that the teacher used English to both convey new information to the students about Piaget’s theory and express a subjective opinion that Piaget is the most influential development psychologist. Despite the fact that the argument that Piaget is the most influential developmental psychologist is biased, subjective, relative, and controversial, none of the students verbally stood up to contest, interrogate, challenge or even support this debatable argument. The word “verbally” here is very crucial. Although silence can be utilized as a powerful mechanism of resistance in English language classrooms (Canagarajah, 1999), the rest of the text indicated that it was less likely the case in this particular text. For instance, as I demonstrated above, instead of critically interrogating the information imposed upon them by the teacher, the students kept repeating and paraphrasing the same information as if it was inexorable commonsense.

In another lesson that was entitled “history” in FH3, the illustration of the listening task asked the students to listen to a classroom lecture about the changes that were considered the most significant in the 20th century. There were three characters in this text: a male lecturer and two male students. The lecturer took 7 turns and produced 282 words. In contrast, the two students altogether took 6 turns and uttered only 17 words in the whole text. The students’ words consisted mainly of short phrases, rather than complete sentences such as “*OK. Right*” and “*The environment?*”

In terms of content, the students in the text used English language just for instrumental purposes to mainly ask and answer questions during the lecture such as when they said:

“*Population growth?*”, “*The environment?*”, and “*Technology?*” Each one of these phrases came in a turn by itself.

The teacher used English language for a wider range of various purposes compared to the students. He used English to overtly convey knowledge and information to students (representational/ informative functions of language). For instance, he said, “*World population grew from about 1.6 billion in 1900 to about six and a half billion in 2005. It increased over four times in just over 100 years!*” Also, the teacher used English to maintain his power and relationship to the students (interpersonal). This occurred via the teacher’s frequent use of appraisal and the IRE model of classroom interaction (Mehan, 1995) in responding to the students’ answers during the classroom discussion. For instance, he said: “*Very good, Ahmed*” and “*That’s right*”. This sort of feedback constructed the teacher as the ultimate authority of knowledge in the classroom; only he could decide what counted as legitimate or right knowledge and answers.

In addition, the teacher used English for other purposes. My analysis of the following excerpt from the text shows this well:

Lecturer: [...] I want to focus on two enormously important changes during the century.

Any guesses what they are?

Male 2: Population growth?

Lecturer: Very good, Ahmed. Yes, world population grew from about 1.6 billion in 1900 to about six and a half billion in 2005. It increased over four times in just over 100 years! Now that had and continues to have – an enormous impact on society

and politics as well as on natural resources and the environment. So, population growth will be one of our themes this week. What else?

Male 1: The environment?

Lecturer: Well, Tom, it will come up, in relation to population growth and other things.

Another guess?

Male 2: Technology?

Lecturer: My, you are bright today! That's right – technological development. (FH3, audio track # 32)

In this excerpt, the teacher exerted his power and dominance over the students verbally in two ways. First, he controlled the classroom discussion through explicitly avoiding discussing the wars and revolutions during the 20th century. He took his decision individually without considering democratically whether the students wanted to discuss them or not. Wars and revolutions were simply “fighting” that he did not problematize in any capacity. The students were powerless and had no agency to determine what they could or could not study and discuss. The teacher's use of the question “*Any guesses what they are?*” at the beginning of the lecture indicated that he came to the classroom with known-answer questions which he already predetermined were the most important changes in the 20th century. There was no room for interrogation of these supposed facts. For the lecturer, knowledge seemed to be deterministic rather than socially constructed, relative, and negotiable. According to him, the students' task was merely to “guess” what the teacher already preselected as *the* only right answer. Students were neither expected to democratically select what they could discuss in class nor challenge *the* predetermined knowledge imposed on them by the teacher.

This shows that that power dynamics between the teacher and the students in the classrooms were discursively enacted through the ways in which speech events and turn takings were produced and negotiated. The structure of speech events during the lesson included routinized forms of behavior that consisted of three interactional units (Mehan, 1985, p. 121). In the first unit, the teacher initiated a question: “*Any guesses what they are?*”, “*What else?*”, and “*Another guess?*”. Each one of these units was followed by a reply from the students: “*Population growth?*”, “*The environment?*”, and “*Technology?*”. Each reply was then followed by an act of evaluation by the teacher: “*Very good, Ahmed*” and “*That’s right*”. This act of evaluation indicated that the teacher asked “known-information questions”, rather than “answer-seeking questions” (Mehan, 1985, p. 127). The teacher already knew the answers to these questions and he just asked them to test the knowledge of the students. Additionally, this example showed that the students neither had the right to initiate nor negotiate turn takings. The teacher controlled turn taking by allocating time for students’ turns only to respond to his questions or commands. He took the turn back as soon as the students responded to the teacher’s question and their allocated time finished. The students never selected the next speaker after they finished their turns. These data indicated that the teacher exerted his dominance and power over his students during the lesson through controlling the pattern of turn taking and the structure of classroom speech events. Only the teacher decided who had the right to speak and who had the right to be listened to or impose reception on others (Bourdieu, 1977).

Some other parts in this oral text reflected the lecturer’s power and dominance. When the lecturer mentioned the concept of “globalization” towards the end of the text, one of the students asked him whether he was in favor of globalization. The student asked: “*Are you in favour of*

'globalization?'. However, instead of giving a direct answer and explanation to the student's question, the lecturer replied by saying:

We can discuss that during our classes. Ok, so there's our agenda for this week- population growth and technological development, and their effects on- well, almost everything (audioscript # 32, FH3).

The avoidance strategy that the lecturer used to first navigate giving his honest opinion on globalization and second to remind the students of the agenda of the week reflected his power and control over the classroom discussion and content of the lesson. Students did not have the right to make any changes in the lecturer's agenda. At the same time, the lecturer's avoidance of political and controversial issues such as wars, revolutions, and globalization reflected his tendency to depoliticize the teaching content.

Description: The way in which the key terms of the activities positioned the target learners. I drew on the concept of banking education (Freire, 1970) and the four dimensions of critical literacy (Lewison et. al. 2002) at the stage of description to examine how the activity key terms in FH3 and FH4 positioned the learners. I also conducted a frequency count to investigate the frequency of occurrence of these terms. The most frequent activity key terms in FH3 and FH4 were the terms that served to enhance the learners' understanding, comprehension, and intake of the knowledge presented to them in the textbooks. These activity key terms were used 801 times in the entire textbooks. They included: discuss, paraphrase, rephrase, explain, summarize, give reasons, number, answer, and find out. In addition to these activity key terms, "wh-" questions were used in FH3 and FH4 to promote the learners' knowledge, understanding, and comprehension of the knowledge in the textbooks, such as:

What do you think the story is about?

Where do you think the following text is taken from?

In your opinion, what were the most important inventions or developments of the 20th century?

The activity key terms that served to encourage the target students to use whatever knowledge and skills previously were taught and presented to them within the textbooks were the second in terms of frequency. These activity key terms were used 519 times in the entire textbooks. They included: use, put, give, complete, organize, order, exchange, present, find, practice, correct, copy, revise, sort out, take notes, read, listen to, and ask questions.

What came next in terms of frequency were the activity key terms that requested the target students to remember or recall previously learned information. These activity key terms were used 334 times in the entire textbooks. These terms were the heart of Freire's (1970a) concept of banking education; they served to objectify the students as passive recipients of predetermined knowledge whose tasks were reduced merely to passively and non-critically internalize and reproduce what's taught and presented within the textbooks. These key terms included: remember, list, label, describe, talk about, and tell.

The activity key terms that served to enhance the target students' ability to create were used 119 times in the entire textbooks. These terms included: write, revise, and make a list. Lastly, the activity key terms that aimed to promote the students' ability to evaluate or give judgments were used 80 times in the entire textbooks. These terms included: compare, check, grade, and decide.

None of the activity key terms in FH3 and FH4 were developed from progressive or critical literacy perspectives. These activity key terms never asked the target learners to critically interrogate or reflect on the content of the textbooks. They also never asked the learners to

provide a counter-discourse, narrative, or view to problematize whatever knowledge and information these textbooks included. In above, none of these key terms served to promote students' active agency and praxis. The conclusion that I reached based on these findings indicates that the activity key terms in the textbooks I studied served to reproduce and perpetuate banking education. These terms positioned the target learners as objects whose tasks were primarily to understand, remember, and functionally use to reproduce whatever knowledge imposed upon them in the textbooks. The learners were never asked to critically interrogate this knowledge, how it is constructed, whose perspective it reproduces, and who benefits from perpetuating it. Students' creative linguistic production was limited to their ability to use English instrumentally to write short paragraphs, reports, or essays.

Interpretation and explanation. The content of the oral texts, the portrayals of the power dynamics between the teachers and students, and the activity key terms in FH3 and FH4 served to normalize, reproduce, and perpetuate banking education, the unequal power relations between teachers and students, and the inferior positioning of students in classrooms. These findings challenged the authors' argument in the introduction of the textbooks when they claim: "The [teaching and structure] approach is in accord with more progressive Communicative Language Teaching (*sic*) and is especially appropriate for high school EFL learners" (Brewster et. al., FH4, 2013, p. iv). The content of the textbooks relied on progressive communicative language teaching approaches. The models of classroom interactions that they included in their textbooks as parts of the oral texts were not communicative; these texts exemplified and represented learners who were silenced and had very limited opportunities for verbal production and meaningful critical engagement in the target language. These models portrayed the students as inferior, powerless, passive obedient and recipient of already predetermined knowledge that the

teacher imposed on them. I use the term “silent” here not to indicate students’ speechlessness, but rather to refer to the absence of a sort of students’ classroom talk that reflected or worked to cultivate their critical consciousness (Freire, 2013). In contrast, teachers in these oral texts were portrayed as the most dominant and powerful in classrooms. They were also represented as superior and the only legitimate sources of knowledge.

Accordingly, I argue that in order for the target Saudi EFL students to learn English communicatively and critically well, the models of classroom interaction to which they are frequently exposed and the activities that they are requested to do need to exemplify it well to them in the first place. One way of achieving this is through implementing critical literacy in EFL classrooms. I will come back to this issue in the next chapter when I offer some recommendations for implementation.

Mehan (1985) argues that, like any other speech event, classroom speech events have well-defined interactional routines and characteristics during the instructional phase in classroom lessons in which most of the academic information is exchanged and delivered. According to him, the teacher-student interaction in these lessons follows a sequential and hierarchic organization that has three interrelated interactional units or “*elicitation sequences*” produced jointly by the teacher and the students: initiations, replies, and evaluations (p. 121). Mehan (1985) maintains that such an interactional organization is widespread not only in the US, but also in other educational settings in many parts of the world including Britain, Australia, France, as well as Western-influenced schools in Tibuai and Papua New Guinea (p. 124). The analysis in this subsection indicated that the same interactional units were also common in the content of the Saudi high school EFL textbooks I investigated. What this means to Saudi EFL learners is that the structure of the classroom speech events that they are exposed to in schools oppose

democratic values and practices. The frequent exposure to this structure served to enculturate students as citizens to internalize, conform and submit to external authoritarian authorities. In this way, the content of FH3 and FH4 reduced democracy from a right to be practiced in schools and societies to an abstract notion to only be taught and learned in schools.

Finding contents that reflected banking education across the two textbooks and across the different texts (written, oral, and visual) in FH3 and FH4 enabled me to triangulate my conclusions. In this section I interpreted, explained, and discussed how banking education shaped the content of the texts in FH3 and FH4. In the next section, I summarize the findings in the present study.

Summary

In this section, I summarize the findings reported in the chapter and restate how they informed my research questions. I generated these findings as a result of my intensive study and analysis of FH3 and FH4 from May 2015 to March 2016. The first research question that guided this study was: How are social power and identity in terms of gender and race discursively represented in high school EFL textbooks in Saudi Arabia? The results of the present study indicated that the texts in FH3 and FH4 served to reproduce and perpetuate some Saudi neoconservative ideologies including sexism, males' supremacy and dominance,, as well as social inequity based on gender. Specifically, men were discursively represented in these texts as more superior and dominant. In contrast, women were textually portrayed as inferior and powerless. This was discursively enacted in the EFL textbooks I investigated through the more frequent presence of males quantitatively and qualitatively compared to females, the ascriptions of social and occupational roles, the use of masculine generic constructions and firstness, and the inclusion of male-biased cultural values. In addition, men were represented as verbally more

dominant, knowledgeable, and expressive compared to women. The syntactic structures and the narrative styles of the texts about influential men and women were two other significant ways through which men and women were discursively represented unequally in FH3 and FH4.

In terms of social power and identity based on race, the findings indicated that the content of FH3 and FH4 served to reproduce and perpetuate colorblind racial racism and inequity discursively. The verbal (oral and written) texts in these textbooks maintained and sustained the association between whiteness and English. Only English language dialects that were spoken by upper and middle-class whites were legitimated and included in these textbooks. Also, whites were represented in these textbooks as the idealized English language native speakers. In addition, the association between whiteness and English was perpetuated in the content of FH3 and FH4 via excluding non-white English language dialects such as African American Vernacular English as well as the speakers of these dialects.

The second question that guided this study was: How does neoliberalism as a western political and socioeconomic ideology shape the content of EFL textbooks in Saudi Arabia? I found out that one of the ways in which neoliberalism as a western political and socioeconomic ideology shaped the content of EFL textbooks in Saudi Arabia was the inclusion of a large number of texts and activities whose contents included job-related issues and reflected neoliberal ideologies and interests in FH3 and FH4. The texts in FH3 and FH4 indicated that the authors of the textbooks conceptualized EFL students as human capital that need to be taught pre-selected knowledge and skills to promote their competitiveness and readiness for the Saudi job market. Also, EFL proficiency in FH3 and FH4 was reduced to the mastery of these specific predetermined skills in English. In above, neoliberalism led to the depoliticizing of the content of the EFL textbooks I analyzed in the sense that texts that discussed critical issues such as

underemployment, poverty, and institutional racism were completely excluded as if they never exist. Another way in which neoliberalism shaped the content of the textbooks I analyzed was the inclusion of texts that served to legitimate, naturalize, and reproduce the myth of meritocracy, individualism, and the achievement ideology. The reconstruction of the meanings of the cultural themes of freedom, democracy, and equality was another way in which neoliberalism shaped the content in FH3 and FH4.

The third question that guided this study was: How does banking education shape the content of high school EFL textbooks in Saudi Arabia? The findings indicated that the content of the oral texts and the activity key terms in the Saudi EFL textbooks I studied maintained and sustained banking education in various ways. These texts represented the power dynamics between teachers and students as unequal. Teachers in these texts were portrayed as the most superior, powerful, and dominant. In contrast, students were represented as powerless or passive obedient and recipients of predetermined knowledge. Also, these texts portray knowledge as neutral, rather than socially constructed and negotiable. In above, the activity key terms in these EFL textbooks served to enhance the learners' ability to passively remember, understand, internalize, and reproduce whatever knowledge and skills presented to them. These activity key terms did not serve to promote the students' critical literacy skills such as critically interrogating knowledge as a social construct or considering multiple viewpoints of knowledge.

In the next chapter, I provide some practical and theoretical implications drawn from the findings synthesized and reported above. I conclude the present study with recommendations for future research and action.

CHAPTER FIVE

CONCLUSION

Introduction

As I stated in the first chapter, the purpose of the current study was to explore the intersections between language and ideology with respect to social power and social identity in high school EFL textbooks in Saudi Arabia. The purpose of the study was also to examine the ways in which banking education and neoliberalism as a western economic ideology shaped the content of these EFL textbooks. The findings that I drew from the data based on the critical discourse analysis I conducted successfully addressed these purposes. I uncovered the ways in which language and ideology intersected in two Saudi high school EFL textbooks to discursively reproduce and perpetuate specific existing forms of social power and identity based on gender and race. Additionally, I unmasked the way in which banking education and neoliberalism discursively and implicitly shaped the content of Saudi high school EFL textbooks.

In this chapter, I discuss the overarching implications and conclusions that I draw from the critical textual analysis I conducted and the findings I reached. I also provide recommendations for practical implementation (how to use critical literacy in practice) and suggestions for future research.

Implications

For organizational purposes, I divide this section into five subheadings in each of which I discuss only one significant conclusion or implication: The functions of texts as social construct in Saudi high school EFL textbooks, English language teaching and learning as neutral, instrumental, cognitive, and asocial acts, positioning and functional illiteracy, the impact of Bush

administration's Middle East Partnership Initiative (MEPI), the quantitative and qualitative lack of adapting "interlocking" conceptual stance in the EFL-textbook literature.

The functions of texts as social construct in Saudi high school EFL textbooks.

Research demonstrates that the overt and covert discourses that students are exposed to in schools are socially constructed and ideology-driven, and thus never neutral (Apple, 2004). My critical textual analysis of the texts in the EFL textbooks I studied in the present study supports this argument. Here, I argue that these texts were manipulated as a covert mechanism to discursively enact and perpetuate specific ideologies, power-dynamics, social identities, and positioning. These ideologies reflected the practices, values, and worldviews of people in power—the Saudi neoconservatives and neoliberals. The EFL textbooks I examined function, whether intentionally or not, as a state apparatus (Althusser, 1970). They covertly serve to preserve the existing social order and reproduce the hegemonic power and ideologies of the Saudi neoconservatives and neoliberals. These ideologies include patriarchy, male supremacy, sexism and women's marginalization, conceptualizing students as human capital, meritocracy, individualism, the achievement ideology, as well as the neoliberal re-definition of freedom, democracy, and equality. Other competing ideologies and perspectives were completely excluded in FH3 and FH4.

In this way, the content of these textbooks seemingly serves to distort and manipulate students' true consciousness to impose on them false consciousness in the (Neo)Marxist sense (Feinberg & Soltis, 2009, p. 47). At this point, I pose 'seemingly' as a suggestion that needs to be born out in studies with students engaged with the books. The books' content covertly functions to discursively naturalize the social power and ideologies of the dominant Saudi neoconservatives and neoliberals so that they will be taken for granted and internalized as

inevitable commonsense through language ideology and hidden curriculum. What makes language ideology and hidden curriculum in these textbooks powerful and effective is that they are subtle and not easily recognized, questioned, or resisted, and thus they can unconsciously be internalized and reproduced. This supports Fairclough's (1989 & 2013) argument that domination, as well as hegemony, in modern industrial societies is covertly and discursively enacted and perpetuated through concealed language ideology and hidden meanings in texts.

English language teaching and learning as neutral, instrumental, cognitive, and asocial acts. English language learning and teaching are conceptualized in the textbooks I critically examined as neutral, cognitive and instrumental activities, rather than situated sociopolitical acts. The texts and activities in FH3 and FH4 focus primarily on promoting students' English language proficiency to instrumentally or functionally perform only specific predetermined skills. EFL literacy in these textbooks is reduced only to the mastery of these predetermined instrumental skills. Critical thinking in these textbooks is reduced to making inferences and finding main or authorial ideas in texts without critically interrogating these ideas and inferences.

Conceptualizing English language teaching and learning merely as cognitive and instrumental acts leads to the de-contextualization of the contents of the EFL textbooks I studied. These contents are neutralized and detached from the students' social lives and experiences. As a consequence, critical issues that many students potentially experience on a daily basis such as overt and colorblind or institutional racism, poverty, meritocracy, patriarchy or male supremacy, women's marginalization, justice and social equity are completely omitted from these textbooks as if they never exist. One reason why this is the case is because of the potential "taboo" classroom discussions that these issues may evoke (Kubota & Lin 2006).

Positioning and functional illiteracy. The top-down imposition of the standardized EFL textbooks I examined on classrooms in Saudi Arabia negatively position and influence both teachers and learners. This imposition deskills the EFL teachers; it reduces the teachers' jobs from thoughtful educators to technicians whose task is just to transmit whatever predetermined knowledge these textbooks include to the students. This imposition also strips teachers from any potential they may have as educators who can develop, mutually with their students, situated and context-specific EFL teaching materials that are specifically designed to best suit and address the students' needs and desires.

At the same time, the content of the imposed EFL textbooks I examined in this study served to diminish students' active agency; neither textbook develops students' praxis or their active reflection upon the world to transform it. This positions the learners as passive recipients of predetermined knowledge and a human capital to be taught predetermined specific skills that they never select, and thus might not be in their best interests. Saudi EFL learners are dehumanized and subjugated because the contents of these textbooks are developed *for* them, rather than *with* or *by* them (Freire, 1970). This strips the learners from their rights to participate democratically and critically as Subjects (Freire, 1970) in questioning, selecting, or even negotiating whatever knowledge they are exposed to in these EFL textbooks.

The way in which the learners are positioned by these textbooks serves to promote students' functional illiteracy in the Freirean sense (Freire, 1970; Freire & Macedo, 1987). Students' critical conscious awareness of themselves as active humans who live *with* the world, rather than objects that passively live *in* the world becomes distorted and manipulated (Freire, 1970). The learners' awareness of how they relate to the world through critically reading the word and the world as well as reading the text and the context becomes undermined, which

perpetuates the misconception that such a relationship is neutral, innate, or pre-given (Freire, 1970).

The impact of Bush administration's Middle East Partnership Initiative (MEPI). As I indicated in chapter 2, after 9/11, the Saudi educational system including EFL textbooks was accused of promoting intolerance and antagonism against the US and the West. This led to the Bush administration's Middle East Partnership Initiative (MEPI), which aims to increase secular education in the Saudi school curriculum in order to promote tolerance. MEPI had a strong impact on the content of the EFL textbooks I studied. Islamic-oriented topics that used to dominate locally developed and previously used Saudi high school EFL textbooks were largely reduced from the current internationally developed EFL textbooks. Both textbooks examined in this study include only four short reading texts in which Islamic pilgrimage was briefly mentioned in just a couple of sentences. Islamic pilgrimage was fully discussed just in one of these texts. Also, both textbooks include only three visual images of the Holy Mosque in Makkah in Saudi Arabia, which symbolizes Islam. Neither textbook includes any other Islamic texts such as the history of Islam in English, which used to be common in old locally developed Saudi high school EFL textbooks. This exclusion of Islamic-oriented texts serves to secularize the content of the currently used and internationally developed Saudi high school EFL textbooks; Islamic values, practices, worldviews, and ideologies have very little representation in these textbooks. The exclusion of Islamic texts is crucial because it could have a significant potential impact on Saudi students' Muslim identity construction and negotiation in English. The impact of the texts is an area for further study.

The quantitative and qualitative lack of adapting "interlocking" conceptual stance in the EFL-textbook literature. One potential consideration that may arise is how these notions

of social power and identity in terms of race and gender, neoliberalism, and banking education overlap and intersect: What is special in studying them in one study? Issues related to gender representations in EFL textbooks are relatively the most frequently studied aspect, or as I like to refer to them “system of analysis”, in the EFL-textbook literature compared to issues of race, banking education, and neoliberalism, although the latter (neoliberalism) has started to gain increasing popularity and attention in the literature. Yet, critical textual analysts and researchers in the existing EFL-textbook literature tend to view and study these systems of analysis from an “additive” conceptual stance (Collins, 1986 & 2000). This occurs at quantitative and qualitative levels. In other words, these systems of analysis are conceptualized either separately, interchangeably, and/or in a hierarchal relation through applying “either/or” dichotomous and ranking way of thinking. I challenge in the present study this perspective of research and my argument goes that studying these systems of analysis from an additive conceptual stance leaves little space for critical textual analysts and researchers to conceptualize and perceive how these systems dialectically interlock and shape one another. For instance, analyzing the textual portrayals of social identity merely and narrowly as related to gender, although yet revealing, does not necessarily indicate how these textual portrayals intersect with, shape and are shaped by other aspects such as the discursive representations of social power and race. It also does not demonstrate the significant role of banking education and neoliberalism as a dominant social, political, and economic modality in perpetuating certain ideologies that relate to social identity and social power in terms of gender and race. Thus, I adapted in this study the “interlocking” model that privileges the “both/and” conceptual stance (Collins, 1986 & 2000) to enrich my analysis and uncover to what extent and in which way these systems of analysis interdependently intersect and dialectically interlock in a non-hierarchal and non-interchangeable manner.

Unless researchers consciously study these issues (social power and identity in terms of gender and race, neoliberalism, and banking education) as interlocking systems of analysis, the interdependence among them will remain unrealized. This is the challenge that critical textual analysts of EFL textbooks have to wrestle with through applying a multidimensional, multifaceted, interdisciplinary interlocking model rather than an additive model to unpack the interplay among various axes that inherently and dialectically shape one another. That is why I drew in the present study on more than one conceptual framework to theoretically address the multiplicity and richness of potential numerous interpretations of the written, oral, and visual texts in the EFL textbooks I analyzed. That is why I also used research strategies from other disciplines to enrich and deepen my critical textual analysis.

Recommendations for practical implementation

In what follows, I provide some recommendations for practical implementations: The use of critical conceptual lenses, including content that could promote social equity, the inclusion of content that could promote students' critical sociolinguistic awareness, the inclusion of more Islamic texts, critical literacy in Saudi high school EFL textbooks, and implementation of critical literacy in Saudi high school EFL textbooks.

The use of critical conceptual lenses. Researchers in the existing literature on Saudi high school EFL textbooks draw frequently on non-critical conceptual and methodological frameworks. One of the significant implementations of the present study is that it extends our knowledge about how critical and progressive conceptual lenses and methodological frameworks could be applied to study the way in which language and ideology operate with respect to social power and identity in Saudi high school EFL textbooks. This study intimates ways in which

Saudi EFL practitioners and curriculum specialists could implement and draw on critical frames to analyze, evaluate, or probably reform their teaching materials and practices.

Issues of race and racism are overlooked in the literature of English language teaching and learning (Kubota & Lin, 2006). A significant implementation of the present study is the addition of the dimension of race through the use of conceptual lenses from critical race theory and critical whiteness studies. The use of these lenses enriches my discussion about the discursive representations of colorblind or institutional racism, as well as the racialization of the English language and the English language idealized native speaker identity in EFL textbooks. In moving from this study of the textbooks to implementation of some of the findings, teachers could consider such notions with their students. Utilizing some conceptual lenses from critical race theory and critical whiteness studies helped me as a researcher to problematize racial issues such as the inclusion of only mainstream Standard English spoken by whites, and the association between English language and whiteness in EFL textbooks (Motha, 2006; Grant & Lee, 2009). In working with students to reflect upon the use of the dimension of race, teachers would engage in the critical work central to disrupting the dominant discourses that conceptualize English language teaching and learning as neutral, cognitive, and instrumental activities. They would also work with students to understand how issues of race and racism are disregarded in EFL textbooks.

In addition to conducting research, EFL educators can draw on critical conceptual lenses to constantly assess, develop, or even reform their teaching practices and textbooks. These lenses could come from disciplines such as critical applied linguistics, critical literacy, critical pedagogy, critical race theory, critical whiteness studies, critical feminist studies, critical discourse analysis, postcolonial studies, or post-oriental studies to disrupt and challenge what

seems natural or normal. Policy makers and administrators in community service programs, colleges of education, pre-service and in-service teaching training programs can also draw on these critical and progressive lenses to design courses that could serve to promote the critical conscious awareness of teachers, parents, and/or student about related issues.

Including content that could promote social equity. As I indicated in the findings in chapter 4, women and people of color were largely marginalized and excluded compared to males and whites in the Saudi high school EFL textbooks I studied. I recommend authors of these textbooks include more positive portrayals of underrepresented populations. For instance, more texts could be included about the voices of women and people of color as well as their positive contributions to the development of human race and the world. Also, more women and people of color could be represented more frequently in more prestigious occupational positions. Doing so will not only serve to disrupt and challenge the misrepresentative, under-representative, or stereotypical textual portrayals of women and people of color, but it will also serve to promote social justice and equity in the portrayals of these populations in EFL textbooks especially in terms of nature and frequency of presence.

The inclusion of content that could promote students' critical sociolinguistic awareness. It has been claimed that most TESOL programs and curricula increasingly underscores “the range of English language variation world-wide [.. and] assume an idealized, monolithic version of English” (Wolfram, 2014, p. 15). The critical textual analysis I conducted indicates that the two Saudi high school EFL textbooks I examined are not an exception. These EFL textbooks lack content that explicitly serves to promote students critical sociolinguistic awareness on topics such as prescriptivism, language attitude, language prejudice and discrimination, language variations, language change, linguistic identity, and socially constructed

language or dialect prestige or valuation. I recommend authors of EFL textbooks in Saudi Arabia include more content that focuses more critically on such sociolinguistic issues. For instance, they could include lessons, topics, and activities that can initiate discussion about linguistic prescriptivism, language variation, language perception, and the dialectical interrelation between power and the social construction of linguistic hierarchy among dialects and languages. In addition to the disruption of what might seem natural or commonsense, the inclusion of such content in EFL textbooks is beneficial because empirical research shows that increasing students' sociolinguistic awareness can positively promote and accelerate their academic goals as well as their acceptance of others, specifically in EFL contexts. (Wolfram, 2014).

The inclusion of more Islamic texts. The textbooks I examined include just four Islamic texts. I recommend that the content of Saudi high school EFL textbooks needs to include more Islamic texts in order to teach students how they can construct, express, and negotiate their Muslim identity in English. The omission of these texts can perpetuate the views that “more English equals less Islam” (Karmani, 2005). It also sustains the view that English language in EFL textbooks serves as a hegemonic, post-imperialistic, and missionary linguistic vehicle that propagates and conveys Western and American ideologies, values, and practices (Mahboob & Elyas, 2014, p. 131).

Critical literacy in Saudi high school EFL textbooks. EFL textbooks need to include more teaching materials that are developed from more situated progressive and radical educational perspectives to make EFL learning and teaching experiences more engaging and meaningful. This can be achieved through including lessons and activities that are informed by theories of critical literacy. I practically show in the next subsection a model of how critical literacy can be implemented in Saudi high school EFL textbooks through including some

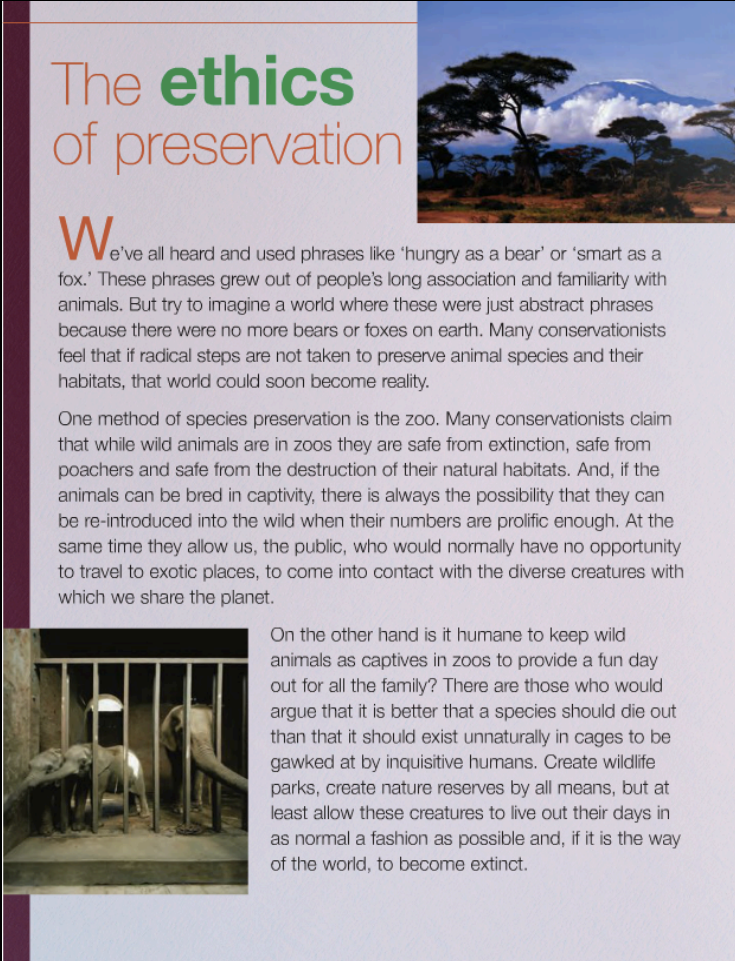
activities that address each one of the dimensions of critical literacy, which I have already defined and discussed in chapter 2: disrupting the commonplace, interrogating multiple viewpoints, focusing on sociopolitical issues, and taking action to promote social justice (Lewison et. al. 2002; Lewison et. al. 2015). I will relate my discussion to the reading passage in a lesson entitled “preservation or extinction” in FH4. The text discusses the preservation of animals in zoo.

Implementation of critical literacy in Saudi high school EFL textbooks. My intention in this subsection is not to provide a prescription of how critical literacy should be implemented in classrooms because teaching and learning are situated and context-specific acts. Every context and group of learners may require or allow for a different implementation of critical literacy, depending on their needs, resources, and other conditions. The way I implement critical literacy here is specifically based on my vision of the last group of Saudi EFL learners I taught, and thus it may or may not, either partially or completely, serve the purposes and goals of other EFL classrooms even within the Saudi context. I offer one possible way in which critical literacy can be implemented in Saudi high school EFL textbooks.

The reading passage “the ethics of preservation” in FH4 presents two perspectives on preserving animals in zoos. The first conservationist perspective suggests that zoos can preserve wild animals from extinction. The second perspective suggests that it is inhumane to keep wild animals captive in zoos for family entertainment. The text is followed by three activities. The first activity in a series of items asks the students to infer conclusions about the content of the text. The first item is “*the first paragraph is: a) an attack on zoos; b) an argument in favour (sic) of zoos; c) a general warning*” (Reading activity, FH4, p. 67). One of the items also asks the students “*In your opinion, is the author’s general attitude towards zoos: a) positive?; b)*

negative?; c) neutral?” (Reading activity, FH4, p. 67). The second activity asks the students to put “for” or “against” in front of each one of the given statements. The first item is: “*We should allow species to evolve and disappear naturally.*” The third activity in the lesson asks the students to write a short paragraph for or against zoos. None of these activities is adequately developed from a critical literacy perspective.

A topic such as “zoos” might be looked at as neutral. In what follows, I suggest some possible activities to demonstrate how the same lesson can be presented from a critical literacy viewpoint. Figure 5.1 includes the actual text.



The ethics of preservation

We've all heard and used phrases like 'hungry as a bear' or 'smart as a fox.' These phrases grew out of people's long association and familiarity with animals. But try to imagine a world where these were just abstract phrases because there were no more bears or foxes on earth. Many conservationists feel that if radical steps are not taken to preserve animal species and their habitats, that world could soon become reality.

One method of species preservation is the zoo. Many conservationists claim that while wild animals are in zoos they are safe from extinction, safe from poachers and safe from the destruction of their natural habitats. And, if the animals can be bred in captivity, there is always the possibility that they can be re-introduced into the wild when their numbers are prolific enough. At the same time they allow us, the public, who would normally have no opportunity to travel to exotic places, to come into contact with the diverse creatures with which we share the planet.

On the other hand is it humane to keep wild animals as captives in zoos to provide a fun day out for all the family? There are those who would argue that it is better that a species should die out than that it should exist unnaturally in cages to be gawked at by inquisitive humans. Create wildlife parks, create nature reserves by all means, but at least allow these creatures to live out their days in as normal a fashion as possible and, if it is the way of the world, to become extinct.

Figure 5.1. A reading passage in FH4

Disrupting the commonplace. This dimension of critical literacy can be done through developing an activity to analyze the language patterns used in the text and how the structure and the content of the texts discursively position and frame different views and people. This dimension of critical literacy can be addressed in this lesson by asking the following questions about the reading text “the ethics of preservation:”

What do the structure and content of the text want us to believe or disbelieve, and why?

What assumptions and presuppositions do seem normal or commonsense in the text?

Whose interests do these assumptions serve?

How things can be different?

How does the text position the readers?

These questions can potentially encourage the students to critically interrogate their own biases and assumptions that they take for granted. It also encourages them to read, write, and think against the grain to uncover deep-structure meanings underlie surface-structure meanings in texts (Lewison et. al, 2015, p. 155). For instance, the text starts with “*We’ve all heard and used phrases like ‘hungry as a bear’ or ‘smart as a fox.’ [...] But try to imagine a world where these were just abstract phrases*” (reading, FH4, p. 67). The statements “we’ve all heard and used” and “try to imagine a world where these were just abstract phrases” presuppose that the audience, the target Saudi EFL learners, should be familiar with these phrases as if this is inevitable commonsense. These statements overlook the fact that discourse is a situated social practice, which means that the discourse that’s common or appropriate in one context may not be so in others. These statements also marginalize the people for whom or the contexts where these phrases are actually abstract or at least not commonly used. In addition, the subtexts of these statements position the students who neither heard nor used these phrases as ignorant or less

knowledgeable. At the same time, the use of the plural inclusion pronoun “we” positions the author of the text as more powerful; he or she has the right to speak for others without their consent. Such discussion and analysis can engage learners in critical literacy and promote their critical awareness of the metalinguistic functions of discourse.

Interrogating and considering multiple viewpoints. This dimension of critical literacy can be addressed in the lesson in FH4 via asking the following questions about the ethics of preservation reading text:

Whose voices are or aren't heard in the text, and why?

Who does or doesn't benefit from the issue that the text discusses?

How would the text differ if it is written by someone from a different country, social class, gender, religion, ...etc.? (Lewison et al., 2015)

How would avid trophy hunters respond to the points of view in the text?

How would they write the text?

These questions may encourage students to interrogate their own assumptions and biases they have long internalized. Considering multiple viewpoints can also encourage the learners to view the world through another person's eyes. It is important to teach students how knowledge as a social construct can be disrupted, interrogated, and negotiated.

Focusing on the sociopolitical. This dimension can be addressed in the reading passage about the ethics of preservation in FH4 via asking:

What ideologies, values, and worldview do the text serve to reproduce and perpetuate?

How do they do that?

What is “false consciousness” and how does or doesn't the text maintain it discursively?

What is sociopolitical about the preservation of animals?

In which way is the preservation of animals in zoos just or unjust?

Who owns these zoos?

What does it suggest when we say that animals will ‘disappear naturally?’

What roles do politics, power, and profit play in responding to such a question?

Are there any economic interests that the preservation of animals in zoos will protect and perpetuate?

In this way, the dimension of critical literacy politicizes teaching and learning as well as knowledge. This shows that knowledge and discourse are never neutral, but socially constructed and are always driven by specific interests, values, and ideologies.

Taking action to promote social justice. This dimension of critical literacy can be achieved in the lesson about the preservation of animals in zoos in FH4 through engaging students meaningfully and encouraging them to invest in available resources to exert their active agency to do something about it. For instance, they can draw on whatever semiotic resources available to them to reflect on the discussed issue and then develop a proposal to people in authority or a letter to newspaper editors to express their thoughts about why the preservation of animals in zoos should or shouldn't be stopped. Students may write a letter to people in authority with some suggestions or proposals for newer policies to improve and protect the lives of animals either in zoos or in the wildlife. Students may actively engage in what Freire (1970a) calls a “problem-posing education”, or in dialogues with others both in and out of schools to discuss what can be done to positively transform the lives of animals in zoos. For instance, students may actively engage in dialogues with members from their local communities or families to promote their conscious awareness of the harm that zoos can cause for animals to convince them to stop going to zoos for entertainment or they might do the same about the good that zoos do. In this way,

students are positioned as active agents, rather than passive recipients of predetermined knowledge that is imposed upon them.

These suggestions show how I would practically implement critical literacy using one of the reading passages in FH4. Developing EFL textbooks in the Saudi context from a critical literacy perspective will help to promote English language teaching and learning. It will make EFL teaching and learning experiences more critically engaging and meaningful because students and learners will mutually and respectfully teach and learn from each other. In addition, developing EFL textbooks from a critical literacy perspective will help learners and teachers to fully practice their humanity and democracy as Subjects who can democratically and critically interrogate what is presented as official knowledge in the textbooks.

One of the most important challenges that both experienced and naïve progressive teachers frequently encounter is how to make the balance between teaching the prescribed curriculum mandates or the standards that schools deem important, while at the same time maintaining what they believe about teaching and learning. Drawing on Lewison et. al. (2015), I argue that viewing the tension between the two as a resource can create a space where this tension is negotiated and the dilemma is resolved. As I showed in the model above, I used the same reading passage in the prescribed textbook and developed activities to address the dimensions of critical literacy. It is the teacher's responsibility to teach the students the standards and skills, or "codes of power" (Delpit, 1988), that are highly rewarded by schools and job markets. Simultaneously, it is also the teacher's responsibility to empower and invest in the students' funds of knowledge and respond to their direct needs and interests as literate learners.

Recommendations for future research

I offer in this section some recommendations for future research. These recommendations relate to the content as well as the conceptual and methodological frameworks that can be implemented in future studies.

In the current study, I only examined the intersections between language and ideology with respect to social power and social identity only in two high school EFL textbooks in Saudi Arabia. Future research may duplicate this study with a larger number of textbooks and probably in other subjects to examine to what extent the content of other textbooks support or challenge my analysis and interpretation of the current findings and conclusions. Also, I primarily focused in this study on two social factors- gender and race. Future research may explore how the intersections between language and power with respect to other factors such as social class or culture are discursively portrayed in EFL textbooks.

Learners and teachers in EFL classrooms are usually the people who mostly encounter the newly institutionalized EFL textbooks on a daily basis in the Saudi context. Yet, little is still known from critical empirical research about these learners' and teachers' perceptions of these textbooks. Future empirical research may investigate how Saudi EFL learners and practitioners perceive the content of these newly institutionalized EFL textbooks.

There are various aspects that can critically facilitate or hinder the implementation of critical literacy in classrooms, especially because of its political and risky nature. Considering and studying these aspects help to “move away from romanticized notions about the implementation of critical practices” (Lewison et. al, 2015, p. xxxii). For this reason, I recommend that researchers in future studies explore the practical and perceptual challenges as well as potentials of implementing critical literacy in EFL classrooms in Saudi Arabia.

As I mentioned earlier, one of the significant consequences of the Bush administration's Middle East Partnership Initiative (MEPI) is secularizing the content of textbooks, and the reduction of the number of Islamic texts that are included in these textbooks. Work may be initiated to examine the impact of the reduction of Islamic texts from those currently used and internationally developed Saudi EFL textbooks on Saudi students' Muslim identity construction and negotiation. Also, future studies may investigate what potential emotional and psychological harm or trauma that the texts in EFL textbooks may cause for students.

Conceptually, I recommend that researchers of future studies that aim to explore issues related to EFL teaching and learning draw on progressive or radical theories of education more frequently. They may also draw theoretically on concepts and theories from other disciplines, such as critical race theory, critical whiteness studies, and critical feminist theories. This can provide these researchers with multiple theoretical lenses to analyze and interpret data through multidisciplinary or different perspectives, which could significantly enrich the accumulated knowledge in the field. Methodologically, I recommend researchers of future studies about EFL textbooks implement critical discourse analysis (CDA) more frequently as a research method. This may provide them with a practical method to systematically and critically uncover subtle issues such as language ideology in texts, which may be harder to be unmasked through other research methods.

Summary

In this section, I summarize the content of the chapter. The overarching implications and conclusions that I drew from the critical textual analysis I conducted and the findings I reached in the present study indicated that the texts of the EFL textbooks I studied served as a state apparatus to textually legitimate and reproduce an existing social order and certain hegemonic

neoliberal and neoconservative ideologies. These ideologies include patriarchy, male supremacy, sexism and women's marginalization, conceptualizing students as human capital. These texts also serve to discursively distort and manipulate students' true consciousness and promote their false consciousness through language ideology, overt and hidden curricula.

I also demonstrated in this chapter the way in which the texts of the EFL textbooks I studied viewed EFL learning and teaching merely as de-contextualized cognitive or instrumental activities, rather than situated sociopolitical acts. Building on this conclusion, I further explained the ways in which these texts served to promote students' functional illiteracy and dehumanization through positioning them as passive recipients or consumers of predetermined knowledge imposed on them (Freire & Macedo, 1987). I also showed the way in which these texts deskill the EFL teachers via limiting their tasks just to transmit predetermined knowledge to the presumably passive students. Another essential implication I discussed in this chapter was the impact of MEPI on the content of FH3 and FH4. I demonstrated in which way and to what extent the texts I critically analyzed in FH3 and FH4 were secularized and the number of Islamic-oriented texts was reduced as a response to MEPI. I additionally discussed the quantitative and qualitative lack of adapting "interlocking" conceptual stance in the EFL literature. I argued in this section that critical textual analysts and researchers in the EFL literature tend to more frequently use an "additive" model of conceptual stance rather than an "interlocking" model, which leaves little space for them to critically conceptualize in which way and to what extent different systems of analysis interdependently intersect and dialectically shape one another.

I also offered in this chapter recommendations for practical implementation and future research based on the critical textual analysis I conducted, the findings and conclusions I reached in the present study. I argued that EFL educators and researchers specifically in the Saudi context

need to draw more on critical and progressive conceptual lenses in conducting their research, evaluating their teaching practices, developing and reforming EFL programs and textbooks. I suggested that these progressive conceptual lenses could also be drawn upon to develop courses specifically for pre-service or in-service teachers, parents, and/or student to promote their critical conscious awareness about related issues. In addition, I argued that EFL textbook developers specifically in the Saudi context need to include more content that could serve to promote target EFL students' sociolinguistic awareness, social justice and equity, and Islamic-related texts so that student are taught how to construct, express, and negotiate their Muslim identity in English. I concluded the chapter with demonstrating how critical literacy could be practically implemented in Saudi EFL classrooms, and I provided some recommendations for future research.

CHAPTER SIX

EPILOGUE

This brings the present study of which I have enjoyed every single moment to an end. In one of the verses that Almighty Allah revealed to Prophet Mohammed (peace be upon him) in the Quran, he said: “Indeed, Allah will not change the condition of a people until they change what is in themselves” (Al-ra’d “the thunder”, 13:11, retrieved from <http://quran.com/13/11>). This is a very essential Islamic epistemology. The interpretation of this verse reminds and encourages all people to consciously reflect on themselves and their actions before any transformation could take place. In order to promote peaceful educational transformation and develop more humanizing, egalitarian, and loving classrooms where students could have more engaging, meaningful, and enlightening learning experiences in schools, EFL, and all, educators should strive to make their classrooms safe zones where they could work collaboratively “*with*”, rather than merely “*for*”, their students (Freire, 1970). This is crucial because, as Janks (2010) convincingly reminds us, the teaching pedagogy that a teacher uses can either liberate most oppressive teaching classrooms and materials, or it could conversely turn them into oppressive ones in an educational sense. In order for an educational transformation to occur, critical conscious awareness should be promoted. Teachers and students should be consciously aware of how issues of language, power, and ideology highly intersect in schooling including within the teaching materials they use. One way to do this is to consistently unpack and question the overt and hidden curricula and ideologies that these teaching materials convey explicitly or implicitly. Teachers and students should also reflect on how these curricula and ideologies position them and shape their lives in different ways. They should reclaim and re-create the space to produce counter-discourses and narratives to challenge their hegemonic counterparts. They need to

critically reflect on and interrogate whatever they take for granted as commonsense. In addition, teachers and students need to continuously be reflexive and acknowledge their unearned or ascribed privileges and how these privileges may place them differently compared to others, especially students from marginalized or disadvantage social groups. This is tremendously important “to raise students’ consciousness about the dangers of othering” (Janks, 2010, p. 208). This is also crucial to realize schooling as a productive power in the sense that it produces, shapes, and embodies human subjects and identities (Foucault, 1975 & 1980).

I have repeatedly insisted throughout this study on the word "peaceful" because I neither believe in violence nor in violent change. This is a significant aspect of my Islamic epistemology. The word “Islam” is derived from the roots of the Arabic word “*sel’m*”, which means “peace”. Domination and oppression could occur in educational settings and classrooms in various ways. Yet, I strongly believe that, as Freire (1970 & 2013) maintains, transformation is an act of both engaging in emancipatory dialogues to promote critical consciousness and restoring love to humanity. While educators and students alike should seek to liberate themselves from any form of oppressive or dominating educational restrictions they struggle with and suffer from because of the injustice these restrictions do to them either collectively or individually, they should never turn themselves into the position of the dominators or oppressors of any type or at any time. Educators and students should also simultaneously seek to liberate the subjects of their oppression and domination by restoring their humanity and their love to humanity back to them. This is an essential aspect of the Islamic epistemology because dehumanizing others could lead to one’s own self-dehumanization. That is why Prophet Mohammed (peace be upon him) said in one of the sayings from “*hadith*” (reported speeches about his sayings): “Seek victory for your brother whether he (sic) is an oppressor or is being oppressed.” It was said, “O Messenger of

Allah, we seek victory for the one being oppressed, but how do we do so for an oppressor?" The Prophet replied by saying, "By seizing his (sic) hand." (Sahih Bukhari, hadith number: 2312; retrieved from <http://dailyhadith.abuaminaelias.com/2011/03/14/help-the-oppressor-by-preventing-him-from-oppressing-others/>). The meaning of this hadith as I interpret it encourages people to continuously help one another to avoid oppression of all kinds, and restore love to humanity back to all people whether oppressed or oppressors. As Prophet Mohammed (peace be upon him) puts it, seeking victory for an oppressor could be achieved by helping him or her to avoid being an oppressor. This could be accomplished through engaging in a humane dialogue with him or her. Living humanely in harmony and re-creating humanizing, loving, and engaging classrooms where everyone's dignity, freedom, justice, social equity, and sense of humanity are maintained and protected, and where everyone accepts and respects the differences of others are the real transformative changes! This is my message that I hope to evoke and I wish it would reach the world one day!

Appendix

Predetermined key concepts	What to investigate theoretically?	How to investigate empirically?
Social identity and social power as related to gender and race	<ul style="list-style-type: none"> • Characters' frequency and nature of appearance (Porreca, 1984) • Inclusion/exclusion • Influential people • The ascription of occupational and social roles • The use of generic constructions and firstness (Porreca, 1984) • Male-biased & female-biased cultural values • Racialization of English • Racialization of idealized native-speaker's identity of English • Inclusion/exclusion of English language dialects • White male supremacy and the subordination of women and people of color • Exceptionalism 	<ul style="list-style-type: none"> • How are social power and identity in terms of gender and race portrayed and positioned in the verbal and non-verbal texts in the textbooks through frequency of appearance, generic constructions, verbal interaction, CDA, firstness, influential people, inclusion/exclusion, ascription of occupational and social roles, and cultural values? • How is English-native speaker's social identity portrayed in verbal and non-verbal texts in the textbooks? • What English language dialects were included/excluded? • To what extent and in which way was the discourse of "exceptionalism" used in FH3 and FH4?
Neoliberalism	<ul style="list-style-type: none"> • Frequency of neoliberal discourses • Functional/instrumental EFL literacy • Depoliticizing EFL teaching and learning • Students as human capital • The myth of meritocracy, individualism, and the achievement ideology • The neoliberal redefinition of freedom, democracy, and equality 	<ul style="list-style-type: none"> • To what extent and in which way are the texts in FH3 and FH4 neoliberalized and depoliticized? • How are the myth of meritocracy, individualism, and the achievement ideology represented in FH3 and FH4? • How are issues of freedom, democracy, and equality discursively constructed in FH3 and FH4?
Banking education	<ul style="list-style-type: none"> • Objectification and positioning • Praxis • Prescription • Progressive education? • Critical literacy? 	<ul style="list-style-type: none"> • How are students conceptualized and positioned in the textbooks? • To what extent and in which way are/aren't banking and progressive education used in FH3 and FH4?

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