

END OF RESEARCH REPORT

Project ID/Title: VALUES TRANSMISSION THROUGH THE ENGLISH TEXTBOOKS FOR SECONDARY SCHOOL STUDENTS AND ITS INFLUENCE ON THEIR PERCEPTION OF THE ISLAMIC IDENTITY. RIGS 15-159-0159

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Author Name(s): DR. Merah Souad (1), Dr. Tahraoui Ramdane (2) & (3) Nor Hatyati Husin

Division/Kulliyah/Institute/Center: (1, 3) Department of Social Foundations and Educational Leadership and (2) Department of Curriculum & Instruction

Abstract:

This research examines the perception of Muslim teachers and students of the values embedded in the English textbooks at the Secondary level of the International Islamic School Malaysia (IISMS). The effect of these values on the students' vision of an Islamic identity were also analyzed. It is quite impossible to learn English without indulging in its culture. This issue becomes more serious when the textbooks used to teach this language were written in a completely different social and cultural context, alien to the students' social milieu. To achieve its objectives this study has used firstly, a Literature review was conducted via a reflective analysis in which ideas grouping was made and recommendations were deducted. Secondly, an "Analysis Model" was developed based on Littlejohn's (1998) textbook analysis model. The subject of analysis in this study is the English language textbook used at the International Islamic School Malaysia, Secondary for the 7th, 8th and the 9th grades for the academic year 2018-2019. IISMS offers IGCSE curriculum and uses textbooks written and published in the United Kingdom. Thirdly, an interview of a selected number of students and teachers was conducted as well as a classroom observation. The findings have revealed that the usage of English is expanding in the four corners of the world at the expense of other local languages. Another important finding is that the English language is used as a vessel to spread Western cultural dominance under the pretext of globalization, as it is impossible to strip any language of its cultural context. It was also found that Western values transmission across the English textbooks was explicitly and implicitly manifested. As these textbooks contain a wide range of values that vary from universal to Western. It was also found that; Western values of different sorts such as social, political, philosophical and cultural, were present in the English textbooks at a very high level of density. Another crucial finding in this study has also highlighted, that there is a high level of contradiction between these values and other values propagated in other subjects' textbooks used by the same students as well as with values propagated by teachers and parents. It was concluded that Muslim students' perception of Western values vary between acceptance and rejection.

Key words: *Values transmission, English language, textbooks, Islamic identity, perception, textbook analysis, alienation, reinforcement, Islamic Identity, Western values, Globalization & Westernization*

1. Introduction: Literature Review

1.1.English Language and Westernization

The relationship between language and culture is evident. Many believe that it is quite impossible to master a language without indulging in its culture. Hence, textbooks used for teaching languages are commonly used as cultural vessels where all that the Western human being learns to do, to use, to produce, to know and to believe are embedded.

In fact the development of languages' curriculum either in the field of foreign or second language has always been questioned in terms of its significance and purposes. From a theoretical stand vis-a-vis curriculum's perspectives, the primary aim of teaching English is to prepare native and non-native learners with better communication skills in using this language and also, to develop a rich vocabulary and master it at the level of the four skills; speaking, writing, listening and reading. Since English has become an international language, it became necessary for people to learn it especially the ex-British colonies due to the fact that this language is widely used in communication, business, education, tourism etc. Therefore, it became highly demanded for people to master or at least be familiar with the language that can help them to survive in a globalized world and to manage their daily life affairs starting with reading sign boards while driving to reading the ingredients of merchandise to paying their bills. Thus, learning English became an indisputable necessity and an inseparable aspect of learning in schools. Apart from the formal curriculum, learning communicative English is currently in vogue. For many people it is a required skill to secure a job or to use it in ICT or for travelling. Others perceive mastering English as part of being modern.

In schools, however, learning English is regarded a requirement for a better education and better opportunities later in life. However, while learning this language, students are usually exposed -explicitly and implicitly- to many Western cultural doses. The presentation of these cultural doses is usually done through the formal explicit curriculum or via the hidden curriculum as well. According Mei, (2015), hidden curriculum is defined as everything carried out by the teachers and students while learning English, which are not planned or required by the formal curriculum. It refers to the hidden values and ways of thinking which can be merely obtained through learning techniques, activities, and skills the language's skills.

Therefore, the idea of having Standard English, by teaching its correct usage, special vocabulary semantics and idioms is just an overt message transmitted by teachers towards learners. In fact, educators are constantly unaware of the covert message (Mei, 2015) that lies beneath teaching of any of the language's required skills. In many countries around the world, especially ex-British colonies, English is a mandatory subject taught in formal educational settings. A fact criticized by many as they think that teaching and learning English in non-English speaking countries is politically tainted. It also aims to impart students with an insight in the colonizer's culture. Freire and Shor, (1987) have explained that by imparting a language which is alienated from learners who come from a distinct language background will actually limit liberating education, and leads to the culture of silence and sabotage (p.143). In brief, English is used as an intermediate medium to teach - political in nature- values (Johnston, 2003) as an outcome of the colonization process (p.44).

1.2.Learning English in the Islamic Context

In his study on English as an International Language, Mahboob (2009), has clarified that in Pakistan (like many other Muslim countries), the status of English embodies a new form of linguistic colonization. This is evidently shown, when English becomes one of the official languages other than Urdu (the official language) and is taught as a single compulsory language in schools. At the university level in Pakistan, English has become a more powerful language and it is a compulsory subject at the undergraduate level.¹ Although in many Muslim countries it is usually propagated that schools aim at building the Islamic identity by inculcating Islamic values and teachings Arabic as the language of the Islamic faith, English reigns supreme as the favorite international language. Rosnani Hashim has highlighted that, Muslims are not just facing a language problem but the problem of dualism² in education in general. Islamic versus Western Secular systems. She claimed that “the greatest grievance against both systems of education lies in the discontent over their graduates, who critics claim, do not possess the integrated personality of the ideal Muslim.” (Rosnani Hashim, 1996, p.9) This issue adds on to the challenges faced by education in Muslim countries especially the dilemma of espousing conflicting values. “Although it is compulsory for Muslims to study religious education, students are taught natural and social

¹ For more refer to Anbreen, T. (2015). The influence of English second language learning on Pakistani University students' identity. *Social and Behavioural Sciences*, 192, 379-387.

² Dualism in this context is used in reference to the co-existence of two educational systems; Islamic and Western secular system.

sciences and literature which are not based on Islamic perspectives. There is a clear contradiction in the disseminated sets of values – “whatever students learn in religion classes is different from what they learn in humanities, social and natural sciences.” (Rosnain Hashim, 1996, p.11) British colonialism had initially reshaped the educational system of Muslims based on the rational-scientific logic of the West at the expense of the Middle-Eastern and theological formulation of Islam.” Ahmad, K.B., Jory, P. (2011). Therefore, the curriculum in general and teaching materials like textbooks in particular, which are used in Malaysia and other Muslim countries are based on the Western view of knowledge and the schools are implementing the contents and values presented in the textbooks, consciously or unconsciously diminishing the Islamic values which are important to be transmitted to students. In their study of teaching materials in Moroccan secondary schools in 1990, Adaskou, Britten, and Fahsi have found nothing beneficial or motivating in including Western culture. By introducing Western culture there is a tendency for cultural comparison which in turn will breed discontent among learners with their own culture. (K. Adaskou D. Britten B. Fahsi, 1990) Besides, certain patterns of behaviour in English-speaking social contexts are not desirable, being incompatible with local values. In another study about “Traces of Cultures in English Textbooks for Primary Education” Budi Hermawan and Lia Noerkhasanah (2012) affirmed that: It is obvious that the core of English the textbooks promote is still the country in which English is spoken as first language. (K. Adaskou D. Britten B. Fahsi, 2012) This traditional view of English has a big possibility to restrict students’ horizon of the role of English nowadays as well as the other speakers of English. As a result, this implicates that the exposure to the culture of other speakers of English is indispensable and the portrayal of the culture of international speakers of English needs to be factually depicted in the textbooks. The school undoubtedly functions as a status quo maintaining institution, through underpinning societal dominant values and ideologies using certain methods and mechanisms. One of these mechanisms is the usage of textbooks as an effective tool in transmitting society’s knowledge, rules and values. Dewey (1992), (Bobbitt, 1918, p.43) and (Harold Rugg, 1927, p.8), highlighted, that the curriculum of education would equip students with experiences as they go through the process of learning. The experiences gained by students are also a final product of what has been planned and directed by schools including information, skills and values. Values can be defined as socially acceptable norms to appraise a person, object, or any situation. They usually develop the characteristics and identity of people since values ‘describe people’. Therefore, people are known and recognized by others through the values they embrace. “values are

considered as the aims of human life and as the backbone of a civilized society” (Bhardwaj, D, Tyagi, H.K., Ameta, D. 2015 p.33). Wangyal (2001) elucidates values as “... a set of ideas and beliefs which influence the thought(s) and action(s) of a person. They help people to organize social relations by distinguishing between what is socially acceptable from what is not. Values can be shaped by numerous factors including religion, socialization, education and cultural norms among others.” (Wangyal, T. 2001, p.108)

The notion above exemplifies that values are usually imparted through education in general and the transmission of knowledge through textbooks in particular. Wangyal, T. (2001). The intended values to be transmitted and taught are either clearly presented or hidden in the form of texts, factual articles, stories, images, symbols and activities in the textbooks. Thus, the English language textbook is not used in a language course for teaching language skills per se. In fact, certain values to be propagated to targeted learners are well included in the textbooks based on the representation of culture. The dissemination of ideas and contents in the comprehension passages or pictures in the textbooks is not essentially neutral or value-free. Each unit or theme comprises some determined norms and values of certain groups of society to be taught to students. Culture, values, and norms are inseparable ideologies which are intrinsically transmitted in English language teaching.

1.3. Islamic Identity

The multi facets deterioration, decadence and backwardness in the Muslim world made the task shouldered by Muslim educators, academicians and activists to rejuvenate the Islamic model of education very complicated. One major contemporary challenge that needs to be addressed seriously and find remedies for it is the issue of dualism in most educational systems across Muslim countries. Dualism in education is manifested in the existence of two educational systems co existing and maybe conflicting each other; religious versus secular curriculum (Hashim, 1996). Indeed, there were many conflicting views among educationists, decision makers and other stakeholders about the best solution to tackle this issue. Some, driven by philosophical and economic incentives would favor the western secular system, because according to them, it is modern, progressive and highly demanded in the job markets. Others, driven by religious motives prefer the traditional Islamic education because it helps in preserving the Islamic identity of the new generations. Between these two conflicting views, a third opinion, which claim balance and moderation calls for the integration of revealed and western sciences in one educational package, in other words, it adopts the approach of teaching an integrated curriculum. Ultimately, many educational

institutions and projects in the Muslim world were established based on the concept of integrated curriculum. However, the debate is still on how to revive the Islamic traditions of learning, and develop it to become a credible alternative model that can compete and ultimately replace the western model of education inherited from the times of direct colonization. However, Muslim nations like many other developing nations suffer from deep-rooted cultural deficiencies, and acute dependence on the West. Slogans of globalization, open markets, and human rights, made these deficiencies and dependence more visible, and the dominant western culture continues to cement its position in the East. It is believed that that Muslim societies in general and the educational system in particular are facing a real Crisis (Kamal Hassan, 1988). As “the existing conditions in present day educational institutions in most Muslim countries, do not truly reflect the Islamic ideal, and these institutions do not play their rightful role in the education of the younger generation in Islamic faith, thought and conduct and there exists at present a regrettable dichotomy in education in the Muslim world. One system namely religious education being completely divorced from the secular sciences, and secular education being equally divorced from religion. Although such compartmentalization was contrary to the true Islamic concept of education and made it impossible for the products of either system to represent Islam as a comprehensive and integrated vision of life.” (Adebayo, 2007). Hence, it is mandatory for Muslim educators and thinkers to come into terms with this reality and work hard in order to find new educational remedies, which may create some resistance to the already leaned and unbalanced relationship between the West and the East. One of the main targets of the Islamic educational revivalism and reforms is to preserve the “Islamic identity”. Although “much of the scholarly literature on “identity” is conceptually murky, leaving the term entirely undefined or treating it as synonymous with other elements of culture, such as beliefs, ideas, norms and practices” Jilian Schwedler (2001). Many perceive identity as a set of traits an individual usually refers to for identifying the self, or “the qualities of a person or group that make them different from others”. Buckingham, (2008), refers to identity as something unique which distinguishes people from one another. Identity can be identified also in reference to what we share with other people based on the social, cultural, biological characteristics, as well as the shared values, personal history, and interests. Oyserman et.al. (2012) echoed Buckingham’s definition of ‘identity’, stating that it involves the traits and characteristics, social relations, roles, and social group memberships that shape the character of the individuals. However, the definition of identity, in its Islamic meaning takes a religious dimension as it goes beyond the traits designed by the time and space (the geography and history of the place)

and race. Thus some think that it is perceived as abstractive and the meaning designed to it by Muslim theorists and scholars is delusion ally utopian and romantic (Al- Azmeh, 1990). Islamic identity is an ethical identification for all the adherents of the Islamic faith. Its realization takes the form of being faithful towards God by submitting oneself to Him, in his or her own way. Mehmet, (1990). In theoretical perspectives, Muslims will be able to understand the meaning of Islamic identity from various sources. Another question may arise here on how to preserve the Islamic identity in schools while the students are taught using non-Islamic materials? A study conducted by Faizi, et.al., (2011) in one Secondary schools in Pakistan has found that one of the reasons for the decreasing of Islamic values attainment among students was due to the selection of textbooks for the compulsory subjects. Faizi et. al., (2011) advocated that students' ignorance of Islamic values is mostly due to the effect of the textbooks on their morals. He has further elaborated that this issue started during the British colonial era. Other Muslim countries are also facing this dilemma in their educational systems and other aspects of life. To solve this quandary many have proposed that Muslims must taint their educational system with the colours of the Islamic culture. It is becoming a concern that a plan to fight back Western cultural invasion is crucially needed. Parents have a great responsibility to provide Islamic knowledge to children, then the school and textbooks will also guide them. Faizi et. al., (2011) in addition to the role of society with all its influential institutions.

1.4.Learning English and the Islamic Identity

In accordance with the recommendations of the First World Conference of Muslim Education held in Mecca 1977, considered by many as a turning point in the process of contemporary Islamic education revivalism, four Islamic universities were established and later followed by the establishment of many modern Islamic schools. These schools differed from traditional Islamic *madrasas*³ in terms of vision, curriculum, methods of teaching, co-curricular activities, assessment, accreditation and in some cases tin terms of favoring English or other foreign languages as a medium of instruction. These Islamic schools, claim moderation and practice a pragmatic approach in their marketing policies and compete

³ Madrassas are higher learning' institutions. Established in Medieval Islam. These institutions, were very much in vogue after the establishment of al- *Nizāmiyah* madrasas by the Seljuk's vizier Nizām al-Mulk in Baghdad during the eleventh century A.D. They continue to exist until today, however they became synonymous with places specialized in teaching religious studies and more specific Qur'anic studies. In their quest to adopt what is termed as integrated curriculum, most of contemporary Islamic model schools tried to offer a curriculum which theoretically balances between both revealed and Western Sciences. This curriculum is usually referred to as Integrated Curriculum.

according to international standards. This approach gained immediate appeal, and made a positive impression among middle class parents and Muslim intellectuals in particular, as they perceive this attempt as the most suitable solution to the problem of duality in education in Muslim societies. (Hashim, 1996). However, these schools found themselves facing many practical challenges related to the integration of the curriculum, teaching methods, acquisition of qualified teachers, use of English as a medium of instruction and most importantly the provision of suitable textbooks.

It is no doubt, that textbooks can play a pivotal role in helping educational institutions to realize their latent objectives besides the realization of the manifest functions. (Jennifer Allen, 2004). Besides, being a standard source of information for any formal study of any subject and an instrument for teaching and learning (Graves 2000: 175). Textbooks are also, deemed the most important teaching material used in schools, for students to gain knowledge, for teachers to be guided in performing their educational tasks in classrooms and for societies in general to pass their culture. In fact, values could be transmitted through certain means, such as via learning, training and indoctrination. For languages' learners in particular, the textbook is one of the most important sources of contact they have with the language. Besides, Language textbooks in comparison to other academic subjects' textbooks are the most efficient tools in the process of values transmission used in schools. It is generally argued that, language and culture are closely related. The former is a vessel where culture is embedded and while students learn a language they in fact learn its culture, comprising worldview, methods of thinking, ways of behaving and more importantly its most venerated morals and values. The issue; of values transmission through school textbooks, becomes an ethical sensitive one when students use textbooks written in different social and cultural contexts. Because these students will not only develop their communication and writing skills via grammar and vocabulary, they will also form their views and ideas about themselves and their perception about their social milieu, in most cases based on the values of the "Other" who might be completely different and alien. According to Bruner (1986), the narrative texts are usually formed of active and serial events, emotional events or a mixture of both. Therefore, the development of any language curriculum either in the field of First, Second or Foreign language has been always questioned, in terms of its significance, purposes and efficacy. For instance, the primary objective of the English language formal curriculum is to equip both native and non-native learners with better communication skills and the proficiency of the language in general, through the development of a rich vocabulary, mastery of the proper grammatical skills,

phonetics, dialectics, reading, writing and speaking. Apart from all these skills, other aspects of learning the English language are clearly manifested in the messages (either explicitly or implicitly) passed on to student via the literary texts. Mei, (2015) refers to these messages as the 'hidden curriculum', which is in fact as important as lingual learning outcomes. Mei (2015) defines it as everything carried out by both teachers and students which are unplanned or required by the official curriculum. She refers to the cultural values and norms contained in the English literary texts. Those values and cultural norms, can be obtained through the learning of techniques, activities, and skills of the language.

The idea of having 'Standard English' for all, by teaching its correct usage, special words and semantics idioms is just an overt message routinely transmitted by the teachers to their learners. Meanwhile, educators are constantly unaware of the covert message (Mei, 2015) that lies beneath teaching the lingual skills. Referring to the covert message of teaching and learning English Mei (2015) adds up that it is also politically tainted. The same view stressed by Johnston (2003) when he explained that teaching English is used as a medium to teach political values in nature which is in fact an effect of colonization (p.44). Freire and Shor, (1987) also explained that by imparting a language which is alienated from learners' social realms will actually limit liberating education, and leads to the culture of silence and sabotage (p.143). Therefore, it is safe to conclude that; *"Textbooks act as part of discursive practices and have a great impact on school children because they manipulate their way of thinking and internalize what is there and share it with others as facts. The discourse of textbooks (like any other discourses such as political rhetoric and advertisements) often follows certain values and conventions when they are constructed and produced. Consequently, the aim of selecting a certain discourse or image is to manipulate the students to accept ideological messages contained and encapsulated in that discourse or image and take them for granted, which then become 'common sense'"* Mohamed, (2015), (p.185).

1.5.International Islamic School Malaysia (IISM): A Historical Background

The establishment of the International Islamic University Malaysia, IIUM in 1983, was instrumental in taking the concept of Islamization of knowledge a step further. The efforts of IIUM and its sister universities⁴ were considered as parts of modern Islamic revivalism movement which tries to restore the Islamic heritage with an integration of western sciences.(Rosnain Hashim, 1996)

⁴ Namely International Islamic University Pakistan & International Islamic University Uganda

Convinced that this project cannot attain its objectives in full without implementing it at lower levels, the International Islamic University Malaysia in 1995 decided to establish an International Islamic School with a special curriculum whereby acquired knowledge and Islamic revealed knowledge will be combined in one integrated curriculum. The school was named the Islamic School Malaysia (IISM) was the fruit of years of study by Muslim scholars from various parts of the world who taught at the International Islamic University Malaysia (IIUM). Not far from the brand new IIUM main campus in the district of Gombak, Kuala Lumpur the International Islamic School opened its doors for students for the first time, in September 1998. The International Islamic School has grown from a humble beginning of 30 students to an enrolment of

The stated vision and mission of the school (IISM) is to develop a Muslim students capable of critical, creative and ethical thinking who are Muslims by conviction and who will strive to fulfill their role as Allah's vicegerents on earth. It also aims to develop strong and highly educated Muslim persons for whom Islam is a complete way of life. This is achieved by developing a balanced and wholesome Islamic personality whereby one's behavior and attitude are guided through training of the spirit, intellect and emotion as well as developing sound and healthy body. (IISMS official Brochure 2018)

2. Background

In accordance with the recommendations of the First World Conference of Muslim Education held in Mecca 1977 –which is considered a turning point in the revival of contemporary Islamic education- Four Islamic universities were established. Although the recommendations of Mecca conference targeted institutions of higher learning, many educators realized the importance of preparing a solid platform at lower stages. Hence, many modern Islamic schools were built upon Mecca conference model. These modern Islamic schools differed from the existing traditional Islamic *madrasa* model in terms of mission and vision, curriculum and its components, co-curriculum activities, accreditation and in some cases the usage of English as a medium of instruction. One major characteristic of these modern Islamic schools is the great emphasis on moderation and adoption of a pragmatic approach in dealing with the issues of student and staff recruitment and economic sustainability. They tried hard to remain competitive according to international standard market. While taking on the economic and accreditation challenges, these ambitious modern Islamic schools tried to cast a delicate academic balance between the acquisition of revealed and Western sciences in one unique educational package; in other words, they adopted what

could be branded as an integrated curriculum. This approach gained immediate appeal, and made a positive impression among middle class Muslim intellectuals in particular. However, such approach was not always problem free. Islamic modern schools found themselves facing many challenges especially with regard to the provision of suitable Text-books and the usage of English as a medium of instruction.

Textbooks continue to be the main teaching material used in schools for students to gain knowledge and for society to pass its culture. In fact, the transmission of values can be done through certain means, knowledge and understanding are among these means. (Bigger and Brown, 1999). Language Text- books in particular constitute one of the most efficient tools in the process of values transmission used in schools. It is generally agreed that language and culture are closely related. Language is in fact the vessel where culture is embedded. Actually while students learn a language they are in fact learning its culture, comprising of its world view, methods of thinking, behaving and more importantly the morals and values. Students using English Text-books written in a different social and cultural context not only they develop their communication and writing skills through grammar and vocabulary, they also form their views about themselves and their physical and social environments, in most cases based on the values of the writer of the text book. This research is aimed at studying the values transmission through the Western English text books and their effect on secondary Muslim students' perception about the Islamic personality and teachings at the International Islamic School Malaysia (IISM). The selection of this school is due to the fact that it is one of the leading Islamic schools adopting integrated curriculum. It also uses English as a medium of instruction and great emphasis is also given to it as an important subject and a language of communication and management in the school. In addition to the fact that the English text books used in this school are purely Western because of the school's affiliation with Cambridge University Examination Center for accreditation. It is very crucial to investigate how students deal with the values contained in these English text books which in most cases are deemed alien to the values transmitted through family and school culture in general.

3. Objectives

Specifically, this study attempted to attain the following objectives:

1. To highlight the importance of the literary texts in passing values to students.
2. To identify the types of values contained in the English language textbooks of IISM Secondary.

3. To analyze the effects of values passed through the English language textbooks on students of the International Islamic School, Malaysia Secondary
4. To analyze Teachers' perception of the values embedded in the English language textbooks of IISM

4. Research Questions

1. Do literary texts play a role in passing values to students?
2. What are the values contained in the English textbooks for students at the International Islamic School Malaysia (Secondary)?
3. What are the effects of values passed through the English language textbooks on students of the International Islamic School, Malaysia Secondary?
4. How do Muslim teachers perceive Western values contained in the English language textbooks?

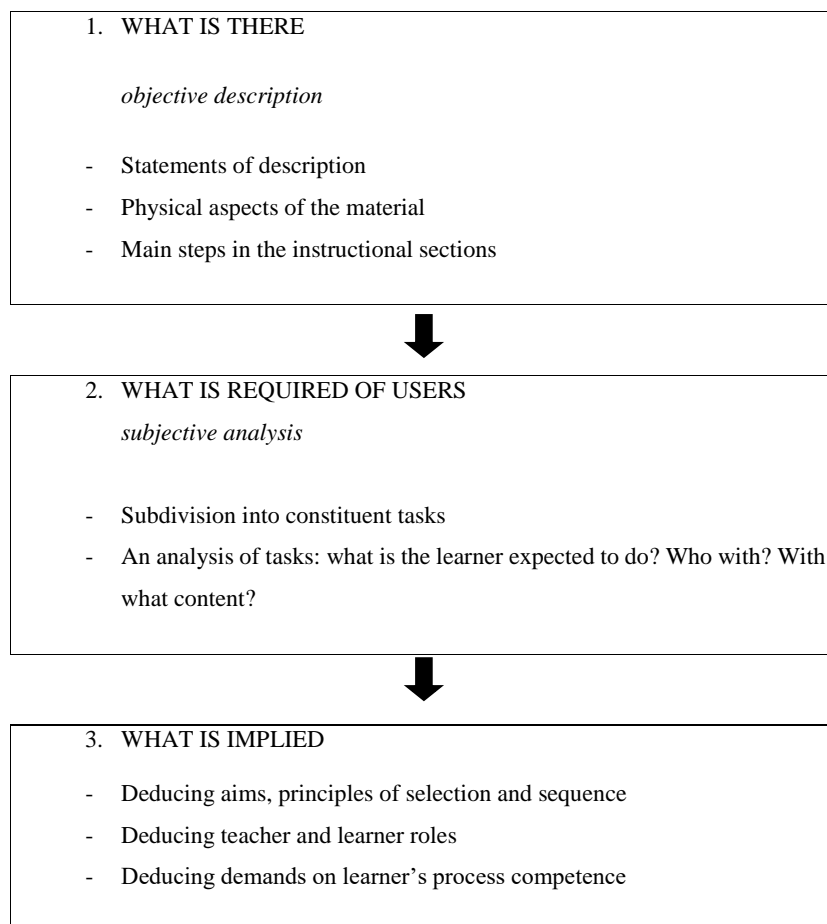
5. Methodology

This study employed a qualitative research design. Three main tools were utilized to collect the necessary data to serve the objectives of the research.

5.1. Text book analysis

The fundamental aim of any scientific inquiry is to go beyond the mere description and categorization of the phenomenon as it delves into its midst in order to detect its causes, and present an interpretation of them establishing certain general rules, which offer an easier and broader explanation. Thus, for this study a Text-book content analysis will be conducted in order to explore the nature and categories of values contained in the English secondary textbook in IISM. The subject of the study consists of three (3) English text books with their annexed work books. These books are used at the level of Grade 7, 8, and 9. They are entitled 'Cambridge Checkpoint English Course-book' and 'Cambridge Checkpoint English Workbook'. Cambridge University Press. The series of Cambridge Checkpoint English Course-book and Workbook. The analysis of the textbooks will be conducted using a method suggested by Littlejohn (1998). Littlejohn's analytical framework consists of a three-stage process which begins from the concrete to the abstract. His three stages are designed around three major mandatory questions any researcher must answer while conducting a text book analysis: A- What aspects of materials should we examine? B- How can we examine materials? C- How can we relate the findings to our own teaching contexts?

1- Levels of Analysis of Language Teaching Materials by Littlejohn, (1998, p.185)



2- Framework of Analysis by Littlejohn, (1998, p.183)

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1. Publication
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- Place of the learner's materials in any wider set of materials
 - Published form of the learner's materials
 - Subdivision of the learner's materials into sections
 - Subdivision of sections into sub-sections
 - Continuity
 - Route
 - Access
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2. Design

- Aims
 - Principles of selection
 - Principles of sequencing
 - Subject matter and focus of subject matter
 - Types of teaching/learning activities:
 - What they require learner to do
 - Manner in which they draw on the learner's process competence (knowledge, affects, abilities, skills).
 - Participation: who does what with whom
 - Learner roles
 - Teacher roles
 - Role of the materials as a whole.
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5.2. Interviews using audio recording and note taking

To address these research questions, a study was, conducted at the International Islamic School Malaysia Secondary. The subject of the study is the English textbooks for grade Seven, Eight and Nine as well as teachers and students in the same grades. It aimed at identifying the types of values embedded in the English language textbooks, how Muslim teachers perceive and deliver these values during their lessons, and most importantly how Muslim students perceive and reflect on them. For this purpose, six Students and three teachers were selected to be interviewed. The sample of student-participants was chosen on the basis of three criteria; one male participant and one female participant from each grade. Each participant from Grade Eight and Nine must have spent at least one academic year in the IISMS. For Grade Seven, each participant must be a student who studied at least in Grade Six in IISM Primary. Meanwhile, the selected sample of teacher-participants in the

interview was based on the following criteria; either male or female English teacher from each Grade of Seven, Eight, and Nine. Teachers who have been teaching in IISMS for at least two years. The rationale behind this criteria, is to select teachers who are familiar with the school culture and also have been using the textbooks for quite some time. Prior to data collection, research protocols were developed, such as informed consent forms and a brief explanation of the objectives of study. A consent from the school principals was obtained to allow the researchers to conduct the research (interview and classroom observation) in the school. Another informed consent was also obtained from teachers to conduct the classroom observation in order to observe all types of Teacher-students and students-students' interactions taking place in the classroom. All participants were assured of confidentiality and informed of the ability to withdraw at any time. By the time of the actual collection of data, the students and the teachers had become accustomed to the presence of the researchers, as the latter have paid many visits to the school (prior to the official time allocated for the interview and the class observations) in order to create a form of bonding between them and the respondents. The interview's main focus was on whether the textbooks content (inclusive of values) meets and caters the linguistic needs and language skills, and the Islamic character building of their students. Semi-structured interviews were conducted with all participants. Open-ended questions were asked, to allow the researchers opportunities to ask probing questions as means of follow-up, to extend interviewees' responses, to enhance the richness of the data being obtained, and to give clues to the participant about the level of response that is desired. Interviews' recordings were transcribed and a professional editing of the verbatim was conducted. Respondents' real names have been replaced with pseudonyms, to protect their anonymity. The following table contains the details of the participants and discourse unit (DU) codes assigned to them. Participant 1, 2, and 3 refer to the teachers. While participants 4 until 9 are referring to the students.

Table 1

Discourse Unit (DU) codes assigned to participants

Participants	Pseudonyms	Discourse Units (DU)
Participant 1	Teacher Lala	1-576
Participant 2	Teacher Lili	1-261
Participant 3	Teacher Lulu	1-283

Commented [MK1]: What are the questions in the interview protocol?

Participant 4	Omar	1-87
Participant 5	Syani	1-251
Participant 6	Ali	1-214
Participant 7	Syana	1-270
Participant 8	Ahmad	1-304
Participant 9	Zila	1-206

After transcribing the data collected from all participants via the interviews, they were asked allowed to review their interview transcripts to verify the accuracy of transcription. Lala, and Zila made a few minor changes to their responses with no significant effect on the meaning of their original answers.

5.3.Class Observation

To support the interview items, a classroom observations were used as a second tool to collect data. For this purpose, an observation form was designed. It contains 12 items, which include types of interactions, students-teacher discussions, student-student discussions and other forms of expression used during the lessons. In addition, the observations were also aimed at identifying the additional materials used by the teachers during the lesson as well as their styles in teaching morals in English language lessons. Prior to conducting the classroom observations and interviews, the instruments were circulated to three (3) experts from Kuliyyah (Faculty) of Education, International Islamic University Malaysia (IIUM) to evaluate its content validity. The classroom observations were conducted at three different times and dates, after the interview was completed in order to probe into the details of students' needs and interaction. Although the school has two classes for each grade, the observation was conducted in one class representing each grade. The selection of the classroom was based on availability. The observations was 'structured observations' which means that the observations were directed by a pre-set guide or checklist of what to observe -as prescribed in the observation form. (Taylor-Powell, E., Steele, S. and Douglas, M. (1996). A great attention was paid to the different reactions, feedback and questions raised by the students during the discussion of ideas and the responses from teachers to students' queries. The data collected from the 12 items contained in the observation form and the interview questions was analyzed by streaming it into four (4) main themes: The role of the

literary text in disseminating values, types of values found in the textbooks, methods of teaching values and students' reaction to non-Islamic values.

The researchers tried to adhere to the techniques of trustworthiness of research as mentioned by Lincoln and Guba (1989) especially in establishing research credibility such as prolonged engagement, persistent observation, triangulation, member checking and peer debriefing. (Egon G. Guba & Yvonna S. Lincoln, 1989). The researchers spent three months in collecting data, did three recorded observations, check the consistency of findings from interviews with formal and informal observations, check for accuracy of data transcription by showing it to the participants for verification and performed member checking for interpretation among the researchers and participants.

6. Results Analysis

6.1. Textbook Analysis

6.1.1. General Organizations

The Secondary Cambridge Checkpoint English textbook for the seventh, eighth, and ninth graders are organized systematically based on themes and units, with a wide range of ideas/topics about getting to know the physical and the social environment of the student. For this objective, the theme '*My world*' was allocated for the seventh grade, '*Wider world*' for the eighth grade and '*A World view*' for the ninth grade. Each textbook consists of 12 units with 12 different themes, however all the themes are related to the main theme of the textbook in question. The three textbooks are organized in the same standardized format whereby each unit starts with an 'introduction' to prepare students for what they will learn in the unit. Units' passages form the bulky literary texts, reinforced by 'Key points' to provide further explanation and information. Students' learning activities are also clearly stated. 'Tips boxes' are attached in each unit in order to guide students with specific extra information on how to do their activities. Colorful real life picture adorned the pages of the text books, besides sporadic tables and graphs. Apart from the course-book, students are also provided with workbooks for all grade seven, eight, and nine. These clear and accessible workbooks are to be used alongside the course-books. Selected answers to the exercises from the Workbook are included on the Teacher's Resource CD-ROM. The general organizations of Cambridge Checkpoint English Course-book and Workbook for grade 7, 8, and 9 are shown in Table (3).

6.1.2. Themes (People/Time/Events/Places)

In each Unit of the Cambridge Checkpoint English textbooks for grade 7, 8, and 9, the depiction of Western characters is very clear and obvious. There is a focus on the traits of characters from America, Britain and Australia. Other foreign characters especially Asians were also highlighted but at a very small scale. As for the topics all the three textbooks discuss about home, relationships, history, places, traditions, life style and people within the Western cultural context. Even the few non-Western examples cited they represent non-Islamic cultures. Table (3) highlight all the topics and themes of the three textbooks.

Table (3)

Topics and Themes in Cambridge Checkpoint English Course-book

Grade	Seven	Eight	Nine
Topics	My world	Wider world	A World view
Contents	Home and school, family and friends	Time and places, people and the things they do	How facts and ideas are presented
Themes/ Unit	1. House and home 2. Tall tales 3. Favourite things 4. School stories 5. Up in the air 6. Imaginary words 7. Down to earth 8. Hidden treasure 9. Meet the family 10. Mysteries and puzzles 11. Looking back 12. Secret lives	1. Fire 2. Games and sports 3. Water 4. The feast 5. Other lives 6. The race 7. Time and history 8. Exotic places 9. Travel and transport 10. Animal behavior 11. Music and dance 12. A load of nonsense	1. Art, design and fashion 2. Modern living 3. Language and communication 4. Division and conflict 5. Facing the future 6. Making choices 7. Education matters 8. Caring and sharing 9. Crime and law 10. All in one day's work 11. Wings and wheels 12. Seeing things differently

6.1.3. Values Transmission

Values can be defined as socially acceptable norms to appraise a person, object, or any situation (Bhardwaj, et. al. 2015). Values develop the characteristics and identity of people since values describe people. Therefore, people are known and recognized by others through the values they embrace. As cited from Bhardwaj, et. al. (2015), “Values are considered as the aims of human life and as the backbone of a civilized society.” Whilst Wangyal, (2001), defines values as “... a set of ideas and beliefs which influence the thought(s) and action(s) of a person. Values help people to organize social relations by distinguishing between what is socially acceptable from what is not. Values can be shaped by numerous factors including religion, socialization, education and cultural norms among others.” (p.108).

The notion above exemplifies that values can be imparted through education and knowledge sharing. At schools, textbook are the main source of knowledge and imparting students with certain values usually determined by the policy and state apparatus (Wangyal, 2001). The intended values to be transmitted are manifested via texts, factual articles, stories, images, symbols, and activities in the textbooks.

6.1.4. Types of Values Transmitted in English Textbooks

From the first glimpse on the content of the three textbooks as presented in table (3), there is a variety of themes contained in the Cambridge Checkpoint English textbooks for grade 7, 8, and 9 are internationally culture-oriented. All of the 12 Units in each textbook are value ridden. These values vary between universal, Western and Eastern values. However, Western values are rampant for the simplest reason that the author herself is a Westerner. Based on the analysis of the three text books these values were categorized as the following:

6.1.4.1.Linguistic Imperialism and Hegemony Values

Language imperialism (Mckay, 2003), refers to the dominance of the English language in the textbooks which create inequalities and undermine other languages and cultures. Learning English has its own pedagogical objectives. The words, sentences, phrases as well as the activities designed in the textbook are to meet certain needs. The results show that the contents of the all the 36 units across the three textbooks, are to promote the English language around the world through a variety of poems, typical grammatical explanations, and novels written

by prominent Western scholars and movies. Poetry was used too. The usage of poems is mainly to develop students' interest in creative writing and to have pleasure reading. Hegemony of English values, means that everything in the world is related to English language and its countries of origin. The image of a 'superior', 'modern', 'beautiful' and fun culture' is manifested in the narrative texts. Even in teaching the skill of writing, the beauty of the language and the culture behind it, are also demonstrated. For example, in unit 4, p.50 and unit 11, p.145-147 for book one for grade 7 presents the 'cursive' style of writing in a nostalgic- historical demonstration. In the same book p. 49 a beautiful colorful picture depicting a Western family picnic with facial expressions indicating that happiness is filling the air. However, in the same book many other pictures such as in p. 43 47, 58 depicting life struggle and misery in other parts of the world such as in India and an Arab country.

6.1.4.2.General Social Values

Social values refer to concepts/norms depending on the culture and historic timeframe of people. (Johnson, 1989). These values are related to lifestyles, relations, favorite hobbies, celebration, holidays, fashion and food. In the three textbooks; images depicting different social activities were presented to students. They vary from Western branded clothes to eating habits. For example, in unit 1, p.10 of book one like 'The United Colors of Benetton (UCOB)'. The second example is about Western food and eating habits, and typical school day routine such as in Workbook 2 for grade 8. In addition to pictures of typical Western fairy tales and stories "Billy Jones and Jim" p. 52 from the same book is a clear example. As for the eating habits, although the textbooks present other types of food from around the world, the dominant depicted style, is always the Western style. Such as in the following excerpts;

- 1- *"We spent a great deal of time in the Kitchen, kneading dough balls, helping making ice-cream, grinding coffee, quarreling over the cake bowl..."* (unit 1, p.6)
- 2- *"I'd have pancakes with golden syrup..."* (unit 3, p.37)
- 3- *There'd be a big lunch, with all my favorite food, including chocolate cake..."* (unit 3, p.38) and with the same unit and same page, *"Before the evening meal – which would be pizza or fried chicken"*.
- 4- *"How it felt to be three, and called out, I remember 'Do you like bilberries and cream for tea?'"* (unit 11, p.150) Picture of this kind of food is attached too in the textbook. Bilberries are not local fruit for other foreign countries mainly the non-four season countries.

- 5- “*Pasta! My favorite food has to be pasta*” (unit 3, p.28). A picture of a bowl of pasta is displayed next to the text and there is a simple and complete pasta recipe with the ingredients shown in the picture.

There is one example of food from one particular Eastern culture, which was mentioned in book 1 for grade 7. It was about the so called ‘exotic food’ from Thailand and Morocco. Firstly, the food is labelled as ‘exotic’ which usually carries the connotation of the bizarre, out of ordinary and not full naturalized or acclimatized. Secondly, the space given to these two topics was very small compared to the rest. The other social activity which was heavily discussed in the three textbooks was leisure and fun during school holidays. They were portrayed as means for unlimited and unrestricted fun. Fun is portrayed as free adventures and activities without adults’ supervision. The physical and material enjoyment is the dominant trend. In my ‘My Perfect Day’ where the young school girl has spent the whole day of her holiday by enjoying eating, entertained her friends, listened to music and do reading of adventurous novel (unit 3, p. 37&38) book one for grade 7 is an example of this trend. Liberal themes and morals were uncritically presented about different gender relationships, travelling ...etc. Another example of a typical Western entertainment is the exercise given in workbook 3 for grade 9 about a” school skiing holiday” which is another clear manifestation of Western enjoyment.

As for other aspects of social life from other non-Western social contexts, some examples were highlighted such as the theme of ‘The Feast’ (unit 4) book 2 for the Eighth grade. Celebration in different parts of the world were shown, such as in Baghdad (Iraq), India, and Mediterranean region. Many examples can be cited such as the illustration of a Muslim Family joining a Muslim community for food, 4 (p.47). It was about the Islamic ritual of ‘fasting’ however it was not portrayed as an Islamic form of *ibadah* (religious ritual) but as a form of folklore. It was totally emptied from its spirituality that usually Muslims emphasize on, during the fasting month of Ramadhan. Another example of the ‘bizarre folklore’ is about the practice of the medicine-man in Africa (book 3 for grade 9, p. 141) who heals his patients with holly ash in a filth ridden environment is another image of superstition and backwardness which are usually associated with non -Western cultures. According to the three textbooks the human social and cultural sphere is divided into realms: An idealistic, modern and progressive Occidental realm and a backward, outdated, superstitious Oriental realm. The presentation of the Occidental cultural sphere is reinforced by images of modernity such as modern fashion, food habits and diets, education system, the scenery views of the typical four season countries and the Western taste of Arts. Examples such as Leonardo da Vinci in workbook 3 for grade

9, p. 3. Besides the influence of texts, Greaney, (2006), explained that, artwork is another important vessel to transmit values in textbooks. According to him, artwork in textbooks may include “photographs, illustrations, drawings, cartoons, and maps used to illustrate textbook content can foster bias and prejudice” (as cited from Greaney, 2006, p.11). Artwork can also create prejudices when it presents stereotypical negative images of immigrants or of citizens of rival countries (Greaney, 2006) or when glorifying certain personalities, events or places pertaining to certain cultures. Throughout these three textbooks, pictures of typical Western life are strongly emphasized which are indirectly glorifying it or at least presenting it as a perfect model to be emulated by others. For example, in Unit 1, p.7, there is a story about the USA ship inspector named James J. Kilroy with a famous cartoon image, known as ‘Chad’. It consists of a face with two large oval eyes and a long nose, and two sets of three fingers holding onto on a wall (Cox, 2014). A caption attached to the image is written “Kilroy was here”. The text mentions: *There are many versions of the legend to explain how the slogan “Kilroy was here!” came to appear all over the world. The sentence started to be seen during the Second World War in places where US troops were stationed, and people still write it on walls to this day, to continue the joke.*” In this text it was explained that James J. Kilroy is a famous US ship inspector who contributed tremendously during World War II. He was described as a hero and in his footsteps, people kept writing Kilroy was here to indicate the American presence.

Besides There is a heavy manifestation of Western social and cultural package through examples stated about famous movies (see unit 6, p.76 in book 1 for grade 7) such as *Superman, Star Wars, Star Treks, The X-Files, and Close Encounters of the Third Kind*. Bias is evident in these texts where the writer consistently depicts Westerners as superior beings, assuming active roles, and being renowned worldwide, though the context of presentation is a global entertainment’s brands. Even fables poems are purely Western but were reported in a way that they represent the world cultural heritage that should be embraced and admired by everyone. Another example of social life aspects is found in textbook 2 for grade 8 about birthday celebration of a Bosnian girls. The celebration of her birthday was done in a complete Western style by having cupcakes, napkin on the lap and red apples without mentioning any specific idea or information about the uniqueness of the Bosnian society.

Many other examples are found in textbook 3 for grade 9, whereby most of the social values presented are in fact a projection of the Western life style. The focus of unit 1 is particularly on the arts of the Americans and the Italians, no other Eastern or Islamic Art was mentioned. Students are taught about modern fashion, catwalk, body posture, and fashion magazine On

the other hand the Oriental cultural sphere is presented as images of what is deemed exotic and out of ordinary. This cultural sphere is old, superstitious, backward, irrational and out of the contemporary practices. In book 2 for grade 8, p.89 the author introduces a “Donkey race” in Karachi, Pakistan by “Text 6G is a passage from a book by a journalist-photographer about unusual sports in Asia”. Besides being a minority, the overall selected text and images highlighting social life aspects in the Oriental sphere were either consciously or unconsciously selected to provide examples about cultural practices which surpass the ordinary and defy usual practices.

6.1.4.3. *Spiritual and Religious Values*

The spiritual values presented in the three textbooks and their annexed workbooks are of universal nature. They mainly refer to the spiritual aspect and worship activities practiced by believers not necessarily Muslims. There is a tendency not to highlight any specific religion or religious activity at the expense of another. However, in some exerts the writer did not explicitly specify certain characteristics of certain religions. The sacredness and peacefulness of the church was described in book 1 for grade 7 (unit 3, p.36): which starts as *“I hear the nightingale sweetly singing, as daisies like little church bells ringing...”* Besides there a special emphasis on the celebration of Christmas and the joy and happiness usually the month of December usually brings to people. It is a month of festivities and holidays. In Christmas unit 4, p.48 it was stated that, *“Towards the end of December, my mother came over on the paddle-boat to take me and my trunk home for the Christmas holidays”*. Another example was presented in the novel of Narnia emphasizes the important role of ‘Father Christmas’ and how super powerful he is. Father Christmas is said to have extra magical power and likely to receive revelation which later he passes it on to the wider society. As described in the text from the novel of ‘Narnia’, it was narrated that: *“The Beavers, realizing where Edmund has gone, lead the other children to Aslan. As they travel, they notice that the snow is melting, indicating that the White Witch’s spell is breaking. This is confirmed by Father Christmas, whom they encounter on the way”*. Other than Christian religion, students are introduced to another custom of Chinese religion and its folklore as well as the celebration. Students are presented with happiness and pleasant activities of Chinese New Year festival. This is in the text book 1 for grade 7(unit 3, p.34): *“Red symbolizes luck, peace and fortune. The fireworks also bring in new hope for the future and get rid of the bad luck from the past year”*.

Another superstitious belief discussed in the textbook is regarding the female *Hindu goddess Taleju* which is worshipped by Hindus in Nepal region. As shown in the picture book 1 for grade 7 (unit 9, p.110)

6.1.4.4. Political and Economic Values

Throughout the contents of the textbooks, there is an emphasis on the unquestionable supremacy of the West in general and the US as a superpower in particular. It is not because of the military might only, but also because of its economic, education, culture, and surely its scientific and technological influence. These aspects were manifested in promoting the famous outfit brand such as ‘The United Colors of Benetton’. It also highlights the ways to commercialize fashion, its slogan, advertisement and the latest designs aim for both youth sexes. Capitalist symbols are used such as some names of transnational companies like IKEA. The only currency mentioned throughout the textbooks are mainly the British pound and the American dollar with the sign of \$ (unit 3, p.40 in book 2 for grade 8). Trading and manufacturing systems are discussed in the text as this shows of how international business is organized based on the rules and regulations of international act. An example is:

“Originally the company which manufactured them offered a \$100 reward for finding one; now they have become a collectors’ item and can be bought on eBay for \$2000”
(unit 3, p.40 of book 2 for grade 8).

Furthermore, the historical and geographic portrait of the world countries differ according to a specific categorization. As termed by (Elham & Reza, 2013), inner circle countries contain all countries in the old continent Europe (especially Western Europe), America, Britain and Australia with a great emphasis on their history, geography, landscape, technology advancement and culture. Which make these countries prominent and livelier than the rest. As for the outer and Expanding Circle Countries (Elham & Reza, 2013) it consists of the “Other” world such as China, Russia, India, Mexico, Greek island, Sudan, Nepal, Nigeria, Jamaica, Myanmar, Lebanon, Saudi Arabia, Singapore, Algeria, France, Argentina, Egypt, Cuba etc. In students’ minds this category falls in the unknown, unclear and gloomy realm, because there is a total obscurity on their -countries- lifestyle.

6.1.4.5. Universal Values:

In fact, the three textbooks contain many universal values which are embraced across cultures. The first example the value of working hard and self- realization. Examples of famous people such as Olympic medalists, actors and actresses, celebrities, and other

personalities who contributed to their societies with something remarkable in terms of their knowledge, skills, ideas were highlighted. In Book 1 for grade 8 and book 2 for grade success stories of famous were highlighted in forms of, autobiographies and pictures. Such as the story of Galileo the Italian 16th-century astronomer, Archimedes the ancient Mathematics expert. Examples of contemporary famous personalities such Rafael Nadal a Spanish winner for the fifth Davis Cup during the Olympics at Seville's Stadium, Usain Bolt the World No.1 runner in the Olympics, Eva (Evita) Peron an Argentinian singer, and Carlos Acosta, a Cuban ballet dancer.

Whereas, in Book 3 for grade 9, the story of Anne M. Frank was told as an example of perseverance. Kishan Shrikant, (a Guinness World Records as the youngest film director), Juan Manuel Fangio (an Argentinian racing-car who dominated in Formula One Racing), Felix Baumgartner (an Austrian base jumper), and a British Princess Diana.

Apparently, all those people mentioned in the textbooks were portrayed as hard working, smart, and have a good heart. Besides, other universal values were venerated across the three textbooks such as being, loving, caring, romantic, courageous, brave, pious in book 1 for grade 7. However, in textbooks 2 for grade 8 and 3 for grade 9 other universal values were propagated such as friendship, love, patience, enthusiasm, independence, modesty, fair competition, and respect for other culture. By providing these examples the learners are directed for what to do, what to believe, and what to achieve.

6.2. Interview and Classroom Observation Findings

In this section, the results of the analysis of the collected data obtained from the interview and the classroom observation in relation to both research questions will be described, compared and related (DCR). This will help to relate the findings of the study to the literature and other studies conducted in the same area of research.

Based on the data obtained from individual interviews and the class observation, students and teachers had given the following as the main concerns and issues they face when using the three English textbooks:

6.2.1. *The role of the literary text in disseminating values*

Teachers and students stressed on the importance of studying English as an International/universal language. The findings indicate that all teachers came to similar opinions by claiming that the English language textbooks are the primary materials used in the classroom. They assert that although the primary objective is to teach students about

grammar, comprehension, writing, and other linguistic skills, it is crucial to discuss the values contained in the texts. As explained by the literature the dissemination of ideas and contents in the comprehension passages or pictures in the textbooks are not essentially neutral or value-free. Each unit or theme comprises some determined norms and values of certain groups of society to be taught/disseminated to students. Zu and Kong (2009) view that textbooks are vital mechanisms in providing systematic and comprehensive cultural perspectives to both teachers and learners. (Zu, L., Kong, Z. 2009). The same view was stressed upon by Hilliard (2014) who is of the view that the English language textbooks are produced with an over emphasis on Western images, values and cultures. In every textbook, whether it is locally or internationally produced, the values of the West are presented. The proper syntax and its grammar are presented as a reflection of how Westerners speak in their daily lives.

In relation to this, the respondents stressed on the fact that handling these values by discussing them or not, depends on teachers' understanding and convictions. A fact, which was proven during the class observation. It was observed that ~~all~~ not all teachers emphasize on discussing the values. Their main concern was to finish the language aspects of the lesson. They argued that they have syllabus to finish with time constraints and the textbook is just a tool to fulfill this task, even though it contains a cultural dose. The most important criteria for the textbook is that it is suitable to students' level and help them acquire the language's important skills.

"It's a reading material for the students and actually when we learn language, we learn culture of the people who speak the language. Thus, when we read a text, the content is actually a selected content for the target audience. That means (in our case here) the secondary students. So the content selected should be, suitable for the students' level. So, that will obviously help them in their studies. Because the textbook is actually covering the syllabus and help them improve their English and also to understand the culture of the people who are speaking the language." (Teacher Lala/DU13-21)

6.2.2. Types of values found in the textbooks

Apart from learning the language skills, teachers and students have admitted that the three textbooks for grades 7, 8 & 9 contain a variety of morals which are implicitly and explicitly embedded through different passages, pictures and other symbols. However, Western values are rampant. The outcome of the English textbook provision is considered as a starting point for students to be exposed expectedly to the moralities of the West. Bohlin (2005) and Pantic (2006) explicate that morality is always taught through the literature. Although students are

not specifically learning literature or considering it as their major subjects, yet the English textbooks would include short literature texts in the form of extracts from the master pieces of the English literatures such as *Romeo and Juliet*. As summarized by Bohlin (2006), usually in literature there are many stories told to students in an attempt to provide ideas and questions to help them illuminate the moral meaning of a text. In summary, the teaching of norms, moralities, and values of the native speakers in English textbooks are consistently persistent because language and culture; are two inseparable elements in teaching and learning English. In fact, respondents' views vary in relation to this between those who claim that there are similarities of Western values and Islamic values (at least what is embedded in these textbooks) and those who claim that Muslim students 'being exposed to other's culture' is a crucial part of learning even though it contradicts Islamic values. It is also worth mentioning that the textbooks contain some universal values, which are of great benefit to students. In this aspect, there is a consensus that these values are universal and applicable to all human societies regardless of their cultural and religious background. The following responses provide examples of such universal values; *"Most of the passages are about people (human). Such as the text about Usain Bolt...it teaches the value of determination and never give up."* (Ali/DU 13-14, 15-17) Another respondent explained that there are *"other passages talking about preserving animals and caring about things we share with others..."* (Syana/DU17-19) and a third example about the moral of 'not wasting' *there is a text criticizing wasting food in Western countries. I realize that I also waste quite a bit foods too.* (Ahmad/DU25-26). Another respondent has given some examples of these universal values that he has learned; *"... to be kind, respectful, equal to everyone and to treat everyone with respect* (Syani/DU198-199).

As for teachers, it was concluded that there was no denial that the English textbooks are filled with Western values which they regard as universal. One respondent has explained that; *"language textbooks written by Westerners display Western values as universal values. I think they have already been accepted beforehand as universal."* (Teacher Lulu/DU110-117)

In fact, teachers don't see any harm in using these textbook. One respondent has expressed her views by saying that; *"I actually like the way ... the textbook is presented. But ... does it necessarily teach you something... suitable for Muslim students in particular! I don't think so because when I think, I believe that when they actually plan the textbook, it is not catering to one specific ... group of people. Because they would(in reference to the writer) actually inculcate universal values relevant to everybody from all walks of life."* (Teacher Lili/DU35-

44). The same teacher has added that *“moral values are something universal, being polite, being punctual, being true to yourself and to do the best in your capability with every task that you get is something that is universal. (Teacher Lili/DU87-95)*

It was stated by most respondents (teachers and students); that the majority of values embedded in the English textbooks are Western in addition to some universal values. A fact, which was verified during the class observation. It was observed that students especially in Grade Nine, were very keen to verify and compare the values subject of the discussion.

6.2.3. *Methods of teaching Values*

McKay (2004) continues his discussion on the need for materials in English to contain discussions of most of the aspects of the cultures and values of Western traditions; by explaining that along with the pressure to learn English comes the concern about how English should be taught and what role culture should play in the teaching of English.” (McKay, S.L. ,2004, p.11). Frequently, in many countries, the Western culture is disseminated through English textbooks, by making differences between the culture of the West and the local cultures, which are later, accompanied by an emulation of Western culture and traditions .” (McKay, S.L.,2004, p.11). From these differences, we can see the culture takes place in the values that are described, in the dialogues and texts of the textbook. McKay, S.L. (2004). Thus, the influence of the values is inevitable. Some responses from teachers affirmed that being teenagers, students are very vulnerable to any kind of influence. They have also mentioned that students have their own ways in preventing this kind of influence when confronted by values contained in the English textbooks; that is by either focusing on the language skills or by explaining to students the irrelevancy of the Western values to Muslims. *“I believe that as a teacher... you also need to inculcate some moral values in the students’ understandings. Actually, it doesn’t matter what the context or the relevancy of the context is but you still need to somehow make them understand that as Muslims they need to understand that there are sometimes things which are not suitable for them and they are found in the textbook. (Teacher Lulu/DU39-44). In reference to students’ responses about learning values They vary between not giving much importance to these values as showed in the following response to the question whether students get involved in discussing values ‘I simply leave it’. I don’t really get myself too involved in this kind of thing as I am not interested... because they do not concern me. (Ali/DU152-153).* Another responded has added that is missed in the English language lesson in relation to the discussion of values is usually covered in other lessons such as in Hikmah (P4C) class *“we have ‘Hikmah’ ... so we talk about values. Most of the time, when we do have ‘Hikmah’,*

that's where we get to talk about values." (Syana/DU171-172). It was also observed (during the class observation) that teachers open the discussion for all students without a specific guidance. This is the reason why some students in some cases, refer to other subjects' teachers for clarification. Some English teachers don't even see the contradiction as justified by one respondent: *"another function is to improve their English and to understand the culture of the people who are speaking the language.* (Teacher Lala/DU13-21)

Another teacher had explained that, *"language textbooks written by Westerners display Western values as universal values."* She further explained their legitimacy by saying that, *"I think they have already been accepted beforehand by locals. So I don't really think that it is undermining local values.* (Teacher Lulu/DU110-117). This response show that some teachers had a confusion about what is acceptable, universal and Western. However another teacher thinks that; *" it doesn't matter what the context or the relevancy of the context is, you still need to somehow make them(in reference to students) understand that as a Muslim they need to understand that there are sometimes things which are not suitable for them to know that can be found in the textbook.* (Teacher Lulu/DU39-44)

In conclusion, teachers considered the English textbooks as a universal material. Thus the contents, images, and symbols used in the textbooks are universal too, regardless of which culture is dominant. In contrast, students are of the view that because there is no clear manifestation of the clash between values, it is acceptable to embrace the content. They also think that the textbooks are relevant for Muslim students because of the universal values contained in them, which are applicable for all regardless of the religious and cultural background.

They also added that if some of the texts or pictures shown are not relevant to the students, then it will be the responsibility the teachers to guide them and to make the students understand the reasons for using them in the classroom. In addition, they believed that being Muslim teachers, teaching Muslim students, this will create a kind of immunity towards absorbing any non-Islamic values.

5.1.4. Students' Reactions to Non-Islamic Values

Discussing students' reaction to Western culture's influence, as cited by McKay (2004) "Prodromou ...hypothesizes that the students' interest in British life and institutions may be due to students' belief that if they knew more about British life, they would do better on the British-based Cambridge exam. If that is the case, overall these students did not find learning about culture, either their own or others, very motivating." (McKay, S.L., 2004,p.11). One respondent's answer goes along with this as he stated that:

"I agree with it (in reference to the English text book content) because our books are from Cambridge. They are not going to have Hadith, or what the Sheikh (Muslim scholar) say. Obviously, it is from an English-speaking country, so, it would be transmitting more English values than Islamic. (Syana /DU180-182)

The findings for this part revealed that majority of the students did feel confused while discussing Western values. They acknowledge that these values are sometimes clashing with the Islamic values. There was only one student who felt that the values embedded in the textbook was not really confusing her or sees any clashes between Western and Islamic values. It is important to mention here that the confusion is sometimes not created by Western values only but by other values and practices from other non-Islamic cultures. This confusion is not created by textbooks only but by other agents such as the media. In the response to the questions whether the students feel confused about the clash between Western values and Islamic values, students' answers were:

"I get shocked on how they write the essays or show the images because it is not suitable for us Muslims (Omar/DU61-62). In another response, one student explained that he got confused so often by saying; "I have been confused for a couple of times because the way values are explained, it is hard and not simple..." (Omar/DU75-76)

"Yes, of course I felt that before. But, I went to my counselling teacher and asked her. And I ask my Hikmah (Islamized P4C Subject) teacher." (Zila/DU186-187). In another response, one student gives a specific example about the confusion over some controversial issues by saying;

"Yes (the confusion is happening) because sometimes talking about music. " (Ahmad/DU270), which is controversial in Islam.

Another one affirmed that:

"I guess it is yes, these values have confused me at one point. Like last year ... when we were talking about marriage from a Western view. Few things were not similar to our Islamic values. So, I felt confused." (Syana/DU220-223). However, other respondents has clarified that more confusion is created, by other agencies such as the media; "The big confusion is not from the textbook. (Syani/DU215). "I don't know, maybe from television and like the news something. (DU217)

Generally speaking, students feel they are alienated as the content of passages, pictures and other symbols used in the textbooks are completely foreign to the norms and values

embraced and exercised within their families and the school culture in general. Thus, the feeling of alienation was expressed as in the following: *"I do agree with this because most of them (values) are Christian values... the topics are reflecting Western culture. For example, the heroes mentioned in the textbooks; are Western; while other significant people to us (Muslims) for example, the 'Sahabah' of the Prophet are not, mentioned. (Ali/DU141-143).* In fact, this alienation was explained by the literature. Hilliard (2014) has explained that the main goal of the English textbooks is to focus on the Western Culture, Westerners tend to present students with unrealistic and inaccurate ideas about other cultures and people. (Hilliard. 2014)

The same view is clearly, expressed in the following response: *"I am aware that many ideas and teachings portrayed in the textbooks are reflecting Western cultures and ideas that are contradicting Islamic teachings. If the message is obvious and a known contradiction such as the promotion of relationship outside marriage, drinking, eating pork or gambling, I can immediately point it out and can reject its origin. If it is an issue or something more obscure, I can always ask my teachers or parents for clarification before I made a decision or form an opinion. (Zila/DU187-193)*

It is important to mention here that the students shared similar views in reference to the contradiction of some Western values with Islamic teachings and *shari'ah* (Islamic Laws) to which they adhere in their daily life activities.

This confusion was also demonstrated in the contradiction between the Western values in the English textbooks and other school subjects. Though they confirm that the contradiction does exist, students, consider the latter (other school subjects) as an efficient mechanism enabling them to counter Western values and provide some sort of 'immunization' against any influence as these subjects provide relevant values reflecting the Islamic way of life. They have mentioned that other school subjects are crucial to them. In their responses to the question about other significant School subjects in which Islamic values are clearly manifested, they have mentioned:

"Islamic studies and the Islamic history". (Ahmad/DU220). "Islamic studies". (Syani/DU167) & (Zila/DU133). In those subjects, one respondent explained: *"teachers explain different 'Hadith' sayings of the prophet) and how to follow them. Some of them are about good character, and teach what we have to do and what we need to avoid, such as jealousy." (DU169-172)*

Another respondent clarified that: *“I learn better values, from other subjects. For example, Islamic studies or Arabic or Quran. They usually teach us values which conform to what we practice”*. (Ali/DU135-136)

Besides Islamic Studies, Islamic History, Arabic and Qur'an; they have mentioned another subject:

“We have another subject is called ‘Hikmah’, a form of discussion between teachers and students. We talk about our problems and how we should solve them. (DU140-142)

“We talk about values. Majority of the time, when we do have ‘Hikmah’ we talk about values” (Syana/DU171-172). It was concluded that; these school subjects, provide the students with a kind of “defense mechanisms” or a source of tools for arguments in discussing Western values embedded in the textbooks. During the class observation, it was noticed that students showed their oppositions when discussing the values such as in the Text 9A, Text 9C, and Text 9D, which can be summarized below: “Believing in Horoscope” which is not allowed in Islam. “Believing and worshipping a girl as a goddess.” And the morality of “Keeping wild animals as pets”

Students feel that it is hard to imagine themselves as ‘Taleju’⁵ the goddess when asked by the teacher. They felt that this is something unimaginable since they do not believe in this kind of religious practices. It important to mention here that the findings concur with the literature about the confusion usually created by the English language in the minds of its learners. A drawback to this, as noted by Beckett and Guo (2007), English as a dominant language worldwide is forcing unfamiliar pedagogical and social culture on its learners, socio-psychologically, politically putting them in danger of losing their first languages, cultures, and identities, and contributing to the devaluation of the local knowledge and cultures.”(Beckett, G.H., Guo, Y. , 2007, p.117)

7. Implications

Although, the study is limited to three (3) English language textbooks, and a small number of respondents which may not represent other Muslim students; and the findings may not form a solid ground for generalization, the main contribution will be, providing an empirical evidence on the existence of a dilemma faced by Muslim student dealing with non-Islamic values while studying the English language using foreign textbooks. It will also provide a platform for researchers who are active in the field of reviving Islamic education,

⁵ A Hindu Goddess mentioned in the textbook of grade Nine (9)

Islamization and Integration to conduct other related studies and to plan for the production of textbooks suitable for students' religious convictions and cultural heritage. There is a strong belief that the current study will be of great help to the International Islamic School Malaysia Secondary and guide teachers on how to deal with different sets of values usually embedded into different textbooks.

8. Summary of the Findings:

1. Besides teaching the language skills, the literary texts do transmit values to the learners. The literary texts in the English language textbooks serve to engage students with activities in order to develop their language skills. Besides, the textbooks contain a wide variety of genres, including fiction and non-fiction. Hence, it is undeniable that all the components including the texts, with the attractive, colorful artworks, photographs, and activities presented in the textbooks are regarded as stimulus materials for students in enhancing their reading, writing, listening, and speaking skills which simultaneously enhance their thinking skills. However, the analyses of the texts, pictures, and activities have shown that the English textbooks are not merely used as stimulus materials for students to develop their language skills but the functions go beyond that. Most, if not all, of the contents, pictures, and activities displayed in the textbooks are also teaching students' cultural values and practices. Therefore, the role of the literary texts of the English language textbooks can be divided into two major parts, namely teaching English language skills and transmitting values to students. In teaching the skills, it helps to develop students' skills in communication, grammar, and comprehension. Meanwhile for transmitting values, it may influence students in the aspects of their morality and personality. The results shown are aligned with the theoretical framework of this study.
2. The textbooks used at the International Islamic School Malaysia Secondary, (IISMS) contain a huge corpus of values which are mainly from non-Islamic cultures. The result of the textbooks analysis had shown that most of the values embedded in the texts, pictures, and activities are derived from non-Islamic cultures in general and the Western culture in particular. This is evidently shown in the result of the 'Inner Circle Countries' where the majority of the stories, facts, fiction or non-fiction, present more values and beliefs from the English speaking

countries. Therefore, students tend to be more exposed and influenced by the Western culture and values.

3. Some of the values are directly manifested in the contents of the books while others are hidden. This study was able to highlight 15 types of values uncovered from the texts, pictures, symbols, and activities presented. The top five values are 1) linguistic imperialism and hegemony, 2) social values, 3) religious values, 4) consumerism, and 5) political values. Meanwhile, the other values are 6) fiction values, 7) biases in artwork values, 8) entertainment values, 9) famous people values, 10) liberal values, 11) real life and realistic values, 12) Inner Circle values, 13) Outer and Expanding Circle countries, 14) collaborative work values, and 15) ethical and non-ethical values.
4. Not all values disseminated in the textbooks are applicable to Muslim students. It was also concluded that not all values are alien to Muslim students because some of them are universal values which could be shared by all human beings regardless of their cultures and religions, for example, 'collaborative work', and 'ethical values' which are identified as beneficial to students.
5. The majority of the values are indeed alien to Muslim students because the majority of the values are typically Western or non-Islamic values which are not suitable for Muslim students, such as linguistic imperialism and hegemony, social values, consumerism, political values, biases in artwork, entertainment, liberal values, and non-ethical values. The identification and interpretation of the values obtained have shown that some of the values are appropriate for students to follow but most of the values are not appropriate for the students especially when they contradict Islamic teaching.
6. Although teachers have admitted that part of their job is to guide students in terms of teaching values, they admitted that they focus more on teaching the language skills rather than discussing the values with students due to the constrain of time and the necessity to finish the syllabus.
7. It was also concluded that teachers were not eager and were not trained to thoroughly discuss the values contained in the textbooks because they are not aware that these values may create confusion among students due to their different nature compared to the Islamic values.

8. It was also concluded that teachers think that the current English language textbooks are acceptable teaching materials which are suitable and informative for students although they acknowledged that the textbooks contain values from Western and non-Islamic cultures.
9. Another finding is that the teachers did not feel that the students are negatively influenced by the values transmitted in the textbooks. They think that the students' exposure to all types of conventional media, especially the social media, is more harmful than the textbooks because they think that the usage of the English textbooks is limited as they are only used by students during the English lessons. However, the exposure to the media is continuous.
10. The teachers were not aware of the influence of values embedded in the textbooks on students' personality, world view, and especially their understanding of the Islamic identity. This makes the students more vulnerable to Western influence.

The teachers were also satisfied with the Cambridge Checkpoint English textbooks although the values transmitted are more from the Western countries. However, they perceived them as universal values which are suitable for all including Muslims. Any values which are obviously against the Islamic values, were confronted by teachers rationally so that the students will be more understanding and open to the differences. The teachers felt comfortable having these textbooks because they comprise clear ideas of what to teach and are suitable for the students' level.

As stressed by many other researches, this research is of the view that teachers' awareness of the ideologies in the English textbooks and their perceptions of them can have a significant impact on their instructional decisions and the teaching of culture in the classroom.

11. Teachers depend entirely on the textbooks without referring to any other resource for other points of view or to balance the teaching.
12. The students were aware that there are more Western values passed through the English textbooks which they are currently using but they were not aware to what extent these values could affect their thinking styles, actions and more importantly their understanding of the Islamic identity. However, they have expressed that the values presented in the textbooks may influence them in thoughts, characters or behaviors in daily life, but they looked at the matter as something inevitable because

they view the English language as an important language to be learnt since it is a global language and used in all countries.

13. Some of the values contained in the textbooks do clash with Islamic values as acknowledged by the students and teachers. Students do refer to their teachers or parents for clarification but this situation is putting them in an uncomfortable dualistic learning situation that they have to deal with daily. The school seems to be aware about the importance of inculcating Islamic values especially through other subjects such as Islamic studies or *Hikmah* subjects. To inculcate Islamic values, more needs to be done especially in terms of the different academic subject textbooks.

14. Most of the values glorify the Western culture and lifestyle in addition to glorifying the supremacy of the White man.

15. Students do have a problem dealing with the values transmitted through the English textbooks especially those which contradict the Islamic teachings.

16. Students and teachers are not able to differentiate between “universal values” and “Western values”.

17. Students were more concerned and highlighted the values contained in the textbooks than the teachers. However, they crucially need clarification on what is missing in most cases in the English lesson.

18. According to students the external support and clarification especially from parents is not very efficient because some parents are not taking this issue seriously to the extent that they don't even know exactly what their children are learning and what type of textbooks are being used. On the other hand, there are also parents who have rigid views about the West and mainly reject all that is Western. Therefore, the students avoid discussing the contents of the textbooks with them.

9. **Conclusion:** It is undeniable that learning English is an absolute necessity in the present globalized world and the globalization that this language achieved, has resulted in a huge textbook publication industry (Elham & Reza, 2013). It is also undeniable that learning about other cultures is important especially because we are living in the era of globalization. However, being conscious of what is taught in our schools is of great

importance. Teachers as well as students should be equipped with certain mechanisms in the process of learning that help them to be able to differentiate between what is applicable and not applicable to the local culture and religious teachings. This is very important in creating awareness among Muslim teachers and Muslim students. This is the greatest challenge for school authorities and teachers who need to cultivate positive values in Muslim students at all levels in encountering the Western values contained in the English textbooks as well as to protect the Islamic identity.

10. Output

In this study, the implications and recommendations are divided into four main aspects namely, textbooks, students, teachers, and school. Implications and recommendations for school is included since the school is the core authority in determining the curriculum as well as the teaching and learning materials for students and teachers.

1. Textbooks

The results from the current study provide insights about values in textbooks in order to help raise the awareness among Muslim teachers and students pertaining to the contents studied in the textbooks in particular. There is no doubt that learning a foreign language is very crucial especially learning English. However, all stakeholders in the process of education should have a clear vision of the aspired educational outcomes and the types of students they want to produce at the end of the educational process.

2. Students

This study evidently shows that the students perceived the English textbooks as teaching them the knowledge beyond the language itself. They understand the comprehension and the structure of the sentences because they understand the values behind the texts. From the understanding of the values, they would be able to communicate, to write essays, and even to answer grammatically. Among the things the students were not aware of was that the English language serves a political agenda. It is the ideology of the West which is the most dominant and the textbooks always act as an authoritative source of values.

Another area to be studied is to ask students about their opinions regarding the connection between values and language. This could be a preliminary idea in generating more awareness among Muslim students that learning English has to be accompanied with learning its values. More studies should be carried out on Muslim students in other settings different from the International Islamic School such as local public or private schools.

Students should be taught and given the opportunity to discuss more about the plot of the texts in giving better understanding as well as to describe in detail about the images and pictures attached to the texts.

3. Teachers

The teachers should be more alert about the values contained in the English textbooks. A conscious effort is very necessary to be made by the teachers to create awareness among students about their own values of Islam so that the students will not be too influenced by the values from the textbooks.

A great attention to be paid by the teachers is to have more discussions and opinions from the students regarding the values they could see from the English textbooks so that the teachers can guide them in dealing with the values by giving solid facts and arguments.

The present study only gathered the perceptions from selected Secondary Muslim English teachers and Secondary Muslim students of the International Islamic School Gombak, Malaysia. It is hard to generalize the findings on other communities or other particular schools. Thus, a similar research should be conducted with more participants from different grades especially primary level students because at this stage, students are young and are also at the beginning of forming their fundamental ideas about life and the world around them and it is at this stage that any values disseminated to students are influential.

The teachers should be more conscious of the ideologies contained in the textbooks while still teaching English using textbooks from the English-speaking countries. Therefore, for teachers to construct their own methodology, training should be given especially to teachers who are with limited teaching experiences and to support non-native teachers who may not be able to generate authentic language input on their own.

4. School

It is very important for the schools to select appropriate materials in teaching and learning. The textbook is the main teaching material in transmitting knowledge while carrying various values which further shape the attitudes, beliefs, and personalities of students.

It is also recommended for the school to review the curriculum plan at least for new books where the content is hegemonic in nature and does not contain contradiction that make students learn in a state of confusion and duality. In another aspect, the school is to collaborate with those working on Islamization of Knowledge, especially in the training of teachers and curriculum review as well as writing textbooks.

5. **Future Plan of the research:** Based on the findings of this research, it was recommended that more studies should be conducted. The studies of the values transmitted in the English language textbooks have been conducted in many Muslim countries as shown in this research. The findings of these previous studies –as it is shown in this study– show that the imported English textbooks being used in schools in their countries contain more values from the Western countries than from native cultures.

It is thus recommended to investigate other textbooks for other grades as well in order to have a better comprehensive view. In addition, the students and teachers to be interviewed should include all secondary level participants.

Another aspect to be explored is the study of other types of English textbooks which are locally written and to make comparisons regarding the contents and values transmitted in the textbooks.

It is also recommended to compare the values contained in the English textbooks to the values contained in the books of Islamic nature such as the Islamic Studies textbooks in order to highlight the clash of the values if any.

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