CHAPTER ONE
Introduction

1.1   Background

In the last three decades, the representation of cultural diversity in/through the content of language textbooks emerges as an issue of paramount significance in applied linguistics (Byram, 2008; Curdt-Christiansen & Weninger, 2015; Hickman & Porfilio, 2012; Kramsch, 1993, 1998; Kramsch & Zhu, 2016; Pennycook, 1990, 2000, 2001; Risager, 2007). As recent research in applied linguistics ensures representing culturally diverse learners in the language textbooks' content is a part of the cultural and educational rights of these learners (Curdt-Christiansen & Weninger, 2015; Fairclough, 2014; cf. also the 'linguistic rights paradigm' Phillipson, 1992). The cultural rights' discourse in applied linguistics operates within a universal discourse of human rights. In response, applied linguists conceptualise learners' cultural rights in conformity with the UNESCO's 2001'Universal Declaration of Cultural Diversity'. UNESCO's declaration contains several provisions for protecting cultural diversity and fostering it in education. Consequently, language education is geared to achieve equity, justice and mutual respect of cultural diversity as basic rights in education. In this context, the material writers' professional responsibility toward the society is redefined. Their responsibilities in response include maintaining a balanced and equitable representation of cultural diversity and national culture as well (Curdt-Christiansen & Weninger, 2015; Giroux, 2011; Fairclough, 2014).

Nonetheless, achieving a balanced representation of cultural diversity in language textbooks' content in the one hand and of a national culture on

other are great challenges. These challenges emanate from the fact that the cultural and pedagogical choices of material writers as content selectors are neither value-free nor neutral choices (Coulby, 2000). These choices are informed by a certain "regime of truth" (Foucault, 1980: 131). They are "products of complex selective processes reflecting political decisions, educational beliefs and priorities, cultural realities and language polices" (Curdt-Christiansen & Weninger, 2015:1; cf. also Williams, 1977:115's "selective tradition"). Along these veins, language textbooks cannot be seen as operating outside the state's "official knowledge" (Apple, 2000, 2004). Language textbooks work in complicity with the state and its different ideological apparatuses (Althusser, 1971). Similarly, language textbooks operate within a dominant epistemic climate of ELT knowledge and its pedagogic paradigms. Developers of these textbooks are mostly dependent on the dominant ELT tenets and orthodox language teaching ideologies (Curdt-Christiansen & Weninger, 2015; Kumaravadivelu, 2012). Therefore, the language textbooks depict and privilege dominant political, nationalistic world views, pedagogical ideologies and conceptions of language and culture. In this way, language textbooks are expected to construct in learners a certain version of cultural diversity and nationalism.

In the culturally diverse context of Sudan, several studies analyse culture-related issues that official language textbooks negotiated through its content (Ahmed, 2017; Breidlid, 2005; Eljack, 2011, Eljack & Mugaddam, 2013; El-Hassan, 2011). These studies advance the scholarly knowledge on the representation and construction of culture(s) through language textbooks. Such research enriches the professional knowledge on the ideological and discursive construction of culture in textbooks content. However, these different studies do not explore the ethnographic and

semiotic aspects of language textbooks. Most of such research neglected the views, practices and pedagogical ideologies of material writers and curricula officials developed textbooks under scrutiny. Besides, previous textbook studies in Sudan show little interest in the semiotic nature of textbook content. The current study analyses the representation of cultural diversity in SMILE 1 textbook from a critical semiotic ethnographic perspective. The analysis of SMILE's cultural content is coupled by ethnographically exploring the viewpoints of its material writers as well as the experts, consultants and curricula officials who developed SMILE textbook. Further, this study equally attempts a critical semiotic exploration of an English language textbook and its visual content. Furthermore, SMILE as a newly introduced national syllabus represents an extremely neglected research pool. To the best of researcher's knowledge, there is no study conducted on the representation of cultural diversity through SMILE textbook.

1.2 Statement of the problem

It is as hinted earlier, providing a balanced representation of cultural diversity and national culture through language textbooks challenges both ELT professionals and academics. ELT professionals and material writers are mostly constrained by the official dominant and mainstream educational, political, ideological and nationalistic orientations. This is also holds true regarding the ELT knowledge and language teaching ideologies shape the conceptions of these material writers. The paucity of research on the representation of cultural diversity, national culture and language teaching ideologies guiding the selection and development of the textbooks' cultural content represents the research problem of this study.

This research problem is supported by the researcher's professional

experience as ELT professional and language teacher. In this respect, the researcher faced difficulties in representing cultural diversity, national culture and in avoiding the dominant language teaching ideologies. The researcher equally constrained by lack of research on these three dimensions of textbook's cultural content in the context of Sudan. Such knowledge gap and complexity of cultural content encounter the researcher throughout his educational and professional experience. It faced the researcher both as a university EFL student, a pre-service EFL trainee teacher and as an in-service English teacher educator at university.

In the pre-service phase, the researcher as a university student was influenced by the instructional materials and the pedagogical decisions made by his instructors. He was also influenced by their conceptions of diversity and their language teaching ideologies. Such experience latter contributed to shape the researcher's conceptions of diversity. Secondly, the researcher as a pre-service trainee teacher was also challenged by his multicultural English language classroom. Such classroom was very diverse and embraced Sudanese learners from diverse regions and cultures. In this context, there was a huge chasm between reality of classroom diversity and the official construction of it within the classroom. The researcher observed that the cultural diversity of learners was not adequately represented in the cultural content of the official EFL textbook he taught. Such textbook excluded and under-represented the majority of learners and consequently reduced their diversity. Thus, the textbook the researcher was teaching seemingly over-represented the national culture of the centre at the expense of learners' cultural diversity.

In the in-service phase the researcher was encountering an increased complexity and diversity at an EFL university classroom. In this respect, learners' diversity embraced both local and global students with

multifarious cultures, identities and religious backgrounds. It was a great challenge for the researcher at this phase of professional development to produce culturally relevant language teaching materials suitable for such diverse learners. All these issues draw the researcher attention to the complexity of representing culturally diverse learners through language teaching materials. The potential lack of research on these issues motivates the research to tap into this research problem.

The present study through using an amalgam of 'critical semiotic ethnographic perspective' analyses how official language textbooks pedagogically and discursively construct cultural diversity, nationalism and ELT ideologies. Along these lines, the study analyses the cultural and pedagogical content of SMILE 1 textbook. Besides, it inquires the national consultants and the material writers of SMILE textbook about their conceptions of language and culture.

1.3 Objectives of the study

The study aims to achieve the following objectives:

1.3.1 To identify the patterns of representing cultural diversity in SMILE 1 textbook.
1.3.2 To examine the way SMILE 1 represents national culture.

1.3.3 To explore the language teaching ideologies SMILE 1 textbook employs to construct culture.

1.4 Questions of the study

The study addresses the following questions:

1.4.1 To what extent does SMILE 1 textbook represent cultural diversity?

1.4.2 How does SMILE 1 textbook conceptualise national culture?

1.4.3 What are the language teaching ideologies that SMILE 1 textbook use to represent language and culture?

1.5 The scope of the study

This study focuses on the representation and construction of culture and language in/through the content of an official English language textbook. Specifically, the study examines how representation of cultural diversity, national culture and pedagogical ideologies in SMILE 1 textbook. In term of temporal scope, it analyses SMILE 1 as a textbook that is currently in use in the academic year (2019-2020). Spatially, the textbook under scrutiny is used officially for the teaching of English language at the basic schools at the nation-wide level in Sudan. Along these lines, the study delimits its analysis to cultural content of SMILE 1 textbook as an official and national curriculum used in teaching for young learners at grade 3.

It is beyond the scope of the present study to analyse the entire SMILE syllabus series. Therefore, it only accentuates one textbook from the series, namely, SMILE 1. In term of textbook content, the study examines SMILE 1's reading texts, images, tasks and activities. In this way, it provides different levels of critical textual and semiotic analyses of language textbooks. It focuses on different units of analysis ranging from words to texts.

1.6 Significance of the study

The findings of this study are expected to be of value for language teaching professionals. In this respect, curriculum theorists, syllabus designs, curriculum developers, material writers, EFL teachers, EFL teacher trainers could benefit from the expected findings. In the realm of official educational, linguistic and cultural policies, the findings of the study would be useful for the officials of education and curricula.

Besides, stakeholders and decision makers could similarly benefit from the expected findings of this study.

1.7 Methodology of the study

The study applies mixed-research design. It interweaves quantitative and qualitative methods, data sources and perspectives. The study draws its data from two sources: textbook and ethnographic data sources. The study uses two tools for collecting data and three methods for analysing it. In this respect, the study employs two types of interviewing; (a) formal unstructured interviews (b) informal conversational interviews in process of collecting ethnographic data about the textbook under scrutiny. Besides, the study relies on three methods for analysing its data, these methods include; (a) a quantitative content analysis; (b) a qualitative content analysis, and (c) a semiotic analysis for analysing textbook and curricular data.

In this regard, the textbook data includes an analysis of SMILE 1and its corollary books. These include SMILE 1 Pupil's Book, SMILE 1 Activity Book and SMILE 1 Teacher's Book. Besides, the study supplements the textbook data by drawing some insights from two official curricular documents (namely, the General Curriculum Document and the Scope and Sequencing Matrix).

This study performs (6) unstructured interviews with ELT experts and officials worked in developing SMILE textbook series. It conducts interviews with (4) materials writers; (1) curricula official, and (1) national consultant. Besides, the researcher performed (12) informal conversational interviews with various subjects who directly dealt with SMILE 1 textbook under scrutiny. In this regard, the researcher conducted informal conversational interviewing with; (2) pupils

instructed by SMILE 1 textbook, and (2) EFL teachers teaching the textbook. Besides, the researcher made conversations with; (6) university staff members and with (2) pupils parents.

The study adapts six steps procedure from Krippendorff (2013) to conduct content analyses. In this respect, two independent coders analysed and coded the body of data under scrutiny. The study uses inter-coder reliability to enhance its trustworthiness. The study equally adapted an instrument of semiotic analysis from (Kiss & Weninger, 2013; Weninger, & Kiss, 2013).

SMILE textbook series taught at the basic level is population of the study. From this population SMILE 1 represents the sample of the study. Following census and relevant sampling techniques the study conducts quantitative and qualitative analyses respectively. Besides, the study applies relevant sampling as a purposive one drawing sample for the semiotic analysis.

1.8 Terms of the study

This subsection provides definitions for the basic terms in the study;

1.8.1 Language teaching materials

Language teaching materials are value-based materials for teaching and learning languages. The definition of such materials in this study includes language textbooks at the different educational levels. Following Curdt-Christiansen & Weninger (2015:1) language textbooks are "sociocultural materials". In the current study they are viewed as "products of complex selective processes reflecting political decisions, educational beliefs and priorities, cultural realities and language polices" (Curdt-Christiansen &Weninger, 2015:1).

1.8.2 Sudan

It refers to the south-north post-secession Sudan at the geopolitical level. Nonetheless, the study uses the term in this sense without neglecting the larger politics and power relations of the two regions. In this way, it considers the social, historical and ideological trajectories underlie south-north relations in pre-secession context. Following Sharkey, Vezzadini & Seri-Hersch (2015) Sudan in its south-north version is viewed as a zone rather than fixed territories.

1.8.3 Identity

It refers to the post-structuarlist, neo-Marxist and post-modernist conceptions of the self in relation to others at the local, national translocal and transnational levels.

1.8.4 Culture

"[…M]embership in a discourse community that shares a common social space and history, and common imaginings. Even when they have left that community, its members may retain, wherever they are, a common system of standards for perceiving believing, evaluating and acting. These standards are what is generally called their 'culture' " (Kramsch, 1998:10).

1.8.5 Cultural diversity

Following Skutnabb-Kangas (2000:116) cultural diversity is "the range of variation exhibited by human cultures" it includes "the material and ideological ways in which a group organizes, understands and reproduce its life as a group" (Skutnabb-Kangas & Phillipson, 1985:51).

1.8.10 National culture

It refers to the modernist conceptions of a nation as an imagined community (Anderson, 1983). National culture in this study denotes the official culture and knowledge that state tries to officially impose on all.

1.8.11 Ideology

"[… A] system of ideas, values and beliefs oriented to explaining a given political order, legitimizing existing hierarchies and power relations and preserving group identities. Ideology explains both the horizontal structure (the division of labour) of a society and its vertical structure (the separation of rulers and ruled), producing ideas which legitimize the latter, explaining in particular why one group is dominant and another dominated, one why person gives orders in a particular enterprise while another takes orders" (Chiapello & Fairclough, 2002:187)

CHAPTER TWO
Literature Review

2.0 Introduction

This chapter aims to achieve four goals. First, it introduces the historical, social, and political context of the study. Second, it reviews relevant literature on representation, diversity, cultural diversity, language, culture and identity in education. Third, the study gives a conceptual background for the study. In this respect, it aims at reviewing different critical, ethnographic and semiotic approaches. Final, the chapter reviews relevant previous research on cultural content in the context of the study. It does this with the purpose of indicating how the current study contributes to previous research, as well as highlighting the similarities and differences between them.

2.1 Historical context of the study

This section contextualises the study. It gives background to the social, political and historical context of the study. It approaches the diversity nature of Sudan and how this diversity officially is managed throughout Sudan's history. Further, it gives background to the educational materials development and diversity in the context of the current research.

2.1.1 Sudan: the social, political and historical context

The today's 'Republic of the Sudan' carried different names at different historical periods. Early medieval Arab geographers use the Arabic name *Bilad al-Sudan* to call it. This name is an ethnic and geographical label that translates into the 'lands of the blacks' in English (Abd Al-Rahim, 2006:231). Such name reflects some negative connotations of servility (Abdelhay, Makoni, Makoni, & Mugaddam, 2011 a; Sharkey, 2003). These connotations become clearer particularly in juxtaposition with

another Arabic term *Bilad al-beddan* that means the 'lands of the whites'. During the Anglo-Egyptian condominium (1898-1956) the country was known as the Anglo-Egyptian Sudan'. This colonial name referred to a territory that was jointly governed by Britain and Egypt. Nonetheless, Egypt was a mere symbolic partner of Britain in Sudan's conquest. This is because Egypt itself was equally subjugated by the same British colonisers (Powell, 2003; Sharkey, 2003; Woodward, 2011). Egypt's ambivalent existence as "colonised coloniser" (Powell, 2003) reflects the complexity of the colonisation in the context of Sudan. Such complexity contributes to implicate the politics of Sudanese nationalism and the questions of self-determination both in colonialism and in its aftermath as well (Sharkey, 2003; for more details see Idris, 2005; Zambakari, 2012).

Following a transitional period in 1953, the country achieved its independence on the 1st of January 1956. Since, the eve of its independence Sudan was embroiled in protracted wars and conflicts in its different regions (for more details see Guarak, 2011; James, 2007; Komey, 2010; Mamdani, 2010; Poggo, 2002). As the case in most of the African countries, Sudan's geopolitical boundaries were colonially invented (Abdelhay et al., 2011 a). Sudan before the secession of its southern part in 2011 was one of the largest countries in Africa. This geopolitical feature vanishes as the people of southern Sudan overwhelmingly voted for separation. Sudan currently borders seven countries namely Egypt, Libya, Chad, the Central African Republic, South Sudan, Ethiopia, and Eritrea. It is located in the northern part of Arabian Africa meanwhile territorially stretching to border several African countries from the west and south. Sudan in its easternmost part is located in a proximity to the Arabian Peninsula. The Red Sea is the only natural boundary that separates Sudan from the other countries of

the Arabian Peninsula (see Mazrui, 2006). Sudan's open geographical boundaries subjected it to massive migrations from both Africans and Arabs groups (El Zein, 2011; Hasan, 1967).
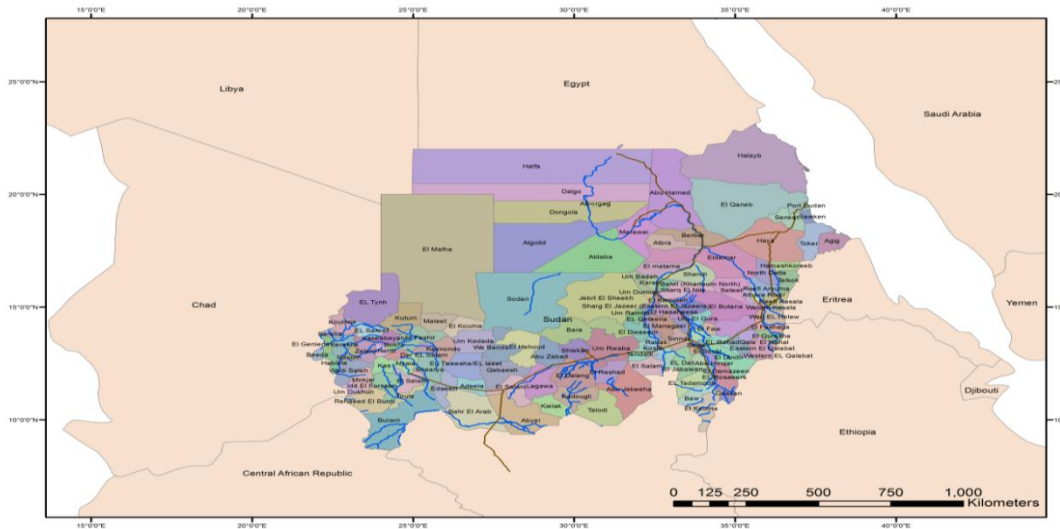
Map 2.1 Sudan's geographical and geopolitical location after 2011

(Source: designed by the researcher)

This position of Sudan as a country sharing links with both the Arabian and African countries of Africa shapes some authors view of it as a microcosm of both group of Africa (Abd al-Rahim, 2006; Mazrui, 2006; Ronen, 1999). Another prevalent idea entails viewing the country as a one bridging the chasm between the Africans and the Arabs (Guarak, 2011:501). Mazrui (2006) rejects the thesis of Sudan's place as a bridge. To him Sudan represents a state of "multiple marginalities" rather than a bridge. In such state, Mazrui places Sudan "in an intermediate category of both sectors of Africa. Sometimes this intermediacy gives the Sudan double identity as an African country in the racial sense and Arab country in the cultural sense". Mazrui's notion of Sudan in this way evolves from the country's place at "a frontier between two distinct African universes: A frontiers which shares some characteristics of both universes" (Mazrui, 2006:241). All these issues, geography and history contributed to the

remarkable diversity of Sudan. The various historical, social, political and geographical factors contributed to diversity of Sudan in terms of its ethnicities, cultures, languages and religions.

2.1.2   The diversity in Sudan

Sudan is an extremely diverse country. It is characterised by great linguistic, cultural, ethnic and religious diversity (Essien & Falola, 2009; Hurreiz, 1968; Mazrui, 2006; Ronen, 1999; Ryle, 2011). In Sudan there is a remarkable linguistic diversity and complexity as well. The country is largely located in what Dalby (1970) terms the "fragmentation belt" of Africa. This belt represents a melting pot for diverse ethnicities and languages (Childs, 2003; see Heine & Nurse, 2008). Sudan contains three language phyla: Nilo-Saharan, Niger-Congo, and Afro-Asiatic out of the four language phyla in Africa (see Greenberg, 1963). Nonetheless, language in Sudan has never been just a language; it is more than a language (Bamgbose, 1994). It is always linked to a wider matrix of politics and cultural practice (see Abdelhay, 2007; Berair, 2007).

Sudan is also rich in term of religions (Ronen, 1999). There are three major religions groups: Christians, Muslims and followers of traditional religions (Essien & Falola, 2009). Meanwhile, each of these religious groups is characterised by infra-level diversity of sects and groups (see Ahmed, 2009; James, 2011). Both Christianity and Islam exist in different sects across the country (see, Trimingham, 1948 for full review about Islam in Sudan). The relations between the different religious groups are multi-layered and complex ones (James, 2011; Manger, 2002). The religious nature of the different regions is sometimes misunderstood. The different regions as the north and the south are presented as self-contained and homogenous in term of religions and ethnicities. In this respect, Essien & Falola, (2009:45) suggests:

Religion is not necessarily aligned with a particular ethnicity or a specific culture, as the north-south binary model seems to suggest. [… N]ot all northern Sudanese are Muslims or Arabs and not all Sudanese in the south are Christians or people who subscribe to traditional religions. Nonetheless, religion in Sudan is somewhat spread along geographic lines, with Muslims and Arabs being mainly located in the north and central part of the country whereas Christians as well as traditional African religions dominate the south and the southwest.

Thus, decoupling religion and space is of a great value in critically understanding Sudan's diversity and its cultural complexity. Clustering religions, ethnicities and languages with certain spaces proves to be problematic. It does not take into consideration the hybridity and mobility of Sudanese people (see Idris, 2005, 2013).

Sudan is also diverse in term of ethnic backgrounds (Mugaddam, 2011; Garri & Mugaddam, 2015) and in term of cultures (Essien & Falola, 2009:45). Cultural diversity is clearly visible in a variety of factors featuring Sudanese populations. It is manifested in their social customs, life styles and dressing (see Essien & Falola, 2009), in their cuisine and food traditions (Dirar, 1993) their naming practices and name systems (see al-Fahal, 2014), in their folklore, literature and popular music (see Essien & Falola, 2009; Sikainga, 2011; Soghayroon, 2010; Hurreiz & Bell, 1975). In Sudan "there is no one society in Sudan, nor is there one culture, or one system of morals or belief that can or should govern the whole of Sudan" (Abdulbari, 2013:384).

Sudan is not only diverse but also "superdiverse" in the sense of (Blommaert & Rampton, 2011). Sudan's superdiversity emerges from the

mobility and fluidity of populations within it. In this regard, Sudan was a destination from massive migrations from both Arabian and African populations (Assal, 2011; El Zein, 2011; Hasan, 1967; see Ryle, 2011 for discussion on effects of migration on Sudan cultural diversity). By the same token, Sudan is also witnessing an increasing internal movement of people from rural areas to urban centres (see Miller & Abu Manga, 1992). Sudan as Hale, (2016: 25) suggests "[…] is awash with movement of all kinds, including fluid identities and new technologies- all of which are altering the state of the people's lives, the socioeconomic environment, and the eco-environment". Such movements leave its traces on the linguistic and ethnic map of Sudan (Mugaddam, 2002; 2006; 2011 for discussion of the future of Sudan linguistic map see Berair, 2016). It equally contributed to the cultural diversity of the Sudan (Ryle, 2011). Alongside these patterns of internal movements, Sudan is not separate from transnational and global social and cultural atmospheres. Global processes and trans-cultural flows seemingly interact with the country's local actors (Seri-Hersch, 2014; see Aguda, 1973; Sharkey, 2012 on the transnational context of Pan-Arabisim and its effects on Sudanese politics).

2.1.2.1 Diversity management in colonial Sudan (1898-1956)

The British colonisers (1898-1956) exploited the country's ethnic, cultural, religious and linguistic diversity as a part of their ideological colonial project. The British officials followed an unequal policy toward the development of the different regions in the country. They strategically focused power, wealth and education in the northern Muslim riverian region while underdeveloping the rest of Sudan's regions (Sharkey 2003; Takana, 2016; Umbadda, 2017). The colonisers equally maintained

policies that sharpened the ethnic and cultural differences in many areas of the country (Abdelhay, 2010a; Salih, 1990).

Education is one of the apparatuses that the colonial administration exploited to manage diversity in Sudan (Beshir, 1969; Sharkey 2003; Umbadda, 2017). Such exploitation can be exemplified by the policies of Gordon Memorial College as well as the regional and ethnic background of its students. Most of its students in the early decades descend from the central areas of Sudan (see Umbadda, 2017 for statistics). The college's selection policy did not allow the southerners "with home at the South" to be enrolled in the college (Sharkey 2003:8). The college in this way privileged Muslim, riverian, Arabic speaking Sudanese (Sharkey, 2003; Umbadda, 2017). In addition, the general discourse of education excludes females from its space (see Sanderson, 1976). Also, the same is true about Gordon Memorial College (Sharkey 2003). As a result, the college policy gave a way to the emergence of nationalism with an ethnic load (Sharkey, 2003). All these exclusionary strategies reflect the politics of Gordon Memorial College as institution of a colonial education. Such practices open debates into the exclusionary politics of its selection policy. Meanwhile, it represents an index to the ideological nature of education in colonial Sudan. Furthermore, such politics of educational spaces indicates the consequences that underrepresented certain blocs and groups in the colonial Sudan (Sharkey, 2003).

As education did, language was equally a significant resource that the British rulers used in their colonial project in governing Sudan (Abdelhay, et al., 2011 a, 2011b). Their project clustered "Arabic with Islam [that Arabic] became indexical of a 'northern identity' and English as a tool of southern resistance to Arabicisation" (Abdelhay, et al., 2011 a: 458). In this way, language was a significant mechanism in the colonial

project. Language as the other ideological apparatuses worked within a totality of a larger colonial project of governance. By the time of independence, such colonial project created a country divided not only along linguistic lines but also along ethnic, cultural and religious ones (Abdelhay, 2010a; Salih, 1990; Sharkey, 2003; Umbadda, 2017). Besides, the different coercive colonial policies led to a striking developmental disparity between different regions.

2.1.2.2 Diversity management in the post-colonial Sudan (1956- 1989)

Upon independence, the nationalist leaders and politicians of Sudanese engaged in vehement decolonial projects. They attempted to reach rapid solutions for the cultural problems left by the British colonial regime of governance. In response, they tried to eliminate the country's diversity and heterogeneity in the favour of their homogenising decolonial and nationalist sentiments (Sharkey, 2012; see also Abdulbari, 2013). In this respect, these nationalist leaders of newly independent Sudan viewed "rapid Arabicization and Islamizition as the solution of all Sudan's problems" (Elrayah, 1999:610). They in the sense of (Anderson, 1983) imagined the promotion of Arabic language (or *taʿrib* in the Arabic equivalent) would act as homogenising force for the diverse country. Abdelhay, et al. (2011 a: 465-6) explain this situation as follows;

> Arabicisation is directly rationalised and correlated with the processes of nation-state building and denotes political decisions stipulating that Arabic is to be adopted as the national language and medium of instruction. This goal involves politicians at the macro-level of policy design. This nationalist ideological understanding of language views Arabic as an impartial instrument for the construction of a

homogenous language community within a bounded civic-territorial state. This objective is usually carried out by the state hegemonic apparatuses, including the education system.

Besides the construction of such nationalist discourse; the proponents of Arabicisation ideology show wider territorial Pan-Arabist solidarities (Abdelhay, et al. 2011a; Sharkey, 2003, 2008, 2012; see Aguda, 1973 for the effects on Pan-Arabism on Sudanese politics). Such transnational rationalisation of Arabic shaped the landscape of nationalism and its politics in Sudan throughout the postcolonial period. Influenced by such ideas, the subsequent central governments mostly imposed top-down Arabicisation projects on the multilingual and multicultural peripheries (see Abdelhay et al., 2011 a; Poggo, 2002; Ryle, 2011; Sharkey, 2012). Most of these governments are "perceiving themselves as representing a political cultural superior to and distinct from that of the majority of the people whom they ruled" (Willis, 2011: 54). Such perception is the most common practice evident in the policies of post-colonial governments in Sudan.

The postcolonial state and nationalist politicians failed to grasp the colonial construction of languages as an ideological erasure of history (Abdelhay, et al., 2011a:458). Such failure in understanding implicated their projects in managing linguistic and cultural diversity in the country (Jernudd, 2015; Zambakari, 2015). Diversity management along these ideological lines fueled an array of ideological conflicts. It resulted in many tensions and civil conflicts in the different regions of Sudan. This is clearly depicted in the wars erupted in the different areas of the country throughout most of its postcolonial history (1955-1972-1983-2005) in the South. The scene was complicated by the devastating wars in Darfur (see

Mamdani, 2010; Tubiana, 2011), the Nuba Mountains (see Komey, 2011) and in the Blue Nile (see James, 2007).

The different independent national states (both multiparty parliamentary and military dictatorships) engaged in diversity management projects. In this respect, the first parliamentary civilian government of ʿAbdalla Khalil (1956-1958) was preoccupied with issues of Arabicising and Islamising different regions of the country (for more details about this period see Niblock, 1987). In 1957, this government established Department of Religious Affairs (henceforth DRA) to implement Arabicisation. The government funded the DRA with 173,000 Sudanese pounds to pursue religious education in the Southern Sudan. By the end of 1957, all mission schools in the south had been nationalised (Poggo, 2002; 2009).

In 1957, the 'Southern Federal Party' issued a manifesto calling for three issues; first, it demanded English to be recognised along with Arabic as an official language of the South. Second, it called for the recognition of Christianity as a state religion along with Islam. Last, the manifesto authors required transferring the country from the Arab world to the African one. The government violently responded to the demands in the manifesto. The government sentenced the manifesto's primary author to seven years of prison for sedition (Sandell, 1982; see Johnson, 2011:210 on the debates of federalism in political circles). This reflects how violently the central (northern) government reacted for what southerners viewed as rational rights of cultural equity between the two regions. More importantly, the act of sentencing manifesto authors to seven years of prison reflects how the ideological apparatuses of the central government criminalised southerners' calls for linguistic, cultural and religious rights.

On 17 November 1958 a military coup led by Lieutenant-General Ibrahim ʿAbbud toppled the first parliamentary government of ʿAbdalla Khalil (see Niblock, 1987). ʿAbbud military government (1958-1964) intensified programmes of Arabicisation and Islamisation in the South of Sudan. It implemented more coercive measures and policies than the government of ʿAbdalla Khalil (Poggo, 2002). In these lines, Nyombe, (1997:12) indicates that "Arabic language and the educational system were being used" to rationalise diversity in the country. An official decree decided Arabic language to be the official language in government offices (replacing English in Southern Sudan). These ideological decisions of Arabicisation as El-sayyid (1990:206) views have failed to understand the linguistic and cultural difference between the South and the North. It equally ignores the history and consequences of more than fifty years of European Christian missionary activity in the South. Thus, Arabicisation policies created more problems and added more fuel to the fire. For instance, such decision sharpened inequalities between the southerners and northerners in employment. In response, southerners lacking knowledge of Arabic would not be employed in government offices (Poggo, 2009 see also Ushari, 1983). It was equally surrounded by southerners' anxieties of cultural hegemony and Arabic domination (El-sayyid, 1990; Poggo, 2002, 2009; Sandell, 1982). In the words of Poggo (2009:93), the "Southerners viewed this policy as a means of subjugating them culturally" (Poggo 2009:93). Contrary to the expectations of the nationalist politicians and leaders imposed these policies; it "served to sharpen differences [between Sudan's regions] rather that elide them" (Ryle, 2011:78)

On the 26th of October 1964 a public revolution overthrew the first military regime of ʿAbbud. Up to the end of ʿAbbud's reign Arabicisation

of education was not fully achieved. It was only completed during October government (1964-1969) (for detailed account on October revolution and its causes see Berridge, 2015). By this time, the minister of education Mustafa Bedawi had announced the Arabicisation of secondary education putting an end to English as a medium of instruction. Mustafa Bedawi was a prominent leader of People's Democratic Party (P.D.P.). This party is known for its orientations of the Nile Valley unity. It calls for the union with Egypt and equally operates within an imagination of an Arabian unity. The decision of Arabicisation is largely informed by such political orientation (El-sayyid, 1990; Hasan 1967). The minister was also pressed by enthusiastic nationalist secondary school teachers to Arabicise the medium of education. These teachers were "carried away by the nationalist feelings and the enthusiasm evoked by the national revolution of October 1964" (Elrayah, 1999:612; for critical view on teacher position in the context of October see Ibrahim, 2001:57-66). On the ground the policy of Arabicisation at the secondary level was implemented in 1968/9. By this time, Arabic officially occupied the position of the medium of instruction in all government's secondary schools in Sudan (Taha, 1990).

In implementing Arabicisation policy, the government turned a blind eye to a number of educational problems and challenges on the ground. The governments turned to Arabic without bearing in consideration the readiness of educational institutions and system for the new policy. It neglected textbooks' preparation, the reference materials availability for different subjects, and qualified teachers availability for teaching in Arabic (Arbab, 2012; Beshir, 1969; Douglas, 1986; El-sayyid, 1990; Elrayah 1999; Taha, 1990). Therefore, the decision of Arabicisation policy is neither technical, educational nor linguistic but purely nationalistic, political and ideological one (Ahmed, 2017; Elrayah, 1999;

Hurreiz, 1968; Sandell, 1982; Sharkey, 2012; Yeddi, 2010). Along these lines, Arabic is sometimes imagined as a mother tongue and an anti-colonial language (see Yeddi, 2010). However, Arabic as a mother tongue for the whole Sudan is a misnomer (cf. Zambakari, 2012 for critical discussion of Sudanese as Arabs). Arabic as a mother tongue is only applicable to the northern part of the country. Nonetheless, the north itself is not linguistically and culturally homogenous region (Makoni, Makoni, Abdelhay, & Mashiri, 2012; see Abdulbari, 2013). In such cases of contestation and impracticality the perceived mother tongue education loses its merits. In this respect, Ricento (2000:7) suggests that "a policy of mandatory mother tongue education might not be the wisest policy in cases where, for example, appropriate and adequate resources are unavailable". The contested implementation of Arabicisation policies in Sudan does not pass without its consequences. According to Sharkey (2012:427-428) the imposition of standard literary Arabic by nationalists upon decolonisation had an array of linguistic, cultural, social and political consequences. Linguistically, the promotion of Arabic was at the expense of both English and local languages. Politically and culturally, efforts of Arabicisation as ideologically oriented policies triggered oppositional identities from the different cultural groups. In this way, Arabicisation policies contributed the state of ideological conflict in the country (see Deng, 1995; Idris, 2005).

On the 25th of May 1969, Colonel Jʿafar Numeiyri seized power through a military coup (for more details see Niblock, 1987). At the outset, this May Regime as Sandell (1982: 103) reports "is determined to make changes to eliminate any vestige of colonialism". After almost two decades of independence, Numeiyri's government was still preoccupied with the decolonial concerns. This period also operated within the

nationalist climate of October Revolution 1964 (see Elrayah, 1999:612). The period of Numeiyri (1969-1985) witnessed two major political developments. The first is the Addis Ababa agreement in 1972 while the second development is the declaration of the Islamic Sharia laws in 1983. These developments have directly influenced the linguistic, cultural and religious diversity in the country. According to Ahmed (2017) the regime of Numeiyri (1969-1985) represented two different ideological projects. In the period before 1972, Numeiyri's government maintains socialist and Arabist-nationalist projects in managing diversity in the country (for more details see Woodward, 2011). These projects are part of Pan-Arabist solidarities and a regional politics of governance (see Prunier, 2011). In the post-1982 period, Numeiyri led an abrupt transition from socialist nationalist ideologies to Islamist fundamentalist ones.

Addis Ababa language policy is part of a historical trajectory of colonial language policy and enforcement of (northern) postcolonial elite (Abdelhay, et al. 2011a). Also, it can be understood within the larger matrix politics and identity conflicts in Sudan. The choice of English as a principal language in the south vis-à-vis the north reflects a conflict of over-assertions of Arabic identity and counter-assertions of an African one (cf. Sandell, 1982:75-76). In addition, this reflects a discourse an Afro-Arab identity that appeared in Addis Ababa accord. English in this respect is imagined as an African language and potentially emerges as a marker of Southern Sudanese oppositional identity (Miller, 2000).

In 1982, president Numeiyri decreed Sharia Laws represented a new phase in diversity management. This law caused the annulment of Addis Ababa Peace Agreement. One of its repercussions was the emergence of the SPLM/A under John Garang de Mabior leadership in 1983. This new policy has reinvented the wheel of war in the South. The Sharia Law had

evident impact on the status and the official valuation of language and religion. In 1986, Numeiyri's military regime was overthrown by a popular uprising (Berridge, 2015). The broke out of war at this time in the South is a clear indication of the dialectal relation between cultural policies and conflict (for more detailed review on the link between cultural and educational policies and war in Sudan see Breidlid, 2013).

Following Numeiyri's period a democratic government of al-Sadiq al-Mahdi came with new political and educational philosophy. In this period, educational aims reflect a shift to a democratic era (Ahmed, 2017). This government reigned for a short period. In 1989, a military coup overthrew the civilian government of al-Mahdi establishing for more coercive policies diversity management policies.

2.1.2.3 Diversity management in al-Bashir's regime (1989-2019)

The regime of the brigadier ʿUmar al-Bashir represents a spectacular example of an ideological management of the country's diversity. This regime seized power through a coup on the 31st of June 1989. Under the umbrella of National Islamic Front (NIF) (former name: Islamic Charter Front, later name: National Congress Party NCP) this regime pushed its civilisation project (*al-mashruʿu al-hadari* in Arabic). This civilising project as Sidahmed (2011:184) describes is a "cultural authenticity project". The "main objective of this Islamic nationalist project" as Makoni, et al., (2012) explain "is to rework the national identity along Islamic and Arabist lines". To this end, the regime exploits almost all the state's ideological and official apparatuses. In the service of their project the regime employed the educational system, legal system, official media and the public space. The NIF's regime of governance represents an example of a totalising scheme (Pennycook, 1996). It operates within a

totalising scheme; because it employed almost every aspect of the state's official system and resources in the service of the NIF's ideological and materialistic ends. In this regard, the NIF's civilisation project is implemented through a variety of mechanism(s) that are complicit in governance and work in a complementary manner (on NIF exploitation of the educational system see Ahmed, 2017; Breidlid, 2005; on its economical empowerment (tamkeen) see Elnur, 2009:65-90; Mann, 2014; for its exploitation of the legal system see Abdulbari, 2013; Elnur, 2009; for detailed review of the Islamists history and politics see Sidahmed, 2011).

The cultural, linguistic and religious diversity of Sudan offers an ambivalent condition to the nationalist ideologies of the NIF regime. In response, this regime pursued painstaking homogenising efforts to reduce the cacophony and diversity of Sudan. Along these lines, its ideological projects legitimise the mono-lingual and mono-cultural nationalist essentialising schemes. The NIF promotes an Arabic-Islamic culture at the expense of other cultural, linguistic and religious identities in the country (see Abdulbari, 2013; Breidlid, 2005; Komey, 2015). Such practices act as an index of privileging of an Islamic discourse (Breidlid, 2005). Though, all previous governments "used language overtly and religion covertly as vehicles for realizing Arab nationalism" but, NIF's government is the first one to "openly invoke Islam as a means to achieving national Integration goals" (Nyombe, 1997:115). The NIF regime disenfranchised the rights of the cultural, linguistic and religious minorities throughout the country (Abdulbari, 2013; James, 2008; Komey, 2015; Ronen, 1999).

This NIF's projects laid the ideological basis for dominating and suppressing the plural peripheries. Its hegemonic processes do not merely

produce docile identities but trigger several counter movements both at the level of political groups and the grassroots. In its early years this jihadist Islamist project motivates political opposition (and military) responses (see Ahmed, 2009).

At the grassroots, the Arabicisation ideology equally "stimulate[ed] oppositional identities that rejected pan-Arabism as a focal point for national pride and that challenged the cultural foundations of national cohesion" (Sharkey, 2012:2). The top-down imposition of NIF project is understood by many groups as matter of culturally subjugating them. As a result, the different multilingual and multicultural groups in the peripheries strongly resisted these monoglotic essentialisations of the central state. (Abdelhay et al., 2011a; Abdelhay et al., 2011b; Abdelhay, Abu-Manga & Miller, 2014; Abdulbari, 2013; Breidlid, 2005, 2013; Jernudd, 2015; Mugaddam & Abdelhay, 2013; Sharkey, 2008; 2012; Miller, 2007; Nyombe, 1997). In the last decades, the ideological discourse of diversity management contributed to the volatile contested conditions of the country. Reactions to the official valuation regime of diversity management are direct forms of resistance that stands as proxy for doing politics.

This image of regulating diversity remained unchanged up to the mid 2000s (for review of minor dynamics during 1989-2004 see Abdelhay, Abu-Manga & Miller, 2014). A major change was brought by the Comprehensive Peace Agreement (CPA) in 2005. The CPA was signed by the Government of Sudan represented in the National Congress Party (NCP) and the Sudan People Liberation Movement/Army (SPLM/A) in Niavasha/Kenya on the 9th of January 2005. The CPA ended the longest war in Africa between the South Sudanese and the central government. The CPA represented a turning point in respecting diversity in Sudan.

The policy contains provisions that recognised the country's linguistic, cultural and religious diversity (for critical analyses of the CPA see Abdelhay, 2007 Abdelhay, 2010b; Abdelhay et al., 2011b).

After four years the CPA heralded the emergence of two Sudans. On the 9th of July 2011, the South Sudan seceded giving the birth of Africa's youngest nation (see Idris, 2013).The post-2011 dynamics directly influenced the landscape of diversity management. The regime of al-Bashir retained more oppressive policies in rationalising and managing diversity. In this context of secession, the discourse of the Islamist government toward religious and linguistic diversity and plurality shows hostility. Such hostility is clearly visible in the analysis of metalinguistic commentaries of ʿUmar al-Bashir in his public speeches (Abdelhay & Makoni, 2018).

On the 19th of December 2018, a wave of protest has been waged in Sudan against the rising prices of basic life needs. Shortly, such demands drastically changed to calls for toppling al-Bashir's regime. In a course of four months, the popular uprising succeeded to topple the NIF regime. Sudan as a result of December revolution is hitherto governed through a 3 years transitional period (see Battahani, 2019 for more details). This the fifth transitional period in the history of Sudan (2019-2023) is enshrined in the Constitutional Document of the Transitional Period signed by the Forces of Freedom and Change and the Transitional Military Council. In this document there is recognition of the diversity in the country. There are different provisions for cultural and linguistic rights.

2.1.3 Politics of language textbooks in al-Bashir's regime

During Bashir's reign, language teaching materials in Sudan are neither value-free nor neutral texts (for detailed historical review of language

teaching materials in Sudan see Arbab, 2012; Sandell, 1982). This applicable to the language teaching materials used in the basic and secondary levels of education (Ahmed, 2017; Breidlid, 2005, 2013; Eljack, 2011; Eljack & Mugaddam, 2013; Fean, 2012) and about educational materials at university level (Bishai, 2009).

The different teaching materials are all prepared by the National Centre for Curricula and Educational Research (NCCER). In the light of the civilisation project, the NCP regime injected the educational system with its own political ideologies (Ahmed, 2017; Seri-Hersch, 2014). Along such ideologies, the language of instruction turned into Arabic. The different curricula and textbooks are designed in lines with the NIF's project. NCCER as Breidlid (2013) ensures worked in conformity with the government policies and ideologies (for analysis of Arabic language textbooks see Ahmed, 2017; Breidlid, 2005; Eljack, 2011 for English language textbooks see Breidlid, 2005; Eljack & Mugaddam, 2013; cf. Seri-Hersch, 2014 for analysis of history textbooks).

Unstudied shift to Arabic as a language of instruction influenced the value of English language in Sudan. It weakened it on the public schools (Breidlid, 2005; Sharkey, 2012). Such condition coupled with the government privatisation policies (for details see Elnur, 2009; Mann, 2014); heralded private education as an alternative to the contested low quality governmental version of education (see Alredaisy, 2011). These private schools use international language materials. In this way, these materials represent a dependence on a Centre-based textbook industry (Kumaravadivelu, 2012:20). In other words, Sudanese private schools started to depend on Euro-Centric international textbooks.

Both language and its teaching materials represent a significant part of NCP ideological project. This is clearly visible in the state's official valuation of Arabic language and its attitudes toward English (see, Ahmed, 2017; Breidlid, 2005, 2013). An example of such valuation is observed in the Sudan Practical, Integrated National English (SPINE) textbooks. SPINE is exclusively designed based on the linguaculture of Arabic language. This situation as depicted in the words of Breidlid, (2005:255) "in the English textbooks the pervasiveness of the Arabic Islamic culture is mono–cultural where all the pictures in the textbooks portray men and women in Arabic clothing and with Arabic names".

 On 2012, a conference on Educational Policy held in Khartoum. The conference acknowledged the steep declination in English standards in education. The conference declared many reformations. One of these, it recommended a new English language syllabus to replace SPINE series. Hitherto, NCCER piecemeal introduced Sudan Modern Integrated Learning of English (SMILE) textbooks series to the schools. SMILE textbook series replaced a twenty-year old syllabus of English language. SMILE textbook is tailored specifically for Sudanese students. It is collaboratively developed by national and international material writers, consultants and experts. SMILE textbook is funded by the World Bank Basic Education Recovery Project (BERP) in collaboration with the British Council in Khartoum. The textbook is also immersed within the Common European Framework of Reference (CEFR) of assessment and competence. Culturally speaking SMILE series aims to achieve the following objectives;

(1)   participate productively in the 21st century;

(2)   develop various life skills, including critical thinking, problem solving and decision making;

(3)   raise their awareness about diversity of cultures within Sudan,

(4)   Receive positive input about their own Sudanese culture and that of English speaking countries.

The ideological construction of English language teaching materials (Breidlid, 2005; Eljack & Mugaddam, 2013) is not an exclusive practice to English textbooks. It is an ideological norm in general textbook policy in Sudan during the reign of the NCP regime (see Seri-Hersch, 2014). In this regard, Arabic textbooks as discursively constructed texts represent "a real situation of biased ideology that favours Arab and Muslim group of learners and isolates the others" (Eljack, 2011:229). This picture is extended to other official textbooks from science to history (for analyses see Ahmed, 2017; Breidlid, 2005, 2013; Eljack, 2011). It is part of the general educational discourse in Sudan. In such context, almost all the names of schools, classrooms, daily extra-curricular activities (Ahmed, 2017; Breidlid, 2005) and teacher knowledge regime (Fean, 2012) are all exclusively privileging this dominant discourse.

Such ideological discourse triggers resistance for these officially developed materials (Breidlid, 2013; Sommers, 2005). One case of resistance as Breidlid (2013) explains represented in the way SPLM/A resisted the official curricula. SPLM/A rejected the government Islamist ideology infused in the educational system. In response, the SPLM/A countered the NCP hegemonic discourse of education. In the liberated areas of SPLM/A, the rebels adopt more secular and modernist textbooks. In these conflict-ridden areas the school as Sommers reports "was no longer a refuge from conflict but rather a place to express resistance, a place permeated by a sense of subjugation and division" (Sommers, 2005: 16). Not only the marginalised Sudanese populations at the peripheries

struggled with such ideological domination but equally non-Arabic groups in the centre did (see Fean, 2012; Sommers, 2005).

Such contested reality of official education and its ideological content; motivated several calls for alternative projects in diversity management. The New Sudan Project (NSP) is a clear example for an alternative narrative to the master narrative of diversity construction (for more details on this project, see Johnson, 2011:218). The conception of diversity as his major ideologue John Garang de Mabior conceptualises views is based on "historical diversity and contemporary plurality" (Abdulbari, 2013:389). In addition, both Eljack (2011) and Eljack & Mugaddam (2013) present the hybrid identity as an alternative to the ethnic and national versions of diversity management. Drawing on Hall's notion of hybrid identities (Hall, 1991); these studies call for a new type of mixed hybrid identities as a prerequisite for tolerance and acceptance of the other in the context of education. Another discourse of diversity management that is more visible recently is the issue of cultural, linguistic and religious rights of minorities (al-Afifi, 2006; Abdelhay, 2010b; Komey, 2015; Breidlid, 2013). In the same vein, Abdelhay, et al., (2016 a) call for critical engagement with diversity. Abdelhay and his colleges write against racialising the logic of these rights. To them "a successful strategic alliance among minoritised language communities can be formed without sliding into a self-celebratory position representing language within a racialising logic of discourse" (Abdelhay, et al., 2016 a). These are examples of alternative views for managing diversity in Sudan.

2.2 Literature review

This section is the second section of the chapter. It reviews relevant literature on representation, culture, identity and cultural diversity.

2.2.1 Representation and cultural meaning-making

The question of meaning is a fundamental scholarly issue in array of fields in social sciences. The meaning of meaning itself constitutes part of the seminal debates in linguistics and linguistic anthropology (Ogden, & Richards, 1923; Malinowski, 1923). The interest in meaning constitutes one of the loci of modern Firthian linguistics (Firth, 1951). The same status and interest are retained in Halliday's Neo-Firthian linguistics (alternative names: London School, Systemic Functional Linguistics SFL). Much of J.R. Firth thinking influenced Halliday's focus on meaning (see Halliday, 1975, 1978). Nonetheless, the work of Halliday goes beyond analysing meaning as a mere linguistic process. To Halliday semantic analysis relates to the social, multimodal and semiotic aspect of meaning. This makes Halliday's linguistics in par with general semiotics (Peirce, 1980) and social semiotics (Halliday, 1978; Kress, 2009). The process of meaning-making or "semiosis" in the Peircean terms (Peirce, 1980) closely relates to the work of representation (through concepts and signs) (Parmentier, 1994, 2015). Meanwhile, the different signifying practices (through linguistic or semiotic resources or a combination of both) can be perceived as a subtype(s) of representation. Before technically defining what representation is; it could be of value to start with the general perceived meaning of the term. Along these lines, commonsense meanings and dictionary definitions (see Oxford Advanced Learners Dictionary) for the word "representation" or its verb "represent" usually entail "standing for" or "referring to" something or somebody either in the real or imaginary world (see Parmentier, 2015:1). On the other hand, technical definitions of representation come in par with these commonsense meanings. In this respect, Hall (2003:15) defines representation as a matter of;

> [...U]sing language [not exclusively] to say something
> meaningful about, or to represent, the world meaningfully, to
> other people. [...] Representation is an essential part of the
> process by which meaning is produced and exchanged
> between members of a culture. It does involve the use of
> language, of signs and images which stand for or represent
> things.

Thus, these meanings of representation shows the relevance of Hall
(2003)'s seminal work to the signifying practices and semiotic paradigm
in general (cf. Peirce, 1980). Such proximity in ideas between Hall's
work and the semiotic perspective is understood as a part of a wider
epistemic influence of a semiotic paradigm on cultural studies. As
Chandler (2004:7) claims, semiotics during the 1960s emerges as a
research that is of paramount significance to the British School of
Cultural Studies. As a result, semiotic approaches clearly penetrated into
the work of scholars at the Centre for Contemporary Cultural Studies
(CCCS) at the time Stuart Hall directing this centre (1969-1979). Procter
(2004:43) agrees with Chandler regarding such influence. Procter
suggests that Stuart Hall's work was largely influenced by the works of
semioticians as Saussure, Levi-Strauss and Roland Barthes. Hand in hand
with semiotics discourse is another perspective that is traceable in Hall's
work. Hall shows great interest in discourse. For him, unlike the
structuralist semiotics; discourse provides a wider perspective that goes
beyond meaning. In this respect, discourse perspective entails a
politicised conception of knowledge and power (Procter, 2004: Foucault,
1972). In Hall's theory of representation there are two interrelated
systems of representation: concepts and signs. These two systems are
integral in meaning making processes. It is as Hall (2003:19) shows;

At the heart of the meaning process in culture, […] are two related 'systems of representation' The first enables us to give meaning to the world by constructing a set of correspondences or a chain of equivalences between things -people, objects, events, abstract ideas, etc. - and our system of concepts, our conceptual maps. The second depends on constructing a set of correspondences between our conceptual map and a set of signs, arranged or organized into various languages which stand for or represent those concepts. The relation between 'things', and signs lies at the heart of the production of meaning in language. The process which links these three elements together is what we call 'representation'

Along these lines, representation and meaning-making are inseparable. Scholars interested of the study of representation and meaning developed their work with such relation in background.

2.2.1.1 Discourse as a third form of representation

Besides concepts and signs; Hall acknowledges discourse as a third system of representation (Hall, 2003). Nonetheless, discourse as a system of representation is independently developed by Foucault (1972). Although Foucault and Hall meet in their constructivist orientation; there are significant differences in their perspectives to representational practices (see Procter, 2004). They call upon two different approaches to representation; a semiotic and a discursive one respectively. In this respect, Hall, (2003:44) compares and contrasts Foucault's discursive approach to his own semiotic approach to meaning as follows;

Meaning and meaningful practice is therefore constructed within discourse. Like the semioticians. Foucault was a 'constructionist' However, unlike them, he was concerned

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with the production of knowledge and meaning, not through language but through discourse. There were therefore similarities, but also substantive differences between these two versions [i.e. semiotic and discursive]. The idea [is] that 'discourse produces the objects of knowledge' and that nothing which is meaningful exists *outside discourse.*

Foucault's approach focuses on knowledge production rather than on meaning. The Foucauldian perspective focuses on discourse rather than on language. His discursive emphasis on discourse appears in his focus on intersections of knowledge and power. The closing lines of Hall's quotation are intertextual with Foucault's notions of meaning since no meaning can take place outside discourse (Foucault, 1972).

Foucault overemphasis of intra-semiotic view of semiosis as no meaning can exist outside discourse is not without its critics. Fairclough, Jessop & Sayer (2004:27) view this notion as a sort of "discourse-imperialism". They criticise Foucault's approach to semiosis because it does not take into account that "both the production and the consumption of symbolic systems (orders of discourse, etc.) are overdetermined by a range of factors that are more or less extra-semiotic" (Fairclough, et al., 2004:39 see Fairclough, 2003 for more details on discourse overdetermination). Therefore, discourse as a system of representation which at the core of any semiosis process needs to be viewed as contextualised and alongside extra-semiotic resources. Fairclough, et al., (2004:23) comment on this point as follows;

[A]lthough semiosis is an aspect of any social practice (insofar as practices entail meaning), no social practice (let alone all behaviours) is reducible to semiosis alone. This means that

semiosis cannot be reduced to the play of differences among networks of signs (as if semiosis were always purely an intra-semiotic matter with no external reference) and that it cannot be understood without identifying and exploring the extra-semiotic conditions that make semiosis possible and secure its effectivity.

Such perspective to semiosis alerts to the dynamic nature of theorisation evident in the Peircean semiotic theory. The extra-semiotic features of semiosis in the Peircean triad of signs reflect a contextualised view. Besides, Peircean semiotics moves beyond the Saussurean self-contained system of language and engages with the outside world. This potentially reflects the strength of Peircean semiotics of sign over Saussurean semiology (see Hall, 2003 for critique of Sausurean theory of sign; For comparison between Saussure's model of sign and Peirce's one see Chandler, 2004; Culler, 2001: 26-27; Stable, 2012:4; van Lier, 2004:61).

2.2.1.2 Multimodality, constructivism and representation

The strength of Hall (2003)'s approach to representation lies on two of its key features. First, Hall conceptualises "representation" alongside a broader inclusive perspective of resources and signifying practices. His approach embraces linguistic, non-linguistic and visual resources. This approach as Fairclough (1989:27) indicates, contains in the plural sense "extras" i.e. extra-linguistic resources (for the strength of such perspective see Fairclough, et. al., 2004:27 for more details about multimodality in general, see Jewitt, 2017; Kress, 2009; Kress, Jewitt, Ogborn, & Tsatsarelis, 2001).

In the multimodal perspective there is always a room for other semiotic resources. Meaning in the multimodal arena is never seen as a monopoly

of a linguistic mode or language alone. Meaning "is an effect of all the modes acting jointly" (Kress, et al., 2001:1). Thus, such stance to meaning covers the blind spot in traditional theorisation of language. The traditional monomodal view informs over-emphasising language at the expense of other semiotic resources (for critiques of monomodality see Blommaert, 2010; Canagarajah, 2018; Hawkins, 2018). Along these lines, Hall, (2003) defines language in a broader sense "as any system which deploys signs, any signifying system" (Hall, 2003:61).

Second, Hall's conception to representation is dynamic and constructivist in nature. This is clearly visible in the way Hall approaches meaning-making and interpretation not as fixed in things (i.e. reflective). Hall similarly rejects the view that meanings lie in speaker's intentions (i.e. intentional). Instead, meanings are actively constructed and reproduced. Interestingly, these two features of representation are situated within the culture of the participants. Culture along these lines, is about shared meanings that are accessed through a shared access to language and/or other semiotic systems (see Kramsch, 1998).

Hall (2003) presents three approaches to meaning-making. First, the reflective approach to meaning-making that views meaning as enclosed in the objects, things or events. Such approach represents a self-contained and essentialised view of meanings. This conservative view to meanings appears in the conception that meaning exists in the objects and things. Through this perspective, language merely acts as a mirror whose function is to reflect the meaning of these things. This reflective approach undermines the role and the agency of the participants in the meaning-making process. Second, the intentional approach, that views meaning as pre-determined by the intentions of the speaker, writer or painter (in the case of images). Things simply mean what he/she intended to mean. It

does not take into account the receiver, his/her context and culture. As Procter (2004) points out meaning is neither determined by the sender nor passively received by the terminal receiver. The third approach to meaning Hall proposes represented in the constructivist approach. In the words of Hall "[…] meaning does not inhere in things, in the world. It is constructed, produced. It is the result of a signifying practice - a practice that produces meaning that makes things mean" (Hall, 2003:24).Thus, the signifying practices are essential in the production of meaning. In addition, meanings are constructed actively through active engagement of participants. Both the reflective and the intentional approaches fail to grapple with complexity of meaning-making or semiosis as eternal semiotic interest. The constructive and dynamic nature of the last approach gives it credibility over the reflective and the intentional approaches.

2.2.1.3 Representation and identity-making processes

Meaning-making as a constructed process is directly linked to identity-making processes particularly through post-structualist and post-modernist lenses (see Hall, 2003). In the work of representation, meaning is pivotal in identity-making processes and belongings. It is through meaning people make sense of themselves i.e. of "who they are" and to "whom they belong" (Hall, 2003:3). Thus, people are active agents in such process. Regarding, the centrality of these people in semiosis and identity, Joseph, (2004:21) indicates that:

> [… I]f people's use of language is reduced analytically to how meaning is formed and represented in sound, or communicated from one person to another, or even the conjunction of the two, something vital has been abstracted away: the people

themselves. They are always present in what they say and in the understanding they construct of what others say. Their identity inheres in their voice, spoken, written or signed.

Such perspective of identity and representation moves beyond the traditional accounts of language functions. It views a language beyond the lower order level of structures. It connects it to higher order levels of culture and identification (McCarthy & Carter, 1994). In response, it elevates identity to become a sub-type of representation. Joseph (2004:20) views "[o]ne's self-representation of identity [… as] the organising and shaping centre of one's representations of the world". In these lines, representation is essential in the process of identification and acculturation both at the individual and the collective level. The central place of people in this process makes it relevant to semiosis process Pierce grounded in his sign theory.

2.2.2 Diversity and cultural diversity

In today's scholarship, diversity came to the forefront of scrutiny in the realm of humanities (Blommaert, 2015; Blommaert & Rampton, 2011; Vertovec, 2015). The question of diversity occupies the thinking of researchers in academia and equally draws the attention of officials and/or practitioners in public domains and institutions. However, there is a huge chasm between how academicians and officials respond to diversity. Such conceptual lag greatly defies diversity studies. This lag as Vertovec (2015:1) explains is part of "real challenges [that] arise when academics attempt to probe [… diversity] critically and analytically while public bodies are using it normatively or instrumentally" (cf. Blommaert & Rampton, 2011; Vertovec, 2010). The challenge of addressing diversity is not unique to diversity studies alone but similarly faces

sociolinguistic and critical study of language. In this respect, Blommaert (2015:87) claims that "while sociolinguists detect layer upon layer of diversity, institutional approaches to language in society appear to move back to the most rigorous denials of such diversity".

More recently, one important development in the sociolinguistic theory is to do with the rekindled interest in studying how societies and institutions respond to diversity (Blommaert, 2015). To adequately address the intricate details and the complexities of diversity in today's world, linguistic professionals started to turn their back to their traditional and value-free approaches to diversity. This is clearly visible in the way critical linguistics and sociolinguistics stride beyond the structuralist and enumerative accounts of studying diversity (see Joseph, 2004). In other words, linguistic professionals need to move from diversity as phenomenon that is reduced to enumerative multiplicity. An enumerative multiplicity views diversity as reducible in counting number of languages (see Makoni & Pennycook, 2007; Moore, Pietikäinen, Sari & Blommaert, 2010). Instead, they need to engage with the complexity and wider discourses of linguistic diversity. As a result, this makes the linguistic study comes closer to mainstream diversity research at a macro-level (see Blommaert, 2015; Blommaert, & Rampton, 2011).

2.2.2.1 Dimensions of Diversity

In diversity studies, the different types or versions of diversity are labelled as dimensions (see Vertovec, 2015). Along these lines, diversity itself is a densely diverse phenomenon. This why there are different versions of diversity. It includes; cultural diversity, societal diversity, linguistic diversity, ethnic diversity, sexual and gender diversity, of course alongside other types.

These different versions of diversity and most notably the linguistic and cultural types of diversity as Skutnabb-Kangas (2000) suggests closely relates to biodiversity. Along these lines, Skutnabb-Kangas (2000:116) defines cultural diversity as "the range of variation exhibited by human cultures" it includes "the material and ideological ways in which a group organizes, understands and reproduce its life as a group" (Skutnabb-Kangas & Phillipson, 1985:51). In the same way cultural diversity relates to biodiversity; it does with the linguistic diversity. In this respect, language as Blommaert (2015) describes is a great diversifier and a sensitive index of diversities and social change. Nonetheless, language is one semiotic mode among others (cf. Canagarajah, 2018; Blommaert, 2010; Blommaert, & Rampton, 2011; Hawkings, 2018). In the context of globalisation, the landscape of diversity witnesses a world with fuzzy boundaries and an ever increasing influx and mobility of populations. These conditions lead to what Vertovec (2010) terms as "superdiversity".

2.2.3 Language, culture and identity

Language, culture and identity are closely related (Kramsch, 1998; Nunan & Choi, 2010). "Language is […] a mean of self-definition and personal transformation" (Nunan & Choi, 2010: xiv). According to Kramsch (1998) language relates to culture in three ways. A language "expresses", "symbolises" and "embodies" cultural reality. From a postmodern stance Kramsch (1998:10) defines culture as follows;

> "Culture can be defined as membership in a discourse
> community that shares a common social space and history, and
> common imaginings. Even when they have left that community,
> its members may retain, wherever they are, a common system
> of standards for perceiving believing, evaluating and acting.
> These standards are what is generally called their 'culture'".

Such definition of culture takes a constructive vantage to culture (cf. Hall, 2003). It deals with culture as a shared and imagined phenomenon (see Hall, 2003; Anderson, 1983). Such view of culture takes into consideration the fluidity and mobility of postmodern communities (Blommaert, 2010; Risager, 2007).

The relationship between identity and culture lies at the heart of another relation between the self and the other (for more details see Skutnabb-Kangas, 2000: 91). Such relation as Nunan & Choi (2010:3) explain represents "recognition of cultural belonging, which is internal to the individual, while culture is external". Along these lines, identity is an "inside the individual construct" whereas culture is an "outside the individual construct" (Nunan & Choi, 2010:5). It is as Nunan & Choi note culture is to do with the artifacts, ways of doing, etc. shared by a group of people. These cultural artifacts become part of individual identity when he/she internalises it. It becomes part of his/her identity when he/she accepts these artifices, behaviours and practices of that cultural group as his/her own.

2.2.4 Culture and identity in language education: A changing landscape

Today's foreign language education inextricably relates to processes of forming and representing cultures and identities (Byram, 2008; Kramsch, 1993, 1998; Risager, 2007). Language, culture and identity represent the focal issues of an interdisciplinary scholarly territory that (Risager, 2007:3) calls it "culture pedagogy". Its interdisciplinary nature lies in its focus on three areas of language, culture and identity. These three areas constitute the main basis of any language education programme that adopts culture pedagogy. According to Byram (2008) language education programmes in

the context of national educational systems aim to achieve three functions; (1) "to create the human capital required in a country's economy", (2) "to develop a sense of national identity and (3) "to promote equality or at least a sense of social inclusion" (Byram, 2008: 5). In such kind of education language teachers are interested in valuation systems and values of education (Byram, 2008). Eventually cultural representation and identity construction are essential in such education. It deals with a multitude of national, ethnic and transnational constructions of identity (Risager, 2007).

The teaching of culture or culture pedagogy is not without its difficulties and challenges. One of these challenges has to do with managing difference and variability. In this respect, "variability, [is …] always a potential source of conflict when one culture enters into contact with another" (Kramsch, 1993:1). A dialectical approach is believed to be useful in resolving such conflict. In such approach a language is viewed within a context. It enables "text and context to interact dialectically in the classroom" (Kramsch, 1993:13). It helps in breaking from the dichotomies of the normative language of teaching (Kramsch, 1993).

A significant feature of language education is its changing landscape. It equally reflected in its teaching materials. Along these lines, foreign language education could be read against three features it historically emphasised. First, it considerably accentuates learners' attainment of linguistic forms and denotative meanings in a language. Second, foreign language education stressed that learners should be culturally competent in the language(s) they are learning. Last, foreign language education mostly conceptualised learners' identities along fixed and monolithic lines. In the last decades, these three traditional features are greatly criticised for their inadequacy to survive in a more fluid, globalised and dynamic post-modern

world where languages are learned. These features are discussed in the two subsections below;

2.2.4. 1 From language(s) to repertoire(s)

Language education for long has aimed to develop structural and competency-based potentials in learners. In the last decades, this feature is criticised for being restricted at a structural "lower order" of linguistic forms while neglecting "the higher-order operations of language at the interface of cultural and ideological meanings" (McCarthy & Carter, 1994:38). Language education as a mere linguistic training is viewed as "failing in its responsibility to learners" (Fairclough, 2014:6).

Foreign language education is shifting from an exclusive focus on language both as a competence and as a mode. The traditional centrality of language is hitherto dislodged (see Canajaragah, 2018; Blommaert, 2010; Hawkings, 2018). In this way, language is viewed as one representational mode (Hall, 2003). "It is one component of the repertoire of resources with which humans make and share meaning" (Hawkings, 2018:55). In language learning context, learners engage in a process of semiosis- a meaning making and interpretation (Peirce, 1980). Learners interpret and make sense of the objects around them. In this way these learners "give things meaning by how [...they] *represent* them" (Hall, 1997:3). Such orchestration of language with other semiotic resources is at the heart of the representational processes that are dynamic, trans-modal and border-crossing ones (Blommaert, 2010; Hawkings, 2018). It through Blommaert's notion of layered "scales" language in globalised setting is understood as "framed in terms of trans-contextual networks, flows and movements" (Blommaert, 2010:1).

2.2.4.2 From cultural competence to critical cosmopolitanism

The second feature of stressing the target culture is blamed for its unitary cultural direction. It appears as a critically insufficient conception of both language and culture. In response, language education moves toward an intercultural competence. It accentuates attaining a mutual understanding of both learners own culture and the target culture of the language community. However, in English language education in a globalised world; it becomes difficult to determine a target culture of English in specific (Kumaravadivelu, 2008). Even the potential to communicate across cultures through intercultural ability appears inadequate (Weninger & Kiss, 2013). The theoretical inadequacy of intercultural competence motivates the emergence of more globally oriented notions of culture in language education. These notions are reflected in Byram (2008)'s "intercultural citizenship", Kumaravadivelu (2012)'s "global cultural consciousness" and Hawkings (2018)'s dual perspectives of "critical cosmopolitanism" and "transmodalities". Meanwhile, such globally oriented awareness in language education does not neglect the local cultural potential of learners. It is as Giddens (2000:13) claims such globalised atmosphere is one reason for the revival of interest in the local identities. Along these lines, the significance of developing learners' criticality and "symbolic competence" in the sense of (Kramsch, 1998) becomes more prominent. Through such potentials learners could "evaluate their and others' cultural value system and develop global cultural consciousness" (Kumaravadivelu 2012:12). Developing the "critical language awareness" of these learners as Fairclough (2014:3) views is citizens' entitlement particularly for young learners in an educational practice. By the same token, representing learners' different identities is an entitlement including their local, translocal, national, transnational and global cultural potentials as well as

their multiple identities (Risager, 2007).

Traditionally identities are viewed as singular, monolithic and fixed ones. Such conceptions could hardly work in a world of changes, mobility and fluidity. The changing post-modern reality dictated several revisions of many old notions. These changes in the conceptions of culture are part of larger scholarly shift from modern to post-modern research traditions (see Kramsch, 1998; Kumaravadivelu, 2012). Identities are no longer viewed as singular, fixed ones but multiple and dynamic identities (see Blommaert, 2010). Such changes are also reflected in the teaching of language.

2.3 A critical semiotic ethnographic perspective to language education and material development

Through the past half of a century, professionals of the mainstream linguistics and language education conceptualised language as a formal system and a neutral medium of communication. They view language education and material development as natural, neutral and vale-free processes (Curdt-Christiansen & Weninger, 2015). Such conceptions of language are implicated by a positivist perspective that regards language, its teaching and learning as decontextualised, objective and neutral practices (Giroux, 2011; Pennycook, 1990). Through such positivistic lenses, language is "reduced to a system for transmitting messages rather than an ideational, signifying system that plays a central role in how we understand ourselves and the world" (Pennycook, 1990:304 for the ideational notion of language see Halliday, 1978; for language as a signifying system see Hall, 2003). Language professionals tend to focus on the formal "lower-order" and totally neglect the "the higher-order operations of language at the interface of cultural and ideological meanings" (McCarthy & Carter, 1994:38). The denial of links between

language's internal structure as a lower order and its culture, society and ideology as a higher order level represents what Christianakis & Mora (2015; 109) regard as an "often-unacknowledged relationships". Thus, separating language from the world is responsible from widening the chasm between these two orders of language. According to Curdt-Christiansen & Weninger, (2015:1-2), this disconnectedness is due to the objective perspective that guides the thinking of these language professionals about language. Thus, it prevents them from seeing language as a social practice that is embedded within a wider nexus of power relations.

Recently, plethora of studies poured fresh criticism on the asocial, ahistorical, depoliticised and positivistic conceptions of language (Bourdieu, 1991, Fairclough, 1989; Joseph, 2006; McCarthy & Carter, 1994) and its education (Curdt-Christiansen & Weninger, 2015; Giroux, 2011; Pennycook, 1990, 2000). The same critiques are also extended to material development in language education (Canagarajah, 1993, 2012; Curdt-Christiansen & Weninger, 2015; Hickman, & Porfilio, 2012). In response, the rejection of language's ideological neutrality constitutes a new paradigm in language. This paradigm proclaims itself in array of studies in areas such as language education, textbook studies and textbook discourse. In such paradigm, theoretical models view language education as "located within complex webs of political and historical contexts and sociolinguistic practices" (Curdt-Christiansen & Weninger, 2015:1). Along this vein, Curdt-Christiansen & Weninger, (2015:1) push a wider political perspective to language learning (see Canagarajah, 1993). According to Curdt-Christiansen & Weninger (2015:1) either in learning a dominant or non-dominant language entails:

"an ideological engagement; representations and ways of being made available to learners are profoundly influenced by issues of economic accessibility, as well as sociocultural, political and pedagogical paradigms, which in turn position learners vis-à-vis the world they encounter through these languages". Therefore the process of becoming a "proficient" language user entails a process of "ideological becoming" (Bakhtin, 1980) where individuals construct their identity partly through available discourses presented in authoritative textbooks and cultural encounters"

In the same line, textbooks beyond the essentialist understanding are neither neutral carriers/transmitters of information (Christiansen & Weninger, 2015:1) nor mere mediators of knowledge (Fuchs, & Bock, 2018:1). Textbooks as Curdt-Christiansen & Weninger, (2015:1) redefine them are "sociocultural materials" that should be viewed as "products of complex selective processes reflecting political decisions, educational beliefs and priorities, cultural realities and language polices" (cf.Williams, 1977:115). Similarly, Fuchs & Bock, (2018:1) claim that;

> [T]extbooks […] always contain and enshrine underlying norms and values; they transmit constructions of identity; and they generate specific patterns of perceiving the world. All this means that textbooks are frequently contested, within and between societies, among political, social, religious, and ethnic groups.

The uncritical acceptance of knowledge and institutional power as neutral and natural processes is responsible of making the inequality between the dominant and the dominated appear as legitimate (Apple, 2004). This is also evident in rationalising language education as natural and delinked

from the social world. Such traditional asocial approach as Fairclough, (2014:6) claims is "failing in its responsibility to learners". The claim Fairclough puts, as a result triggers some questions about the professional responsibility of language educators as well as the professionals in adjacent fields in the new critical theoretical atmosphere. In response, Curdt-Christiansen & Weninger (2015: 2) view the professional responsibility of language educators should be geared to raising students' attention to the "sociopolitical imbeddedness" of texts as educational materials. Critical theory that emerges as reaction to the limitation of the positivistic thinking as Rogers (2011) argues rejects the socially divorced aspects of naturalism, rationality, neutrality and individualism. Almost all critical approaches to language align themselves to this line. For, instance, the ultimate goal of critical discourse analysts is to counter dominance and inequality in a society. This responsibility puts these analysts in a position of solidarity with groups under domination (van Dijk, 2001). Critical approaches to language abide to the dialectical link between language, its education and the social/cultural worlds (Curdt-Christiansen & Weninger, 2015; van Dijk, 2001). Several authors criticise delinking education from the wider society. Henry Giroux lamented the act of separating classrooms from their societies. This practice makes these classrooms as an icon of "dead zone[s]" (Giroux, 2011:153). Such classrooms as Pennycook claims are "closed boxes". Critical and politicised perspectives alternatively view "classrooms, both in themselves and in their relationship to the world beyond their walls, are complex social and cultural spaces" (Pennycook, 2000:90).

It seems clear that knowledge in general and language education and its material development in particular are socially and politically embedded phenomena. In response, this raises questions about the role of textbook

in reproducing cultures, ideologies and identities. For instance, how a textbook reproduces ideologies and dominant constructions of identity? How a textbook as an institutional educational artifact responds to cultural diversity? And how a textbook legitimises one form of knowledge or culture over others? Critical scholars deeply criticised the essentalist and self-contained conceptions of language and its material development. These essentialist perspectives tended to view language, its education and materials as delinked from the social and the cultural worlds. Recently, language is reconceptualised as phenomenon that is closely related to power (Bourdieu, 1991; Fairclough, 1989). Such link of language and power in linguistics and language education studies emerged as influential theoretical theme. In the same lines, language textbooks are at the heart of this language and power terrain. All critical approaches to language education are not only committed to such relation, but also informed by it. According to Pennycook (2001:81) critical approaches try to make the "ideological systems and representations transparent and to show how they are related to the broader social order".

By the same token, ethnographic and critical ethnographic approaches are committed to counter dominance and inequality in a society. This is not strange since ethnography and critical ethnography are located within the general conceptual climate of critical theory. Recent ethnographic accounts (see Blommaert & Jie, 2010) and critical ethnographic approaches moves beyond describing things as traditional ethnographers did. Instead, today's critical ethnographers try to change things and for better (Canagarajah, 1993). These different ethnographic approaches possess the ability to question deeply rooted and accepted commonsense views in societies as well as challenging symbolic capital in these

societies (Blommaert & Jie, 2010). Thus, ethnographers and critical ethnographers critique these commonsense views because they regard such views as being complicit in sustaining dominance and inequality in a society (May, 1997). In this way, ethnographic perspectives align to "counter-hegemonic" roles (Blommaert & Jie, 2010; May, 1997; for application of ethnography in language classroom see Canagarajah, 1993; Hamilton, 1999).

2.3.1 Critical post-structualist and neo-Marxist approaches

Through situating textbooks within the wider social order, critical theory explains the political nature of educational materials. These materials prove to be embedded within larger power relations. This is true since "language [itself] is political from top to bottom" (Joseph, 2006:17). Language education and materials do not operate outside the political orbit of a language. Textbooks' political role is clearly visible in selecting and reproducing official, institutional and legitimised forms of knowledge (Apple, 2000, 2004; van Dijk & Atienza, 2011). The textbooks, as national and official curricula in state-commissioned schools work in complicity with the states. The textbooks in this context are tools in the hand of the state or the powerful groups that exploit them in sustaining inequalities and dominance. Apple (2004:61) explains these roles as follows;

> Schools do not only control people; they also help control meaning. Since they preserve and distribute what is perceived to be "legitimate knowledge" - the knowledge that "we all must have," schools confer cultural legitimacy on the knowledge of specific groups. But this is not all, for the ability of a group to make its knowledge into "knowledge for all" is related to that group's power in the larger political and economic arena.

In this way, the school and its system and its different artifacts as textbooks represent what Althusser (1971) conceptualised as an "ideological state apparatus". Althusser's notion explains the political role that education, its policies and its curricular play in the process of cultural reproduction. It is through officially commissioned education, the dominant ideologies, knowledge, worldviews and identities are imposed on students (Bourdieu & Passeron, 1990; Apple, 2000, 2004) as knowledge and identities for all. Along these lines, Chiapello & Fairclough (2002:187) offer a definition of ideology that is congruent with such political role of education. According to them ideology refers to:

> "[… A] system of ideas, values and beliefs oriented to explaining a given political order, legitimizing existing hierarchies and power relations and preserving group identities. Ideology explains both the horizontal structure (the division of labour) of a society and its vertical structure (the separation of rulers and ruled), producing ideas which legitimize the latter, explaining in particular why one group is dominant and another dominated, one why person gives orders in a particular enterprise while another takes orders"

It is noteworthy to indicate that not any system of ideas or valuation is regarded as an ideology. Instead, ideology here represents the belief and valuation systems of the ruling or dominant group whose access to power guarantees their legitimacy over the subaltern ones. Thus, through institutional apparatuses dominant groups legitimise their dominance (Curdt-Christiansen & Weninger, 2015; Apple, 2004). Such hegemony in educational setting is directly associated with state and its ideological projects. It is a product of manipulating and controlling education as a

part of states educational apparatuses. Making use of these apparatuses, the dominant groups constructs their "active consensus" over the dominated ones (Apple, 2004:26). In the school as institutional context, any pedagogic communication or action implies a "pedagogical authority" that is a legitimate one. Such pedagogic authority represents "a power to exert symbolic violence which manifests itself in the form of a right to impose legitimately" (Bourdieu & Passeron, 1990: 14). To sum up, a textbook as official knowledge and as a part of pedagogical authority represents ideological texts. Textbooks as Curdt-Christiansen & Weninger, (2015:2) argue posses "the power to position and to represent, to exclude and to silence; in short, the power to reproduce or alter the political, economic and cultural status quo". Textbooks in this way are at the heart of inclusion and exclusion practices of textual and curricular representation. This holds true since, "all curricula seek to include and exclude, emphasize and de-emphasize, and embrace and isolate different content knowledge, different identities, and different politics" (Au & Apple, 2009:102).

Conceptualising curricular as a site and tool for reproducing dominance and inequality is inextricably related to the theoretical insights from the post-structualist theory. Several post-structualist and neo-Marxists theoricians such as Max Weber, Louis Althusser, Michel Foucault and Pierre Bourdieu stressed these issues in their works (cf. Bourdieu, 1990a: 48-49). In this regard, the Bourdieusian theory (Bourdieu, 1977, 1986, 1990a, 1990b, 1998; Bourdieu & Passeron, 1990) contributed with several important post-structualist and neo-Marxist concepts. The most notable of these are the notions of "habitus" and "cultural capital".

Habitus in Bourdieusian theory is a set of social dispositions, social and cultural values in a society (see Bourdieu, 1991). These dispositions as

Joseph (2004:74) argues "are inculcated into us from early childhood, and they generate practices that are regular without being governed by any 'rule' " (cf. "habitus" to Bourdieu & Passeron, 1990's "cultural arbitrary"). This can be seen in forms of social and cultural relations of domination and power inequality between the dominant and subjugated social agents. However, the relation is not simple relation of domination and subjugation. This reflects the tension in theory between structure and agency Bourdieu attempts to reconcile. As Joseph (2004:74) suggests "habitus is inhabited by an active human agent who is defined by the system but, crucially, not merely its passive object" Joseph continues to claim that "[t]he agent engages in exchanges of symbolic power with other agents, each of whose habitus is linked to the rest in the shared field". In different fields of social activity social agents (individuals or collectives) through their access to what Bourdieu calls "cultural capital" legitimise their dominance and superiority over other groups. Cultural capital in this way is represented in terms of knowledge, skills and values that an educational system through its pedagogic authority maintains (Bourdieu, 1986; Bourdieu & Passeron, 1990).

It is noteworthy to indicate that the term capital used in the Bourdiuesian theory is beyond the economic metaphor used by Karl Marx (see Grenfell, 2008). This is because Bourdieu extended it to include other forms of capital. In this respect, Bourdieu, (1986:243) identifies three forms of cultural capital: embodied, objectified and institutionalised forms. First, in its embodied form cultural capital represents the "long-lasting dispositions of the mind and body" (Bourdieu, 1986:243). Second, Cultural capital in its institutionalised version exists in forms of credentials and standardised tests. Last, cultural capital exists as an "objectified in material objects and media, such as writings,   paintings,

instruments, monuments, etc., that is transmissible in its materiality" (Bourdieu, 1986:243). Thus, the way objectified cultural capital materially transmitted bear direct relation to what Althusser (1971: 166) calls the "materiality of ideology".Textbooks themselves are embodiment and representation of different patterns of cultural capital and habitus in Bourdiuesian jargon both in its texts and visuals (for application of Bourdiue's notion of habitus in textbook analysis see Breidlid, 2005; for application of cultural capital see Claussen & Jonathan, 2013).

Bourdieu (1991:30-31) explains how the social agents in a certain field practice "symbolic violence". Of course, this is done by imposing their taste of social reality;

> "[A]gents classify themselves, expose themselves to classification, by choosing in conformity with their tastes [habitus], different attributes, clothes, types of foods, drinks, sports, friends, which go well together and which they also find agreeable, or more exactly, which they find suitable for their position […]. Thus via habitus, […they] have a world of common sense, a social world which seems self-evident".

Thus, commonly held views agents have of the world, their dispositions and their cultural capital represent the most important reasons for sustaining domination and inequality between groups in societies. In this way, habitus physically embodies different forms of agents' capital and their taste of social reality. Bourdieu, (1991: 167) clarifies these relations of dominance as follows:

> It is as structured and structuring instruments of communication and knowledge that 'symbolic systems' fulfil their political function, as instruments which help to ensure that one class

dominates another (symbolic violence) by bringing their own distinctive power to bear on the relations of power which underlie them and thus by contributing, in Weber's terms, to the 'domestication of the dominated'.

It is clear that habitus and cultural capital are closely intertwined with ideology. The role of ideology in this context is to justify the dominance. In the words of Bourdieu (1991:167) "ideologies serve particular interests which they tend to present as universal interests, shared by the group as a whole". This is a good example for explaining the Gramscian notion of hegemony (see Gramsci, 1971: 12) that education could reproduce. In an education as Apple (2004:26) views hegemony is directly linked to the state and dominant groups. It happens through manipulating and controlling education as a part of state's educational apparatuses. Exploiting these apparatuses, dominant groups construct their "active consensus" over the dominated ones.

Such condition of education open queries about how textbook represents reality. In this regard, some studies discussed the selective nature of reality representation through textbooks (Apple, 2004; Curdt-Christiansen & Weninger, 2015). Such nature of representation is at the heart of what Williams (1977) terms as a "selective tradition". In his words, such tradition reflects "an intentionally selective version of a shaping past and a pre-shaped present, which is then powerfully operative in the process of social and cultural definition and identification" (Williams, 1977:115). In the light of this selective tradition textbooks are by de facto reductive in nature. These textbooks cannot be viewed as unbiased materials because the state and/or those in power filter them through their own taste or habitus. The decision of selecting either textual or visual materials to represent reality through the textbook shows "ideological decisions".

Such decisions are mostly larger than itself and informed by array of wider factors (Curdt-Christiansen & Weninger, 2015:2). Selection simply serves the interests of the dominant groups and necessarily over-represents them.

Along these lines, textbooks function as "distributors of cultural capital" (Apple, 2004:43). The way textbooks play this function in the sense of Foucault (1980) makes them operate within a general "politics of knowledge". Such politics is governed by a "regime of truth" in the Foucauldian analysis of knowledge/power complex. In explanation of such regime, Foucault (1980:131) indicates that:

> Each society has its regime of truth, its 'general politics' of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true.

As a result of such politics the dominant groups conceptualise the social reality for the rest of society. The dominant groups do this through exploiting the different state ideological apparatuses (Althusser, 1971); through accessing their cultural capital (Bourdieu, 1991); and by manipulating a given "regime of truth"(Foucault 1980, 131). This is necessarily entails processes of inclusion and exclusion. In these processes powerful agents use their commonsense as spectacle through which they see reality. Thus, they construct and determine patterns of visibility and/or invisibility in representing themselves vs. Others.

One of these semiotic and ideological processes dominant groups employ to exclude others is erasure. Dominant agents employ erasure to serve their ideologies and identifications. Erasure as Irvine & Gal (2000:38) define it is a "process in which ideology, in simplifying the sociolinguistic field, renders some persons or activities (or sociolinguistic phenomena) invisible". In textbook discourse analysis the invisibility is of tremendous value in understanding patterns of representation. Invisibility itself is a pattern of representation. According to Eisner, (1994 cited in Milner, 2010:2-3) the excluded, silenced or absent knowledge and information represent a "null curriculum". Although such knowledge is invisible; it constitutes a significant part of the curriculum. It represents the most powerful part of it. "What is absent or not included is actually present in what students are learning" (Milner, 2010: 3).

2.3.2 Freirean critical pedagogy

Another critical approach comes from Freirean critical pedagogy. Like any other critical approach, critical pedagogy as Giroux (2011:4) points is "grounded in critique as a mode of analysis that interrogates texts, institutions, social relations, and ideologies as part of the script of official power". In this way, critical pedagogy denaturalises unequal power relations and dominations that are perceived natural in a schooling context (Goldstein, 1997). This is because critical pedagogical approaches offer "tools to unsettle commonsense assumptions" (Giroux 2011:3). These approaches to education reject the conceptual paradigms that delink schools from their macro context. It also counter these perspectives that examine schools as isolated islands of instruction distanciated from their societies (cf. "dead zones" notion of Giroux, 2011:153; cf. "closed boxes" notion of Pennycook, 2000:90). Instead, critical pedagogy scrutinises "schools both in their contemporary sociopolitical context and in their

historical context" (Pennycook 1990:308-309). Critical pedagogy is concerned with the way inegalitarian power relations at the macro level of the society are reproduced at the micro level of the schooled education (Goldstein, 1997).

In his book *Pedagogy of the Oppressed*, Freire (1970) puts the conceptual seeds of critical pedagogy. Freire is often acknowledged as one of the seminal contributors to this perspective (see Giroux, 2011). "Banking education" is one of the most important concepts from Freirean critical pedagogy. Through this concept of banking, knowledge is seen as being surrounded by power relations that underlie teacher-learner relations. Freirean's critical pedagogy critiques teacher-learner relation as oppressor-oppressed relation that basically entails "prescription". Prescription refers to "the imposition of one individual's choice upon another" (Freire, 1970:47). In an educational context, a teacher imposes his/her views or knowledge (potentially an official knowledge he/she transmits or adopts) on the learners who are illegitimate to question or to contest such knowledge or views. These power relations in an educational setting curtail knowledge production and student cultural meaning-making. In this way, education becomes a matter of knowledge "depositing". Informed by such view a teacher acts as a knowledge "depositor". He/she painstakingly works to fill the empty vessels of learners who passively play the role of "depositories" (Freire, 1970:72).The education in this way view knowledge as "a gift bestowed by those who consider themselves knowledgeable [teachers] upon those whom they consider to know nothing [learners]" (Freire, 1970:72). Based on its critique of the oppressor-oppressed relations critical pedagogy builds its alternative liberating approach to education that rejects the banking concept to education. In response, it views learners and teachers

as "as equal partners in constructing knowledge, based on a process of researching the local realities in which they both live" (Hamilton, 1999:435). It encourages learners to reason and think critically. Critical pedagogy tries to put the accent on "the marginalizations and exclusions of schooling by encouraging students to develop their own voice" (Pennycook, 2001:130). Empowering learners and viewing them as autonomous learners capable of producing knowledge is the most important feature of all critical approaches to pedagogy (Giroux, 2011; Hamilton, 1999, Pennycook, 2001).

2.3.3 Feminist critical discourse analysis

There is no unified model for a feminist theory. Instead, there is a variety of feminist approaches and models. Each of which maintains a certain theoretical configuration within the broader feminist perspective. Modernist approaches to feminism are based on the assumptions of patriarchy and male domination over females (Baxter, 2003). The different feminist approaches meet in their objective "to seize power from men, to give greater power to women so that they are equal, to share power with men" (Pennycook, 2001:28). Therefore, mainstream feminist scholars put patriarchy under the microscope of scrutiny as a crucial factor in conceptualising "gender roles and expectations that limit women's freedom and creative powers" (Rogers, 2011:4). Feminist approaches in this way provide a critique of men's domination. They try to denaturalise men's legitimacy over women (Pennycook, 2001). In an educational context, patriarchy represents one of the institutionalised ideologies of dominance that officially commissioned curricula diffuse and impose on students through schooling (van Dijk & Atienza, 2011). Patriarchal ideologies as Philips (2003:254) defines them are ones "that either assumed or asserted that men should dominate women, have

authority over them, and tell them what to do". In this respect, patriarchal gender ideologies legitimises men's ascendency over women by justifying such gender domination.

Nonetheless, the way feminist scholars restrict gender ideologies to patriarchy reflects an essentialisation in itself (Baxter, 2003). It curtails and narrows the analysis of gender ideologies to patriarchy at the expense of other social factors. Such specification leaves feminist scholarship remaining under the yoke of a positivist/objective paradigm of thinking. A paradigm that is responsible of over-emphasising such patriarchal ideologies in linguistics scholarship itself (Cameron, 1992). Such essentialsed view also echoes in the way feminist studies take patriarchy for granted as a universalist ideology in reproducing gender domination. This is visible in the way feminists align to universalist assumption of gender without taking into consideration the intricacies of subtle and complex local context of gender ideologies and their ideological diversity (Baxter, 2003; Philips, 2003). As a result feminist critical discourse analysis emerges to cover this blind spot in modernist feminism theory.

Along these lines, Lazar (2007:142) writes about the defining aspect of a feminist critical discourse approach as follows;

> The aim of feminist critical discourse studies, […] is to show up the complex, subtle, and sometimes not so subtle, ways in which frequently taken-for-granted gendered assumptions and hegemonic power relations are discursively produced, sustained, negotiated, and challenged in different contexts and communities.

Such post-modern adjustment of gender ideologies is enshrined in a "[f]eminist post-structuralism […that] sought to challenge the modernist

myth that girls/women are universally and uniformly subordinated by a patriarchal order" (Baxter, 2003:182). Besides, these "operations of gender ideology and institutionalised power asymmetries between (and among) groups of women and men" as feminist critical discourse approaches analyse them "are complexly intertwined with other social identities and are variable across cultures" (Lazar, 2007: 141). In this way, gender relations are conceptualised beyond a universalist, patriarchal and essentailised dichotomies of gender. In response, they are viewed against a larger "competing yet interwoven discourses" (Baxter, 2003:1). Thus, a gender ideology is interwoven with other factors of identification such as ethnicity, class, religion, linguistic background and so on. To sum up, feminist critical discourse analysis meets feminist enquiry and critical discourse study through critiquing inegalitarian gendered orders and questioning their discursive construction (Lazar, 2007). These two features of critical feminist discourse approach are clearly visible in its attempts to "examine how power and dominance are discursively produced and/or resisted in a variety of ways through textual representations of gendered social practices" (Lazar 2005: 10).

2.3.4 Critical approaches to nationalism and diversity management

Theorists in critical linguistics and its adjacent fields as sociolinguistics and critical applied linguistics fundamentally critique the institutional responses to diversity (Blommaert, 2007, 2015; Pennycook, 2001; van Dijk, 2001; Vertovec, 2015). They try to eliminate dominance, inequality and denaturalise their tools of analysing diversity.

Regarding the institutional responses to diversity Blommaert (2015:87-88) provides a summary of some main features of their responses;

"(1) People and societies are seen as 'naturally' monolingual; they were born as speakers of one 'pure' Language; being multilingual is seen as an obstacle to social mobility and 'normal' identity development, unless the multilingualism includes prestigious Languages such as English. (2) The nation-state is the defining scale-level in institutional responses to diversity. There is an immense emphasis on knowledge of the 'standard' variety of the 'national Language' in connection to popular and institutional conceptions of citizenship. (3) It is assumed that particular levels of language proficiency are conclusive in determining someone's identity and social future".

Blommaert provides three features characterising the institutional responses to diversity. These features are; monoglot standard ideology, nation-state ideology and the centrality of linguistic competence. These three features are very major in rationalising diversity and institutionally managing it. Starting with the last one, it is very clear that institutions exploit the issue of linguistic proficiency in managing diversity. This is particularly visible in the way several countries use proficiency tests as part of their policies in regulating migration and integration policies (see Blommaert, 2015). The first and the second features Blommaert offers represent the modernist perspectives in theorising and critiquing language, nationality and diversity.

Consequently, individuals and collectives are presented as naturally monolingual and their diversity is viewed as a challenge to nation's homogeneity and unity. Such view represents what Silverstein (1996) terms as a "standard monoglot ideology" and what Skutnabb-Kangas (2000: 238) terms as a "monolingual reductionism". Such monoglotic ideologies offer a culturalist and socio-biological model in managing

diversity. It rationalises diversity and societal plurilingualism through nation-state lenses. In this respect, nation-state is the most common organisational power that is used to portray groups as "inherently homogeneous and bounded units whose actions are somehow determined by group membership" (Maleševic, 2013:93). This naturalised view to diversity represents a fascist perspective to diversity management (for the implications of such perspective on linguistics see Hutton, 2001). Lowe (2015:160) explains this perspective as follows;

> They [fascists] portrayed the nation–whichever nation that might be–as a single, homogeneous group with historic rights to a particular homeland and way of life. Anyone whose loyalty to this national group might be compromised was to be excluded. In practice this meant that all other political systems were to be eschewed in favour of a fascist totalitarian state; all other ethnic or racial groups were to be shunned in favour of those who were ethnically 'pure'.

Nonetheless, these fascists do not stop at imagining a nation as homogenous group in the sense of (Anderson, 1983) but legitimise violence and use it to achieve this goal. They do so to minimise diversity, eliminate difference and to create monoculture (Lowe, 2015; for more details on nationalism and violence see Maleševic, 2013).

Along these lines, the role of nation-state cannot be underestimated in the social reproduction and in creating nationalist sentiments (Anderson, 1983; Blommaert, 2015; Gellner, 1983; Maleševic, 2013). Along these modernist lines, "[h]umanity is divided into monolingual, homogeneous ethnolinguistic units ("nations") which each occupy a fixed territory" (Blommaert, 2007:126). These nations as Anderson (1983) terms them

are "imagined communities". A nation is depicted as "imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each live the image of their communion" (Anderson 1983:6 for application of the notion of imagined communities in language learning see Norton, 2013). In the words of Silverstein, "a construal of Standard […] with a neutral, emblematic value [is] centred in the unity and identity of the nation-state" (Silverstein, 1996:298 for more details see Blommaert, 2007, 2015). In this way, modernists attribute monoglot ideologies to nation centric discourses of diversity management. Blommaert, explains such link as follows;

> An imagery of fully integrated nation-states shines through, in which every citizen has access to relevant national emblems such as 'standard' national language varieties; evidently this image goes with an assumption of stability, in which countries of origin of refugees have never experienced war, rebellion, famine, repression and migration (Blommaert, 2015:88).

One of the tools through which nation-state works is what Billig (1995) calls banal nationalism. In this respect, Billig's (1995: 41) writes "as a nation-state becomes established in its sovereignty […] then the symbols of nationhood, which might once have been consciously displayed, […] become absorbed into the environment of the established homeland. There is, then, a movement from symbolic mindfulness to mindlessness". Of course, this explains Gellner's (1983) suggestion that nationalism studies sought congruency in its national and political aspects. It tries to make these two aspects as united.

Critiquing nation-state and monglotic features appear to be pivotal facet in the (post-modern) nationalist theory. This is visible in the accounts of modernist theorist of nationalism as Benedict Anderson and Earnest Gellner. To them, nation-state is a modernist development (see Anderson, 1983; Gellner, 1983; Maleševic, 2013). This modernist project emerges as a result of the European imaginings of relations between language and (national) identity (Blommaert, 2007:126).

2.3.5 Critical Semiotic-ecological approaches

Semiotics as van Lier (2002) defines it, is concerned with scrutinising the sign-making and sign using practices. These two processes are closely related to meaning-meaning or semiosis in the semiotic terminology. Sanders Peirce is often accredited as the first and the most important scholar who engaged with the issues of semiosis and the sign (Stable, 2012; van Lier, 2004). Any discussion of semiosis is potentially incomplete without referring to Peirce triad definition of sign. In this respect, Peirce (1980:92) defines the sign as "anything which is related to a Second thing, its Object, in respect to a Quality in such a way as to bring a Third thing, its Interpretant, into relation to the same object". Such triad of the sign, the object and its interpretant represent the "core elements" of the Peircean semiotics (Jappy, 2013:2). These three elements are the skeleton upon which Pierce flesh out his increasingly developing taxonomy of signs.

Along these triadic lines, Peirce laid his theory of sign. Such theory is represented in Peirce's mostly used kind of signs or "typologizable relation". These represent relations between signs and the objects they refer to. In this respect, three types of signs are distinguishable namely icons, indeces and symbols (Parmentier, 2015).

An icon is something that resembles something else for somebody. Iconic relation works through analogy or likeness (Parmentier, 2015; Stable, 2012). A photograph or a drawing of face is iconic sign since it resembles or partakes the face it depicts. An index is something that contiguously stands for something else. The contiguous relation can be something physical or through cause-effect relation (Parmentier, 2015:6). Acording to Liszka (1996:120-121) contiguity relations of an index are of three types: causal, deictic and labelling relations. In causal index, the object causes the index that referring to it. A weather cock moving is indexing the wind as an object that stands behinds its move. Second, deictic index is about a gesture or finger pointed toward something. The finger is an index and the thing pointed to is an object. Third, labelling index, for instance, a proper name as an index is associated with someone (Liszka, 1996: 120-121).

A symbol is a sign that "represent its objects by means of some conventional, habitual, dispositional, or lawlike relation" (Liszka, 1996, 123). Meanings of words and phrases are conventionally agreed upon by a community of speakers. It shows an arbitrary nature of symbolic signs because there is no direct links between the sounds of a word and the object it refers to. To sum up, signs relates to their objects through three ways: similarity, contiguity or conventionality. Despite the fact these signs are distinct "at the level of exemplification they can be hard to disentangle" (Stable, 2012:7).

To Peirce, the relationship between signs and objects entails the presence of a "semiotic subject" who "is a continual meaning maker and interpreter" (Stable, 2012: ix). Along these lines, semiosis continuously triggers endless interpretations in the semiotic subject (Eco, 1984; Stable, 2012). Such continuous interaction with signs puts semiosis at the heart

of human lives. When humans interact; they do not merely interact with physical objects and events. They rather think within a system of relations and deal with symbolic structure that enables these "objects and actions to have meanings, [and] create human universe" (Culler, 2001:28). It is as Stable (2012: ix) claims "all life proceeds as response to signs and signals". In response, meaning is intersubjectively produced (Fairclough, et al., 2004; 2004:23). Meaning is also shared with other members of the same culture (Hall, 2003; Stable, 2012).

In language education or language classroom setting "learning processes" as van Lier (2004:62) claims are "are processes of semiosis". Such notion to language learning rejects the act of conceptualising the learner as a passive receiver who is deposited with a body of knowledge (cf. Freire, 1970). Instead, the learner is viewed as an active and autonomous agent at the centre of the educational process (see, van lier, 2004). Thus, the "ecological-semiotic approach" proposed by van Lier (2004:62) redefines the context of learning as a "space of activity". van Lier summaries this approach as follows:

> A learning context is constituted of physical, social and symbolic opportunities for meaning making, and the central notion that drives this meaning making is *activity*. Instead of instructional material (facts, skills, behaviors) that is inculcated through processes of presentation, practice and production, an ecological-semiotic approach envisages an active learner who is guided and stimulated to higher, more complex levels of activity (van Lier, 2004:62)

This ecological-semiotic approach to learning rejects the decontextualised view of learning. Instead it views learning and its context as linked to the

social, cultural and symbolic world. The approach equally rejects the notion that meaning is fixed in the teaching materials (cf. Kiss & Weninger, 2013; Weninger & Kiss, 2013). It is the activity and learners' interaction with materials that produces meaning. However, learners' interaction and interpretation in the classroom is likely controlled by the pedagogical constraints. This reflects that production and interpretation of meaning in the classroom setting is controlled by a process of a "guided semiosis" (Kiss & Weninger, 2013a; 2013b). In his approach van Lier (2004) tries to lessen the controlling nature of guided semiosis and make the pedagogical process a stimulating for students interaction.

The semiotic ecological approach meets with critical approaches to language in viewing meaning as an active process. In such approach "the denotational and propositional meanings of words and sentences lose their preeminence in linguistic study, and attention turns to indexicality, the connotational significance of signs" (Blommaert & Rampton. 2011:5). The significance of such perspective to meaning informs the move from language to semiosis and from linguistics to the sociolinguistics of semiotics. In this regard, indexicality and multimodality are important in breaking from the yoke of the traditional centrality of language (cf. van Lier, 2004).

2.4 Previous Studies

This section of the chapter reviews previous studies. It presents the aims, methods and findings of these studies. This section closes with presenting the similarities and differences between the current study and previous research.

The study of Ahmed (2017) aims at exploring ideologies that general education constructs in learners through Arabic language textbooks.

Ahmed conducts an ideological analysis of the entire Arabic language curriculum. He analysed 16 Arabic language textbooks including the ones used at the basic and the secondary levels. Ahmed develops an analytic method of eight dimensions for ideological analysis. The dimensions represent various the thematic categories. Based on these ideological dimensions the study performs frequency analysis of these items and their ideological construction. The study finds that the syllabus is dominated by the Islamic orientation at the expense of other cultural elements that the syllabus should address. Most notably such ideological construction was at the expense of representing the local Sudanese dimension and the various types of diversity in Sudan. The textbooks construct gender, social, cultural and regional inequalities.

Another study is done by El-Hassan (2011). This study aims at a thorough analysis of various cultural elements in SPINE series syllabus. In this respect, this study investigates the adequacy of culture content in SPINE. It examines the representation of Sudanese local cultures and the international cultures in the textbook. El-Hassan's study performed a content analysis. In this regard, the study analyses all the English language series of SPINE and culturally evaluates it. The study examines SPINE textbooks from (1 to 6) using an adapted checklist. The study reports the insufficiency of content representing local cultures and ethnicities in SPINE series. It also finds an uneven presentation of cultures in the textbook. Besides, the textbook conceptualises learners' local languages as unnecessary knowledge.

A third study is the one conducted by Eljack (2011) on the national and ethnic identity. This study investigates how these identities are potentially constructed through Arabic language textbooks in Sudan. Besides, the study aims at exploring the ideologies underlie the construction of

national and ethnic identities through the textbook. This study scrutinises 13 textbook used for teaching Arabic language. It examines the textbooks of the basic school level through critical discourse approaches. The study employs two tools for data collection: a checklist specially developed for the purpose of the study plus an adapted ideological analysis instrument. Eljack's study finds out that the textbooks analysed are potential means of construction of national identity and potential ones for deconstruction of ethnicity. It finds that the textbooks are based on ideologies. They give priority to Arabic Islamic cultures with learners' culture marginalised.

A fourth study is carried out by Eljack & Mugaddam (2013). This study aims at analysing how a national identity is constructed in EFL learners through language textbooks. It tries to explore the role of SPINE 3 in negotiating and constructing nationalism. It analyses how learners are culturally positioned and how a certain ideology of a certain group is immersed in the textbook. This study draws on quantitative and qualitative methods. It is a replication of Eljack (2011). It uses a specially developed checklist and an adapted instrument for ideological analysis. Further, it draws its sample from six units of the textbook under scrutiny. The findings support the outcomes of Eljack (2011). With regard to the English textbook this study finds that despite its potential contribution to the construction and negotiation of national identity; it constructed a pluralised Arabic-Islamic lines. It marginalises the cultural, linguistic and ethnic identities of learners in Sudan.

The current study shares similarities and differences with previous research. It builds on many ideas from the existing research. It benefits from it in many ways. The study is similar to Eljack (2011), Eljack & Mugaddam (2013) and El-Hassan (2011) in employing content analysis in analysing textbook data. It similarly builds on Eljack (2011), Eljack &

Mugaddam (2013) and Ahmed (2017) on the emphasis on ideologies. Moreover, it agrees with Eljack (2011), Eljack & Mugaddam (2013) in examining national culture. It agrees with Eljack (2011), Eljack & Mugaddam (2013) in employing critical approaches. Nonetheless, the current study beside the critical stance it integrates semiotic ethnographic perspective. Such theoretical fusion is missed in the previous research on the study's area.

Almost all previous studies investigate political and nationalist ideologies. However, the current study puts the accent on language teaching and pedagogical ideologies. The vast majority of previous studies under-explore the views, practices and pedagogical ideologies of material writers and curricula officials in producing textbooks. The current study analyses the representation of cultural diversity in SMILE 1 textbook. Such analysis of cultural content is coupled with examining the viewpoints of the material writers and curricula officials developed SMILE 1 textbook. The study analyses SMILE textbook as a newly introduced national syllabus.

2.5 Summary

This chapter achieved four goals. First, it introduced the historical, social, and political context of the study. Second, it reviewed relevant literature on representation, diversity, cultural diversity, language, culture and identity in education. Third, the study reported on the conceptual background of the study. In this respect, it reviewed different critical, ethnographic and semiotic approaches. Final, the chapter reviewed relevant previous research on cultural content in the context of the study. It indicated how the current study contributed to previous research.

CHAPTER THREE

Research Methodology

3.0 Introduction

This chapter reports on the methodology of the study. First, it describes the tools of data collection and the methods of analysis. Second, it reports on the procedures the researcher followed in probing and analysing different forms of data. Besides, the chapter highlights the units of analysis, the thematic categories, the analytical constructs, the coding procedures and steps the study follows. Fourth, the chapter discusses the procedures and measures the study uses to increase its validity and reliability. Final, the chapter reports on the population of the study, its samples, the sampling techniques and their suitability to the study.

3.1 Data collection and analysis

This section of the chapter provides information on the tools and methods the study uses for collecting its data and analysing it respectively. The section tries to give thorough explanation of the methodological procedures and steps followed in data gathering and in process of analysing it. Besides, the section aims to present the units of analysis, the thematic categories, analytical constructs of the content analyses and the semiotic analysis.

The study uses two tools for collecting data and three methods for analysing it. In this respect, the study employs two types of interviewing; (a) formal unstructured interviews (b) informal conversational interviews in process of collecting ethnographic data about the textbook under scrutiny. Besides, the study relies on three methods for analysing its data,

these methods include; (a) a quantitative content analysis; (b) a qualitative content analysis, and (c) a semiotic analysis for analysing textbook and curricular data.

Along these lines, the study draws its data from two main sources; textbook data sources and ethnographic data source (see Figure 3.1). In term of textbook data, the study mainly analyses textual and visual data elicited from SMILE textbook series. In term of ethnographic data, the study collected data through ethnographic interviews with material writers, national consultants, curricula officials and experts contributed to material writing in SMILE textbook and worked in developed it.
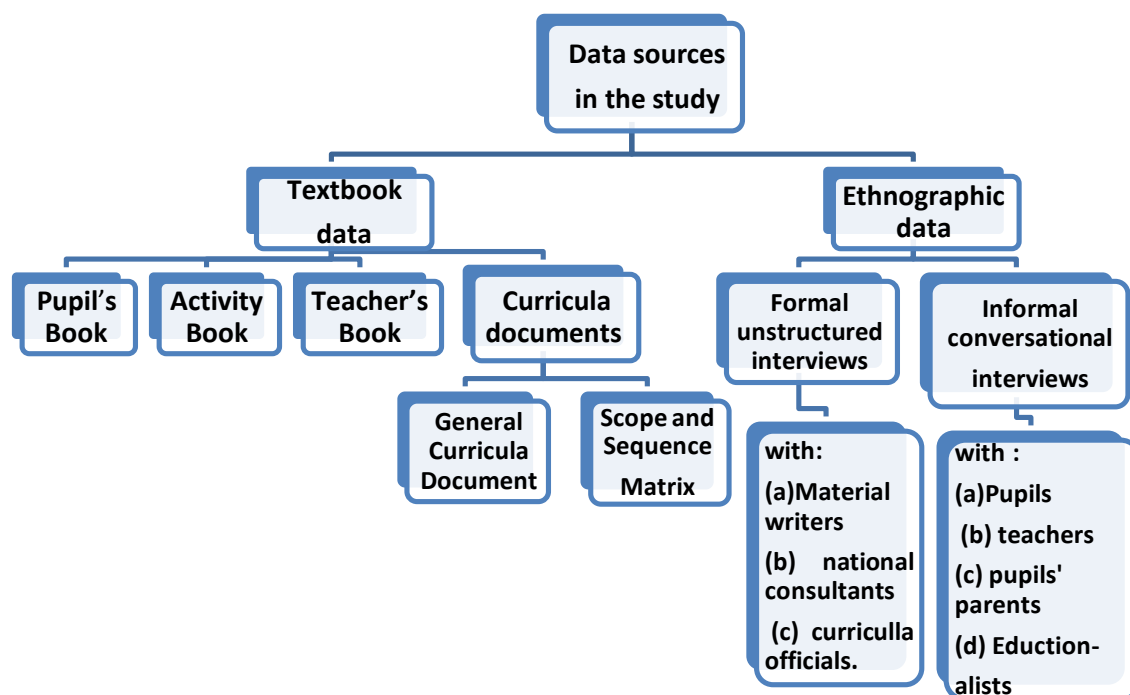
Figure (3.1) Textbook and ethnographic data sources the study used (Source: designed by the researcher)

3.1.1. Interviews

This study employs two forms of interviewing as tools for collecting data; unstructured interviews and informal conversational interviewing. The goal behind using the former is to collect anecdotal evidence whereas the latter's aim is to cross-validate data collected from textbook data sources

and to test some cultural issues in it. These two forms of interviews the study follows are explained in the forthcoming two sub-sections.

3.1.1.1 Formal unstructured interviews

This study performs (6) unstructured interviews with ELT experts and officials worked in developing SMILE textbook series. It conducts these interviews with; (4) materials writers, (1) curricula official, and (1) national consultant. All these subjects interviewed are directly involved in the process of material selection, writing and decision-making during the development of SMILE 1 textbook. They are working under the umbrella of National Centre for Curricula and Educational Research (NCCER). All the interviews are conducted by the researcher himself between September 2019 and January 2020. Due to its formal nature, all the interviews are recorded and latter transcribed by the researcher.

Regarding the interview content, this study adopts an unstructured interviewing approach. As an unstructured one, it does not have all-encompassing questions before the interviewing sessions. Instead, the interview content is based on a general pre-determined interview guiding frame. The guide is the skeleton upon which different questions are fleshed out during the interview. The guiding frame in this study consists of four main topics; (a) the patterns of representing diversity in SMILE including; (1) patterns of representing names, (2) patterns of representing foods, (3) patterns of representing dressing, (4) patterns of representing symbols and (5) patterns of representing gender; (b) SMILE textbook, the national culture and religion, (c) pedagogical decisions of material writers and consultants, (d) SMILE textbook, its economic and professional context. These four topics represented the core of the in-depth unstructured interviews the researcher conducted. Based on this division of interview, the researcher thematically analysed it.

3.1.1.2 Informal conversational interviews

Informal conversational interviewing is a form of ethnographic data, the study draws to supplement its textbook data and its unstructured interviews. The researcher performed (12) informal conversational interviews with various subjects who directly dealt with SMILE 1 textbook under scrutiny. In this regard, the researcher conducted informal conversational interviewing with; (2) pupils instructed by SMILE 1 textbook, and (2) EFL teachers teaching the textbook. Besides, the researcher made conversations with; (6) university staff members and with (2) pupils parents. All these subjects are purposively selected due to their experience and their direct contact with SMILE textbook series. The researcher conducts these conversational interviews to test some concepts in the textbook and cross-validate some information probed from both textbook and ethnographic data resources.

Due to its conversational nature, the researcher informally transcribed the conversational interviews. The informal transcription, the researcher did is represented in a process of note-taking and registering of information and observations during the conversations with informants. All the informal conversations are conducted by the researcher in January 2020.

3.1.2 Content analyses

This study adopts content analyses as methods for data analysis. It uses it as a means for analysing textual, visual and curricular body of data. The value of content analyses for this study emerges from its crucial role in exploring the patterns through which cultural diversity and national culture are represented. In this respect, this study uses two types of content analysis: (a) quantitative content analysis and (b) qualitative content analysis. These two types of analyses are applied to the body of data the study selected. In performing quantitative and qualitative content

analyses the study follows two forms of sampling techniques: census and relevant sampling respectively. By the same token, these analyses help the researcher to explore language textbooks both through enumerating and observing its textual attributes and cultural contents. In this study quantitative content analysis performs a sort of frequency counts of cultural representation and its extent. The analysis offers a frequency distribution of data and its percentages visualising them through tables.

3.1.2.1 Coding steps and procedures

The study adapts six steps from Krippendorff (2013) to guide the process of data coding and the overall content analyses. The adapted steps are presented as follows;

Step one

Define the research questions.

The study addresses the following questions:

1. To what extent does SMILE 1 textbook represent cultural diversity?

2. How does SMILE 1 textbook conceptualise national culture?

3. What are the language teaching ideologies that SMILE 1 textbook use to represent language and culture?

Step two

Determine the thematic categories targeted with coding.

The thematic categories of analysis in this study consist of names, dresses, foods, symbols, religions and gender relations. These categories primarily emerged from the textbook under analysis. These categories also conform to categories analysed in previous research on official textbook materials in Sudan (see Ahmed, 2017; Breidlid, 2005; Eljack, 2011; Eljack & Mugaddam, 2013).

Step three

Determine the unit(s) of analysis targeted with coding.

The units of analysis in this study range from words, phrases, sentences to texts. In addition, the unitisation process in this study entails textual, visual and multimodal units of analysis. Further, such units include tasks and activities.

Step four

Specify the sampling strategies in the analysis of the thematic categories.

The study follows census sampling strategy for its quantitative content analysis while employing relevant purposive sampling for its qualitative content analysis.

Step five

Define the analytic codes the study uses

The analytic codes in this study are the constructs the study uses to codify and classify the content of the various thematic categories (genders, religions, names, dresses, foods and symbols). These analytic codes primarily emerged from the textbook under analysis. These analytic constructs are found to be frequently used in the interviews with material writers, consultants and curricula officials developed SMILE 1 textbook. In this way, the study ensures that the codification process is not externally imposed but internally emerged from the textbook itself and from the ideas of those develop it.

The study uses the following analytic coding system;

(a) Gender diversity

Gender representation in this study is the act of textually and visually representing the various gender(s) and their relations. The gender constructs developed to codify data similarly emerged from the textbook under analysis. In addition, the material writers and national consultant interviewed are aware of the gender relations and have their strategies to

balance it (Interviews December, 2019). The gender(s) analytic codes are as follows;

(1) **Male gender** refers to any character, names, dressing patterns or social practices depicting a male social individual. Masculine representation of gender includes textbook's representation of both male individuals and collectives.

(2) **Female gender** refers to any character, names, dressing patterns or social practices depicting a female male social individual. Feminine representation of gender embraces textbook's representation of both individuals and collectives.

(b) Context of cultural representation

The context for cultural representation denotes the textbook conceptualisation of L1 culture, L2 culture or any other world culture(s). The study operationally terms a culture that is neither belonging to L1 nor to L2 as a 3rd space culture. These three analytic constructs are primarily developed from the cultural representation observed in the textbook. L1 and L2 cultures are the analytic constructs that SMILE syllabus explicitly aims to represent. L1 and L2 cultures also conform to the cultures material writers, curricula official and consultants stressed. The analytic constructs of the context of cultural representation are;

(1) **L1 culture** refers to any cultural object, product, practice or behaviour that the textbook uses textually or visually to represent the local context of Sudan.

(2) **L2 culture** refers to any cultural object, product, practice or behaviour that SMILE 1 textbook textually or visually employs to represent the international target culture of English language (namely British and American culture).

(3) 3rd space culture(s) is any cultural object, product, practice or behaviour representing cultural elements that neither belonging to L1 nor to L2 culture(s). It represents a 3rd space culture.

(c) Regional representation of cultural diversity

This study uses an analytic approach that combines various types of geographical, historical and anthropological forms of knowledge (see Ryle, 2012:72). The study divides Sudan into seven regions whose diversity and their extent of inclusion is estimated. The typology for these regions primarily emerged from the content of SMILE textbook. The interviews with the material writers and national consultants a confirm that they possessed a regional awareness that guided their selections of cultural content. The officials of NCCER also ensure their intentions to represent such regional distribution of cultural diversity.

The regional analytic constructs the study uses are explained as follows;

(1)   **Northern central region**

This region is a one lies along the Nile between Dongola and Khartoum and between the Blue and White Nile. Such part of Sudan played the role of the economic and political centre of the successive states in modern times. It is mostly imagined as national centre (see Ryle, 2012:72). The coding of this analytic construct includes the textual and visual representation of Northern central region through depicting its different forms of cultures, symbols, histories and spaces in textbook. The coding involves the culture of the individuals and groups inhabiting the Northern central region. It also embraced such individuals and groups from this region beyond their regional local bounders in mobility.

(2)   **Nubian region**

Nubia region is located north to Dongola in the far northern area bordering with Egypt (see Ryle, 2012:72). The coding of this analytic construct includes the textual and visual representations standing for to

the Nubian part of Sudan through depicting its different forms of cultures, symbols, histories and spaces in the textbook. The coding includes the presentation of the cultures of individuals and groups residing in the Nubian area. It also embraced such individuals and groups from this region beyond their regional local bounders in mobility.

(3)   **Eastern region**

It is an area representing the desert region in Eastern Sudan stretching to the Red Sea Hills (see Ryle, 2012:72). The coding of this analytic construct includes the textual and visual representation of Eastern regional area through depicting its different forms of cultures, symbols, histories and spaces. Such representation entails the culture of individual characters and groups inhabiting the region. It also embraced such individuals and groups from this region beyond their regional local bounders in mobility.

(4)   **Kordofanian region**

The Kordofanian region in this study refers to the northern and central areas of Kordofan. The analysis of this analytic construct includes the textual and visual representation of areas of Northern and central Kordofan through depicting its different forms of cultures, symbols, histories and spaces. Such representation includes the culture of the individual characters and groups inhabiting this region. It also embraced such individuals and groups from this region beyond their regional local bounders in mobility.

(5)   **Darfurian region**

It is located in the area eastern to the Kordofanian region. It comprises the different provincial areas of Darfur. It stretches up to the border with Central African Republic, Chad and Libya. The exploration of this analytic construct embraces the textual and visual representation of Darfur through depicting its different forms of cultures, symbols,

histories and spaces. Such representation includes the culture(s) of the individual characters and groups living in the Darfurian cultural region. It also embraced such individuals and groups from this region beyond their regional local bounders in mobility.

(6)   **Nuba Mountains region**

This cultural region refers to the southern Kordofanian region stretching up to the border of Southern Sudan. The analysis of this analytic construct includes the textual and visual representation of such region through depicting its different forms of culture(s), symbols, histories and spaces. In this respect, the representation includes spaces, individual characters and groups residing in the Nuba Mountains areas. It also embraced such individuals and groups from this region beyond their regional local bounders in mobility.

(7)   Blue Nile region

It is an area located southern to the Northern central region. It borders with South Sudan and Ethiopia. The analysis of this analytic construct includes the textual and visual representation of Blue Nile region through depicting its different forms of culture(s), symbols, histories and spaces. Such representation includes the culture(s), spaces, individual characters and groups inhabiting the Blue Nile region. It also embraced such individuals and groups from this region beyond their regional local bounders in mobility.

(d)   Religious diversity

The analytic constructs for codifying religious diversity in this study are drawn from the textbook content and the discussion with material writers. Besides, the constructs for the various religious groups are the ones stipulated in the Sudan Constitution of 2005. The constitution represents one of main referential sources upon which SMILE 1 is developed (see General Curricula Document, 2013: 16). The analytic constructs the study

uses to codify religious diversity are channeled into three religious cultures representing individual characters and groups. These religious cultures include;

(1)   **Muslim culture(s)** refers to the textual or visual representation of any cultural objects, symbols, spaces or practices embodying the Muslim cultures or beliefs in the local context of Sudan or at the global level.

(2)   **Christian culture(s)** refers to the textual or visual representation of any cultural objects, symbols, spaces or practices embodying Christian cultures in the local context of Sudan or at the global one.

(3)   **Other religious culture(s)** refer to the textual or visual representation of any cultural objects, symbols, spaces or practices embodying non-Muslim and/or non-Christian cultures and beliefs either at the local context of Sudan or at the global context. Such representation of religious diversity includes the traditional religions in Sudan.

Step five:

Scan the body of data for enumerating and recoding observations about the various thematic categories analysed.

Step Six:

Develop a narrative to answer the research questions.

The study used these six steps to guide its coding and data management processes. These different steps are supplemented with some hints to aid the coding decisions. These hints are instructions for the coders. Along these lines, the coders are advised as follows;

First, look at the contextual evidence and the clues in deciding on thematic category and its representation through the different analytic constructs. Second, determine whether the cultural phenomenon belongs to L1 culture, L2 culture or 3rd space cultures. Then, codify the cultural phenomena under analysis into its cultural context. Third, with regard to the concepts or

themes belonging to L1 culture determine the regional cultural area it represents. The codification to either cultural region is governed by the direct contextual evidences surround it. Final, scan each page twice before reaching a coding decision.

3.1.3 Semiotic analysis

The study adapts its method of semiotic analysis from a research conducted by (Kiss & Weninger, 2013; Weninger & Kiss, 2013). Based on their critique of textbook studies in analysing cultural content; these authors developed an alternative semiotic method for exploring language teaching materials. Their method draws its theoretical merits from the Piercean semiotic theory (Peirce, 1980). This semiotic method scrutinises three units; text, task and image. Such triple unitisation of textbook data emerges from the semiotic logic that views cultural meaning-making as pedagogically guided through the interaction of learners with these three units (van Lier, 2004; Kiss & Weninger, 2013;Weninger & Kiss, 2013). The meaning is not viewed as fixed in the text but as a one involves an active interpretant in the semiotic terms. The main goal of using the semiotic analysis in this study is to explore the language and pedagogical ideologies in the textbook.

The study implements a semiotic analysis through the following steps;

Step one

Select the relevant semiotic units: text, image and task for analysis. The choice of samples here is based on their cultural content and relevance. Thus, it follows a kind of relevant purposive sampling.

Step two

Determine the topical focus of the excerpt under analysis

This step is done within the context of the unit and the overall textbook.

Step three

Determine the text, image and task relationship

The relations between signs and the objects they refer to are of three distinguishable types: icons, indexes and symbols (Parmentier, 2015).

(1)   **An icon** is something that resembles something else for somebody. Iconic relation works through analogy or likeness (Parmentier, 2015; Stable, 2012). A photograph or a drawing of face is iconic sign since it resembles or partakes the face it depicts.

(2)   **An index** is something that contiguously stands for something else. The contiguous relation can be something physical or through cause-effect relation (Parmentier, 2015). According to Liszka (1996) contiguity relations of an index are of three types: causal, deictic and labelling relations. In causal index, the object causes the index that referring to it. A weather cock moving is indexing the wind as an object that stands behinds its move. Second, deictic index is about a gesture or finger pointed toward something. The finger is an index and the thing pointed to is an object. Third, labelling index, for instance, a proper name as an index is associated with someone (Liszka 1996).

(3)   **A symbol** is a sign that "represent[s] its objects by means of some conventional, habitual, dispositional, or lawlike relation" (Liszka, 1996). Meanings of words and phrases are conventionally agreed upon by a community of speakers. It shows an arbitrary nature of symbolic signs because there is no direct links between the sounds of a word and the object it refers to. To sum up, signs relates to their objects through three ways: similarity, contiguity or conventionality. Despite the fact these signs are distinct "at the level of exemplification they can be hard to disentangle" (Stable, 2012:7).

Step four: Provide a hypothetical scenario of how a learner interacts with text, task and image under analysis based on the guided semiosis the

textbook provide. This step entails explaining how the excerpt under analysis is consequential to language and culture learning. In this respect, the tool is used to explain what views of culture are embodied in the textbook. How the excerpt under analysis gives priority for denotative or connotative meanings. Besides, such semiotic analysis uncovers the potential pedagogical and language ideologies.

3.2 Validity and reliability

To increase the degree of validity and reliability of the various methods and tools; the study performed several methodological measures. For content analyses these measures can be classified into three phases: pre-data coding phase, during-data coding phase and post-data coding phase.

At the pre-data coding phase, the researcher developed various coding categories and analytic constructs. At this phase, the researcher prepared a step by step coding instructions and decisions scenario to aid coders decision-making. The researcher developed the thematic categories and analytic constructs in compatibility to the texts under analysis. They emerge from the text itself (i.e. from SMILE 1 textbook). In other words, the themes and categories are text-driven items (Krippendorff, 2013: 351). The researcher also finds these thematic categories used and examined in an existing previous literature in the field of the study (Ahmed, 2017; Breidlid, 2005; Eljack, 2011, Eljack & Mugaddam, 2013). The study tries to ensure the relevance of the various thematic categories and analytic constructs (or typologies) and cross-validates it through the ethnographic interviews with material writers. Content analysis methodologists perceive the act of developing categories and constructs from text under analysis and from similarly previous studies as a source of certainty, strength and validity (Krippendorff, 2013: 173-174).

To validate the categories, analytic constructs and the coding sheet the researcher also presented them to a panel of experts in the area of the study (see appendix 1). In response, the experts refined and validated the categories. The experts suggested some additions, omissions and clarification of some steps and definitions. Consequently, the researcher incorporated the suggestions of the experts in the content analysis. Along these lines, some items are altered and simplified to enhance validity of the content analysis and its systematicity. The experts' feedback confirmed the face, content and social validity of the content analysis sheet they reviewed.

Another measure the study takes at the pre-data coding process is the act of training of the coders. In this respect, the first point the study considered is choice an intercoder that suits the study, its nature and focus. In this step the intercoder is considered for his academic background and familiarity with topic under scrutiny. In this respect, the researcher ensured the intercoder's potential to perform intercoding, to understand themes, definitions and typologies and to follow coding instructions properly. Besides, considering these issues researcher trained the chosen parallel intercoder. The training contained adequate content on the coding process, the constructs and the categories. It also contained clues on decision-making processes in content analysis. The training period lasted for a month period from February to March 2020. The outcome of coder training was practically pretested through a pilot coding process. The intercoder coded one unit (Unit 1) from SMILE 4 textbook during the fourth week of the training period. The results of their pilot coding are evaluated. As a result, the researcher revised the coding sheet before starting the codification of the textbook representing the sample of the study.

At the second phase, during the data coding process, the study applied coder-intercoder reliability. In this phase two independent coders (the

researcher and another coder) used the same coding sheet, instructions and definitions coded the body of data. At the end, the level of agreement between the different coders is estimated as a means of assessing reliability. Thus, the researcher applied replicability or test-test duplication as a form of reliability for checking the rigour and trustworthiness of the analysis. Based on Krippendorff's alpha (Krippendorff, 2013), the reliability or the level of agreement between the two coders in this study is found to be (92.2). This result represents a high level of correlation in the Krippendorff's coefficient correlation. It indicates that the coding process is highly reliable and consistent.

Lastly, at the post-data phase, the researcher conducts a post-coding reconciliation technique (Krippendorff, 2013: 217). After the data is entirely coded the resultant disagreements in the coding of the two independent coders are discussed. Then, the intercoders reached consensus about their disagreements in data they coded. In this way, the study validates its content analyses in its different phases.

To ensure the validity of the semiotic analysis method, the researcher presented the semiotic analysis method (with its procedures and steps) to a panel of experts in the area of the study (see appendix 1). It ethnographically builds the analysis of the semiotic excerpts from discussions, reflections and interpretations with colleges.

To ensure the validity of the interviews the researcher followed a continuous enhancement technique of interview content. The interview guide remains as it is but an array of the detailing questions were revised, explained and clarified. The information and issues from early interviews are tested in the subsequent interviews. Such technique helps in validating

the information provided by early interviewees through double-checking it in information the subsequent interviewees provide.

Informal conversations are another resource of data that is primarily employed for cross-validating the content and information probed from the textbook data and unstructured interviews. Following Riazi (2016:49) this study triangulates informal conversation with other forms of quantitative and qualitative data as a strategy to increase the validity, confirmability and corroboration of the data analysis.

3.3 Population and sampling

SMILE series represent the population of the study. From this population, the study draws its sample as represented in SMILE 1 textbook (and its corollary books) for grade 3. The study applies various sampling techniques in conformity to different methods of analysis. In this regard, the study uses census sampling technique in the case of quantitative content analysis. On the other hand, it employs relevant purposive sampling technique for the qualitative content analysis and the semiotic analysis.

There are different reasons behind the choice of SMILE 1 as a sample for the study. These reasons are due to methodological practicality at the first place. Although analysing one textbook may seem inadequate for proponents of large-scale samples; it is justifiable, feasible and practical in many ways for the current study. First, small sampling conforms to the nature of qualitative research in general and to content and semiotic analyses in particular. The reduction of data to a small size serves the potential of properly managing it (Krippendorff, 2013). Small sampling also conforms to the nature of the current study as a kind of an exploratory research (cf. Eljack, 2011). To the best of the researcher knowledge the current study is the first study on the representation of cultural diversity

through the content of SMILE textbook. Second, in almost any language education series; visual content in a beginner textbook outweigh textual content. In such case, SMILE 1 textbook is not an exception. SMILE 1 is very rich in term of visuals compared to its successor textbooks in the same series. The adequacy of visuals in SMILE 1 conforms to the nature of the study as a one aims at using a visual semiotic approach to analysis. It also serves the study's attempt to examine the language teaching ideologies resultant from texts-visuals interaction.

3.4 Summary

This chapter provided the methodology of the study. It described the sources from which study draws its data. It explained the tools and methods the study used. Then, it explains the procedures and the steps the researcher followed in treating the data set. The chapter also explained how the researcher increased the validity and reliability of the different tools and methods. The chapter closed with reporting information on the population and sampling issues the study followed.

CHAPTER FOUR

Data Analysis, Results and Discussion

4.0 Introduction

The different sections and sub-sections of this chapter are thematically divided rather than methodologically. This division primarily emerges from the nature of the study and its focus. The aim behind this division is to explore how SMILE textbook through its themed units represents, constructs and conceptualises a certain version of cultural diversity. Therefore, the different analysis sections and sub-sections are developed around different thematic issues pertinent to cultural diversity, its representation and construction. Analysing the different themes depicted in the textual and visual materials in relation to the ethnographic data conforms to the nature of the textbook.

What need to be disclaimed here is that the study does not primarily aim to compare the results of different methods. Instead, interweaving textual, visual and ethnographic data into one thematic section strengthens methodological triangulation. In this way, the researcher integrates various forms of qualitative and quantitative data into themed section(s). This is done in an attempt to highlight the analytic potential of the various methods. The integration is clearly visible in employing quantitative content analysis, qualitative content analysis, semiotic analysis of materials drawn from the textbook (and its corollaries: the Activity book, Teacher Book, and the curricula documents). Such data is

fused with ethnographic data of the interviews the researcher conducted with material writers, national consultants and curricula officials.

This chapter consists of four sections. The first section analyses the patterns of representation of cultural diversity through exploring the different thematic categories. The second section scrutinises the representation of the national culture in SMILE. The third section explores the language teaching ideologies SMILE 1 construct in its pedagogy. The fourth section reports on the results of the study providing a discussion and interpretation of these results.

4.1 Representation of cultural diversity in SMILE 1 textbook

This section (4.1) is the first section of the chapter. The section subsumes five subsections each of which traces the patterns of representing cultural diversity. These different subsections provide quantitative and qualitative content analyses of SMILE 1, its names, dresses, foods, symbols and gender roles.

4.1.1 Representation of cultural diversity through characters' name

In term of quantitative content analysis of SMILE 1 textbook, the following table (4.1) shows the frequencies and percentages of tallying up names as a thematic category that represent the cultural diversity of the different regional contexts and cultures in Sudan.

Table (4.1) SMILE 1 local and international representation of names

Culture(s) represented	Frequencies	Percentages
Local L1 culture	19	83%
International L2 culture	4	17%
3rd space culture	0	0%
Total	23	100%

As table (4.1) shows SMILE 1 textbook to large extent represents characters from local L1 culture (f = 19 out of 23 representing 83%) of the whole characters pool. SMILE 1 also represents international L2 characters and names (f = 4 out of 23 representing 17%). Besides, the content analysis does not find any frequency counts for characters or names representing 3rd space culture(s) at international level. In this way, SMILE 1 restricts its representation of international culture(s) on British L2 culture. This is reflected in absence of references for any cultures other than the British target culture.

In this respect, the textbook embodies international L2 culture in the visibility of four British characters. These British characters in SMILE 1 textbook exemplify the L2 target culture. These characters represent cultural capital symbolising the perceived target culture of English language. The presentation of such characters from the target culture is an integral goal of SMILE textbook. It is as the material writers indicate in the interviews that these selected L2 characters and names are brought with a purpose of drawing learners' attention to the L2 culture (Interviews, December 2019).

Table (4.2) SMILE 1 local regional representation of names

Regional culture(s)	Frequencies	Percentages
Northern central region	17	89%
Nubian region	0	0%
Eastern region	0	0%
Kordofanian region	0	0%
Darfurian region	2	11%
Nuba region	0	0%
Blue Nile region	0	0%
Total	19	100%

In term of local L1 culture(s), table (4.2) indicates that characters and/or names from the Northern central region predominate the textbook space (f = 17 out of 19 representing 89%) of textbook naming representation. Besides, the quantitative content analysis shows that the textbook slightly represents characters from the Darfurian cultural region (f = 2 out of 19 representing 9%). On the other hand, there are no frequency counts for characters and/or names symbolising the Nubian, Eastern, Kordofanian, Nuba, Blue Niles regions. The content analysis finds a zero representation of characters and/or names from these five cultural regions. It is noteworthy to indicate that the names through which textbook represents Darfurian region are "Ali Dinar" and "Hassan". The first name is a historical name for a Fur Sultan whereas the second one is a young male character from AlFasher city. Although the names Ali and Hassan could be perceived as names shared with other regions; but the

textbook's context of their presentation is AlFasher city and in the palace of Sultan Ali Dinar.

The characterisation and naming practices in SMILE 1 textbook manifest an unequal representation of the various regional cultures in Sudan. Though, some names may be perceived as being shared by the different regions; but the decision of coding or attributing such names to any regional area depends on their context of textbook presentation. Thus, the vast majority of these names are restricted to a Northern central space or a Darfurian one depending on their textbook context of representation. In this setting, the content analysis does not find any contextual clues that mark the sharing of these names by the other regions. In other words, the analysis does not find any contextual evidence to support the decision of coding such names as shared by the various cultural regions. Therefore, SMILE's naming practices do not consider the cultural diversity of names and naming systems in the different regional cultures in Sudan.

4.1.2 SMILE 1 representation of cultural diversity through dressing

Table (4.3) SMILE 1 local and international representation of dresses

Culture(s) represented	Frequencies	sPercentage
Local L1 culture	21	84%
International L2 culture	4	16%
3rd space culture(s)	0	0%
Total	25	100%

As table (4.3) shows SMILE's representation of local and international dressing culture(s) resembles the patterns and distributions of characters' naming in the textbook (cf. tables 4.1 & 4.2). In this regard, SMILE 1 textbook focuses on the costumes it selects on the local L1 culture ($f = 21$ out of 24 representing 84%) of all costumes. At the international level, the textbook slightly represents the British L2 dressing culture ($f = 4$ out of 24 representing 16%). The textbook bounded the inclusion of dressing culture(s) at the dichotomous level of L1 and L2 cultures. The textbook does not refer to any costumes from an international 3rd space culture(s) outside these two cultural world(s) of the L1 and L2.

Along these lines, the representation of dressing culture in the textbook is culturally restrictive and it is channeled along binary lines. The SMILE 1 textbook restricts its representation of dressing culture(s) to L1 and L2 cultures. It exclusively presents a cultural binary of Sudan and Britain dressing artifacts. Throughout the textbook the local L1 dressing culture is presented in juxtaposition with international L2 culture. This is clearly visible in the dichotomous presentation of the females of L1 and L2 in SMILE. The textbook featured such females with completely different dressing patterns (see Lesson 4, Unit 1 see Figure 4.1).

Figure (4.1) dichotomous presentation of L1 and L2 characters
(Lesson 4, Unit 1: p 4)

However, even within the dichotomous presentation of characters and their dressing cultures does not allocate equal spaces to the two parts of binary cultures. In this regard, the textbook over-emphasises the local L1 dressing culture at the expense of the international L2 culture(s).

Table (4.4) SMILE's local regional representation of dressing culture(s)

Regional culture(s)	Frequencies	Percentages
Northern central region	16	76%
Nubian region	0	0%
Eastern region	2	9%
Kordofanian region	1	6 %
Darfurian region	2	9%
Nuba region	0	0%
Blue Nile region	0	0%
Total	21	100%

As table (4.4) indicates the dressing culture of the Northern central region is the most dominant one (f = 16 out of 21 representing 76%) of all the dresses depicted in the textbook. The textbook occasionally refers to dressing culture of characters from Eastern region (f = 2 out of 21 representing 9%), Kordofanian region (f = 1out of 21 representing 6%) and Darfurian region (f = 2 out of 21 representing 9%). On the other hand, the quantitative content analysis does not find any references made

for dressing culture(s) symbolising indigenous characters from the Nubian, Nuba or the Blue Niles regions.

4.1.3 SMILE's representation of cultural diversity through foods

Table (4.5) SMILE's local and international representation of foods

Culture(s) represented	Frequencies	sPercentage
Local L1 culture	24	96%
International L2 culture	1	4%
3rd space culture(s)	0	0%
Total	25	100%

As table (4.5) shows the textbook representation of food culture allocates the greatest space for foods from local L1 culture(s) (f = 24 out of 25 representing 96%) of all food items. The textbook represents L2 food culture(s) with a fewer extent (f = 1 out of 25 representing 4%).As the quantitative content analysis reveals, SMILE 1 textbook leaves no room for food culture outside the L2 cultures. The analysis does not find any foods marking cultures beyond the L1 and/or L2 culture(s).One observation emerges from the content analysis represented in the fact that the textbook perceives and presents ice-cream as a food item for symbolising the L2 food culture (see Lesson 6, Unit 8). In this way, SMILE textbook offers a reductionist cultural presentation of L2 food items. As a result, of such pattern of cultural choices the textbook emerges as stereotypically reducing the richness of L2 food culture.

Table (4.6) SMILE's local regional representation of food culture(s)

Regional culture(s)	Frequencies	Percentages
Northern central region	21	88%
Nubian region	0	0%
Eastern region	1	4%
Kordofanian region	1	4%
Darfurian region	1	4%
Nuba region	0	0%
Blue Nile region	0	0%
Total	24	100%

At the local level of L1 food cultures, the vast majority of foods the textbook represents are from the Northern central region (f =21 out of 24 representing 88 %) of the total local representation. In addition, the textbook slightly represents foods from Darfurian, Eastern, Kordofanian cultural regions (f = 1 food item for each cultural region representing 4% for each). Thus, the representation of these three big regional areas collectively amounts 12 % of the total local foods the textbook includes. The representation of these regions appears as unequally distributed in SMILE. Such representation does not consider the richness and diversity of food cultures of these local regional areas. On the other hand, the content analysis does not find any traces for foods from Nubian, Nuba and Blue Niles regions.

Another observed phenomenon is the way food; its utensils and furniture are offered, presented and organised respectively. An example that clearly shows this observation is represented in (lesson 7, Unit 10 see Figure, 4.2).

Figure (4.2) Representation of food invitation in SMILE 1 (Lesson 7, Unit 10: p.79)

This lesson is a part of a unit entitled "*Foods and Drinks*". In this lesson, Dalia a local Sudanese character invites her classmate Cathy a British character for breakfast at home. In this setting, all foods presented are local Sudanese foods (foul and ta'miyya and so on). Nonetheless, several practices in the context of this invitation are contradictory to the food and invitation culture in Sudan. Firstly, the way Dalia presents food at the moment of guest arrival is not the customary norm in Sudan. Normally, a Sudanese receives, seats the guest and offers him/her water. Secondly, the way Dalia asks her guest about her food choices is regarded by the different Sudanese people as culturally unaccepted. The people in this condition do not usually ask their guests if they want this kind of food or that one. To them this practice undermines the host's hospitality. It is equally perceived by the guest as a sign of meanness and disrespect to him/her. Thirdly, the way foods offered on this prestigious round-table contradicts the reality of food culture in Sudan (cf. Lesson 7, Unit 12). People in Sudan usually offer their food on a metal tray. Finally, people in Sudan do not usually have tea with milk after having their breakfast.

Such behaviours and practices accompanied this food invitation represent a direct avoidance of any messiness in Sudan's food culture. The textbook mitigates "Our" messy cultural things in Sudan. The textbook evades such messiness while over-stressing "Our" good things. This pattern of representation relates directly to the standard ideology that reduces any messiness. The cases of using non-Sudanese food traditions or practices are a misrepresentation of the local cultural reality. The Sudanese metal tray sitting is absent because it may represent a messy utensil in the view of the content selectors. So as to get a purified picture the textbook erases messiness. This practice is a kind of a detemporalisation of the cultural reality. Consequently, the textbook

detemporalises the reality by excluding any messiness in it. The textbook tries to give a purified and refined image of reality. This is done through avoidance of any cultural messiness.

4.1.4 SMILE's representation of cultural diversity through symbols

Table (4.7) SMILE's local and international representation of symbols

Culture(s) represented	Frequencies	sPercentage
Local L1 culture	32	89%
International L2 culture	1	3%
3rd space culture(s)	3	8%
Total	36	100%

As table (4.7) shows the textbook over-represents symbols belonging to L1 Sudanese culture (f = 32 out of 36 representing 89%) of all symbols. In addition, the textbook includes symbolic culture from L2 (f = 1 out of 36 representing 3%). SMILE includes symbols of countries falling both outside the L1 and L2 cultures (f = 3 out of 36 representing 8%). Locally, SMILE represents national emblems such as the Sudanese flag and the map of Sudan. Internationally, the textbook represents L2 target culture through the presentation of the British flag. The British flag is presented as an emblematic of the L2 symbolic and national cultures. With regard to such international 3rd space cultures, there are three flags; Saudi Arabian flag, Malaysian flag and the Brazilian one. These flags represent national symbols of a 3rd space culture falling outside the scope of L1 and

the L2 symbolic cultures. The presentation of Saudi Arabian flag in (Lesson 5, Unit 3) conforms to the textbook dominant patterns of over-representing central Arabian Muslim artefacts (see Figure, 4.4). On the other hand, the inclusion of the Brazilian flag as the national consultant of SMILE textbook rationalises is due to the familiarity of Sudanese people with Brazil. It is as this consultant indicates; Sudanese are fans of football and of Brazil as a pioneering country in football history. Therefore, the pupils would be familiar of this country that neither belongs to the local L1 nor to the international L2 (Interviews, December 2019). It is noteworthy to indicate that all symbols from international L2 and from 3rd space culture(s) are instances of banal nationalism (Billig, 1995 see section 2.3.4 pp 66). Contrary to the dominant pattern of representing names, dresses and foods the inclusion of international symbols beyond L2 culture is an exception. It is for the first time the pattern of representing international cultural items from 3rd space culture (s) out-weigh the representation of items from L2 culture.

Figure (4.3) SMILE's international representation of symbols

(Lesson 5, Unit 3: p. 21)

Table (4.8) SMILE's local regional representation of symbols

Region(s) represented	Frequencies	Percentages
Northern central region	8	25%
Nubian region	7	22%
Eastern region	4	12.5%
Kordofanian region	3	9%
Darfurian region	6	19%
Nuba region	2	6.25%
Blue Nile region	2	6.25%
Total	32	100%

At the local level, as table (4.8) shows that textbook's symbolic representation compared to other thematic categories seems rational to some extent. In respect, the Northern central region in comparison to other cultural regions is still the most visible one in term of symbols (f =8 out of 32 representing 25%). This is true despite the minimum difference between this region and other regions in terms of symbolic representation. This region is followed by the Nubian region (f =7 out of 32 representing 22%), the Darfurain region (f =6 out of 32 representing 19%), the Eastern region (f =4 out of 32 representing 12.5%), the Kordofanian region (f =3 out of 32 representing 9%), with the least symbolic representation for the Nuba region (f =2 out of 32 representing 6.25%) and the Blue Nile region (f =2 out of 32 representing 6.25%). The

textbook symbolically represents these cultural regions through national symbols, historical symbols and religious symbols besides presenting symbolic spaces and festivities. These include Sudan's national flag, pyramids, mosques, map, and regional symbols standing for the various cultural regions. In the symbolic representation some regions emerged represented by favour of sharing national emblems with the centre. This is clearly expressed by one material writer indicating that;

> These things [national symbols] which make the nationality; the flag of Sudan and the map of Sudan are things that you can notice in the book. Because they [these symbols] are the things that unite the Sudan (Interviews November, 2019).

4.1.5 SMILE's representation of gender diversity and gender ideologies

Table (4.9) SMILE's representation of gender diversity through characters' name

Gender(s) represented	Frequencies	Percentages
Male	14	61 %
Female	9	39 %
Total	23	100%

In term of characters, table (4.9) shows that male characters appear as more dominant in the textbook space (*f* 14 out of 23 representing 61 %) all characters in the textbook. On the other hand, SMILE textbook allocates females characters lesser space than their counter males (*f* 9 out

of 23 representing 39 %). This pattern of representation indicates SMILE's masculine flavour in manipulating various characters.

Table (4.10) SMILE's characters visibility based on their gender

Gender represented	Frequencies	Percentages
Male	344	59%
Female	241	41%
Total	585	100%

The pattern of dominant masculinity in representing characters conforms to the overall visibility of human subjects in the textbook. It is as table (4.10) shows the visibility of males (*f* 344 out of 585 representing 59%) outnumbers the visibility of their counter females (*f* 241 out of 585 representing 41%). Also, this pattern reflects the androcentric worldview within which SMILE 1 textbook is embedded (cf. table 4.9).

The quantitative content analysis indicates that the vast majority of interactions and/or dialogues in the textbook are exclusively taking place between members of the same gender group (*f* 156 out of 168 interactions representing 93%). Males and females throughout the textbook are presented speaking and interacting with the members of their same gender group. In this respect, the textbook presents a female teacher exclusively teaching and interacting with females' pupils. The textbook similarly situates a male teacher in boys' schools and classrooms. This uni-gendered pattern of interaction in the textbook is dissimilar to the real interactions in every-day life situations of the pupils. In this way, the textbook presents a distorted picture of reality. It does this through a process of gender stratification. In contrary, there are

fewer mixed-gender interactions as exceptions of the dominant pattern of uni-gendered interaction (*f*12 out of 156 representing 7%). Nonetheless, a considerable percentage of these examples are interactions between males and females from the same family (*f* 7 out of 12 representing 58%) of all mixed-gender interactions. This corpus of interactions takes place between parents and their siblings and between brothers and their sisters who belong to different gender categories. Thus, uni-gendered patterns of interactions and their exceptions of mixed-gendered ones are not arbitrary. Instead, they represent systematic construction of genders interactions that is not ideologically-free.

The unequal patterns of representing gender that quantitative content analysis reveals are also combatable with the observations emerged from qualitative content analysis. However, the world of gender construction within which the textbook embedded is more complicated than what the numbers in tables (4.9 & 4.10) indicate. The gender relations are complicated by an array of social, ethnic and regional intersectional factors. Following a feminist critical discourse analysis (Lazar, 2005, 2007); the gender ideologies are more intricate than to be reduced in patriarchic hegemony of males dominating females as quantitative data suggest. Along these veins, the relationship between the sexes in the textbook shows a highly stratified gender worlds. Such relation hints the very complicated gender ideologies in the textbook. Though, these numbers and percentages indicate men dominating women; the relation between the sexes is not that simple dominant-dominated one. It is far more complicated. For instance if you take women as a separate gender category; you will not find them as equal agents within their gender category. Women along with their gender are stratified based on their social, regional, cultural and ethnic backgrounds. In this way, SMILE 1

textbook discursively constructs its gender ideologies. The process of stratification is not only between the members of the different gender groups but it happens equally within the same gender group them.

The textbook in many instances claims to be liberating women and presenting them as equal to men. This claim is also realised in the interviews with the material writers and consultants. As they argued they intended to provide a sort of balanced gender relations in the textbook (Interviews, January, 2020). The same claim of devoting respect to women and their rights echoes in the General Curricula Document. The document in many instances suggests that curricula should not discriminate against women. In this respect, the textbook attempts to draw on images of women occupying the same jobs men do. As a result, the textbook shows females working as policewomen and teachers. However, the construction of gender relations in the textbook still is far more intricate than the way the material writer and officials simplify. It is equally more complex that the General Curricula Document argues. Contrary to what the professionals of SMILE 1 claims and to what stipulated in its documents; SMILE 1 constructs subtle gender biases. It represents men as having a social capital (Bourdieu, 1991) that legitimatises their supremacy over females. An excellent example of such subtleties and complexities in gender relations is presented in (Lesson 8, Unit 3). The lesson depicts a female police officer in a public service context. At first sight, this presentation could be perceived as an act of liberating this woman and equating her with the man. Nonetheless, when you gaze on her relation to her policeman workmate; you find the relation is complicated by their gender backgrounds. In this respect, the textbook portrays this female police officer in a military rank lower than her counter-male police officer. The textbook presents her receiving

orders from him. In this way, this policeman is having an authority over that police woman. Besides, in many cases the textbook restricts the visibility of the women to household, familial and child-rearing roles (see Lesson 6, Unit 2; Lesson 5, Unit 5; Lesson 1, Unit 7; Lesson 3, Unit 7; Lesson 8, Unit 7; Lesson 3, Unit 11; Lesson 3, Un it 12; Lesson 4, Unit 12; Lesson 7, Unit 12). These instances show that permitting females' visibility is governed by more complex and subtle gender ideologies and intersectional inequalities.

One observation that qualitative content analysis shows regarding the complexity of gender ideologies is to do with the politics of representing female body. Almost all Sudanese girls the textbook depicts are in veils and long dressing. In contrary, all the foreign girls are presented without scarves. This reflects a religious ideology in regulating the female body. Such gendered religious ideologies are the norm for female representation throughout SMILE 1 textbook.

Another observation emerges from the qualitative content analysis is that the textbook presents the images of local and international females through dichotomous ideologies of the East versus West. SMILE presents them through oriental versus occidental and the native versus the non-native orders. This is clearly manifested in how female bodies are disciplined in the textbook. The textbook presents Cathy as Western character wearing Western fashion. The visual presentation of Cathy does not abide to the consistent pattern of head covering applied in visibility of the local Sudanese females. The textbook also portrays Fatima as her peer Sudanese females through such orientalist lenses as wearing scarf and dressed in long costumes. Throughout SMILE 1 textbook females are presented through these embodiments of the oriental versus occidental traditions. The textbook mostly symbolises

females through the clothes they wear and whether their heads are covered or uncovered (Zagumny, Richey, & Amanda, 2015). Thus, the gender constructions of characters in the textbook are bodily disciplined or ordered. Constructions as such are expected to lead to docile bodies in the pupils who perceived the purified image the textbook normalises as the natural one. The construction of females' dress culture is based on embodied cultural capital of "long-lasting disposition of […] the body" (Bourdieu, 1986:243).

To sum up, SMILE 1 textbook is based on an orientalist understanding of East-west dichotomy of a gendered cultural representation (Said, 1978). This is clearly depicted through the dressing patterns of L1 and L2 characters as belonging to two different cultural worlds. Thus, the textbook constructs Sudanese versus British through orientalist understanding and embodiment of gender.
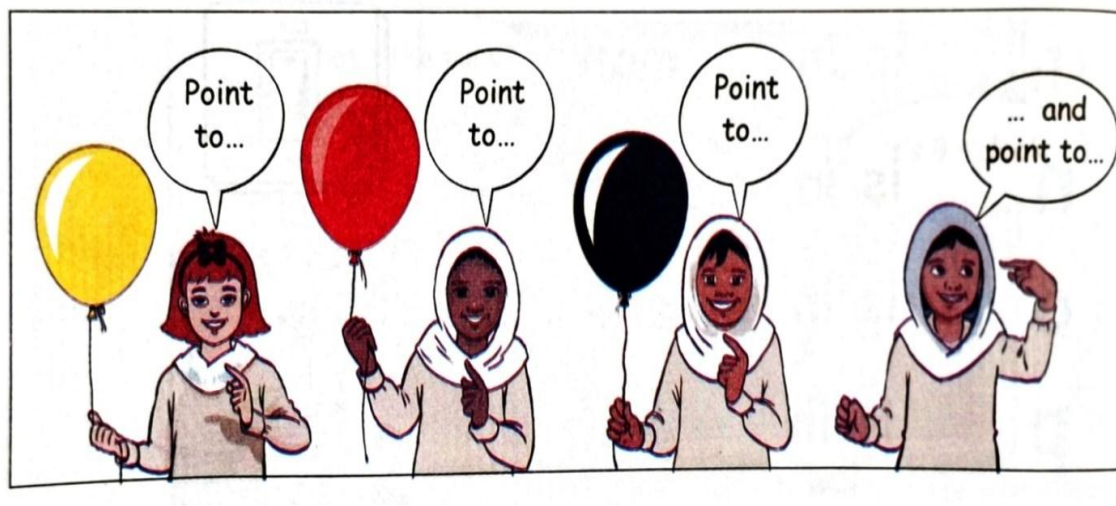
Figure (4.4) orientalist embodiments of L1 & L2 females in the textbook (Lesson 1, Unit 3: p. 17)

This hierarchically gendered order of social individuals manifests itself in the representation of diverse women in the textbook. In this hierarchically gendered space SMILE 1 does not maintain an equal

representation of the diverse women. The textbook puts international British females in superior position to the local Sudanese ones (see Lesson 7, Unit 4; Lesson 3, Unit 5). In addition, SMILE 1 textbook puts the local Sudanese females from the urban centre in a status superior to females from Sudan's local peripheries (see Lesson 1, Unit 1; Lesson 4, Unit 3; Lesson 7, Unit 3; Lesson 1, Unit 5; Lesson 3, Unit 5). It depicts females from peripheries and the various cultural regions in positions lower than their peer females from the Northern urban centre (for examples see Lesson 7, Unit 4; Lesson 7, Unit 5).

Along these lines, the textbook portrays international female characters as computer literate and civilised social individuals (see Lesson 7, Unit 4 see Figure 4.5).
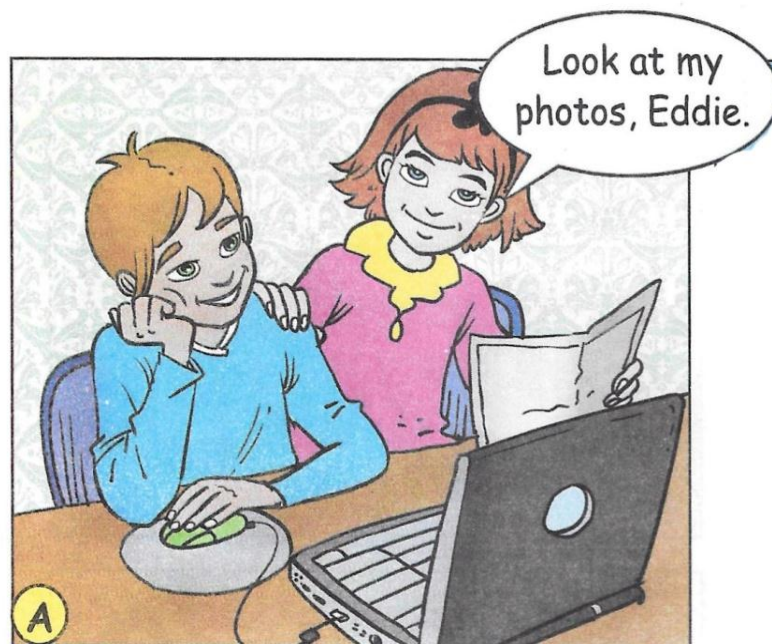
Figure (4.5) SMILE's representation of an international L2 female
(Lesson 7, Unit 4: p.31)

At the local level, the textbook represents female characters from the Northern central region as literate, educated and occupying a white-collar

jobs (see Lesson 1, Unit 1; Lesson 4, Unit 3; Lesson 7, Unit 3; Lesson 1, Unit 5; Lesson 3, Unit 5 see figure 4.7).

Figure (4.6) SMILE's representation of females from the national centre (see Lesson 1, Unit 1: p.1)

On the other hand, females from the margins and the regions beyond the Northern areas are presented in an inferior position to both local Northern females and international ones. Along these lines, SMILE presents females from Darfur (see Lesson 7, Unit 5 see Figures 4.6 & 4.7) as mere sellers in the market. The image (see Figures 4.7) in the textbook represents women working in AlFasher's market. The textbook features such Darfurian women as playing marginal physical roles compared to their Northern and international counter-part females. The gender representation here is not value free. This is because women representation is hierarchically ordered and disciplined by their regional and cultural backgrounds.

Figure (4.7) SMILE's representation of females from Darfur region

(Lesson 7, Unit 5: p.39)
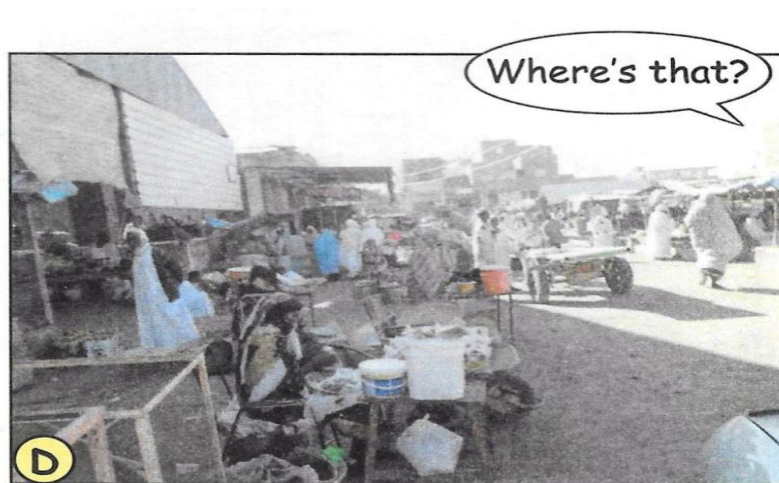
Figure (4.8) SMILE's representation of females from the periphery

(Lesson 7, Unit 4: p.31)

This triple-order of international-Northern central-peripheral hierarchy of female representation evokes stereotypical construction of gender relations in the pupils. It leads them to internalise these stratified images of various women as ordinary. It is also very clear that SMILE 1 textbook in its presentation of women favours individuality over collectivity. This is true since the females from the first two categories of this order are positively presented in an individual manner (see Figure 4.5 & 4.6). On the other side, these females from the periphery are

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negatively presented in a collective manner (cf. Lesson 7, Unit 5; Lesson 7, Unit 4). Cathy is individually depicted as computer literate using/owing a laptop. As a result, these gender presentations ensure respect to women at the individual level rather than for the collective one. Furthermore, gender presentations in SMILE reflect a dichotomy of traditional versus modern of stereotypes. The females from the local context are presented unfamiliar with computer technology compared to their international peers.

The images of women and the way the textbook discourse position them is not natural one. The gender positioning constructed by SMILE as a medium of an official knowledge is not value-free. Nonetheless, this construction of gender is expected to be not as intended by the material writers or the national consultants of SMILE textbook. As interviews indicate; they tried to create a balanced gender relations and representation in the textbook. These professionals indicate thatt they were constrained by the curricula document(s) and faced an array of rejections for their gendered content selections (Interviews, December, 2019). Instead, these flaws in constructing gender can be perceived as a result of uncritical and common sense treatment of gender from the material writers and national consultants. They naturalise unequal gender relations as they take several bases of inequalities for-granted. Similarly, they do not question the subtleties of gender intersections with the other social, ethnic and cultural milieus. Besides, another managerial issue complicated the work of the material writers and consultants represented in their low access to decision making regarding the very textbook cultural content. Most of the decisions regarding the rejection or the acceptance of gendered content are focused in the hands of the curricula officials of the NCCER.

The commonsense perceptions or lack of decision cannot be understood outside the larger of processes of putting an ideological load on education in Sudan. It is part of wider marginalisation, social inequalities and cultural exclusion processes in the country. Meanwhile, it reflects a sort of selection politics that controlled the distributions of characters and their roles in the textbook. To sum up, SMILE textbook proves to be containing several gender ideologies (Philips, 2003). It presented gendered messages that are part of wider dominant patterns of both inter-gendered and intra-gendered social inequalities. In this way, it maintains gender ideologies between and within the different gender groups.

4.2 SMILE 1's representation of national culture

This section of data analysis focuses on SMILE 1's representation of national culture and the ideologies it uses in process of diversity management. This section contains three subsections. The first subsection analyses SMILE 1's nationalist representation of names, dresses, foods and symbols and so on. The second subsection of the study discusses the national ideologies through which SMILE treats the issue of religion. The last subsection analyses the patterns of invisibility and exclusion in relation to nationalist representation in SMILE 1 textbook.

4.2.1 SMILE's representation of national culture and nationalist ideologies

SMILE 1 textbook as a national curriculum produced by state-run national curricula centre is by de facto aiming to develop nationalist sentiments in the pupils. The General Curricula Document tailored SMILE textbook is enshrined within deeply seated nationalist imaginings. Similarly, SMILE's nationalist agenda are also clearly

expressed in the interviews with the material writers, the national consultants and curricula officials developed the textbook. All these points necessitate analysing SMILE 1 textbook against its representation of nationalist culture. This subsection analyses SMILE textbook drawing on post-structuralist and neo-Marxist critical approaches (Althusser, 1971; Apple, 2000, 2004; Bourdieu, 1977, 1986, 1990a, 1990b, 1998; Bourdieu & Passeron, 1990; Foucault, 1980).

It is as the content analysis demonstrates the textbook concentrates most of its cultural content on the Northern central region at the expense of representing other regions. Such concentration is evident in the patterns through which the textbook culturally represents the names, the dresses, the foods and the symbols from the Northern central region. As a result of this pattern of cultural representation some ideas could arise. First, the textbook perceives this Northern central region as its standard model for sustaining its nationalist homogenising agenda (cf. General Curricula Document, 2013:13, 15, 18 for such nationalist agenda). In this regard, SMILE textbook culturally privileges the Northern central region through over-representing its various cultural elements. Second, SMILE's view of the Northern central region through these nationalist lenses legitimises the act of over-representing this region. The textbook in this way imagines the Northern central region as a grid upon which other cultural regions are either included or excluded. This management of cultural diversity rationalises the taken-for-granted stance of the material writers regarding nationalism. The material writers as the interviews show deal with national culture as something pre-given. They take it for-granted (Interviews, November 2019).

To implement its nationalist agenda the textbook depict the Sudanese as "homogeneous ethnolinguistic units [that…] occupy a fixed territory"

(Blommaert, 2007:126). In response, this nation-centric construction of diversity reduces the potential of representing the various cultural regions in Sudan. The NCCER's officials do not cease at naturalizing SMILE textbook practice of over-representing the Northern central region but equally perceived such representation as inclusive for rest of the other regions in Sudan. In this way, the textbook representations invoke interpretations and accusations of a biased position toward the cultural diversity in the rest of Sudan's regional areas. Along these lines, the textbook in constructing its version of nationalism aligns to a standard monoglot ideology (Silverstein, 1996), nation-state conception of diversity management (Blommaert, 2007) and imagined communities (Anderson, 1983).

In conformity with such version of nationalism the textbook adjusts the different names, dresses, foods, symbols and gender groupings in its pedagogical space. Along these lines, the pattern of naming and characters presentation over-represents the Northern central region at the expense of cultural diversity in the other regional areas. Names from the Northern region as a nationally perceived locus predominate the textbook space. These patterns of naming practices show an ideological relation of one-nation one-onomastic culture. This patterning of representation privileges characters and social individuals from the Northern region as a perceived national centre.

As the case of the names and characters in the textbook the dressing culture also proves to be literally national in flavour as the content analysis reveals. The textbook pushes a standard monoglotic dressing culture. It does this through over-representing the costumes of a national Islamic centre at the expense of the regional diversity of Sudan's dressing culture. This standard culturalist representation is visible in the

oneness of dress textbook exclusively stresses. The dominant patterns for presenting costumes in the textbook put the accent on the oneness and singularity of the Sudan's dressing culture. In SMILE 1 textbook there are various uniforms (female and male school dress), female work uniform (white tobe), police uniform(s) and Jallabiyya as a national dress (see Lesson 1, Unit 1; Lesson 2, Unit 1; Lesson 3, Unit 3; Lesson 4, Unit 3; Lesson 7, Unit 3; lesson 8, Unit 3). In this respect, the visibility of these various uniforms and/or national dressing ensures the postmodern views of the nation-state congruency. The nation and the state are seen through a view of their imagined oneness, a one state that has one national culture and one dressing culture. In addition, these different uniforms are direct manifestations of state's uniformity and its singularity. Besides, the Jallabiyya the textbook depicts does not represent the diversity of the Sudanese Jallabiyya dress itself. It reduces the diverse forms of Sudanese dress unto a Northern central type of Jallabiyya (see Lesson 1, Unit 7; Lesson 8, Unit 7; Lesson 1, Unit 11; Lesson 1, Unit 12; Lesson 7, Unit 12). If you speculate on the Jallabiyya presented, the way it is tailored (i.e. the design of its sleeves, its pockets and bottoms design); you will find it merely representing a central type of Jallabiyya.

The Northern central form of Jallabiyya presented does not consider the diversity of this dress in Sudan. For instance, ethnographically speaking at the regional level in the Eastern cultural region there is for every ethnic group a certain type and design for their Jallabiyya dress. The people in the context of the Eastern region use this costume as a distinctive marker of individual's ethnic identity. Every ethnic group in the Eastern region has its own Jallabiyya design that differs from other groups. However, the textbook represents a standard form of Jallabiyya

dressing at the expense of the culturally diverse Jallabiyya(s) of the various cultural and ethnic groups. For instance, there are no representations in SMILE 1 for Sawakeniyya, Alallah, Ansariyya, Baggariyya, Shargawiyya forms of Sudanese Jallabiyya(s) (to names but a few). The textbook largely represents Northern central Jallabiyya as an emblematic national dress. It imagines it as a dress representative and inclusive for the different regions of Sudan. The version of Jallabiyya portrayed throughout the textbook mainly exemplifies a typical example of central standardised dress. Thus, the dressing pattern the textbook conceptualises is a standardised nationalist one.

The selective tradition (Williams, 1977) within which SMILE's dressing culture embedded accentuates the centre and marginalises the dressing diversity of the various Sudan's regional cultures. In this way, SMILE 1 textbook as evident in its management for dressing diversity acts as a "distributors of cultural capital" (Apple, 2004:43). Its distribution of the cultural capital privileges the Northern central region while downgrading the cultural capital of the rest of the regional areas in the country.

The selective nature of the textbook's cultural content evident in the naming practices and dressing patterns is also traceable in representing foods. Along these lines, the textbook emerges as a highly selective space regarding food culture and practices. It over-represents the food culture of the national centre. The textbook does not only present central food culture as a norm but it also de-emphasises any perceived messiness in this culture (for details of SMILE avoidance of messiness cf. section 4.1.3). SMILE textbook does only over-presents a national culture but provides a refined picture of it. The pattern of national representation highlights an extremely high level of refinement and standardisation processes. Furthermore, SMILE 1 textbook under-represents the regional

and cultural diversity of food cultures in the historically marginalised regions of Sudan. This pattern of representation is evident absence of any food culture(s) from the Darfurian, Eastern, and Kordofanian regions.

The textbook features its symbolic construction of reality through the salience of flags, maps, national, historical and religious emblems. The textbook presents symbols from Northern central region to a lesser extent than it does with Northern's names, foods and dressing items. The various cultural regions emerged to some extent represented by virtue of perceiving them as sharing the national symbolic artefacts with the Northern national centre. The symbolic inclusion of the historically marginalised regions here is not neutral one. The national symbols the textbook frequently visualise are; the national flag, the Sudan's map and Muslim's religious symbols (see Lesson 3, Unit 9 see figure 4.10). The map of Sudan shows a symbolic representation of the different regions: the Northern, Eastern, Kordofanian, Darfurian, Nuba and Blue Nile regions. These regions are presented through indicating their natural resources that are also symbolic items for the people from them.
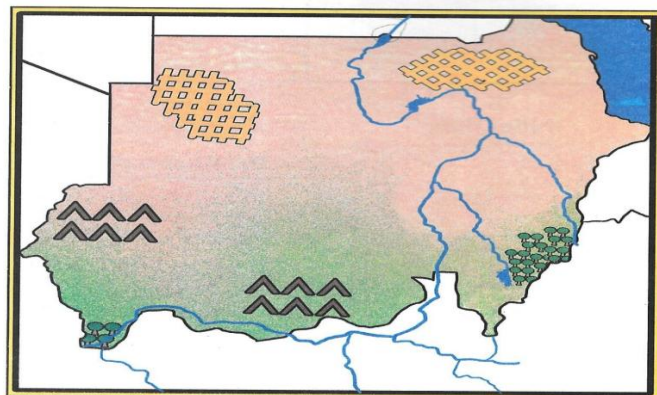
Figure (4.9) SMILE's symbolic representation of Sudan's map
(Lesson 3, Unit 9: p.67)

The symbolic construction particularly for religious symbols reflects the textbook dominant pattern of cultural representation. In this respect, the textbook stresses the shared commonalities of the different regions while ignoring the cultural particularities. The map is an example of general national symbol where all the Sudanese are perceived to be represented by such symbol. The particularities are perceived as threats to the oneness and homogeneity of the nation. The religious symbols beyond Islamic ones appear as particulars that the textbook mostly avoids. For instance, the churches are perceived as special religious symbols of Sudanese Christians; SMILE does not conceptualize such religious spaces as a shared Sudanese symbol this why it systematically excludes it from the textbook. SMILE views such spaces as particular symbols in contrast to the mosque that represents a shared commonality by the different Sudanese as perceived by the selectors of cultural content.

4.2.2 SMILE's national culture and the construction of religion

This subsection analyses the construction and representation of religion in relation to the national culture and how the textbook conceptualise them. In this respect, Muslim characters and names predominate the textbook space. It is as the content analysis finds all Sudanese characters SMILE 1 depicted are exclusively named behind Muslim characters (see table 4.2 section 4.1). Besides, all icons in the textbook refer to individuals and members of Muslim religious groups (see Lesson 1, Unit 1; Lesson 2, Unit 1; Lesson 2, Unit 3; Lesson 4, Unit 3; Lesson 7, Unit 3; Lesson 1, Unit 5; Lesson 2, Unit 6; Lesson 1, Unit 11; Lesson 3, Unit 11). The textbook over-presents the dressing culture of Sudanese Muslim women. This is traceable both in the patterns of dresses and the names regulated the visibility of girls in the textbook presented. Similarly, the

female dress patterning reduces the dressing diversity existing in the country. This dressing pattern over-emphasises Muslim dressing cultures. On the other hand, it says nothing about these dressing cultures of non-Muslim people in Sudan. These tendencies of mono-religious and mono-cultural representation offer a standard ideology of one-nation, one-religion and a one-unified cultural and social system. It equally works in conformity with a standard one-naming system. This is clearly indicated in a naming system that privileges Muslim's anthroponyms and naming practices.

One good instance of the hegemonic construction Muslim symbols is the cover image of SMILE 1 Activity Book 1. This cover image portrays a Muslim father in accompany of his child with a grand mosque at the background. The mosque vicinity is decorated in way that resembles the celebration of al-Mawlid al-Nabawi festivity. Al-Mawlid al-Nabawi is a cultural religious festivity for celebrating the birth of the Muslims' prophet. In this image, the crowd of the people and their costumes show people celebrating this Muslim ceremony in the context of Sudan. The father, his child and the crowd behind them are presented clothing in central Jallabiyya(s). Besides, the father is presented carrying a green scarf and wearing a white turban with a green hat. All these symbols are cultural and religious symbols of a Sufist sectarian culture of Sudanese Muslims. Semiotically speaking, selecting this symbolic visual culture for the textbook's cover reflects the significant place of this culture for those selected its cultural content. As a result of its significance the selectors present this culture in a superior position. The superior position lies in the "compositional pattern" (Kress & van Leeuwen, 1996:4) of such image as being placed at the cover of the textbook. The textbook's cover is more significant and symbolic than other parts of the textbook.

In the same vein, the covers of SMILE's Pupil's Book and the Teacher's Book privilege a Northern Muslim urban space(s) and cultural artefacts.

The Islamic culture of the Northern central region as the textbook constructs it emerges as the legitimate knowledge that the Sudanese must all have (Apple, 2004). Therefore, it is not strange that the textbook legitimises this version of religious nationalism and official knowledge. This is because the textbook operates within the general ideological and official discourse of education. The General Curricula Document prepared by the NCCER in 2013 is an extraordinary representation of this ideological and official discourse. This Curricula Document guided the design of SMILE textbook series as it did for the rest of the schooling subjects. The document is greatly enshrined within a conception of radical religious nationalism in managing diversity. Though, there is a theoretical recognition of diversity in the document; the practical construction of diversity does not really fit into this recognition.

Throughout this curricula document there is a clear imagination in the sense of Anderson (1983) that the Sudanese are one nation. They are portrayed as having one religion, pre-given culture and agreed upon set of a so-called Sudanese values (see General Curricula Document, 2013: pp 9-10). The main legislative sources for this document are the Holly Quran and the Sacred Sunna (General Curricula Document, 2013: 13 cf. the notion of authenticity or *ta'seel* in Arabic General Curricula Document, 2013: 13, 15,17, 27, 66, 69, 71).

The General Curricula Document over-emphasises an Islamic knowledge in the general objectives it sets for education in Sudan. In this respect, the document shows its taste of the religious nationalism in its two first objectives of the general education. First, the general education aims "to

equip the pupils with the teachings of Islamic belief and to enable them in abiding to these teachings" (see General Curricula Document, 2013:18). Second, the education attempts "to construct the Sudanese identity that emerges from the *belief* of the Sudanese community, its values, its heritage and culture" (General Curricula Document, 2013:18). In the same vein, the document indicates that the goals of Sudanese education are primarily based on the state's nationalist agenda. In this regard, "the state orientations aim at raising a generation believing in God. A generation that is to be engrossed in the causes of his country and a one that is nationally prepared to build the Sudan of future" (General Curricula Document, 2013:17 for more instances of religious nationalism see the General Curricula Document, 2013: 33). These two objectives reflect how SMILE textbook acts as a state ideological apparatus in the sense of (Althusser, 1971).

The superiority of the Islamic knowledge in SMILE textbook in the one hand and the subordination of non-Muslim one(s) on the other hand was an issue of dense discussion with material writers, national consultant and curricula officials. Along these lines, the material writers and the national consultant indicate that their attempts to represent Sudan's religious diversity in the textbook were brutally subordinated and silenced by the NCCER officials.

The material writers talked about variety of challenges faced their attempts to include non-Muslim characters, spaces and symbols. The NCCER meticulously censored this religious content these material writers tried to inject in the materials. In almost all cases cultural content representing non-Muslim Sudanese people was subject of omission and/or unhesitant rejection. One material writer bluntly said that "the people of Bakht-er-Ruda told us not to introduce any vocabulary items

denoting *a "church"* or any items related to Christians" (Interview, January 2020). In the same lines, another material writer explains that "this is what that government wants to do and what people at Bakht-er-Ruda want to do. They always insisted that we are Islamic country and everything should be Islamic. Nothing but Islam" (Interview, November, 2019). The same encounters in selecting religious content are traceable in the words of the national consultant. In this regard, the national consultant says that;

> The idea was every child in Sudan should see herself or himself represented in the book. We should not concentrate on certain regions. We should not concentrate on certain groups of people. In fact, I would have liked very much to have included Christian children, but the other experts from Bakht-er-Ruda refused. Even the word *church* should not be included. Even when we speak about buildings, we should not say *church*. I don't know. I mean, if we teach the children the word church, it doesn't mean that next day they will become Christian and they will convert from Islam to Christianity. Doesn't mean it happens in this way! But they insisted that everything should be oriented towards Islam. So sometimes we are constrained by these people [of NCCER].

This national consultant in this foregoing interview excerpt regretted the silencing of religious diversity in the textbook. This consultant expresses the chasm between how they view diversity as professionals and how the officials of NCCER decide to manage it. The gap between the way official institutional views of diversity and these technical professional ones is a historical challenge facing diversity studies (Blommaert, 2015).

The fact that NCCER's experts and officials exclude any religious content beyond Islam was strongly expressed in the interview with one of the NCCER's officials. This official was an administrator and a Head of a department in the NCCER. The official has been an important stake holder in the production of SMILE series. Regarding the issue of religion in Sudan this curricula official argues;

> "Approximately may be more than *98 %* of the Sudanese populations are Muslim. So the *majority* of the focus of the drived [sik] culture and these concepts [in SMILE] are from the Muslim culture" (emphasis added; Interviews, November, 2019).

The foregoing argument shows in Bourdieu's sense the habitus of the NCCER as an official centre of the state. The NCCER as state-ran national centre employs this habitus in rationalising the legitimacy of Islamic knowledge over any other knowledge(s). In this way, the arguments of this curricula official reflects the politics of knowledge and "regime of truth" (Foucault, 1980:131) that governed the dispositions, selections and the representation of religious and cultural diversity in the textbook. It supports the complaints of material writers and the national consultant that their attempts to include religiously diverse groups were silenced by NCCER.

The construction of culture and religion represents a state-endorsed view of history and identity. It shows a highly selective representation that is informed by a socially ingrained habitus of the various agents selected or censored the cultural content for the textbook. Such position was clearly indicated by Bourdieu (1991:30-31)

"[A]gents classify themselves, expose themselves to classification, by choosing in conformity with their tastes [habitus], different attributes, clothes, types of foods, drinks, sports, friends, which go well together and which they also find agreeable, or more exactly, which they find suitable for their position […]. Thus via habitus, […they] have a world of common sense, a social world which seems self-evident" (Bourdieu, 1991:30-31).

A pupil who views these highly selective patterns of cultural representation or semiotic resources on daily basis; it equally becomes part of his/her commonsense. The officially privileged knowledge leads the learner to internalise the knowledge of the national state or the dominant group and takes it for granted. It eventually results in the destruction of his/her own local means of cultural production in Bourdiesain sense (Bourdieu, 1991).

The hegemonic mono-cultural and monolingual construction of diversity destroys the pupil's local language or dialect, his/her clothing system, his/her naming system, his/her food system and his/her symbolic system. A good example of this is the image of food offering in (Lesson 7, Unit 10). Such cultural representation of food is aggressive toward a child and his/her cultural development. This is because the child may internalise the refined picture of food the textbook presents as the natural one. Consequently a child at the end of the day may protest for his/her family asking for the same condition at home that SMILE portrays. This cultural regulation of cultural content "invoke[s] misinterpretations of social reality, and thus […] lead[s] to stereotypical cultural "superiority" or "inferiority" " (Curdt-Christiansen &Weninger, 2015:4). The same is true about the religious and the nationalist constructions of the diversity in the

textbook. The pattern through which the textbook conceptualises religion is expected to similarly invoke misinterpretation of the religious diversity in Sudan. Learners may perceive the pattern of religious singularity the textbook represents as the social norm. Consequently, they become unaccustomed to tolerate religious diversity and difference in their country.

The diversity construction in SMILE 1 textbook is hegemonic, selective and nation-centric one. The textbook representation of the national identity leaves little or no room for representing non-national peripheral areas, peoples and groups. National categories do not allow representation for Sudan's or the world cultural diversity. This is true since the textbook rationalises diversity management through nation-state notions. The content analysis of the various thematic categories proves a commonsensical representation that is based on views of homogeneity, singularity, monoglotism and culturalism. This construction of cultural diversity is known in the literature of diversity studies as the "fascist conception of diversity management" (Hutton, 2001; Lowe, 2015:160; Maleševic, 2013). SMILE's construction of cultural content aligns to this fascist notion of managing cultural diversity. SMILE and the General Curricula Document informed it; theoretically recognise diversity. Nonetheless, they practically represent the cultural elements as natural givens within a natural order. In this order the centre is naturally imagined as superior to the periphery (cf. Figures 4.6 & 4.7). In this way, SMILE textbook legitimises its "symbolic violence" (Bourdieu, 1991) by under-representing or excluding any cultural content beyond the national culture. The way the textbook manages diversity is by no mean ideologically charged and discursively constructed.

4.2.3 Patterns of national representation, invisibility and exclusion in SMILE 1

Throughout its representation of cultural themes SMILE 1 textbook excludes and renders many local culture(s) invisible. The invisibility and/or exclusion of these cultures at the regional areas are in themselves patterns of ideological representation. Drawing on Irvine & Gal (2000:38) notion of "erasure" this subsection analyses these patterns of invisibility and exclusion in relation to SMILE textbook representation of its national culture.

Pattern of invisibility and exclusion are shown in different forms of cultural representation throughout SMILE 1 textbook. One of these, the textbook restricts its representation on L1 and L2 with the former as culturally overrepresented. Thus, the pattern of exclusion shows the textbook reductionist representation of L1 + L2 cultures. This pattern silences any culture beyond the L1 and L2 spaces and makes it invisible. The textbook reduces the cultural world into dichotomies of L1 versus L2, native versus non-native and local versus global contexts. Therefore, the polarity of representation in SMILE reduces the cultural diversity of both L1 and L2 cultures. It equally makes any cultures beyond the two dichotomies invisible or significantly under-represented.

This pattern of representation silences all non-Muslim Sudanese people. Working through exclusionary pattern the textbook only permits Non-Muslim characters at the international non-Sudanese level. In this way, religious diversity is only tolerated to some extent (Blommaert, 1999). This observation is in par with officials of the NCCER and their views of religion. It is as the interviews show the curricula official only recognised the existence of religious difference and plurality at the international L2 cultural context (Interview, November 2019). To conclude, the textbook

representation of characters and names renders individuals and groups from the margin, from the Christian Sudanese groups and from rural areas as invisible.

In term of symbolic culture, the textbook included the various regions by favour of imagining them as nationally related to the Northern central region. These regions are included here because the textbook perceive them as ones unified by the standard national symbols. Consequently, the textbook presents the map of Sudan, the flag besides the religious and historical symbols as cultural element that are unifying Sudan. Even at this context, the exclusion of Nuba Mountains and the Blue Nile regions remains the highest (see table 4.8). Due to the textbook aligning to a religious nationalism these regions remains mostly excluded. The textbook renders the symbols of the Sudanese of the non-Muslim populations invisible in its space. The pattern of non-Muslim invisibility conforms to their invisibility in the NCCER's General Curricula Document.

The interviews with the material writers reflect the censoring role of the document and the officials in excluding the local non-Muslim culture(s) in the textbook. The material writers indicated that the curricula officials of the NCCER reject the presentation of any Non-Muslim knowledge at the local level. The same politics of exclusion echoes in the speech of one curricula official who viewed the Sudanese population as overwhelmingly Muslim majority. This NCCER's official legitimises the exclusion of any non- Muslim individuals. The same official paradoxically recognises including Non-Muslim cultures at the international level of L2 culture only. Such representation of religions is not neutral. The construction of religious through the textbook is a discursive one. The process of representing who and excluding whom in

textbook space is determined by those who in power. The official of the NCCER through their access to power were able to produce this skewed official cultural content. Through this skewed pattern of representation; they are imposing their official knowledge and their own taste and habitus of the reality.

This exclusion is visible in the unitary representation of socio-cultural knowledge in the textbook. The textbook cluster its representation on the legitimised official knowledge of the L1. A good example is the presentation of *Eid ul Fitr* festivity. It manifests a sort of unitary representation of religious diversity of festivals in the country. There is an absence of any other religious festivities for non-Muslims groups. Of course in this space there is a room to present Christmas as parallel or cross-cultural content representing the Christian Sudanese. The textbook ensures the same unitary pattern in the representation of the religious spaces. The textbook in several lessons makes references to mosques symbolising a Muslim religious space (Lesson 3, Unit 2; Lesson 2, Unit 6; Lesson 1, Unit 11). By the same token, the same textbook makes the religious spaces of non-Muslim blocks totally invisible. This pattern of exclusion conforms to the speech of the material writers that the NCCER rejects such knowledge and cultural content (Interviews, December 2019).

Besides, these systematic exclusions of regional characters, costumes, foods and symbols, the textbook silences many social groups and individuals. The most notable of these exclusion(s) are the people from rural Sudan who are under-represented in the textbook space. The textbook over-stresses urban central knowledge, spaces and social individuals over rural ones in almost all its cultural content (see Figure

4.10). Another category excluded from the textbook space are the disabled people.
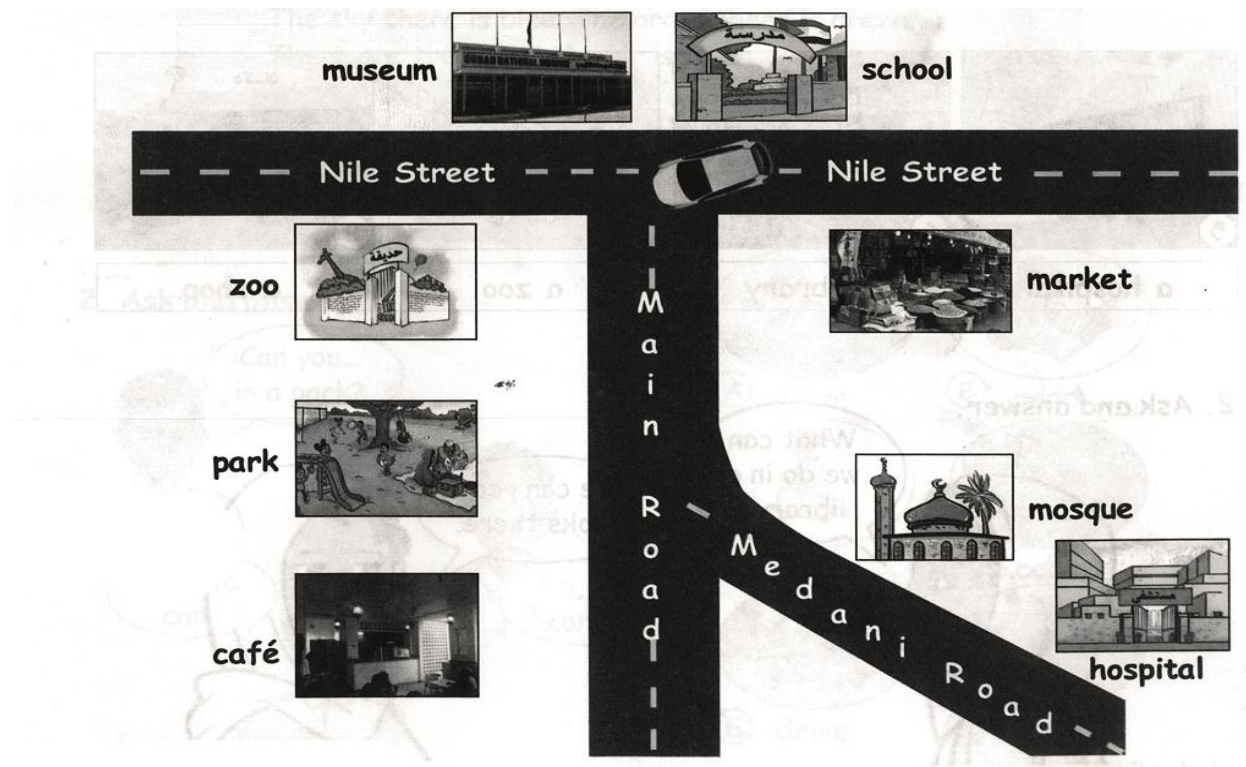
Figure (4.10) shows over-representation of urban spaces (Lesson 1, Unit 11: p.81)

To wrap up, the pattern(s) of national over-representation are in a converse relation to the patterns of visibility and inclusion of cultural diversity. The more the national centre is represented; the more cultural peripheries are excluded. The patterns of visibility in the textbooks show a national, superficial and ideological inclusion of diversity. This is true since the representation of the various cultural regions together emerges as very imperceptible in the different cultural items. The patterns of invisibility mostly cluster around religious, cultural minorities and around cultural margins. SMILE textbook emphasises historically dominant regions and groups while silences these groups with no power. It distills

the cultural representation in the hands of privileged Northern central people at the expense of the country's culturally diverse populations. Therefore, the textbook through its various patterns of inclusion and exclusion and visibility and invisibility practices a politics of cultural and historical erasure. SMILE textbook through its pedagogic authority is engaged in symbolic violence against these different non-national cultural, social and religious groups (Bourdieu & Passeron, 1990).

4.3 Pedagogical and language teaching ideologies in SMILE textbook

This section is the third section of data analysis. It focuses on how SMILE syllabus constructs pedagogical and language teaching ideologies. It contains four subsections. The first subsection analyses the pedagogical construction of the L1 and the conceptions of material writers. The second subsection investigates the pedagogical construction of the L1 in the textbook. The third subsection provides a semiotic exploration of language and culture in the textbook. The last subsection scrutinises teacher-learner power relations and the pedagogical ideologies underlie these relations.

4.3.1 The pedagogical construction of L1 in SMILE textbook

The teaching methods and approaches underlie the material design of a language textbook play an important role in dictating its pedagogical conceptions toward learners' L1. The teaching approaches and the conceptions toward L1 dialectically shape the work of the materials writers and also shaped by their views of the L1. Such pedagogical condition also holds true regarding SMILE textbook.

Methodologically speaking, SMILE textbook is designed based on communicative and total physical response approaches to language teaching. These approaches within which material writers developed SMILE are working against the use of learners' L1 (more accurately L1s in the plural sense due to linguistic diversity in Sudan) in the L2 teaching. These approaches are direct trajectories of a language teaching paradigm that rejects the L1 use in L2 pedagogy. Along these lines, SMILE textbook is expected to operate within this methodological climate of ELT. Nonetheless, the presence of L1 in SMILE does not simply match the textbook's methodological and epistemological background. The position of L1 in the textbook is more complex than to be read against the methodological background. The complexity of L1 construction partly lies in the textbook pedagogic strategy toward L1 itself. The following teaching note is extracted from the Teacher's Book (2016: xi); it gives an idea about the textbook's pedagogical strategies and conceptions toward the L1;

> There are *icons* throughout the teacher's notes to indicate when Arabic can be used to check understanding or explain an activity. Arabic should be kept to a minimum and only used when necessary. How often Arabic is used depends on the class level. Some activities will become known to the pupils and can be introduced in English. It is important to ensure that speaking exercises are conducted in English and pupils don not try to use Arabic. All the spelling and the writing Activities should be done in English (Teacher's Book, 2016: xi).

The foregoing teaching note is presented to guide SMILE's teachers on the "use of Arabic" as an L1. The teaching note triggers several ideas about how the textbook constructs L1.The first point emerges from this

pedagogical note is that SMILE textbook recognises Arabic language as the L1 of its learners. This means that SMILE textbook perceives the Sudanese people as homogenous speech community with a one "mother tongue". As a result of such perception the textbook defines Arabic language as the L1 of all its pupils at the nation-wide level. Such pedagogical perception reduces the linguistic diversity of the pupils in the different regional areas of Sudan.

Another observation emerges from the foregoing teacher's note, that although SMILE textbook recognises Arabic language as L1; it cautions against its use. Along with the caveat that the note indicates "Arabic should be kept to a minimum and only used when necessary". In this way, SMILE guides its teachers and directs their attention on not to use learners L1 or to minimise its use. The teacher's note explains the textbook's pedagogic strategies toward the L1; the areas where it is totally prohibited and the ones where its use could might seems necessary. The textbook makes such necessities of L1 use as dependent on the standards of the learners in the classrooms.

The ambivalence of the caveat against Arabic use lies in the abundant existence of Arabic texts and visuals throughout SMILE 1 textbook. In SMILE 1 textbook there is an array of visual containing Arabic texts (see Figures 4. 10 & 4.11). The content analysis also records the existence of a variety of Arabic texts in the different visuals in textbook (see Lesson 8, Unit 1; Lesson 6, Unit 1; Lesson 1, Unit 2; Lesson 7, Unit 2 ; Lesson 8, Unit 2; Lesson 5, Unit 3; Lesson 7, Unit 3; Lesson 8, Unit 3; Lesson 7, Unit 4; Lesson 7, Unit 5; Lesson 2, Unit 6; Lesson 7, Unit 7; Lesson 1, Unit 10; Lesson 2, Unit 10; Lesson 4, Unit 10; Lesson 7, Unit 10; Lesson 1, Unit 11; Lesson 2, Unit 11).

Drawing on Peircean semiotics (Peirce, 1980), not all the visuals with Arabic texts are icons as the teacher's note refers to it. These visuals represent indexes and symbols beside the icons. It is as the quantitative content analysis shows these visuals carrying Arabic texts amounting (*f* 37 visual items) in the textbook. The vast majority of these visuals with Arabic texts exist in indexical text-image relation (*f* 16 out of 37 representing 43% of the total visuals). This type of visuals is followed by iconic text-image relation (*f* 13 out of 37 representing 35% of the total visuals). At the third order come visuals containing Arabic text with symbolic functions (8 out of 37 representing 22% of the total visuals). Thus, the text-image relation with regard to Arabic texts and the images accompany them varies and their functions similarly vary. Mostly, these Arabic texts are indexing the objects they refer to. SMILE explicitly shows this case through providing Arabic texts as vocabulary that index things in the real world. The textbook presents these Arabic texts existing as signs inscribed in the foyers or similarly being visualised on the fronts of stores, shops, public spaces. It is as the interview with the national consultant suggests these signs are intended to give learners a sense of being or walking in the street. Therefore they find these signs and Arabic texts as a part of the public places (Interview, December, 2019). In this way, these signs contextualise the textbook space.
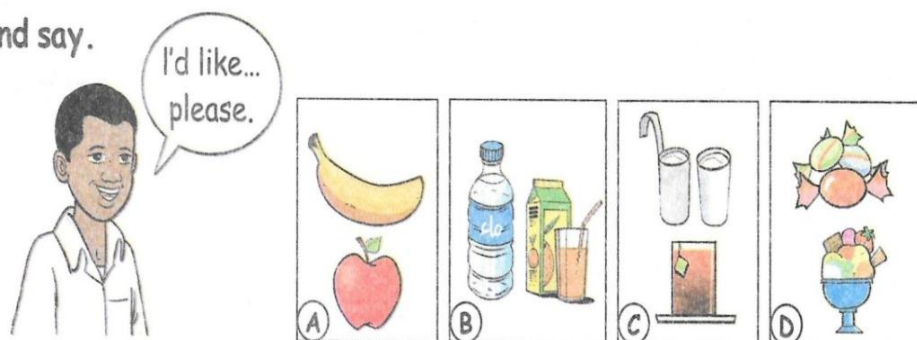
Figure (4.11) Sign indexing an Arabic text (Lesson7, Unit 10:p.79)
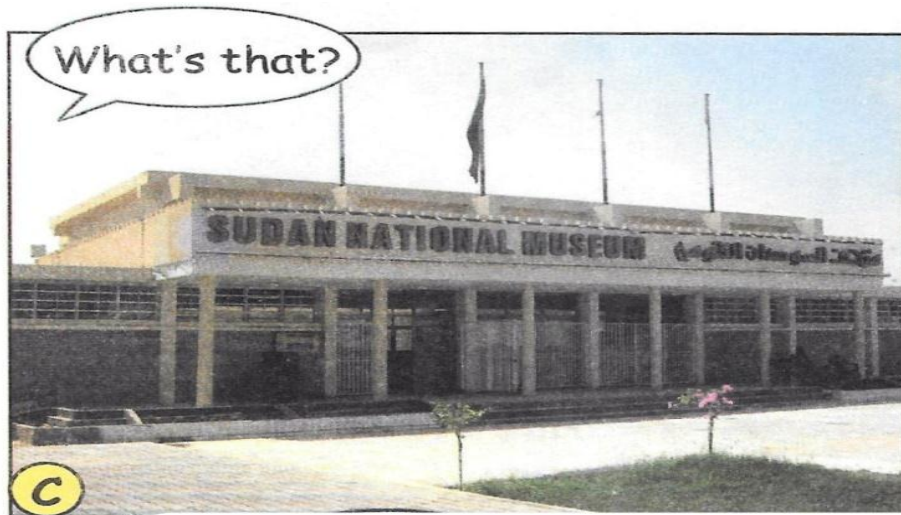
Figure (4.12) An icon with a bilingual text (Lesson 7, Unit 4:p.31)

Another point that ensures the ambivalent position of L1 is represented in the practices of both SMILE's teachers and these of pupils' parents. Along these veins, the informal conversations with English language teachers indicate their dependency on Arabic language in the teaching of SMILE 1. To these teachers the use of Arabic as L1 was indispensable strategy of presentation in their teaching of English in SMILE. The conversations show that these teachers are aware of the SMILE's methodological precautions on L1's use. However, they justify their use of L1by claiming that the pupils' proficiency levels are more complicated than the textbook imagines it. The same pattern of dependency on using Arabic in studying SMILE 1 was evident in the practices of pupils' parents at home. Pupils' parents in the informal conversations show their excessive use of Arabic in revising SMILE lessons and in following activities and tasks with their children at home. These two patterns of Arabic use in the teaching of SMILE reflect classroom-home continuity of literacy practices. Meanwhile, it reflects the huge gulf between the

pedagogical strategy stipulated on L1 use and the every-day classroom and home literacy practices and language mixing.

The issue of L1 and its textual, visual and pedagogical representation in the textbook becomes more complicated when juxtaposed to the views of the material writers. In this respect, all the local material writers the researcher interviewed were totally against the use of L1 in L2 teaching. They utterly reject any inclusion of L1 either at the textbook materials or in the teachers' pedagogic practices at classroom. In response, if these material writers are against such use of L1 texts who is behind the inclusion of L1 texts in the textbook? Who choose them? Are they chosen by national or international material writers? In response, all these local professionals the researcher interviewed denied their selection or development of such L1 strategy. They all indicate that the strategy toward L1 and its textual, visual and pedagogical inclusion was suggested and developed by an international material writers and experts.

This L1 strategy was approved by the international consultant and incorporated into the textbook. As the national consultant reports these international professionals justify the use of L1 in L2 teaching in the need to save time and to consider the standards of teachers who might require translation (Interviews, December, 2019).In this respect, one material writer counter-argues that "any vocabulary item could be introduced to the students without using the translation except [for] rare things like abstracts [teachers] might use translation" (Interview, January 2020).

Juxtaposing the conceptions of the local material writers to the decisions international materials writers take, ensures the ambivalent situation of L1 in SMILE textbook. The conceptions of the local Sudanese

professionals show an ideology of "monolingual reductionism" (Skutnabb-Kangas, 2000: 238). It is a language teaching ideology that views English as better be learned in monolingual environment. The ideology of monolingual reductionism is presented by the material writers as justified, desirable, normal and sufficient in English teaching and learning (Skutnabb-Kangas, 2000). Such ideology is a result of a perceived oneness of the nation-state ideology (Skutnabb-Kangas, 2000). It reflects in the words of Phillipson (1992:185) the view of the material writers that "English is best taught monolingually".

It is very clear that the different views toward L1 use foreshadows the nature of language professionals developed SMILE. These professionals belong to two different worlds and align to different paradigms of knowledge in ELT. Most of the local and national material writers disagreed on the decision of using L1. Most of the local material writers the researcher interviewed were completely unsatisfied with the inclusion of Arabic texts in the textbook. Paradoxically local material writers are keener about the exclusion of L1 than the international consultant and material writers. Local material writers are affiliated and directed by the NCCER. In this context of professionalism, the use of L1 is a source of conflict; epistemological, pedagogical and cultural as well. In this way, SMILE textbook is embedded within an aid context and centre-periphery relations (Phillipson, 1992). Such relations and context of local and international professionals working together directly or indirectly implicate the cultural representation and pedagogical decisions.

Regardless of who suggested the inclusion of Arabic texts in the textbook; the pedagogical and cultural consequences of such step would not be value free. Arabic in the sense of Anderson (1983) is officially imagined as a mother tongue of the learners. The construction of Arabic

language as an imagined mother tongue for all the learners is clearly visible in the interviews. Such construction reflects a commonsense pedagogical view of Arabic in SMILE textbook. The L1 in SMILE is imagined through a monoglot standard ideology (Silverstein, 1996) at the expense linguistic diversity in the country. The Arabic texts in most cases represent instances of a standard Arabic. Such representation does not consider the infra-Arabic dialectal diversity in Sudan. Regarding this conception of language, Blommaert (2007:125) indicates that;

> A standard language is a language characterised by a *single set of norms*: a single set of grammatical rules, and a finite repertoire of vocabulary. Standardization always equals singularization of language norms; the function of these norms is *denotational clarity*: the production of clear, unambiguous meanings (Blommaert, 2007:125)

The vast majority of Arabic texts appeared in SMILE textbook represent instances of standard variety of Arabic. Such representation does not leave any room for Sudanese Arabic dialects from the different regions of the country. As a result, this pedagogic representation of L1 for the Arabic speaking groups represents in Bourdiue's term a cultural capital and a privilege. Arabic speaking pupils are holders of such cultural capital and privilege (Bourdieu, 1986). In this way, SMILE legitimatise the linguistic capital of the dominant language speakers in Sudan. Pupils of dominant group make use of their cultural capital at the expense of the dominated ones.

To wrap up, the construction of Arabic as a perceived L1 is clearly indicated in the pedagogical notes and the views of the different professionals. The syllabus takes Arabic language for granted as the L1

of the all the learners. This reflects an ideology of one nation one language which is visible in the representation that is compatible to the representation of the different cultural themes (cf. table 4.13) Arabic texts. These representations are also compatible to the General Curricula Document. These taken-for-granted assumptions about Arabic language are the norm in the General Curricula Document (see General Curricula Document, 2013:17, 67, 76).

4.3.2 Pedagogical construction of L2 in SMILE textbook

SMILE textbook aims to teach English language as an additional language- an (L2) for young Sudanese learners across Sudan. SMILE's pedagogical construction of the L2 is reveals different pedagogical and language teaching ideologies. Such ideologies are clearly expressed in the views and conceptions of language professionals developed SMILE textbook. In response, an archeology of these pedagogical and language teaching conceptions is crucial in revealing the language teaching and epistemological paradigm within which the textbook operates.

The construction of L2 is inseparable from the way L1 is conceptualised in the textbook (see section 4.3.1). It is indicated earlier SMILE textbook tries to present L2 in a monolingual milieu. Consequently, the orientation of teaching English monolingually reduces the L1 use in SMILE pedagogy and pedagogical practice.

SMILE textbook as a newly introduced syllabus started teaching English language at an earlier age at the Basic Level. SMILE unlike its predecessor textbook SPINE reintroduces English from third grade at the age of eight years. Previously, English was taught at the fifth grade at the age of ten years. The decision of reintroducing English earlier and the views of the materials and officials behind such decision are not value-free. The views and conceptions need to be situated within the

pedagogical paradigm and ideologies inform it. It is as Curdt-Christiansen &Weninger (2015:1) indicates that:

> [L]earning a language, whether dominant or non-dominant, is an ideological engagement; representations and ways of being made available to learners are profoundly influenced by issues of economic accessibility, as well as sociocultural, political and pedagogical paradigms, which in turn position learners *vis-a-vis* the world they encounter through these languages.

This quotation indicates that the ideological nature of learning a language. It equally reflects how the pedagogical paradigm influences the linguistic representations and the way language it is offered to learners. This is the typical case of SMILE materials since the language teaching paradigm available in the textbook dictates a certain linguistic representations and conceptions about language.

The reintroduction of English language from an earlier is one of most important conceptions toward language SMILE represents. The different professionals developed SMILE reflected a celebratory view of reintroducing English earlier. They all viewed such step as positive and brave. Along these lines, the national consultant justifies their decision of reintroducing English earlier as follows;

> It is based on theoretical background, of course, because in all the theories of language teaching and learning and teaching young learners, it is well known that the earlier, the better the earlier you teach the children, the language the better they learn it before they become the fossilised in other things. For example, you know that pronunciation is very difficult to teach. But if you teach the children to pronounce English at an early

age, they would imitate the teacher or recording material or whatever, and then they would pronounce it (Interview, December 2019).

It is very that the national consultant's conception of such decision emerges from the "early start" tenet of ELT. Such tenet is based on the assumption that "[t]he earlier English is taught the better results" (Phillipson, 1992:199). The national consultant confidently ensures the act of introducing English earlier emerges from a sound theoretical background. However, when the researcher asked the national consultant about whether early start assumption is empirically proven in the context of Sudan; the answer was no. The national consultant indicated that they did not bear this point in mind. The different professionals developed SMILE believe that such earlier reintroduction of the language maximises the pupils' chances of increased exposure. Such conception of the language is enshrined within the maximum exposure tenet of ELT. Such tenet assumes "the more exposure to the teaching of the language; the better results" (Phillipson, 1992:210). Along these lines, the materials writers and the national consultant advocate the teaching of from an earlier age.

The decision of reintroducing English from the third grade was severely resisted by various groups of educationalists and language professionals in Sudan. The most notable of these were the professionals of Arabic language and these of Islamic studies. The Head of English section at NCCER and the national consultant indicated that they were embroiled in many conflicts with these professionals. Arabic language professionals under the umbrella Arabic Language Association organised campaigns against the earlier start of English. They organised a conference with

NCCER protesting against the early introduction of English. These professionals as the curricula official reports;

> To these Arabic language professors the teaching of English as a foreign language and the act of putting a foreign culture earlier according to their assumption it will harm, the Arabic language of the students and their religion and their culture and their conduct and behaviour (Interview, November 2019) .

In the same lines, these Arabic language professors and teachers in their conference "made presentations about how harmful it is to teach English at an earlier stage" (Interview, December, 2019). The same case against reintroducing English earlier was raised to the Academy of Islamic Jurisprudence. In this context the professionals fighting against early introduction of English conceptualises English as harmful to the pupils' religious conduct. It is very clear that this conflict was motivated by an array of linguistic, cultural and religious anxieties from professionals of Arabic language and Islamic studies.

These anxieties were clearly expressed in informal conversations with university professors from Arabic language department at university. In the conversation they expressed their cultural fears and linguistic anxieties of re-introducing English from an earlier level. They believe that introducing English earlier would be at the expense of Arabic language, culture and religious conduct of the pupils. In the Bourdieusian sense the reintroduction of English earlier threatens the cultural and linguistic capital of these professionals (Bourdieu, 1986, 1991).

4.3.3 The semiotic construction of language and culture in SMILE textbook

Drawing on (van Lier, 2002; Kiss & Weninger, 2013; Weninger & Kiss, 2013) semiotic approaches to meaning-making this subsection of data

analysis conducts a semiotic analysis of cultural content of SMILE 1. This is done by importing 3 extracts from the textbook and subjecting them to a semiotic analysis.

The first extract the semiotic analysis aims to scrutinise is taken from SMILE 1 textbook (Lesson 5, Unit 3 see Figure 4.13). In this respect, the topical focus of Unit 3 from which extract 1 is taken is colours. The unit's focus becomes more specified in Lesson 5 the "colours of the Sudanese flag". On the left-hand side at the top of the page, Lesson 5 presents an image of a teacher speaking to his pupils about the Sudanese flag. On the right-hand side at the top of the page, the teacher and his pupils are pointing and referring to the Sudanese flag as theirs. On the left-hand and right-hand side(s) at the bottom of the page, the teacher asks his pupils about the number of the colours in the flag and what are these colours respectively. The pupils in both images provide answers to the teacher's questions.

Figure (4.13) Semiotic extract no. 1 from SMILE 1 textbook (Lesson 5, Unit 3: p.21)

In the extract 1, all the four images contain texts in form of speech bubbles (words and sentences). At first sight the four images represent icons; they resemble things existing in the real world. Comparing the images (objects) with to the texts (signs) their relations emerge as indexical ones. Each sign is indexically linked to the image in proximity. Each text points to an image. The pupils studying this at the classroom easily recognise that these texts relate to the images. In this respect, they are required to identify which is the one represent the sign and which represents the object. In this case the expected interpretant is the L1 equivalents of the different objects. The main focus of pedagogy in this lesson is present denotational meanings of the flag, colours and numbers. In this respect the signs (words and sentences) are in deixis relations to the objects; the flag and its colours. The activity for this lesson gives the pupils more practices in distinguishing the different colours of flag and their pronunciations.

The point here is how this presentation of the lesson is consequential to language and culture learning. The hypothetical scenario presumed for learning a language and culture could be explained as follows. First, once the pupils see the images they start meaning-making processes or semiosis. The pupils may identify these images as icons (images of things they are familiar with). In this respect, the images may trigger several interpretations in the pupils' minds. Nonetheless, the topical focus of both the unit and the lesson on colours curtails further semiosis. In this way, the pupils would be constrained to interpret or to make any further semiosis since the lesson guides them through an indexical sign lines. The focus here is on the denotation: the pedagogical presentation guides the pupils to link the different images to linguistic forms they denote. Through such heavily guided denotational presentation the

chances of the students in making further cultural meanings are rare. Chances for stimulating further cultural meanings are minimised by the activity that similarly focuses on the denotation and indexically anchoring it.

Along these lines, the pedagogical guidance of the images, texts and activity indicate a low potential of making cultural interpretations and connotative meanings of the flag. This is due to their narrow focus on curtailing images, texts and activity in the service of indexicality and deixis. The presentation of symbolic objects such as the flags is not employed for teaching symbolic and connotative meanings. The textbook guides the pupils to learn the denotation of the items and their colours. The presentation of such content mainly focuses on the linguistic, structural, lexical and denotative levels. In this case, it is restricted to the learning of colours rather on the symbolic values of the flags as emblems of nationality. In semiotically analysing extract 1, the researcher tried to explain how the image, text and activity together make meaning. As result, the meaning-making process was pedagogically restricted in the service of denotation and linguistic competency.

The second extract targeted with the semiotic analysis is taken from SMILE 1 textbook (Lesson 7, Unit 5 see Figure 4.14). In this respect, the Unit 5 from which extract 2 is taken is entitled *"My School"*. The topical focus of the different lessons appears in presenting a central urban environment of school space. The focus of the unit in Lesson 7 shift to regional space where one of the pupils talks about himself, his city and his people. The lesson starts with a listening task about Hassan- a pupil from AlFasher city in North Darfur. The following is a transcript of the listening text;

Hello, I'm Hassan. I'm from AlFasher in Sudan and I'm nine. This is a photo of the museum in AlFasher. This is photo of Sultan's old table and chair. This is a well in AlFasher. AlFasher has got a market this is photo of it.

In relation to this text the lesson contains five images and two texts (see Figure 4.14). On the left-hand side at the top of the page, lesson presents the image of Hassan greeting and talking about himself. Left to Hassan's image at the top of the page, there is a photo of the museum of Sultan Ali Dinar in AlFasher city. On the right-hand side at the top of the page, there is a photo depicting the furniture of Sultan Ali Dinar. Moving to the bottom of the page, on the right-hand side(s) there is a photo of a well in the city. On the left-hand side(s), there is a photo of women working in the market of the city.

By looking at the different images the pupils will recognise that they are icons of objects that they are familiar with. All the images represent a one-to-one correspondence with the listening text. In this way, the text is indexing the objects. Every utterance in the listening is pointing to one object that is displayed in the different images. The relation between signs (listening text and written texts) and the objects they refer to is primarily indexical one. The first sentence in the listening (cf. listening text) represents a kind of labelling indexicality. Because it is a label that refers to the proper name *"Hassan"*. All the remaining sentences relate to the images through deixic indexicality. Each sentence points deixically to one object from the images. The main focus here is the presentation of linguistic form and the denotation.

Figure (4.14) Semiotic extract no.2 from SMILE 1 textbook (Lesson 7; Unit 5: p.39)

The point here is how this presentation of the lesson is consequential to language and culture learning? The hypothetical scenario presumed for learning a language and culture here could be explained as follows. First, as the pupils notice the images they; will recognise that they match objects in the real world. As they listen to the listening text they start a process of semiosis or meaning-making. The pupils will identify the first icon as the one depicting Hassan who comes from AlFasher city- the person is speaking in the recorded material. The pupils will start link the linguistic forms they studied before the listening (museum, table, chair, well and market) to the objects depicted in the images. In this respect, though these images may trigger several interpretations in the pupils' minds; restricting the teaching to the linguistic denotation eliminates further semiosis. The pupils would be constrained in this way to think through this highly guided pedagogical presentation. Their chances of

further interpretations or semiosis are reduced by the indexical signs-objects anchoring of the content in the lesson. The lesson mainly focuses on the denotational level. It guides the pupils to link the linguistic forms to the objects they denote. The activity similarly focuses on presenting denotations and linguistic structures. It gives the pupils further practices on the forms of questions and the appropriate ordering of it (see Figure 4.15).

Through such heavily guided denotational presentation the chances of the students in making further cultural meanings are very rare. Chances for stimulating further cultural meanings are minimised by the activity that similarly focuses on the denotation and indexicality. Thus, selecting historical information in the lesson is not for symbolic reason. Up to the end of the activities the lesson does not give any substantial information about who is the Sultan Ali Dinar. Sultan Ali Dinar the textbook presents appears just as a name and his cultural belongings exhibited in the museum are just furniture. Their values as historical or cultural artefacts are not presented to trigger cultural meaning in the pupils. This is visible in the emphasis of denotation rather than symbolic values of this historical knowledge. Along these lines, the cultural information on the Sultan or city of Al Fasher as a former capital of the Fur Sultanate is completely invisible.

In semiotically analysing extract 2, the researcher tried to explain how the image, text and activity together make meaning. The semiotic analysis indicates the restricted nature of the guided semiosis that reduced cultural and historical knowledge to lexical, grammatical, linguistic and denotative levels.

Figure (4.15) Structural focus of pedagogical tasks (Lesson 7, Unit 5: p.39)

Extract 3 is taken from SMILE 1 textbook (Lesson 1, Unit 12 see Figure 4.16). The topical focus of Unit 12 from which this extract is taken is *"Eid El Fitr"*. Eid El Fitr is a Sudanese Muslims festivity. The unit's focus is narrowed to clothes and their colours in Lesson 1. On the top of the page, there is an image of clothes in a laundry line. The image is followed by a written text that explains the image. The lesson starts with a listening task about the clothes that are displayed in the image. The following is a transcript of this listening text;

> Eddie's T-shirt is yellow and his trousers are blue. Ahmed's shirt is green and his trousers are blue. Fatima's skirt is yellow long and orange and his trousers are blue her blouse is red. Hassan's shorts are black and his T-shirt is red.

In relation to this listening text the lesson presents the images and the written text. In the image appears on the top of the page, the lesson presents various types of clothes in a laundry line. The image is directly followed by a written text that gives details about the clothes in the laundry line and their colours.

Figure (4.16) Semiotic extract no. 3 from SMILE 1 textbook (Lesson 1, Unit 12: p.89)

The question here is how this presentation of the lesson is consequential to language and culture learning? In this respect, the hypothetical scenario for learning a language and culture here could be explained as follows. First, as the pupils see image they will start to make-meaning and to recognise that the image display icons of objects they are familiar with. As pupils listen to the listening text, notice image of laundry in relation to the title *"Eid El Fitr"*; they start a process of semiosis or meaning-making. The interpretant expected to come to pupil's minds is that people do laundry in preparation to celebrate the Eid festivity. The objects appear in the images represent a one-to-one correspondence to the written text. In this way, the text is indexing the objects. The written text starts by drawing the pupils' attention to look at the garden pointing to these clothes in the laundry line. Such indexical anchoring of sign-objects relation is fore-grounded in the listening text. It gives a description of the clothes, their colours and who possessed them. The signs (words and sentences) in the texts show indexical relations to the objects they denote.

The lesson accentuates the linguistic forms of colours and clothes. This is visible in the way the lesson tries to guide the pupils to process the linguistic forms in the listening and written text (trousers, short, T-shirt, blouse and Jallabeyyia) to the objects depicted in the images. The same emphasis of linguistic forms is also stressed in the activity. Through such guided semiosis the pupils' potential of making further cultural meanings about how people feel and prepare themselves for the Eid fades away. Thus, selecting laundry to denote Eid El Fitr was at the expense of presenting cultural meaning of this festivity. It was at the expense of cultural learning and cultural meaning-making.

In the semiotic analysis of extract 3, the researcher shows the dynamic relation underlies the image, text(s) and activity. The semiotic analysis indicates that the guided semiosis evident in lesson design eliminates the potential of cultural meaning making.

Along these lines, the semiotic analysis of excerpts 1, 2, & 3 have shown how pedagogical construction of the texts, images and tasks curtails culture pedagogy. SMILE's pedagogy mostly focuses on the low-level decoding of linguistic forms while neglecting the high-level processing of concepts. The analysis reveals that there is a semiotic logic that engenders certain interpretations in the textbook. The process of interpretation is highly guided through a guided semiosis. In this guided semiosis, the opportunity of students' further interpretation and free semiosis of cultural content are limited by tasks and presentation that focus mainly on denotation. This represents a language teaching ideology that gives priority to the denotatative and linguistic aspects rather than symbolic connotative ones.

This language conception is known as the centrality of language proficiency (Blommaert, 2010). Such centrality and conceptions of language are clearly visible the Scope and Sequence Matrix (2013) based on which SMILE is written.This matrix mainly focuses on structural content and linguistic competence in the curriculum. There is no focus on the sociolinguistic or pragmatic competence of the pupils. The Matrix is tailored mainly on phonetic, lexical, grammatical and linguistic competencies. This privileging of linguistic competence represents a common conception of language in the context of this study. These views evident in the semiotic analysis of SMILE are instances of objectified and essentialised conceptions of language and culture.

These objectified and essentialised conceptions of language and culture are clearly expressed in the interviewees' position toward culture in SMILE 1. Almost all the material writers, consultants and officials the researcher interviewed undermine the adequacy of SMILE 1 textbook for cultural analysis. It is as one national consultant points "book one is book one as everywhere in the world. It is just about the basic things, how to ask somebody about his or her name, how to ask about the numbers and the colours" (Interview, December, 2019).

These claims of these professionals are inadequate for some reasons. First, as the analysis shows, almost all things, names, number and colours SMILE 1 represents are cultural items in context (see tables 4.2; see Figures 4.13). Language and other semiotic resources available to SMILE are ones expressing, symbolising and embodying cultural reality (Kramsch, 1998). Regardless, of the way these things represented they are things from the very Sudanese context. Second, this conception reflects a professional stance, a one that represents naturalised and essentialised understanding to textbook design. The same is true about the way a first book in a series is professionally conceptualised.

A stance as such does not put in mind that these pupils study the so-called book 1 are social individuals descending from one cultural background or another. By the same token, the process of developing a textbook at whatsoever level entails processes selection. Selections are by no mean are political and loaded decisions in most of the cases. Therefore, SMILE 1 as the data shows is adequate for cultural and semiotic analyses (see tables 4.2, 4.4, 4.5 & 4.6). It is potential of yielding different social, political and pedagogical ideologies.

4.3.4 Pedagogical construction of teacher-learner relations in SMILE textbook

Drawing on critical pedagogy (Freire, 1970, Giroux, 2011), this subsection explores the teacher-learner's power relations that SMILE textbook construct. In this respect, SMILE textbook embodies a certain pattern of power relations that underlie teacher-learner's pedagogic interactions. All the pedagogic instructions of tasks and activities in the different lessons (*ƒ* 205 out of 205 representing 100%) are exclusively presented in form of orders and commands to the learners. In this respect, the textbook and its teachers are in position to give instructions for learners. In this respect, the textbook provides its pedagogical instructions in forms of direct commands to its learners. These learners are frequently ordered to read, write, repeat, and point … etc.

These pedagogical instructions show in the Freirean sense a sort of a "prescription" (Freire, 1970). The teacher is presented as a source of a prescription and power. He/she is depicted with an authority to command the pupils and direct their choices (see Figure, 4.17). The pupils are directly asked to (read, go, stand, point) from high-to-low. This is tacit manifestation of prescription of teacher's choice on the learners. It reflects hierarchic teacher-learner latent power relations. In most cases, the teacher appears in relation to his students as an absolute power who gives commands to students to do actions.
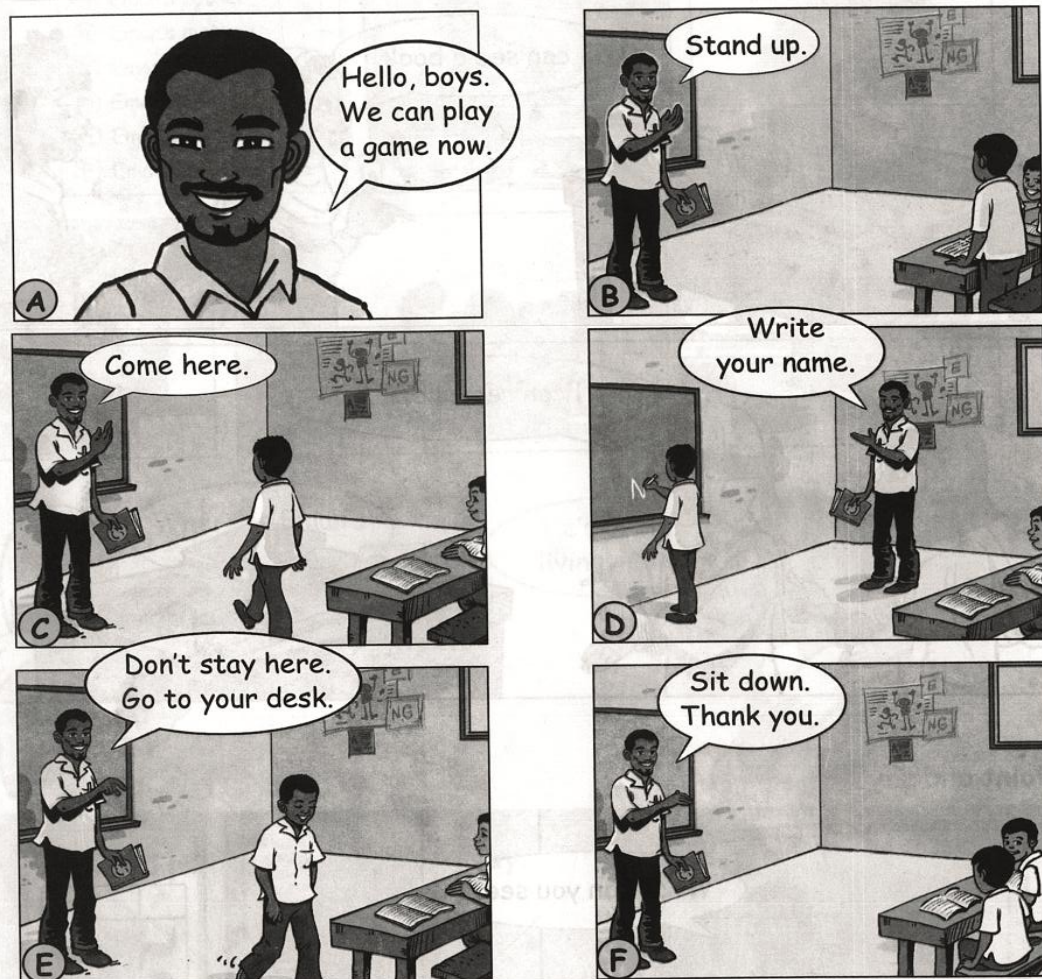
Figure (4.17) patterns of modality and teacher-learners power relations (Lesson 2, Unit 8: p.58)

The same pattern of modality evident in teacher-learner interaction and the way SMILE presents them is also traceable in characters interaction in the textbook. Almost all the verbs appear in the context of characters interaction are forms of commands and directives. There is no or a little room for request and polite address modality in the textbook space. This is manifested in the invisibility of "please" in teachers' instructions pattern in addressing pupils. There is a very limited use of request words in SMILE 1 textbook. This is also represented in a limited use of the

word "please" in (lesson 7, Unit 10) compared to its absence. Nonetheless, such use of "please" cannot be perceived as neutral pattern. This is due to the fact that it emerges in associated with a British character. On the other hand, there is a clear absence and paucity of request and polite words in the talk of local Sudanese characters. This is the dominant pattern of modality which is visible in characters' interactions in the textbook (see Figure, 4.18).
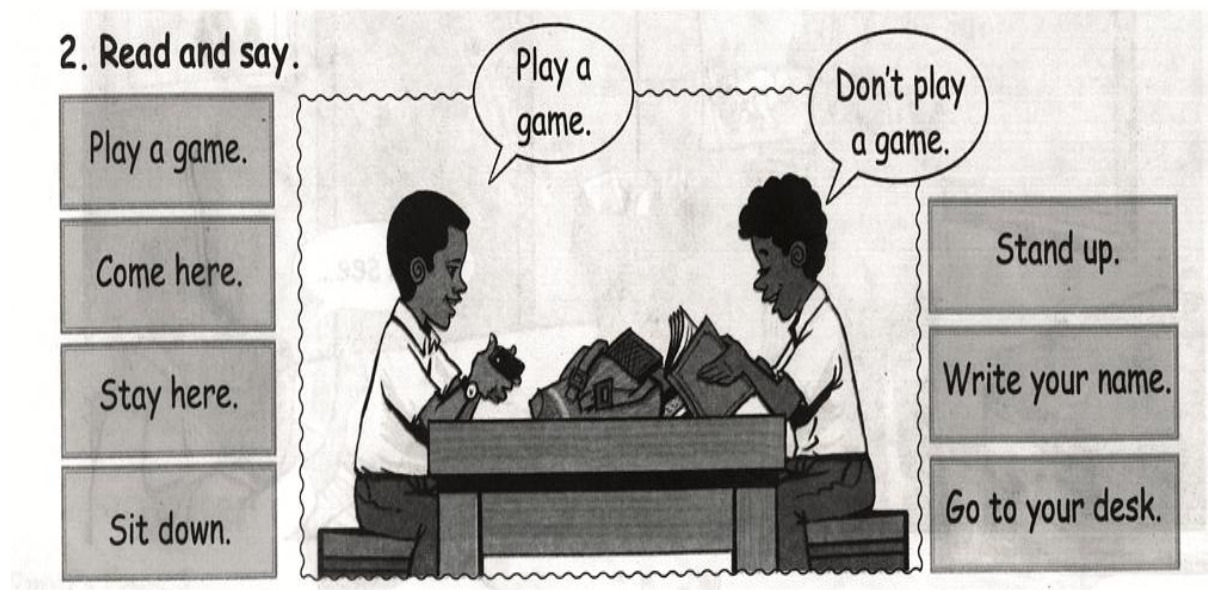
Figure (4.18) modality pattern in characters' interaction in SMILE (Lesson 2, Unit 8:p.58)

Another important observation lies in the patterns of characters' interactions with the world in the textbook and the surrounding environment. All the talks in this respect are about fixed things. The different characters are presented pointing to these fixed things and their act of pointing does not influence actions in the textbook. Thus, images in the textbook contain mainly objects and things characters are pointing to. This pattern of interaction cancels out the agency of characters to influence the world surrounding them in the textbook. This pattern

emerges from the language teaching ideologies that guides the design of the referential use in the textbook. It is imbedded within an indexicality at a narrow circle of denotation (see section 4.3.2). Most of characters' interaction indexes a kind of a fixed reality and things unaffected by characters interactions with it.

This directly reflects banking education ideology (Freire, 1970). The informal conversations the researcher performed with pupils suggest that their standards are higher than the fixed pattern of interactions with things. Although, the General Curricula Document (2013) ensures the centrality and autonomy of the learners but such pedagogic instructions say the opposite. Many instances and tasks in the textbook required the learners to point to things and repeat them (*this is bird/ this child* and ...etc). In this way, SMILE 1 pedagogy undermines pupils' centrality, autonomy and their chance for critical thinking.

4.4 Results and Discussion

The purpose of the present study is to investigate the representation of cultural diversity, the construction of national culture and the language teaching ideologies in SMILE 1 textbook. The results of the quantitative and qualitative content analyses indicate that SMILE 1 tended to include more cultural content from the local L1 culture than from international L2 culture (see tables, 4.1, 4.3, 4.5 & 4.7). In this respect, the textbook over-emphasises the names, dresses, foods and symbols of the local L1 culture at the expense of the international L2 culture (see tables, 4.1, 4.3, 4.5 & 4.7). This result is consistent with Rashidi & Meihami (2016) that EFL textbooks have the tendency to over-represent the L1 culture.

In the context of current study this result could be interpreted in accordance with the orientation of SMILE's material writers to

contextualise language teaching content they select. As the interviews indicate these material writers exhibited serious attempts to represent the local context of L1 culture. Another explanation of this result lies in the contested atmosphere represented in the response to the teaching of English at an earlier age. During its development SMILE was severely resisted by various educationalists and Arabic language professionals. They viewed earlier introduction of English would eventually be harmful to pupils' local culture. This contested climate potentially influences material writers' selections of the cultural content. As a result, the material writers tried to provide an alternative narrative to the one claimed by the proponents of earlier introduction of English through SMILE.

Another result the content analyses reveal is that SMILE 1 is based on a polar representation of cultural diversity. In most cases, the textbook presents cultural diversity through dichotomies of global versus local, native versus non-native and British versus Sudanese (see tables 4.1, 4.3, 4.5; see Figure 4.1). Such dichotomous representation of cultural content reduces the inclusion of diversity both within the L1 and the L2 cultures. It over-represents the Sudanese and British at the national centre(s) of the culture. In response, SMILE's cultural representation renders any culture beyond these two national centres as invisible, silenced or excluded.

These results can be interpreted in conformity with the climate of thinking within which SMILE 1 textbook operates. SMILE based on its goals and the conceptions of its material developers; it conceptualise the world as a one primarily divided into L1 and L2 cultures. This is also compatible with interviews the researcher conducted with materials writers who take such division as an axiomatic one. In response, the polarity of cultural representation emerges in SMILE 1 textbook.

A third result of importance is to do with pattern of local representation of culture. In this regard, SMILE 1 over-represents the Northern central region in term of names, dresses, foods and symbols (see tables, 4.2, 4.4, 4.6, 4.8). This result is in line with Ryle (2012)'s observation that the Northern region in Sudan represents a historical, economic and political centre of dominance and hegemony. This result conforms to previous textbook studies done by Ahmed (2017), Breidlid (2005, 2013) and Fean (2016). The addition of the current study represented in going a step forward by ethnographically linking cultural representation to what ELT material writers, national consultants and officials view.

A fourth result relates to gender diversity in SMILE 1. As the quantitative content analysis shows SMILE 1 tended to construct masculine predominance in representing gender (see table, 4.9 and 4.10). SMILE's patterns in representing gender diversity construct unequal presentation of human subjects. SMILE 1 textbook is based on hegemonic gender ideologies; it presents females of L2 as superior to females of L1. Similarly, SMILE 1 portrays the local females of the central Sudan as superior to the females from other regions of the country (see Figures, 4.4, 4.5, 4.6, 4.7 & 4.8).

These results on gender ideologies are partially similar to the study of Zagumny, Richey & Amanda, (2015). It is also partially relevant to Breidlid (2005) and Ahmed (2017) with regard to body politics in textbooks. Beyond these studies, the current study reveals the complexity of gender ideologies; they are more complex than to be reduced in a patriarchic hegemony. Along these lines, the present study indicated that gender inequalities are intertwined with ethnicity, class and regional background of the social individuals. This finding supports the critical discourse feminist theory that gender ideologies are characterised by

sheer complexity. Patterns of gender inequality in SMILE are intertwined with other social factors such as the regional and ethnic backgrounds.

The explanation of these results lies in the fact that materials developers do not question their commonsense hierarchical order that underlie women representation. Though in the interviews the material writers show an awareness of a required gender balance; but they do not really problematise the inequalities in their gender selections.

In term of national culture, quantitative and qualitative content analyses as well as the interviews indicated that SMILE 1 imagines the Sudanese people as a homogenous nation (see tables, 4.2, 4.4, 4.6). This result is in line with (Breidlid, 2005; Eljack, 2011; Eljack & Mugaddam, 2013) regarding official language textbooks.

SMILE 1 constructs cultural diversity through hegemonic, selective and nation-centric patterns of representation. The pattern(s) of nationalist hegemony and over-representation are in a converse relation to the patterns of visibility and inclusion of cultural diversity. The more the national centre is represented; the more regional peripheries are culturally excluded. The patterns of visibility in the textbooks show a nationalist, superficial and ideological inclusion of cultural diversity at the regional level. SMILE 1 textbook tended to construct the Islamic culture of the Northern central region as a legitimate knowledge that the Sudanese must all have.

These results agree to the previous research conducted by Ahmed (2017), Breidlid (2005) and Fean (2016) that official textbooks in Sudan privilege nationalist and Islamist discourse and knowledge regime(s). These results similarly conform to the theoretical insights from Apple

(2004), Althusser (1971) Foucault (1980) with regard to the politics knowledge in the textbooks.

The explanation of these results lies in the regime of truth that SMILE textbook exploits in legitimising its version of religious nationalism and knowledge. The representation of such regime is an integral part of SMILE's role as a part of state ideological apparatus. In this way, it is not strange that SMILE operates within the state's official climate of education in Sudan. Actually, it is the regime of knowledge of the General Curricula Document that guided material development in SMILE. Such official knowledge is the commonsense spectacle which guided the conceptions of the NCCER's curricula officials.

In term of language teaching and pedagogical ideologies the results show that SMILE is not a value-free syllabus. It relies on various ELT tenets, orthodoxities, pedagogical and language teaching ideologies in presenting language and culture. As the content analysis, interviews and semiotic analysis indicate SMILE 1 textbook overwhelmingly focused on linguistic competence. SMILE 1 curtails cultural representation at the narrow indexical and denotative levels. These results on priority of linguistic competence agree with the previous research of Kiss & Weninger (2013) and Weninger & Kiss (2013).

Another language teaching ideology as the interviews reveal relates to monolingual orthodoxy in SMILE. In this respect, SMILE 1 gives priority to monolingual attainment of a linguistic competence and proficiency. Similarly, the material developers of SMILE conceptualise an earlier introduction of English language as a solution of all English problems in Sudan. Along these lines, SMILE 1 tended to show an ambivalent position toward L1; it oscillates between including and

excluding it from the pedagogy. Its construction of the L2 is based on monolingual reductionism. These results partly agree with El-Hassan (2011) regarding the position of L1. Further, the content analysis and the interviews indicate that SMILE 1 textbook is based on a banking education pedagogical ideology. Such ideology is visible in the teacher-learners relations in the textbook. These results on banking education are in conformity with the work of Fean (2016).

The interpretation of these different results lies in the ELT paradigm within which SMILE and is developers evolve. Stressing linguistic competence over sociocultural one and giving priority of linguistic denotation over connotation shows that SMILE is enshrined with a structural –competency based ELT paradigm. It is as the interviews with material writers, national consultant and curricula officials show all these professionals are dependent on Euro-centric ELT theory. The ambivalence in the position of L1 is due to the fact that the national and international material developers of SMILE textbook descend from two different epistemological backgrounds. While the local professionals align to orthodox ELT tenets; the international professionals liberated themselves from such tenets. Though, the researcher did not interview international professionals but in most cases the local professionals were reporting their resistance to their international fellows. Their epistemological and pedagogical conflict was clearly reflected in the interviews.

To close up, the current study is not without limitations. One of these limitations is represented in the lack of access to the international material writers and consultants of SMILE. The same is true regarding international institutions such as the British Council and the World Bank. These international professionals and institutions played significant

financial, logistic, managerial and professional roles. In response, the lack of access to such actors curtails the potential of analysing a significant feature of SMILE and its wider discourses.

4.5 Implications of the study

The findings of the study provide some implications for language teaching professionals, syllabus designers, material developers, national consultants and curricula officials. The results of the study have shown that language textbook under study over-represented the local cultural content at the expense of international cultural content. Such results may undermine pupils' intercultural awareness. The results of the study have shown that SMILE language textbook privileged Northern central cultural content and Islamic knowledge. The results also indicated that SMILE over-emphasised national culture and reduced cultural diversity in service of the official nationalist agenda. This may cause EFL learners to internalise the superiority of Northern central region. It may invoke in learners the misinterpretations of cultural representation of the different cultural elements. It undermines their critical engagement with culture and cultural diversity.

CHAPTER FIVE

Summary of the Study, Conclusions, Recommendations and Suggestions for Further Studies

5.1 Summary of the study

This study examined the representation of cultural diversity in SMILE 1 textbook-a national syllabus currently used in teaching English language at the basic level in Sudan. The study tried to provide a critical analysis of SMILE 1's cultural content and its representation of cultural diversity, national culture and language teaching ideologies. Along these lines, the study addressed three questions: (1) To what extent does SMILE 1 textbook represent cultural diversity? (2) How does SMILE 1 textbook conceptualise national culture (3) What are the language teaching ideologies SMILE 1 textbook used to represent language and culture? To answer these questions and to achieve the objectives related to them; the study drew on textbook data and ethnographic interviews with pupils, teachers, pupil parents, material writers, national consultants and curricula officials. The study employed quantitative content analysis, qualitative content analysis and semiotic analysis as methods for analysing SMILE 1 textbook. The study operationalised a critical semiotic ethnographic perspective.

5.2 Findings of the study

1. SMILE 1 over-represented local cultural content and downgraded the international culture in its cultural content.

2. SMILE 1 in its representation of cultural diversity over-represented the Northern central region at the expense of the different regional cultures of Sudan.

3. SMILE 1 represented cultural diversity through hegemonic, standardised and culturalist patterns of representation.

4. SMILE 1 textbook privileges national cultural content at the expense of cultural diversity from the different regions and areas of Sudan.

5. SMILE 1 textbook and its General Curriculum Document are based on nationalist and political ideologies of the central state.

6. SMILE gives priority to the linguistic competence and the presentation of the lexical denotation.

7. The material developers of SMILE conceptualise language along monoglotic linguistic ideologies.

8. The material developers of SMILE are constrained by lacking a full access to decision-making in material development during their work.

9. SMILE 1 textbook is based on unequal teacher-learner power relations and conceptions of banking education.

10. The exclusionary nature of the Sudanese national curriculum of English is a manifestation and reflection of wider politics of management crisis in Sudan since independence to the present day.

5.3 Recommendations of the Study

1. The representation of cultural content should move beyond L1 and L2 cultures to develop pupils' intercultural potentials.

2. Cultural content in language textbook should provide equal representation for interculturally diverse regions in Sudan.

3. Cultural content should be represented in language textbooks along federal and regional approaches to diversity management.

4. Material developers and national consultant need to be fully empowered through professionally accessing decision-making in their material development.

5. An evaluation framework should be developed to assess the representation of cultural diversity during the process of material development and content selection.

6. The language textbook should tolerate religious diversity and difference.

7. A balanced approach should be paid to the representation of a national culture in language textbooks.

8. The language textbooks should consider developing pupils' sociolinguistic, pragmatic and critical cultural awareness and competencies.

9. More attention should be paid to eliminating commonsense bases of gender, social inequalities and biases in the cultural content of language textbooks.

10. Cultural and linguistic pedagogies are required to move beyond ELT tenets, ideologies and orthodoxies and to cope with changing landscape of professionalism in ELT.

11. Teacher education and training should develop culturally-sensitive and critical cultural awareness in teachers.

12. Cultural critical awareness should be incorporated in training of material developers.

13. Curriculum reform should be an integral part of political reform and good governance in Sudan.

5.4 Suggestions for further research

1. Further research is required on analysing transnational cultures in language textbooks.

2. There is a major need to investigate how post-revolution discourses implicate and influence the content of education and the material development.

3. An action based research is required to see how EFL teachers respond to cultural diversity while using language teaching materials.

4. A further ethnographic study is required on the interaction between national and international materials writers and consultants in developing language textbooks in an aid context.

5. There is an urgent need to investigate impact of local Sudanese languages beyond Arabic on the learning of English language.

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Appendex (1)

Panel validated content and semiotic analyses

1. Dr. Ashraf Kamal Abdelhay , Doha Institute for Graduate Studies
2. Dr. Ahmed Gumma Siddiek, Alzaiem Alazhari University
3. Dr. Abu Algasim Mohammad, Alzaiem Alazhari University
4. Mr. Marwan Naserldeen Osman, Alzaiem Alazhari University