



**A critical discourse analysis, through deconstruction and reconstruction of Grade 8 English language textbooks in light of the *Hizmet* humanistic philosophy for the purpose of Character Education.**

By

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## DECLARATION

I, Naailah Duymun-Demirtaş, declare that

1. The research reported in this thesis, except where otherwise indicated, is my original research.
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Signed:



## **DEDICATION**

**To my parents Mamode Illam and Aamall Bibi,  
my two sons Nüvit Ilkin and Nejd det Ilber,  
my husband Ilhami and my brother Naail.**

## **ACKNOWLEDGEMENTS**

I, first of all, would like to thank God, The Almighty, for His constant inspiring presence, His guidance, and for being beside me through this PhD journey. Praise and Glory be to Him that this project is now complete.

My heartfelt thanks go to my parents, Mamode Illam and Aamall Bibi, for their constant support from my childhood days, and for sowing the seed of educational pursuit, ambition, and achievement in me. May they be blessed!

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## ABSTRACT

The English language textbook as a vehicle of linguistic and general knowledge can at times contain topics which may not be appropriate for the diverse learners in a South African Grade 8 classroom. The focus of this research is on the deconstruction before the subsequent reconstruction of texts from selected Grade 8 English language textbooks to uncover hidden ideologies<sup>1</sup> as well as power relations and naturalized subject constructions and assumptions which could impact on learners. The samples are of multimodal texts on topics such as teenage love and dating. The concept of metadiscourse as the voice of the author is also explored in terms of its influence on learners. Through the presentation of these topics and the assumption of authors, learners are all positioned as promiscuous sensual beings ready for romance. The theoretical and methodological frameworks comprise critical discourse analysis and eclectic theories and methods such as systemic functional grammar, appraisal theory, multimodality, and Thompson's modes of operation of ideology. These are also used as analytical deconstruction and reconstruction tools. Textual fragments are reconstructed in light of character education and humanism, and subjects are re-imagined and re-presented to allow access to learners from multiple habitus. The aim of the reconstruction is to orient learners humanistically through the *Hizmet*<sup>2</sup> /service philosophy towards universal values and ethics, with the hope of bringing up social capital in terms of a future of Golden Generation of quality individuals who will serve humanity with good morals.

**Keywords:** Textbooks, Ideology, Assumption, Mixed habitus, Inclusivity, Character Education, Humanism, Service.

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<sup>1</sup> For definition, refer to section 3.5 in Chapter 3

<sup>2</sup> For definition, refer to section 1.1 and section 1.3 in Chapter 1 and section 3.9.2 in Chapter 3

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## **LIST OF ACRONYMS**

ATR	African Traditional Religion
BCE	Before Common Era
CAPS	Curriculum and Assessment Policy Statements
CDA	Critical Discourse Analysis
CDS	Critical Discourse Studies
CEP	Character Education Partnership
CL	Critical Linguistics
CME	Civics and Moral Education
DA	Discourse Analysis
DBE	Department of Basic Education
EFL	English as a Foreign language
EHL	English Home language
ELA	English Language Arts
ELD	English Language Development
ELT	English Language Teaching
EMS	Economic Management Studies
ESL	English as a Second Language
FAL	First Additional Language
GET	General Education and Training
ME	Moral Education
NCS	National Curriculum Statement
OBE	Outcomes-Based Education
RNCS	Revised National Curriculum Statement
SA	South Africa
SFG	Systemic Functional Grammar
TESOL	Teaching English to Speakers of Other Languages
UK	United Kingdom
US	United States
USA	United States of America
UNESCO	United Nations Educational, Scientific and Cultural Organization



# CHAPTER 1

## INTRODUCTION

### 1.1 GENERAL INTRODUCTION

‘Urge the younger generation to harmonize intellectual enlightenment with wise spirituality and a caring humane activism’ (Gülen, 2010, p.ix).<sup>1</sup>

‘Insofar as language is impossible without thought, and language and thought are impossible without the world to which they refer, the human word is more than mere vocabulary – it is word-and-action. The cognitive dimensions of the literacy process must include the relationships of men with their world’ (Freire, 1972, p.50).

As Janks points out, Freire has helped us to understand that ‘reading the word cannot be separated from reading the world’ (2010, p.13). This perspective is reflected in this study as it deals with how texts can position readers in ways that may appear normal and natural to some, but inappropriate to others. As readers we process text in terms of our habitus (Bourdieu, 2005).

In light of the above statements, this thesis aims to present the concerns that I raise as an educator, parent, researcher, activist who comes from a habitus which can be labelled ‘conservative’ (See 3.4) due to my upbringing and faith. The concerns are about the Grade 8 English language textbooks that have been available and have been used in South Africa for the past one and a half decades (circa 2007-2018) and some of which are still being used. I argue that these textbooks contain topics which are not suitable for the young vulnerable Grade 8 learners who have just made the shift from primary school (Grade 7) to High School. This argument is because in a South African classroom at any school there are likely to be learners with a different habitus. For the sake of this research, I draw on my experience as a teacher at a ‘*Hizmet*’<sup>2</sup> (service) school where the ethos is mainly to ensure inclusivity and nurture faith-based universal values for the holistic development of every learner, notwithstanding belief system or creed. Learners are informed by their own families and communities, culturally as well as spiritually. If the latter are from strictly

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<sup>1</sup> Fethullah Gülen is a philosopher who is the humble founder of the educational philosophy of *Hizmet*. He refuses to be associated with politics. He and the movement he inspires are totally apolitical. Seeing positive changes in society for the better is what he wishes.

<sup>2</sup> Hizmet is derived from the Arabic term ‘Khidmat’ which means service. This is a concept which became an educational philosophy and a social movement thanks to its founder, Fethullah Gülen. The civil society/movement comprises altruist people who want to serve humanity and strive for a better society. See 1.3 and 3.9.2 for further information.

conservative backgrounds and are concerned with moral etiquette, they may face a conflicting ideology, their own and that of the textbook author as illustrated by the choice of topics such as relationships and dating among learners. Even though I am inspired by a *Hizmet* school, I believe that the issue I raise is applicable to any high school, conservative or secular, anywhere in South Africa and abroad. A *Hizmet* school, like any other school in South Africa, is indeed multi-cultural (local South African indigenous cultures) and multi-ethnic, with a majority of African learners coming from mixed economic backgrounds as well as mixed belief systems. Many have been brought up in a Christian home or in a home where there is a combination of Christianity and African Traditional Religion (ATR) or simply with ATR as a belief system. In addition, a small minority of non-African learners of Christian faith also attend the school together with a minority of learners from Islamic background as well as Hindu background, including some foreigners from other parts of the African continent and elsewhere. Many of these learners have been strictly brought up according to their families' belief systems which are often conservative in nature and with an emphasis on good character- an ethos which the school itself shares. They thus show sensitivity towards textbook content that may appear inappropriate according to the values they have been imbued with.

The presentation of such topics varies as at times there is an intense graphic presentation of sexual love (for example, see extract 5.25 in Chapter 5) which is highly inappropriate for such young learners. Another point is the voice of the author which is known as the 'metadiscourse' in facilitating, promoting and hence condoning such topics.

I question the presence of such topics for the attention of Grade 8 learners. I suggest instead the presence of topics that are linked to Character Education where universal values for everyone are taught to remind learners of their basic human values and responsibilities. As the English language is the *lingua franca* of South Africa as well as a dominant part of the world, it makes sense to imagine the textbook for English to be a good vehicle to convey good values to learners who represent our future. However, the textbooks that we have available in the South African market do not necessarily express such values, which is of concern because of the influence that such textbooks may have over vulnerable learners.

The English language textbook does not contain knowledge on Character Education which could be beneficial to learners (Solomons & Fataar, 2010). For a better future for the country and the world there is a need for a better education system as confirmed by Jansen (2018) in his recent comment in the *Business Live* newspaper on what is lacking in the South African education system:

‘What held together the SA transition was a deep commitment within our national culture to ubuntu combined with a sacred commitment to spiritual life. It was a transition marked by unforgettable gestures from the prominent role of religious figures in the Peace Accords and the Truth and Reconciliation Commission, to everyday acts of forgiveness played out on the national stage; in regard to the latter, think for example of Adriaan Vlok’s approach to Reverend Frank Chikane and also to the Mamelodi mothers’ (*Business Live*, 2018).

The textbook is an educational tool. There should be caution when designing a textbook. It is possible that the textbook author presents the English language textbook in a way in which both the language and the multimodal presentation reflect an ideology which may conflict with the ideology of some learners due to their habitus.

Van Dijk (2008) asks: ‘Who is in control of discourses (political, media or educational among others)? He stipulates that there must be someone ‘controlling’ production of discourses. He says

‘...once you control part of the production of public discourse, you also control part of its contents, and hence, indirectly, the public mind – may be not exactly what people will think, but at least what they will think about’ (2008, p. viii).

This is key in this research where the concern stems from the fact that the learners are invited to engage with topics which are not appropriate for their age. Such topics are part of the discourse of the textbook. Therefore, the learner is likely to think about such inappropriate topics as they engage with them.

The ideologies accompanying such topics are what this research seeks to uncover. The learner gets drawn into the topics and he/she is subjected to such ideologies. The research question seeks to find the hidden ideologies in English language textbooks.

## 1.2 RESEARCH QUESTIONS

My main research question is:

How can English language textbooks for Grade 8 be critically analysed using a critical discourse analysis (CDA) approach to uncover hidden ideologies in order to address exclusivity and teach Character Education?

The sub-questions are:

- How do the ways in which certain topics presented in English language textbooks position learners in terms of ideologies and exclusivity?
- How can such English language textbooks be redesigned for Grade 8 learners in order to teach Character Education?

## 1.3 RATIONALE

I was drawn into this research informed by the values innate to my belief system, Islam, which are also innate to other belief systems such as Christianity, Judaism, and Hinduism, among others. I am a proponent of faith-based universal values that can guide the whole of humanity towards a personal as well as a common welfare. Islam, as a belief system, states<sup>3</sup> that humanity is created by One God and there are values that inform lifestyle, and if these values are practised properly humanity can expect to be enriched with social capital, that is with people who are gifted with good universal values that will inform every aspect of their lives. Having such people in all walks of life will allow society to progress and perpetuate the good practices. It is the responsibility of any educator to ensure that learners are guided for a common good, to help the whole of humanity. One of Islam's principles is to ensure that future generations are imbued with integrity. Such is also my aim through this research. Society needs a generation of reliable social beings who would love for the sake of God, practise love for humanity, for nature, and for values in general. The *Hizmet* philosophy emerged first in Turkey.

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<sup>3</sup> Chapter 4:37 in The Qur'an expresses man's service to fellow men for social welfare and man's responsibilities

### **1.3.1 HIZMET PHILOSOPHY AND HIZMET SCHOOLS**

The education system in Turkey was purely secular since 1924 when the Kemalist regime claimed the problem of Turkey to lie within religion, which it believes to have been the cause of the neglect of science and the backwardness of Turkey. Consequently, the pursuit of science was promoted, but at the expense of religion. Said Nursi (1877-1960), a Turkish Islamic philosopher, realised the problem of conflict and sought to harmonise religion with science for a more holistic development of people. There is no reason why a religious Muslim cannot also be interested in science; after all, Islam encourages study and reflection on nature. He promoted science as a study of the laws of nature, a study of God's art. Fethullah Gülen who had never met Nursi, was inspired by the *Risale-i Nur* (The Treatise of Light) of Said Nursi (2012) where the latter contemplates the complementariness of science and religion and spirituality. Gülen also promoted the harmony between science and religion. He also sees scientific education and Islamic education as compatible and complementary. The idea was next to facilitate quality education around the world. *Hizmet* schools started to grow in Turkey and neighbouring countries and slowly across the world.

These are private secular high schools which follow the curricula from the relevant departments controlling education and they are open to all children, Muslim or non-Muslim. The *Hizmet*-inspired schools embrace learners from a diverse religious, ethnic, class, and cultural background. One of the reasons for their great success in Turkey and elsewhere is that the educators have a vision inspired by Fethullah Gülen. 'The school fosters social virtues such as respect, co-operation and tolerance; preparing learners to integrate into a pluralist, democratic society' (Mohamed, 2007, p.561).

### **1.3.2 HIZMET SCHOOLS IN SOUTH AFRICA**

This is what the *Hizmet* humanistic philosophy supports. *Hizmet*, a Turkish term derived from 'Khidmat' (Arabic), which means 'service' (to humanity and the whole of creation) is an ethos. This concept of service to humanity is the impetus behind the *Hizmet* humanistic philosophy (Michel, 2010; Carroll, 2007; Woodhall, 2005). According to this holistic educational philosophy, human capital will be produced to form a "Golden Generation" (Agai, 2002) of human beings with a strong set of moral values. This philosophy informs this research in terms of the lens through

which the textbooks on the market in South Africa are assessed, deconstructed and reconstructed as a model for Character Education. *Hizmet* is an international effort for civil society.

In South Africa, the *Hizmet* schools were established in the late 1990s in the post-apartheid era. It was to provide quality education that would cater for all cultures in the country, especially since the apartheid Bantu Education (only for African children) and Model C (only white children) schooling systems had been divisive and exclusive. Therefore, *Hizmet* schools aimed to fill the gap in the schooling of previously disadvantaged learners. There were some faith-based schools that opened their doors after the dismantling of Apartheid, such as Jewish, Christian, and Islamic schools. The *Hizmet* schools, though faith-based in terms of their adherence to the Islamic ethos, remained secular in nature and welcomed children from all walks of life and habitus. The schools grew across South Africa. Currently there are 9 of them in 4 provinces.

*Hizmet* schools follow the South African national curriculum, while at the same time enhancing it with the philosophy of inclusive pedagogy through holistic education which includes universal values and which should be age-appropriate (Gülen, 2013). It is also this aspect of pedagogy that drives this research, as I examine the English language textbook as an educational tool in terms of the appropriateness of its content for learners of Grade 8.

## **1.4 AIMS**

This research is concerned about specific topics in the English language textbook and their possible influence on learners. There has been a debate on whether sexual education should be introduced at school. The proponents of such an initiative state that teenage pregnancy could possibly be avoided if teenagers are aware of the impact of such.

‘According to Statistics South Africa, 3,261 girl children aged between 10 and 14 were registered as mothers in 2018. Apart from major health and education risks associated with teenage pregnancy such as maternal health problems, infant mortality, unsafe abortions, poor education outcomes and school dropout, there is much evidence of the burden that teenage pregnancy places on the health, education and economic systems of the country’ (We need to talk about sex: Why discussions about sex help make schools safer for girls, 2019).

It appears that from this perspective, there may be a target audience in South Africa for the extracts that I critique, such as the girls who potentially could fall pregnant at a young age and learners

who come from cultures where women are objectivised as sex objects. However, my thesis focusses on the more conservative group who do not need to be prematurely and unnecessarily exposed to details on sex at this age.

From my perspective, these topics could possibly, in fact, trigger the curiosity and irresponsible behaviour resulting in further societal issues such as the one stated above, teenage pregnancy and date rape, school dropout, under-performance at school, etc. which are already present in society as stated earlier. Moreover, one wonders to what extent the recurring topics of teenage love in textbooks across decades benefit learners. I argue that through the texts, there is a possibility of ideological influence on the learner. Either there is the possibility that the reader might get influenced by the message carried in the texts or there could be a conflict of ideological interest on the part of the learner. The learner may refuse to engage with these themes/topics as he or she does not identify with them due to a conflict of habitus, and hence he or she may resist reading as well as identifying and engaging with the characters. Instead of having learners engage with topics on love, dating, and relationships, there should rather be a need for the teaching of values.

I am certainly cognizant of the fact that there are more societies, besides South Africa, that have condoned and at times promoted teenage romantic relationships at ages regarded in most conservative societies as premature. This and the manner of presentation of such topics are what I critique in this research. I suggest a focus on universal values which are neutral, instead of focusing on the concept of 'love' with its romantic connotation. Rather than romantic love, I would prefer to use the concept of *Hizmet*, service to humanity and offer other more appropriate forms of love as options to the children of Grade 8.

The main aim of this thesis is to deconstruct and reconstruct multimodal texts through analysis of extracts taken from chapters from English language textbooks focusing on key points. The main points of focus are the ways in which the English language textbooks for Grade 8, introduce and present in depth and at length some topics which are not appropriate for these learners as they are not necessarily of value, considering the critical age which learners are at that period in their life.

Presenting a model of how to teach universal values and Character Education through the English language textbook using the same methodological framework used during the deconstruction process of my data analysis is another key focus.

## **1.5 RESEARCH DESIGN**

This research falls within the interpretive paradigm and the critical theory/emancipatory paradigms. Within the latter paradigm, I look at critical pedagogy and critical educational research. My aim is to interpret texts from English textbooks and uncover ideologies. These two paradigms allow the researcher to describe the data, analyse it and interpret it according to criteria set by the researcher. The interpretive paradigm focuses on presenting and interpreting the subjective world of the phenomenon being researched and it invites action. Critical theory seeks to uncover and understand whose interests are served in situations. In the case of this research it is about whose interests are served in the extracts in the textbooks. Further the paradigm allows the questioning of the legitimacy of these interests and it calls for transformation in society, which is also an aim of this research.

### **1.5.1 THEORETICAL FRAMEWORK**

The theories and concepts I draw on for this research are critical discourse analysis, ideology, metadiscourse, habitus, conservatism, Character Education and the humanistic philosophy (See Chapter 3). These theories and concepts inform the analysis of the extracts that I deconstruct and reconstruct.

### **1.5.2 METHODOLOGY**

Data, consisting of samples of texts from Grade 8 English language textbooks, were collected during the teaching of English at Grade 8 level at a *Hizmet* school and later through research on the available English language textbooks on the market. Only three textbooks are chosen for in-depth analysis, even though there have been other textbooks with similar topics identified as problematic in the course of this research.

After the data collection, the main criteria for the analysis of data are the concept of choice in terms of social semiotics (Kress, 2001), especially in terms of topics and themes in texts, multimodal at times, as made by the authors; the voice of the authors in terms of ‘metadiscourse’ that is, how the voice of the authors influences the learners; the representation of the characters in the multimodal

texts in terms of their identity, their behaviour and what they utter and the impact of such on the Grade 8 learners, especially those from a habitus which is more conservative.

Extracts on the topic of love, dating, and relationships from three English language textbooks for Grade 8 viz. *English for Success* (Pilbeam & Rendel, 2007), *English for Success* (Barnsley, Hathorn, Nortje & Rendel, 2017), and *English Today* (Stein, Potenza & Beynon, 2011) have been selected as they were published across a decade and a half. This shows consistency over time, that is, including such topics in an English textbook is an established practice. The topics recur. The treatment of the above-mentioned topics is intensive in these particular textbooks. In each textbook, the topic is covered in a whole chapter. Therefore, between 10 and 20 pages of texts engage with the above-mentioned topics. The samples are analysed in depth using the following theories that are also analytical tools: critical discourse analysis (CDA) using systemic functional grammar (SFG) (Halliday & Matthiessen, 2004) including appraisal theory, Thompson's modes of operation of ideology (Thompson, 1984) and multimodality (Kress 2001). Texts are deconstructed and reconstructed in light of the humanistic philosophy for the purpose of Character Education. These theories are chosen because they provide appropriate tools of critical discourse analysis. In this research the theories are combined. These theories are known to inform research on hidden ideologies, power relations, positioning of learners, as well as for instilling values. CDA provides the tools mentioned above to explore texts and images to reveal underlying messages that may influence learners. Multimodality, as a theory and tool, explores texts with images.

## **1.6 EDUCATIONAL BACKGROUND**

### **1.6.1 CURRICULUM POLICIES IN SOUTH AFRICA**

The textbooks I analyse have been sourced across a decade and a half. It is important to note that Grade 8 is part of the General Education and Training (GET) phase. It is the Department of Basic Education that informs the management and development of the High School department. In approximately seventeen years there have been many changes in policies in the South African education, as I explain below. It is claimed that the curriculum was built on the values that informed the South African Constitution (Act 108 of 1996). The values in the Constitution are not encompassing of the universal values presented in this research but they could be subsumed under 'democratic values'. The aims of the values in the South African policies are different as they focus

more on bridging the gaps left by Apartheid. It is stated in the Preamble to the Constitution that the aims of the Constitution are to:

‘heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights; improve the quality of life of all citizens and free the potential of each person; lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; and build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations’ (The South African Constitution, 1996).

In 1997 the *Outcomes-Based Education* (OBE) policy was introduced to address the past divisions in the curriculum, but it was reviewed in 2000. There was a first curriculum revision: the *Revised National Curriculum Statement* (RNCS) Grades R-9 and the *National Curriculum Statement* (NCS) Grades 10-12 (2002). There were issues of implementation in these policies necessitating further revisions. This resulted in another review in 2009. Two curricula, for Grades R-9 and Grades 10-12 were combined in a single document which became known as the National Curriculum Statement Grades R-12, from 2012.

The National Curriculum Statement Grades R-12 eventually replaced the Subject Statements, Learning Programme Guidelines and Subject Assessment Guidelines with the following:

‘(a) Curriculum and Assessment Policy Statements (CAPS) for all approved subjects listed in this document; (b) National policy pertaining to the programme and promotion requirements of the National Curriculum Statement Grades R-12; and (c) National Protocol for Assessment Grades R-12’ (Motshekga, 2011, cited in NCS/CAPS).

These policies do not necessarily influence the content of the textbooks, but they are mentioned in this research due to their significance at the time of the publication of the textbook. The policy that was in place at the time of the textbook publication would have to be acknowledged in the textbook. The textbook would be endorsed according to the policy and this would be shown on the cover of the textbook. The structure of the textbook and its content in terms of topics would not be affected by the change of policy. The policies have been mainly concerned with categorising subjects, dictating the allocation time per subject and assessment criteria, but not the content of textbooks.

### **1.6.2 LINGUISTIC REQUIREMENTS**

The English language textbook contains grammar rules and their applications. The content, tasks and activities in the textbooks remain unchanged, except that the current materials are more multimodal in nature. Most topics related to the linguistic requirements for the acquisition of the English Home language (EHL) for Grade 8 are covered in the syllabus. Distinction must be made between English Home language (EHL) and First additional language (FAL) in the South African context. EHL is mainstream Standard English taught to all students who are speakers of English as a mother tongue, whereas FAL are for those learners whose Home language is not English. In this research, the chosen textbooks are published for EHL, even though a number of so-called EHL learners come from various cultural backgrounds in South Africa.

There are different genres of activities in the chosen textbooks that fulfil these linguistic requirements, as the analysed extracts will show. The genres of tasks vary from comprehension passages, to exercises on grammar topics, essay writing, poetry analysis, etc. The activities request an engagement from learners which in turn fulfil pedagogical requirements. However, as stated, one of the main problems to be researched in this thesis is not only the topics but also the ways in which they are presented, in terms of the language used and the graphic presentation in various textbooks.

### **1.6.3 TEXTBOOK EVALUATION**

The Department of Basic Education Textbook Evaluation committee was assigned a task to evaluate and report on the textbooks available on the market with focus on various aspects of the textbooks (Outhred, Beavis, Stubberfield, Wilkinson, Murphy, Kelly & Holmes, 2013).

The report stresses in broad terms the main values that are enshrined in the Constitution of South Africa:

*1 Democracy; 2 Social justice and equity; 3 Inclusion; 4 Accountability and responsibility; 5 Respect for the rule of law; 6 Ubuntu; and 7 Reconciliation (Outhred et al, 2013, p.102).*

The above values, as echoed in the Preamble to the Constitution in the previous section are supposed to be included in textbooks in South Africa. They are hardly present in the textbooks that were selected for this research. The following statement is from the textbook evaluation report:

‘...the values of South Africa were observed by assessors in textbooks only to a minor extent, or not at all, with the exception of accountability and responsibility which was observed to a moderate extent’ (Outhred et al, 2013, p.102).

Values were therefore not given enough focus. This indicates that there is room for more values, such as universal values, to be included in the English language textbooks. The assigned assessors of the textbooks claimed in their report that they deliberately did not focus in depth on how appropriate the material and the values were. The focus of the assessors was mainly on the presentation and format of the textbook whereas the current research focusses on including universal values in textbooks. In Section 5 of the report done for the Department of Basic Education, the textbooks’ and workbooks’ quality is presented based on the assessors’ report. The characteristics on which the assessors focused on are:

‘The presentation of the book and of its contents - Visual presentation appears as a quality indicator across a majority of developed checklist evaluations. Texts, illustrations, spaces and densities, colours and printing papers are considered key characteristics of textbook formats, and each is established as potentially having a powerful positive effect on student learning, not least because they increase interest and engagement. Can be used effectively in classrooms’ (Outhred et al, 2013, p. 102).

The focus in this research is not on the presentation of the textbooks for aesthetic value but the ways in which this content is presented in terms of the appropriateness of topics and specifically on the lack of universal values.

## **1.7 SUMMARY OF CHAPTER AND OUTLINE OF THESIS**

This chapter has outlined the background to the current research in terms of the rationale, the aims, the theoretical framework and the methodological tools. The data to be analysed in this study consist of samples from three English language textbooks that have been available on the market. The selected data will reveal how systemic functional grammar including appraisal theory, modes of operation of ideology, and the theory of multimodality can show the positioning of Grade 8 learners in South Africa vis-à-vis topics that are not necessarily appropriate for them.

The rest of this thesis is structured thus: Chapter 2 is a literature review of studies carrying out similar research to that of the current study. Textbook research as theory is also presented in this chapter. The presentation of the prior studies on specific aspects of this study will confirm that this piece of research is unique. It is unique in terms of the rationale behind the study, the theoretical framework, the combination of analytical tools used to analyse the data, the context in terms of Grade 8 English language textbooks in South Africa, and the main aim which is to impart Character Education through the texts as presented through reconstructed models.

The Theoretical Framework presented in Chapter 3 discusses the theories from which this research is drawn. Critical discourse analysis is the main theory which also informs the methodological tools such as systemic functional grammar (SFG), appraisal theory, and multimodality which are covered in more detail in Chapter 4. The theory in Chapter 3 informs the deconstruction during the data analysis in Chapter 5 as well as the reconstruction in Chapter 6.

The Theoretical Framework chapter explores concepts relevant to this research, such as ideology, habitus, hegemony, metadiscourse, conservatism, humanism, and Character Education. The chapter discusses the background to the concepts as well as their significance and justification in this research in terms of their application to the research. The theory of Character Education informs the reconstruction in Chapter 6.

The Methodology chapter presents the analytical tools which are informed by the above-mentioned Theoretical Framework and these tools are discussed to justify their use and significance in enabling the data collection and analysis process. Such tools are systemic functional grammar (SFG) including appraisal theory, multimodality as well as Thompson's modes of operation of ideology. Each tool is explained in detail in terms of its application to the multimodal textual data to be analysed.

The Data Analysis chapter presents an analysis of chosen extracts from three specific English language textbooks for Grade 8 on the market across a decade and a half in South Africa. The analytical tools applied to the analysis reveal the implications of the positioning of the learners by the author and the invitation for deep engagement with the topic at hand by the author. The extracts are all about the theme of teenage relationship, romantic love, and dating.

In Chapter 6, the Reconstruction chapter, models of reconstructed multimodal texts are presented. The reconstruction is done using the same methodological tools used for the deconstruction. This reconstruction draws on the theory in Chapter 3 including Character Education.

The aim is to invite learners to awaken their spiritual self, learn and appreciate universal values and engage with them closely.

In Chapter 7, which is the Conclusion and Recommendations chapter, I explain how I have managed to address my research questions. I also present possible further recommendations to fulfil one of the key aims of this research, which is to impart Character Education for a better society. The following chapter presents the studies done around the world in the field of this research. I demonstrate where my research fits in the field.

# **CHAPTER 2**

## **LITERATURE REVIEW**

### **2.1 INTRODUCTION**

In this chapter, I present a review of the studies that are to some extent similar to my research. The key concepts that are pertinent to my study are: Textbook research and theory, English language textbook research for Grade 8 (Junior High School), ideology in textbooks with focus on the English language textbooks, culture and knowledge in textbooks. I also present studies where the theoretical and methodological foci are similar to the current study. Some studies use similar analytical tools to the current study such as critical discourse analysis as it is applied to textbook research. Studies related to values education, Citizenship education or Character Education as they are linked to the English language teaching and English textbooks are also mentioned. The current study which is looking at deconstructing texts from English language textbooks for Grade 8 in South Africa using specific tools of critical discourse analysis is a new study and the fact that Character Education and humanism are used as lenses during the deconstruction and the proposed model of reconstruction also adds novelty to research in this field of study.

Textbook research is generally broad as it covers all school subjects, including the sciences, whereas my focus is specifically on the English language textbook and not literary texts which are used to teach English literature. In the following sections I look at most of the areas of focus as presented above to position the current study. I start by exploring research on the curriculum, the textbook and the correlation with concepts such as culture/habitus, ideology, knowledge and ideology. I then look at the studies that use the same methodological and analytical tools as the current study, not for the same purpose necessarily. The studies that explore values through the English language class and through the English textbook are also presented.

## **2.2 TEXTBOOK RESEARCH - HISTORY AND DEVELOPMENT- KNOWLEDGE, IDEOLOGY, AND CURRICULUM**

This section highlights studies that focus on curriculum research and education. Textbook research is part of curriculum research as the textbook is a tool of the curriculum for education. In 2005 Nicholls wrote a paper focussing on a paradigm to analyse textbook research and presented the history of textbook research. He explained how it all started in 1974 when researchers of the Georg Eckert Institute (for International Textbook Research) started to work collaboratively with UNESCO. The UNESCO guidebook to Textbook research was issued. Nicholls reported how 'The Council of Europe has organised many Pan-European conferences for history teachers and scholars as well as publishing guidebooks aimed at assisting textbook authors to avoid bias and prejudice in their writing' (p.2). Nicholls introduced Pingel's (2010) qualitative methods of textbook analysis which showed the various ways in which a textbook can be analysed, ranging from hermeneutic analysis to linguistic analysis, cross-cultural analysis, eventually discourse analysis, and finally contingency analysis, which was 'a new method combining qualitative and quantitative techniques to analyse the representation of both text and images' (p.4). The current study uses discourse analysis.

Besides presenting criteria for textbook research, Nicholls explored how these criteria are applied to history books. This was where it transpired that history books and presentation of historical facts were problematised in textbook research. Apple (1993) reflected on how 'the social studies texts that continued to speak of 'the Dark Ages' rather than the historically more accurate and less racist phrase 'the age of African and Asian ascendancy' (p 222) which illustrated the power play behind curriculum design. The focus of Apple has been on content analysis of the textbooks in light of the political and social atmosphere in the country at a given time. Research on textbooks and the curriculum has generally been on social subjects as demonstrated by the example above. Language textbooks have only recently started to be the focus of study in terms of culture and ideology. This is where my study fits. English language textbooks across the world focus mainly on Teaching English to Speakers of Other Languages (TESOL). My study focusses on English Home Language in South Africa, as explained earlier.

The aims of most of the studies that focused on education research were mainly to critique the current education system at a given point in time and in a specific country. The elements that were critiqued were in terms of dominant culture and ideology in materials and the presentation of such cultures in some key subjects at school. At times, inequality was evident and there was a power play in what was depicted in the textbooks. Teaching History for example has been problematic as one wonders whose version of History is promoted and this promotion is dependent on who wants what to be highlighted (Nicholls, 2005). The outcomes of education have therefore been questioned in these curriculum studies. Education is meant to have a positive impact on learners. Apple (2004, 2012) looked at the curriculum and the textbook from a broad perspective on the sociology of education, which was the impact on outcomes of education by individuals and institutions. Hickman and Porfilio (2012) were also among the few scholars who focused on textbooks as topics for academic studies two decades after Apple. “Constructing Knowledge” was a focus of theirs and they invited discussions on the following: subject matter, courses, their purposes, and practices in educational settings (Hickman, et al., 2012). Among these above-mentioned scholars, the textbook is a tool of the curriculum that may be used to serve the interests of the politics at the time, at least in the US context. The textbook is regarded as a major means of shaping the attitudes of people about other groups. It also assists in moulding the perception of and attitudes towards society in general (Greaney, 2006). In the United States there was controversy about textbooks in California during 2005 and 2006, where there were many social groups with various perspectives that criticised and questioned the content of a textbook in terms of (mis)representations of the Hindu religion and culture (Bose 2008).

The representation of topics in a textbook is a focus of my research. This is a choice factor. The authors who contribute to textbooks are responsible for the choice of topics and for the representations of these topics.

In my research, the focus is also on content, but on the liberal vs. conservative ideologies as embedded content in an English textbook. I specifically consider the role of the English language textbook in the advancement of education in relation to the incorporation of universal values or Character Education. This makes my study unique in terms of curriculum research in South Africa. As shown throughout this chapter, studies with my focus are very scarce.

The textbook has been presented as a tool to convey ideology. The choice of knowledge that is present in textbooks is challenged by many scholars. Michael Apple (2004) has published extensively on the curriculum and textbooks and their link to ideology. Even though most of his research has been based in the US, the concerns he raised are valid across the world in the field of education. He focussed on aspects of ideology such as culture and choice of knowledge in the curriculum, such as the dominant culture represented in textbooks. The concepts of ideology, and culture, as well as knowledge, have been the focus of many studies around the world as is presented in this chapter (Apple, 2004).

Studies on culture in textbooks tend to expand to the concept of dominant culture which is what Apple reflects on in his extensive research done in the field of knowledge in the textbook. The concept of habitus (Bourdieu, 2005) is discussed by Apple in terms of the positioning of some cultures. There is a tendency to find a dominant culture in textbooks. The dominant culture present in the textbooks tends to foreground their ideology. If the culture is from Europe or America, then the lifestyle depicted in the textbooks tends to be culture-specific and is therefore foreign to readers who are from a different part of the world and have a different cultural background.

Concepts such as habitus and ideology in textbooks as discussed by Apple have a significant role to play in my own study, given my own background as the researcher. There have been assumptions on the part of the writer/s of the English language textbooks concerning who their readers would be. All teenagers are assumed to be interested in the topics of romance and dating. Moreover, the background of the learners too is significant in my research.

They are from various backgrounds. Therefore, in my research the concept of habitus is key. Bourdieu's point is that the habitus reveals probable choices, tastes, preferences, styles or position-taking. One culture, one voice is positioned as the dominant one within an education system, acting through the curriculum. My study focusses on the positioning of the English language textbooks, of the learners at Grade 8 level in South Africa. I explore and challenge the way certain topics are selected and presented to the learner and highlight how the representation of the values in the topics does not represent the habitus of all learners in class. I explore and challenge the dominance of a specific culture in the English textbook. The culture to which I refer here is the culture of the non-conservative, the culture of the liberal-minded, which in other studies is referred to openly as

‘Western values’ or ‘Western culture’. I preferred not to use the term ‘Western’ in my own research, as values are not restricted to compass points but are determined by someone’s habitus. Someone from a western cultural background can still be conservative, depending on his or her habitus. In this research, I opted rather to use ‘universal’ as a terminology which is not restricted to a specific religion, a cultural background, or a compass or geographic point. It is for the whole world and humanity.

Whose knowledge gets to be foregrounded in the English language textbooks analysed in my study? Apple looked at how knowledge ‘is used as a commodity’ (1995, p. xxi) and he explained how education was rooted in the politics of culture. The curriculum is not simply about knowledge appearing in the textbooks and classrooms of any country. It is someone’s choice, tradition, someone’s selection which becomes recognised and accepted as legitimate knowledge (1993). This focus also ties in with the concept of hegemony which is echoed in my research. Whose culture and knowledge, which ideology is promoted in the English Textbook for Grade 8? Indeed, this relationship between the curriculum and knowledge draws my interest as it is a focus which I share with Apple, my focus being on knowledge in an English textbook, as a tool used for curriculum fulfilment.

Curriculum research and textbook research are linked to power in some studies. The knowledge conveyed through the textbook is powerful. Therefore, that knowledge should be carefully chosen. In the current study, the argument is that the knowledge conveyed through some English language textbooks may be inappropriate for some learners. However, the knowledge in these textbooks is presented as normative.

‘There is always a politics of official knowledge, a politics that embodies conflict over what some regard as simply neutral descriptions of the world and others regard as elite conceptions that empower some groups while disempowering others’ (Apple, 1993, p. 222). Apple argues that the whole idea of having knowledge foregrounded indicates a power play. Dominant cultures are the ones who have a voice in the United States. The main voice and culture represented tends to be the one with socio-economic power. The textbook as a tool of power in the United States is discussed further as research shows that textbook publishing is an industry where learners are consumers, therefore, publishers attempt to reach buyers across states in America and in this way

openly or conspicuously promote values that perpetuate socioeconomic hierarchies and relationships supported by the dominant classes in the area (Hickman, et al. 2012).

In my study, the dominant knowledge is identified as topics presented as normal in the textbooks. The recurrence of such topics across textbooks, across chapters constitutes a power play and could easily influence vulnerable learners.

The knowledge of some groups is regarded as the most legitimate, as the ultimate official knowledge, while the knowledge of other groups is not foregrounded (ibid.). The knowledge that is presented as legitimate in the English textbooks is chosen by the author but may not reflect the interests of all learners.

Curriculum researchers tend to consider textbooks as ideological tools for conveying messages about dominant beliefs and values of society in general (Apple 1993; Luke 1988). Luke (1988) suggested that the history of education and knowledge selection to be transmitted in school curricula was an ideological process which served the interests of particular groups. ‘Groups in economic, political and cultural spheres attempt to control what counts as legitimate knowledge in the school for their own interest’ (Apple, 2005, p.293). This is also a key focus in my study.

Critical curriculum researchers such as Apple, Luke, Hickman, and others therefore suggested analyses of the minute characteristics of authors’ linguistic choices. They looked at the authors’ contribution to the discourse of the textbook, which is what I do in the current study. They also considered the ‘social context in which the discourses in the book are unfolded; and, the larger political and ideological assumptions that underpin the tasks and activities in the pupils’ book, and the instructional approaches suggested in the teacher’s guide’ (Apple, 2005, p.294). The latter clearly echoes my approach in terms of how metadiscourse (the author’s voice) influences the texts and the readers.

The quote below summarises the drive behind Apple’s passion as a scholar-activist, which is what I consider myself to be, in critiquing the education system, its curriculum and the products of the curriculum such as the textbook and all that it entails. I limit my focus, however, to the local South African system of education. This is where my study lies in this curriculum conversation. I hope for positive changes through this awareness that I want to trigger through the current research.

Apple states:

‘This article describes how different interests with different educational and social visions compete for dominion in the social field of power surrounding educational policy and practice. In the process, it documents some of the complexities and imbalances in this field of power. These complexities and imbalances result in “thin” rather than “thick” morality and tend toward the reproduction of both dominant pedagogical and curricular forms and ideologies and the social privileges that accompany them’ (2004, p.294).

The thin morality mentioned above reflects in the samples of texts in this research. The dominant ideology in the English language textbooks is that of a group whose ‘educational and social vision’ (ibid.) does not include and involve others from a different habitus. The lifestyle of the participants presented in the textbooks is regarded as the norm, as the dominant culture.

Generally, textbook researchers focus on subjects such as History and Geography (social sciences) and the knowledge foregrounded in these textbooks is determined by and dependent on who the author is. Research on language textbooks is not very common, especially when dealing with discourse analysis and power relations in textbooks.

## **2.3 RESEARCH ON THE ENGLISH LANGUAGE TEXTBOOK**

### **2.3.1 ENGLISH LANGUAGE TEXTBOOKS AND VARIOUS FOCI**

There have been studies that have focused on language textbooks but not those for high school. The following study ‘What is in a textbook? Investigating the language and literacy learning principles of the ‘Gateway to English’ textbook series’ (Opoku-Amankwa, Brew-Hammond & Kofifah, 2011), for instance, looked at three English textbooks for primary classes 4, 5 and 6 in Ghana and their complementary teachers’ guides. The research focussed on the approach to language and literacy learning in these textbooks. The researchers used Littlejohn’s (1998) framework to analyse the materials with his levels of analysis. These levels of analysis are ‘What is there?’, ‘What is required of users?’, ‘What is implied?’. These levels of analysis are similar to my research, as each level considers aspects of the textbook on which I also focus to some extent. The first level looks at what there is in the textbook in terms of a physical description and content of the book. The second level looks at what the reader is expected to do, in terms of instructions and tasks. The third level analyses the principles of sequencing in the textbook and deduces the involvement of the learners and their competence to understand what is offered to them in the

textbook. The findings of this research showed that the textbooks used did endorse the ‘technical skills’ approach to language and literacy development.

This shows that the focus is on the language development, as all language textbooks do. However, the observation transpiring from this research is that generally school textbooks have been vehicles for transmitting knowledge and on providing information (Horsley & Walker, 2003). This fact that knowledge transmission is what is important, is of interest to me. This is significant for my own research in terms of the type of knowledge that should be shared through an English language textbook. Horsley and Walker’s research, however, involved primary school classes, whereas my research is looking at the high school. Textbooks are regarded as artefacts for learning, and for the development of language and literacy (Luke, 1988; Horsley & Walker, 2003). This observation is key to my research as some of the knowledge that is provided through an English textbook is critiqued in my research, even though I do agree to the use of textbooks for the purpose of teaching language and literacy. The textbooks should not simply aim at providing knowledge. They should stimulate the pupils’ interest, develop creativity and cultural awareness for the benefit of society (Fenner & Newby 2000). This focus is also one of the foci of this research: how the textbook, the English language textbook specifically, is meant to guide learners to become human beings who are beneficial to their communities and society in general through their good qualities and values which should inform their behaviour and actions. The knowledge taught at school should be linked to society and integrate different disciplines (Hummel 1988). Further, the textbook should deal with issues beyond the walls of the school. Attention should be given in class to current issues and developments in society by teaching about relevant topics and setting assignments that focus on and address societal problems. This is one of the aspects that this research also raises in terms of what kind of topics to include in the textbooks that would be useful and appropriate.

Furthermore, from the above-mentioned research, what is relevant for my own study is how the issues that affect society should be addressed in the textbook. It is expected that school knowledge, textbook knowledge should be linked to society; that is, it should be concerned with issues affecting society. In my research, the concern is with societal issues such as dating, teenage relationships with focus on sensuality, etc. These are all issues that affect society but which could serve to distract learners. Learners are distracted from the main focus which should be their education and school life. Some learners may get involved in relationships at an early age. Early relationships could lead to

teenage pregnancy and school dropout among others. Moreover, it is the way in which learners are invited to engage with some inappropriate topics that becomes an issue. Topics and activities together with the graphics and the language are presented in an inviting way to encourage engagement by learners. I would argue that if the topics are not appropriate, then this invitation to engage is misleading to learners. It is driving learners to focus on the wrong thoughts and practices for their age, and this depends on their habitus too. The English textbook ought to be carefully designed to serve as a good vehicle of values to learners.

Research on English language textbooks cover all English Teaching related fields which encompass Teaching of English to Speakers of Other Languages (TESOL) or English as a Foreign language (EFL) for non-English speakers learning English anywhere in the world; English as a Second Language (ESL) or English First Additional Language (FAL) which is for local South Africans with a mother tongue other than English, and also for foreigners who follow the South African curriculum at school, as well as EHL (English as Home Language) for South Africans, those learners who have English as mother tongue, or who purport to have English as mother tongue but whose heritage languages are not English. These terms are used in the South African context. Studies worldwide tend to focus on TESOL, with little research on English as a first or home language. The current study attempts to address this gap by focusing on textbooks for English as home language.

In the field of teaching English as a foreign language, culture and the ideology to which the particular culture subscribes have been topics that are quite widely researched. The studies that I review below are a few examples illustrating the approaches adopted. In the study entitled ‘How local teachers respond to the culture and language of a global English as a Foreign Language textbook’, Forman explored and critiqued the dominant culture in the textbook in general (2014). Usually the dominant culture conflicts with the student or teacher/reader’s culture. The context of the following study which took place in Thailand, is the exploration of an EFL textbook for first-year students at a Thai university. Even though the context was tertiary education as opposed to my study which looks at secondary schools, this study has some relevance to my study.

Forman’s study (2014) involved the observation of 10 undergraduate EFL classes, facilitated by 9 teachers. Individual interviews with these teachers were conducted. The data were based on three

lessons which were observed, and the engagement was with the textbook called 'Passages'. The researcher applied Sunderland et al.'s (2001) framework, which stipulates that the discourses of textbooks (specifically in the context of discourses of gender) can be 'endorsed', 'subverted', or 'ignored' by facilitators. In this South East Asian research project, the teachers conveyed the content of the book, that is, they positioned the text in the textbook according to these three reactions: 'endorsed', 'subverted', or 'ignored'. The way the teachers presented the content impacted on the students. In my study, teachers would also be assumed to have to choose how to present the topics that are being critiqued. They would have to plan how to tackle the linguistic knowledge in each chapter without allowing a deep involvement with the topics that are being problematised.

In the reviewed study of Forman, each of the three lessons had a different focus of analysis which resulted from how teachers responded to the content of the textbook. The texts had elements with which students could not identify (or to which students could not relate), such as international travel, which was foreign to these Thai students. Consequently, the findings were that the prescribed textbook was misleading in its assumptions and discourses, besides other lexical and grammatical aspects. The local teachers reported that they were not impressed by their experience, but they claimed that they offered little resistance and distanced themselves and they encouraged their students likewise to distance themselves from the text. In the production of textbook materials, it is key to acknowledge 'the geographical, cultural and linguistic distance between the producers of many course-books and the people who use them' (Tomlinson & Masuhara, 2010, p. 410). They create distance but still use the same topics. This is a concern I raise in respect of habitus in my research.

A study in Pakistan (Dar, 2012), 'Textbook materials and their successful application in the classroom: Implications for language development' focused on two aspects that are related to my research. These are the fact that the focus was the English teaching material and that the cultural content conflicted with the learners' culture in terms of activities and lifestyle that were foreign to them. The research was about how materials were prepared, prescribed and taught in both the private and public schools of Pakistan. The study stipulated that there was a need for appropriate materials which would make teaching and learning a valuable activity.

According to the author, institutions must adhere to an educational philosophy that is learner-centred and need-oriented. It also assessed the appropriateness of these materials in terms of linguistic content, cultural suitability and the level of interest across primary school. The materials were claimed to contain foreign material to which learners didn't relate. The teachers were revealed as making no effort to facilitate the lessons or adapting the materials to local matter. The paper, therefore, suggested key elements which must be considered while designing and prescribing textbook materials for primary schools. Among these were the visual appeal of the book and the fact that the books must match the culture and context of the environment and learners. Teachers must be more involved in the designing of the material. The context of the research, however, was primary school, whereas my research is on Grade 8, Junior High School English textbooks.

A study in Bangladesh (Siddiqie, 2011)'Intercultural Exposure through English language Teaching: An Analysis of an English language Textbook in Bangladesh'echoed a few aspects that my study covers. The study analysed the English language textbook for intercultural interference at different levels, i.e. local, international and target culture. There was a focus on the acknowledgement of a common humanity, of the necessity to have mutual cooperation and understanding. In this regard Byram, Gribkova, and Starkey (2001) maintained that the aim of teaching was not to try to change the values of learners, but to prepare them in such a way that they acknowledge human dignity and equality of human rights as foundations of human interaction.

Since my focus is on universal values, the following study entitled 'The Rationale for Introducing "Global Issues" in English Textbook Development' based in Iran (Erfani, 2012), is quite similar in its concern about global issues. The author presented a rationale for introducing global issues and topics in ELT materials. There are many educators who are proposing world problems or 'global issues' which can constitute more meaningful content as subject or topic in ELT materials. The author of that article argued that English teaching cannot be deemed successful if students, no matter how fluent they are, are ignorant of world and societal issues; if they have no conscience to support societal issues.

Regarding this, educators stated that the classroom where foreign languages were taught was the best location for education with a global perspective to take place while books with relevant

knowledge were used. In this context they were thinking of English as a foreign language. Such a study is relevant to the current study in its focus on appropriate, useful and valuable knowledge which should be imparted to learners. The current research focusses on the need for imparting universal values.

Folklore and culture were present in some Turkish textbooks, Okur stated in ‘Millî Kültür ve Folklorun Türkçe Ders Kitapları Aracılığıyla Aktarımı’ (Okur, 2013). This study was related to Turkish culture. Some elements that matched my research in terms of the focus were on thematic methods, in terms of themes present in the textbook which I also explore in the English language textbooks for Grade 8 in South Africa. The Turkish course books were prepared using the following themes among others: love, national culture, social life, habits, concepts, associations, and communications. My research focusses on the South African students and not the Turkish students and the concepts of love and social life are the focus.

In a study conducted in Indonesia (Rohmah, 2012), it was revealed that the core matter of the English lessons was the teaching of norms and cultures embedded in the English language that conflicted with learners as they created tensions among learners. This tension arose from the fact that the cultural content in the book conflicted with the culture of the learners. This is very similar to my own focus. Also, tensions arose due to the attitude of learners towards the English language which some learners did not agree to be more important than their own language due to the imperialistic nature and historical value given to the English language in post-colonial Indonesia.

Due to these conflicting values and in order to minimise tensions, textbook producers and teachers would incorporate Islamic messages in the teaching of English. Such an intervention could take place within the school-based curriculum. In that study, the author suggested that supplementary materials containing Islamic messages should also be designed. Islamic topics, such as, ‘How to do *wudhu*? (How to do Ablution?)’ could specifically be included in the textbook with the title of each chapter being the intended Islamic message. Islamic messages could be in terms of values-laden messages, such as, ‘Can you keep the floor clean, please?’ Muslim names would be given to the characters in the activities.

The aim of this study in Indonesia, therefore, is similar to mine in terms of the teaching of English as being valid and a necessity, but the values foregrounded in my study are not categorized as Islamic but universal. This is one of the aims of my research. In the Indonesian study it was clearly stated that since Indonesia is regarded as a Muslim country, then technically the local authorities could standardise the English teaching to fit the pure Islamic ethos, under the recommendation from the Muslim school communities in Indonesia. The context of my study is very different in terms of the religious background of the readers. South Africa is not religiously homogenous like Indonesia; therefore, there is a need for universal values which are neutral. They should be in line with the various students' own values and habitus and be universal and encompassing for all belief systems and a common humanity. In Indonesia, similar to many other Asian countries, English is recognised as being a practical language, but the learning of Western values is not desired according to that research (Kirkpatrick & Prescott, 1995, p.99 cited in Rohmah, 2012). Western values in that research are regarded as being different, liberal and conflicting compared to values that the Indonesians stressed. These aspects of lifestyle and culture, alluded to as 'Western values' in the afore-mentioned research, are also critiqued in my research when topics and themes that are highlighted in English textbooks are not appropriate for learners of mixed backgrounds and religions.

Similarly, the cultural baggage in English language textbooks in Iran was also analysed in a study where Zarei and Khalessi (2011) looked at specific textbooks using the lens of discourse analysis. They then developed and applied a model of culture analysis to the selected books. They analysed and critiqued Western values such as entertainment, liberalism, consumerism, and norms (which is *legitimation* according to Thompson's modes of ideology – see 4.3.3) in relation to the relationship between young boys and young girls, opposite gender contact or dating, and club-dancing (Zarei & Khalessi, 2011). They also looked at other categories such as sports and entertainment, educational, and conventional institutions as well as cultural artefacts which included, clothes, names, music, sport, art, celebrity, food, instrument, occupation and education. The findings from this study were that textbooks are strongly focussed on cultural assumptions (ibid.). The element of 'norm' discussed in the above-mentioned study is one point where this study and mine converge. I challenge what is regarded as normative as it is depicted in the English Home Language textbook for Grade 8 South Africa, in terms of topics which are not deemed appropriate and inclusive of all cultures.

Culture and ideology are complementary in language learning. Part of what is learnt when acquiring a language is the culture associated with the language. There is another element which is raised here, namely the concept of motivation, which is an area of concern in my research. As presented in a study conducted in Oman (Al-Issa, 2005), motivation to learn the target language is regarded as a powerful factor in second language learning. This is called ‘integrative motivation which is when the student is drawn to the culture of the target language community...and wishes to integrate himself or himself into that culture’ (Harmer, 1983, p.3 cited in Al-Issa, 2005, p. 260). In Al-Issa’s study, mention was made of the dominant cultures, which represent the English language and culture in EFL or ESL teaching in some countries, as being either of the US or the UK. All language learning is accompanied by assimilation of culture for a better understanding of the language in some cases. However, this claim is of concern in terms of my study as readers of the samples from the textbooks may allow themselves to be motivated by the topics that are presented in the textbook, through the ways explained in this research. The topics presented in the textbooks for my research are not inclusive of all cultures and are deemed inappropriate for other cultures that are conservative. The current research cautions learners against being motivated by inappropriate topics and the ways in which they are presented.

Al-Issa (2005) presented various perspectives on how the cultural component is vital for second language learning and acquisition. Students who were involved in learning the second language also confirmed that they were interested in learning the culture of the target language too. Culture and ideology may rather pose issues of adaptation by learners of Grade 8 in South Africa because the habitus of the students is likely to be varied due to the multicultural nature of the South African classroom. The students are likely to be already anchored in their heritage culture even though some may be open to the target culture which is non-conservative and non-faith based. We cannot assume that all students will be open to assimilating the target culture. The same concern was raised in the study by Faris (2016) in terms of whose culture or ideology are foregrounded in the English language textbook. The reviewed study explored the textbook entitled *Look Ahead*.

Faris (2016) focussed his work on the cultural content analysis of an English textbook for senior high school in West Java (2014). The research was based on how much culture was represented in the textbook. The findings were that 77.05% of the cultural content referred to the target culture, 13.11% of the cultural content referred to the source culture, and 09.84% of the cultural content

referred to the international culture. The target culture was the Western culture as referred to by the author, meaning the culture of the home of the target language English which would be both the United States and the United Kingdom.

Culture, therefore, especially the target culture as it is associated with the language being taught, in any language textbook, and the underlying ideology, still constitute the object of major interest on the part of scholars, according to Weninger and Kiss (2013). The issue is usually which aspects of the culture one assimilates. In my research, a particular culture is presented in the textbooks, not a culture that includes conservatives. The reviewed article problematised existing approaches to culture analysis in foreign language textbooks and provided a semiotic framework that analysed texts and images as providing meanings in a semiotic act.

The authors agreed that there is a need to understand how culture features in teaching materials and how learners engage with school materials. Extracts from two English as a Foreign Language (EFL) textbooks written by and for Hungarians were used. The authors used a semiotic analytical approach and two points were observed: (1) that the learners are guided when they have to make meaning and (2) that images and texts, including those with cultural meaning or focus, appear to develop linguistic competence. The article claimed that images and texts should be improved to develop a critical engagement and understanding of culture, oneself, and other, which is similar to my own aims and purpose for my study.

In another study on English Language Teaching (ELT) textbooks (Gray & Block, 2014), the authors discussed the representation of the working class in UK-produced English language teaching textbooks for the past decades, from the 1970s; an era in which they believed that UK-produced textbooks frequently reproduced and legitimised neoliberalism. The presence of underlying ideologies in textbooks has therefore enjoyed international attention for years.

The relations of the concepts of class and gender were also discussed in the context of education. Such studies focussed on social issues such as inequalities of class and gender, as represented in some textbooks. which is a form of exclusion, the latter also being one of my foci.

Quite recently, scholars like Porto, Houghton, and Byram (2017) addressed issues of learners' understanding of texts from other cultures from a perspective of intercultural language research and teaching. One of the studies closest in context to my research was where the authors focussed on the textbooks as they were used in Grade 7. In South Africa, Khuboni, Lawrence, Magwaza, Mohope, Reed and Tshesane (2013) conducted their research on textbooks that were widely used in schools in the Gauteng province for the teaching of South African languages such as isiZulu, Sepedi, Sesotho, Afrikaans and English as home language subject. According to the authors, textbook producers faced challenges in sourcing texts and in choosing topics and themes that would constitute the content knowledge and 'skills' specified as being required in the curriculum.

They stated that each of the textbooks that they analysed was designed according to the criteria of the curriculum statement. They differed in the content and skills that were highlighted or ignored in each one of the subject positions. Each design offered to learners presented subjects as adolescent local and global citizens (Khuboni et al., 2013). The following is a list of criteria of the authors' focus in their analysis: The design of the cover and the title; the dialogic interaction and engagement with the reader/learner; the chapter themes and choice of information choices; the design and format on the page in terms of spacing, headings, the choice and placement of images; the language and literacy knowledge and skills that were foregrounded/backgrounded; and the mediation employed (2013).

The authors stated that each of these criteria featured in the Department of Basic Education's (DBE) (See 1.6.3) list for textbook evaluation, requiring evaluators to consider the presentation of topics, the design of activities and assessments tasks and whether the textbook promoted values that are appropriate for a multicultural society which is still in the process of transformation; whether the quality and level of the textbook was suitable for the grade and whether the design and layout of the book were attractive. The authors further analysed the cover of each of the chosen textbooks where the teenager was represented. The identity of the teenager was therefore problematised, among other analyses. This is also one of my foci: how the teenagers are represented in the English language textbook. Values in English language textbooks are one of the foci in my research.

### **2.3.2 RESEARCH ON VALUES IN ENGLISH LANGUAGE TEXTBOOKS**

There is a dearth of literature on the English language textbook and universal values as such. There was one study emanating from the African continent in Ethiopia (Gebregeorgis, 2017) ‘Peace values in language textbooks: the case of English for Ethiopia Student Textbook’. I agree with the author Gebregeorgis (2017) that textbooks are not meant to deliver knowledge on the subject; they are also a means to convey universal and community values. The aim of this study was to explore the development goals of English for Ethiopian Student Textbooks Grade 9 from a social and developmental perspective. The study looked at the content of the textbook by searching for embedded peace values and prejudices.’ Gebregeorgis (2017) analysed the discourse of the textbook using discursive textual, contextual and sociological analyses in order to characterise, understand and explain the nature of the textbook’s discourse. Tolerance, solidarity and social responsibility, positive self-concept, compassion and respect for life in all its forms and care for the environment were found to be recurring peace values in the textbook. However, some content reflected gendered stereotyping, which goes against the peace value of equality.’ This study echoed my concerns about values in an English textbook. The fact that some of the universal values that I recommend were identified in the textbook, such as: “compassion (inner peace); tolerance, solidarity and social responsibility (social peace)” shows that the interest in giving value to values education is starting to grow in some regions. The main focus of my study is the issue of love and relationship between teenagers of the opposite gender and the treatment of such topic in an English language textbook. The author of that article did not deal with this issue in his analysis.

Aligned with the Character Education focus of the current study, there was a study recorded where an alternative high school replaced their conventional English Language Arts (ELA) and English Language Development (ELD) program with a designed curriculum of Character Education and leadership, called the Character Development and Leadership (CD&L) Program. The primary foci of this project were remedial education resulting in employability and positive Citizenship (Hoedel & Lee, 2016).

### **2.3.3 ENGLISH LANGUAGE TEXTBOOK AND CHARACTER EDUCATION**

In terms of my interest in faith-based ethics or Character Education, the following study by Johannes Lähnemann (2013) is valuable. The author highlighted the importance of textbook research and how school textbooks constitute a vehicle to convey fundamental knowledge to the youth in terms of methodologically prepared texts of historical and religious sources. He proposed addressing issues such as stereotyping regarding other religions and cultures found in textbooks. This is another aspect that links this research to my study in terms of the value placed on faith. The author advised the development of interreligious school textbooks as guidelines for authors and publishers, for educational authorities and curriculum planners through their religious beliefs and ethics. The author further suggested there should be good interdisciplinary collaboration and coordination among religious education, values or moral education and other school subjects like history, geography and the social sciences, as well as music teaching and language teaching where the textbooks used could include religious knowledge.

The interdisciplinary and interreligious aspects highlighted in that study are crucial to note, as the study called for inclusivity, like my own study. This reviewed study clearly was not about the English language textbook, yet the principle it promoted was similar to that of the current study, in terms of the integration of values for learners in Indonesia.

Another study on civic education, textbook, and values in Indonesia (Komalasari & Saripudin, 2018), explored the possibility of inculcating values education through textbooks in order to build high school students' characters. The subjects of the study were students, teachers, and headmasters of a Junior High School in Indonesia. Data were collected using observation, document analysis, interview, and focus groups. It was recommended that Values education should be instilled through material and activities on living values.

In Taiwan, Character Education (also known as Civic Education or Citizenship Education) developed since 1949. Ho, Lam, and Yeh (2013) in their study 'Character Education in Taiwan: A reflection of historical shifts in sociocultural contexts' discussed the interrelationships among the various levels in the Taiwanese society in terms of the economy, politics, education, and culture,

where everything is essentially founded on Confucian principles. Ho, Yeh and Lam (2013) discussed various papers published including one by Brian H. Smith on school-based Character Education in the United States, one by Theodore Michael Christou on Character Education as a theme of progressivist schooling, and one by Hsiu-Zu Ho, Kuang-Hui Yeh and Yeana W. Lam on Character Education in Taiwan. This research is similar to mine in terms of the use of a humanistic philosophy to inform the research.

Lee and Manning (2013), focussed on Character Education at home as well as at school in South Korea. The study described the Character Education provided to children in Korea in terms of how the Korean early childhood education system ensured positive character development among children. This focus on Character Education defied the materialistic and selfish trends today. The study promoted a change in the goals of education and institution to focus on and promote caring and other values such as citizenship and respect.

In Malaysia, Character Education is considered vital at Elementary level in order to nurture children so that in future they are ‘morally-oriented citizens’ (Thambusamy & Elier, 2013). The authors emphasised the importance of Character Education (moral education) in early childhood in Malaysia in order to form morally-oriented citizens. The Malaysian society also faced societal ills which Character Education could help address. We must highlight the emphasis yet again, as stated earlier, that Character Education and Citizenship Education are linked.

An application of Character Education using differently-abled characters in literature/stories to teach Character Education has been explored by Lintner (2011) who argued that stories/literature for children where characters are endowed with disabilities can be used to promote Character Education in Social Studies at elementary school. Stiff-Williams (2010) proposed a fusion of the teaching of character with state standards:

‘Now let us widen our lens and analyze the opportunities that this same standard offers in teaching effective skills for character development. In addressing the standard, a teacher could easily incorporate instruction on conflict resolution, respect for others, the development of interpersonal skills, collaboration, and other values and affective skills. Demonstration of these affective skills might involve actual communication between members of the classroom’ (2010, p.117).

In the UK, Character Education as a movement for schools became the subject of a National Report which presented ways to implement values or virtues in schools in the UK. However, the report omitted to mention the topic of teenage romance and promiscuity which could lead to teenage pregnancy, increased school dropout rate, etc., as an issue needing attention (Arthur, Kristjánsson, Walker, Sanderse & Jones, 2015). This presents a gap which I address in this research.

Character Education in South Africa so far appears to be very sparsely researched. There have been studies done in the context of the post-apartheid era and the teaching of morality. De Klerk & Rens (2003) attempted a re-appraisal of Character Education in the post-apartheid post-modernist era in South Africa. She claimed, like I do, that there is a moral crisis in South Africa. She claimed that there is a lack of discipline among the youth. She also foregrounded the authority of God and the fact that discipline and spirituality work together. This is clearly a parallel to my study in terms of the focus on spirituality in light of the humanistic discourse. There was also an emphasis by De Klerk and Rens (2003) on the correlation between moral chaos in the South African society and the lack of spirituality and religion. She looked at instilling religion and spirituality at school and claimed that there is a problem of moral decay in the South African society and that it could be addressed by purposely developing the spirituality of learners (in terms of their own respective religions) and allowing them to express themselves spiritually. All of this would also promote the moral norms that could eventually, in the life of learners, play a role in resolving moral degeneration in South Africa (De Klerk & Rens, 2003).

My argument is that spirituality can be emphasised through the English language textbooks, depending on the topics. As mentioned earlier, the concept of *Ubuntu*<sup>4</sup> is so far the one form of Character Education that would likely be called to mind when the term “Character Education” is mentioned. The focus here was on the importance of the community as emphasised by Letseka (2013). The community is a driving force and is responsible for shaping the individual. The community is part of the habitus of the individual.

There is clearly a gap in South Africa regarding the study of either moral values or Character Education. A survey for topics on values in textbooks in South Africa revealed that most studies

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<sup>4</sup> Ubuntu is an Nguni Bantu word meaning ‘humanity’. It is a South African philosophy of humanity based on “I am, because you are”. This spirit of togetherness is how we describe Ubuntu.

are, in fact, looking at history or science textbooks. In their article ‘A conceptual exploration of values education in the context of schooling in South Africa’, Solomons and Fataar explained that there is an assumption that values education can help a country that ‘is struggling to overcome a fractured moral landscape’ (Solomons & Fataar 2011, p. 224). The article focussed on values and values education in schools in South Africa. What this article and the current research share is the focus on the issues of values in South African schools. My research is clearly promoting universal values, but the article opens a debate on the philosophical and pedagogical interpretations of values education and how it could be implemented in a country bound by constitutional values more than universal values as the set of encompassing values for the whole of humanity, disregarding belief and creed. In the article the authors’ focus was on the notion of shared goods with regard to values education in schools. This could lay the foundation for dialogues necessary to address South Africa’s diverse values orientations (Solomons & Fataar, 2011).

Character Education has been the focus of other studies such as one in Spain where there has been discussion about the policy of Character Education where a neo-Aristotelian Character Education was proposed to make possible an integral education whose main aim is human flourishing (Fuentes, 2018). Moreover, Character Education was discussed as a policy to be adopted in Spain. I argue that in the textbooks I use, there is another phenomenon besides teaching values that is occurring and that is the teaching of non-age-appropriate material. I show that there is still a need for values to be incorporated in English textbooks.

Still, about Character Education, the following study by Islami (2016) focussed on how the English language is supposed to be used to convey values, norms, and emotions. It is thus vital to incorporate the values into the teaching as well as the learning activities. The study focussed on the analysis of the internalisation process of character values. The results showed that there are at least six character-related values that are performed by the students in the process of learning English. These are: independence, democratic citizenship, curiosity, communicative manner, hardworking ethos, and reading interest. The process is also assimilated and internalised by the teacher (Islami, 2016). The focus of my study is of a very different nature in terms of values inculcation. In my study it is about assessing the lack of values in the English textbooks that are available and finding ways to introduce them into the English textbook.

Kumaravadivelu (2008) explored the construct of cultural concepts and conflicts and their application in language education, mainly in a TESOL context. Concepts such as cultural assimilation, cultural pluralism and cultural hybridity were discussed in their broad sense. The author stated that language education and culture, as two constructs, were addressed by the Council of Europe and a document was published. It was entitled *Common European Framework of Reference for Languages: Learning, Teaching, Assessment*. This framework, as emphasised by Kumaravadivelu, discussed the concept of interculturality as it is called in the comprehensive framework, in the language learner (2008, p.25). The document highlighted the different worlds, that of 'origin' (original culture) and the 'target' one which is the culture connected to the target language of the language learner (the TESOL context, as mentioned above). Users of this European framework in a TESOL context are advised to answer the following questions:

*'What cultural intermediary roles and functions the learner will need/be equipped/be required to fulfil; What features of the home and target culture the learner will need/be enabled/required to distinguish; What provision is expected to be made for the learner to experience the target culture; What opportunities the learner will have of acting as a cultural intermediary' (italicized in original, Council of Europe, 2001, p.105).*

This problematisation of the concept of culture and language education is valid in and is applicable to any multicultural context. This is the context I present too, where learners from various backgrounds face ideological challenges through language education in terms of the English textbook. The textbook presents a type of ideology which is likely to conflict with that of the learners.

## **2.4 METADISCOURSE – THE PRESENCE OF THE AUTHOR'S VOICE**

Research on the concept of metadiscourse is limited. The concept of metadiscourse was explored in the following studies to reveal the interference of the author with the text and the message conveyed to the reader. In my research, metadiscourse is explored to reveal how the author positions the learner of Grade 8 and gets him or her engaged in a topic which is not of his/her choice.

Hyland (1999) looked at the concept of metadiscourse in introductory textbooks for the acquisition of literacy at tertiary level. The focus was on the concept of metadiscourse as the writer's presence in a given text. Since metadiscourse can be explored independently of what is the subject of the text, it provides valuable information on how writers support their arguments, interact with readers and build a relationship with them in different contexts. The research was based on 21 textbooks

of various disciplines and showed that the ways the textbook authors represented themselves, arranged their arguments, and used their attitudes to their statements and their readers, differed markedly depending on the disciplines. Moreover, Hyland highlighted that metadiscourse is an important means to support the author's argument and to build a relationship with readers, as it is often regarded as a device which authors use and which varies according to stylistic preference.

Beth A. Herbel-Eisenmann (2007) explored the voice of a mathematics textbook, making use of a discourse analytical framework to examine the voice of the text which helped to understand the roles of the authors and readers as well as the relationships between them. The main aim of the analysis was to see if authors achieved the ideological goal which was the intended curriculum that was put forth by the NCTM's Standards (1991) to shift the focus of authority away from the teacher and the textbook and direct it towards student reasoning and justification in maths.

Crismore, Markkanen, and Steffensen (1993) studied how gender and cultural variations occurred in the use of metadiscourse in the United States and Finland. They divided metadiscourse into the textual category, comprising textual markers and interpretive markers, and the interpersonal category consisting of hedges, certainty markers, attributors, attitude markers, and commentary. The findings were that students in both countries use all categories and subcategories, but that there are some cultural and gender differences in the amounts and types used. Male and Finnish students made more use of metadiscourse than female students or U.S. students. Students in both countries used much more interpersonal than textual metadiscourse, with Finnish males using the most and U.S. males the least. This study and my research share the theory of metadiscourse as a common factor. The concept is explored in my research in terms of the voice of the author/s in influencing learners through lexicogrammatical structures. One of the theories and tools used in my research is critical discourse analysis which is explained in detail in Chapters 3 and 4. However, a number of studies on textbooks and related curricula issues have used CDA to achieve their research aims.

## **2.5 CRITICAL DISCOURSE ANALYSIS IN RESEARCH**

As mentioned above, textbook research has generally focussed on other subjects such as history and social sciences. The link between CDA and the concept of ideology is discussed in the

following study in Economic Management Studies (EMS) entitled ‘Phantasmagoria: communicating an illusion of entrepreneurship in South African school textbooks’.

In their article, the authors Maistry and David (2017) examined discourses of entrepreneurship in selected EMS textbooks for Grade 7 used in South African primary schools in the post-apartheid era. The authors found that the school textbook content communicated subliminal messages about the world of entrepreneurship, making readers believe that entrepreneurship is a guaranteed successful enterprise. There are assumptions and ideological undertones in the text that accumulation of wealth should be an aim for success. The authors used critical discourse analysis to reveal that there is a discourse of entrepreneurship at play in the textbook, which depicts individuals as overseeing their own economic sustainability despite conditions of oppression and that entrepreneurship is the way to achieve economic freedom.

Critical discourse analysis (CDA) has also been the theory and methodology of other studies around the world. Set in Iran, the focus of one study ‘A Critical Evaluation of ESL Learners in Iran Context’ was on ideology, with particular emphasis on its impact on social inequalities. The researcher conducted a CDA-based research on the English textbooks currently in use in Iran to see whether they were biased with regard to social problems such as ‘gender differentiation, colonialism, ethnic and religious groups, social inequality, power dominance, and cultural diversity’ (Pourhassan & Lotfi, 2013). For this study the main theoretical contribution was from Fairclough. Fairclough’s (1989) model of CDA was adopted to find out the properties of those dimensions of meaning that emphasise or de-emphasise an ideological stance in the textbooks. The number of occurrences of content, relation and subject position throughout the textbooks was counted and tabulated. The findings were that English textbooks in Iran follow the ideology of neo-liberalism and free market, which aims to make individuals ready to engage in the world market, while having no choice to challenge the situation.

An eco-critical discursive study on ELT in China ‘Shallow Environmentalism: A Preliminary Eco-Critical Discourse Analysis of Secondary School English as a Foreign Language (EFL) Texts in China’ focussed on the underrepresentation of environmentalism (Xiong, 2014). In this case too, a social issue is the environment. The coding scheme which was suggested by Jacobs and Goatly (2000) was used to do content analysis (which I also do in the current research), an instrument within

the CDA framework, which would describe which environmental topics are included and to what extent students would be participating in environmental acts (Xiong, 2014, p.235). The aim of this reviewed research is to sensitise and create awareness of human responsibility towards the environment. This is a concern fit for any humanist.

In another ELT study that took place in Iran (Taki, 2008), CDA was used to analyse conversations in textbooks in light of three dimensions of meaning. The study explored content, relation, and subject positioning of characters and the patterns of occurrences of these dimensions of meaning in four internationally distributed textbooks. An adaptation of Fairclough's 1989 model of CDA as an application of Halliday's (1985) systemic functional grammar (SFG) was used to analyse the texts. The findings were that the internationally distributed English textbooks tend to represent one type of discourse, which is that of the Western economic and consumer society, according to the author.

The English language textbooks in Israel have also been under scrutiny through the lens of critical discourse analysis, using seven discursive devices for cultural content analysis, foregrounding the Israeli-Zionist ideology and underrepresenting the Arab minority (Awayed-Bishara, 2015).

Much closer on the African continent, in Uganda, a critical discursive analytical study focussed on the representation of gender in English textbooks (Barton & Sakwa, 2012). The relationship between gender and language learning was explored using a constructivist approach through content analysis and critical discourse analysis was also carried out. The culture of the students learning English as a second language has a history of discrimination against women and it was through the study of a Ugandan ESL class that this discrimination was confirmed. Documentary analysis of CDA was used to analyse the language and the outcome was that female role models were not represented sufficiently and that the text and illustrations did not include females as much as the male counterparts. The textbook that was analysed was *English in Use*. This research raised issues of equity and inclusion which I also raise in my own study in terms of failure of English language textbooks to be inclusive of learners from all habitus through the representation of certain topics.

In one study on the representation of women in EFL textbooks in Indonesia (Setyono, 2018), the author used visual and textual analysis and concluded that there exist bias and stereotypes in gender identity in the textbooks.

Another study where CDA was used to analyse English textbooks was in Iran, where the author Salami and Ghajarieh (2016) examined the representations of male and female social characters in some Iranian EFL (English as a Foreign Language) textbooks. The author used Van Leeuwen's (2003) Social Actor Network Model to provide social actor representations in gendered discourse. Gendered representations endorsed the discourse of compulsory heterosexuality and other forms of sexuality were not represented.

The use of CDA to uncover ideologies occurred in the following study 'Linguistic pluralism or prescriptivism? A CDA of language ideologies in Talento, Peru's official textbook for the first-year of high school' where the author De los Heros (2009) looked at the ideology towards variation in language and varieties of Spanish in Peru's high school textbook. Using critical discourse analysis, the author explored the content and the rhetorical devices. The conclusion was that the textbook did not really endorse language diversity. There has therefore been some interest in the English textbooks, in the context of TESOL and EFL in general around the world, but not on English as Home Language as in the South African context.

## **2.6 SUMMARY OF CHAPTER**

In this Literature Review chapter, I presented studies which have taken place across the world in the field of textbook research, with focus on the English language textbook. Elements of ideology, culture, and values in the English language textbooks specifically were explored. Moreover, elements of metadiscourse were also explored in terms of the voice of the author in influencing readers. Critical discourse analysis, as theory and tool has also been used in some studies and has also been adopted for this research. In light of all the studies presented above, it is clear that the current research will fill gaps in the field in terms of its focus, context and tools used. The next chapter contains the theoretical framework used in this research. It is this framework that informs the deconstruction and reconstruction of the data.

# **CHAPTER 3**

## **THEORETICAL FRAMEWORK**

### **3.1 INTRODUCTION**

In this chapter, I discuss the theories that inform my research. Initially the historical background to the theory is presented and thereafter a rationale and justification on the choice of theory is discussed. I rely on critical discourse analysis both as a theory and a methodological tool, which I shall explore more in depth in my methodological chapter.

I wish to establish the relationship between these theories. Firstly, it is common belief among experts in the field of critical discourse analysis that the field is linked to the concept of ideology as it is used in language (Wodak, 1989; Hodge & Kress, 1993). The concept of hegemony is also linked to language and the concepts of ‘coercion’ and ‘consent’, which are subsumed under hegemony, are discussed later in the chapter (Ives, 2004). I have chosen critical theory under which are subsumed hegemony, ideology, habitus, conservatism, and multimodality as key constructs. Critical discourse analysis (CDA) is my tool.

### **3.2 CRITICAL LINGUISTICS**

Critical linguistics (CL), critical discourse analysis (CDA), and critical discourse studies (CDS) have been used interchangeably. Critical discourse analysis which operates under the umbrella of critical theory<sup>5</sup> emerged in the late 1970’s and has been developing since then. Cohen, Manion, and Morrison (2011) consider critical theory a key paradigm for educational research, and it therefore fits the parameters of this research. Since its inception, critical discourse analysis has become popular among linguists and theorists, especially in respect of social justice research and research on inclusivity (Wodak & Meyer 2009).

Critical linguistics is an umbrella term and it was used by Halliday and his contemporaries. It housed critical discourse analysis and the latter is claimed to have developed from CL (Wodak,

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<sup>5</sup> See 4.2.2 in Chapter 4 for more information on critical theory

2011). The concept of Discourse has been explored by theorists such as Foucault (1972), critical linguists (Fowler, 1979), and critical discourse analysts (Van Dijk, 2007). Their ways of conceptualising vary. Foucault would focus on the relationship between discourse and power. Fowler and contemporaries suggested the connection between language structure (discourse) and social structure. Van Dijk would focus more on the relationship between language and power, and more specifically on thought/mind control through language. Overall CDA is multidisciplinary by nature. It can be applied, as theory, to various fields of study such as politics, economics, education, among others.

Wodak and Chilton (2005) provide an elaborated discussion on the history and development of the terms. CDA is rooted in many disciplines such as Anthropology, Philosophy, Applied Linguistics, etc. Van Dijk (2007) prefers the term critical discourse studies (CDS). He claims there is not one method of CDS and that CDS makes use of any method that is relevant to the aims of the studies, as well as the nature of the data studied. He states that the interests of the researcher and the research context also matter. He identifies ‘many types of analysis (grammatical, pragmatic, rhetorical, conversation, semiotic/multimodal, etc...) and admits that there are many alternatives/methods/approaches such as formal or functional analyses’ (2007, p.4). Moreover, CDS research chooses methods that are consistent with the interests of those in whose interests the research is done.

There are common dimensions among disciplines and sub-disciplines of linguistics dealing with discourse, such as semiotics, psycholinguistics, sociolinguistics, conversation analysis, discourse studies, amongst others. The following is a list of these common dimensions across the above-mentioned disciplines which I find necessary as criteria in my own research. They are:

- ‘An interest in the properties of “natural occurring” language use by real language users (instead of a study of abstract language systems and invented examples)
- A focus on larger units than isolated words and sentences and, hence, new basic units of analysis: texts, discourses, conversations, speech acts, or communicative events
- The extension of linguistics beyond sentence grammar towards a study of action and interaction
- The extension to non-verbal (semiotic, multimodal, visual) aspects of interaction and communication: gestures, images, film, the internet and multimedia
- A focus on dynamic (socio)-cognitive or interactional moves and strategies
- The study of the functions of (social, cultural, situative and cognitive) contexts of language use.
- An analysis of a vast number of phenomena of text grammar and language use: coherence, anaphora, topics, macrostructures, speech acts, interactions, turn-taking, signs, politeness, argumentation, rhetoric, mental models and many other aspects of text and discourse’ (Van Dijk (2007) & Wodak (2008) cited in Wodak & Meyer 2009, p.2).

The above criteria can be applied to my research in many ways. My research deals with the ‘natural occurring’ language used in the textbook to address learners. The natural language of the textbook that I refer to here, is mainly the metadiscourse, that is, the voice of the author. The texts, i.e. samples from specific textbooks analysed in this research, are mostly multimodal. Systemic functional grammar is used as a tool to analyse the functions of the language used in the samples extracted from the textbooks. This research looks at the phenomena such as the hidden ideologies in the discourse of textbooks, the influence on learners of topics and the presentation of such topics. The positioning of learners by the textbook author is also a phenomenon with which this research deals. This research seeks to show that these phenomena are part of the discourse of textbooks as they have been present in the selected textbooks across a decade.

What is the difference between discourse analysis and critical discourse analysis? As Wodak & Meyer (2009, p.2) state, the main difference between discourse analysis (DA) and critical discourse analysis (CDA) is in the social dimension that the latter implies. It is the ‘constitutive problem-oriented, interdisciplinary approach’ (Wodak & Meyer, 2009:2) of the latter that constitutes the difference between DA and CDA. It is the fact that CDA does not consider only a linguistic unit but the social phenomena linked to the discourse, which are complex by nature and thus require a multi-disciplinary and multi-methodological approach (ibid.). In this research, the social phenomenon is the combination of the influence of the hidden ideologies in textbooks and the positioning of learners by textbook authors. These phenomena occur in the choice of topics and presentation of such topics in the textbooks. It is through critical discourse analysis that these phenomena can be unpacked and addressed.

The ‘critical’ aspect of CDA or CDS does not connote any negative implications as such but rather, it highlights the investigative nature of the discipline or phenomenon being researched. It derives from critical theory of The Frankfurt School (Habermas, 1967) which emphasises the significance of critiquing and changing society. ‘critical’ in critical linguistics (Fowler, 1979; Hodge & Kress, 1993) indicates some kind of mystification of social events which should be elucidated through language analysis. A modern concept of ‘critical’ would be highlighting the ‘interconnectedness between things’ (Fairclough & Wodak, 1997). Critical theories call for the production of knowledge that would allow humans to emancipate themselves from forms of dominion through self-reflection (Wodak & Meyer, 2009). Following the tradition of critical theory, Martin and

Wodak (2003) explain that CDA simply invites interdisciplinary work to understand how language constitutes and transmits knowledge, organises social institutions and exercises power (Wodak & Meyer, 2009, p.7).

Van Leeuwen (2006) explains that if one calls one's research critical, that would imply an intention to make one's position, research interests and values clear and explicit and one's criteria transparent, without feeling the need to apologise for the critical stance of one's work. To be critical in one's approach would entail some freedom to engage with one's research as one would want to in order to achieve the aims of the research. This is the stance I adopt in this research.

Widdowson (2007) argues that CDA focusses on the use or abuse of language for socio-political power. Critical discourse analysis (CDA) explores socio-political values and norms. He considers CDA a research method to be used to uncover ideological bias in texts (written or spoken) against the ideology and beliefs of some ruling system (those with economic and social power). The ruling system attempts to legitimise control, power and domination in society. CDA further explores the ideas, assumptions or ideologies that try to perpetuate the inequality and bias between elites and non-elites (Widdowson, 2007).

As a researcher, I find that it is imperative to provide one's own definition of discourse, besides the critical aspect of it, given the variety of definitions. One's definition can also combine various meanings across theories, making it multi-disciplinary as explained earlier in this chapter. Later in Chapter 4, the methodology informed by CDA is also elaborated as being multi-fold. The analytical tools used in this research are varied: systemic functional grammar (See 4.5.3), appraisal system (4.5.4), modes of operation of ideology (4.5.5), and multimodality (4.5.6). Eclectic definitions and eclectic methods are common in the field of critical discourse analysis. Furthermore, critical analysts need to be explicitly aware of their role in society (Van Dijk, 2008). Being a researcher activist, I feel it is my duty to endeavour to contribute to society through positive action. This research, which assesses the English language textbook content, is for a bigger purpose: to see positive change in society (See 7.2).

### 3.2.1 HISTORY AND DEVELOPMENT

The background to CDA is important, as it helps us understand the significance of such a discipline in the context of this research. It was in the early 1990s that a group of scholars in the field of CDA gathered in Amsterdam to discuss the development in theory and methodology as well as the differences and commonalities existing among the many theorists and linguists (Wodak & Meyer, 2016). Since then CDA has progressed with the adoption of other theoretical frameworks by some who previously associated themselves with CDA, like Kress (1993), and new approaches were founded with an integration of the conventional theories of CDA.

There are “schools” within CDA. There were the early British approaches pioneered by Fairclough (1989) and Fowler (1991) where the focus was more on power and ideology through language and how these could be instruments for social change. Later it became more developed, as explained in Fairclough and Chouliaraki (1999). Then there is the ‘socio-cognitive model’ of critical discourse analysis represented by Van Dijk (2008), where he applies CDA to address prejudice such as racism, and eventually there is the Viennese “discourse historical school” led by Wodak (2001). Furthermore, Wodak (2011) also identifies a French school of CDA which can be traced back to Pêcheux (1982), which was mainly focused on political discourse in France, and on the influence of Bakhtin (1935) and a Duisburg school (Jäger, 1999), which focuses mainly on media language viewed from a Foucaultian perspective. Furthermore, there is the approach of Maas (1989), which looks at the way in which texts are imbued with contradictions in society, and the way that readers are drawn into texts and get influenced by ideological discourses (Breeze, 2011). Across all the schools, the common focus is language use, discourse and its influence as it is used for a specific purpose. This research follows the tenets of some of the theorists combined, such as Van Dijk’s, Fowler’s, and Wodak’s. Maas’s theory of influencing readers is also relevant for this research. Drawing from ideas from these schools, this research focuses on the English textbook and its influence on learners.

For Fairclough and Wodak, ‘language is a social practice’ (1997) and the ‘context of language use’ is a vital element. They believe that there is...

‘...a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s), which frame it. The discursive event is shaped by them, but it also shapes them. That is, discourse is socially conditioned – it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. Since discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people’ (Fairclough & Wodak, 1997, p.258).

Due to the nature of CDA and its concern and involvement with society, the ideological effects mentioned above are of key concern for understanding the notion of CDA and its relationship to power. The type of ideology that CDA is interested in is the hidden one of everyday belief (Wodak & Meyer 2009, p.8), which appears to be in disguise and only reveals itself after discursive analyses. It is this type of ideology, which will be discussed later in this chapter, that drives CDA and which is of interest to my study. The major ideological effects in the context of this research are represented by the influence of the texts used and the topics that are chosen to be in the English textbooks.

Like any discipline, CDA has received criticism. Some have tried to criticise CDA in terms of its focus mainly on the negative (Breeze, 2011). For any critic who targets CDA, the criticism will have to aim at the researcher involved in the CDA research. This is due to the eclecticism of this discipline (multiple theories, variety of data and methodologies) which is not always predictable.

The eclecticism is explained further herewith. In relation to discourse, the structuralist paradigm says ‘discourse is language above the clause’ (Stubbs, 1983, p.1). This approach looks at structural properties of language, such as the way language is organised, whether it is coherent or not. The second approach identified (Mayr, 2008), is based on the functionalist paradigm and it looks at ‘language in use’ (Brown and Yule, 1983, p.1). This means that language cannot be limited to the description of linguistic forms without taking into consideration the purposes or functions which these forms are designed to serve’ (ibid.). The purpose and function of language are what constitute the main focus of discourse analysis.

Language is, of course, always used for a purpose. In textbooks, language is used to convey knowledge that is to be shared for a specific purpose with the learners. It is usually the author of

the textbook who decides on the language he or she will use. Richardson (2007, p.24) stipulates that researchers assume that language aims to mean and do something. The emphasis is on the speaker or writer, that is, what the speaker means and what the writer means. ‘Text refers to the observable product of interaction while discourse is the process of that interaction itself: a cultural activity’ claims Talbot (2007, p.9). This cultural activity implies the influence of the written or the spoken on the recipient. This is called power, control or manipulation. This research stipulates such a claim.

### **3.2.2 CRITICAL DISCOURSE ANALYSIS (CDA) AS A PARADIGM– LINK TO POWER, CONTROL, AND MANIPULATION**

CDA has been defined by many linguists as a paradigm where all approaches are problem-oriented, interdisciplinary and eclectic and the main characteristic is the interest in hidden ideologies and power relations which can be investigated through analysis of semiotic data (written, spoken and visual) (Wodak & Meyer, 2009, p.3). In the context of this research, the semiotic data are textual samples which are used as data, and the power relations that are at play in the text are analysed in Chapter 5.

I draw on key notions highlighted by Van Dijk (2008) to address the issues raised by this research. The research is about inappropriate material in English language textbooks and inaccurate assumptions about what is ‘normal’ for teenagers. The questions which follow inform the theoretical framework established for this research. They emanate from issues identified by Van Dijk (2008) and have been adapted for the purposes of my research:

- How does my research focus on *social problems and political issues*?
- How is my research *multidisciplinary*?
- How do I explain the discourse structures in terms of properties of social interaction and especially social structure?
- How do discourse structures, confirm, legitimise, reproduce relations of power and dominance in society?

In light of these questions, I aim to focus on ideology and positioning and exclusivity in ELT textbooks in South Africa. How is CDA a justified theory in the context of this research? The multidisciplinary aspect of my research is in its positioning both in the educational sector as well

as the linguistics sector. I aim to use CDA tools as well as systemic functional linguistics to show how the English language textbook can be an instrument of power. This power relation manifests itself through hidden ideologies in terms of themes and topics present in the English language textbooks that I analyse.

Critical linguists probe into the involvement of discourse in the process of power interplay. This is one aspect which in this research occurs between the author/s of the textbooks and the learners. This power interplay lies in the metadiscourse. The author directs the language of the textbook. The author decides which topics are to be included in the textbook. Van Dijk claims that domination occurs in an illegitimate manner, causing inequality and injustice in society (2008, p. vii). The interplay between ideology, context and knowledge is of key interest to Van Dijk. He investigates and criticises the discourse of the elite, those who represent the dominant culture, be it in any sphere, politics, education, social, among others. We must understand why and how the ‘discourse is illegitimate and how it violates fundamental norms and values of society’ (2008, p. vii).

The most significant theoretical notion of power and domination is ‘control’ (Fowler, 1979; Van Dijk, 2008). Van Dijk stipulates that there must be someone ‘controlling’ production of discourses, (political, media or educational, among others). He says that once one controls the production of public discourse, one also controls what it contains, and therefore indirectly, controls the public mind. This may be not quite what people will think, but at least what they will think about (2008, p.viii). Van Dijk’s focus, for example, while busy with critical discourse, is racism. He illustrates how the discourse of the white elite at times belittles the non-white people and the latter are often deprived of the opportunity to have access to discourses and, hence, share their opinions and views. They are only mentioned in the discourses to which they do not have any access. In terms of my research, the argument is that the language used by the author to present certain topics can be considered as having the ability to control the mind of learners, consciously or unconsciously. The learners who read the texts may not always keep a neutral stance towards what they read. They may be influenced not only by the topics but by the presentation of the topics as being universal and acceptable (See Chapter 5).

The focus in CDA varies according to the researchers. The notion of power and its manifestation through ideology via language remains a constant notion, which is key in CDA. The concept of ‘contextual management of knowledge’ is linked to power and control (Van Dijk, 2008, p.1). It becomes manipulation. I look at ‘manipulation’ in my research and how learners are positioned by the content and discourse presented in textbooks. I also note the absence of values in these English textbooks.

### **3.2.3 MANIPULATION**

Whoever controls public discourses, also controls the mind of the citizens. One key point is to analyse the relationship between the micro-level aspects of language and the macro-level aspects of society to understand the relationship between control, domination, and manipulation. As critical linguists, we all look at ways in which discourse gets abused through discursive manipulation, misinformation, lies, propaganda and other forms of discourse that aim at illegitimately managing the minds and controlling the actions of people regarding the reproduction of power (Van Dijk, 2008). This theory is key to my research in a meta-discursive context in a textbook. The language of the analysed texts at times is imbued with ideology as demonstrated in Chapter 5 in light of Thompson’s modes of operation of ideology (1984), and the language is used to draw learners into the world depicted through texts and the participants in the texts (the characters in the activities).

‘Social power is also control – control over the discourse of others’ as indicated earlier (Van Dijk, 2008, p.9). Even though there are laws and social norms such as ‘appropriateness’ of discourse, that is ‘what to say, to whom, etc...’ and also how to avoid slander or racist or sexist propaganda openly, these phenomena still occur. In the context of this research for example, the topics that are chosen are not necessarily appropriate for an audience of Grade 8 learners of mixed habitus.

Van Dijk identifies control as being applied not only ‘to discourse as a social practice but also to the minds of those being controlled, that is, their knowledge, opinions, attitudes, ideologies as well as other personal or social representations’ (2008, p.9). This is how control and manipulation go hand in hand. He says, ‘that mind control is an indirect, an intended but only possible or probable consequence of discourse’ (2008, p.9). As people’s actions are controlled by their minds whether

it is their knowledge, their attitudes, their ideologies or their norms and values, mind control also implies an indirect control of action too (ibid.). This is one of the aspects on which this research draws. Learners are influenced through the language in the textbook and the voice of the author. The psyche of the learners is influenced by these phenomena and there could be an impact on the future actions of the learners.

‘If discourse controls minds and minds control action, it is crucial for those in power to control discourse’ according to Van Dijk (2008, p.10). The ways in which access is being regulated by those in control is to be examined. There is ‘active’ access as participation in the control of content and form of the media as opposed to ‘passive’ access, which is that of consumers. The learners are consumers and are therefore passive. We, the researchers, should have ‘active’ access, in order to ensure that the text and discourse to which the learners who represent the future of society have access are appropriate and rich in universal values for Character Education. In my research, the learners are still passive as I do not get them involved in deciding what they would like to see in a textbook. In Chapter 6, I influence the reader’s perspective towards values. This may also be called ‘mind control’ as it would seem as if I intend to control their mind or I suggest how to control their mind for the sake of values. However, I call this positive mind control as presented in Chapter 6, because the texts to be presented to learners according to my research should be carefully chosen and focused on the positive and useful knowledge informed by universal values. The fact that the values presented to the learners are deemed to serve as guidance through life is therefore regarded as a positive effort to assist and guide learners for their future.

It is important to control discourse. The production of discourse itself, what structures of discourse (global topics, etc.) are controlled and how they are orchestrated using language structures (choice of words, sentence types, foregrounding, etc.), is vital (2008, p.10). This is part of CDA. This particular aspect of CDA is emphasised as a methodological system, as analytical tools used in this research. They are systemic functional grammar, appraisal theory, and the modes of operation of ideology (Thompson, 1984, 1990), which are explained in Chapter 4.

Van Dijk (2008) further questions the media of this century, where, to a certain extent, messages seem to reach consumers who may opt to be unaffected by those messages, be critical and independent, as opposed to those who are easily influenced by the messages conveyed via

multimodal texts. Even though this observation refers mainly to the advertising industry, it can also be applied to the analysis of language in a school textbook, as done in this research. Learners could be passive readers and keep a neutral stance to what is offered to them in the textbooks or they can be subliminally or consciously disturbed and affected by what is presented to them (See Chapter 5). Dominant ideologies have not changed, but have found new vehicles to reach the public.

There is the ‘discursive reproduction of power’ as being far from ‘the power of a person’, but rather power based on the ‘social position’ of the one who produces discourse (Van Dijk, 2008). The discourse produced by the textbook author is dependent on the position of the author in terms of his or her habitus. Besides the authors of the textbooks, the contributors to the content of the textbook, those who decide what goes in the textbook and finally the editors and publishers (the latter being responsible for the dissemination of the textbooks) are all involved to some extent. It is almost like an ‘organisation’ (Van Dijk, 2008).

‘Education’ is identified as having ‘symbolic power’ which is elaborated upon by Bourdieu (1991). Van Dijk makes a statement that ‘we know that teachers and textbooks influence the minds of students, and we can hardly deny that we expect them to do so if we want our children to *learn* something’ (Van Dijk, 2008, p.12).

This is relevant for this research in terms of what is to be taught or not, in class. Van Dijk stipulates that it is indeed difficult to differentiate learning that will influence the learner by serving them in their present or future lives and learning that is ‘indoctrination of ideologies of powerful groups or organisations in society or the prevention of students developing their critical potential’ (Van Dijk, 2008, p.12). Who is to blame he asks? Does anyone think that these textbooks might be wrong or are they all convinced (from Ministry of Education through producers to teachers) that these books are ‘good for all learners’?

Along the same line of thinking, Mayr (2008) explains how discourse shapes institutions (media, education settings, etc.) and how the latter are capable of creating and imposing discourses. This is how, it is believed, such institutions take control of our living experiences and the way we perceive the world. Institutions have power to mould identities that would serve their own interests. Mayr (ibid.) focuses on various institutions where he believes power operates.

The definition of institution, often conflated with organisation, must be provided in order to facilitate an understanding of the concepts of institutional discourse. It can be called ‘an established organisation or foundation, especially one dedicated to education, public service or culture’ (Mayr, 2008, p.4). Institutions are not limited to physical settings, but they represent powerful groups. Education is the relevant institution that is associated with this research. Education represents power.

‘Power is related to control, and control of discourse means preferential access to its production and hence to its contents and style, and finally to the public mind’ (Mayr, 2008, p.viii). The same argument can be used in my research where the participants represented in the samples I analyse, present to us a lifestyle which is not suitable for every learner in the classroom. These participants are presented through the language and images used by the author and the learners are drawn into the world represented in the extracts. CDA is located within a three-dimensional perspective which are Discourse, Cognition and Society. Mayr (ibid.) argues that discourse can be produced and understood in terms of cognition (political), such as ideologies. I also take up this notion of ideology as one of my key theories upon which I shall elaborate later. Van Dijk states that ‘we do not understand how social situations or social structures impinge on text and talk if we do not understand how people understand and represent such social conditions in terms of special mental models’ (Van Dijk, 2008, p. ix). These mental models relate to the psychology and lifestyle of people as informed by their culture and other constructs.

Discourse is the established system which when adopted by individuals or groups reflects the background and lifestyle of those people or groups. I link this idea further to Bourdieu’s concept of ‘habitus’ (Bourdieu 1991).

### **3.3 HABITUS**

The concept of habitus is key in this research. It can be summarised as being the combination of background, upbringing, faith and culture, which informs the life and lifestyle of an individual. In other words, habitus is what determines who we are, and it incorporates our family, ethnic belonging, school education and affiliated social groups, systems of interaction, geographic context, socio-economic context and language.

We bring these frames of reference to the understanding of new experiences and representations of these experiences through texts and discourse. Habitus is an

‘...inculcated disposition which provides certain parameters of action. The habitus is a system of durable transposable dispositions which are acquired through a gradual process of inculcation. The dispositions are inculcated in a durable way: the body is literally moulded into certain forms so that the habitus is reflected in the whole way that one carries oneself in the world, the way one walks, speaks, acts, eats... As durably installed systems of dispositions, the habitus tends to generate practices and perceptions which concur with the conditions of existence of which they are the product and which those practices and perceptions thereby reproduce’ (Thompson, 1984, p.52).

In this research, the concept of habitus is understood in terms of the background of the learners who use the textbooks. These learners come from multicultural backgrounds. They have acquired their belief system and practices from their family and community, and their lifestyle is influenced by the values they have learnt at home. As a result, their perception of the textbooks and their content would be informed by their habitus. It is my habitus, too, that informs my position in doing this research. The textbook author, too, has his or her own habitus that informs his or her perception of the learners. Their habitus informs the positioning of the learners.

Bourdieu explains that the environment conditions the human being, naturally. The conditioning is durable. It influences the functioning of the individuals. This is linked to the concept of social and cultural capital. This concept depends on the habitus of an individual, and the individual’s value is informed by his or her habitus. The value of everyone in a society is essential for the progress of that society. Someone who has been brought up in a conservative environment where the lifestyle is informed by the religion and culture of the family is likely to be sensitive to other values or lack of values in society. He or she is likely to be offended by certain texts or images to which he or she is exposed.

The concept of cultural and social capital informs the current research. It is also called ‘human capital’, interchangeably. The educational philosopher, Gülen (2010) perceives value in the “Golden Generation” which has all the dispositions to be assets to society and humanity. Whatever good values these individuals will acquire, will serve these individuals as well as the society in which they live.

According to Putnam, ‘the central idea of social capital is that networks and the associated norms of reciprocity have value. They have value for the people who are in them, and they have, at least in some instances, demonstrable externalities, so that there are both public and private faces of social capital’ (2001, p.1). In this research, I focus largely on the external returns, how people give back to society. Institutions like schools shape the people who come back and serve society. This is human capital. Hence, the education given must be the choicest, with the best universal values, so that individuals who complete their education in such a system are endowed with the best values to serve fellow humans and society in all walks of life. Universal values such as ‘helpfulness’, ‘love’, ‘honesty’, among others, if taught through the English textbooks, would be a helpful guide in lives of learners, in preparation for their future. It would shape their moral stance.

Putnam’s (2001) perspective on social capital is three-fold: moral obligations and norms, social values, like trust, and social networks such as voluntary associations. Putnam's belief is that if a place has a functional economic system and a high quality of political integration then that should be the result of the area’s successful social capital (Siisiäinen, 2000). However, the economic and the political spheres are not the only spheres where the focus should be. The first two concepts mentioned by Putnam in terms of ‘moral obligations and norms’ as well as the ‘social values’ are the main concepts on which this research draws. The social networks will eventually be informed by the same values. This is one of the main aims of this research: to reconstruct the English language textbook for values teaching and Character Education, and for Grade 8 learners who need to be made aware of their value and their eventual contribution to society.

According to Bourdieu (1991), the concept of social capital stresses the significance of power and conflicts and how social relations can increase the ability of an individual to promote his/her interests. From the perspective of Bourdieu’s theory, social capital is a resource in social struggles. For example, trust must now be dealt with as a part of the symbolic struggle in society. Trust is one of the values required for social capital to emerge. It is one of the universal values that needs to be promoted.

My habitus is key in understanding the direction of this research. As explained earlier, my belief system and passion to see my fellow human beings excel as best humans inform this research. As a researcher/educator it is important for me to live a life of good morals and to share this idea with

all. The habitus of the learners is important too in this research as it determines how the learners are to be perceived by textbook authors and myself as the researcher who wants to provide guidance to the learners. Those with good values would benefit the community and society in general.

### **3.4 CONSERVATISM AS A FORM OF HABITUS**

Conservatism can be perceived as a political ideology as this term is predominantly heard in the political arena. However, for the sake of this research I use the term in an apolitical context. Conservatism, as Jost, Glaser, Kruglanski and Sulloway (2003, p. 342) explain it, is an ideology. The dictionary defines conservatism as ‘the disposition and tendency to preserve what is established; opposition to change’ (Neilson, 1958, p. 568) and ‘the disposition in politics to maintain the existing order’ (Morris, 1976, p.312). Traditionalism and hostility to social innovation were central to Mannheim’s (1927/1986) sociological analysis of conservatism. In the *International Encyclopedia of the Social Sciences*, Rossiter (1968), too, defined situational conservatism as ‘an attitude of opposition to disruptive change in the social, economic, legal, religious, political, or cultural order’ (p. 291). He added: ‘The distinguishing mark of this conservatism, as indeed it is of any brand of conservatism, is the *fear of change* [italics added], which becomes transformed in the political arena into the fear of radicalism’ (p. 291). Consistent with this notion, Conover and Feldman (1981) found that the primary basis for definitions of liberals and conservatives has to do with the approval and acceptance of, versus resistance to, change as confirmed by Huntington (1957). ‘Change’ in the context of this research would imply that conservatives are being asked to accept what the proponents of ‘change’ would not be concerned about, such as sexual promiscuity or premature onset and encouragement of sexual behaviour at an early age. This is totally unacceptable to those aligned with conservatism.

My view of conservatism draws on the ideological perspective presented as a system of ideas which is concerned with political and social values and which is approved and adhered to by a significant social group (Huntington, 1957). Interpretations of the role and relevance of conservative thought on the contemporary scene vary greatly (Huntington, 1957). I believe conservatism applies to the holding on to the values that one has acquired, irrespective of what those values would be.

There are three forms of conservatism (Brennan & Hamlin, 2016). The first form of conservatism is termed ‘adjectival’, as it relates to the adherence to underlying values. Non-conservatives would recognise the same values, but respond to them differently. The second form of conservatism is termed ‘practical’: it involves the repercussions of departures from the status quo where the latter is seen as a social equilibrium involving conventions. The third form of conservatism is ‘nominal’: it casts the word “conservative” as a noun and identifies conservatives as those who recognise a particular value (or values) not recognised by non-conservatives.

The conservative impulse is to conserve what is valuable, that is, the things that are valuable to one (Malka, Soto, Cohen & Miller, 2011). To preserve the value of what we value, is key when defining and understanding conservatism. Valuable things command a certain loyalty. This is linked to the concept of *habitus*. We value our beliefs, traditions, practices and lifestyle. If an existing thing has intrinsic value, then we stick to it. We do not want to lose it. The key idea here is loyalty to existing things (of value to one) (Brennan & Hamlin, 2016). In this research, conservatism is a pivotal concept when it comes to the conservative nature of the researcher as well as the concern for the conservative nature of some of the learners in class. The participants in this research, whether they are active or passive, have valuable beliefs, values, and lifestyle that they wish to preserve. They feel uncomfortable and therefore resist the change they see happening in the textbooks for example, in terms of content.

I use ‘conservatism’ as an ideology that guides individuals in following their values, innate to their culture. It is an ideology that posits that one should adhere to one’s taught values. There are a few dimensions of conservatism that are presented here to establish the history of this ideology. To remain traditional is the most significant definition of conservatism that I adopt.

### **3.5 IDEOLOGY**

The concept of ideology has developed over a long period of more than two centuries since its introduction in the European languages (Thompson 1996). The meanings and uses of the concept have changed across time. There are two uses of the concept namely: to describe a state of affairs and to evaluate a state of affairs. The term ‘ideology’ is believed to have been coined and used by the French philosopher Destutt de Tracy in 1726 (ibid., Van Dijk, 2000, p.5) to explain his project

of a new science concerned with the systematic analysis of ideas and sensations (Thompson 1984, p.29). By this, De Tracy meant that ideology means ‘the science of ideas’ which Thompson agrees with. De Tracy stipulated that we can only know ideas that are formed by our sensations of them. The original concept of ideology is mainly then a ‘science of ideas’ or a ‘system of ideas’, depending on the field of study: political, religious, etc. Normally the ‘-isms’ are associated with the concept of ideology. We know of ideologies such as racism, communism, liberalism, neoliberalism, etc. It is a common belief, though, that the notion of ideology is vague and controversial (ibid.). Moreover, our perception of ideology is based on whether we adhere to the system of ideas or not, whether we are an in-group or not (Van Dijk, 2000). In light of this, it is based on one’s beliefs and practices, on one’s habitus in general, that one can determine whether one will accept new ideas or not. The learners are presented with new ideas in the textbooks that do not necessarily match their habitus, so they would resist such ideas and these ideas constitute ideologies.

There are major differences in the conception of ideology – the positive or neutral one and the negative one, which took a different turn much later with the advent of Marxism. The Marxist negative conception of ideology is termed ‘false consciousness’ or ‘misguided beliefs’ or still ‘self-serving’ ideas (Van Dijk, 2000, p.7). Marx adopted the negative sense conveyed by Napoleon who was claimed to have invented the term ‘ideology’ and applied it to all kinds of religious and philosophical thought. Marx transformed the concept by incorporating it into theoretical and political frameworks and therefore affirmed Marxism as a key development in the history of ideology (ibid.p.33). Marx and Engels present ‘ideology as the production of ideas, of conceptions, of consciousness, all things that men say, imagine, conceive, thus politics, laws, morality, religion, metaphysics, etc. comprise these things’ (Marx & Engels, 1962, p.47). This is a broad explanation.

Thompson reformulates the concept of ideology as ‘the service of power’ (1996, p.7). He argues that the study of ideology requires the analysis of symbolic forms as they are constructed through utterances in daily life as well as through texts and images. This is a concept also explored by Bourdieu (2005) and concerns the way relations of domination are portrayed and perpetuated through ideology in specific historical-social contexts such as the home, workplace, classroom, peers, etc. (Thompson, 1996, p.9). This concept creates a binary of ‘us’ and ‘them’. It is through language and eventual discourse that this relationship gets established. This is what happens

through the textbooks, as is shown in this research. The modes of operation of ideology is a theory as well as an analytical tool used in this research to determine the ways in which ideologies are hidden in the English language textbooks. The relationship between the textbook and the learner is based on this concept of 'us' and 'them'. This statement stipulates that there is a difference between the discourse of the textbook in terms of how it depicts the habitus of the characters, and the habitus, therefore, ideological perspective of the learner who reads this textbook.

Thompson states that ideology implies the ways in which language intersects with power, nourishing it, sustaining it and enacting it (1984). He argues that the interrelations between language and ideology go beyond sentence level to the level where expressions become means of action and interaction which he claims is like 'history produced and society reproduced' (ibid.p.2). The language used in the textbooks is regarded as a vehicle for ideology.

Bourdieu (1991) stipulates that socially and historically some language or competence is constituted as legitimate as it is imposed on others and reproduced as the dominant form of language. The language in the textbooks is regarded as a powerful source, as a dominant voice. This happens when whatever is propagated appears neutral and anonymous as if objective knowledge is being diffused (p.30). The audience allows itself to be coerced. Lefort (1963) emphasises the concept of the invisible ideology. He states that the more ideology seeks to coincide with the social itself, the more 'invisible' it seeks to become, and it risks losing the function which ideology has assumed which is the *legitimation* of the established order. In the context of this research, the voice of the author in the textbooks as well as the textbooks themselves tend to legitimise the content of the textbooks.

We gather most of our ideological ideas by reading and listening to members of our social circle, beginning with our parents and peers. The process is ongoing as later we are exposed to ideologies when we watch television, read textbooks at school (which is my focus in this research project), through advertising, the newspaper, etc. Lefort (1963) further emphasises that some genres of discourse such as catechism, party rallies, indoctrination and political propaganda aim at 'teaching' ideologies to group members and newcomers. The relationship between ideology through language is key in this research. Hodge and Kress (1993) discuss the relationship between language and ideology. They believe that language is part and parcel of society almost as 'the practical

consciousness of that society' (p.6). It is this consciousness that they call 'ideology', which they define as 'a systematic body of ideas organised from a particular point of view'. Moreover, language is considered as an instrument of control, a power tool.

Within CDA, ideology is defined as a means of providing and maintaining unequal power relations (Wodak, 2007). It is concerned with 'the ways in which language mediates ideology in a variety of social institutions' (Wodak, 2002, p.8 & Wodak, 2007, p.209). The definition of ideology varies among scholars. However, CDA aims to create an awareness in those agents of ideology and of how their own interests deceive them (Wodak, 2007). One of the key objectives of CDA is to demystify discourses to clarify the ideologies behind various discourses in any context (Wodak, 2007). The context in this research is the English language textbook.

This linguistic theory underlying Discourse Analysis is the combination of the use of discourse and of language systems used to manipulate systems of ideas, and it constitutes the key to the relationship between discourse and ideology. This paves the way to the concept of hegemony, which is another theoretical concept that I explore in my research. The synthesis of ideology, discourse and hegemony is the key impetus for my research project.

### **3.6 HEGEMONY**

The concept of hegemony was made popular by Antonio Gramsci (1971,2000). In fact, the term hegemony is almost synonymous with Gramsci himself; however, the term had existed before Gramsci and its etymology indicates that it is derived from *hegemon*, which literally means leader, and its Greek root, ηγεμονία, hegemony, traditionally signifies a combination of authority, leadership and domination (Ives 2004, p.64). *Hegemon* is the leader of an alliance rather than the capital city of a state or the ruling country of an empire. This notion of hegemony included an aspect of military supremacy as well as one of cultural superiority and leadership.

Ives (2004) elaborates on the prior usage of hegemony across history. The many interpretations and applications of hegemony from the politics of Greece to Russia pave the way to the interpretation mostly used today, which is the Gramscian one.

Ives, indeed, claims that the term hegemony as used by Lenin and Plekhanov is very obscure, which allows for the Gramscian version to be accepted as the dominant version.

Before Gramsci, the term ‘hegemony’ was limited to meaning the predominance of one nation over others. Today ‘hegemony implies, due to Gramsci’s writings, the intricacies of power relations in many different fields from literature, education, film and cultural studies to political science, history and international relations. Gramsci redefined hegemony to mean the formation and organisation of consent and its relation to coercion’ (Ives, p.3).

Consent and coercion are two terms that have caused the confusion in the meaning of the theory of hegemony. In the context of this research this debate is key. The English language textbooks present topics to learners without their consent. The learners are passive readers. They are therefore vulnerable to being coerced. This is my focus.

Hegemony is used in the context of textbook analysis in this research to question the value of the knowledge included in the English textbooks. Both Brown (2009) and Ives (2004) argue that a straight definition of hegemony is not provided by Gramsci in his *The Prison Notebooks*, which according to them, causes people to form their own opinion about what ‘hegemony’ really is. However, after reading the following extract from a translation of selected notes from *The Prison Notebooks*, one can attempt to understand the best definition of hegemony that Gramsci provides:

‘Critical understanding of self takes place through a struggle of political ‘hegemonies’ and of opposing directions, first in the ethical field and then in that of politics proper, in order to arrive at the working out at a higher level of one’s own conception of reality. Consciousness of being part of a particular hegemonic force (political consciousness) is the first stage towards a further progressive self-consciousness in which theory and practice will finally be one(...) The unity of theory and practice is not just a matter of mechanical fact but a part of the historical process(...) and which progresses to the level of real possession of a single and coherent conception of the world. This is why it must be stressed that the political development of the concept of hegemony represents a great philosophical advance as well as a politico-practical one. For it necessarily supposes an intellectual unity and an ethic in conformity with a conception of reality that has gone beyond common sense and has become, if only within narrow limits, a critical conception’ (Gramsci, translated by Hoare & Nowell Smith, 1971, p.338).

What he claims here is that one’s conception of reality is shaped by one’s subscription to a hegemonic force and one’s consciousness of being part of [that] hegemonic force, in theory and practice. Moreover, he elaborates that it is a combination of intellectual unity and ethic which determines this conception of reality.

This one reality dominates. New conceptions of reality are not entertained when the popular masses have already formed their reality, which is shaped by the elite. Gramsci believed that language determines how we perceive the world; that is, we construct our reality based on language, which shapes our conception: ‘how we think and how we make sense of the world’ (Ives, 2004, p. 72).

‘Mass adhesion or non-adhesion to an ideology is the real critical test of the rationality and historicity of modes of thinking...Furthermore, there is a question on the part of Gramsci, as to ‘Who is to fix the ‘rights of knowledge’ and the limits of the pursuit of knowledge?’ (Gramsci, translated by Hoare & Nowell Smith, 1971, p.341).

How ideas and knowledge get disseminated and the impact that this has on the masses, is an interest of Gramsci.

He further claims that ‘the school, at all levels, and the Church, are the biggest cultural organisations in every country, in terms of the number of people they employ ... (control knowledge). Then there are newspapers, magazines and the book trade and private educational institutions... (Gramsci, translated by Hoare & Nowell Smith, 1971, p.342).

Many scholars claim, though, that due to the nature of *The Prison Notebooks* which appear fragmented given the circumstances in which Gramsci wrote them, Gramsci reinvents concepts by providing his own definition of them as opposed to embracing the traditional definition of such terms. Gramsci fails to clarify the meaning of terms such as hegemony, passive revolution, intellectuals, subalternity, etc. for example. However, I adopt the concepts of consent and coercion through knowledge as key concepts in understanding Gramscian hegemony. It is applied to this research in terms of the assessment of the type of knowledge included in the English textbooks. The learners may be subtly coerced into accepting the knowledge about love and relationships presented to them. Knowledge about values and character-building is not present in the textbooks. Knowledge encapsulates both texts and graphics. When both text and graphics provide knowledge, the text is considered multimodal.

### 3.7 MULTIMODALITY

The theory of multimodality is an all-encompassing theory which enables textual analysis together with other modes of communication such as audio-visual or two-dimensional graphics. These graphics are juxtaposed to the text. These modes interpreted independently and complementarily are aimed at meaning-making.

Pioneered by Kress (2001), the theory allows for flexibility in interpretation and application by scholars and practitioners of the theory. The theory seems to have evolved in a multi-dimensional way so that the term ‘multimodality’ is often conflated with visual literacy or computer-abled literacy (digital modes).

Bazalgette and Buckingham (2013) discuss the theoretical underpinnings of multimodality and its applications in current scholarship, establishing the history of multimodality within a continuum from visual literacy in various fields from History of art to film studies and to education.

Before the advent of the theory of multimodality, visual analysis existed in the fields of art and film. Media instructors have been exploring different modes and media for years. Standard film studies textbooks such as Bordwell and Thompson’s (2004), which were first published in 1979, introduced students to the analysis of image texts with the emphasis on the link between image and sound. In schools, media analysis has been a trend for many decades (See Masterman & Thompson, 1980 cited in Bazalgette & Buckingham 2013). Kress emphasises the importance of multimodality in education. He believes that the relationship between an image and a text in school textbooks is dynamic and that if this relationship changes, it results in a different form of learning. In the classroom, typewritten material rather than handwritten text, or video clips rather than spoken text, can transform the relationship between teachers and learners (Bezemer & Kress, 2005). The mode shapes both *what* is to be learnt (e.g. the curriculum) and *how* it is to be learnt (the pedagogic practices involved) (Jewitt and Kress, 2010, p. 349, emphasis in original). In the current study, the texts that are analysed are mostly multimodal. When the message in the text is not clear, the accompanying graphics convey the intended message.

The reader gets the full meaning only when he or she interprets the modes as they complement one another. Kress explains the complementariness of the modes in meaning-making:

‘The co-presence of other modes raises the question of their function: are they merely replicating what language does, are they ancillary, marginal, or do they play a full role, and if they do, is it the same role as that of writing or a different role? And if they play a different role, is that because of their constitution, their make-up, because of their affordances? But if that were the case, we would need to ask whether language - as speech or as writing - has its special potentials and its limitations, its own affordances. That is a new question to ask of language and of literacy...Equally, in reading, we need now to gather meaning from all the modes which are co-present in a text, and new principles of reading will be at work. Making meaning in writing and making meaning in reading both have to be newly thought about’ (Kress, 2003, p. 27).

He further emphasises that information is conveyed usually when two or more modes of communication complement one another in forming “modal ensembles” to create meaning (Kress, 2003). Moreover, Kress is interested in how structures of communication indicate ideologies and power relations in a community or society. The theory comes with analytical tools that assist in discourse analyses (Machin & Mayr, 2012). These analytical tools (See Chapter 4) are what I use to deconstruct multimodal samples for this research.

In some cases, the text serves as caption to the picture. The caption would thus provide a ‘distilled’ meaning of the picture among all the other possible meanings the picture might have (LeVine & Scollon, 2004, p.12). In the above case, the viewer would have to allow himself to be influenced by what is in the caption, as opposed to a situation where the viewer has to interpret the image according to his perception and without the influence of the caption. Many of the multimodal samples from English textbooks that are analysed in this research support this opinion.

Barthes also explained the concept of ‘relay’ where the text and the image complement one another (Barthes & Heath, 1977). This concept of ‘relay’ is more common today according to Van Leeuwen (2004). He claims the visual and the verbal can be combined into a ‘single syntagm’ (ibid. p.12). The arbitrariness of the sign is challenged within this social semiosis theory as applied to the samples in the selected English language textbooks in this study. In English language textbooks, making meaning of the multimodal representations remains challenging for the learners of Grade 8, depending on whether their background is faith-based or conservative or not. From a social semiotic perspective, meaning is shaped based on the habitus of the learner. The learner may not interpret the presented multimodal text as the author may have intended it to be. The learner’s interpretation will be restricted to what his or her habitus dictates.

### 3.8 CHARACTER EDUCATION AS THEORY

Character Education has been explored by many across nations. The concept has been dominant in the USA but many countries have their own versions of Character Education. The conceptualisation of the terms “Character Education” may differ and the implementation thereof may also take many forms. Moreover, the outcomes of the various programs may also differ. On many occasions, the terms Character Education, Moral Education, and Values Education are conflated.

The major part of the literature available on the concept of ‘Character Education’ is based on the American model. However, around the world, from North America to The Far East through Europe, there exist many applications of Character Education. It is a focus in the context of Education.

In the USA, the history can be traced to the beginning of public schools. Character Education was an ‘explicit aim of education’ (Howard, Berkowitz & Schaeffer, 2004). Character Education has been key to Citizenship Education. In fact, Character Education is at times conflated with citizenship education, or the latter is deemed a subset of Character Education. Character Education was also based on religious values, and more specifically Christianity, in the USA version of it. In the Far East, Confucianism influences the principles of Character Education (Ho et al., 2013).

The traditional Character Education system is the one adopted across the world, but different terms are used to refer to it. In the United States since the 1830’s the implementation of Character Education in public schools was to be an extension of the teaching of “values of the home” even for immigrants (ibid. p.190). Women were regarded as the best teachers as they were regarded as better role models. After the “virtuous teachers”, textbooks were the second major source of moral instruction (e.g. McGuffey’s *Readers*)<sup>i</sup>. Howard and his co-writers (2004) define the concept of Character Education as an attempt to prepare individuals to use acquired ethics to make judgments and to act on them, that is, to do what one thinks is the right thing to be done.

Character Education, when subdivided into Character and then Education, invites an explanation of both words separately. Education is self-explanatory, even if it encompasses the organisation of education, implementation and especially the application of it, which is where my focus is.

Character is the process where humans choose to do the correct action with integrity (Howard et al., 2004). Every participant in one's life, such as one's parents, one's teacher, the community and society in general has an interest in fostering the development of character in children (as well as family, neighbours, etc.). The field of character and moral education deals with questions of ethics and ethical behaviour' (ibid. p.189). Thomas Lickona provides one definition of *character*:

'Character consists of . . . values in action. Character . . . has three interrelated parts: moral knowing, moral feeling, and moral behaviour. Good character consists of knowing the good, desiring the good, and doing the good—habits of the mind, habits of the heart, and habits of action. We want our children . . . to judge what is right, care deeply about what is right, and then do what they believe to be right—even in the face of pressure from without and temptation from within' (1989, p. 51).

As stated earlier, the terms Values Education and Moral Education have been conflated with Character Education. The latter is the most commonly used term. Three major approaches to Character Education can be identified: the cognitive-developmental approach (often called Moral Education) which gives primacy to “knowing the good,” the caring approach which emphasises “desiring the good,” and the traditional Character Education which sees “doing the good” as fundamental. There is a general agreement that at least character involves making and acting on ethical judgments in a social context and that this is the aim of Character Education.

There were only two approaches by the 1890s. The first was the traditional Character Education approach, which sought to inculcate traditional values and virtue as a struggle against the so-called corrosive effects of modernity. Traditional Character Education is based on the Aristotelian tradition, but the second approach, which Kohlberg and Piaget support, is more progressive. The progressive tradition is Socratic which emphasises reasoning, as captured in the phrase “to know the good, is to do the good”. Lawrence Kohlberg (1981) and Jean Piaget (1932) are the main figures in the developmental approach, which is rooted in the progressive movement of the early 20th century (cited in Howard et al., 2004).

The progressive movement and its proponents had as main focus individual development for the sake of society, in order to improve society. McClellan observed:

'...Progressives consistently gave more attention to great social and political issues than to matters of private conduct. Reversing the emphasis of earlier moral educators, they expressed little interest in the drinking habits or sexual conduct of individuals as long as such personal behaviour did not impede the ability to operate as intelligent and productive citizens' (1999, p.57).

In my study, I tend to approach the concept of Character Education from a traditional point of view. Private conduct is a concern in this research. This is informed by the habitus of the individual, which is inclusive of the religion of the learner. I perceive a connection between virtues as normative, prescribed by most religious systems and Character Education. I am a proponent of the concept of Universal values.

There is today a strong relationship between character and religion in the psyche of the U.S. population. This was documented in a survey by Farkas, Johnson, and Foleno (2001) for Public Agenda about the importance of religion and its place in children's life and education:

‘One message arrived loud and clear: Americans strongly equate religion with personal ethics and behaviour, considering it an antidote to the moral decline they perceive in our nation today. Crime, greed, uncaring parents, materialism—Americans believe that all these problems would be mitigated if people were more religious. And to most citizens, it doesn't matter which religion is involved’ (Public Agenda, 2001, para. 3).

Eighteen years down the line, across the world, Character Education is facing reappraisal, even though the concept varies across countries and the approaches vary. Moreover, the practical application varies.

In the USA, it is stipulated that in some states there is an old act which stresses the teaching of universal values such as honesty, integrity, respect for oneself and for others, responsibility for one's actions, discipline and moderation, excellent work ethics, respect for law, healthy behaviour, [as well as] family as a structural basis of society (Bergeson, Kanikeberg, & Butts, 2000). Moreover, the law also requires that schools adopt the teaching of civility and citizenship into the curriculum and that they endeavour to assume part of the responsibility of shaping a generation of citizens who will be prepared for taking their place in a civil and democratic society (ibid.). The values mentioned above are the universal values that this research argues should be taught in terms of Character Education. These values are to equip individuals for all spheres of life.

Education for democracy is certainly one of the aims of education, and there are many scholars who argue that democracy is the central aim (Banks, 1997; Goodlad & McMannon, 1997; Parker, 2002; Soder, Goodlad & McMannon, 2001). Citizenship education is the other focus of Character Education in many countries. I argue that Citizenship Education may provide the guidance for individuals to behave as good citizens, but the moral status of the individual in terms of how

virtuous he or she is, may not be guaranteed under this programme. As much as such a programme covers the social values that are universal, it does not sufficiently emphasise the private values that would inform the whole lifestyle, behaviour, and romantic relationship of people. The boundaries as set by the habitus of individuals in terms of such activities may not be emphasised in such programmes. A good citizen who helps the poor may still be promiscuous in terms of relationships, which many religious communities do not condone.

Character Education should be based on either religious principles or humanistic principles, depending on the nature of the program and the anticipated outcomes thereof. Howard and colleagues explain how Character Education should remind individuals about the value of their own religion and the values that religion upholds. In this research, the reference to values as universal values implies that the values are faith-based. However, the focus is not on any specific belief system, but rather on the common values all religions share:

‘The major distinction in Character Education, and all academic disciplines, is between teaching about religion rather than promoting or proselytizing a particular faith (e.g., Haynes & Thomas, 1998; Nord, 1995; Nord & Haynes, 1998). Knowing about religion is essential to an understanding of Character Education. In Character Education, understanding the religious faiths of Desmond Tutu, Martin Luther King Jr., Mahatma Gandhi, and the Dalai Lama are required for a full understanding and appreciation of their moral philosophies and actions’ (Howard, Berkowitz & Schaeffer, 2004, pp.202, 203).

It is merely a question of combining the religious or humanistic principles and applying them in class. This research explores the possibility of using the English textbook to teach Character Education. Character Education would benefit the whole of humanity.

Europe has its share of Character Education. Arthur et al. (2013) presents the history of Character Education in England. He aims, among other things, to find practical ways in which Character Education can be implemented in a formal as well as informal way in the curricula. Althof and Berkowitz (2006) explore Character Education in the North American context.

In Singapore, Character Education is called Civics and Moral Education (CME) (Koh, 2012). In Botswana it is called Moral Education (ME) (Dinama, 2012). In Australia they call it Values Education. Character Education as implemented in the US is endorsed by Character Education Partnership (CEP). Elias, Zins, Weissberg, Frey, Greenberg, Haynes, and Shriver as well as other proponents of guidance (1997; 2008) argue that moral education and Character Education are

“cousins” and that they constitute two formal approaches to provide guidance for behaviour. In South Africa, no specific term is used to refer to Character Education.

The effectiveness of Character Education is anticipated to take place over time, and this is my argument in this study. I emphasise that exposure to specific knowledge or values via an English textbook, in the form of a Character Education Program, could assist students in understanding the concept as well as in practising virtue.

In South Africa, the concept of *Ubuntu* is very popular and is a concept that I use to explore the phenomenon of Character Education and the humanistic principle. Letseka (2013) explains that *Ubuntu* has a critical role to play in fostering understanding in South Africans vis-à-vis the constitutional values (See 1.6.1). He highlights essential elements of *Ubuntu*, which simply imply that a human being is a human being because of other human beings. *Ubuntu* implies interdependence and rootedness in community (Chachine 2008; Adonis 2008). However, *Ubuntu*, as well as the democratic values as per the Constitution, do not cover the issues addressed in this research. The focus of the research is precisely on the lack of focus in the country on morality vis-à-vis early romance and sexual behaviour at an early age, as promoted in some of the textbooks.

The concept of “generation” mentioned earlier paves the way to the introduction of Gülen’s philosophy of education, which places emphasis on the formation of a “Golden Generation” (Agai, 2002) which would be the epitome of moral values and would be the model of “character”. Today, Gülen, who has been compared to many humanistic philosophers such as Kant, Confucius (Carroll 2007) embraces the concept of Character Education which is the main aim of the movement that he inspires – the *Hizmet* movement which means “service” (to mankind).

### **3.9 HUMANISTIC DISCOURSE**

In general, humanism is a philosophy in which human interests, values and dignity predominate. In the context of this research, an accurate definition would be a movement that focuses on the welfare of fellow humans both physically, in terms of basic needs, as well as spiritually and mentally, in terms of thoughts and actions.

Through the course of history, many scholars and philosophers have impacted society through their dedicated work for the humanistic cause. There have therefore been many varieties of humanism: Confucius from the Far-Eastern school of philosophy; the classical Greeks such as Socrates, Plato and Aristotle; the medieval theologians and philosophers; the thinkers of the Enlightenment era, namely: Locke and Kant; modern thinkers like Nietzsche and Mill and existentialist thinkers such as Jean Paul Sartre, among many. All the above-mentioned philosophers were inspired by their own belief systems or philosophies, but none has looked at humanism from an Islamic perspective, which is what Gülen does.

The first philosophers who are considered pioneers in humanistic thinking and have made a major impact on moral thinking and hence moral education are Aristotle (384-322 BCE) and Kant (1724-1804). Surprenant (2010) elaborates largely on the contribution to moral thinking made by Aristotle through his virtue ethics, Immanuel Kant through his deontological ethics, and Mill through his ‘utilitarian ethics’. These are often identified as the three primary moral options which individuals use as points of reference.

Aristotle asserts in his *Nicomachean Ethics* that a person is not virtuous unless he performs those actions from the appropriate state: with knowledge, from rational choice and, thirdly, from a firm and unshakable character (Joachim & Rees, 1952). The approach of Aristotle above is termed dogmatic. Carroll (2007) emphasises the common views on the ideal human and on how to make a human achieve the high level of dignity as is required of a superior creation of God. How can the ideal human be achieved? How can the cultivation of character take place? Education is one way of inculcating or rather reminding us of basic values.

Morality or virtue is something that must be acquired according to Kant (1993). For Kant, ‘becoming virtuous requires an individual not only to adopt the correct principles or maxims, but also to adopt those maxims for the correct reasons’ (1993. p.166). Kant discusses his views on teaching morality and virtue, and he elaborates on this in two parts which correspond with the two components of virtue. The first component is ‘Teaching ethics’ (1999, pp. 477-491) which outlines why virtue should be taught and what the process of achieving virtuous behaviour is. This is where education is key. It is via education that ethics can be taught. Although the principles of virtue can be instilled, it is difficult for one to be taught to acquire this quality. It can only be acquired through

what Kant calls ‘ethical gymnastics’, or through the practice of fighting against natural impulses, called ‘*nafs*’ in Arabic, especially when those impulses conflict with virtue. Kant proposed moral catechism and stated that: ‘virtue requires an individual to use his reason freely to determine and adopt moral maxims and then act on these maxims out of respect for the moral law itself’ (1998, pp. 29–30).

In his *Fondements de la Metaphysique des Moeurs* (1785, 1993) translated by Vincent Delbos, Kant states that ‘Respect towards this intrinsic human value (of each and every individual) in various humanist systems/entities constitute the basis or the starting point of fundamental morality’ (cited in Carroll, 2007, p.9).

I draw the link between Gülen and his ‘influences’, which date back to pre-Aristotelian era and earlier. I call this lineage the Prophetic traditions, which I discuss later in the chapter. Gülen is depicted as an educational philosopher and a proponent of deontological ethics and of the Divine Command theory (Carroll, 2007).

### **3.9.1 HUMANISTIC DISCOURSE AND EDUCATION**

Education is a service. The Gülen or *Hizmet* philosophy of education is the foundation of contemporary humanistic discourse and I prefer to focus on his version of Character Education as it fits my research. The reason for the emphasis on Gülen is explained in 1.3, namely that the *Hizmet*, meaning service, schools in South Africa are driven by the humanistic philosophy of this Turkish scholar who is devoted to seeing humanity endowed with universal values. It is through education that this can occur. There is hope for a society of morally and ethically-driven, respectful and helpful individuals in the future. The common features linking the predecessors of Gülen in the humanistic realm and himself are highlighted in order to show how this philosophy fits the continuum of humanists and educational philosophers who have professed the same intentions to serve society disregarding creed and belief. I explore, later in this section, the contribution and role of Gülen as a flag-bearer of the humanists in education, as established by Williams (2007), but I first look at the concept of humanism as understood among scholars.

The work of both Gülen and the other humanistic thinkers' focuses on issues of human existence (Carroll, 2007). They all wonder about human life, the state of the world and the importance of morality in bringing changes to society. They differ from one another in significant ways and at times in their respective work and they are critical of one another. This mutual critique will not be a focus of mine. My focus will be on the common aspects that they share for the common good of humanity and its future.

Morality is ideally the aim of education and we have to look at this relationship again through the lenses of the many theorists in the field. As Hansen (2007) so explicitly portrays in his edition of *Ethical Visions of Education* (2007), key personalities in the educational philosophy arena have professed their eagerness in steering education to fit their philosophy of teaching for the benefit of humanity.

Hansen explains that all humanistically-oriented educational theorists are endowed with 3 sets of instruments that drive their ideology and hence the application of their philosophy: a value system, a solid moral compass and an engine of ideas (Hansen, 2007, p.17).

Each philosopher has his own ideology and a value-system to which he adheres. This system can be founded on a system of belief followed by the thinker. Each of the thinkers that are mentioned further on shapes his mind according to his beliefs. Gülen also abides by the same system. This thinking system acts as moral compass as the philosopher presents his ideas in the form of guidance for educators. In shaping education, the hope is that society will also improve.

Across ages, there have been tenets of philosophers and humanists that have influenced education systems and humanity in many ways and still do. I explain their main tenets, especially about morality, ethics and their impact on education, as they are individuals who across ages have tried to mould society into a safe space for the sake of humanity.

The foundations of the philosophy of each of the theorists discussed below are in most cases rooted in specific belief systems or worldviews. Part of this current research (See 1.2 for sub-questions) focuses on Character Education. The version of Character Education on which this research draws has its foundations in most of the following philosophies. These philosophies have all had an

impact on humanity mostly through education and they all offer solutions to serve humanity. The *Hizmet* philosophy fits into the continuum where the following scholars and their respective philosophies stand. All are presented individually and then synthesised in light of the *Hizmet* philosophy, which in turn draws on the Gülen principles.

Dewey's (1859-1952) progressive education is concerned with the concept of appreciating the gift of life as well as the consideration of the individual as a component of society. Education must be learner-centred. The learner is the one who is at times challenged in this study. Dewey (1983) further believed that democracy cannot come into being without an interest in learning from all the contacts of life as cited in his *Middle Works* (1983, p.370). He calls this interest 'moral', as it implies learning from everyone by remaining open and flexible (ready to welcome ideas of) to those from all backgrounds, even if they follow different worldviews and value-systems. There are many value systems that will subscribe to the universal values that this research highlights. The common values that we all share in our common humanity to make us better fellow human beings towards one another are what should be highlighted. This social aspect of education is an opportunity for the individual learner to fulfil his/her potential (cited in Hansen 2007, p. 28).

Rudolf Steiner (1861 –1925), who was the inspiration behind the Waldorf schools, was himself inspired by Christianity. His philosophical emphasis is on spiritual investigation. Humans are beyond astral bodies. They are spiritual beings and one cannot ignore this spiritual dimension when analysing human development, more specifically child development (Hansen, 2007, p.143). Waldorf educators, guided by Steiner's philosophy, 'stress the importance of having good role models around young children since they learn through imitation' (ibid. p.145).

Maria Montessori (1870-1952) focuses on peace and education, which came to be published in 1972 as 'Education and Peace'. The philosophy of Montessori is holistic too, in the sense that she promotes a highly elaborated system of education with emphasis on intellectual, social and moral development, from childhood to adulthood. She believed children represent the hopes for peace (in an environment of unrest as was the period when she was active in the 1930s) (Hansen 2007, p.111).

Makiguchi (1874-1944) who had a background of Nichiren Buddhism, focused on value-creating, that is, creating values of beauty, gain and good in order to improve lives of individuals personally as well as collectively. His Soka Education based on humanism stipulates that ‘hope, courage and compassion’ should be nurtured in order for students to live their lives for societal transformation. Soka education is therefore founded upon a belief common to most humanistic philosophies and religions. Makiguchi specified ‘that education based on an awareness of the connections between human life and the natural and social environment could help develop the moral character of students’ (Hansen, 2007, p.68). Makiguchi hoped that through value-teaching, people would build a harmonious world where political and economic competition among countries could be replaced by humanitarian competition, which is based on mutual interests and benefit for the whole of humanity (ibid.). This harmonious world comprised of good, just and honest values-driven human capital is what Gülen calls the “Golden Generation”. This can be the product of Character Education.

Gebert & Joffee (2007) report that Soka education adopts a secular approach which encompasses pedagogy, professional development as well as guidance for interpersonal relationships within schools. Soka education focuses on the idea that students should live their lives as the main actors responsible for both personal and societal transformation. This personal development or transformation into a good human being and the societal transformation in terms of the possible transformation of a whole generation into an honest helpful society are similar to the aspirations of the founder of *Hizmet* and those like him who wish to see a flourishing honest society.

Ikeda (1920), Makiguchi’s successor, gave an international dimension to Soka Education. Richard Seager (2006) summarises principles from an English brochure for the schools that lists the principles formulated by Ikeda: ‘(1) Uphold the dignity of life; (2) Respect individuality; (3) Build bonds of lasting friendship; (4) Oppose violence; and (5) Lead a life based on both knowledge and wisdom.’

He also notes what he sees as a Buddhist influence in aspects of schools in their opposition to militarism, in their school-wide campaigns against bullying, and in the way harmony and helpfulness pervade the ideals of the school’ (Seager, 2006, p. 108). This clearly echoes the values of a *Hizmet* school.

Albert Schweitzer (1875-1965) (cited in Hansen 2007), who was the son of a Lutheran pastor, drew on his religious philosophy, which was Christianity, to promote education for many crucial purposes, such as Education for service, Education for environment, Education for hospitality and community. Schweitzer's idea of service is summarised thus: 'a human being is always a human being, always someone who has a right to the assistance and sacrifice of his fellow men' (Brabazon, 2005, p. 76). Hansen (2007, p.167) informs us that Schweitzer's work can teach us about the importance of hospitality and community in teaching and learning. Here again values are presented as key in life and they should be inserted in education.

Paulo Freire (1921-1997) was believed to be an existentialist with roots in Christianity. He was a proponent of authentic dialogue for the progress towards a more just and democratic society. According to him, such dialogue depends on the virtues of faith, hope and love. Talking about 'I-thou relationship' Freire stipulates that 'love is at the same time the foundation of dialogue and dialogue itself' (1970, pp. 89-92). Gülen echoes this requirement of love, as a starting point, in the building of character.

A key figure in moral development theory was Kohlberg (1981). His theory was influenced by Piaget (1896-1980). For the purpose of this research, I deliberately decided not to use Kohlberg's philosophy. Kohlberg's concept of moral reasoning rests on the application of moral principle to dilemma in order to find a solution. It is about decision-making. I agree with Carpendale (2000) who argues that the stages of moral development proposed by Kohlberg and the fact that he states perspective-taking as a means to reach a decision, is not valid as predictability of decision-making is not compatible with the concept of stages of moral development. Carpendale argues that there is no consistency in reasoning that can be predicted in that case. Gibbs (2006a, 2006b) and Denton and Krebs (2005) have also reacted critically to Kohlberg's philosophy. They find it lacking and prefer a more pragmatic approach to it. They revised the model and concluded that it is not geared enough to justify all moral decisions people make in their daily lives.

Neo-Kohlbergians (Nucci, Krettenauer & Narváez, 2014; Gibbs 2006a, 2006b) are still active in their research on moral development, in children particularly. The concept of moral development is linked directly to education. The purpose of education is not only to convey knowledge in specific fields, but education is to prepare the future generations in terms of behaviour as

individuals in society. Researchers are constantly searching for more dynamic and productive ways to assess and predict moral development. They do not omit re-assessing Kohlberg's ideas.

As part of the conversation on moral development and values, William Bennett presented a beautifully-illustrated children's book entitled *The Book of Virtues* (1995) as an attempt to contribute to the Character Education movement. He claims there is a need for moral literacy. He draws from numerous philosophies and literature, namely from the Bible, mythology, English poetry, Shakespeare, Aesop, Dickens, Tolstoy, Baldwin, as well as fairy tales and modern fiction.

*The Book of Virtues* consists of chapters entitled: Courage/Perseverance, Responsibility/ Work/ Self-Discipline, Compassion/ Faith, Honesty/ Loyalty/ Friendship. Bennett states that 'this book is intended to aid in the time-honoured task of the moral education of the youth, that it provides a compendium of great stories, poems, and essays from the stock of human history and literature which embodies common and time-honoured understandings of these virtues' (Bennett, 1995, p. 6). He states that 'the material in the book speaks without hesitation, without embarrassment, to the moral sense, to the souls of our children' (ibid.). He reiterates that 'the book confirms that the central task of education was virtue' (ibid.). Such material would be useful in class. Passages from it could perhaps serve as language exercises.

More recently, Trevor Cooling was commissioned to write a report on the place of religion in education. Published in 2010, Cooling's report entitled: *Doing God in Education* challenges the view that education should be, 'shaped only by neutral, objective, secular thinking' (Cooling, 2010, p. 24). He claims that 'beliefs, including religious beliefs, are integral to human knowing and therefore education' (p. 37). Since all teaching and learning is necessarily underpinned by a contentious worldview, Christian education is no more 'primitive' or 'indoctrinatory' than any other sort of education.

A fair approach to education policy and practice in a diverse society will therefore 'allow religious believers to draw on their beliefs as equal partners with those who hold secular beliefs' (p. 56). It will construe religion not as a problem but as 'a potential resource that contributes social capital through promoting the common good' (p. 58).

This paves the way for a parallel to be drawn with Gülen in terms of his philosophy of service and its Islamic perspective which does not aim at Muslims only but at the whole of humanity, as Islam originally intended.

### **3.9.2 HIZMET AND CHARACTER EDUCATION**

In light of the above, I now look at the position of Gülen's *Hizmet* philosophy in this humanistic discourse. Carroll (2007) successfully and efficiently draws a parallel between some of the above philosophers and Gülen. She considers this cycle starting from earlier humanists, Confucius, Kant and Aristotle through to Gülen as a dialogue of civilisations (also the title of her book). Most of the humanists in history, including Gülen, have emphasised the importance of education being about both skill and virtue. These latter notions are prerequisites for a progressing humanity. Gülen and selected humanists across history are compared by Carroll in terms of the following themes which I attempt to implement in Chapter 6 of this thesis: Innate human value and moral dignity as well as integrity, freedom of thinking, cultivation of virtue of each individual, education, and responsibility, among others (Carroll, 2007).

Based on the knowledge of humanistic discourse across history depicted earlier, these themes are indeed common across the humanists. In my study, I critique the lack of such themes in English language textbooks in South Africa for Grade 8 learners who are children at a critical age where they require guidance. In the reconstruction stage of my research (See Chapter 6), I attempt to present a sample of what a chapter on Character Education could present.

As indicated previously in this chapter and depicted in my literature review (See 2.3.3) on the origin of Character Education, religion has indeed had and is expected to still have, a major impact in most countries where (some form of) Character Education is contemplated or has been adopted.

This intervention has been either based on religion or philosophy (as in the case of Asian countries where Confucianism has been used to conceive the essence of Character Education as an intervention in schools).

Gülen, too, has found inspiration for this intervention from the root of religion, the founders of religion: Prophets. The concept of Character Education as proposed by Gülen, serves beyond Islam. Gülen gathers the choicest principles across ages from Prophet Adam all the way through Abraham, Moses, Jesus to Mohammad and applies these guided principles in the practical arena through education. The above-mentioned Prophets of God (in Islam and Christianity, as well as Judaism) have professed (as reported through *Hadith*<sup>6</sup> Prophetic tradition) the message of humaneness and humanity and the Divine Command theory for the obedience of God and respect for His rules. Afterwards, the Prophets, the Caliphs and later the *Mujaddids*<sup>7</sup> have been endowed with the same duties, that is, to convey the same messages for the sake of humanity: values and ethics.

As Williams (2007) observes, Fethullah Gülen reflects on both the character of the teacher as well as the student in light of Islamic ideals. He states that secular knowledge, which is concerned with the material world, and ethics (moral education)/*tarbiyyah*, which is the focus of the spiritual realms (morals, values, ethics), have equal importance and complement each other. According to Gülen ‘this communion can exist with the presence of knowledge and love’(ibid.).

Williams (2007) presents Gülen as neither an innovator with a new and unique theology nor a revolutionary. By this he implies that the way for Gülen had already been paved before by a lineage of God-sent individuals who can be regarded as custodians of the belief system as well as the whole of humankind. He received inspiration from the Prophets of God and their respective messages to humanity and he carried on digging for the best principles from earlier Muslim erudites.

One of the main sources of inspiration for Gülen was Al-Ghazali (c.1058–1111):

‘...knowledge exists potentially in the human soul like the seed in the soil; by learning the potential becomes actual....’ (Al-Ghazali, 1995, p. 167).

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<sup>6</sup> A record of the traditions or sayings of the Prophet Muhammad, revered and received as a major source of religious law and moral guidance, second only to the authority of the Qur’an, the holy book of Islam (See Britannica)

<sup>7</sup> A divinely inspired reformer who is to restore the Muslim community to its original purity (Britannica). It is based on the following *hadith*/prophetic tradition: “At the beginning of every century Allah will send to this ummah someone who will renew its religious understanding” (Abu Dawood (4291).

Considered the *Mujaddid* of his time, Al-Ghazali wrote that the child is a trust from God placed in the custody of his/her parents (and thereafter, teachers) and his/her innocent heart is a special element that is capable of taking impressions (Al-Ghazali, 1998). Gülen echoes this view in his ‘Çekirdek ten Çınara’ translated as ‘From Seed to Cedar’ (2012) where he emphasises the importance of introducing age-appropriate materials in schools (not mentioning strict control at home) in order to maximise learning and behavioural changes. This nurturing system is the main concern of education for a better society. It is this principle that drives this study in relation to age-appropriate material. I critique the lack of age-appropriate material and lack of topics dealing with universal values in textbooks, as stated before.

The way the child connects and learns from the world was an interest of Al-Ghazali’s (this summons to mind Dewey’s concept of ‘all contacts’). Dewey believed that we can learn from all contacts in our lives (Hansen 2012). Ibn Al-Hajj Al Abdari Al Maliki (1258 – 1336) stresses the spiritual and moral development of a child (Williams, 2007). The concepts of *Tarbiyya* or *Adab* i.e. the development of correct manners, etiquette, attitudes towards parents, elders and teachers and spiritual observances were promoted by these erudites. There is a need, according to this research, for a revival of these foci in education.

Thomas Lickona (2004), a developmental psychologist and professor of education at the State University of New York at Cortland lists ten essential virtues: wisdom, justice, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility. These key concepts necessary for value-education keep emerging from the tenets of most philosophers who are proponents of moral teaching. These are key values which would be important to include in English textbooks for Character Education. Like Gülen, Lickona is one of the few who openly mentions the virtue of love. Moreover, the concept of Divine Command is also highlighted by Lickona, a Catholic. He is concerned whether Character Education can be taught without promulgating a particular worldview or belief system. Lickona promotes the teaching of pro-social values to combat societal issues. In an issue of CYC-online (e-journal of International Child and Youth care network) (2004) Lickona expresses his concerns about his immediate society. He proposes the following which is also echoed by Gülen as stated in this quote:

‘The family is the most important influence on a child’s character, and schools cannot fully compensate for family failure in this area. But schools can do an enormous amount, far more than most school staff now do, or even imagine they might try to do, to develop good character in young people. In the process, school professionals also can work with parents to encourage and support them in their role as the primary moral teachers of their children. If schools wish to maximize their moral clout in the face of the negative societal influences that surround children, they must take a comprehensive approach. This approach views everything in the school day as affecting values and character. The way in which sports are conducted, grades are allotted, teachers behave, and corridors monitored all send moral messages. If a school wants to instil values such as respect and responsibility, the messages have to be consistent. In short, the school itself must embody good character. It must be a civil, just, and caring environment in which the values that are preached are practised. It must be a community that helps students form caring attachments to adults and to each other. These attachments will nurture a student’s desire to learn and to be a good person’ Gülen (2010, p.xvi).

The materials used to teach have an impact on the lives of learners. This is the key to the essential understanding of this research involving English language textbooks: ‘Knowledge is the province of the sciences and provides students with the intellectual abilities to benefit others. Alone, however, the sciences are insufficient in leading people to benefit others. Love is essential’ (Williams, 2007, p.587). This links up to the critique of age-inappropriate material and the treatment of love in textbooks.

### **3.10 THE CONCEPT OF LOVE**

For Gülen (2002, p. 41),

‘Love is a person’s most essential element’. and ‘the meaning of love according to Gülen means self-sacrificing love that initiates action by absolute obedience to God and out of concern for others rather than individual reward or utilitarian calculations for one’s happiness. This love entails self-sacrifice, self-denial, and a personal conviction to transform life on earth’ (Yavuz & Esposito, 2003, p.34; see also Özdalga, 2003a, 2003b).

Such a love is the basis of true pedagogy. This is love that can be interpreted in many ways. Love may be explained as Divine love and love towards one another. Love can be defined as pure parental love, neighbourly love, love among siblings, love between teacher and learner (altruist service to teach the learner good values for example).

Love as a necessity for a ‘sane society’ is the focus of Erich Fromm (1955). With love, come attitudes, such as ‘care, responsibility, respect and knowledge’ (Fromm, 1955, p. 33). So, in light of the above observation, with regard to the English language textbooks analysed in this study, there is a presentation of romantic love as the only type of love that a Grade 8 learner needs to

address, which is my critique. For the sake of Character Education, learners need to be reminded of the other types of love which they could nurture and practise. Topics on love, leading to care and helpfulness towards the whole society, are welcome. This will be one intervention towards redesigning the English language textbook for Character Education.

Gülen states that where the standard of humanity has dropped low, it is imperative to rescue our civilisation from imminent destruction by re-educating fellow human beings while focusing on appropriate knowledge and the sciences, all based on selfless love, tolerance and dialogue amongst all cultures and faiths. Gülen opens this framework to the whole world, to all societies, to the whole of humanity.

In respect of the role of the educator in moral teaching, Gülen believes that ‘most people can teach, but only a very few can educate’ (Gülen 2004, p. 208). He says that teaching is a way of sharing knowledge whereas education involves sharing not only knowledge but also love and moral guidance. ‘A community’s survival, he says, depends on idealism and good morals’(ibid.).

This awareness paves the way for the practical application of values in one’s life. Even though the basic principles are Islamic, they encapsulate all universal values. This point must be reiterated for the purpose of this research. Gülen stresses the teaching of morals and ethics (*akhlaq*) as a unifying factor among different religious, ethnic, and political orientations (Agai, 2002). This cultivation of human being happens both internally (heart and soul) and externally (knowledge) and is disciplined with ‘*adab*’ (good manners), rules emphasizing human values such as altruism, virtue, wisdom, love, tolerance, modesty, humility and responsibility.

In this light, ‘daily teaching/education’ is transformed into ‘unexpectedly spiritual’ education in terms of the learning of any subject, which moves beyond the surface. Reference here is made to the teaching of values and ethics implicitly. Teaching of values through an English language textbook would be such an example. The focus is on the linguistic elements yet the topics will be values. A new generation of people can be formed this way, a generation of social capital which, as mentioned earlier, is also called the “Golden Generation” by Gülen.

Nasr, Auxier, and Stone (2001) also explain that education is rooted in the principles of faith.

‘education rooted in the principles of faith...is concerned not only with the instruction and training of the mind and the transmission of knowledge (ta`lim) but also with the education of the whole being of men and women (tarbiyah). The teacher is therefore not only a mu`alim, a ‘transmitter of knowledge’ but also a murabbi, a ‘trainer of souls and personalities. The Islamic educational system never divorced the training of the mind from that of the soul’ (Nasr et al., 2001, p. 56).

The learners could be influenced subliminally if they are exposed to inappropriate material. This is my main critique in this research. I argue that if the learners are going to be exposed to good, universal values, they may still be influenced subliminally, but for a positive outcome, for Character Education.

In Chapter 6 of this research, there is a presentation of possible texts that could be used to teach Character Education. Al-Attas (1980, p. 98) believes that education which is rooted in faith, in Abrahamic faiths/in Islam, focusses on *ta`dib*, a word related to *adab* which would mean “discipline of body, mind and soul” according to him. This discipline enables man to acknowledge “his proper place in the human order” in relation to himself, his family, and his community and society. Values such as trust, love, sympathy, mercy, cooperation, tolerance, and altruism are emphasised as important as well as efficiency, effectiveness, competition, professional ambition, and achievement. The outcome of such a combination is ‘virtue-based and excellence-oriented’ (Al-Attas ,1980). In the redesigning of an English language textbook in light of such theory, the excellence of language skills as well as topics dealing with ethics could have a positive influence on the learners and serve as a reminder of how to behave to them.

Some of the education systems around the world have been lacking the holistic approach which Gülen promotes at *Hizmet* schools. In the light of this, Nelson (2005) reflects on the essence of education in some education systems. He claims that our educational institutions and society in general seem to have forgotten what the basic purposes of schooling are. In the USA the basic purposes of education are to produce highly skilled workers to make the USA regain its position as “the pre-eminent country for generating the great ideas and material benefits for all mankind.” Material benefits are the aims of education in the USA. In Canada, a similar perspective is present. In Canada, the main responsibility of school is to inculcate and train in basic skills (Shaker, 1998). It is true that schools must gear students naturally with skills and knowledge for their future life and career. Nelson (2005) finds that it is indeed short-sighted that schools have as “basic purposes”

the above objectives. Schools are regarded as factories and students as products. Postman (1995) stipulates that schools today serve the purposes of Economic Utility, Consumerism, and Technology, and neglect the metaphysics of education. If we consider the social issues in society, we understand Postman's reflection. Furthermore, echoing Bennett and Lickona, Nelson (ibid.) asserts what Gülen also reiterates and that is the spiritual dimension of education. Firstly, recent discourse about moral and spiritual values in the classroom is focused incorrectly. One should not see moral and spiritual values as something to address out of the school curriculum and school activity, but rather explore these in the context of the educational landscape in order to reveal how the spiritual and moral has a lot to contribute in various aspects of school life.

Gülen (1998) perceives failure in educational institutions as a direct result of neglect of human values and ethics. Scientists are pursuing new ways to dominate nature and other human beings, says Gülen (2004), but they do not take responsibility for the consequences of their acts and claims. They have created major global problems, such as environmental pollution. In the social and political arenas, corruption and greed are widespread. This is a fact today. It is only when the material and spiritual realms are in harmony and agree how to deal with the upbringing of young and future generations that mutual understanding will become prevalent (Gülen, 2000).

The aim of Gülen's educational vision as applied in *Hizmet* is to raise a generation of good altruistic individuals who for the sake of truth integrate spirituality and knowledge in their daily lives and work to benefit society, to provide service to humanity (Gülen, 1998). Such a person is referred to as "*zul-djenaheyn*," that is, one who has two wings, one who shows a marriage of the mind and the heart (Gülen, 1996b). Such a person combines universal ethical values with science and modern knowledge (Gülen, 2004). This is the production or formation of 'genuinely enlightened people' (Michel, 2002; Gülen, 1996a). These people are motivated by love and take the initiative to serve others (Gülen, 2000; Yildirim & Kirmizialtin, 2004).

With volumes of books on the promotion of peaceful relationships among communities, from all religious traditions and with his Sufi-oriented approach to humanity, Gülen promotes Love & Tolerance which inspires the *Hizmet* philosophy.

What makes the approach of Gülen universal in its nature is his new style of education that ‘integrates scientific knowledge and spiritual values which is a vision that celebrates compassion as well as *‘ilm*’ or search for knowledge’ (Çetin, 2010).

### **3.11 SUMMARY OF THE CHAPTER**

I have presented the theoretical framework on which I draw in this research. Critical discourse analysis is a key theory which also informs the analytical tools. Concepts such as ideology, habitus, conservatism, metadiscourse, Character Education, and humanism are explained and justified in terms of their use for this research. I elaborate on the theories of Character Education and humanistic discourse in detail in order to justify the use of the educational philosophy of Gülen. Gülen fits into this discourse through his universality in terms of targeting every human on earth as a potential member of this “Golden Generation”. It is clearly established and justified that this philosophy is linked to good knowledge and the material has to be age-appropriate. It is therefore easy to contemplate an application of that philosophy concretely and practically to English textbooks.

# **CHAPTER 4**

## **METHODOLOGY**

### **4.1 INTRODUCTION**

In this chapter I present firstly my research design in terms of the paradigmatic framework I have chosen to operate in. Then I present my rationale for the nature of the data I have collected. The sampling criteria are explained. I thereafter present a general approach to the methodology before explaining the analytical tools that will be used to deconstruct my data.

### **4.2 RESEARCH DESIGN**

#### **4.2.1 INTERPRETIVE PARADIGM**

The choice of paradigm determines the way the researcher manages every step of the research. Kuhn (1962) describes paradigm as ‘a way of looking at or researching phenomena, a worldview, a view of what counts as accepted or correct scientific knowledge or way of working, as accepted model or pattern’ (Kuhn, 1962, p.23). The research process, according to Terre Blanche and Durrheim (1999), has three major dimensions which are ontology, epistemology and methodology.

Ontology is concerned with the nature of the reality that needs to be explored and what we can discover about that reality. In this research, the reality that is explored is the presentation of sensitive and inappropriate topics in English textbooks by authors and the assumption by the latter that all learners are from similar backgrounds. Epistemology is concerned with knowledge, in terms of what the researcher knows and what is to be known still. The epistemological dimension of this research reveals firstly that the details known by the author are in terms of the inappropriate nature of the topics addressed in the textbooks. The way in which these topics are addressed is also known to the researcher. The authors of the textbooks address these topics as if all learners are keen to learn these topics. The methodology is concerned with the design and the methods or strategies the researcher will use to achieve the ontological and epistemological objectives. In this research, various methods and instruments are used to address the issues raised and critiqued.

The paradigmatic framework I have decided to operate in consists of the interpretive paradigm and the critical theory/emancipatory paradigm which are the main paradigms. Investigative semiotic enquiry and Subjective inquiry are part of the above paradigms. According to Cohen, Manion & Morrison (2011), the interpretive paradigm addresses a concern for the individual where the central focus is to understand the subjective world of human experience. In order to maintain the integrity of the phenomenon that is being investigated, the researcher endeavours to penetrate the person's head and to understand from within. The researcher seeks to explore if there is calculated action, if there is behaviour-with-meaning, if it is intentional behaviour (Cohen et al., 2011). The individual in the context of my research is both the author and the learner. It is the author who is behind the lexicogrammatical content of the texts and whose voice we hear, as well as the learner who is exposed to controversial or inappropriate topics in their English language textbook and who do not have a choice but to engage with the texts presented to them. These learners are not provided a voice in the selected samples. They are assumed by the authors of the textbook to have an identity of the promiscuous teenager. Interpretive researchers begin with individuals and set out to understand their interpretation of the world around them. In this kind of paradigm, the data that is yielded include meanings and purposes of those people who are their source (Cohen, Manion, et. al. 2011, p.18).

Most scholars agree that the interpretivists are subjective in their research. They do not have one fixed methodology. Interpretive researchers see reality as people's experiences (Walsham, 1993). Studies are appreciated for their originality and for how interesting they are. Interpretivists are believed to use knowledge to create meaning, 'hence there is no objective knowledge which is independent of thinking, reasoning' (Gephart 1999). 'Language, consciousness and shared meanings' are what allow access to reality for interpretive researchers (Myers 2009).

This research falls in the interpretive paradigm, as ontologically I examine the 'internal reality of subjective experience' (Terre Blanche & Durrheim, 1999, p. 6) which, in the case of my study is the focus on the subjective presentation of specific multimodal texts in selected language textbooks for Grade 8 in South Africa. Methodologically, I analyse the texts and draw conclusions inductively. I further draw on the critical paradigm in terms of the focus on researching the power struggle and ideological conflicts in social environments. My focus is particularly on the English language textbooks and the power they have in an educational environment. Epistemologically, the critical

paradigm also seeks social change. Within the critical paradigm I lean on critical pedagogy which informs my research. Paulo Freire is quoted: ‘constructing research that contributes to the struggle for a better world’ (Denzin & Lincoln, 2011, p.164). This is what my aim is in this research. The social change I aspire to is through Character Education which could eventually produce social capital. The English language textbooks that are prescribed could become instruments of positive social change through the influence of universal values included in them (See 3.8 and 3.9). Samples from three English language textbooks with topics on love, relationship, & dating are analysed using analytical tools within critical discourse analysis in order to uncover hidden ideologies and address exclusivism. The tools are systemic functional grammar including appraisal theory, multimodality, and Thompson’s modes of operation of ideology. I understand my position as researcher is subjective, but my ideas were subjected to interrogation by other experts in the field.

Within the critical theory/emancipatory paradigm, I look at critical pedagogy (Kincheloe, McLaren & Steinberg cited in Denzin & Lincoln (2011) and critical educational research (Cohen, Manion & Morrison, 2011). I therefore draw on several paradigms for my research. An observation by Terre Blanche & Durrheim (1999) is that ‘pretending that social science research operates from within a single paradigm leads to an exclusive focus on technical issues such as accurate measurement and proper research design with no concern for the wider context with which knowledge is produced’ (1999, p.5). In light of this statement, the nature of my research demands a combination of paradigms in order to achieve the required outcomes. I explain how each of these paradigms fits my research.

#### **4.2.2 CRITICAL THEORY**

Cohen, Manion, and Morrison (2011, p.1) explain critical theory as ‘a paradigm of educational research’ where research within this paradigm focuses on not only understanding a situation or phenomenon but also focuses on changing it. Critical theory is used in this research with regard to the educational aspect of this research. The research draws on textbook research which is part of educational research. It is critical research in language education where content analysis of English language textbooks is done using tools of critical discourse analysis. (See 3.2.2 & 4.5.1)

The value-system and background of the researcher tend to influence the research in terms of critical theory which ‘adopts a more transactional and subjectivist epistemology where the investigator and the investigated object are assumed to be interactively linked, with the values of the investigator . . . inevitably influencing the inquiry’ (Guba and Lincoln, 1994, p. 110). In this case, I do in fact declare my position in my Rationale (See 1.3) as having a conservative background, grounded in the ethics of Islamic values which are aligned with Universal values and it is via empathy with other fellow conservatively- oriented beings and mainly learners in this case, that I embark on this research as an activist scholar questioning the knowledge imparted via English textbooks, for such young children. The aim of critical theory is critique and emancipation according to Willmott (1997). I indeed critique the choice of some topics in the English textbooks, their presentation and the fact that they do not subscribe to inclusivism. Critical educational research is ‘an emerging approach to educational research’ (Cohen et al., 2011).

Critical theory is prescriptive and normative, which entails a view of what behaviour in a social democracy should involve (Fay, 1987). Critical theory does not seek to understand phenomena but to change them. Many scholars describe critical theory in terms of the effort to redress societal inequalities such as issues of ideology, power, inclusion and interests. Critical theory and critical educational research seek to understand the relationships between society and school – how schools practise inequality, how knowledge and the curricula are constructed, who decides what worthwhile knowledge is, whose ideological interests does this serve, and how this perpetuates inequality in society; how power relations are produced and perpetuated via education; whose interests are served by education and how legitimate these interests are (Norris, 1990). The current research also shares some elements with post-modernism in terms of the elements highlighted above.

#### **4.2.2.1 INVESTIGATIVE SEMIOTIC INQUIRY**

In my investigation I uncover exclusivism as it manifests through selected texts. Investigative approaches include various analyses including discourse analysis. Such an inquiry is conducted during my research in terms of the critical discourse analytical tools that I apply to the selected textbook samples.

‘Investigative semiotic inquiry approaches involve the uncovering of previously hidden information relating to languages within their cultural contexts. The understanding of signs and symbols is central to this approach, in particular, their mythical strength and the embedded power of particular discourses, which you will need to disentangle to reveal the original elements as well as to identify arguments which have been marginalised’ (Grbich, 2007, p.23).

This element is reflected in this research in terms of the hidden messages and ideologies that are uncovered through the tools of CDA. These are messages that hide behind multimodal texts mainly.

#### **4.2.2.2 SUBJECTIVE INQUIRY**

My approach to this research is subjective. It is informed by my interpretation and experience. ‘Subjective approaches are defined as those where there is a focus on you, the researcher, and on what takes place within your own mind, recognising that this is limited by your own biases and judgement’ (Grbich, 2007, p. 22). I take full responsibility for this research as I am aware of the type of inquiry I am conducting, as I have explained in Chapter 1(See 1.3).

#### **4.2.2.3 POSTMODERNISM AS PARADIGM UNDER CRITICAL THEORY**

My research does fit the post-modern paradigm too due to some elements explained below. Jameson (1991) presents tenets of postmodernism in terms of the multiple realities, which are also highlighted in my research. The multiple identities of the Grade 8 learners are not acknowledged in the English language textbook, as the author of the textbook assumes the learners share one reality. Jameson explains how meanings are informed by the multiple realities of individuals. The researcher is regarded as part of the world he or she is researching. In light of Jameson’s tenets, postmodernism supports the interpretive paradigm. This therefore places my research across a paradigmatic continuum.

Within postmodernist theory the position of the researcher is by choice. It is subjective. As a researcher, I challenge the presentation of topics in English language textbooks for Grade 8. I present an alternative in terms of Character Education. Grbich (2007, p.12) states that as researcher, one can choose one’s position from centred to decentred, that is from one’s viewpoint and from others’ viewpoint. The views of others, voices of participants, voices from other texts can also be added. Biases and sources of information can be highlighted. Furthermore, deconstruction is a postmodern element and this research has a deconstruction aspect to it, in terms of the analysis

done. In ‘postmodern approaches, deconstruction of previously accepted maxims, overt recycling of ideas and a strong resistance to closure are also evident in the decentring process’ (2007).

The learner is the reader of the textbooks I analyse. The learner is perceived as a passive agent by the author of the textbook. This is the key to my research. Grbich (2007) presents the reader as having a passive role. This reader accepts the authority of the author – the English textbook authors. It is assumed that each reader will take away something different from the text. Each learner will interpret the texts he or she views differently depending on his or her habitus. These learners are informed by their religious and cultural background. How they interpret topics they read and how they engage with these topics will also be problematised.

### **4.3 METHODOLOGY**

#### **4.3.1 NATURE OF DATA**

The data that have been collected and will be analysed in this thesis consist of samples of texts that have been selected according to criteria described below, from selected English language textbooks produced and prescribed for Grade 8 learners, in South Africa for the past decade and a half.

#### **4.3.2 SAMPLING – PURPOSIVE SAMPLING**

I use purposive sampling as a method of sampling which entails, as an aspect of qualitative research, the hand-picking of the data. I have chosen the textbooks I have analysed based on the condition that they all contain a chapter on the topic of ‘teenage love and relationship’ which confirms that the choice is based on ‘the researcher’s judgement of the typicality of the data or possession of a particular characteristic’ (Cohen & et al. 2011, p. 156). The researcher constructs a sample that is satisfactory to their specific needs.

I have selected three English language textbooks that have been available on the market in South Africa, from 2007 to 2018. These books were produced and prescribed for Grade 8 learners for English Home Language classes as opposed to English for FAL (First Additional Language) books.

These textbooks have also been designed and published across many curricular changes (See 1.6.1). The rationale behind the selection of the texts is founded on the fact that when I taught Grade 8 about 10 years ago, the prescribed textbook of that particular time for that school contained material which, based on my conservative faith-based habitus, I found age-inappropriate. I felt that the textbook should have been better designed to suit the audience of vulnerable Grade 8 learners in terms of the choice of one specific topic – ‘love and teenage relationships’.

I, therefore, took the initiative as a researcher to gather and analyse the English language textbooks available on the market, for Grade 8, and they are limited. I found out that these textbooks contain at least one chapter on ‘love and relationships’ formulated differently and displayed differently. I had worked with *English for Success* before so I knew its content. The three chosen textbooks are technically the ones that appear in the catalogue every year as choice for English Home Language and they are on shelves in local bookshops. The same textbooks get advertised year in year out. Therefore, the choice of textbooks for English Home Language is truly limited. There are, obviously, other textbooks which are prescribed for English First Additional Language.

During the sourcing of my samples, I noticed the engagement with the topic of love and relationship occurs on a continuum whereby the topic is presented mildly in some textbooks but then very graphically and explicitly in others. The three textbooks that were selected based on their availability and their use in Grade 8 classes as explained above are *English for Success* (Pilbeam & Rendel, 2007) and *English for Success* (Barnsley, I., Hathorn, B., Nortje, K., & Rendel, P., 2017) which were published a decade apart still contain similar elements on the mentioned topic and they are analysed separately. The third textbook is *English Today* (Stein, P., Potenza, E., & Beynon, A., 2011).

#### **4.4 VALIDITY**

The validity aspect of my research is justified as it embraces the paradigm of critical theory. The research is valid (catalytic validity) if it ensures that it leads to action. ‘Catalytic validity suggests an agenda which is to assist participants in understanding their worlds in order to transform them’ (Cohen, et.al. 2011, p. 187). The participants are textbooks, the author/s and learners in this case. Lincoln and Guba (1986) suggest the concept of fairness in research which implies empowering

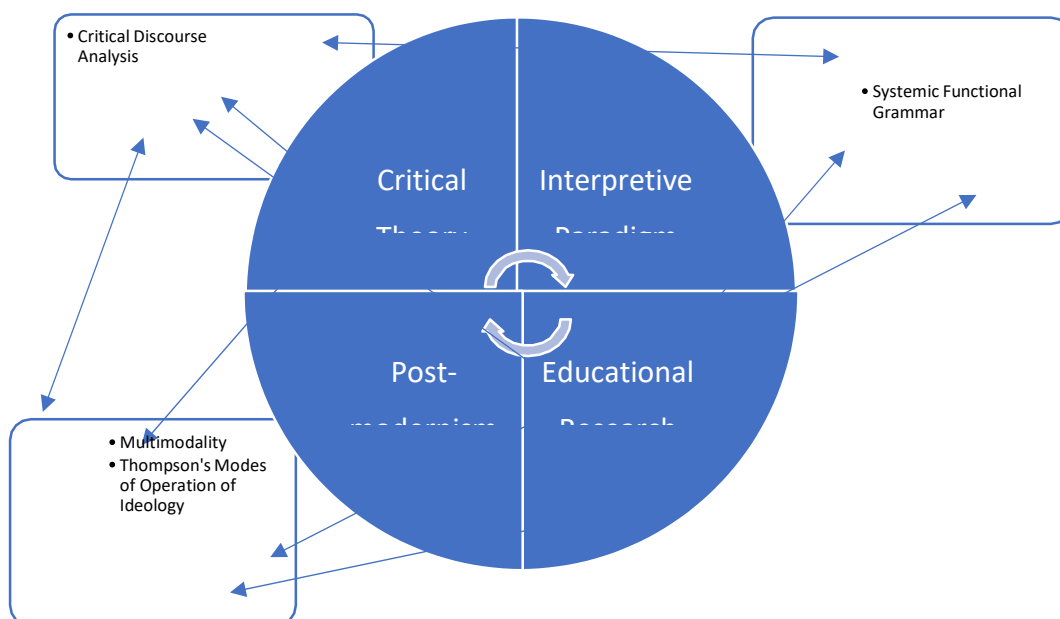
the participants who are in this research; in this case they are these textbooks which are read by Grade 8 learners. Furthermore, Lather (1986) calls for the empowerment of those being researched and in this case, it is about empowering or rather upgrading the quality of the English language textbooks in terms of better themes and topics as explained before. I could empower the textbooks, hence its readers by presenting to them universal values and teaching them Character Education. This concept echoes Freire's 'conscientisation' which is to understand and to change some situation [for the better in this case] (Cohen, et.al. 2011, p. 187).

## 4.5 METHODS

### 4.5.1 CRITICAL DISCOURSE ANALYSIS (CDA) AS METHOD OF STUDY

Drawing on the theoretical framework for this research, critical discourse analysis is the major tool that is used for analysis. The analytical framework used comprises eclectic methods in the field of critical discourse analysis. The following diagram illustrates the paradigms and the methods and how the paradigms inform the methods and how they all interconnect with one another.

*Fig.4.1 Matrix of the Theoretical Framework and analytical tools (various sources adapted and designed by the researcher)*



Critical discourse analysis (CDA) as methodology is defined by most linguists as being problem-oriented and it aims at unravelling hidden ideologies and identifying power relations through a systematic exploration and analysis of semiotic data (Wodak & Meyer, 2009). In this research, CDA is useful in unravelling the workings of lexicogrammatical structures to show how ideology operates.

CDA makes use of discourse-analytic techniques from a critical perspective, to examine and question social phenomena. As much as it draws on social constructionist principles, it also implements them by means of systematic techniques (Ainsworth & Hardy, 2004). Discourse has been variously defined ‘as a group of statements which provide a language for talking about a topic and a way of producing a particular kind of knowledge about a topic’ (Du Gay & Hall, 1996, p.43) ‘and a set of social practices that make meaning’ (Jaworski & Coupland, 1999, p.7).

Fairclough (1989) explores the connection between language and power and he emphasises social theory and identifies the language level and the social level in discourse analysis. Van Dijk echoes this in his theory of the dichotomy *micro* and *macro*. The ‘micro’ level is the ‘language level’ and the ‘macro level’ represents the ‘social level’. What is understood here is that language has an effect on society and it can also be a tool that can be used to decipher how society thinks and acts. Language affects society. The ideology mentioned above is hidden in language and ‘Language is indeed a social practice. Language is viewed as being the vehicle used to impart knowledge and in so doing promote particular worldviews, identities, values and practices and hence ‘naturalise’ them, that is to make the knowledge appear natural and commonsensical’ (Machin & Mayr 2012, p. 3). This assumption needs to be reviewed through the current investigation so as to find out the extent to which text producers believe that whatever is chosen to be included in a textbook is fit for an entire classroom of learners who come from mixed habitus.

It is stated that institutions such as schools become one location where knowledge becomes disseminated and regulated. (Machin and Mayr 2012, p.3). It is a fact that the classroom is the location where knowledge of language learning is imparted for the purpose of achieving good grades primarily but Halliday (1993) argues that language exists because of its meaning in social life. Analysis of texts, which in this case, are used in the classroom, according to Fairclough is an important aspect of ideological analysis (2003, cited in Wodak & Meyer, 2009). Foucault and

Gordon (1980) state that the concept of power refers to mechanisms that induce behaviours and discourses. This statement points to the relationship between text and its effect on the consciousness of the reader. The possible power of text is thus emphasised. The power of language is also emphasised.

Knowledge is produced through language, but it is also institutionalised, ‘shaping social practices and setting new practices into play’ (Du Gay & Hall, 1996, p.43). Citing Fairclough (1989) and Phillips and Hardy (1997), Ainsworth and Hardy make the point that discourse, although realised through texts, are broader than the texts in that they ‘include the broader social and cultural structure and practices that surround and inform their production and consumption’ (2004, p.236).

Texts are claimed to be endowed with functions. The one function, called ideational, implies that texts are made of knowledge and beliefs; there is a function called interpersonal which involves constructing certain forms of self or social identities; and lastly, there is a function called textual or relational which explores how the texts determine social relations between different actors. Together these functions constitute discourse ‘as a form of social practice and action’ (Ainsworth & Hardy, 2004, p.236). ‘The significance of any functional label lies in its relationship to the other functions with which it is structurally associated. It is the structure as a whole, the total configuration of functions that construes or realises the meaning’ (Halliday & Matthiessen 2004, p. 60). This is an explanation of systemic functional grammar as a key theory and method of analysis in this research. SFG is explained further in this chapter. Social and psychological realities are also constructed through discourse (Wetherell, Taylor & Yates, 2001, p.193). Discourse practices give shape to society ‘by constructing versions of the social order’ (Jaworski & Coupland, 1999 cited in Ainsworth & Hardy, 2006, p. 237).

Thus, discourse plays an important role in constructing identities for groups of people accomplished through social interaction. People are categorised according to various characteristics that appear to be shared and which may seem natural and normal for the targeted group. Such a ‘normalising’ process can result in their manifesting such traits as a social reality. Ainsworth and Hardy (2004, p.238), citing Howarth, Howarth, Norval, and Stavarakakis (2000), mention that discourse allows the creation of identities that individuals must assume in order to interpret and understand the discourse, so that rather than acting as agents in the construction of their own identities through discourse, they are constructed through a discourse that positions them

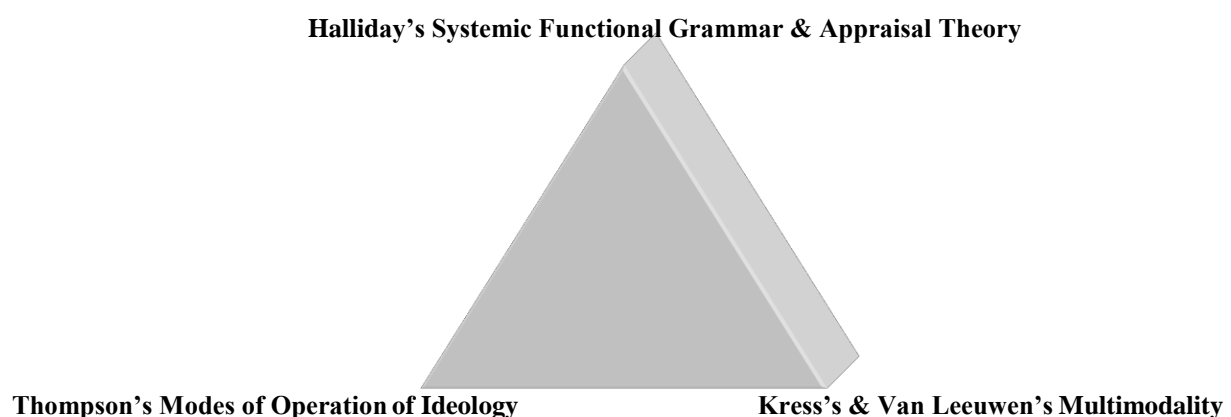
as constructed subjects. The authors further point out that ‘the social categories constructed in discourse have important implications for those involved’ (2004, p.239). In this research, the identity of the Grade 8 learners is assumed by the discourse of the textbook and through the metadiscourse of the author to be one, homogenous. The learner is assumed to be a typical teenager. It is the choice of topics for the learner and the presentation of these topics that is of concern.

I question the choice of knowledge included in English language textbook. I wonder if writers and designers of the samples and the textbooks are conscious of their choice of knowledge (themes, topics). There could have been more productive and useful themes or topics that could have been included to serve the same linguistic purpose but which would be inclusive of all cultures present in class. I further question the values being promoted in these texts. The following instruments and their application during the analytical process are expected to shed light on this research. I now introduce my critical discourse analytical tools that I use to analyse my selected samples of data from selected English language textbooks for Grade 8.

#### 4.5.2 ANALYTICAL INSTRUMENTS

The following figure shows the four tools used in the data analysis.

*Fig. 4.2 Analytical framework*



My analytical framework has four segments. I utilise four main instruments in the field of critical discourse analysis namely: Halliday's systemic functional grammar (SFG) (Halliday and Matthiessen, 2004), appraisal theory which is part of the interpersonal metafunction of SFG (Martin & White, 2005, Droga & Humphrey, 2002), Thompson's modes of operation of ideology

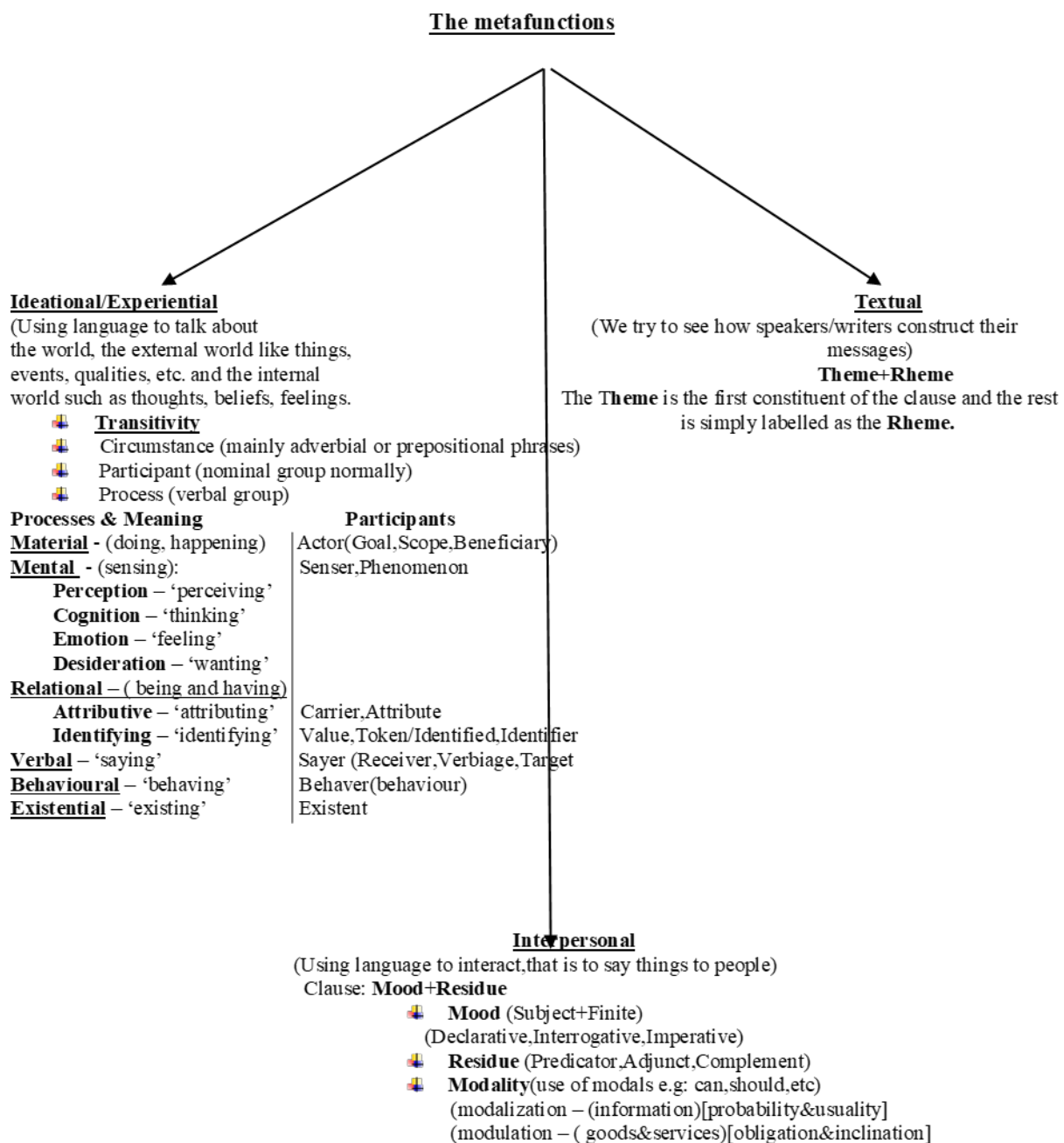
(1984,1990) and multimodality (Kress & Van Leeuwen. 1996). The latter overlaps at times with critical visual literacy (Janks, Dixon, Ferreira, Granville & Newfield, 2014).

The critical discourse analysis approach is endorsed by Halliday himself in his statement ‘a discourse analysis that is not based on grammar is not an analysis at all.’ (1993, p. xvi). I now present diagrams to illustrate the main tenets of each of these discursive analytical systems.

### 4.5.3 SYSTEMIC FUNCTIONAL GRAMMAR

Fig.4.3

Halliday’s Systemic Functional Grammar (1993,2004)



It is known that systemic functional grammar (SFG) sets out to explore the choices available at a given moment to the speaker/writer. Halliday explains that systemic functional theory is ‘a theory of meaning as choice’ (1993, xiv). The Functional process can be explained by how language is used and how it becomes meaningful thanks to the functional components. Halliday identifies three metafunctions such as the ideational or experiential function, the interpersonal function and the textual function as shown in the diagram above designed by the researcher (adapted from Thompson, 2013).

The experiential or ideational metafunction looks at the concept of transitivity in terms of *processes* (many types as explained above) involving *participants*. In traditional grammar, transitivity refers to the verb and its linking ability involving the subject and the object. In SFG the meaning is deeper. Transitivity deals with the clause and the splitting of it in terms of processes. Each traditional verb becomes a process. There are various types of process and each determines the labelling of the *participants*, ‘doer’ and the ‘done-to’. The processes are the following: *Material* processes which entail physical actions and imply movements such as ‘running’, ‘throwing’, etc. which are conventionally known as ‘doing’ verbs; *Mental* processes which focus on what goes on in the internal world of the mind such as: ‘thinking’, ‘imagining’, etc; *Verbal* processes which involve ‘saying’ verbs, such as: ‘scream’, ‘explain’, etc. *Relational* processes involve two concepts where one can be a participant called ‘*carrier*’ and another one a quality called ‘*attribute*’ of that object. This process is called the *attributive relational* process. The *identifying relational* processes occur in clauses which have two concepts of equal value – the one participant is a ‘*token*’ and the other participant is the ‘*value*’. The following are examples of these processes:

‘*attributive relational processes*’ > John is hungry = John (*carrier*) is hungry (*attribute*)  
‘*identifying relational processes*’ > John is the boss = John (*token*) is the boss (*value*)

These processes operate between doers and ‘done-to’s who are called *participants*. The latter invites a different label each time that the processes change. The *participants* are therefore labelled depending on their function in the clause which involves the process.

The processes operate under *circumstances* which can usually be adverbial or prepositional phrases that have temporal or spatial meanings. In terms of the interpersonal metafunction, the focus is mainly on the *mood*, which comprises the *subject* and the *finite* and can be either a *declarative* (statement), an *interrogative* (question) or an *imperative* (command). The constituent outside the mood is labelled as *residue* and it comprises the *predicator*, the *adjunct* and the *complement*. The order of the *subject* and *finite* realises the mood types. Examples of *mood* are:

*Declarative* > John is eating his food = John (*Subject*) is (*Finite*) eating his food (*Residue*)  
 (to some extent these also correspond to the *Theme* and *Rheme* of the textual metafunction)  
*Interrogative* > Is John eating his food? = Is (*Finite*) John (*Subject*) eating his food? (*Residue*)  
*Imperative* > Eat your food. = (*No Subject and No Finite*) Eat your food. (*Residue*)

The concept of *modality* is also very important in understanding this metafunction. Modality is about how speakers and writers express their viewpoints. *Modals* are short words that convey modality and its meaning. *Modals* can be based on probability (*might, may, can*, etc.), obligation (*should*, etc.), usuality and inclination. The interaction between subjects and complements are determined by modality.

The textual metafunction operates thus: The *Theme* is ‘the point of departure of the message’ or ‘that which locates and orients the clause within its context’ (Halliday & Matthiessen, 2004, p. 64). This is traditionally the subject. When the theme is not the subject of the sentence then it is marked. The theme can be identified differently depending on whether the clause is *declarative* or *non-declarative (interrogative & imperative)*. Theme can be marked or unmarked (that is when the ‘subject’ is chosen as the theme). The rest of the clause is labelled as *rheme*. In traditional grammar an unmarked theme is the traditional ‘subject’ of the clause “John is eating his food”: = John (*theme*) is eating his food (*rheme*). An example of a ‘marked theme’ can be seen in “Eating his food (*theme*) is what John is doing. (*rheme*)” where the emphasis is on the idea of ‘eating his food’ and not on John himself

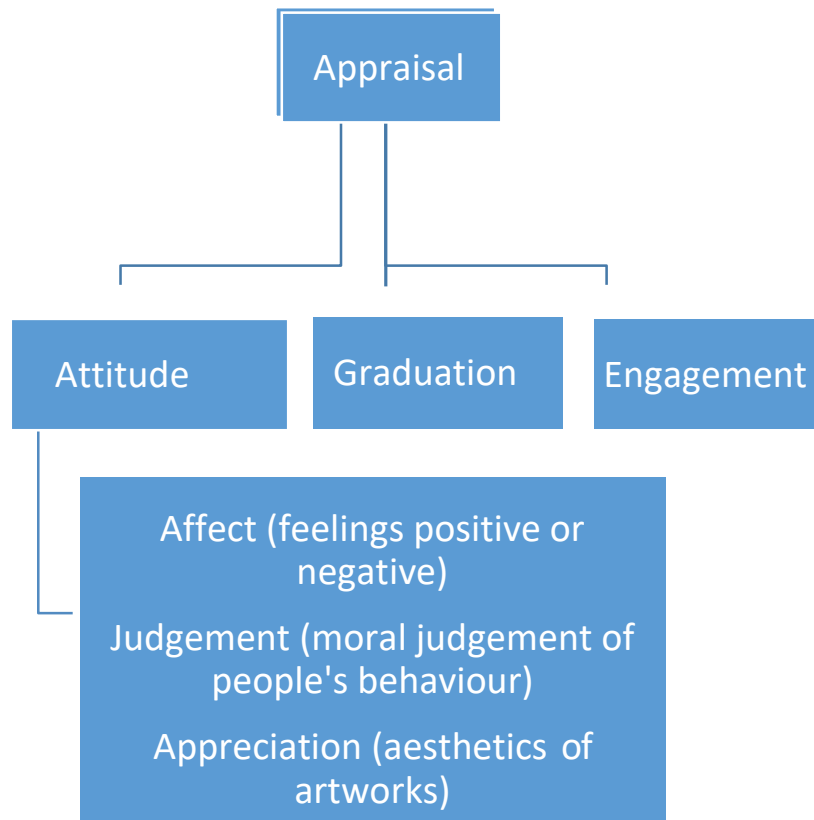
My interest is to find out the implication of the choices of the speaker/writer. Why is it that the speaker/writer has opted consciously or unconsciously for a specific wording (choice of words) instead of another in a given context? Appraisal theory stipulates that speakers and writers use some resources to evaluate phenomena and thus build relationships with their readers or listeners.

#### 4.5.4 APPRAISAL THEORY

The appraisal framework is an extension of the linguistic theories of Michael Halliday and his fellow systemic functional linguists, primarily based in Australia. The appraisal system was developed by Martin and White and other linguists in the 1990s and 2000s (Iedema, Feez & White, 1994; Martin & White, 2005). This theory stipulates that writers or speakers convey different attitudes and meanings through intensity or directness of texts or utterances. The meaning is strengthened or weakened depending on how the writer or speaker, who is the sender of messages, engages with the recipient of these messages, while conveying attitude, *graduation*, and engagement. The writer's and speaker's assessment of the phenomenon being discussed is revealed through the appraisal system. 'These meaning-making resources are grouped together as the language of evaluation on the grounds that they are all means by which the speaker's/writer's personal, evaluative involvement in the text is revealed, as they adopt stances either toward phenomena (the entities, happenings, or states of affairs being construed by the text) or toward meta-phenomena (propositions about these entities, happenings, and states of affairs)' (White, 2005, p.1).

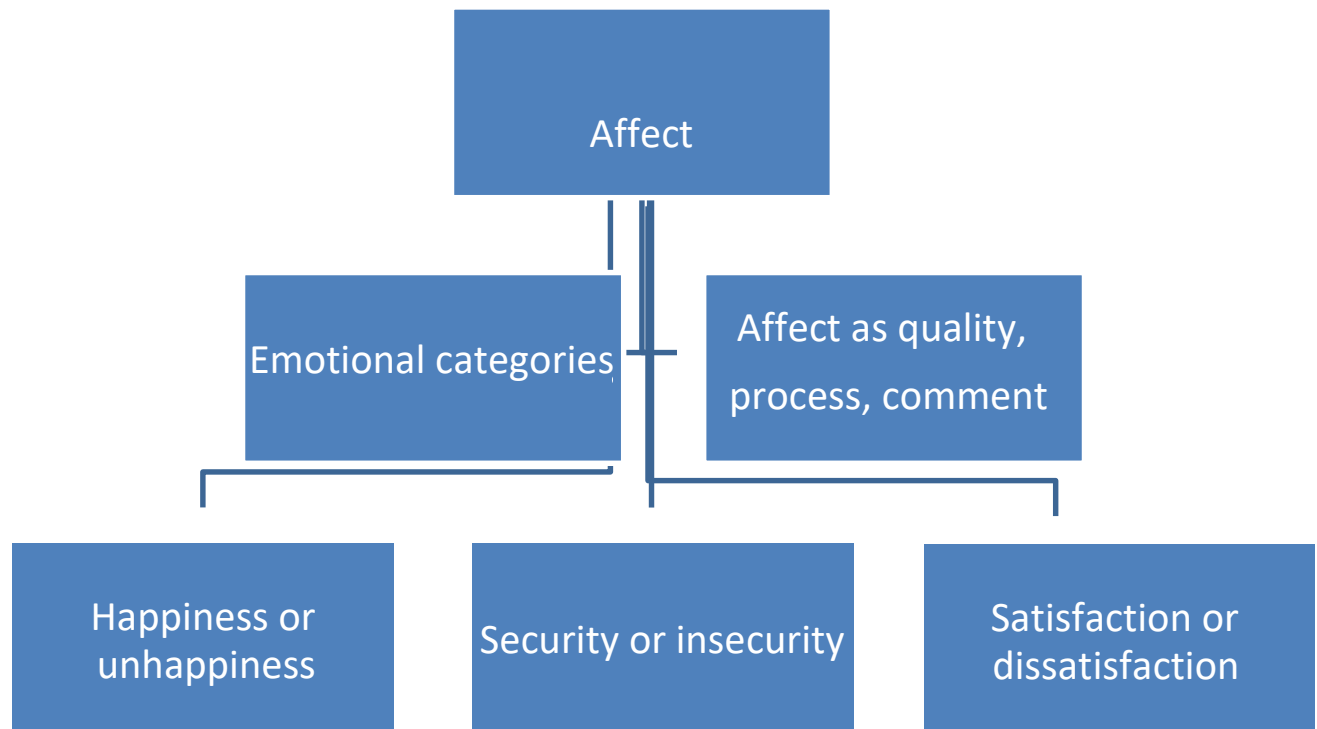
The appraisal model operates within the interpersonal metafunction of SFG as it explores the relationship between the speaker/writer and the listener/reader as explained above. The theory of appraisal claims that speakers or writers as senders of messages enact speech in terms of asserting, questioning, responding, commanding, advising, and offering, and these functions create meanings in various contexts. Speakers further indicate lesser or greater 'involvement' with their interlocutors, for example through the use of styles such as slang, jargon, specialist terms, and the informal language associated with intimacy. In this system, social roles, identities, and relationships among parties in communication (speaker/listener or writer/reader) can be analysed following the rubric provided which is a set of criteria, instructions and rules to be used during the analysis. Recurring patterns of linguistic elements used could reveal attitude, *graduation* and engagement and the meaning that the latter convey would then be interpreted according to the appraisal rubric (Martin, 1997). The following diagrams illustrate the workings of appraisal theory.

**Fig.4.4 Appraisal Theory** (All figures were made by the author adapted from notes from Droga & Humphrey, 2002, p.75)



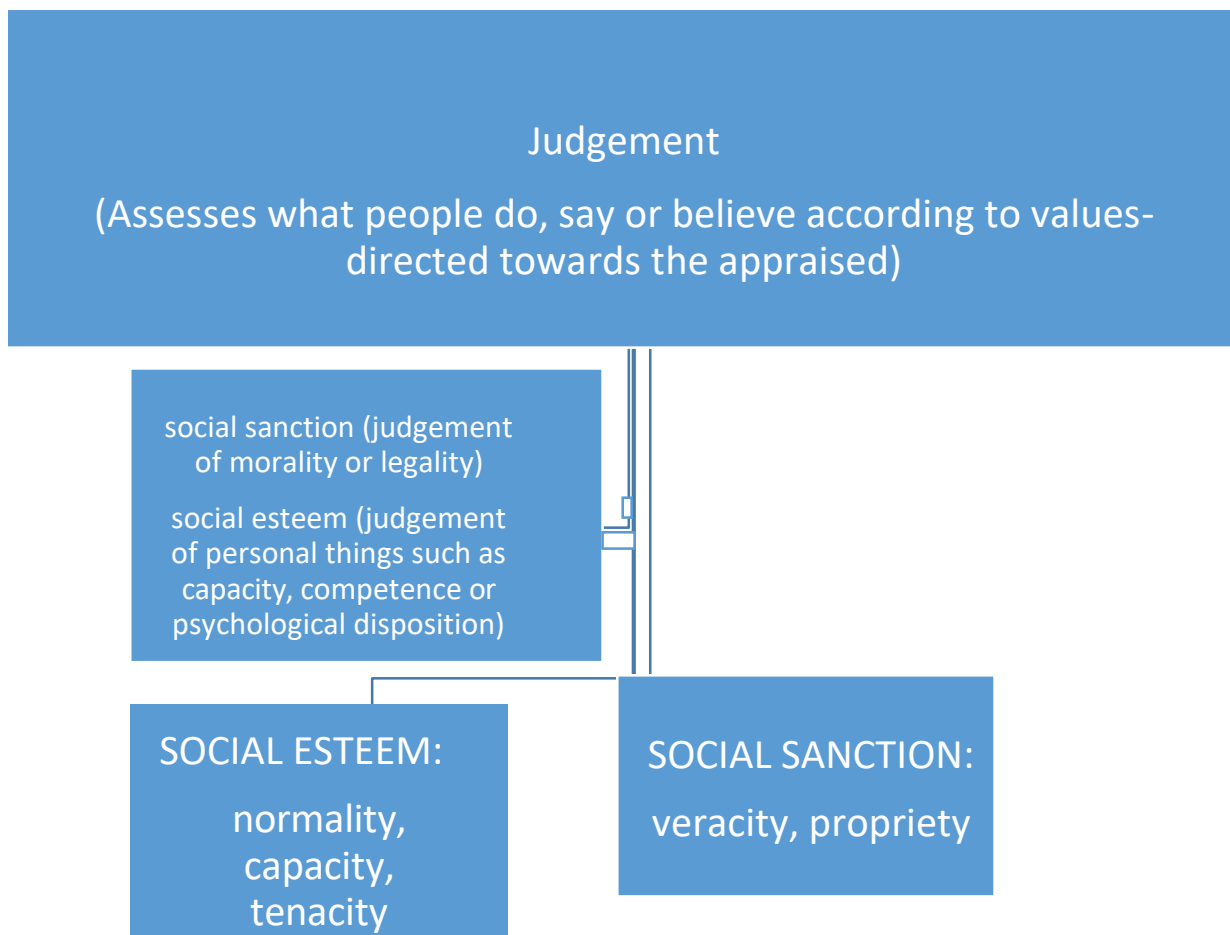
*Attitude* can be explicit or implicit. Each subcategory within the system is explained separately for in-depth understand of the workings of each of the category. *Attitude* is about the elements used to make either a positive or negative assessment of phenomena and are determined by particular cultural and ideological contexts. *Attitude* can be divided into three sub-categories: *Affect*, *Judgement* and *Appreciation*. *Affect* can be a quality such as an epithet, an attribute or a process such as ‘Don’t like’ and it uses various linguistic resources and lexical items which carry meaning. Sub-figure 4.4.1 below shows the various components of *affect*.

Sub-Fig. 4.4.1 Affect



*Judgement* can be positively or negatively expressed. It is about what people believe and how they express this *judgement* through a range of linguistic resources which is directed to the person who is being judged (the appraised) rather than the person judging (the appraiser). Examples of *judgement* are: positive (lucky, powerful) or negative (weak, cowardly). Sub-figure 4.4.2 shows the various components of *judgement*.

Sub-Fig.4.4.2 Judgement



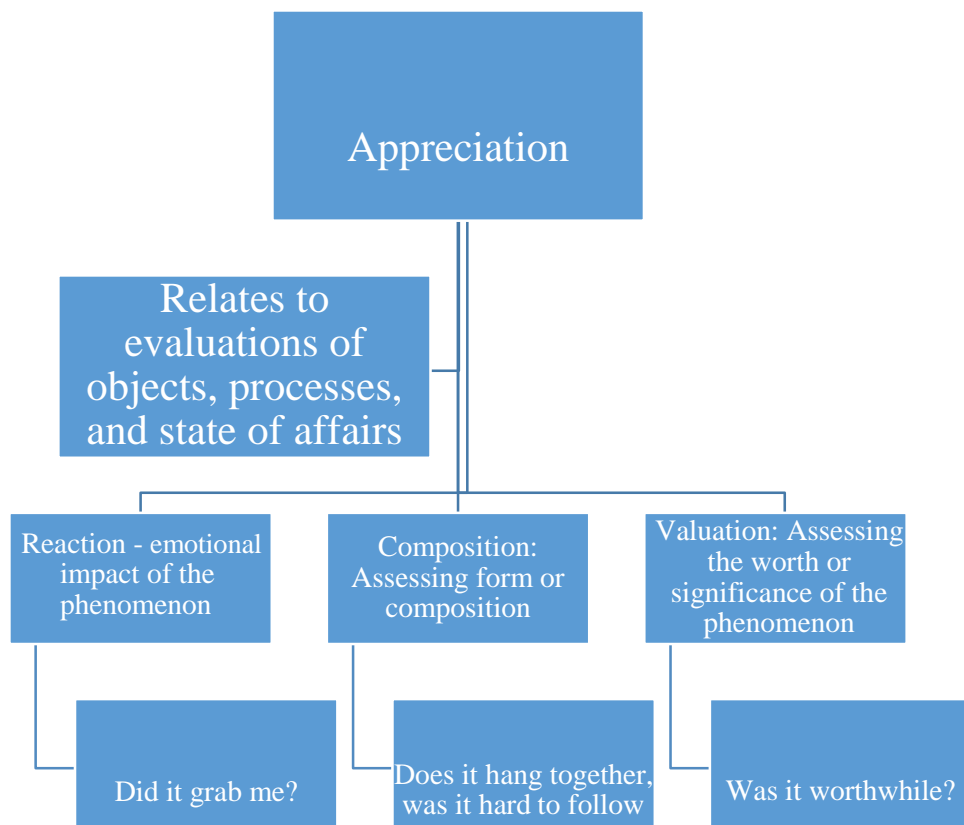
*Appreciation* relates to evaluations of objects, processes and states of affairs. *Appreciation* can make use of various linguistic resources and can be viewed both positively and negatively.

Many categories within *appreciation* can be identified:

- ☐ *Reaction* which assesses the emotional impact of any phenomenon (e.g. lovely, repulsive)
- ☐ *Composition* which assesses the form or composition of the phenomenon (e.g. simple, simplistic)
- ☐ *Valuation* which assesses the worth or significance of the phenomenon (e.g. profound, shallow)

Sub-figure 4.4.3 shows the various components of *appreciation*.

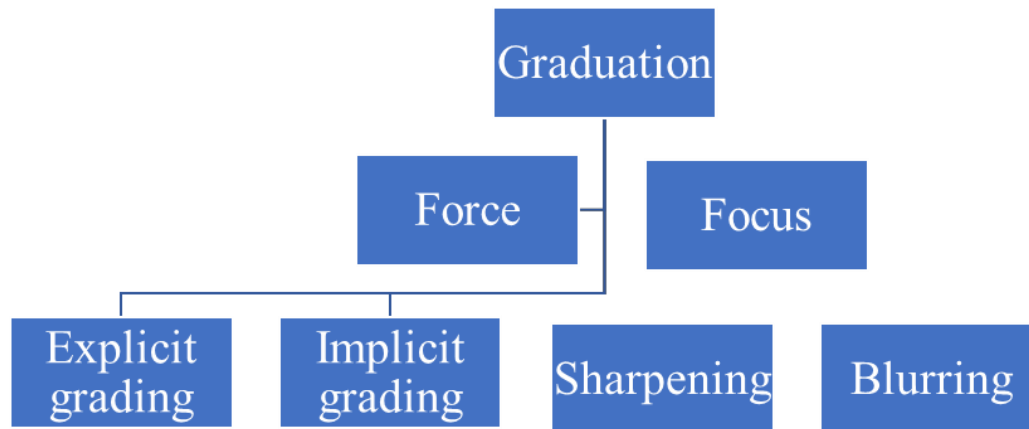
Sub-Fig. 4.4.3 Appreciation



*Graduation* can be described in terms of *force* or *focus*.

- *Force* can be realised explicitly through individual lexical items or implicitly through intensifying or toning down terms which already have a core ideational and interpersonal meaning – all meanings are graded in terms of intensity, lying on a continuum from low to high value. *Force* can be graded up or down (e.g. adore- love- like).
- *Focus* operates to lower or raise the intensity of meanings by making meanings sharper or softer (narrowing or sharpening – broadening or blurring). Examples are True, kind of.
- *Explicit grading* – The graders are in terms of adverbials, adjectivals (e.g. Slightly, total); Measures of amount, time, distance such as much, immediately, long way; Repetition such as ‘awful, just awful’; Expletives or swearing such as e.g. ‘bloody awful’.
- *Implicit grading* – The graders are in terms of lexical items which add to core meanings (including metaphor) – graded meaning – core meaning. Grading occurs either for *force* or for *focus* which can be graded either up or down. Figure 4.5 below shows the various components of *graduation*.

Fig.4.5 Graduation



*Engagement* includes ‘a range of resources which speakers and writers use to negotiate positions and ‘enter into dialogue’ with both listeners and readers. The resources that are used to realise *Engagement* are: *Attribution*, *Modality*, *Disclaimers* and *Proclaimers* (Droga & Humphrey, 2002, p. 90).

*Attribution* refers to when writers or speakers refer to outside thoughts and words and they therefore have evaluated the sources as relevant (ibid.).

- ☐ *Verbal* processes, nominalisations or phrases and other resources contribute to ‘attribution’
- ☐ Endorsement implies support for the material.

Endorsement can be any of the following.

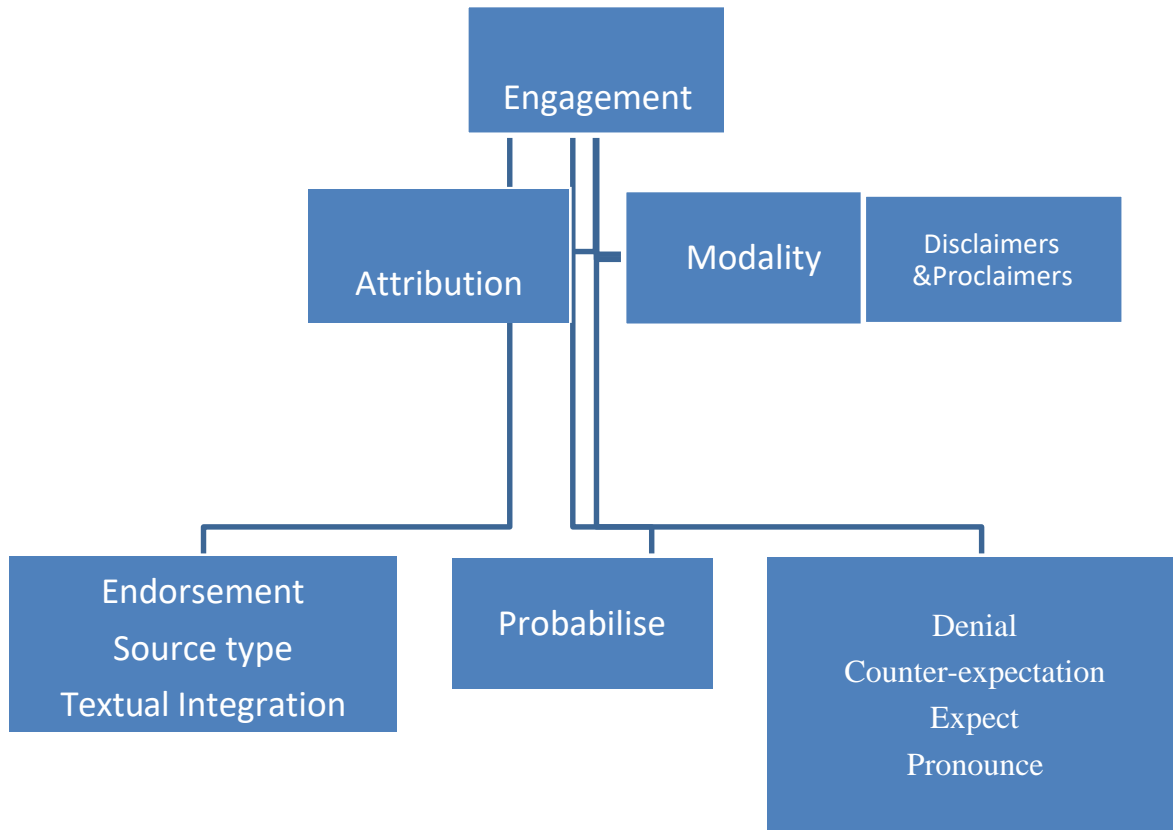
- neutral endorsement, e.g. say, report, etc.
  - positive endorsing, e.g. affirm, agree, etc.
  - negative non-endorsing, e.g. claim, argue, etc.
- ☐ Source type – where did the text come from?

Text sources can vary according to the following

- Personal or not
  - Identified or not
  - Specific or generalized
  - Singular or plural
  - High or low status
- ☐ Textual integration – quote exactly or paraphrase

Figure 4.6 below shows the various components of *Engagement*.

Fig.4.6 *Engagement*



*Modality* was discussed earlier in terms of moods and how resource writers use levels of certainty, probability, usuality, etc. However, in the system of *engagement*, *modality* indicates that speakers or writers are aware that what they are proposing could be challenged by a potential reader or listener (Droga & Humphrey 2002, p. 95). This leads us to an examination of *disclaimers and proclaimers*:

*Disclaimers* – include an outside position so as to reject, replace or dismiss the argument:

- Denial (negation ‘no, won’t’)
- Counter- expectation (comment adjunct ‘amazingly’, conjunctions ‘but, although, etc., prepositional phrases ‘despite’, mood ‘finally, etc.).

*Proclaimers* – present a position difficult to challenge:

- Expect- presenting something as ‘given’ – adjuncts for example: ‘of course’
- Pronounce – insertion of author’s voice – ‘We believe’ or Mood adjunct – ‘Really’.

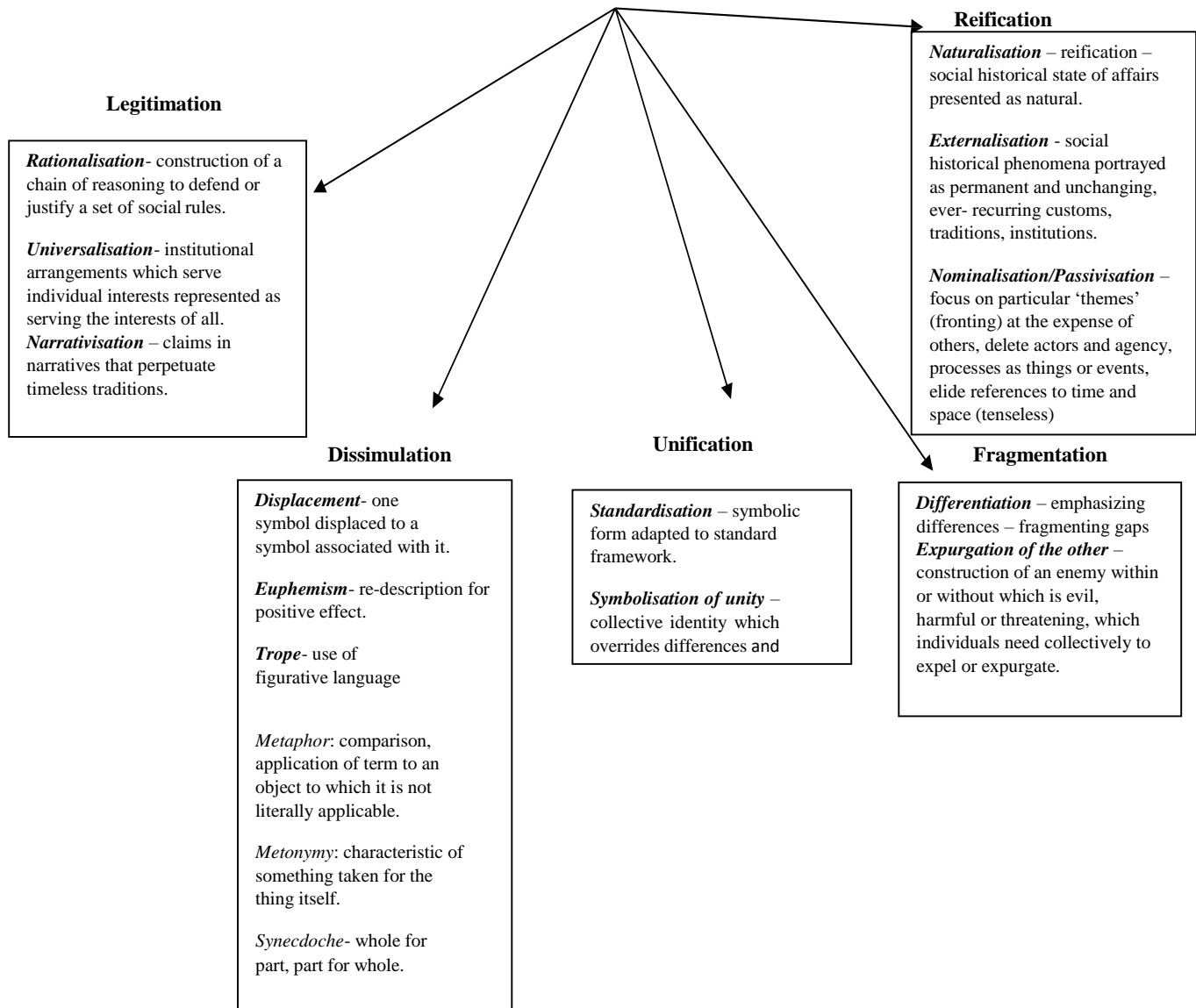
Appraisal theory is a rich and complex system, comprising many parts, as is clear from the above explanation. However, in this research, I only use elements from the system that arise naturally in the data analysis.

#### **4.5.5 MODES OF OPERATION OF IDEOLOGY**

Thompson’s (1984) theory is explained in the following diagram. His theory posits the power relations that underlie texts. ‘Ideology examines the ways in which ‘meaning’ and ‘ideas’ affect the conceptions or the activities of the individuals that make up the social world’ (Thompson, 1984, p.73). The analysis of ideology is the study of language in the social world. Thompson identifies ideology as the power that dominates some text in terms of knowledge-content, as an expression of text producers. He claims that ‘meaning is mobilized in the interests of particular individual or group’. (ibid.). Ideology operates in many ways.

*Legitimation* is a process whereby relations of domination and control are ‘established and maintained, by being presented as legitimate, that is just and worthy of support’ (Thompson 1990, p. 61). *Dissimulation* is about relations of domination which are concealed, denied, obscured. The following two processes are interrelated and work in opposite ways: *Unification* involves unifying people, creating an ‘us’ and *Fragmentation* is about ‘divide and rule’ creating an ‘us’ and a ‘them’. *Reification* means ‘relations of domination and subordination are established and sustained by representing a transitory, historical state of affairs as if it were permanent, natural, outside of time’ (Thompson, 1990, p.65, Janks, 2010, p. 39). Within the above processes, called modes of operation, are sub-processes as per the following diagram, which constitute the many ways in which the modes function through texts ideologically.

Fig.4.7 Thompson's Modes of Operation of Ideology (1984,1990) (Designed by the researcher)



#### 4.5.6 MULTIMODALITY

The third system used as analytical tool is multimodality. Multimodality is another linguistic theory and tool that is used where necessary in this study. It is a theory of communication and social semiotics. It refers to communicative practices that use various modes such as texts, audio, visual, and spatial which are used to compose messages (Kress & Van Leeuwen, 1996). According to multimodal theorists, each mode contributes to the meaning of a given message. In a textual

composition or design, the written or typed text will make more meaning if it draws on accompanied diagram or picture to make more specific meaning.

According to Van Leeuwen (1996), ‘modality’ in the traditional grammatical sense, such as the primary notions carried by the ‘modal’ verbs: “might,” “could,” “should,” and so forth, should not be compared to the concept of a ‘mode’ of communication where any of the many ways in which a semiotic system with an internal grammaticality, such as speech, colour, taste, or the design of images, may be developed. ‘Modality’, in the grammatical sense, can occur within any of the many ‘modes’ that may be used to communicate. Despite the debate on the definition of multimodality, the definition of choice is that which Van Leeuwen proposes that is the use of various modes of communication, namely a communion among text, image, and typography.

In LeVine & Scollon (2004), Van Leeuwen explores ten reasons why linguists should indeed pay attention to visual communication. He proceeds by defining the concept of multimodality as ‘a communicative act’. He looks at a visual text and explores the components present there while stating that...

‘... Clearly, we would experience this as a single, multilayered, multimodal communicative act, whose illocutionary force comes about through the fusion of all the component semiotic modalities: dress, grooming, facial expression, gaze, gesture. Perhaps we should view posters and similar texts (e.g., display advertisements) in the same way—as single, multimodal communicative acts, especially inasmuch as the cohesion between the verbal and the visual is usually enhanced by some form of stylistic unity between the image, the typography and the layout’ (Le Vine & Scollon, 2004, p.7).

Van Leeuwen (2006) states that according to multimodal theory, one should look beyond language when doing discursive analyses. He claims that other resources besides linguistic ones should be taken into consideration when looking for meaning. Layout, colour and typography matter in creating and conveying meaning (p.139).

Kress and Van Leeuwen (1996) explore the concept of ‘reading images’ where the emphasis is on ‘visual grammar’. This is called social semiotics which is the theory informing the methods used in multimodality as a field of study. Meaning-making is what social semiotics is about, where meaning is gathered in terms of what modes are placed together to convey a given message. According to Kress and Van Leeuwen (2001) social semiotics explores the social dimensions of

meaning and the power of human processes of interpretation in influencing societies and individuals. Meaning can be conveyed via visual, verbal or aural ways (Thibault, 1991). These ways are channels such as speech, writing, and graphics, which are referred to as semiotic modes. An assemblage of any of these modes makes texts multimodal. Hodge, Hodge, Hodge, and Kress (1988) define social semiotics as driven by people's social interests and ideologies and that these are adapted as society develops and change.

Social semiotics is the theory which comes with analytical tools that assist in Discourse Analytical Analyses. A multimodal analysis will reveal the workings of social semiotics, that is, how various modes combine to create social meaning. Most textbooks have multimodal texts. Jewitt (2008) stipulates that we are all living in a time and space which is multimodal using new media (Lemke, 2005). A traditional term for multimodality would be visual literacy. Janks et al. (2014, p.83) analyses the concept of critical visual literacy, focussing on the critical aspect of the concept which firstly summons critical reasoning in order to interpret the *meaning* of text and, secondly, signals an analysis of 'power, identity and access.' The positions are examined in relation to their effects in the world – the interests that are served by the text (Janks et al., 2014). Images are constructed by image makers who make choices about their images. This is another instance of multimodality. Janks and co-authors present three steps in thinking about looking (visual focus). These are 'the visual content', 'representation' and 'context'.

- 1) The visual content: What or Who? That is: Who or what is in the image? What do you see and what don't you see?
  - 2) How are people, places or things represented?
  - 3) How is the image used? In what context? Textual, social...? What is the text's purpose/genre?
- (adapted from Janks et al. 2014, p.85).

This interpretation of critical visual literacy overlaps with multimodality in terms of the critical aspect as well as the focus it has on the whole composition that is presented, including the image. The focus is on the inter-relational dynamics between text and image. Janks and Machin and Mayr, drawing on other scholars, offer a rubric for critical visual literacy which prompts the viewer to recognise visual concepts such as 'type of shot', 'angle of shot', 'framing', 'cropping', 'gaze', 'body position and body language', 'composition and layout'. (Machin & Mayr, 2012; Janks et al.,

2014, p. 99). These concepts would determine the positioning of the viewer vis-à-vis the viewed image and text. Then these concepts would be interpreted in the context of social semiotics. The reader or viewer will infer meaning from such multimodal analysis. This research makes use of this perspective.

The integration of SFG into multimodality as presented above fits this research process as SFG can be applied to the multimodal space too. Janks claims that texts are designed to share particular messages with various meanings in order for them to have particular effects on readers or viewers and to be believed. 'Texts are positioned and positioning' (2010, p. 61). A text, therefore, provides the reader with a worldview as seen or understood by the producer of text or speech.

In light of the above, I analyse samples of multimodal as well as 'unimodal' (purely textual without visual elements) texts from three selected English language textbooks and I apply the rules to them as prescribed in accordance with the analytical framework explained above.

The main impetus here is to decipher meaning behind the choices of the text producers. The analytical tools are used to shed light on the meaning implied or intended by the writers and text producers. The focus is also on the element of choice which is questioned and critiqued during the process of analysis.

My criteria for the choice of texts for analysis having been established earlier, I now proceed to focus on analysing the texts in light of the principles I have established:- The first principle is the topic that is chosen for the Grade 8 learners and the representation of the characters in the text in light of the topic and the second principle is the authorial metadiscourse used by text producers while addressing and attempting to invite their target learners to engage with the texts, which raises concern should the topic not be appropriate for the vulnerable Grade 8 learners. The nature of these texts/utterances is critiqued using the tools I presented in this chapter.

In the next chapter where the analytical framework is applied, we shall see the intricacies of textual and visual texts in light of critical discourse analysis as a framework.

## **4.6 SUMMARY OF CHAPTER**

In this chapter I outlined the research design I have adopted, from my choice of paradigm to the sampling system as well as the methods and the analytical tools which will be applied in detail in the next chapter, which is the Data Analysis chapter.

# CHAPTER 5

## DATA ANALYSIS

### 5.1 INTRODUCTION

In this chapter, eclectic methods, in terms of various elements of critical discourse analysis as a methodology (See 4.3.1), are used to explore the issues that I raised in my rationale section (See 1.3). These methods are further used to answer my research question from a critical analytical perspective. My question informing my research is:

**How can English language textbooks for Grade 8 be critically analysed using a critical discourse analysis (CDA) approach to uncover hidden ideologies in order to address exclusivity and teach Character Education?**

To recapitulate, I present the eclectic system I mention above in terms of the analytical tools I adopt, which are: Thompson's modes of operation of ideology (1994), systemic functional grammar (SFG) (Halliday & Matthiessen 2004), appraisal theory which is within the SFG framework (Humphrey & Droga, 2002) and Kress & Van Leeuwen's multimodality / social semiotic analytical tools (2001) (See 4.3.1). This framework constitutes the tools for unveiling the ideology underlying the choice of the samples extracted from these textbooks (Machin & Mayr, 2012) and for these samples to be bearers of meaning, to be socially semiotised. Each sample is analysed across the four levels mentioned above. As each of these levels is analysed independently, it is still important to look at how each level of analysis complements the others to create meaning in terms of social semiotics. I also focus on the approach of the author/textbook designer as the signal-maker, that is, as the one who makes a choice, which may have consequences, as I will discuss. This is social semiotics, which, according to Kress (2005), is the meaning of the texts being conveyed to the learner. This is a major concern in this research.

I start my analysis at a macro level where I do a broad observation of key features present in the texts as uncovered by my analytical tools, which I described in detail in the methodology chapter (See 4.3.1). I then apply the tools to the analysis of my data.

## 5.2 CRITERIA FOR DATA ANALYSIS

The main aim of these analyses is to show how the language and the graphics presented in the multimodal texts position the Grade 8 learner as mature, ready for romance and for all that romance entails, including sensuality.

I focus on the visual semiotic choice which are choices made by the author/s and by the participants or characters in the extract to create meaning. There are elements such as word choices but also non-linguistic features in the selected activities pertaining to the topic at hand.

I will demonstrate how the author/s, either consciously or unconsciously, through their metadiscourse, assume that all Grade 8 learners are the same, not considering that some learners might come from a more conservative background where teenage romance is not encouraged. The authors assume that all Grade 8 learners have problems, that they are interested in the topic of romantic love, that they need a forum to discuss such topics, and are ready for romantic relationships.

In each of the chosen textbooks, which are available on the market, there is one chapter which is specifically devoted to the topic of 'romantic love' or on 'friendship changing to romance'. These are mostly multimodal extracts and I analyse them using my tools in order to highlight the exclusive nature of these texts (See 4.3.1). It is the habitus of the learners that determines how they welcome, perceive and interpret these texts. These texts present learners as agents. They are passive agents. They are told what to do by the texts provided by the authors. The main concern is that the learners have agency but of topics for which they may not be ready.

The focus of the author/s is on one type of love, the romantic type as indicated and there is an invitation to the learner by the author/s to indulge in the topic even more deeply and thoroughly by requesting them to respond to the activities designed to address linguistic skills for pedagogical purposes, for the teaching of English language. These activities draw the learners more closely into the topic at hand. The following is an overview of how the analytical tools presented earlier (See 4.3.1) are applied to the texts.

The dominant processes in the following extracts across 3 textbooks are mental processes and secondly *material* processes followed by *relational* processes. These processes draw the learners closely to the topic by making them identify with the *participants* through attributes (*attributive*) or *value* (*identifying*), especially psychologically.

The presence of more mental processes is indicative of a psychological influence on learners. The *relational* processes tend to create a relationship between the concepts referred to in the text which is likely to have an impact on the learners' psyche.

This indicates that the author as well as the characters who are the participants of the text seem to invite the learners, even though not deliberately and consciously, into their world of romance. The learners get drawn into such a world, into a world for which many of them might not be ready and of which they are not aware. Here I refer to the learners who are excluded due to their conservative habitus. These learners may not be psychologically ready to 'think' of something with which they may be uncomfortable. If they are asked to think about the topic of romantic love, it would be an invitation on the part of the author to engage more deeply with the topic at hand.

The presence of *material* processes in the same extracts indicates agency. The learner is requested to engage with the *material* processes and to produce whatever the *material* processes indicate such as a physical activity like 'read' or 'write', 'They are to act upon whatever processes they have encountered in the English language activities. Most of these processes are linked to the tasks and instructions and involve different ways of engaging with the texts.

All processes are also linked to the interpersonal metafunction. When the author uses an *imperative* clause which would include processes, he/she is requesting that the learners act upon these processes. If the author says: 'Think' (*mental* process) or 'write' (*material* process), then the learner is expected to engage with what is requested of him. The learners in this case are simply agents as they are expected to perform tasks which the author dictates. In the samples they are agents of phenomena such as romantic love which some of them may not be familiar with or be ready to engage with.

*Modals* too are elements highlighted in the analysis. The use of ‘will’ indicates obligation which is what the authors expect the learners to do. The use of other *modals* such as ‘should’ or ‘must’ also indicate obligation. The learner is likely to be affected by a textual arrangement whereby the element that is foregrounded as *Theme* catches the attention of the reader and gets his/her focus whereas the *rheme*, which is not given importance as the second part of the sentence, is not highlighted. The mind of the reader gets influenced this way.

Based on the theory of multimodality (See 4.3.3), the following elements are taken into consideration, such as ‘distance’, ‘angle’, ‘posture’, which signify the nature of the relationship in a text or graphics. The concept of distance is quite important in my analysis, especially in terms of the positioning of the learner reader in relation to people in the image (Machin & Mayr, 2012). The closer the shot of a picture, the more access the learner viewer has to the feelings and ideas of the participants/characters in the picture. The language of the text is likely to support this interpretation.

The gaze of the participants is also key. This gaze and its direction are also important in understanding the impact the text/ graphic may have on the reader. Whether the characters look at the viewer or at one another (if more than one character), all will impact on the interpretation of the scene in the image by the viewer. This is where the viewer learner may empathise with the character. In this way, the viewer therefore gains access to the life, feelings, and reactions of the characters.

The modes of operation of ideology (See 4.3.4) occur in the texts in terms of *legitimation* mainly through universalisation, where the author tends to present ideas to the learners as if they were the norm, as universalised phenomena.

### **5.3 ANALYSIS OF SAMPLES**

In this section I present an analysis of samples from three prescribed English school textbooks for Grade 8, written, published, promoted, advertised in South Africa during the past one and a half decades. The selection of textbooks is based on availability on the market, on their presence in catalogues sent to schools by publishers and also on the fact that they were prescribed at the *Hizmet*

schools in South Africa for the past decade and half due to the absence of other options. Two years ago, *English for Success* (Barnsley et al., 2017) was reproduced and prescribed for Grade 8. Textbooks do not get reproduced often in South Africa. Two of my three books have the same title but are published within 10 years of each other. The books are: *English for Success* (Pilbeam & Rendel, 2007) and *English for Success* (Barnsley et al., 2017) and *English Today* (Stein et al., 2011). With *English for Success* (that is still current in SA today) the topics are still the same and treated in the same way. *English Today* (Stein et al., 2011) devotes a whole chapter to the topic of love and relationships. The textbook takes this topic to a more sensual level.

The books have changed over the years in response to curriculum changes, which inform the production and dissemination of textbooks. One of the textbooks is based on an Outcomes-Based Education (OBE) system of education (adopted in South Africa a few years ago and later replaced by the Curriculum Assessment Policy Statements (CAPS), which is the current system followed in the country). The other two books are more recent and are CAPS- approved. The history of these curriculum policies is described in detail in Chapter 1(See 1.6.1).

I focus on the extracts from the texts, at times multimodal, identified as compromising and problematic for the learners that come from a different habitus as explained in section 1.1. Each of the books has at least one chapter about love, relationships, and dating addressed to Grade 8 learners. One of my concerns is what the learners (boys or girls) are exposed to in terms of the type of knowledge conveyed through these topics. The chapters covering these topics are usually lengthy and are progressive where the central theme, which is of concern, permeates all activities throughout the chapter. The topic of love, relationship, and dating is extensively elaborated at times. The learner is invited to take this journey across the full chapter and is expected to engage with each task.

The multi-religious and multicultural identities of the learners have not been taken into account by the author/s, which could be construed as a form of exclusion (Van Dijk 2001, p.212). My interpretation of this concept is that the text producers, herein referred to as authors, take up a position of expert vis-à-vis the learners in an attempt to suggest to them how to address the topics to which they are introduced.

The topic and the characters in the texts are presented in various ways and at times the extracts are explicitly graphic in sensual details.

Each extract is analysed starting with different tools depending on the structure of the text. For example, if the dominant aspect of the text lies in its imagery (pictures) then the first level of analysis will be multimodality. If the extract consists primarily of text, then the first level of analysis will be the lexicogrammatical system using the tools presented in detail in Chapter 4 (See 4.3.2).

The aim is to answer my research question and to unveil the hidden ideologies (which conflict with those of some learners) embedded in the texts and to problematise the assumptions made by the authors about the learners, all in light of Character Education. My argument is that the topics on love, relationships, and dating presented in the textbooks are not necessarily appropriate at the vulnerable<sup>8</sup> age of the grade 8 learners and more importantly for the learners whose background/habitus is more conservative, such as learners who come from religious backgrounds. The latter students therefore find their interests excluded. They are invited into a world where they may not feel they belong. Furthermore, each extract is analysed for relevant authorial construction of the language, which serves to position learners.

### **5.3.1 SAMPLES FROM *ENGLISH FOR SUCCESS* (2007)**

The following extracts from *English for Success* (Pilbeam & Rendel, 2007) offer a variety of activities including quizzes, poetry, role-play, agony columns among others, which aim to teach linguistic skills.

The first extract (5.1) covers the topic of Love and Trust. This extract contains several processes, *participants* and *circumstances*, as well as graphics and a number of modes of operation of ideology, all of which work together to position the learners in ways that may seem strange to them, i.e. in relation to romantic love.

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<sup>8</sup> Grade 8 learners are still children and need to be guided.


# 2 Love and trust

No matter how hard you try, it is nearly impossible to go through life without at some stage wondering whether you are in love or if you can trust anyone. There are people who fall in love when they are quite young and stay with that person for the rest of their lives. Other people believe they are in love, but really they just like somebody or something a great deal! Many people have experiences that make it hard for them to trust others. In this chapter, you will explore the meaning of love and trust. Famous writers have tried to express these powerful emotions with words, and you will have a chance to do so too as you read, discuss and write about love and trust.

You will develop these skills

<p><b>Listening (LO 1)</b></p> <ul style="list-style-type: none"> <li>• Listen to a myth and explain its relevance to real life</li> <li>• Listen to other people's opinions</li> </ul> <p><b>Speaking (LO 2)</b></p> <ul style="list-style-type: none"> <li>• Talk about your understanding of difficult concepts</li> <li>• Persuade other people of your point of view</li> <li>• Accept that you might be wrong about something</li> </ul> <p><b>Reading and viewing (LO 3)</b></p> <ul style="list-style-type: none"> <li>• Question the ideas you read about</li> <li>• Discuss what you think a writer is trying to say</li> </ul>	<ul style="list-style-type: none"> <li>• Show that you understand what you have read by relating it to your own life</li> </ul> <p><b>Writing (LO 4)</b></p> <ul style="list-style-type: none"> <li>• Plan a long piece of writing</li> <li>• Use drafts in your writing</li> <li>• Learn to accept constructive criticism to improve your writing</li> </ul> <p><b>Thinking and reasoning (LO 5)</b></p> <ul style="list-style-type: none"> <li>• Find evidence for your ideas in a piece of writing</li> <li>• Think creatively to solve problems and empathise with people</li> </ul>
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**Language focus (LO 6):** Sentence grammar; word families; a personal vocabulary list; relative clauses and pronouns



A thematic metafunctional analysis of the above extract reveals the *theme* of the first clause to be 'No matter how hard you try', a marked *theme*, which has been foregrounded as highlighted by the author. This *theme* is followed by the *rheme*: 'It is nearly impossible to go through life without, at some stage wondering whether you are in love or if you can trust someone.' The foregrounding of a circumstance of manner acts as a warning to all Grade 8 learners that even if they try hard,

they are likely to be faced with a situation of romantic attachment at some point in their life and they have to decide whether they can trust anyone. Even if there is actually nothing wrong with the idea of falling in love, this pre-warning is premature for Grade 8 learners. In 'it is' the verb 'is' is an existential process in transitivity which suggests that the idea that is introduced by this process is a perpetual and general idea. This is an example of 'narrativisation' as a mode of operation of ideology (Thompson, 1984, 1990), whereby ideas come to be legitimised as traditions. There is a juxtaposition of 'love' & 'trust' as two concepts that complement each other and at the outset it appears that the meaning of 'love' in this extract is the romantic type as suggested by the graphics.

This sample is multimodal as it has a picture with little hearts as a border next to the printed text. These contribute to the semiotics of the text. The hearts confirm the romantic nature of the 'love' that is mentioned in the text. The heart is the symbol usually used to represent love, which is already hinted at through the title of the chapter and the words 'in love' used in the text, which is juxtaposed to the graphics. Being multimodal, the text talks to the graphics and vice versa. One of the dominant processes here is *existential* which manifests in structures such as 'it is nearly impossible', 'there are people'. These are precursors to generalised statements, which could indicate *universalisation* i.e. one of Thompson's modes of operation of ideology. The following existential processes of transitivity which operate in the following clause are at the experiential metafunction level - 'There are people who fall in love when they are quite young'. 'There are' points to a generalisation or a norm that some people fall in love young. This is an assumption by the author.

Further in the text there is another indication of the authorial voice through the use of modality which invites learners to engage deeply with the text, '...in this chapter you will explore the meaning of love and trust' which indicates that the learner is invited to do this exploration. Another example of the same phenomenon of modality is 'you will have a chance to do so' which assumes that the learner is eagerly anticipating this task. The *material* processes 'read' and 'write' and the *verbal* process 'discuss' are the outcomes of the engagement with the topic of 'love' and 'trust' as suggested by the text producer. The effect such *material* processes have on the learners is that they encourage agency on the part of the learners so that they are obliged to engage more deeply with the topic.

In other words, ‘people do this’ carries the implication that so can the teenage reader. There are also *relational attributive* processes realised as being (e.g. to be in love and to be quite young) and having (e.g. to have experiences). In other words, the author is giving the reader attributes that s/he may or may not agree with. This is coupled with the voice of authority and the sympathetic ‘wisdom’ of adulthood. The next dominant process is *mental*, with examples such as ‘wondering’, ‘believe’ and ‘trust’ which are all cognitive processes, indicating that the author is again suggesting such thoughts as natural and normal for the learner. The *material* processes such as ‘read, discuss, write’ suggest concrete outcomes such as the materialisation of the processes into products (written or spoken pieces of work by the learner) about ‘love and trust’. *Material* processes signify actors, actions and goals which encourage the learners to engage more deeply with the topics in question.

The interpersonal function reveals the nature of the dialogic interaction between the author and the reader. The mood used by the author is mostly *declarative*, signifying an authority that requires obedience. The mood reflects how positioning of the learner is carried out. This effect is further emphasised through the use of modality such as ‘you can’, ‘you will’ which are *modals* indicating obligation and certainty (as determined by the author). What is revealed here is the expert voice of the writer to whom the learner should listen.

The chapter now progresses to various activities as revealed in the next extract. The introduction of the topic now moves to a more graphic display of what could be interpreted as sensual (or sexual) symbols for this kind of love. Again, the transitivity system and modes of operation of ideology reveal the ways in which the learners are positioned in relation to the topic. This is achieved through the use of trope, including metaphors, similes and other figures of speech. There are elements from the appraisal system too.

## Love or like?

Perhaps you think that you are in love with the new boy or girl in your life. Or do you think that it is impossible to trust someone like your younger brother? Here is a quiz to help you find out!

### Activity 1 Read and respond


Work on your own. Choose the answer that best describes you.

**HOT CHILLI or COOL CUCUMBER?**

**BOILING KETTLE or ICE CUBE?**

- 1 You've just been out on a first date with someone you really like. How soon after the date do you phone your new flame:
  - A The same day or that evening?
  - B In about three days?
  - C The next day?
  - D After a week, maybe?
- 2 You arrange to meet your boyfriend or girlfriend in town on Saturday afternoon. You wait for an hour, but they still don't come. On Monday morning, do you:
  - A Ignore them and never speak to them again?
  - B Storm up to them in the middle of break time and shout your head off, saying: "I'll teach you to stand me up, you moron!"?
  - C Say hello and ask where they were on Saturday?
  - D Spread lies about them in school?
- 3 You've been going out with someone for a while and you're totally in love with each other. Your birthday is in a week's time. Do you expect your boyfriend or girlfriend to:
  - A Give you a call?
  - B Buy you a CD?
  - C Send you flowers or a card?
  - D Send a taxi to pick you up, take you out the whole day for a picnic with cards, balloons, and loads of





presents and then organise a party for all your friends in the evening?

4 You've had your eye on someone in your class for a long time. You decide it's time to make the first move. Do you:

- A Wait for the other person to smile at you?
- B Send them a love poem covered in hearts and flowers written on a big, pink card?
- C Buy them a cool drink at break?
- D Relax: if it's meant to be, it's meant to be. They will have to approach you first?

5 You tell your best friend your biggest secret one night when they stay at your house. The next day, your best friend tells everyone at school. Do you:

- A Steal their bag at break and give it to a beggar?
- B Pour yoghurt inside their pencil case, steal the SIM card from their cellphone, call their parents to say their child has been kidnapped and send them nasty notes every day for a month?
- C Tell them that you feel really hurt and that you don't want to be friends anymore?
- D Let it go: you've got other friends you can trust?

Circle your scores, add them up and see what they reveal about your personality.

Scores

Questions	A	B	C	D
1	5	3	4	2
2	3	4	2	5
3	2	4	3	5
4	3	5	4	2
5	4	5	3	2

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In this textbook chapter, the activities related to the topic of teenager and relationship become more graphic. The meanings are more multimodal in nature where both visuals and figures of speech are used to describe the teenager's personality. The *mental* process in 'Perhaps you think you are in love' – The cognitive *mental* process 'think' invites the learner to take a psychological journey with the author. The statement 'you are in love', which is a *relational attributive* clause, indicates 'you' the learner as the *carrier* of the clause and 'in love' as the attribute. It is also a *declarative* statement in terms of the interpersonal function, almost a statement of fact. The learner

is thus perceived by the author as being in love. The author decides how the learner should feel. In the appraisal system, the intensifying element of *graduation* ‘totally’ in ‘you are totally in love with each other’ emphasises the degree of love between the *participants* who are the learner and the object of his or her love.

This extract can be deconstructed in terms of multimodality too (Kress & Van Leeuwen, 1996) as the pictures of a ‘chilli’ and a ‘cucumber’ can be interpreted as having sexual nuances as ‘hot’ or heat is often used as a symbol of sexual desire, metaphorically.

The above sample has as a heading “Love or Like”. Another heading for this chapter and specifically for this extract may as well be “Love or Lust”. The nature of the questions in the quiz and the answers provided as well as the illustrations suggest dating as a common activity for subjects in the text here. I query why other types of love with other meanings are excluded. It seems that only one type of ‘love’ is focused on here - the romantic type, as suggested by the cucumbers which could possibly represent the ‘cool’ eager learner. “As Cool as a Cucumber”, a simile which means calm and relaxed would suggest someone who is fine with the activity suggested in the quiz. The quiz has a sexual nuance which manifests through multimodality via the association of the happy cucumbers partying juxtaposed to the symbol of the heart, which suggests a romantic encounter which could lead to anything, even sexual, hence my choice of the term ‘lust’ rather than ‘love’ for this extract. This is reinforced through another of Thompson’s modes, Trope, which is realised as metaphorical language which emphatically shows the subjects as passionate beings (‘hot chilli’, boiling kettle’ or ‘cool cucumbers’, ‘ice cubes’).

A quiz from an American magazine is then presented. The activity simulates a personality test, which hardly focuses on the linguistic aspect of English teaching. It is a quiz, which sets out questions for the reader to reflect on. The scene is set with the use of the *declarative* mood, followed by an *interrogative*. The author establishes the context and positions the reader at the outset: ‘You’ve been out.’ ‘How soon’ as the *theme* of the next clause is marked as it focuses on the urgency of the reconnection with the date. It also assumes that this is a natural and normal thing to do. Further on we have the reader as agent or actor in the *material* processes of ‘arranging’ and ‘meeting’ their girlfriend or boyfriend. This again is presented as ‘normal’ behaviour. It is further stated that the reader ‘...has been going out with someone for a while and ...totally in love with

each other'. Again, such behaviour for a 'teenager' is naturalised and strengthened by the authorial voice coming across through the interpersonal metafunction in the form of a *declarative* clause.

Based on the whole quiz, it is clear that each *interrogative* clause is introduced by 'you', which is the '*theme*' in the textual metafunction. This is an attempt by the text producer to highlight the learner in terms of his/her participation in the quiz. The focus is clearly on the learner. It is one way of making the reader engage with the content of the clauses. By thematising the 'you' within the textual metafunction, the author has a grip on the learner, and each *rheme* that follows is a direct form of influence on the reader despite himself/herself. The authorial voice invites the learner to engage more deeply with the topic of dating.

The processes used in the quiz vary between *material* 'give', 'buy', 'send' among others and *verbal* expressions: 'say hello' and 'tell them', which indicate the concrete possible outcomes of prompt actions that the reader/ learner would indulge in while being involved romantically. This is an invitation yet again to the learners to engage further with the topic of dating and beyond. This use of language in the *interrogatives* in the quiz plays with the reader/learner and prepares him or her for a romantic relationship. There is also one *mental* process 'feel' which is a process of emotion which is a key process in these *circumstances* of romance. The following extract is about the results of the quiz in the previous extracts. There is progression in terms of an increasingly deeper engagement with the topic in terms of further trope and *relational identifying* clauses.

**How you scored on love and trust**

**22 or more.** You *are* a passionate person! If someone shortchanged you by twenty cents, you would never speak to them and their whole family for life! That said, when you fall in love, you do not go halfway: flowers, chocolates, late night phone calls, the works! But who knows if you have the stamina to make it last?

**16–22.** You are a pretty cool cat when you want to be, but sometimes you let your guard down. If the right person came along at the right time, you just might fall totally in love. But if someone gets in your way, you would not stand it for long. Let go a bit more, lose some of that cool and see how much fun the world has in store for you!

**15 or less.** You snooze, you lose! You are so laid back, you make the ground jealous! You *really* need to get excited about something or someone soon. Remember, there is someone out there waiting for a little affection from you and ready to colour your life with their love and trust!

**Activity 2 Talk about it**

Work in pairs with someone you know quite well. Look at the quiz and compare your results with your partner's. Do you agree with the results? Does your partner agree? Answer these questions with your partner. You do not have to write full answers, just some notes to help you remember.

**Assessment:** Your teacher will observe how you spend the time thinking about the questions and discussing the answers with your partner.

- 1 How accurate do you think a quiz like this is at guessing people's personality?
- 2 Why do you think people like doing these quizzes so much?
- 3 Look at question 1 in the quiz. Do you think it is a good way to tell if you are really in love? Can you think of a better way?
- 4 Think about questions 2 and 5 in the quiz. Are these good questions to tell if you can really trust someone?



The above extract is also multimodal with the same graphics of 'dancing cucumbers surrounded by hearts'. This adds the meaning of romance to the text. The main text deals with the results of the quiz, in terms of the scores the learners are expected to achieve. Each section starts with the same *theme* in the textual metafunction. The key word is 'You' again. The author places the

emphasis again on the reader. Foregrounding the reader means giving him/her importance. It also attracts their attention. The metadiscourse from the author draws on the *declarative* nature of the clauses. At an interpersonal metafunction level, there is a tendency on the part of the author to force ideas upon the reader: ‘You are a passionate person...’ ‘You are a pretty cool cat...’ which are *declaratives* according to the interpersonal metafunction, and *relational identifying* clauses according to the experiential metafunction. These are metaphors which the learners are identified with such as ‘cool cat’, passionate person, hot chilli, etc. which are examples of trope in addition to *relational identifying* clauses with the *value* or *token* being the learner. The learner is thus perceived as an object and he/she is given an assumed identity shaped by the author. We can see that the choice of words used by the author in the quiz informs the identity of the Grade 8 learner.

Activity 2 contains further ideas on the topic inviting a much deeper engagement on the part of the learners. Question 3 in the above extract, contains *interrogatives* ‘Look at question 1 in the quiz. ‘Do you think it is a good way to tell if you are really in love? Can you think of a better way?’ are *interrogatives* which are only focused on the topic of romantic love. Within the experiential metafunction we notice the use of *mental* processes such as ‘think’, on two occasions here: ‘Do you think...’ and ‘Can you think...’ which indicate that the author is playing with the psyche of the reader and urging him/her to ponder upon the requests in the question seriously. This is one attempt on the part of the author to manipulate the reader. There are two ways in which choice is made. From the point of view of semiotics, we can identify that the first choice is achieved by the composer of the quiz. The quiz is composed of questions about one specific topic, which may not be a good topic for Grade 8 learners. The second choice is made by the textbook author who chooses themes, topics, organises the sequence of thematic discourse while trying to fulfil the requirements of an English language syllabus. The author also chooses the graphics for the multimodal text which contribute to the meaning of the whole text. The illustration of the cucumbers contributes to the romantic and sexual connotation.

The following extract, 5.4 is a continuation of the chapter and the activities continue to focus more on romance and the teenager. This time it is through an editor’s agony column which contains letters from teenagers. From Extract 5.4 below I identify elements of ideology at work in terms of the modes of operation of ideology (Thompson, 1984, 1990) and some elements of transitivity.

**angst** – from the German meaning to worry or be anxious about something

## Teenage angst!

All over the world teenagers worry about who they love and who they can trust, just as you do! Most of the time, this love and trust is not too much of a problem, until they meet someone they really like or trust.

### Activity 4 Read and respond

Read this article adapted from *The Teenager's World* by Abigail van Buren on your own. Abigail, known as Dear Abby, used to write an advice column for an American teenage magazine. You might be surprised at some of the things teenagers wrote to her about! If there are any words you do not understand, try to guess the meaning before consulting a dictionary.



### The Trouble with Teenagers

1 Why has so much attention been focused on the teenager? While his parents are trying desperately to guide him, society is attempting to "understand" him, and the cop on the beat is trying to "control" him.

We speak of teenagers as though they were bananas or a collection of look-alikes, freshly turned out of a duplicating machine. Conformists though they are about some things, the typical teenager is not to be found, because there is no such creature.

10 It seems odd that we must constantly remind ourselves that teenagers are people – not roaches or grasshoppers or mosquitoes. Or something for which a new pesticide should be devised. They are young people deluged with problems at an age when they are least able to resolve them.

During the eight years that I have become a journalistic wailing wall I have received about four million pieces of mail. Twenty-five percent of the letters I get are written by teenagers. And more than half of those writers have been

afraid, or ashamed, or reluctant to

**angst** – from the German meaning to worry or be anxious about something

## Teenage angst!

All over the world teenagers worry about who they love and who they can trust, just as you do! Most of the time, this love and trust is not too much of a problem, until they meet someone they really like or trust.

Legitimation (Thompson Modes of Operation of Ideology, 1984, 1990) where it is assumed that what serves individual's interest serves the interest of all. Universalisation and naturalisation (Legitimation) where the "teenage" interest and lifestyle are portrayed as a timeless tradition and is perpetuated, naturalised? (Janks, 2010)

This is ironic that the topic or issue is "not too much of a problem" taking into consideration the many "realities" (societal issues that some youngsters (not all) face- e.g. teenage pregnancy etc...

**NB**  
What about the interest of other teenagers who do not necessarily follow the same "tradition"? Those from other habitus, conservative/orthodox backgrounds?

Pure assumption: How can the writer be sure of the identity and reality of all the learners in the classroom? This is almost naturalised that all teenagers are the same! This is not true!

The author uses *legitimation* and *universalisation* as found in “all over the world teenagers worry about who they love”. It is thus normal behaviour for a ‘teenager’, which has become *naturalised* (accepted as a reality). It is defined from only one perspective, which does not necessarily include all teenagers as not all teenagers embrace the same beliefs and practices. This could be a form of social control via mind control as Van Dijk (2008, p.31) suggests, as a condition for social control is the control of discourse as well as discourse production itself. Van Dijk calls this ‘symbolic power’ (p.12) and the school as well as the materials used at school represent this ‘symbolic power’, this oppressive voice. *Mental* processes dominate, for example ‘worry’, ‘love’ and ‘trust’. Once again, the writer takes the perspective of the reader by suggesting what it is that the reader worries about, or loves, or fails to trust. In the *relational identifying* process ‘this ‘love and trust’ is not too much of a problem’, the notions of love and trust are identified with a problem, albeit softened by the qualifier ‘not too much’. In the appraisal system, this is an example of *graduation*, with *force* graded down. This coupled with the use of ‘angst’ is also intensified within *graduation* in the heading “Teenage angst”. It reinforces the idea of a troubled, anxious, vulnerable, confused teenager who does not really understand the nature of ‘love’ or ‘trust’. The identity of the teenager is assumed to apply to all persons of this age group, which implies that they would be interested in the same issues.

The above interpretation is further emphasised through a textual metafunctional analysis of the extract, which reveals a marked *theme* realised by a circumstance ‘All over the world’ in both clauses, e.g. ‘All over the world’ and ‘Most of the time’. Both *themes* are realised by spatial and

temporal *circumstances* in terms of transitivity and serve to emphasise generality and universality about the topic, and also in terms of the identity of the learner.

*Extract 5.5*

*Source: English for Success (2007)*

gn their names. But even though the names were missing, the facts were there.

Teenagers have told me things that they could not tell another soul. Not their mothers, or their fathers, clergymen or doctors. Some signed their names and begged for an answer "right away", while others wrote, "You don't need to answer this, Abby. I guess I just had to tell somebody and gee, it sure felt good to get it off my chest."

While many of the several million teenagers in this country share common problems, what an amazing variety of things disturb and perplex them! I must get about a hundred letters every week that sound exactly like this one:

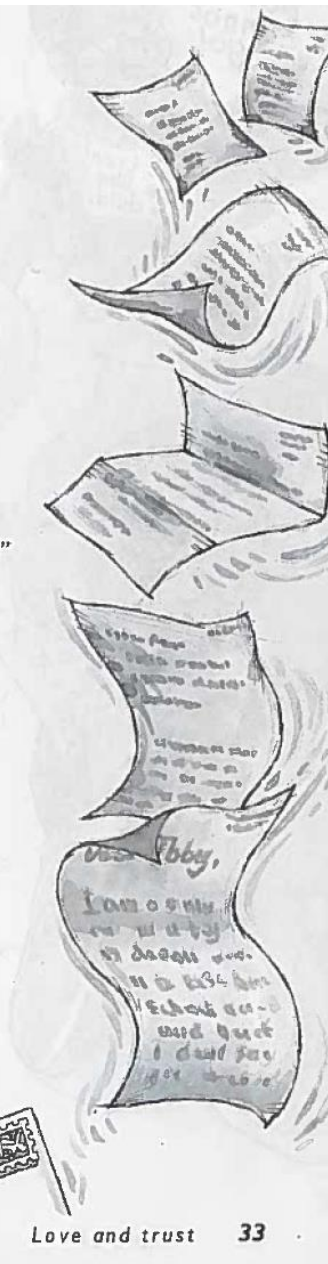
Dear Abby:

I am a girl of 14 who is very much in love with a boy of 15. When I see him in the halls at school, I say "Hi", and then he says "Hi", but if I don't say "Hi" he never says "Hi". Who should say "Hi" first?

In the same batch of mail was a frantic query from an 18-year-old in North Platte, Nebraska, asking if a girl could get pregnant from kissing with her mouth open!

From the first-person, handwritten appeals that find their way to my desk I have culled those that are most frequently repeated. Here are the problems that lead the list:

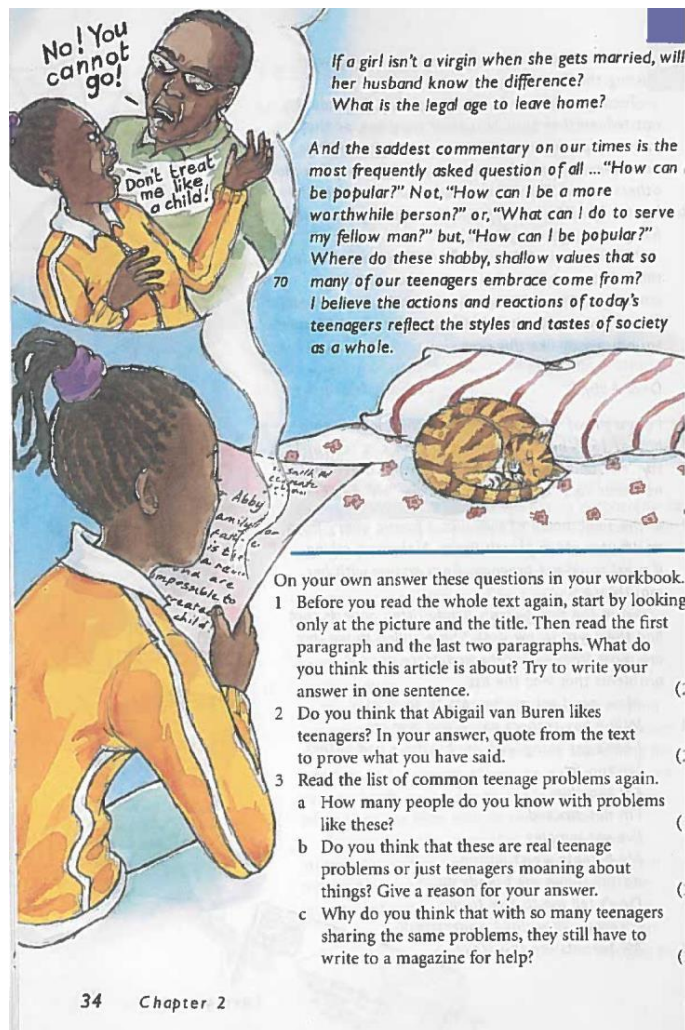
How can I get my parents to trust me?  
Will a boy respect you if you give in?  
I can't get along with my brothers and sisters.  
I'm too fat.  
I'm too thin.  
I'm not stacked.  
I've got pimples.  
My parents won't let me do the things my friends do.  
Don't tell me to talk to my parents – they don't understand!  
My parents are too strict.



Love and trust 33

The dominant processes in the above extract seem to be *verbal* processes which seem to position the learners as having to express themselves as people who have problems to share. ‘Told me things’, ‘...had to tell you...’, ‘who should say’...’ asking’ ...’Don’t tell me to talk to my parents...’ are all *verbal* processes and indicate that teenagers are perceived as having a need to communicate. The queries included in this extract are fairly controversial ‘whether a girl could get pregnant’ which is a *relational attributive* clause which shows ‘a girl’ (a possible learner) as a *carrier* who has as attribute ‘pregnant’. The Grade 8 learner is invited to imagine such a situation and possibility. The presence of such detail in an English textbook is likely to be distracting or offensive to some learners. Not being considerate of their possible reaction constitutes a form of exclusion on the part of the author. The use of ‘some’ in ‘some signed’ and ‘many’ in ‘many of the several millions of teenagers’ emphasises universalisation in terms of the number of teenagers who ‘share common problems’.

The following extract is a continuation of the letters to Abby and it contains further points on the consequences of teenage relationships.



No! You cannot go!

Don't treat me like a child.

If a girl isn't a virgin when she gets married, will her husband know the difference?  
What is the legal age to leave home?

And the saddest commentary on our times is the most frequently asked question of all ... "How can be popular?" Not, "How can I be a more worthwhile person?" or, "What can I do to serve my fellow man?" but, "How can I be popular?" Where do these shabby, shallow values that so many of our teenagers embrace come from? I believe the actions and reactions of today's teenagers reflect the styles and tastes of society as a whole.

On your own answer these questions in your workbook.

- 1 Before you read the whole text again, start by looking only at the picture and the title. Then read the first paragraph and the last two paragraphs. What do you think this article is about? Try to write your answer in one sentence. (
- 2 Do you think that Abigail van Buren likes teenagers? In your answer, quote from the text to prove what you have said. (
- 3 Read the list of common teenage problems again.
  - a How many people do you know with problems like these? (
  - b Do you think that these are real teenage problems or just teenagers moaning about things? Give a reason for your answer. (
  - c Why do you think that with so many teenagers sharing the same problems, they still have to write to a magazine for help? (

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The presence of yet another clause in the activity; 'if a girl is not a virgin when she gets married...will her husband know the difference' further shows that the author invites the involvement of the learners in this topic. The learner is assumed to have the same identity as the *participants* in the activity through the *relational identifying* clause: 'A girl is not a virgin' where 'a girl' is a *token* and 'not a virgin' is *value*. Some learners could struggle with the definition of virgin. This is a term that is not necessarily discussed openly. Yet, here the learner is identified with a virgin. There is one element which the author points out through Abby, which links to what I propose in my reconstruction, in Chapter 6. This aspect is suggested as questions that Abby wishes to get teenagers to ask, in line with the teaching of good values: 'How can I be a more worthwhile person?' or 'What can I do to serve my fellow man?' These are *relational identifying* clauses which

promote positive values. Instead of being ‘not a virgin’ the learner becomes ‘a more worthwhile person’. The elements of *graduation* in ‘more’ and ‘worthwhile’ offers the learner an opportunity to be graded up. These intensifiers add *value* to the learner. Also ‘serve my fellow man’ attributes agency to the learner for a positive outcome through the *material* process ‘serve’.

Even though there seems to be an awareness of what good values are as per the comment ‘saddest commentary’, there is no effort to exploit this element further. On the contrary, the author goes back to the initial topic and all learners keep being positioned the same way.

The authorial voice invites the learner further into the activity of answering questions. The author says: ‘On your own, answer these questions in your workbook...before you look at the whole text again, look at the pictures...’ This is an invitation for self-reflection and reflection on the topic using the *imperative* mood as a command.

Notice that if you take out the relative clause from the sentence, the sentence still makes sense by itself.

**Activity 5 Find and use relative pronouns**

Work through the following questions in pairs.

- 1 Take another look at the examples of relative clauses. What words do relative clauses nearly always begin with? (Hint: there are four!)
- 2 The words you wrote down for question 1 are what we call *relative pronouns*. Look at the letter written by the 14-year-old in the article *The Trouble with Teenagers*. Find the relative pronouns and relative clauses and write them down.
- 3 See if you can join sentences together using a relative pronoun. Convert these sets of sentences into one. For example:  
*He has a new girlfriend. She works in a garage.*  
*He has a new girlfriend who works in a garage.*
  - a This bike is really cool. It has low profile tyres.
  - b She crashed her car. It was only one year old.
  - c My phone isn't working properly. It needs to be fixed.
  - d This is my boyfriend Bongani. You met him at Natasha's party.
  - e Mom is cooking lamb tonight. She is a good cook.
- 4 Sometimes we can leave out a relative pronoun in a sentence. Look at these two sentences. Both are correct even though the word "who" has been left out of the second example.  
*She is going out with a boy who she met in a taxi.*  
*She is going out with a boy she met in a taxi.*
- 5 Write four sentences of your own, each one using a different relative clause. Check your answers with your partner and correct them if necessary before handing them in.
- 6 If you or your partner do not speak English as your first language, try to translate the examples you found.

**TOOLBOX**  
 For more information about relative clauses and relative pronouns, look at pages 152–153.

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The above activity is yet another way to keep the learner on the topic. The activity seems to consist of fulfilling grammar lessons on relative clauses. However, the invitation to 'look at the letter written by the 14-year-old' keeps the learner focused on the topic of teenage love. The learner is then asked to engage in analysing the letter for relative clauses. This, again, keeps the learner focused on the same topic.

Moreover, the choice of sentences provided to illustrate the ‘relative clause’ topic is another way to maintain the topic. ‘He has a new girlfriend’ is a *relational attributive* clause describing the person who is ‘new’ - she works in a garage’ or ‘She is going out with a boy whom she met in a taxi.’ These sentences get the learner focused on the topic of teenage love. This is what is challenged in this research. Instead of focusing on the topic of teenage romance, the author could engage the learners with Character Education.

The following extract is at the end of the same chapter. It is an exercise on vocabulary building and the focus is on the choice of words used by the author.

**Extract 5.8**

**Source: English for Success (2007)**

6 As a student, you should have all your answers written down and correct them if necessary. Make sure that the writer hands in answers for all the questions together with all your names for assessment.

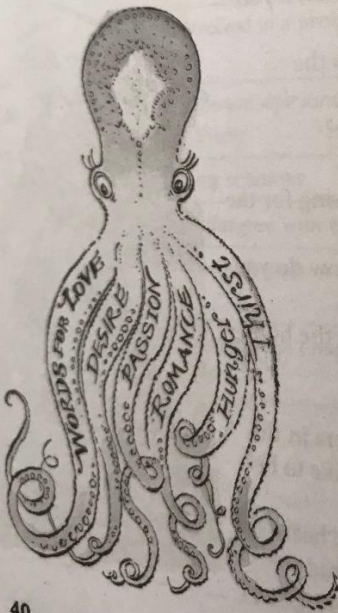
**Activity 8 Increase your word power**

Have you noticed how people who use long or unusual words always seem to sound more intelligent than people who use normal words? Have you also noticed that if you use unusual words in English or in other learning areas you tend to get a better assessment? Have you ever heard politicians, lawyers, doctors, accountants, teachers and other professionals using long and unusual words? Well, if you have, you know the meaning of Word Power. A large vocabulary can make a huge difference to what people think of you!

Use calamari to increase your Word Power! Does that sound a bit strange? How can a fish help you learn new words? Not real calamari, of course, but word calamari. Look at the drawing.

You can use word calamari for any group of words you like, for example education, relationships, communication or anything else. Bunching words together in a drawing helps you to remember other more interesting words. Have a go at making your own word calamari.

**vocabulary** – the number of words that we can use and know the meaning of



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The above analysis reveals an intensive treatment of the topic of teenage romance. A whole chapter is dedicated to it in *English for Success* (Pilbeam & Rendel, 2007; Barnsley et al., 2017). Such a presentation of this topic reveals that the author is not considering the multiple identities of the learner but is assuming that all learners behave the same way. Learners from conservative background would have felt offended and embarrassed by some of the extracts.

The above extract is among the last activities in this chapter. It is about vocabulary building with words such as ‘desire’, ‘passion’, and ‘romance’ as key words. Clearly, these words are chosen as they are informed by the topic at hand and Grade 8 learners are further caught up in this. My argument is that a better topic in light of Character Education could have been addressed in the whole chapter.

### **5.3.2 SAMPLES FROM *ENGLISH FOR SUCCESS* (2017)**

The following extracts are from *English for Success* (Barnsley et al., 2017) which is the latest edition of the 2007 edition analysed above. These two textbooks were published a decade apart. However, the topic that was analysed above occurs in this new edition. The activities on the topic of love have remained the same. The same column of 10 years ago appears again. The letters from teenagers have been kept. The metadiscourse of the author has remained the same.

**Being a teenager is hard!**

As a teen, life is frustrating. Sometimes no one takes you seriously and the peer pressure to stay "with it" is intense. Is it okay to be an individual? Does it make life harder?

**ABC Learn about degrees of comparison**

Adjectives not only help us describe something; they also help us compare things. This grammatical function is called a *degree of comparison*. The cartoon on the left illustrates this.

**1 Comparative adjectives** compare two people, things or situations. They are used when you want to say something is *more* of the adjective's meaning, for example: "Bryan is *younger* than Sibusiso." "Thandi is *more* beautiful than Tiffany."

**2 Superlative adjectives** compare *three or more* people, things or situations. They are used when you want to say something is *the most* of the adjective's meaning, for example: "Mike is the *youngest* of all the boys" – "younger" becomes "*youngest*". "Steve is the *most* annoying boy in the class."

**1 Provide the comparative forms for "lovely" and "shocking".**

**ABC Practise comparative and superlative adjectives**

**1 Identify three adjectives in the speech bubbles.**  
 a What are the comparative forms of these adjectives?  
 b What are the superlative forms of these adjectives?

**2 Using two comparative adjectives and one superlative adjective from (1) above, construct a sentence.**

**3 Fill in all the missing adjectives in the table below:**

Adjective	Comparative	Superlative
Amazing		

Speech bubbles from the cartoon:

- "She has such a beautiful smile!"
- "Your handwriting is so ugly – I bet you'll get zero for your test!"
- "That nasty boy had better stay out of my face."

Labels for the cartoon characters:


- Good teenager
- Better/worse teenager

The above extract from the 2017 edition of *English for Success* still has a full chapter on the teenager and his or her relationships. The extract is multimodal as there are illustrations of teenagers, mainly boys and labelled as good and bad teenagers. The *declarative* clause 'Being a teenager is hard' as the title of the extract is an element of 'universalisation' according to Thompson's modes of operation of ideology (See 4.3.4). 'As a teen, life is frustrating' sets up the learner to prepare himself or herself to a life which he or she may not necessarily experience, depending on his or her habitus. Yet the clause of the author sets the standards and invites the

learner to believe that his life or her life is frustrating. The content of the extract is to teach ‘degrees of comparison’ as an element of grammar. However, the theme used is problematising the teenager learner as having one identity, a generic one. This excludes those learners who lead a life different from the teenagers depicted in the extracts and who don’t necessarily fit the profile of these teenagers due to their background. The extract prepares the learner to move to a different level in terms of how the teenager is perceived.

*Extract 5.10*

*Source: English for Success (2017)*

 **Analyse teenage problems from another perspective**

The following magazine column is by Abigail Van Buren, an agony aunt for an American magazine. She writes an advice **column** called “Dear Abby”.

**Pre-reading:** Answer the following questions.

- 1 Predict five things about which teenagers might ask a sympathetic adult.
- 2 Suggest what the meaning of “agony aunt” is.
- 3 What does the title of the article suggest about Abigail’s attitude to teenagers?

**During reading:** Think critically about the points made.

- 4 Decide if you agree with the writer’s opinion.

**Did you know?**

In addition to **articles**, magazines also have **columns**, which are short features that occur in every issue. Some, such as agony aunt columns, offer advice to readers, and the writer’s opinion will come across strongly. Articles are longer, more in-depth features.

**The trouble with teenagers**

<sup>1</sup> Why has so much attention been focussed on the teenager? While their parents are trying desperately to guide them, society is attempting to “understand” them, and the cop on the beat is trying to “control” them.

<sup>2</sup> We speak of teenagers as though they were bananas or a collection of look-alikes. **Conformists** though they are about some things, the *typical* teenager is not to be found, because there is no such creature.


<sup>3</sup> It seems odd that we must constantly remind ourselves that teenagers are people – not roaches or grasshoppers or mosquitoes. They are young people overwhelmed with problems at an age when they are least able to resolve them.

<sup>4</sup> During the eight years that I have become a journalistic wailing wall I have received about four million pieces of mail. Twenty-five per cent of the letters I get are written by teenagers. And more than half of those writers have been afraid, or ashamed, or reluctant to sign their names. But even though the names were missing, the facts were there.

<sup>5</sup> Teenagers have told me things that they could not tell another soul. Some signed their names and begged for an answer “right away”, while others wrote, “You don’t need to answer this, Abby. I guess I just had to tell somebody and gee, it sure felt good to get it off my chest.”

<sup>6</sup> Gee! What an amazing variety of things disturb teenagers! I must get about a hundred letters every week that sound exactly the same.

**conformists** people who do what is expected, by others or society



The above extract looks familiar as it is indeed repeated in the new edition of the textbook. Abigail the columnist is back and the teenage crisis she presents remains the same. This is part of the

universalisation aspect of the identity of the teenager. The irony is that ‘the typical teenager is not to be found’ according to the author yet, the teenager is depicted as being typical throughout the analysis presented above.

In the clause ‘They are young people overwhelmed at an age when they are least able to resolve them...’, ‘they’ is the *theme* of the clause. This highlights the teenagers as the centre of text. The grader ‘least’ able in terms of *graduation* category in the appraisal system causes the teenager to be regarded as someone who cannot do anything by himself. In the clause ‘What a variety of things disturb teenagers...’ teenagers are presented as those beings who have a variety of problems. They are being constructed as anxious, troubled, helpless and emotionally unstable. The author, claiming to be an expert, prepares the learner for what is to come. Slowly the author introduces the topic of love and relationship to the learner. It seems that the author wants the learner to sympathise with the teenagers depicted in the extracts.

**Getting advice on growing up**

As a teenager, you sometimes have problems that adults can really help you with. You could turn to a counsellor or psychologist, who are people who study how to help others. You could also try writing to an agony aunt as the person below does in the letter to Abigail. But can that really help?


This is the kind of letter I get over and over:

Dear Abby:  
I am a girl of 14 who is very much in love with a boy of 15. When I see him in the halls at school, I say "Hi", and then he says "Hi", but if I don't say "Hi" he never says "Hi". Who should say "Hi" first?

From all the handwritten appeals that find their way to my desk, here are the problems that are most frequently repeated:

- How can I get my parents to trust me?
- Is it okay to make the first move if I like a boy?
- I'm too fat.
- Unlike the other boys, I don't have muscular legs.
- I've got pimples.
- My parents won't let me do the things my friends do.
- What is the legal age to leave home?
- How do I get the attention of the girl I like?
- I have no friends.
- I'm the shortest boy in my class.

And the saddest commentary on our times is the most frequently asked question of all ... "How can I be popular?" Not, "How can I be a more worthwhile person?" or, "What can I do to serve my fellow man?" but, "How can I be popular?" Where do these shabby, shallow values that so many of our teenagers embrace come from? I believe the actions and reactions of today's teenagers reflect the styles and tastes of society as a whole.



**Make an unprepared speech**

- 1 Split into groups of five. Pretend that you have one of the problems about which teenagers write to Abby most often.
- 2 You have two minutes to think about what you will say to your group. Explain what your problem is, and why it bothers you. Make sure your arguments are clear.
- 3 Complete your speech within three minutes.

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The letter to Abigail as presented in the above extract is the same as in the extract from *English for Success* (Pilbeam & Rendel, 2007) of 12 years ago. The same issue is presented as if it is the norm. The learner is invited to read the extract and engage with the text and the activities.

The story of 'the girl of 14 who is very much in love with a boy of 15' is presented as a norm. The girl is 'very much' in love, which is a grader on the *graduation* scale of the appraisal system. This indicates the extent of the love of this girl for the boy. The learner of Grade 8 is again invited to identify with this participant. Among the questions asked to Abigail: 'Is it okay to make the first move if I like a boy?' and 'What is the legal age to leave home?' might confuse children from a more conservative habitus. Children from conservative habitus do not think of leaving home until they become independent. The elements of modality of SFG indicate the influence the author has on the

learner. The *modals*: ‘You could turn, you could also...’ indicate the authority of the author in terms of advising and suggesting, as an expert. The modal ‘could’ also opens up possibilities. The learner is caught in the discourse.

In the activities that follow the extract, the learner is asked to engage more closely with the topic by engaging in preparation and delivery of these activities. Such an activity is an unprepared speech. The topics for the speech are based on the assumption that all learners have the same problems. The author uses *imperative* clauses such as ‘Pretend that you have one of the problems about which the teenagers write to Abby most often...’ ‘Pretend’ is a *mental* process of cognition. Already such an invitation to ‘pretend’ puts the learner in a compromising situation especially since the learner may wish to resist this invitation due to his or her possible lack of interest in the matter. ‘You have two minutes to think of’ as a *declarative* clause from the author invites the learner to engage psychologically with the topic at hand. The *mental* process ‘think’ and ‘pretend’ have this impact on the learner subliminally.

‘Explain what your problem is and why it bothers you’ implies that the author assumes that the learner has a problem where one might never have existed before. It is suggestive. That clause is another *imperative* clause that directs the learner to focus on the matter at hand, which is mostly love. Through the language of instructions, the author clearly draws the learner into the topic more deeply.

 **Analyse a magazine column**

- Does this article have a teaser?
  - Suggest a teaser based on your answers to (1) and (2) on page 43.
  - What would the byline have been?
- Abigail originally wrote an advice column for adults and young people.
  - What percentage of these people were teenagers?
  - How many letters did she get every year?
- In the first four paragraphs, Abigail outlines her attitude to teenagers.
  - Does she seem to like teenagers or not?
  - Justify your answer.
- Look at the list of problems Abigail outlines.
  - Have you personally experienced any of them?
  - Compare your understanding of teenagers' problems to how Abigail **perceives** them. Explain whether or not you think that she really understands teenagers.
- Abigail at times appears to understand the problems teenagers have and at other times she doesn't.
  - Identify two sentences that indicate that she has **empathy** for teenagers.
  - Identify two sentences where she appears less understanding.
- Sometimes Abigail's point of view in this article isn't completely clear. Identify some cases in which she seems to **contradict** herself.
- Identify the interjection in paragraph 6.
  - What emotion is it meant to convey?
- What figurative language does Abigail use to describe herself in paragraph 4?
  - Rewrite the figurative phrase you have identified in standard English.

**perceives**  
understands something in a particular way

**empathy** the ability to put yourself in someone else's shoes

**contradict** to state that you disagree with what someone else has said

The "Dear Abby" column, which started in 1956 in the USA, is still going strong today, even though Abigail Van Buren was a fictitious name! Advice columns are popular ways for people to ask for anonymous advice on a wide range of subjects – from relationships and health to career and money. You find them in magazines, on the radio and on the Internet. These days, there are agony aunts for female problems and also agony uncles for male issues, so *Drum* magazine has both "Sis Dolly" and "Testo-therapy with Bra Lucas". Columns are written in a register and style that suit their readers.

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The above activity based on the Abby column again invites learner engagement. Learners are now invited to return to the questions asked by Abby, particularly Question 4 which is an *imperative* clause: 'Look at the list of problems Abigail outlines...'. The learner is then asked: 'Have you personally experienced any of them'. 'Experienced' is a *mental* process and the learner is assumed to mentally take part in the love experience. There are of course many problems that learners could mention but the love experience is still a strong probability in terms of topic of choice as per the problems shared with Abby. The relationship issues are quite common.

### 5.3.3 SAMPLES FROM *ENGLISH TODAY* (2011)

The following extracts are from another English language textbook published in 2011, *English Today* (Stein et al., 2011), which adheres to the CAPS system (See 1.6.1).

The chapter of the book opens with an introductory *declarative* phrase ‘Not just friends anymore’. This choice of title by the author sets the mood of the chapter and positions the learner as someone who has moved beyond the ‘friendship’ stage to the romantic ‘stage’. The meaning becomes even clearer when the topic is treated again throughout a whole chapter. The topic of love and dating is presented through many consecutive activities, which showcase the topic at hand. The topic is presented with different intensity and details in different extracts.

**Unit 5** **Not just friends any more**

Learning outcome	Activity
LO1 Listening	7, 8
LO2 Speaking	4, 9, 10, 16
LO3 Reading and Viewing	1, 6, 7, 8, 12, 13, 14, Reading for Fun
LO4 Writing	5, 11, 17
LO5 Thinking and Reasoning	2, 10
LO6 Language Structure and Use	3, 4, 15, Language Spot, 17

**In this unit you will:**


- Express your thoughts about relationships
- Give advice in a letter
- Discuss a love song and a poem
- Conduct a survey
- Write a report
- Write a dialogue using reported speech

You will be assessed for your portfolio in the following ways:

	Activity
You will do a comprehension activity on a text	2
You will write a personal letter	5
You will SMS each other messages of love	6
You will conduct a survey on rules about dating in your community	10
You will write a report for the Family Life Centre	11
You will write a dialogue using reported speech	15

**Teacher assessment:**  
Your teacher will assess your reports using the criteria provided.

**Not just friends any more**  
Are you at that stage of your life when you are starting to have strange feelings about some of your friends or even people that you have just met? Nice feelings, but strange ones? As you probably know, it has a lot to do with the changes that are happening in your body. These changes in your body make your moods and your feelings towards other people change a lot too.



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Drawn from the previous extract, here is another example of a multimodal text where the picture on the right talks to the printed text on the left. Together they form a social space where social semiotics operates, and meaning is constructed. Each element - text and picture - complements the other. The title is in the font 'Comic Sans script' which is usually used for children and suggests light – heartedness, innocence. In the multimodality framework, meaning is made using every

mode available and the font is part of the features that add meaning to the multimodal text. The font does give a fun appeal to the text. This is deceptive as the topic is romantic love.

The characters are teenage boys. The picture shows two boys who express their friendship. The relationship they share is highlighted by the fact that the boy on the right shares the intimate secrets of his friend. The posture and gaze of the characters in the picture, each facing each other, with happy facial expression, smiling at each other, confirms an engagement and commitment to each other, as friends sharing their personal ideas. They do not look at the viewer/learner. This leaves them at a distance from the viewer who still identifies with them due to being the same age. The speech bubbles indicate the comic strip nature of this text. It is an innocent atmosphere. These characters are presented as epitomizing all teenage boys, disregarding habitus.

Applying systemic functional grammar to the text in the speech bubbles, I identify that ‘I’ve just met’ is the *theme* of this utterance within the textual metafunction and ‘the girl of my dreams’ is the *rheme*, with a *material* process ‘have met’ which confirms an action which has taken place with the boy as an actor and the girl of my dreams being the goal. The fact that the *rheme* is ‘the girl of my dreams’, suggests that the ‘she’ is just another one of many other girls perhaps. This suggestion is corroborated by the reply of the friend in the next speech bubble where he exclaims: ‘Oh no (*theme*), not again!’ (*rheme*). This situation is presented as a commonplace occurrence in these boys’ lives. In social semiotics, the meaning interpreted here is that all boys at this age are naturally in a similar situation as the characters here.

Still within the SFG framework, an analysis of the juxtaposed text shows within the interpersonal and experiential metafunctions a series of *interrogatives* which attribute unsolicited qualities to the learners. For example, ‘Are you at that stage of your life when you are starting to have strange feelings...’ which is a *relational identifying* clause with you as *token* and the *value* is ‘at that stage...have just met’ indicates the status of the learner who is deemed typical by the designer of this text.

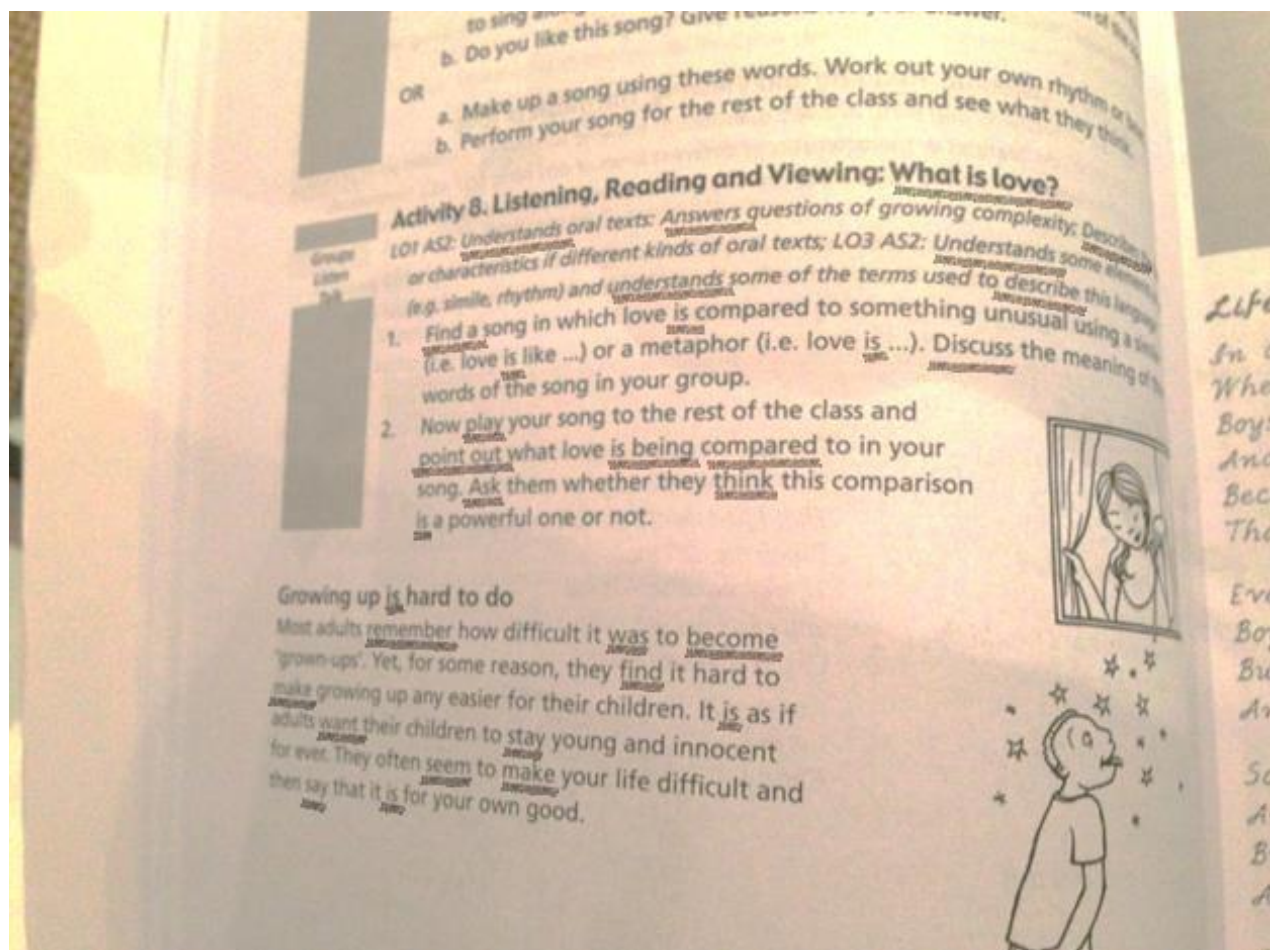
Moreover, taking the *interrogative* clause ‘Are you at that stage ...’ with ‘are you’ as a *theme* and the rest as the *rheme*, we notice that the foregrounding of ‘you’ who is here the learner, is key, in terms of the universalisation of the identity of the teenager, according to Thompson’s modes of

operations of ideology. This universalisation assumes all teenagers should be naturally ‘at that stage’, a stage of romantic awakening.

The next activity follows the one that was analysed above, in the same chapter of the textbook. The theme continues and learners are asked to engage with the topic of love through a listening, reading, and viewing in order to answer the question: ‘What is love?’

*Extract 5.14*

*Source: English Today (2011)*



Within the multimodality system, each mode, that is, the text on the left and the image on the right, conveys partial meaning. The focus of the text, in Activity 8, is primarily a ‘listening, reading, and viewing’ task. However, the key topics stated in bold font are ‘What is love?’ and ‘Growing up is hard to do’. The choice of font and boldness emphasise that the focus here is on a generalisation

that ‘growing up’ is hard for every learner. The main focus is on the question ‘What is love?’ and the author suggests a link between ‘growing up’ and ‘love’, which suggests that the activity of love is a phenomenon that every teenager will experience at this age, i.e. at the threshold of puberty.

Indeed, the topic at hand, which is ‘What is love?’ is corroborated by the illustration that is juxtaposed to the text, which is a representation of Romeo and Juliet. The feminine character is at a window and the masculine figure is at a lower level looking up, surrounded by illustrations of multiple stars interpreted as bliss and absolute admiration for the object of his love. The mutual gaze and body posture of each character illustrates that the focus here is on one specific ‘type’ of love- the romantic type. In addition, the fact that the tongue of the masculine figure is visible possibly suggests a sexual nuance.

The mode of operation of ideology (Thompson, 1984) (See 4.3.3) underlying the clauses: ‘Growing up is hard to do’ and ‘Most adults remember how difficult it was to become ‘grown ups’, ...yet they find it hard to make growing up any easier for their children...’ is universalisation. The statement ‘Growing up is hard to do’ is a statement where ‘growing up’ is a marked *theme* and a behavioural process. This assumes that all learners experience growing up in the same way and that all adults have been through the same experience and are bound to act and react in a common way.

A functional analysis of the above extract reveals the process types. Underlined in the extract above are the processes of transitivity in operation at the experiential level. ‘Understands’ is a cognitive *mental* process as well as ‘think’, and they occur as frequently as three times in terms of the former and once in terms of the latter. These processes mainly serve to engage the learners more deeply with the topic. This can be interpreted as a way to capture the mind of the reader who is the ‘*senser*’, the main participant in the process, who is expected to believe what is mentioned in this extract.

The rest of the processes are mainly *material*, such as ‘describe’, ‘find’, ‘play’ which manifest themselves as a direct result of the *mental* processes, that is through the materialisation of these processes. They represent actions which the learner is expected to perform in adherence to the authorial instructions. This links to the interpersonal metafunction where the mood is *imperative* as in the instructions, which signals command. The learner is to follow the instructions and is therefore told what to do, by the author.

There are a number of *relational attributive* or *identifying* processes as in ‘love is compared to something special...love is like’ in the first section. This emphasises the relationship between love and its attributes or what it identifies with. Later, it is suggested that some of the attributes may be powerful, emphasizing the power of love. The learner is assumed to be faced naturally with emotions like love as understood in this context. This can be assumed to be an invitation for all learners to welcome such emotions, even if according to the belief system or cultural expectations, which constitutes their habitus, they may not be encouraged to indulge in such activities until holy matrimony.

In terms of the textual metafunction, the *theme* of the clause is in the form of the *imperatives* from the interpersonal metafunction such as ‘Find’, a *material* process, in ‘Find a song in which love is compared to...’ This may be an instruction from the author, however, the task is related to the topic I debate. The *imperative* does not leave any option to the learner- it is the form used for tasks instruction which is an invitation to engage with the topic at hand. The *theme* for the clause ‘What is love?’ is an *interrogative* ‘what’. This *interrogative* clause is uttered by the author. The learner is expected to go through a thought process to find an answer. This is an invitation for direct engagement with the topic of romance by the author.

The next activity is in the same chapter of the textbook. There is a progression of knowledge sharing and activities on the same topic.

*Extract 5.15*

*Source: English Today (2011)*

#### **Rules about dating**

Many families and communities have rules about when teenagers can go out and especially about when they can start dating. Does your community have rules about dating that you are expected to follow?



#### **Activity 10. Speaking, Thinking and Reasoning: Conducting a survey**

LO2 AS5: Interviews someone: Formulates and asks relevant questions; Uses appropriate tone, register and body language; Records responses; LO5 AS2: Uses language for thinking: Asks and answers more complex questions; AS3: Collects and records information in different ways: Selects relevant material and takes notes (organises points under headings; abbreviates words)

The above extract deals with the topic ‘Rules about dating’, which is self-explanatory, where the Grade 8 reader is invited to read and engage with the ‘rules of dating’. The principles promoted in

this extract about dating might conflict with the values of some of the learners in the class, thereby excluding them.

In light of Thompson's modes of operation of ideology, 'Many families and communities...they can start dating' is an example of universalisation (i.e. everyone does it) and a form of *legitimation* (See 4.3.4) which indicates some kind of acceptance of these rules as being the norm and therefore for dating itself to be the norm for this age group. Moreover, the key topic is stated in bold font. The choice of font and boldness clearly emphasises that the focus here is on a generalisation that rules about dating exist.

The clause 'Many families and communities have rules about when teenagers can go out and especially about when they can start dating' is a *relational attributive* one with the *carrier* being 'Many families and communities' and the attribute 'rules' in terms of SFG. This *attributive* nature links to Thompson's modes of operation of ideology in terms of 'universalisation'. Indeed, many families or communities have rules about dating and sometimes this particular topic would be taboo in some families and communities of conservative habitus. 'Many' in the appraisal system is a measure, an adjectival element indicating *graduation*. It is an explicit grader indicating quantity, which in this case indicates the number of families and communities engaging and entertaining these rules of dating.

There is an *interrogative* clause at an interpersonal metafunction level: 'Does your community have rules about dating that you are expected to follow?' The author's metadiscourse thus invites the learners to engage more closely with the topic and text.

The task that follows, appears to be in line with the linguistic requirements of the curriculum and adheres to good pedagogy. However, what follows these instructions is what is interesting in terms of this research. Such a topic could conflict with the interest of some learners.

LO2 AS5: Interviews someone: Formulates and asks relevant questions; Uses appropriate tone, register and body language; Records responses; LO5 AS2: Uses language for thinking: Asks and answers more complex questions; AS3: Collects and records information in different ways: Selects relevant material and takes notes (organises points under headings; abbreviates words)

Do this activity in pairs. You have been approached by the Family Life Centre to find out more about relationships between parents and their children in your school community. The Family Life Centre wants you to focus on dating and the problems this causes.

Follow the steps below and on page 79 to conduct a survey in your school. You will be finding out about the rules that your schoolmates have to obey when it comes to dating. You will then process the results of your survey. Later you will write a report on your findings for the Family Life Centre.

#### QUESTIONNAIRE — RULES ABOUT DATING

BOY/GIRL: \_\_\_\_\_ AGE: \_\_\_\_\_

1. How often are you allowed to go out at night with friends?  
\_\_\_\_\_
2. Do you have to be home at a certain time? If so, what time?  
\_\_\_\_\_
3. Are you allowed to date?  
\_\_\_\_\_
4. Are there rules about dating that you are expected to obey? If so, what are they?  
\_\_\_\_\_
5. Who makes these rules?  
\_\_\_\_\_
6. Who do the rules protect?  
\_\_\_\_\_
7. What happens when you break the rules?  
\_\_\_\_\_
8. If you could change any aspect of dating, what would it be?  
\_\_\_\_\_



In light of systemic functional grammar, the processes that have been underlined firstly indicate the mood of the clause. We notice the *imperative* clauses in ‘Do this activity in pairs’, ‘follow the steps’ which immediately impose on the learner the task that is to engage not only with the topic at hand but also to read and answer questions about the topic. Moreover, the use of the modality ‘will’ indicates authorial authority telling the learner what to do. It indicates ‘obligation’. This use of ‘will’ indicates that there is no other option for the learner but to adhere to the instructions of the author. The *declarative* clause: ‘The Family Life Centre wants you to focus on dating and the problems this causes’, indicates the power position of the Family Life Centre as the *theme*, the foregrounded idea, the marked *theme*. It also indicates an element of proclaimer from the appraisal system which highlights the authority of the Centre (See 4.3.3) The *mental* process of desideration ‘wants’ invites the learner to focus on dating itself as well as the problems it causes. This is another way to get the learner involved in the activity on this topic.

The questionnaire is self-explanatory. There are 8 *interrogative* clauses, at an interpersonal level of metafunction. Through these clauses the voice of the author is directing the reader/learner as to how to tackle the topic of ‘dating’. In fact, the whole questionnaire fits the framework of Thompson’s modes of operation of ideology in terms of *legitimation* –it seems that many of the questions match all the sub-categories within the *legitimation* category (See 4.3.4) - that is show where there is ‘*rationalisation*’, ‘*universalisation*’, and ‘*narrativisation*’, which contributes to the meaning of this questionnaire as a ‘guide’ to the learners as to the topic of dating. The whole concept of ‘dating’ is rationalised to make it acceptable as a set of social rules. The universalisation of this concept is justified, as it is presented in the questionnaire as a universal, hence acceptable.

The main heading here is ‘Rules about dating’. In light of Thompson’s Modes, there is an element of *legitimation* that is evident here. This is achieved via *rationalisation* which involves justification of something. Dating as an activity is justified through the fact that there are ‘rules’ about it and it is assumed to be a natural activity in the teenager’s life. This is reinforced by the question of whether the reader’s community has ‘rules for dating’. The author does not anticipate a community or society without ‘dating’ or ‘rules about dating’. The *interrogative* ‘Does your community have rules about dating?’ implies that it is an activity accepted by the community. With a mixture of *declarative* as well as *interrogative* moods and a shift from third person actor (teenagers/they) to second person actor (you/your), the author assumes knowledge of the ‘normal’ behaviour of a learner. The interaction becomes a dialogue which engages the reader on a personal level. The learners are being constructed as a person who engages in dating. Again, this creates reflection on dating as a normal social practice and that there are ‘rules’ that the reader is ‘expected to follow’. How does a teacher engage with this topic in a classroom of diverse learners who may not be acquainted with such an activity? The learners’ voices are excluded here. This extract and the way in which it is presented does not show sensitivity to the learner and the community that may not entertain ‘dating’, let alone, ‘have rules’ about it.


What follows is a list of activities for finding out more about dating and its rules, all embedded in language activities. The topic is thus presented as an entirely normal and natural activity for these readers. The use of the *imperative* in the instructions for the activities gives an air of authority on the part of the writer. If the learners follow the instructions, they will naturally learn more about the activity of dating. This is problematic for some students. The following extract is a continuation

of the questionnaire, and it draws on the same topic which is love, dating, and relationships. This time the learners are asked to get even more active in terms of the use of the questionnaire.


*Extract 5.17*

*Source: English Today (2011)*

**Step 2**  
Now ask ten learners between the ages of thirteen and eighteen to complete this questionnaire. If possible, choose five boys and five girls. Write down the name of the person and the answers that he or she gives you to each question. Keep these answers in a safe place, as you will need them for the next activity.  
*Make sure that the learners you choose haven't already answered the questionnaire for someone else.*



You could ask couples such as these to complete your questionnaire.



**Step 3**  
Process the questionnaire by doing the following:

- Handle the girls' responses and the boys' responses separately.
- For each question, try to summarise all the responses.
- Now decide which responses are the most interesting ones.

Mention these in your report for the Family Life Centre. Note that ten people is not a representative sample of your school community. A representative sample is between 10 and 15 per cent of the community that you are surveying. So if there are 500 learners in your school, you would need to ask at least 50 learners to complete the questionnaire. This would take a very long time. So for this exercise, we will pretend that ten learners is a representative sample.

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The above extract is another activity linked to the questionnaire analysed before and in this activity note the author's metadiscourse as in the previous activities. 'Now ask ten learners...between the

ages of thirteen and eighteen... If possible, choose five girls and five boys... Write down...Keep...' constitutes the instructions given to the learners and they are in *declarative* clauses within the interpersonal metafunction which indicate the power of the author in directing the learners as experts in the matter of dating...'You could ask couples such as these to complete your questionnaire.' This refers to the pictures accompanying the text. The author directs the learners to what they 'could do', using a modal of possibility or recommendation / obligation. This *declarative* clause is an advice to the learner. From a multimodal perspective, it is clear that the pictures accompanying the text add meaning to it. There are pictures of couples, of opposite gender. The identity of the characters is discussed further below.

The posture of the characters in the first picture reveals an engagement with each other as the male character gazes at the female character, as they are seated on a bench amidst nature. The smile on their faces and their expression indicate happiness and satisfaction. They ignore the learner as they are engrossed with each other. They are clearly more interested in their love interest (each other). The caption to the picture, stating 'couples', is key in confirming the love interest aspect. The learner is an onlooker. The learner is supposed to watch them and appreciate the feeling, within context.

The second picture depicts a mixed couple holding each other. They are standing and facing the viewer. These characters are clearly older than a Grade 8 learner, which is a contradicting element in the Grade 8 classroom situation, even if the extract states that the target for this activity is "between the ages of thirteen and eighteen".

The second question is an *imperative* clause, requesting 'for each question, try to summarise all the responses.' This seems like a simple data analysis task for the learners (based on the questionnaire they would have administered) but the task demands that the learners engage fully in the replies to the questions which were analysed earlier. Such a deep engagement with the questions and answers gives the learner agency over something they may not be ready for.

The data to be collected should be 10 to 15 percent of the surveyed community. The quantity surveyed here in terms of the number of people who will, eventually, have to engage with the topic in depth is of concern as more of the Grade 8 learners are drawn into the activity. That is if the

survey had been done according to the instructions. In the next extract, the concept of friendship which is conflated with love is explored.

*Extract 5.18*

*Source: English Today (2011)*

Solo  
Read  
Think

**Activity 1. Reading and Viewing: Just friends**  
*LO3 AS3: Reads and responds to social texts: Identifies purpose, audience and context; Describes features of the type of text being read*  
Liseka Mda has written a short story called 'Just Friends', about a friendship between two people. In this story, Vuyelwa, the main character, writes a letter to her grandfather about what is happening at school. Her letter will make you think about the words you use to describe people when they start to become very special to you.

**Reading strategies**

1. Why do you think Vuyelwa is writing this letter to her grandfather?
2. Do the other kids think Vuyelwa and Mbulelo are just friends? Why?
3. What do you think about their relationship?

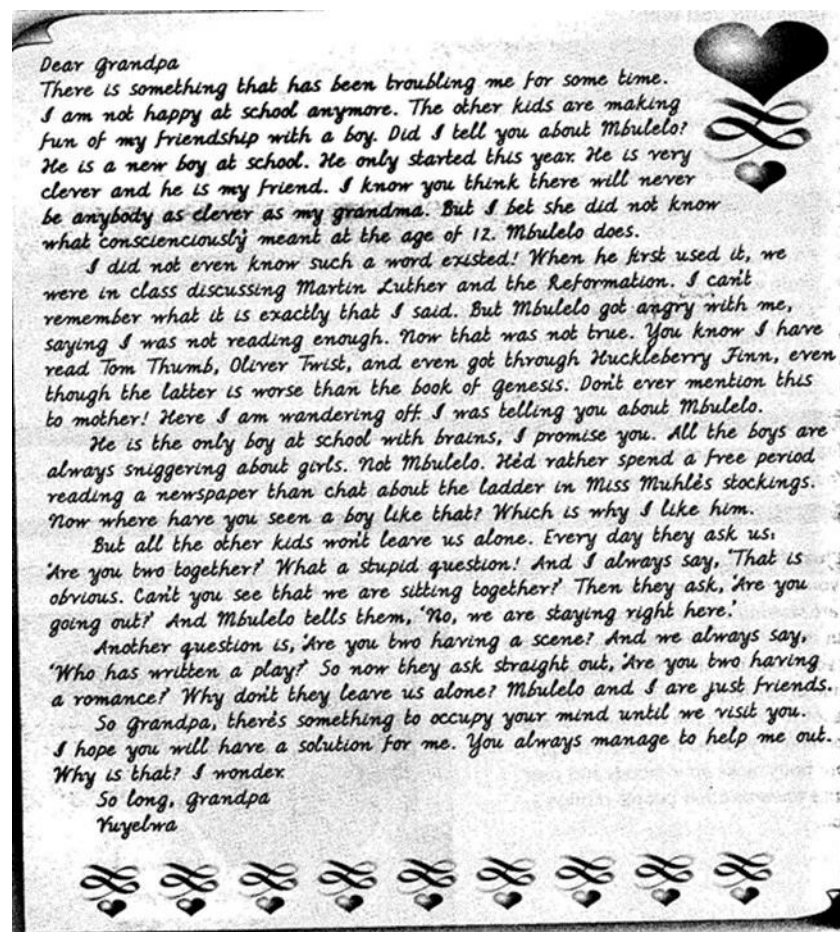
The extract is an activity presented as a 'Reading and viewing' language task which yet again fits the requirements of the pedagogy for language learning. Learners are expected to practise their reading of texts presented to them. The texts usually present themselves in different forms such as columns, poetry, passages, etc. The authorial voice in the last *declarative* sentence 'Her letter will make you think about the words you use to describe people when they start to become special to you,' carries many messages which invite the learner to engage deeply with the topic 'when they start to become special to you.' Within an SFG framework, at an interpersonal metafunction level, we notice the use of the modal 'will' which indicates a form of obligation on the part of the recipient of the message - an obligation to do just what is requested of him or her in the classroom context. This obligation is to engage with a text which promises to be about a relationship which is as the title of the chapter indicates 'not just friends anymore' - hinting at romance for a Grade 8 learner, which is not a norm for a learner from conservative habitus. Further embedded in this same statement is a phenomenon at the textual metafunction level where the *theme* is presented as 'her letter' which foregrounds 'the letter' as being the item which the reader/ learner must focus on to prepare for a romantic relationship, 'Think' is itself a *mental* process in transitivity operating at the ideational level and it clearly reflects some kind of psychological influence on the learner, directing him/her towards what to process mentally, how to perceive the phenomenon represented by the topic.

Using the possible opinion of the 'other kids' in the story about the relationship of the main characters in the story (Question 2 above), the learner is invited openly in Question 3 to assess the relationship. This offers an extended engagement of the learner with the topic.

Extract 5.19

Source: *English Today* (2011)

Vuyelwa's letter



The letter itself is a piece of multimodal text. The representation of the heart at the right-hand corner is key in social semiotics, in bringing meaning to the juxtaposed text. In light of the theory of multimodality, the text conveys partial meaning. When there is an element of confusion, for example when the character Vuyelwa discusses the relationship between her and Mbulelo, the reader understands the nature of the relationship thanks to the graphics on the top right corner.

There is the following *relational attributive* clause ‘He is very clever’ where the male character ‘he’ is ‘the *carrier*’ and is portrayed as ‘very clever’ which is the attribute and the *relational identifying* clause ‘he is my friend’ with the male character ‘he’ as the *token* and the *value* as ‘my friend’. Such clauses indicate the deep perception and involvement of the *participants* with each other. This is where the learners also get drawn into that world.

‘He is the only boy at school with brains’ another of the *relational identifying* clause and also the word ‘only’ is an element of *graduation*, in terms of focus. The focus of the participant is on the object of her attention. ‘He’ is the only one.

The symbol of the heart confirms the romantic nature of the relationship and the learners are driven to engage with this relationship and study it further through the activities that follow the text. This invitation seems first to inform learners of this type of relationship, then the learners are requested to explore the theme of romantic relationship beyond the scope of some of their realities and habitus through activities narrowing the focus to the romance.

Here is the next activity in this chapter, which draws on the above-mentioned letter (See Extract 5.19).

**Activity 2. Thinking and Reasoning: Understanding**

LO5 AS2: Uses language for thinking: Asks and answers more complex questions; Understands and uses evidence to support a theory or argument

**Understanding Vuyelwa's letter**

Discuss these questions with a partner. Then write down your answers. Write full sentences where necessary. Be guided by the number of marks shown for each question.

1. What words does Vuyelwa use to describe Mbulelo? What qualities does she concentrate on? [3]
  2. What does this tell us about Vuyelwa? [2]
  3. Which books has Vuyelwa read recently? Do you know anything about any of these books? Tell your partner if you do. [2]
  4. 'Evidence' is the information you use to prove a point. What evidence does Vuyelwa give to show that Mbulelo is the only boy at school with brains? Are you convinced by this evidence? Say why. [3]
  5. Why do the 'kids' at school keep asking Vuyelwa questions about her friendship with Mbulelo? [1]
  6. Why do they keep on changing the question? [2]
  7. How is the question 'Are you two having a romance?' different from all the questions they asked before? [2]
- [Total: 15 marks]

From the *interrogative* clauses 4 to 7 the interpersonal relationship between the author of the text and the reader starts to be one where the voice of the author guides the focus of the reader towards the nature of the relationship being built by the characters in the story. The *mental* processes such as 'concentrate on', 'know', 'convinced' are strong processes inviting the learner to imagine what the characters are experiencing. The *verbal* processes such as 'tell us', 'tell', 'asking', and 'asked' are the results of these *mental* processes. The last Question 7 is a culmination of the topic at hand as it is about the possible romance the characters may be experiencing and that romance is emphasised to the reader.

The next extract is about questions asked on the letter to the character Vuyelwa. (See Extract 5.19)

**Activity 3. Language Structure and Use: Expanding vocabulary**

LO6 AS9: Expands vocabulary

How well did you understand the more difficult words used in Vuyelwa's letter? Look back to see how each of the following words was used in the letter. Write down your answers by giving the number and the letter, for example, 1. c.

1. 'Conscientiously' (line 7) means
  - a. showing that you feel guilty
  - b. taking a long time to do something
  - c. doing something as well as you can
2. 'The latter' (line 13) means
  - a. the one that was mentioned last
  - b. a letter sent as a reply to somebody
  - c. the one that was mentioned first
3. Boys 'snigger' (line 16) when they
  - a. laugh at each other's jokes
  - b. try to hide their laughter
  - c. giggle out loud
4. A 'solution' (line 27) is
  - a. a solid dissolved in water
  - b. an answer to a problem
  - c. a way of helping somebody



Unit 5: Not just friends anymore

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Activity 3 above is a multimodal text with the drawings on the right adding meaning to the text on the left. The graphic is of two boys and a girl and the texts in the speech bubbles are multilingual and refer to love and relationships between the sexes. 'Gaan julle uit' (Are you going out?) or 'Niya jola na?' and 'Elle es u teu namorado' are alternative ways of referring to this special relationship in different languages: Afrikaans and isiXhosa and Portuguese.

These are alternative ways of asking whether there is a special relationship. Using multiple languages, dating or the concept of teenage romance is universalised according to Thompson's modes of operations of ideology, in the sense that across cultures, dating is regarded as the norm. The next extract deals with questions on the same letter and learners are invited to revisit the letter to engage further with its content. The questions on the letter also invite a deep involvement of the learners.

Pairs Talk Write	<p><b>Activity 4. Speaking: Playing with words</b></p> <p>LO2 AS1: Translates and interprets: Tells stories from home language in the additional language; Translates or interprets messages; AS6: Demonstrates critical awareness of own language use: Uses language to include rather than exclude people; Is strategic about when to use additional language and when to use home language; LO6 AS8: Uses some language to talk about language</p> <p>Re-read the second-to-last paragraph of Vuyelwa's letter. It contains examples of how words can have two or more meanings. Here Vuyelwa and Mbulelo are making fun of the different ways in which people talk about having a relationship, for example, 'Are you two having a scene?'</p> <ol style="list-style-type: none"> <li>1. Jot down all the learners' other questions.</li> <li>2. Choose one of these questions and discuss it with your partner. Work out the two meanings that this question could have. Then discuss what makes Vuyelwa and Mbulelo's answer to the question funny.</li> <li>3. How do you describe relationships between people who are more than 'just friends'?             <ol style="list-style-type: none"> <li>a. Make a list of the words that you use for this in your own language as well as in English (if you don't speak English at home).</li> <li>b. Compare the different ways people talk about relationships in different languages.</li> </ol> </li> </ol>
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Activity 4 follows the rule of good pedagogy in terms of pair work, practising of speaking skills, etc. However, one key instruction is ironical in the context of this research and it is the part where the author advises that the reader/learner should 'Use [s] language to include rather than exclude people'. As stated previously, one of the aims of this analysis is to show that authors are not always sensitive to inclusivity when it comes to the topics that are chosen, and also in the way they invite learners to engage with the topics.

The *imperative* clauses: 'Re-read ... and ...Jot down...' all contain *material* processes within the transitivity framework in the experiential metafunction and they can be explained as the processes whereby the author directs the learner to do specific tasks in order to engage more with the topic of having a relationship.


The *interrogative* clause 'How do you describe relationships between people who are more than 'just friends'?' strengthens the perception that the author continues to invite the learners to engage with the topic of romantic love. The *imperative* clauses 'Make a list of the words that you use...' and 'Compare the different ways people talk about relationships in different languages' emphasise universalisation. The different languages referred to confirm the universal nature of the concept, which the author is trying to highlight to the learner. There is a progression in the chapter in terms of the meaning of 'love' as a topic.

The following extract looks at the 'language of love' through the lyrics of a song, and again the learners become more and more engaged with the topic. Love is transformed into music, which is a genre with which learners could identify. The author keeps drawing the learners' attention to the topic and keeps it focused on the topic.

Extract 5.23

Source: *English Today* (2011)

**Pairs**  
Read  
Write



### Activity 6. Reading and Viewing: The language of love

LO3 AS3: Reads and responds to social texts; Identifies purpose, audience and context

Work in pairs. One of you should pretend to be Vuyelwa and the other Mbulelo. You are so in love with each other and cannot bear to be apart. Whenever you aren't able to be together, you SMS each other the whole time. Do this activity on one blank page.

1. One of you should write an SMS or text message that you would send to the other.
2. The other one then writes a response.
3. Carry on 'texting' each other until the page is full.
4. Just for fun, swap your page of text messages with another pair and read what they have written.
5. Discuss how the style of SMSing differs from the style of the letter you wrote as Vuyelwa's grandfather.

Note: You can express your love for each other as strongly as possible using beautiful language. You are not allowed to use dirty language.

**Pairs**  
Read/Listen  
Talk  
Write

### Activity 7. Listening, Reading and Viewing: The music of love

LO1 AS2: Understands oral texts; Answers questions of growing complexity; Identifies point of view; Describes the features or characteristics of different kinds of oral texts; LO3 AS2: Understands some elements of poetry (e.g. simile, rhythm) and understands some of the terms used to describe this language

1. Read the words of 'Close your eyes', a love song by the late TK from her award-winning CD called 'Black Butterfly'. It would be even better if you could listen to this song as you are reading the words.

#### Close your eyes


Tell me, tell me  
Can you see me?  
Tell me, tell me  
Have you ever wondered  
Why I love you?  
Ever wondered what I would do  
If I couldn't have you?

If you could look inside  
You would know,  
That everything I am  
Is everything that you are.

**Chorus**  
Close your eyes.  
Tell me, can you see me  
Am I in your eyes?  
Close your eyes  
Tell me, tell me  
Can you see me,  
Can you hear me shouting out?

Tell me, that you remember often  
There's a silence in your cold eyes  
That I just want to break through.  
Touch me, tell me  
There's no other but me.  
You can hold me, baby, closely,  
Closer to your heart.

**Repeat**  
**Chorus**



The cover of TK's album 'Black Butterfly'

The above activity is about ‘reading and responding to texts’. The activity is called ‘Reading and Viewing: The language of love’. The theme remains the same. The *imperative* clauses in the instructions encourage a deeper engagement with the topic. Learners are now encouraged to engage in role play simulating the characters and their story. The metadiscourse of the author starts with instructions: ‘Work in pairs’ and ‘One of you should pretend to be Vuyelwa and the other Mbulelo’ which contains some element of modality according to SFG. The ‘modal’ ‘should’ indicates obligation, which suggests that the learners should emulate the characters of the story. This indicates that the learner has no choice but to engage with the topic more in-depth and impersonate the characters who are in the process of a romantic relationship. The learners are not given any option.

‘You are so in love with each other and cannot bear to be apart.’ is a *declarative* clause which may present the clause as a reality for some learners without realising that other learners from more conservative habitus may have a conflicting reality where they may not be familiar with such relationships at such a young age. Note the use of ‘so’ in ‘so in love’ which is an explicit grader, within appraisal theory. ‘Whenever you aren’t able to be together you SMS each other the whole time.’ This *declarative* clause further adds to the universalisation of the topic as the author suggests to the learner a reality where: ‘you (the learner) SMS each other the whole time’. This idea of SMS (ing) each other is a reality that is being universalised, according to Thompson’s modes of operation of ideology. ‘The whole time’ can also be viewed as an element of *focus* or *force* within the *graduation* framework to indicate that the ‘lovers’ are committed full time to each other. The learners are invited to imagine such a situation where they are the characters. Through this metadiscourse, the author hooks the learners into delving deeper into the matter of romantic love. The *imperative* mood continues with the author stating ‘Do this activity on one blank page’, which confirms the hold the author has on the reader/learner at an interpersonal metafunction level. The author is leading the way. He/She has the ability to control the learner.

The next few instructions, e.g. ‘One of you should write an SMS or text message that you would send to the other’, and the modality ‘should’ and then ‘would’ suggest obligation again according to modality rules of SFG. The learner must adhere to instructions as set by the text producer. ‘The other one then writes a response’ is a *declarative* clause which contains a *material* process ‘write’ which confirms the other learner is to write a reply engaging with the topic of romantic relationship

too. There is a nuance of the same authorial directions, as the piece of writing, when it is done, becomes a proof of production, a proof of engagement with the topic, which as stated earlier, may be the wrong topic for children from a conservative habitus. ‘Carry on ‘texting’ each other until the page is full’ is not only again another *imperative* clause in the SFG framework suggesting command from the author but also within the textual metafunction, there is ‘Carry on’ which being the *theme* of the clause signals a certain perpetuity to the concept in discussion here, the texting of romantic messages.

‘Just for fun, swap your page of text messages with another pair and read what they have written.’ The *theme* at a textual level is ‘Just for fun’ with the emphasis on ‘Just’ which in the appraisal system is an element of *graduation*, specifically that of *focus*. This activity of swapping texts ‘just for fun’ trivialises the whole concept of sending romantic messages. This is ironical as it trivialises the concept of ‘dating’ or ‘romantic relationship’ as such, which provides it *legitimation* according to the modes of operation of ideology framework of Thompson, making it acceptable. The processes ‘read’ and ‘have written’ are *material* processes which once again invite a deeper engagement with the topic. The learners would have to think deeply about the topic before writing messages and when they read the messages that others have written they will further engage with the same topic that is compromising. The whole idea of sharing the ‘romantic ideas’ with others via swapping and reading ‘universalises’ the concepts and makes the ideas more ‘acceptable’ at an age of vulnerability.

‘You can express your love for each other as strongly as possible using beautiful language’... also draws the learners into the topic, and the explicit grader in terms of the adverbial ‘as strongly as possible’ indicates the strength of the request from the author in terms of how deeply the learners are expected to think to come up with the choice of words to describe their feelings. The learners are expected to come up with elements, words of ‘*affect*’ (of the appraisal framework) to complete the activity here. Clearly the author uses his authority to direct the learners to where he wants them to be.

Activity 7 at the end of the extract appears to be a good activity for language use and practice. It appears to teach poetry and language use in different genres to the learners. Learners are requested to read the following poem/lyrics or love song and they are even encouraged to listen to the song.

Reading and listening are perfect for language practice. The representation of the characters in the song is limited to romantic love. Each clause focuses on *appreciation* and *affect* in the appraisal system. The characters are in love with each other and they perceive each other using their senses like the sense of sight and hearing, which trigger high emotional involvement of the characters. The processes are mainly *mental* processes of perception including lexical elements such as ‘close your eyes’ and ‘can you see me’ which are repeated throughout the text as well as ‘know’ and ‘wonder’ which indicate the psychological influence of love on the characters. The readers get enticed into the romantic circle and mood and are invited to lose themselves in the text and the mood it depicts. In ‘Can you hear me’ ‘hear’ is a *mental* process that shows that the one character who hears is a *senser* and the process ‘touch’ in ‘touch me’ also indicates that the one who touches is a *senser* and the other one who is on the receiving end is the phenomenon. The processes indicate the focus of the text and highlight the sensuality of the act of love. The characters crave for the senses to be satisfied. In focussing on the senses, the characters are inviting the learners too to focus on the senses. Are all the Grade 8 learners ready for romantic love and are they ready to awake their senses?

‘It would be even better if you could listen to this song as you are reading the words,’ is a *declarative* clause that constitutes the authorial comment, which directs the reader to get involved with the lyrics in two simultaneous ways. The author uses the explicit grader ‘even’ with a comparative adverbial ‘better’ to convince the learners that it would be in their interest to do both reading and listening. The use of ‘would’ as a modal of likelihood or obligation in SFG directs the learner to the necessity of following the author’s instructions. These instructions trap the learners in the romantic world depicted. The theme is the same but the activities accompanying the text are different.

The next extract, 5.24, which is a comic strip, contains elements with intense meaning about the concept of ‘love’ and sensuality. The learners get drawn more and more into the world of sensual love. They are taken to another level, not an appropriate level for learners of Grade 8. This time the author mentions the word ‘sex’ for the first time in this chapter.

### Love in the 21st century

At some point in your lives you will be in a position where you will have to make a big decision: should dating lead to sex or not? It may not happen for quite a few years, but it's better to be prepared for the situation when it does arise. The next activity explores this situation.

Solo  
Read

#### Activity 12. Reading and Viewing: The right to say 'no'

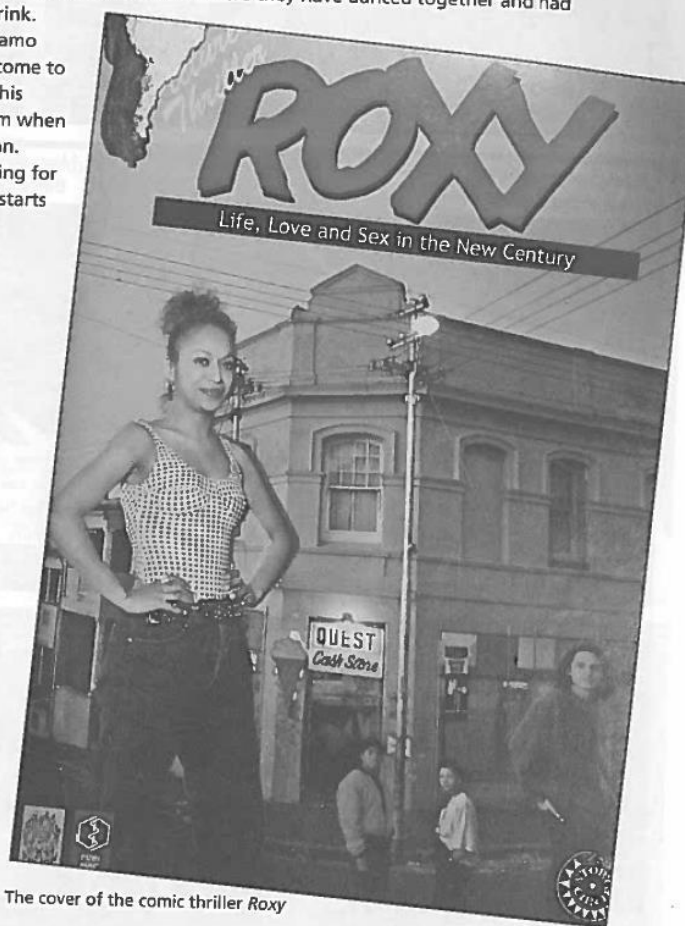
LO3 AS1: Reads a text: Explains and assesses point of view in both the written and visual parts of the text

Read the text on pages 82 and 83. It comes from a comic thriller called *Roxy: Life, love and sex in the new century*.

The two characters in the story are Roxy and Mzamo. They are both high school learners. They have just met at a club where they have danced together and had something to drink.

Afterwards, Mzamo invites Roxy to come to his place which his parents gave him when he became a man.

After chatting for a bit, one thing starts lead to another.



The cover of the comic thriller *Roxy*

#### Reading strategies

1. Try to decide whose side you are on.
2. Think about what you would have done in this situation.

The above extract, which is multimodal, starts with a title ‘Love in the 21<sup>st</sup> century’ and the boldness of the font confirms that indeed this is the title of the extract. ‘Love’ is thematised in terms of the textual metafunction. This foregrounds love as the theme of this activity just as it has been in the whole chapter. Furthermore, the kind of love we are to explore becomes obvious when the authorial comment states that ‘At some point in your lives you will be in a position where you will have to make a big decision...should dating lead to sex or not?’ Such a *declarative* clause with elements of judgment from the appraisal system with the use of modality of obligation ‘will’ indicates that the author assumes agency on the part of the learner in relation to sex and dating, i.e. s/he puts them in a position of choice as to whether to engage in sex or not. Such examples are ‘you will be’ and ‘you will have’.

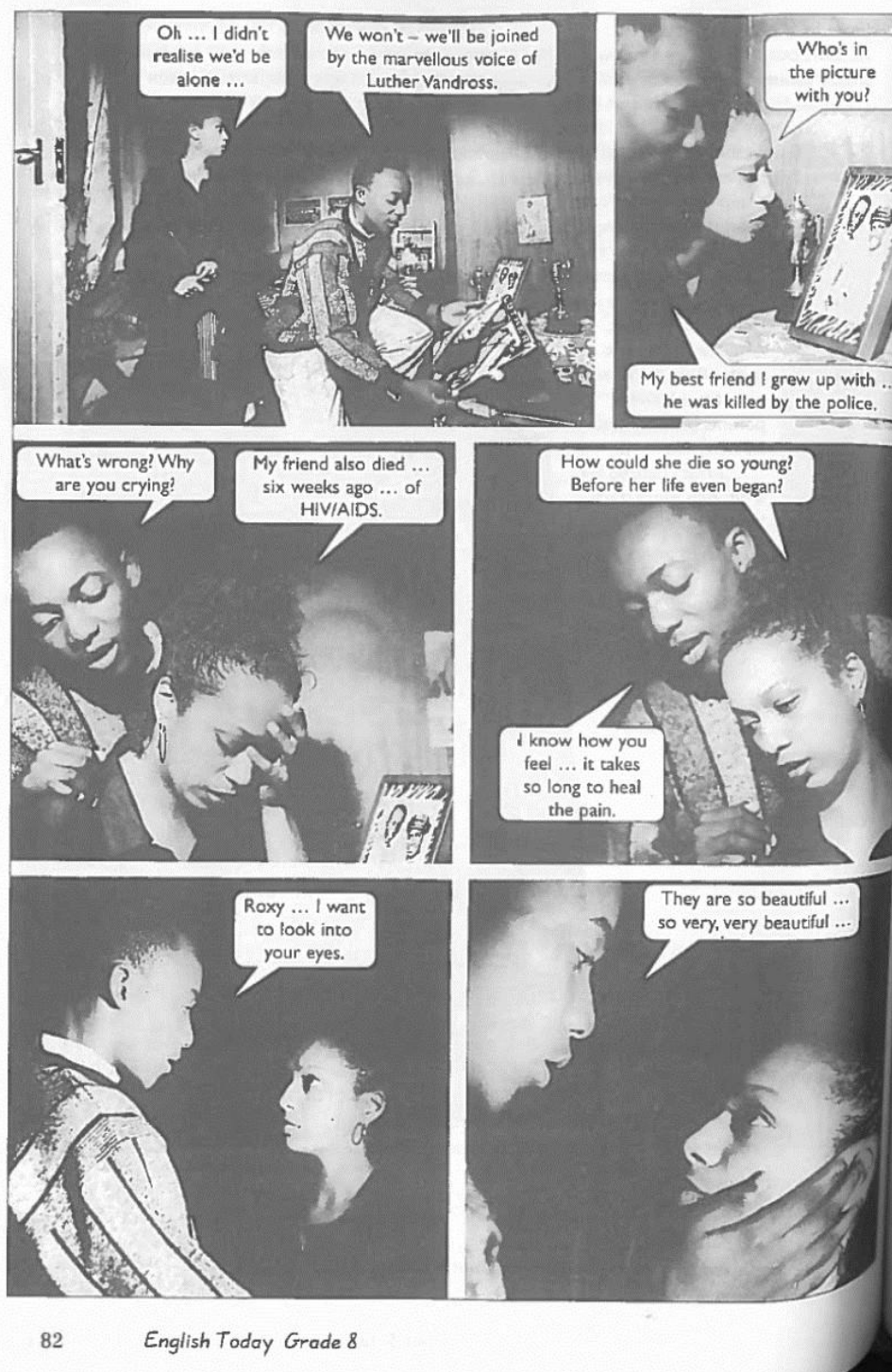
This extract is at a point of culmination in the chapter where the concept of love takes direct sexual dimension where elsewhere across the presented data it may have been nuanced in a lesser way with lesser intensity as per the appraisal system. The judgement of the author of the reality depicted in the story indicates that he or she assumes the reality of the learners.

There is a sense of certainty or of obligation that is evident in the text, in the instructions given by the author. ‘Will have to’...‘It may not happen...but’...such use of *modals* and the use of the conjunction ‘but’ ...‘it’s better to be prepared for the situation for when it ‘does’ arise.’ ‘Does’ in ‘when it does happen’ indicates an emphasis that there is certainty that it will happen. What if some learners do not want such experience? The author appears to try to assist the learner in terms of advice, ‘it’s better’ which is an element of intensity of *force* within the *graduation* continuum, still in the appraisal system.

Here are more examples to support the argument that there is an authorial voice of *judgement* to sexualise ‘love’ further for the Grade 8 learners. ‘The next activity explores this situation...’ is an invitation from the author to the learners for them to get involved deeply with the topic. In accordance with the linguistic requirements for Grade 8 level, the activity encourages ‘reading and viewing’. The authorial voice invites the learners in *declarative* clauses to ‘read the text...’ Already it is clear that learners have no choice but to follow the instructions.

Roxy and Mzamo are presented as high school learners, however, they seem much more mature than Grade 8. 'They have just met at the club... danced... had something to drink.' In the appraisal system, 'just' is *graduation*. Then Roxy is invited to go to Mzamo's place 'which his parents gave him when he became a man'. This could be circumcision or first sexual encounter. The word 'man' here in the *graduation* category of the appraisal system indicates an element of explicit grading as 'man' which implies male sexual culmination. 'When he became a man' is a *relational identifying* clause which has powerful sexual connotation. The teenager is now a man with all that this might imply. Not all Grade 8 learners perceive themselves, or are perceived, as 'men'. In fact, 'became a man' could be interpreted in either the coming of age or having had a first sexual encounter. The Grade 8 learner is hardly a man as the author seems to expect the learner to perceive himself, unless he is assumed to be sexually active which is not necessarily the norm among learners. The 'reading strategies' section could have been used for better purposes. They could have invited learners to engage with better topics, for example more oriented on Character Education.

'Try to decide on whose side you are on' is a *declarative* clause where the author invites the learner through processes such as 'try' and 'decide' which are behavioural processes drawing the learners into the activities linked to the topic. 'Think about what you would have done in this situation' is another *declarative* clause which has a *mental* process 'think' which is again interpolating the learner into thinking about the topic deeply. This is clearly a request for the learner to step into the shoes of the characters.





11.11.11. Not just friends anymore

83

### Activity 13. Reading and Viewing: Understanding a photo comic

Solo	L03 ASI: Reads a text: Identifies purpose, audience and context; Infers meaning;
Read	Explains and assesses point of view in both the written and visual parts of the text
Write	

Answer these questions about the photo comic.

1. What do Roxy and Mzamo discover that they have in common? [1]
2. How do you think this makes them feel towards each other? [1]
3. What does 'going all the way' mean in this comic? [1]
4. At first, why does Mzamo think that Roxy doesn't want to go all the way? [1]
5. What do you think Roxy's reason was for not wanting to have sex? [1]
6. What does Roxy mean when she says, 'thought this meant more than just making another score!' [2]
7. What is a trophy? In what way could Roxy be take a trophy to Mzamo? [2]
8. When do you think it would be acceptable to 'go all the way'? [Total: 10 marks]

This multimodal extract and the activities that follow deal with Roxy the feminine character in the comic strip. This extract will be analysed using the multimodal framework in terms of the graphics and pictures, and the text in the speech bubbles will be analysed using the usual SFG framework with appraisal theory and Thompson modes of operation of ideology where necessary.

In terms of multimodality as a framework, photos are chosen for a purpose. Machin and Mayr (2012) claim that 'photographs that accompany a story may have been captured in a moment related to the story, however, there is also a matter of choice' (2012, p.70). The positioning of the characters and the words that they utter assist the learners to perceive them in certain ways. The analysis of the pictures helps the reader to 'attribute particular kinds of meanings to their [the characters'] utterances and to understand the relationship between viewer (learner) and participant (character) (Machin & Mayr, 2012, p. 70). Poses are signifiers of 'kinds of attitudes, moods, and identity' (2012, p.70).

Looking at gaze and poses, for example, one can interpret the meaning conveyed by the character. Whether the characters are looking at the viewer (who is the learner) or not, will reveal a lot about the character's attitude, identity and perception of the reader, and vice versa, even though it is not explicit. The same method of analysis will be applied to the comic strip where the characters will reveal their intentions and identity. The identity of the characters is more adult-oriented. The Grade 8 learners are not represented in the comic strip and may be interested in activities other than what

is being depicted in these texts from their textbooks. For example, the bedroom is an intimate space which is far from the classroom. Why direct the attention of learners to a bedroom situation?

All 12 frames have only two characters, a man and a woman. The positioning of the characters as they face each other is key. Frames 5 and 6 respectively depict the two characters gazing at each other. The fact that the gaze focuses on each other positions the viewer, the Grade 8 learner, as an onlooker. The way the multimodal text is presented with the characters engaging with each other implies that the author who chose this text is not sensitive to the fact that the value system, the habitus and the identity of the viewer as a Grade 8 learner could be compromised by exposure to such characters. The author and the characters somehow draw the learner into the sensual/sexual world they are depicting.

Eventually the frames, one at a time, start to be more about the sensual and later the sexual. The actors are dressed at the beginning of the comic but they strip slowly as the story unfolds. One attribute we see highlighted here is that of seductiveness on the part of the woman in the visual as she allows herself to be presented in her undergarment. The man is still fully-clothed in an unbuttoned white shirt (compared to the woman). This constructs the identity of the woman as being easily accessible, at least to have allowed the progression of the encounter with the male character. Her accessibility can be interpreted as an open invitation to the male character.

There is also transitivity in visual mode: the characters are represented in a sensual moment in a bedroom setting (as indicated by the presence of a bed and a pillow) and they are engaged in ‘*mental*, experiential and in this case of imminent intimacy, of behavioural processes’ (Machin & Mayr, 2012). Examples of such processes would be gazing, touching, etc. Such narratives may be inappropriate for some learners as subjects or characters and the ways in which they are depicted do not necessarily reflect their lived realities or sociocultural backgrounds. The participants in the text engage in activities with which some learners are not familiar, and possibly in Grade 8, should not be.

The language analysis of the speech bubbles reveals elements of *graduation* such as intensifiers. These intensifiers create *focus* and *force* on the sensual and sexual aspects of the characters and their perception of each other as well as on their encounter itself. Some examples of such elements

are: ‘Roxy I want to look into your eyes... they are so beautiful, so very, very beautiful.’ The double intensifier ‘very’ (adverb) emphasises the level of involvement of the *participants* with each other and shows the appreciation of physical traits of each other. The analysis focuses on the build-up to the sensual and eventually the sexual.

Note that ‘want’ is an example of transitivity within the SFG framework. ‘Want’ is a *mental* process of desideration which implies the attraction between the male and female characters. The thematic emphasis on ‘Roxy’ within the textual metafunction framework of SFG indicates the foregrounding of the female character as the object of attraction for the male character. The thematisation within the textual framework of SFG of the eyes as ‘they’ in the clause highlights the physical aspect of the attraction between the two characters.

The language used by the characters supports the images presented here. Since the two characters have eyes only for each other, the language they use also reflects this attraction which has been revealed through my analysis here. Such an emphasis on the characters excludes the learners/viewers. The intense sensuality of the scene is conveyed through the language and the visuals. Further examples follow from the 12 frames. Such elements keep enhancing the romantic, sensual and even sexual elements in the text. ‘But I don’t want to go all the way’- ‘All the way’ is figurative language or trope according to Thompson’s modes of operation of ideology. Note the sexual connotations in ‘go all the way’. Would all Grade 8 learners identify with that aspect? The *mental* processes dominate again: ‘I thought you liked me’ has the *mental* process ‘thought’. This adds to the *mental* ‘manipulation’ that the learners tend to go through while being drawn into the text. There are also elements of ‘desideration’ but with an emphasis on the negative. The storyline is stipulating that the female character is refusing to give herself. However, she contradicts herself. Through a visual analysis, it can be seen that her posture suggests that she actually wants to go further with the sexual activity.

The characters’ dress is also to be highlighted. The protagonists undress from frame 8 and this suggests that they are ready for the act of intimacy. Even though the learner is an onlooker, he or she is still allowed the privilege of viewing this intimacy and he or she is assumed to be able to identify with the characters and with this situation.

The attributes of the female character as being the characteristics of a participant (Machin & Mayr, 2012) are mainly in terms of her readiness to get into bed with this man, at least to lie down on the bed. The bed is the ultimate symbol for sexual encounter in this kind of context. The issue is, as mentioned above, that Grade 8 learners are exposed to such scenes. The gazes are deep between the characters and the expression in the eyes of the male character can be interpreted as being one of demand, as explained above, one seeking something, in this case, a sexual encounter. It is one of lust.

The body language too is of significance in this multimodal analysis where the characters indulge in touching each other. This physical depiction through the pictures of this sexual invitation and close encounter is a challenge for some of the Grade 8 learners. They must read and engage with the text upon the request of the author.

It seems that there is an attempt on the part of the female character to shift the focus of the reader to the emotional aspect in the context of this sexual encounter when she reacts to the purely physical encounter (the preparation for a sexual act) which is suggested by the proposition of the male character when he mentions ‘condoms’. The expression on the face of the female character suggests that she does demand something from the male character too, sexually, but her body language and facial expressions contradict what she says.

‘But that’s not all there is to it’ is a suggestion that there is not only the physical/ sexual involved, but that emotion too is involved. However, note the kiss on the lips, which is suggestive of passion. What other types of kisses could a learner of Grade 8 imagine besides this one between the two characters engaged in romance? ‘I am talking about how I feel’ ‘You are just saying ‘no’... contain *verbal* processes ‘talking’ and ‘saying’ that could suggest a contrast between what the characters say and what they do. ‘It’s ok I’ve got condoms’ is the ultimate and explicitly sexual statement with which some Grade 8 learners may not be familiar.

In Frame 7 the female character has her body only partially covered and she is poised over the male character yet she says that she is ‘talking about how she feels’. The presence of a process of transitivity indicating emotion influences the viewer learner who gets drawn into a realm to which he or she is not familiar. There is a shift in the posture of the female character in Frame 8. This

confirms that there is a focus on the female character's body and the physical and sexual properties of the scene. The concern is that this scene is in a Grade 8 textbook.

In Frame 10 the distance between the characters starts to grow as the female character gets up and starts to leave and the tone of the female character becomes harsh as indicated by the punctuation signs, the 'exclamation marks'. Her statement 'I thought this meant more than making another score... I don't want to be your next trophy...' indicates an attitude within the appraisal theory framework. It is an element of 'valuation' within the '*appreciation*' category which means 'assessing the worth or significance of the phenomenon' (Droga & Humphrey, 2002, p. 82). The female character evaluates the act that we readers witness here, which is the attempt at a sexual encounter. The female character is not impressed by the act of the male character. Moreover, 'I don't want to be your next trophy' is a *relational identifying* clause and it shows that the female participant is comparing herself to a trophy, something that is owned. Basically, in the last frame, even though the female character manages to assert herself and does not go through with a sexual act, the inappropriateness of the topic and its presentation for such an age group is obvious.

An analysis of the activities that follow the comic strip reveals that the learner is further drawn into the topic. The questions entice the learner to engage with the scenes and *verbal* behaviour of the characters in the comic strip. There is a 'think' process occurring here, which is a *mental* process of cognition and which entails the capturing of the mind of the learner through thinking. The learner is asked to explore what 'makes them feel towards each other'. All the questions are self-explanatory as they invite learners to be involved deeply in the topic at hand. The last question: 'When do you think it would be acceptable to 'go all the way'?' is the ultimate involvement of each learner in the realm of sex, at least in their imagination. The author, via this metadiscursive effort, again gets the learner to engage deeply with the topic. This gives the learners an agency that they may not want. This material is clearly only adult- oriented and inappropriate for learners of Grade 8.

The whole theme of love was depicted in this section as being not only romantic but physical and lustful. The Grade 8 learner was taken through this journey.

## **5.4 SUMMARY OF CHAPTER**

The above analyses have shown that, through language and graphics in multimodal texts in English language textbooks, authors place learners in a position where they do not have a voice. There is a progression of each chapter in each textbook as it gets deeper into the topic at hand, romantic love, through various genres (songs, poems, letters, stories) activities and tasks.

Learners are positioned in a certain way. The author thinks for the learners and directs them. The learners do not get to choose the topic they are asked to engage with. If the topics were of valuable knowledge, such use of language by the author would be acceptable. Using the tools presented in chapter 4, I analysed the extracts from three English language textbooks and I demonstrated that there is a phenomenon occurring through the textbooks. There are strong ideological underpinnings in the textbooks which could have psychological as well as subliminal impact on learners. In so doing, I have addressed my main research question (See 1.2).

In order to address this issue, I suggest introducing carefully chosen topics in English language textbooks on Character Education to guide learners to embrace a humanistic approach for a better society. This is what the next chapter on reconstruction will demonstrate.

# CHAPTER 6

## RECONSTRUCTION

### 6.1 INTRODUCTION

In light of the data analysis undertaken in the previous chapter, I now proceed to attempt a reconstruction of selected extracts, using the same analytical tools that I used before, for demonstration purposes. This redesign will remain multimodal in keeping with the style of the previously deconstructed and analysed extracts but, this time, will include universal values that are deemed more appropriate for Grade 8 learners. These values will include familial love, civic responsibility, respect and consideration for others and respect for the environment including plant and animal life, etc. These values are informed by the theory of Character Education and Humanistic Discourse as presented in 3.8 and 3.9 respectively. Bearing in mind that a textbook has many chapters, it is important, this research argues, to have carefully chosen themes and topics for each chapter. This redesign states that universal values should inform the thematic structure of the textbook among other carefully chosen topics of general knowledge.

Activities will involve all genres to serve linguistic purposes and Character Education. There are a few criteria informing the redesigned model. Redesign in this research will mean an application of the same analytical tools to the reconstruction. The aim is to highlight how the operations identified in Chapter 5 occur in the redesign to promote good knowledge and universal values.

### 6.2 CRITERIA FOR REDESIGN

The main aim in the redesign is the implementation of Character Education in light of the humanistic *Hizmet* philosophy (See 3.9.2), which constitutes the second part of this research. The Character Education aspect of the redesign will be in terms of topics related to teaching basic universal values for everyday living to young learners of Grade 8. There is a need for knowledge that will be included in the textbook to be carefully chosen, to be on universal values for the major part of it and on other general knowledge which is useful and age-appropriate. This research will not focus on the other themes of general knowledge that are suggested.

Previously it was established that knowledge becomes hegemonic through various ways. However, as concerned individuals, we should be able to manage the knowledge in order to achieve the propagation of appropriate knowledge which would guide learners who are the future citizens and future human capital to become high quality individuals, called the “Golden Generation” by Gülen (See 3.9.2). These individuals are to be the cream of the crop of humanity that will serve society altruistically. They must be endowed with good character and embrace universal values such as respect (for oneself and others). I will show how universal altruistic values can be included in some reconstructed extracts in the textbooks.

The first part of this research drew on the topic of love, which was critiqued as being of romantic nature in textbooks for Grade 8 learners. In this second part, implementing the teaching of values will involve engaging learners with topics such as ‘love’ again, but ‘love’ which is encompassing of all types of love such as Divine love, parental love, neighbourly love, love among siblings, love for the extended family, love for the community and love of the fellow human being, etc. Besides love as values, there are other values such as honesty, altruism, helpfulness, responsibility, etc. that can be exploited for the benefit of Character Education.

Various types of activities based on language skills are mostly present in the English language textbook as analysed in Chapter 5: Comprehension passages, Poetry and Figurative language, Grammatical activities, Essay topics, Visual literacy, Role play – show and tell, etc. I propose that such activities be redesigned using the same tools I used before. Below, I present a few activities demonstrating such values. I demonstrate using my tools how the language used in these activities employs the same linguistic and ideological strategies revealed through my analyses in Chapter 5.

I propose the following criteria to incorporate Character Education into the English language lesson: the choice of knowledge as being general yet useful for life, age-appropriateness, and the foregrounding of universal values. There is a need to reconstruct knowledge in terms of the whole theme to be taught.

The concept of age-appropriateness is defined in the context of this research as the appropriate nature of knowledge that is taught to the children of Grade 8. These learners need guidance about life in general and not how to be positioned into romantic instances. The age of these young

children is not necessarily the right age for topics like love and dating. Topics on values will need to be introduced to the learner with an intervention from the author using the same metadiscourse as in the deconstruction. The tools for reconstruction are the same: SFG, the appraisal system, multimodality and Thompson's modes of operation of ideology.

The reconstruction using SFG will be through the transitivity rules where processes will reveal how values can be foregrounded. If the author operates within the interpersonal metafunction, which is where the relationship between speaker/writer and listener/reader is the focus, then the author has the ability to use any type of clause to direct the focus to values as a topic. For example, in constructing a clause, the author could use thematising of an appropriate topic on universal values. Instead of the theme of romance to be in the textbooks, it is vital to shift to 'universal values' as a recurring theme throughout the textbooks. These values are necessary for peaceful coexistence and they should be the key focus in the textbook.

The application of the appraisal framework to the reconstruction could be through the use of *affect*, *judgement* or *appreciation* and *graduation* with *force* or *focus* (intensifiers) to highlight the good values to be inculcated.

In the application of multimodality to the redesign the basic rules will apply, but the graphics will have to be of an appropriate choice, illustrating values as complemented by the text, a passage in prose or poetry. The picture and illustration accompanying the text on values will have to be carefully chosen to reflect the essence of the values presented.

The modes of operation of ideology can do justice to all the elements in the framework: *legitimation* with its subcategories: *universalisation*, *narrativisation*, *rationalisation* could be used. There will be no need for *dissimulation* which is about concealed relations of domination in discourse (See 4.5.5) as the values to be shared here and the ways in which they will be shared through the language activities will be openly presented for a culturally mixed audience. The values are all universal. As the pattern in the previous analyses shows, 'universalisation' is a mode of operation that is common to present an aspect as normal. *Unification* and *reification* could be used to highlight key values openly.

Throughout the reconstruction process, linguistic knowledge will be taught as planned. Aspects of traditional grammar will be adhered to. Language activities will serve both the purposes of teaching key linguistic topics and universal values.

In the end, the aim would be to teach the language through appropriate examples that would be useful for the acquisition of linguistic knowledge but also for the social and personal development of the learners.

### **6.3 MULTIMODAL REDESIGNING IN LIGHT OF CHARACTER EDUCATION**

An idea for ways in which to reconstruct texts according to the values of Character Education came from Gunther Kress (personal communication, December 2016). He suggested ‘a cartoon about friendliness or helpfulness’ as an example of redesigned multimodal text for Character Education. Below there are multimodal examples of kindness and helpfulness which learners could engage with. The interaction with Gunther Kress triggered further ideas in terms of multimodality. Multimodality theory can be applied during the redesign through interactive tasks involving students and teachers. Examples of specific language tasks that could be used are role plays, music and poetry (Rumi for his emphasis on Divine love even though in the west some confuse his depiction of love for romance, etc.), choice of lyrics, props, using props to create meaning, audio-visual files such as clips, movies and reporting on movies, newspaper articles, visual literacy, adverts against societal issues (e.g. abuse and alcohol, etc.). All these multimodal examples would focus on key universal values. I suggest Rumi as he is a poet who is well-known and admired in the Western world as his poetry crosses cultural boundaries. Rumi’s concept of love is linked mainly to The Divine which is universal. Various motivational and inspirational texts on basic universal values for the whole of humanity are written by Gülen himself.

One example of a good resource with key articles on general knowledge, science, spirituality, and values is the Fountain magazine, which is the signature magazine of *Hizmet*. The articles in this colourful, multimodal, values-based magazine are highly academic and informative and they are suitable for English linguistic exercises. Some activities that could be drawn from the magazine are comprehension passages, essay topics and other linguistic activities (matching games, word searches, summary writing).

Values that are accepted by all communities, from all creeds and backgrounds with shared human values are to be highlighted. Mention was made earlier of the ten essential virtues identified by Lickona (2004): wisdom, justice, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility. These are the key concepts necessary for Character Education. Like Gülen, Lickona is one of the few who explicitly mentions the virtue of love (See 3.10). Gülen (2013) highlights values such as trust, love, sympathy, mercy, cooperation, tolerance, and altruism. Although ‘trust’ and ‘love’ have been addressed in the textbook analyses in Chapter 5, they are not presented in a format that is appropriate for younger children, especially because of the limited presentation of these concepts as romance. Some of these values are tolerance, helpfulness, friendliness, good neighbourliness, honesty, integrity, and love for Creation. All knowledge would be rooted in universal values which echoes the ethos of all belief systems for the benefit of the whole of humanity. Humanity needs knowledge which is supposed to be helpful to society. There is a need for good people in all walks of life, from politics to economics.

#### **6.4 WHY REDESIGN?**

‘Redesign shows the potential for literacy to contribute to transformation and change’ (Janks, 2010, p.186). The above statement may be concretised in this research through the following reconstruction of texts in an English language textbook with an aim to teach learners values that would contribute to the building of their character. Any learner, from any habitus, would find something valuable in the proposed reconstructed texts and the questions that follow each text.

As demonstrated in Chapter 5, the type of knowledge displayed in the prescribed texts is somehow imbued with ideology which is in the interests of only those who share the same thoughts and ideas. Moreover, these ideas are not appropriate for young learners in a society which is already struggling with societal issues. For the texts to be inclusive, targeting every learner, common knowledge which is useful for every learner’s future should be included in the reconstructed text.

Knowledge can be perpetuated via discourse. This means that a recurrence of the same knowledge through language, could have an impact on the recipient of this knowledge: ‘A single text has minimal effects, which are hardly noticeable and almost impossible to prove. In contrast, a discourse, with its recurring contents, symbols and strategies, leads to the emergence and

solidification of ‘knowledge’ and therefore has sustained effects’ (Wodak & Meyer 2009, p.39). Therefore, if the discourse is of a compromising nature as illustrated earlier, then there is the possibility that conservative learners may eventually become influenced by the hidden ideologies and assumptions underlying the texts. On the other hand, providing useful knowledge which works constructively towards building Character Education may eventually reap human capital with good values, for the benefit of society. Below are extracts on the key topic deconstructed in Chapter 5, ‘Love’. However, the concept of ‘love’ is depicted as an all-encompassing emotion.

I present various types of love, besides romantic love. I equate spirituality with values. In light of the theory of Character Education, I suggest ways to offer options to teachers who could choose to focus on other types of love in class.

The humanistic philosophy of *Hizmet* foregrounds essentially spirituality which is what drives character building, disregarding the background of the learners. Any learner in Grade 8 across all schools, conservative or secular, is likely to have a faith-based spiritual standard.

The inclusion of spiritual love among other types of love in this reconstruction chapter invites the learners across all faiths to engage with their own faith, connect spiritually to the Higher Being they have learned to respect at home, even though, there are teenagers who could choose to be indifferent to their spirituality. The spiritual development of an individual informs his character according to Gülen. (See 3.9.2) Therefore, learners are invited to ignite their spirituality and build their character accordingly to become better human beings and serve society.

There are various types and manifestations of love, including spiritual love, Divine love (love of God for us and us for Him), love for humanity, parental love, love for elders, love for others, altruistically, love for the community, showing compassion, helpfulness, kindness which are all human values, for the whole humanity. The following suggestions of language activities for Character Education incorporate some of the above-mentioned love and its manifestation.

The analysis of the multimodal texts focusses on key elements in the text and pictures that position learners towards the new types of love. The theory from Chapter 3 is applied using the analytical tools from Chapter 4 to achieve this reconstruction. This time these elements are not based on

romance but rather on spirituality and values. The depth of the analyses varies per question depending on the depth of the text. The questions and activities that are suggested after each extract focus only on key aspects that are foregrounded as they are related to Character Education.

## 6.5 TOPICS FOR LANGUAGE TASKS IN LIGHT OF UNIVERSAL VALUES

The following passages could be used for different language activities. They could be used as comprehension passages or topics for discussion, even poetry, etc. The topic is love, in keeping with the topic critiqued in this research.

*Extract 6.1: Universal Love or Love for Humanity*

*Source: <https://fgulen.com>*

*'Love is an elixir; a human who lives with love, is made happy by love and makes those around him or her happy with love. In the vocabulary of humanity, love is life; we feel and sense each other with love. God Almighty has not created a stronger relation than love, this chain that binds humans one to another. In fact, the Earth is nothing but a ruin without love to keep it fresh and alive' (Gülen, n.d.)*

There are many *relational identifying* clauses about love and its attributes. In the first clause, Love as the *token* is identified as an 'elixir' as *value*, a powerful remedy. Another *identifying* clause is "Love is life" which implies that we cannot live without it. There are *mental* processes related to feeling and sensing life, and *material* processes 'created', 'binds', and 'keep' giving God and love agency naturally. The *mental* processes 'feel' and 'sense' are of emotion and they appeal to the reader. In 'We feel and sense each other with love' 'we' are the *sensors*. We are made to think about and experience this love by the language used by the author. We, the readers, are affected psychologically through the *mental* processes. They encourage us to be loving and caring people.

'A human...made happy' is a *relational attributive* clause focusing on the benefits of this type of love. 'Made happy' is a *material* process where love as participant has agency to make humans as beneficiary, happy. The love used in this extract is love of humanity and God. The *material* process in 'God Almighty has not created a ...' indicates the power of God who has agency because only He can 'give' it. In the appraisal system, 'stronger' in 'God Almighty has not created a stronger relation than love...' is an example of intensifier in the *graduation* system in terms of *force*. It indicates the power of love which is created by God too. The love indicated here is clearly not

romantic. The concept of love operates in many other dimensions. This is love for humanity. ‘...This chain that binds humans one to another...’ is a trope according to Thompson’s modes of operation of ideology where the ‘chain’ is a metaphor for love, which connects us all.

### *POSSIBLE QUESTION TYPES ON THE ABOVE EXTRACT*

Below are some questions that would invite learners to engage deeply with the topic of love. It is important that learners understand the concept of love as an essence of humanity and that love is not restricted to romance.

Using *mental* processes within *interrogative* clauses or *imperative* clauses, together with an element of *universalisation* from the modes of operation of ideology, the author could get learners to explore the topic in depth. *Material* processes would give agency to the learner when he or she has to execute what is requested from the author, for example, ‘read’, ‘list’, ‘understand’, ‘compare’, etc.

- 1) *What is love compared to in the above passage?*
- 2) *Who has created love?*
- 3) *Think about ways in which you can love other humans in your life and list these types of love.*
- 4) *What do you understand by the following: ‘the Earth is nothing but a ruin without love to keep it fresh and alive’?*
- 5) *How could Earth become a ruin?*

Here is a sample of how the above questions can be useful while inviting learners to engage with topic of love in depth. Question 4 above requires the learner to reflect and understand that Earth (carrier) IS nothing but a ruin (value) and then the circumstance is “without love...”. This implies that love is a necessity in this world. If there is no love, there is no life. This reflection on the part of the learner is triggered by the question/s.

The following extract can be interpreted as a piece of prose where figurative language is evident, and it highlights another aspect of love. The focus in terms of language is mainly on the figurative properties. The author of the extract uses various literary devices such as trope, according to Thompson. (See 4.3.3)

***Extract 6.2: Spiritual Love***

***Source: <https://fountainmagazine.com>***

*Love is the only path to recognizing and reaching God. It is the only power that will enable humanity to reach maturity. Humanity drinks from the spring inspired by God. The drink inspired by God will remain forever, until perpetuity.*

*When we talk about love our aim is true love not metaphorical love. The latter is related to the material transient world, but the real or true love is the love which is felt toward God. The real love is eternal and infinite.*

*The love of humanity, love without prejudice is the kind of love that takes away selfishness and brings one closer to God.*

*Love is the only way to recognize God, and after the power of God, love is the only power (Adapted from Ansari, 2017).*

The *relational identifying* clause ‘Love is the only path to recognizing and reaching God’ presents ‘love’ as the *token* and ‘the only path to recognizing and reaching God’ which ‘as the *value*’ focuses on Divine love more specifically. The following *relational identifying* clause: ‘It is the only power that will enable humanity to reach maturity,’ presents ‘it’/‘love’ as the *token* and ‘only power that will enable humanity to reach maturity’ as the *value*, which is suggestive that love has the power to heal humanity, to heal society. All the *tokens* and *values* guide us to understand that we need to love one another to emulate the way God loves us by providing for us. This serves to remind the learner of love for fellow humans and love for God and that these types of love are interconnected. God wants us to love each other. Note an element of trope in ‘Humanity drinks from the spring inspired by God.’ The spring is love. Humanity drinks love. Such an extract is supposed to inspire the learners to direct their sense of love towards God and humanity.

***POSSIBLE QUESTIONS (to be done in cross-cultural groups if possible)***

- 1. How is love described by the author? Provide descriptions.*
- 2. What is ‘love’ for you?*
- 3. How do you think the love we have for God can reflect the love we need to have for humanity?*



Source: Alamy Photos (Internet)

*Altruism, preferring others to oneself when doing a good deed, is, according to the moralists, giving precedence to the common interests of the community over one's own interests; it is devoting oneself to the lives of others in complete forgetfulness of all concerns of one's own, it is self-annihilation in the interests of others.*

*The opposite of altruism is the stinginess and selfishness that arise from avarice and attachment to this world. Both stinginess and selfishness are regarded as reasons for becoming distanced from the Creator and fellow human beings as well as the whole of creation. While stinginess arises from avarice and attachment to the world, generosity, benevolence, and perfect goodness arise from altruism.*

*Generosity means that people give some of their belongings to others without feeling any unease in the heart. Benevolence means considering one's own happiness as dependent on the happiness of others and, more than that, putting the welfare of others ahead of one's own happiness. As for perfect goodness or excellence, it means preferring others, even when one is in need oneself.*

*Among the characteristics and degrees of those who practise altruism are, giving to others out of one's income and showing warmth, speaking soft and kind words, being of use to others, and being the means of various instances of good. These are examples of altruism that almost anyone can strive for in any situation (Adapted from Gülen, 2015).*

The above extract contains many *relational identifying* clauses which all contribute to making learners identify with 'altruism' which may be a new concept for them – '*it is devoting oneself to the lives of others in complete forgetfulness of all concerns of one's own, it is self-annihilation in the interests of others.*' Altruism as the '*token*' is compared to the '*value*' devoting oneself...' or 'self-annihilation'. The learner gets to think of how to avoid selfishness. An example of *relational*

attributive clause is *‘Showing warmth, speaking soft and kind words, being of use to others, and being the means of various instances of good-these are examples of altruism that almost anyone can strive for in any situation,’* where all of the phrases: *‘showing warmth, speaking soft and kind words, being of use to others, being the means of various instances of good’* are the attributes of altruism. To be good is encouraged. This constitutes a guide for behaviour. These are powerful concepts that learners could learn to understand and identify with. The audience of Grade 8 learners is vulnerable, and it is a crucial time in their lives to instil such values. This type of passage could be exploited for further discussions.

*POSSIBLE QUESTIONS (Learners discuss the questions in cross-cultural groups)*

- 1. Think of possible reasons why some people are stingy.*
- 2. Think of a moment when you witnessed altruism. Describe the situation and the result of the altruistic act.*
- 3. Why do you think the act was altruistic?*
- 4. Define the following abstract nouns: Generosity, benevolence.*
- 5. Find the adjectives formed from the above nouns: (Answers: generous, benevolent)*
- 6. Write two sentences using the adjectives you have provided.*
- 7. Can you think of situations where leaders in society could practise altruism?*
- 8. What is the act when one gives money from one’s own salary called?*
- 9. Discuss what is meant by ‘unease in the heart’.*
- 10. Can you provide concrete examples of moments when you have felt ‘unease in the heart’?*

The extract below is a possible comprehension passage on parental love. It invites learners to appreciate their parents. It contains elements from a few belief systems to support the points on value of parents from a religious perspective. This makes the text inclusive. Questions inviting learners to share ideas on the same topic from the perspective of their belief systems or background/habitus (which may not have been covered in this text) would be inclusive and informative in terms of a class discussion and knowledge sharing.



(Source (picture): <https://www.serenataflowers.com> )

*Our parents are the people who provide the most care for us in this world. Unfortunately, most of us often fail to show them the respect they deserve. There are many days set aside in societies to honour and appreciate parents; Father's Day and Mother's Day to name just two. Such days appear to be more an effort to make up for duties neglected. In Monotheistic religions—when they are practised—respecting, honouring and appreciating parents is not something that should be just one day a year, but rather on each and every day. In Islam, parents' rights are the most venerable rights after those of God. There are many verses in the Qur'an urging Muslims to treat their parents with utmost kindness, to be grateful for the care they have provided, to obey them, and to care for them when they grow old. Now (among the good deeds), We have enjoined on human is the best treatment towards his parents. His mother bore him in pain, and in pain did she give him birth. The bearing of him and suckling of him (until weaned) is thirty months, when he has finally reached his full manhood and reached forty years of age, he says: 'My Lord! Arouse me that I may be thankful for all Your favors (life, health, sustenance, faith, and submission, and more) that You have bestowed on me and on my parents, and that I may do good, righteous deeds with which You will be pleased, and grant me righteous offspring (so that they treat me righteously, as I treat my parents). I have turned to You, and I am one of those who have submitted to You.' Those are they from whom We will accept (their good deeds in a manner to reward them in accordance with) the best of what they ever did, and whose evil deeds We will overlook, (and include them) among the companions of Paradise. This is a true promise which they have been given (here in the world). (Ahqaf 46:15-16) One point that should be emphasized here is that while both parents are given importance, the mother ranks before the father in Islam as far as their children are concerned. Prophet Muhammad said: "Paradise lies under the feet of the mother." However, fathers are never ignored: "The contentment of the father is the door to paradise." The teachings of Jesus are no different. The Qur'an describes the miracle of baby Jesus speaking out to prove his blessed mother's chastity; when Jesus mentions God's blessings on him, he also emphasizes the importance of being good to one's parents: ...And (God has made me) dutiful towards my mother, and He has not made me unruly, wicked. (Maryam 19:32). Also, one of the Ten Commandments says: "Honour your father and your mother" (Exodus 20:12). The word "honour" cannot only be defined as feeding parents, clothing them, and helping them get from A to B, because these are acts of charity usually reserved for homeless or poor people. "Honour" means to prize highly, show respect, glorify, or exalt' (Gulen, n.d).*

The above extract is a possible comprehension passage on parental love. It invites learners to appreciate their parents. It contains elements from a few belief systems to support the points on

value of parents from a religious perspective. This makes the text inclusive from a belief perspective. Questions inviting learners to share ideas on the same topic from the perspective of their belief systems or background/habitus would be inclusive and informative in terms of a class discussion and knowledge sharing.

*‘Our parents are the people who provide the most care for us in this world,’* is a *relational identifying* clause which has ‘our parents’ as *token* and ‘the people who provide the most care...’ as *value*. This invites the learners to ponder upon the value of parents. *‘Parents’ rights are the most venerable rights’* as a *relational identifying* clause emphasizing the rights of parents. *‘There are many days set aside in societies to honour and appreciate parents’* is an ‘existential’ clause with ‘There are’ as ‘existing’ process which is a *mental* process that confirms the phenomenon of a special day for each parent universally, that parents are celebrated, like Birthdays, which highlights the significance of parents. There is universalisation in terms of Thompson’s modes in the clause *“In monotheistic religions...when they are practised, respecting, honouring, and appreciating parents, is not something that should be just one day a year...”* This adds significance to the parents further.

*POSSIBLE QUESTIONS: (To be done in cross-cultural group)*

- 1. Compare the perception and the portrayal of parents in the different belief systems that are mentioned in the passage.*
- 2. Can you describe the position of parents according to the environment in which you live? How is it different from what is discussed in the passage? You can share your ideas with the person sitting next to you.*
- 3. Do you agree that Father’s Day and Mother’s Day should be celebrated only once a year? Why?*
- 4. Think about your parents and describe them.*
- 5. What do you think are the rights of your parents?*
- 6. What are your responsibilities towards your parents (and other elders)?*
- 7. What don’t you like about your parents AND what makes them very special?*

## EXAMPLE OF READING COMPREHENSION

In the following comprehension task, the topic is Aristotle. The learner will read the passage and answer the questions. Each question set on this comprehension invites the learner to engage with the topic of virtue in depth.

### Extract 6.5: Aristotle

Source: [www.englishlinx.com](http://www.englishlinx.com)

#### *Greek Philosopher*

*Read the passage. Then answer the questions.*

*Aristotle lived many years ago. He was born in a Greek colony about 350 years before the birth of Christ (B.C.) His father, Nichomachus, was the physician for the king of Macedonia. Unfortunately Nichomachus died when Aristotle was quite young. When he was 17 years old, he was sent to Athens to study. Athens was a centre of learning and he joined the Academy and studied for twenty years under Plato who was the foremost philosopher and teacher of that time.*

*When Plato died Aristotle left Athens and went to Mysia where he taught for three years in the king's court and married the king's daughter Pythias. They had a daughter and Pythias died when she was a young woman. Some writers claim that Philip, king of Macedonia, invited him to come and teach his son Alexander who was 13 years old at the time. He tutored him for five years. This same Alexander would later go on to conquer the then-known world. He returned to Athens. Aristotle set up his own school, the Lyceum, where he would teach for 13 years. The school he started continued for more than two hundred years. Aristotle was a genius. He studied many different subjects; science, plants, animals, the human body, weather, the earth, the heavens, politics, government, ethics and philosophy. He taught moderation, urging his students to follow the middle road between extremes. He defined virtue as the disposition of the soul that promotes human flourishing. Aristotle thought common men of virtue were capable of governing themselves. He died soon afterward in 322 B.C. at the age of 62.*

*Answer all questions.*

- 1. We are told that 'Aristotle was a genius.' Provide more examples of good qualities of Aristotle from the passage.*
- 2. What did some writers claim about Aristotle?*
- 3. Define virtue according to Aristotle.*

*(The aim of this question is to invite learners to engage with the subject of virtue).*

- 4. How many subjects did Aristotle study?*
- 5. What were the teachings of Aristotle?*
- 6. What do you understand by 'follow the middle road between extremes'?*

This question deals with the beliefs and teachings of Aristotle. Learners have to engage with them.

7. Do you think Aristotle was a righteous man? Explain your answer.
8. How righteous are you? Provide two examples of good deeds that you do daily or weekly in your life, i.e. towards your classmates/friends, towards your family and in your community.

The following extract which was analysed in Chapter 5 (See extract 5.12) is a column and a suggestion of reconstruction of such in light of Character Education.

**Extract 6.6: Advice Column**

**Source: English for Success (2017)**

### Analyse a magazine column

- 1 Does this article have a teaser?
  - a Suggest a teaser based on your answers to (1) and (2) on page 43.
  - b What would the byline have been?
- 2 Abigail originally wrote an advice column for adults and young people.
  - a What percentage of these people were teenagers?
  - b How many letters did she get every year?
- 3 In the first four paragraphs, Abigail outlines her attitude to teenagers.
  - a Does she seem to like teenagers or not?
  - b Justify your answer.
- 4 Look at the list of problems Abigail outlines.
  - a Have you personally experienced any of them?
  - b Compare your understanding of teenagers' problems to how Abigail **perceives** them. Explain whether or not you think that she really understands teenagers.
- 5 Abigail at times appears to understand the problems teenagers have and at other times she doesn't.
  - a Identify two sentences that indicate that she has **empathy** for teenagers.
  - b Identify two sentences where she appears less understanding.
- 6 Sometimes Abigail's point of view in this article isn't completely clear. Identify some cases in which she seems to **contradict** herself.
- 7 Identify the interjection in paragraph 6.
  - a What emotion is it meant to convey?
- 8
  - a What figurative language does Abigail use to describe herself in paragraph 4?
  - b Rewrite the figurative phrase you have identified in standard English.

The "Dear Abby" column, which started in 1956 in the USA, is still going strong today, even though Abigail Van Buren was a fictitious name! Advice columns are popular ways for people to ask for anonymous advice on a wide range of subjects – from relationships and health to career and money. You find them in magazines, on the radio and on the Internet. These days, there are agony aunts for female problems and also agony uncles for male issues, so *Drum* magazine has both "Sis Dolly" and "Testo-therapy with Bra Lucas". Columns are written in a register and style that suit their readers.

**perceives**  
 understands something in a particular way  
**empathy** the ability to put yourself in someone else's shoes  
**contradict** to state that you disagree with what someone else has said

A possible reconstruction or suggestion of a reconstruction of the above extract in an advice column about love and relationships for young children in light of Character Education is suggested below. The activity is about analysing a column or an article on a topic such as **Helpfulness** where the focus is on how **rewarding** such an activity can be in terms of satisfaction for the one who received help and the entailing of possible **gratitude** from such a person.

*Extract 6.7: A helping hand*

*Source: <https://fountainmagazine.com>*



The above picture which would accompany any activity related to the above suggested topic is part of the multimodal text. The people in the picture are holding hands to try and pull across the person who is on the other side of the cliff. This signifies an act of helpfulness by working together. The silhouette-like figures and what they are doing to help the other person are the focus in the picture with a sunset background. This foregrounds the act of helpfulness. The silhouettes are faceless and could represent any individual which can be interpreted as an invitation to anyone to emulate the characters in the picture. The stretching of the arm, the hand to one another symbolises the act of helpfulness.

### *POSSIBLE ACTIVITY ON THE ABOVE PICTURE*

The above picture will be posted on the board or shared among learners via photocopies. The learners will be placed into groups, depending on the number of learners in class. They will then be requested to answer the following questions, discuss their answers in their group. Thereafter, they would be acting in front of the class. The other groups will thus watch sketches on the topic at hand.

*Answer all questions.*

*Get into groups of 4 or 5. Follow the following instructions.*

- 1. Within your group describe the picture.*
- 2. Discuss examples of situations where this could happen.*
- 3. Get together with the members of your group and prepare a sketch of about 3-5 minutes on the above picture. Act out in front of the class.*
- 4. What lesson did you learn from this activity? Reflect and write down your thoughts.*

*Extract 6.8: Candy from a Stranger*

*Source: [https://www.rd.com/true-stories/inspiring/kindest-acts-of-2018/-](https://www.rd.com/true-stories/inspiring/kindest-acts-of-2018/)*



*'Bob Williams, a 94-year-old man from Long Grove, Iowa, is making a positive impact in his community one chocolate bar at a time. He just hit a milestone of giving out nearly 6,000 Hershey's milk chocolate bars to local residents. Every Saturday morning he buys a boxful plus a few extras for the store employees and the customer in line behind him. The rest of the week, the retired teacher and coach never leaves the house without a few in his pocket, and he hands them out to random people he meets. "I began giving out candy bars as a way to connect with the community in my hometown. I thought it'd be a nice way to get to know people in my town and bring a little cheer. Sometimes you see the same faces day in and day out, but you never really get to know them. I wanted to do something to change that," he told Reader's Digest. Earlier this year, he went out of his way to make a new college student in town feel welcome' (Source: Reader's Digest, n.d).*

## DECONSTRUCTION FOR RECONSTRUCTION– A MODEL FOR STAKEHOLDERS WHEN COMPOSING QUESTIONS FOR THE PURPOSE CHARACTER EDUCATION.

In the above article, there are mainly *material* processes at work which help to position the hero, the participant in the narrative, as an agent of these actions: '*making a positive impact*', '*hit a milestone*', '*buys a boxful*', '*never leaves the house*', '*hands them out*', '*he meets*', etc. The learner could role model on the hero's actions and become an agent of kindness as well. The *mental* processes in: '*I thought it'd be a nice way to get to know people in my town and bring a little cheer.*' '*thought*' and '*know*' have a psychological impact on the learner as he or she takes the same journey as the participant and therefore is drawn to do good, to show kindness to others. This extract is multimodal as the picture adds value to the text. The picture shows a cashier and an elderly gentleman.

Below I do in-depth analysis of the questions, using the analytical tools for this research, to present a model on how the choice and the formulation of questions are key in enabling engagement of learners with the chosen topics. In this case the aim is to teach values.

### POSSIBLE QUESTIONS TO ASK TO LEARNER

- 1) *What do you think of Bob's idea?*

The *mental* process 'think' gets the learner engaged in thinking of the act of kindness and helpfulness of the participant here. The learner is positioned as an agent of kindness. The learner thinks deeply about what Bob is doing and wants to emulate him.

2) *Have you ever provided any kind of help to anyone? If so, what kind of help?*

This *interrogative* clause is an invitation to the learner to reflect on the concept of ‘help’ and their own agency in this.

Note the deliberate thematising (textual metafunction) of ‘have you...’ which puts the learner in a prime position, focusing on his position as the one who is supposed to have provided help. This in one way of getting the learner drawn into noble activities such as ‘helpfulness’.

3) *How do you think you were ever helpful to anyone?*

The above clause has a *mental* process ‘think’ deliberately inserted, which again will invite the learner to reflect on the nature of the help given. The learner is likely to give a description of the help.

4) *Was the person you helped grateful to you? If so, how did he or she express his/her gratitude?*

The values of helpfulness, then gratitude are addressed. For the above *interrogative* clauses, the description of gratitude is expected from the learner. The above model of reconstruction is a possible way of getting learners to engage with values and get them involved in remembering these universal values.

In the above extract there is a section on vocabulary where ‘empathy, perceives, contradict’ are defined. Such an activity could be included in the reconstructed section too and the words to be defined would be the same as used in the reconstruction above such as helpfulness, gratitude.

### *LANGUAGE BUILDING ACTIVITY*

In this grammar exercise, ‘helpfulness’ and ‘gratitude’ would be analysed in terms of ‘prefixes and suffixes’ and ‘formation of parts of speech’.

For example:

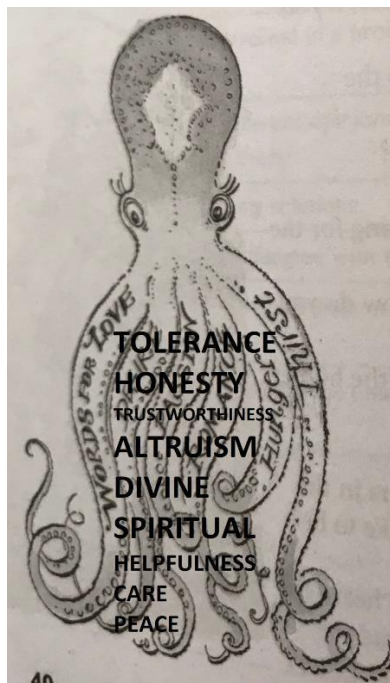
- a) *What part of speech is ‘helpfulness’?*
- b) *What is the adjective hidden in ‘helpfulness’?*
- c) *What is the adverb formed from ‘gratitude’?*

Any of the universal values can be promoted as in the above example.



The above graphic further adds multimodal value to any text including poetry on values such as helpfulness or kindness. The images all depict some form of helpfulness and kindness to fellow human beings. The pictures are colourful to attract the learners. They could be asked to write an essay on each graphic.

The following redesigned version was analysed earlier as 5.1. The aim of the following exercise is to demonstrate how the topic of the activity could be adjusted to suit the theme of universal values and Character Education.



The above is a reconstructed version of one of the activities in the extract in Chapter 5 (See extract

5.8), the word power vocabulary-building activity. However, whereas the previous version had words about love, romance, passion, etc., this one contains key values which learners would have to engage with. The carefully-chosen vocabulary in this redesigned version is self-explanatory. This activity would invite learners to engage with the words in the octopus. Dictionary work could be done where the learners would look up these words on values, write the definitions down and discuss them with peers.

#### *LOVE AND TRUST EXTRACT REDESIGNED (See Extract 5.1)*

The introduction to the topic will have to state the multiple meanings of ‘love’ and ‘trust’. In the original text ‘love’, defined as the romantic one is the only one provided, emphasised, hence, promoted. The meaning of these words was thus limited and exclusive of other more valuable meanings which are in fact known to every human. For instance, to embrace the multiple cultures of learners, universal meanings of these words should be emphasised. Love is Love in any culture. The various meanings of love exist in all cultures. Love exists as Love for one’s parents, love for one’s siblings, Divine Love, etc. These types of love are common to all. Two purposes are served in the reconstruction of the text in light of the above. The first purpose will be to move the focus away from the romantic type of love.

The redesigning of one of the multimodal samples used earlier in Chapter 5 is illustrated below. The title has been changed to “Love, Trust and Mutual Respect” as a universal title. The graphic now includes most of the learners who may have been excluded in the original text. There is still room to insert representation of people who come from a different culture and habitus in the graphic for the purpose of inclusion. Instead of only colour and culture in the South African context, religious belonging too is included in this reconstruction. The theme of mutual respect is illustrated and conveyed in the suggested happy interaction amidst multiple cultures and religious beliefs.

This humanistic approach is more likely to fit teenagers and help them in terms of guidance in life, holistically. Articles about Love for parents, siblings, extended family and respect for elders etc. could be carefully chosen and included in the English textbooks as shown earlier in this chapter.

It is not hard to come across useful articles on the themes mentioned as suggested with the reconstructed exercises above and suggestions of reconstruction.

*Extract 6.11: Love, Trust and Mutual Respect Source: Various internet sources & English for Success 2007 (Adapted by the researcher)*



## 6.6 SUMMARY OF CHAPTER

Redesigning texts can contribute to transformation and change, as stipulated earlier (Janks, 2010). The above statement may be concretised through reconstruction of texts within an English language textbook with an aim to teach learners about important values that would contribute to the building of their character. Any learner, from any habitus, would find something valuable in the reconstructed texts. As demonstrated above in a short analysis of texts, the type of knowledge displayed in texts is imbued with ideology which is in the interests of only those who share the same thoughts and ideas. The next chapter includes points to reflect upon in light of the research conducted and discusses how the analyses and interpretation have attempted to answer the research questions.

# **CHAPTER 7**

## **CONCLUSION**

### **&**

## **RECOMMENDATIONS**

### **7.1 SUMMARY OF THE FINDINGS**

In this thesis, I set out to demonstrate that the English language textbooks available in South Africa for Grade 8 have repeatedly contained topics which are inappropriate for an audience of learners from different habitus in such a way that these learners are excluded. The topic of love, relationship and dating has recurred in textbooks over time and the presentation of such topics by the author has continuously positioned the learner as someone who is ready to engage with romance and sexual love. Grade 8 learners are only 12 or 13 years of age; in their previous schooling year, they were still attending primary school. The analysis of selected extracts from three textbooks prescribed for Grade 8 in South Africa was done using analytical tools drawn from critical discourse analysis. The analytical tools used were systemic functional grammar, appraisal theory, multimodality and modes of operation of ideology (See Chapter 4). The data analysis revealed the following.

### **7.2 RESEARCH QUESTION AND SUB-QUESTIONS ADDRESSED**

The main research question in 1.2 was:

*How can English language textbooks for Grade 8 be critically analysed using a critical discourse analysis (CDA) approach to uncover hidden ideologies in order to address exclusivity and teach Character Education?*

This question was addressed using my theoretical framework presented in Chapter 3 which drew on critical discourse analysis, habitus, ideology, hegemony, conservatism, humanism and Character Education, and the analytical tools of CDA were informed by the theoretical framework and were presented in Chapter 4. A summary of how the tools contributed to the analysis follows.

*systemic functional Grammar* (Halliday, 2014) and *appraisal theory* (Droga & Humphrey, 2002) helped reveal how language contains processes that could influence the understanding of the texts by learners. The most dominant processes were the *mental* processes across the samples which means that the learner is psychologically drawn into the texts. This happens through the way the author uses the lexicogrammar, and positions the learner in a way which the learner himself or herself is not necessarily aware of. The impact of the *mental* processes is of concern especially when the topic the learners are dealing with is love and sexuality. Hence, the proposal of exposing learners to values instead.

*Multimodality* as a tool was used when texts were accompanied by other modes of communication such as pictures. Multimodality helped reveal how the modes interlinked to create meaning or to clarify the meaning of a multimodal text. The in-depth analysis of the modes contributing to meaning in some of the multimodal texts in the selected textbooks corroborated the inappropriate nature of the texts and graphics for children of Grade 8, as they were at times very explicit.

*The modes of operation of ideology* as a set of tools showed how choice of words contributes to concealing ideologies. Some concepts are generalised and are presented as being universal through the language. This is called universalisation within the *legitimation* category, according to the modes of operation of ideology. It is a common category in this research, showing how a concept such as teenage love is depicted as a norm. The learners from conservative background who may have been protected by their families and communities against such topics and issues are suddenly invited to engage with such in their English language textbook and therefore in class.

The eclectic tools helped answer the research questions. Similar tools were used to reconstruct the texts in light of Character Education (See Chapter 6). The deconstruction of texts was done in Chapter 5 where samples from three English language textbooks were analysed.

The analysis revealed the hidden ideologies and the metadiscourse in terms of the author's voice. It also revealed that the learners did not have a voice but, instead, were constructed as passive agents executing activities on the authors' instructions. The lexicogrammatical analysis confirmed that the learner is positioned in ways they may not be comfortable with.

The research sub-questions are:

- *How do the ways in which certain topics presented in English language textbooks position learners in terms of ideologies and exclusivity?*
- *How can such texts be redesigned in English language textbooks for Grade 8 learners in order to teach Character Education (See 3.5)?*

In addressing sub-question 1, I showed how topics on love, dating, and relationships are present in the English language textbook and how the author presents these topics to draw learners into this world which some learners are not ready to imagine. Dominant processes of SFG were the *mental* processes across the samples which would be drawing the learner towards the topic at hand. This happens through the way the author uses the lexicogrammar. Learners from a conservative background would feel excluded. Some concepts are presented as being universal through universalisation within the *legitimation* category, according to the modes of operation of ideology.

The second sub-question was addressed in Chapter 6 where the analytical tools were applied to construct models of multimodal texts to introduce Character Education in light of the *Hizmet* humanistic philosophy. These texts would address universal values for Grade 8 learners. The redesign focused on the implementation of universal values. Mention was made that the main theme of the textbook or some of the chapters of the English textbook would be universal values. The rest of the textbook could still carry useful topics of general knowledge that would benefit learners. These topics on general knowledge could be connected to the subjects that are taught at school already. Valuable, age-appropriate knowledge based on the concurrent school subjects could be included in the other chapters of the textbook. The aim is to exclude all age-inappropriate material from the textbook and to teach Character Education.

### **7.3 RECOMMENDATIONS**

In terms of recommendations in this field of research, I would suggest an implementation of the findings of this research in terms of the reconstruction of texts in light of *Hizmet* educational philosophy across more grades in all high schools as well as primary schools in South Africa and other countries, not only in *Hizmet* schools. I would suggest a task force to be set up to scan textbooks and remove at the designing and pre-printing stage all inappropriate material especially for the lower grades. The criteria for what are inappropriate would be established beforehand by

stakeholders such as parents, teachers, religious leaders, and policy makers. The concept of Character Education through an English language textbook is key in this research. The English language textbook is indeed a good vehicle, a good resource to teach Character Education. The hegemony of English as represented by the English language textbook could be exploited for good use, i.e. to teach universal values. The same applies with regard to the teaching of any other language. In conclusion, any language class can serve the purpose of Character Education. The teacher is invited to adapt his or her lesson to engage with various types of love and not only the romantic one.

I wish to reiterate the importance of Character Education or the teaching of values to learners from a young age. Such an idea could be implemented and promoted in various ways, through teaching and through other resources besides textbooks. Moreover, other activities such as role-plays, discussions, etc. in class could be inspired by *Hizmet* and Character Education.

My argument creates awareness in all stakeholders that what is being conveyed (the topic itself and how it is presented in relation to the linguistic and non-linguistic devices used) is just as important as the language information being provided.

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<sup>i</sup> McGuffey's readers were prescribed in the 19th century in America and some private schools still do so in today's America. Characteristic of these readers was the author's preoccupation with biblical as well as moral foci. William Holmes McGuffey was born September 23, 1800, near Claysville, Pennsylvania and was a theologian philosopher who wanted to preach Presbyterian Calvinist beliefs and manners in students (Howard et al., 2004).