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Dissertation

**Coloniality of Power and a New Perspective on EFL Textbooks in
Argentina**

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Dedication

To my grandfather Toto, who would always keep asking me if he could already call me “Licenciada”.

Acknowledgements

Doing this research work was an exciting but difficult job with many ups and downs. In the first place, I would like to acknowledge and give my warmest thanks to the person who made it first, imaginable, believable and later, possible and real. This research work would not have been in any way achievable without her help, guidance and advice and that person is Phd María Rosa Mucci. All my gratitude and love to you. Secondly, I would like to thank the University UTN FRA and the committee members for evaluating this work with so much dedication and professionalism. Thirdly, I want to give special thanks to my beloved ones like my family and friends for encouraging and motivating me any time I was a bit lost. A big thank you to my once-classmate-now-friend Paula Di Pietro who was another pillar in this challenging path. Moreover, I cannot forget mentioning my dearest Laponcia, who has been patient and sacrificed many of her afternoon walks just to let me write and not lose track of my inspirational mood. Finally, and although this may sound weird, I would like to thank myself for being persistent and determined to make this dream come true.

Abstract

Even though colonial times seem to belong to some past centuries, today the process of coloniality still affects and permeates many people's lives. Considering that textbooks are instruments of change and leave what Eduardo Gruner calls “huellas”, analysing textbooks from a coloniality perspective appears to be imperative in this capitalist world. For this reason, this qualitative research work inquires about the extent to which Coloniality of Power is present in two EFL textbooks used in Buenos Aires Province: Phases 3 (Macmillan 2018) and Insight Pre-Intermediate level (Oxford 2018). The results show that EFL textbooks reproduce and perpetuate in different ways colonial practices through the written discourse.

Keywords: power- coloniality- coloniality of power- EFL textbooks- discourse analysis-

Resumen

Aunque los tiempos coloniales parecen pertenecer a siglos pasados, hoy el proceso de colonialidad aún afecta y permea la vida de muchas personas. Si se considera que los libros de texto son instrumentos de cambio y dejan lo que Eduardo Grüner llama “huellas”, parece imperante en este mundo capitalista analizar los libros de texto desde una perspectiva de la colonialidad. Por esta razón, este trabajo de investigación cualitativo investiga la medida en la que la colonialidad del poder está presente en dos libros de texto de inglés que se usan en la provincia de Buenos Aires: *Phases 3* (Macmillan 2018) y *Insight Pre-Intermediate level* (Oxford 2018). Los resultados muestran que estos libros reproducen y perpetúan de distintas maneras prácticas coloniales a través del discurso escrito.

Palabras claves: poder- colonialidad- colonialidad del poder- libros de texto de inglés como lengua extranjera- análisis del discurso

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Vinieron: Ellos tenían la Biblia y nosotros teníamos la tierra. Y nos dijeron: “cierren los ojos y recen”. Y cuando abrimos los ojos, ellos tenían la tierra y nosotros teníamos la Biblia.

Eduardo Galeano

1. INTRODUCTION

1.1 Problem Statement

The concept of power is present in almost all aspects of life and for this reason it has been studied for decades and from different perspectives and angles. Some authors, such as Edward Said (1978), studied this idea in relation to culture, whereas Rita Segato and María Lugones have analysed it mainly from a gender perspective. Anibal Quijano, on the other hand, focused on how power was exercised in the history of Latin America and coined the well-known term “coloniality of power” to refer to the codification of the differences between conquerors and conquered in the idea of “race” (Quijano, 2000). Now, if we focus on textbooks, the question of power has not been absent either. According to Eduardo Grüner (2016), texts are, first of all, language facts or discourse facts which are *semiotic* productions or *signs’* elaborations, that working with signifiers (meanings), build their own “reality”¹. Hence, texts leave what Grüner calls “deep marks”² (intentional or not) and this is what makes textbooks worth studying and analysing. Soto-Molina and Méndez (2020) argue that the concept of power also influences the content and the cultural components and the ways these components are displayed in English textbooks used in the EFL classroom. For this reason, and following Quijano’s line, the present study will question this:

Up to what extent is Coloniality of Power reproduced in the English textbooks used in the EFL classroom in secondary schools in the Province of Buenos Aires?

Considering the question above, some hypotheses arise:

¹ Original in Spanish. The translation is mine.

² The word in the original text is “huellas”.

- English textbooks used in the EFL classroom at secondary schools may reproduce the idea of coloniality of power through different cultural stereotypes about “race superiority”, and also through the control of the configuration of intersubjective relations of domination and the control of labour.
- There is a probability that English textbooks used in the EFL classroom at secondary schools reinforce the racial stereotypes, the control of subjectivity and the control of labour present in a Eurocentric model by means of selection, combination and absences of words. These contribute (from a cultural perspective) to the connotation of the texts.

These hypotheses would provide an opportunity and a guide to examine the textbooks chosen.

1.2 Theoretical Background

According to Anibal Quijano (2000), humanity in its totality constitutes today the first historically known global world-system: “This modern world-system that began to form with the colonization of America, has in common three central elements that affect the quotidian life of the totality of the global population: the coloniality of power, capitalism and Eurocentrism.”

The coloniality of power introduces the basic and universal social classification of the population of the planet in terms of the idea of race, a supposedly different biological structure that places some in a natural situation of inferiority to the others. This pattern of power operates in all social spheres and dimensions, material and subjective from the individual to the collective. In many cases, the idea of race is a way of granting legitimacy to the relations of domination and, therefore, it becomes the fundamental criterion for the distribution of the world population into ranks, places and roles in the new society's structure of power.

These relations of domination are also evident in labour relations. In the words of Quijano, with the constitution of America, a new structure of control and exploitation of labour and production as well as the control of appropriation and distribution of products emerged. This new division of labour was directly linked and mutually reinforcing with the idea of race. Hence, a systematic racial division of labour was imposed where paid labour was the white's privilege while unpaid labour was assigned exclusively to the "black" population or inferior classes.

The racial control exercised over the population during the conquest involved inevitably a process of historical reidentification. In the case of Africa, Latin America, Asia and eventually Oceania, the colonised were often attributed new geocultural identities and, as a result, there was a new intellectual and intersubjective configuration in which all the experiences, histories, resources and cultural products ended up in one global cultural order revolving around European or Western hegemony. In Quijano's opinion:

“ ...In the first place, they expropriated the cultural discoveries of the colonised people most apt for the development of capitalism to the profit of the European centre. Second, they repressed as much as possible the colonised forms of knowledge production, the models of the production of meaning, their symbolic universe, the model of expression and of objectification and subjectivity. Third, they forced the colonised to learn the dominant culture in any way that would be useful to the reproduction of domination.” (Quijano, 2000, p. 545)

All these forms of control of subjectivity were and are still possible today thanks to different mechanisms which reinforce and perpetuate Eurocentrism.

These mechanisms of control are formed by different institutions which shape people's actions and behaviours. In Quijano's words, these institutions can be called "structures", that is to say, guidelines, models or patterns for the reproduction of certain behaviours and their corresponding institutions (Quijano, 2001). Considering this, it could be assumed that the printing press and textbooks, in particular, have become one of the most long lasting institutions that act as a means of social configuration and control in a Eurocentered world. This model of global power is characterised by a

collective imaginary, a historical memory and a perspective of knowledge which depend on the demands of capitalism and on the colonisers' need to perpetuate and naturalise their domination and control. As mentioned by Anibal Quijano, the Eurocentric version is based on two principal founding myths: first, the idea of the history of human civilization as a trajectory that departed from a state of nature and culminated in Europe; second, a view of the differences between Europe and non- Europe as natural (racial) differences and not consequences of a history of power (Quijano, 2000, p.542).

1.3 Relevance

The present investigation proposes to make a humble contribution to the field of Education and to the EFL area in particular in regards to the question of the coloniality of power seen through the "race" superiority, the control of labour and the control of subjectivity which are present in English textbooks for secondary schools. The ultimate aim is not only to help teachers and students to become aware of the mechanisms of power which are reproduced in these books, but also to promote critical thinking when dealing with them. For educators, this study could be fruitful since it may be an enlightening input for rethinking the teaching practices. As well as this, the Publishing Companies might also benefit from this research work since they may have a new point of view to take into account at the moment of designing and making their textbooks so as not to replicate or perpetuate the colonial status quo.

1.4 Objectives

This research work proposes to shed some light on the question of power present in two different English textbooks of intermediate level used in the EFL classroom in the Province of Buenos Aires at secondary school. The intent is to present a framework to analyse from a perspective of the Coloniality of Power, how English textbooks, through selection, combination and absences of words,

reinforce and perpetuate not only different binarisms in relation to “race” (superiority/inferiority, primitive/civilised, traditional/modern, developed/developing), but also the control of labour and the control of subjectivity present in this new model of global power. Hopefully, this paper will contribute to unveil the relations of power present in these books and thus, help publishing companies, teachers and students to have a new look at the material and in this way, to improve and to redefine the teaching-learning practices.

1.5 Organization of the present work

The present research work has as its core objective to study the presence of coloniality of power in two different EFL textbooks used in Buenos Aires Province, Argentina. Therefore, the work has been organised into different sections which intend to give the reader a clear account of the investigation undertaken.

After the introductory section, this study dives into the literature review in section 2, which is devoted to presenting the theoretical framework in regards to the concept of power, and its relation to textbooks, as well as to the notions of coloniality of power, proposed by Anibal Quijano, and to language and power, explored by Norman Fairclough.

The following section, section three, is intended to clarify on the methodological approach adopted in the present research work. Section four, on the other hand, gives an account of the different text analyses: the first two texts (4.1 and 4.2) are analysed in the light of the concept of coloniality of power, the other two (4.3 and 4.4) study the idea of the control of subjectivity and the last one (4.5) explores the notion of the control of labour. Finally, section five deals with the conclusions, the limitations and gaps, and the implicatures that this study offers.

2. LITERATURE REVIEW

2.1. The question of Power

Power is a wide term that is used on a daily basis, but it is sometimes hard to find a consensus about its meaning. There isn't any sphere of social relations in which the concept of power is not present, not even in the most private ones such as love or friendship. Some authors, for example Bertrand Russel (as cited in Lukes, 1986) defines it as “the production of intended effects”, and Max Weber (as cited in Lukes, 1986) thinks about it as “the chance of a man or a number of men to realise their own will even against the resistance of others who are participating in the action”. On the other hand, Michelle Foucault (1976) refers to this concept as “a relation of force”. For him, power is that which represses: nature, the instincts, a class, individuals. So, it is evident that the question of power has been studied throughout time and from many different perspectives such as culture, knowledge, gender, education, society and discourse. In this scenario, these new possible meanings and interpretations challenge us to open up the scope of analysis and to continue the theoretical research.

The Palestinian American Edward Said was probably one of the main scholars who studied the concept of power in relation to culture. Lufti Hamadi in *Edward Said: The Postcolonial Theory and the Literature of Decolonization (2014)* explains that Orientalism, together with his later works, represents Said's vehement commitment to speaking truth to power, to uncovering the grave oppression and persecution practised against the colonised people by imperialism and colonial discourse. In his opinion, Said analysed different novels (colonialist's literature and what Said calls literature of opposition and resistance) of the nineteenth and twentieth centuries to shed more light on the relationship between culture and imperialism. Said's theory is mainly based on what he considers the false image of the Orient or the East that has been fabricated by western explorers, poets, novelists, philosophers, political theorists, economists and imperial administrators since Napoleon's occupation

of Egypt in 1798. Hamadi explains that Said argues that what has been written about the East is no more than false assumptions upon which the Western attitudes towards the East were built, justifying and encouraging the European and American colonial and imperial behaviour towards the Arab-Islamic people and their culture.

In relation to power and gender, it can be said that two Argentinian scholars have made great contributions on the field. María Lugones (2016) speaks about the inexistence of gender in pre-colonial times and says that gender was a colonial imposition. She explains that this gender system took shape during the colonial expansion of Spain and Portugal and was consolidated in late modernity. For her, gender has a clear/visible side and a dark/hidden one. The visible side builds up, hegemonically, gender and gender relations and defines the characteristics of each gender. The dark side, in her opinion, was and is completely violent³. On the other hand, Rita Segato (2016) asserts that, although there is evidence of some gender nomenclatures in Tribal and Afro-American societies in the “pre-intrusion world”, the gender and patriarchal organization of these groups was a bit different to the one imposed by the west modern gender system. She explains that there are a “low-intensity” and a “high-intensity” patriarchal system and that the capturing and transformation of precolonial dual gender structures by the modern gender system exacerbates inequality, increases violence against women, and disempowers them politically⁴.

In a 1976 lecture Michel Foucault speaks about the impact of power on the construction of knowledge. He compares the global, totalitarian theories with the local character of criticism and explains that to think in terms of a totality has in fact proved a hindrance to research since “these global theories have not provided nor continue to provide in a fairly consistent fashion useful tools for local research.” The author proposes a “return of knowledge” and asserts that we are witnesses to an insurrection of subjugated knowledges. For him, these knowledges refer, on the one hand, to the

³ The original is in Spanish. The translation is mine.

⁴ The original is in Spanish. The translation is mine.

historical contents that have been buried and disguised in a functionalist coherence or formal systemisation; on the other hand, to a whole set of knowledges that have been disqualified as inadequate to their task or insufficiently elaborated: naive knowledges, located low down on the hierarchy, beneath the required level of cognition or scientificity. Hence, Foucault is concerned with the insurrection of knowledges that are opposed primarily not to the contents, methods or concepts of a science, but to the effects of the centralising powers which are linked to the institution and functioning of an organised scientific discourse within a society such as ours. For this reason, he proposes a genealogy which should be seen as a kind of attempt to emancipate historical knowledges from that subjugation, to render them, that is, capable of opposition and of struggle against the coercion of a theoretical, unitary, formal and scientific discourse (Foucault, 1976).

2.2 Power and Textbooks

Education and especially school textbooks are another field where power can also be sometimes tacitly perceived. For Alain Choppin (1992), textbooks express a condensation of the society that produces them, and these are historically and geographically determined⁵. For him, textbooks have some advantages, but also some limitations and these have to do with the ideological component (Choppin, 1992). As Soto and Mendez (2020) say, textbooks as materials to teach a content (English, science, religion, etc.) are value-laden approaches due to the selection and organisation of content, the promotion of popular ideas over others, the layout of images and what these represent, the linguistic codes and social norms, and the editors' and authors' personal agendas and set of beliefs; aspects which depict a non-neutral domain of knowledge production. In recent years many people have developed some research in relation to textbooks and their strengths and weaknesses (Fernandez Palop and Caballero García (2017) and Tosi, C. (2011)) while some others have investigated textbooks particularly in an EFL context (Nuñez Pardo, A. (2020), Soto and Mendez (2020), Amalsaleh, E., Javid, F. and Rahimi, A. (2010)). What is generally agreed among these researchers is

⁵ The original is in Spanish. The translation is mine.

that EFL textbooks continue to legitimise, naturalise, and perpetuate predetermined knowledge, ways of being, and by exerting power to conceal, distort or misrepresent the multiplicity of sociocultural and political local realities (Nuñez Pardo, A. 2020). In Argentina, there is very little theoretical research on the field of power and EFL textbooks used at secondary school, so there is a need to investigate to shed some light on this issue. As school textbooks bear an undeniable ideological and political burden which influences the construction of identities and opinions that constrain the subject learner in transcendent determinations, the way the concept of power is presented in these materials, either explicitly or implicitly, ought to be analysed carefully.

2.3 Coloniality of Power

According to Anibal Quijano, it could be said that in “common sense” the concept of power refers to the co-presence and co-operation of three elements: domination, exploitation and conflict. The dimension and the way in which these three elements are present in every power relation are very different in each sphere, in each level, in each type of social relation and in each social space/time. This relation of dominance, exploitation and conflict is for the control of each sphere of the human social experience: work/ resources/ products; sex/ resources/ products; subjectivity/ resources/ products; collective authority/ resources/ products⁶. Power is, then, what articulates the diverse and dispersed social experiences into one structure that is commonly known as society⁷ (Quintero, 2010, p.7). In the case of the modern world- system that started with the emergence of America, the element of dominance was the key feature that allowed the conquest to take place and continue its way, though in different ways, until the present. In Quijano’s words, America was constituted as the first space/time of a new model of power of global vocation, and both in this way and by it became the first identity of modernity. In his opinion, two historical processes associated with the production of

⁶ The original is in Spanish. The translation is mine. La colonialidad del poder y sus instituciones. La colonialidad y la cuestión de Poder. Retrieved from <http://www.ceapedi.com.ar/imagenes/biblioteca/libreria/58.pdf>

⁷ The original is in Spanish. The translation is mine.

that space/time converged and established the two fundamental axes of the new model of power. Nevertheless, a third element was also indispensable for the creation of this new world order.

For Quijano, the first axis was the codification of the differences between conquerors and conquered in the idea of “race,”⁸ a supposedly different biological structure that placed some in a natural situation of inferiority to the others. The colonisers codified the phenotypic trait of the colonised as colour, and they assumed it as the emblematic characteristic of racial category. Social relations based on this category produced new geocultural identities in America and redefined others. Initially, the colonised were classified into “blacks”, “indians” and “mestizos”; however, this classification continued over time creating new categories such as “yellows” and “olives”. These racial groups were attributed to a category by nature inferior and consequently anterior in the progress of the species. They were considered inferior in terms of rationality, knowledge, culture, language, scientific discoveries, or what Mignolo calls, civility (Veronelli 2015, p.116). On the other hand, terms such as *Spanish* and *Portuguese*, and much later *European*, which until then indicated only geographic origin or country of origin, acquired from then on, a racial connotation in reference to the new identities. The Europeans concluded that they were naturally (i.e. racially) superior to the rest of the world, since they had conquered everyone and had imposed their dominance on them. As the new social relations that were being configured were relations of domination, such identities were considered constitutive of the hierarchies, places and corresponding social roles, and consequently of the model of colonial domination that was being imposed. In this way, race became the fundamental criterion for the distribution of the world population into ranks, places and roles in the new society's structure of power and was used as a way of granting legitimacy to the relations of domination imposed by the conquest (Quijano, 2000, p.535)

⁸ Quijano understands the concept of race as a fiction. To highlight that fictitious character, he always uses the concept between inverted commas. (Lugones, 2003, p.68)

Although the racial axis has a colonial origin and character, it has proven to be more durable and stable than the colonialism in whose matrix it was established. Thus, Quijano makes a difference between colonialism and coloniality, since colonialism designates a political and economic relation between two nations, while coloniality refers to a pattern of power that emerged as a result of modern colonialism, but instead of being limited to a power relation between two nations, it refers to the way in which work, knowledge, authority and intersubjective relations articulate across the world capitalist market and the colonial difference⁹. For this reason, Quijano will refer to the concept of race as the coloniality of power, one of the constitutive elements of the global pattern of the capitalist world.

The second process that according to Anibal Quijano was significantly important in the configuration of the new model of power was the development of a new structure of control of labour and its resources and products. In the historical process of the constitution of America, all forms of control and exploitation of labour and production, as well as the control of appropriation and distribution of products, revolved around the capital-salary relation and the world market. In his opinion, all of these forms of labour such as slavery, serfdom, petty-commodity production, reciprocity, and wages were historically and sociologically new: in the first place, because they were deliberately established and organised to produce commodities for the world market; in the second place, because they did not merely exist simultaneously in the same space/time, but each one of them was also articulated to capital and its market. Thus, they configured a new global model of labour control, and, in turn, a fundamental element of a new model of power to which they were historically structurally dependent. As a consequence, each form of labour developed into new traits and historical-structural configurations.

The new historical identities produced around the foundation of the idea of race in the new global structure of the control of labour were associated with social roles and geohistorical places. In this

⁹ The original is in Spanish. The translation is mine.

way, both race and the division of labour remained structurally linked and mutually reinforcing, resulting in a systematic racial division of labour. As Quijano says:

“The racial classification and the early association of the new racial identities of the colonised with the forms of control of unpaid, unwaged labour developed among the Europeans the singular perception that paid labour was the white’s privilege. The racial inferiority of the colonised implied that they were not worthy of wages.” (Quijano, 2000, pp 539)

In this way, there was a quasi-exclusive association of whiteness with wages and of course, with the high-order positions in the colonial administration. Spanish and Portuguese whites could receive wages, be independent merchants, independent artisans or independent farmers- in short independent producers of commodities. However, only nobles could participate in the high-to-mid-range positions in the military and civil colonial administration. On the other hand, the dominated races were related with nonpaid or nonwaged labour because they were considered “inferior” races and, hence, naturally obliged to work for the benefit of their owners. Slavery was assigned exclusively to the “black” population brought from Africa, serfdom to Indians and activities of service or those that required a specialised talent (music, for example) to “mestizos”. For Quijano, the vast genocide of the Indians in the first decades of colonization was not caused principally by the violence of the conquest nor by the plagues the conquistadors brought, but took place because so many American Indians were used as disposable manual labor and forced to work until death. Nevertheless, this racial distribution of labour cannot only be attributed to colonial times and Quijano is very clear in this respect:

“It is not difficult to find, to this very day, this attitude spread out among the white property owners of any place in the world. Furthermore, the lower wages “inferior races” receive in the present capitalist centres for the same work as done by whites cannot be explained as detached from the racist social classification of the world’s population—in other words, as detached from the global capitalist coloniality of power.” (Quijano, 2000, p. 539)

The third element that allowed the configuration of what Quijano calls the capital/modern world-system, originated with the European colonialism at the early XVI century, was the process of historical reidentification by which some regions and populations were assigned new racial, colonial and negative identities. This process could not have taken place without the concentration of all forms of control of subjectivity, culture and especially knowledge and the production of knowledge under Europe's hegemony (Quijano, 2000, p.540). During that process, the colonisers exercised diverse operations that brought about the configuration of a new universe of intersubjective relations of domination between Europeans and the rest of the regions and populations of the world. Anibal Quijano names the different mechanisms:

“In the first place, they expropriated the cultural discoveries of the colonised peoples most apt for the development of capitalism to the profit of the European centre. Second, they repressed as much as possible the colonised forms of knowledge production, the models of the production of meaning, their symbolic universe, the model of expression and of objectification and subjectivity. As is well known, repression in this field was most violent, profound, and long lasting among the Indians of Ibero-America, who were condemned to be an illiterate peasant subculture stripped of their objectified intellectual legacy. Something equivalent happened in Africa. Doubtless, the repression was much less intense in Asia, where an important part of the history of the intellectual written legacy has been preserved. And it was precisely such epistemic suppression that gave origin to the category “Orient.” Third, in different ways in each case, they forced the colonised to learn the dominant culture in any way that would be useful to the reproduction of domination, whether in the field of technology and material activity or subjectivity, especially Judeo-Christian religiosity. All of those turbulent processes involved a long period of the colonisation of cognitive perspectives, modes of producing and giving meaning, the results of material existence, the imaginary, the universe of intersubjective relations with the world: in short, the culture.” (Quijano, 2000, p. 541)

In this scenario, the intersubjective and cultural relations between Europe and non-Europe were codified in a strong play of new dual categories: East-West, capital-precapital, primitive-

civilised, magic/mythic-scientific, irrational-rational, traditional-modern —Europe and not Europe (Quijano, 2000, p.542). These new radical dualisms were amalgamated in the eighteenth century with the new mystified ideas of “progress” and of the state of nature in the human trajectory. Thus, all non-Europeans could be considered as pre-European and, at the same time, displaced on a certain historical chain from the primitive to the civilised, from the irrational to the rational, from the traditional to the modern, from the magic/mythic to the scientific. In other words, from the non-European/ pre-European to something that in time will be Europeanised or modernised. These unequal pairs or binarisms, as Rita Segato calls them (Segato, 2013, p.26), will always be the foundational myth of the Eurocentric version of modernity.

2.4 Language and Power

For Norman Fairclough, power exists in various modalities, including the concrete and unmistakable modality of physical force (Fairclough, 1989). Power is often exercised through depriving people of their jobs, their homes, and their lives. He makes the distinction between the exercise of power through coercion of various sorts including physical violence, and the exercise of power through the manufacture of consent to or at least acquiescence towards it. In his opinion, ideology is the prime means of manufacturing consent and he states that the exercise of power, in modern society, is increasingly achieved through ideology, and more particularly through the ideological workings of language. For this reason, he concentrates on the extent to which language does rest upon common-sense assumptions, and the ways in which these assumptions can be ideologically shaped by relations of power.

According to this author, “common sense” is substantially, though not entirely, ideological. From his point of view and following Antonio Gramsci’s definition, ideology is an “implicit

philosophy” in the practical activities of social life, backgrounded and taken for granted, and it is this what connects it to common sense. Ideologies come to be ideological common sense to the extent that the discourse types which embody them become naturalised and this depends on the power of the social groupings whose ideologies and whose discourse types are at issue. In this respect, common sense in its ideological dimension is itself an effect of power and it aims to sustain unequal relations of power. What comes to be common sense is thus in large measure determined by who exercises power and domination in a society or a social institution (Fairclough, 1989)

In *Language and Power* (1989) Fairclough states that ideological power, the power to project one’s practices as universal and “common sense”, is a significant complement to economic and political power, and of particular significance here because it is exercised in discourse. He proposes a discourse view of language as “language as a form of social practice”. For him, language is a part of society, it is a social process, and it is a socially conditioned process. In relation to language as a social practice, he makes a distinction between discourse and text (written and oral) and explains that “discourse refers to the whole process of social interaction of which a text is just a part. This process includes, in addition to the text, the process of production, of which a text is a product, and the process of interpretation, of which the text is a resource.” These social conditions of production and interpretation relate to three different “levels” of social organisation: the immediate social environment in which the discourse occurs, the level of the social institution which constitutes a wider matrix for the discourse; and the level of the society as a whole (Fairclough, 1989). Corresponding to these three levels of discourse, the scholar distinguishes three dimensions, or stages, of critical discourse analysis: description, interpretation and explanation. For a better organisation and visual representation of the approach proposed, there is a table in the Appendix (see Appendix, table 1).

2.4.1 Description

The description stage, according to Norman Fairclough, is concerned with the formal features of the text. The analysis at this level is generally thought of as a matter of identifying and “labelling” formal features of a text in terms of the categories of a descriptive framework. He proposes analysing vocabulary, grammar and textual structures. It must be clarified at this stage that, for the sake of this research work, only vocabulary and grammar will be taken into consideration. These two aspects will be analysed, according to the author, in terms of three different types of value: experiential, relational and expressive. A formal feature with experiential value is a trace of and a cue to the way in which the text producer’s experience of the natural or social world is represented, besides, it has to do with contents and knowledge and beliefs. A formal feature with relational value is a trace of and a cue to the social relationships which are enacted via the text in the discourse. Finally, a formal feature with expressive value is a trace of and a clue to the producer’s evaluation of the bit of the reality it relates to. This value has to do with subjects and social identities (Fairclough, 1989).

In relation to the vocabulary and the experiential value of words, it could be said that here the author is interested in how ideological differences between texts in their representations of the world are coded in their vocabulary. In some cases, he asserts, what is ideologically significant about a text is its vocabulary items per se; in other cases, it is the way words co-occur or collocate. In yet other cases, it is the metaphorical transfer of a word or expression from one domain of use to another. He also proposes to alternate the focus between the text itself and the discourse type(s) it is drawing upon, including classification schemes in terms of which vocabulary is organised in discourse types. The value of alternating focus between the text and the discourse type holds also for meaning relations between words. The main meaning relations are synonymy, hyponymy, and antonymy. Synonymy is the case in which words have the same meaning. It is difficult to find many instances of absolute synonyms, so in reality one is looking

for relations of near synonymy between words. A rough test for synonymy is whether words are mutually substitutable with little effect on meaning. Hyponymy is the case where the meaning of one word is, so to speak, included within the meaning of another word. Antonymy is meaning incompatibility- the meaning of one word is incompatible with the meaning of another.

The relational value of words is connected with how a text's choice of wordings depends on, and helps create, social relationships between participants. In some cases, text producers often adopt strategies of avoidance with respect to the expressive values of words for relational reasons. A euphemism is a word which is substituted for a more conventional or familiar one as a way of avoiding negative values. On the other hand, the expressive value of words has to do with the speaker's evaluations through drawing on classification schemes which are in part systems of evaluation, and there are ideologically contrastive schemes embodying different values in different discourse types. Lastly, the author proposes to pay attention to the metaphors used, but in this research work, this aspect has not been taken into consideration since there is no presence of metaphors in the texts analysed.

In reference to the grammar and the experiential value, Fairclough proposes that this has to do with the ways in which the grammatical forms of a language code happenings or relationships in the world, the people or animals or things involved in those happenings or relationships, and their spatial and temporal circumstances, manner of occurrence, and so on. For the author, when one wishes to represent textually some real or imaginary action, event, state of affairs or relationship, there is often a choice between different grammatical process and participant types, and the selection that is made can be ideologically significant. In this way, it is necessary to look at an aspect of the grammar of simple sentences. A simple sentence of the "declarative" sort consists of a subject (S) followed by a verb (V); the verb may or may not be followed by one or more other elements from this list: object (O), complement (C), adjunct (A). There are

three main types of simple sentences, each with a different combination of these elements. These three main types of sentences most typically (but not always) express respectively the three main types of process: actions (SVO), events (SV), and attributions (SVC). An action involves two participants, an agent and a patient, and the agent acts upon the patient in some way. Agents are generally animate, but agents can also be realised as inanimate nouns, abstract nouns, or nominalizations. In all such cases, one should be sensitive to possible ideologically motivated obfuscation of agency, causality and responsibility. Action processes can appear as active sentences or as passive sentences. In this last case, it is also possible to delete the agent and get an agentless passive sentence. Agentless passives again leave causality and agency unclear and this may be to avoid redundancy or it can be obfuscation of agency and causality as well. As regards an event, it involves just one participant, which may be animate or inanimate. An attribution also involves just one participant, but there is also some sort of attribute after the verb, either a possessive attribute if the verb is a form of *have*, or a nonpossessive attribute with other verbs (notably *be*, but also *feel*, *seem*, *look* and a number of others). All of the three sentence types can be either positive or negative. Negation, obviously, has experiential value in that it is the basic way we have of distinguishing what is not the case in reality from what is the case.

Regarding grammatical features of texts and their relational value, the author will focus upon three: modes of sentence, modality, and pronouns. There are three major modes of sentence and they are: declarative, grammatical question, and imperative. Declaratives are marked by having a subject followed by a verb; imperatives do not have a subject at all, and they start with a verb, and grammatical questions are rather more complicated because there are different types. These can be wh-questions which start with a wh-question word such as what, when, where, how, etc and yes/no questions which begin with a verb such as *Do you enjoy...?* or *Can you pass me ...?* These three modes position subjects differently. In the case of a typical declarative, the subject position of the speaker/writer is that of a giver (of information), and the addressee's position is

that of a receiver. In the case of the imperative, the speaker/writer is in the position of asking something of the addressee (action on the latter's part), while the addressee is a compliant actor. In a grammatical question, the speaker/writer is again asking something of the addressee, in this case information, and the addressee is in the position of a provider of information.

In relation to the concept of modality, Fairclough says that this has to do with speaker or writer authority, and for him, there are two dimensions to modality, depending on what direction authority is oriented to. Firstly, if it is a matter of the authority of one participant in relation to others, we have relational modality. Secondly, if it is a matter of the speaker or writer's authority with respect to the truth or probability of a representation of reality, we have expressive modality, i.e. the modality of the speaker/writer's evaluation of truth. Modality is expressed by modal auxiliary verbs like *may, might, must, should, can, can't, ought*, but also by various other formal features including adverbs and tense.

For the scholar, pronouns in English do have relational values of different sorts. He distinguishes between the so-called 'inclusive' we, inclusive that is of the reader as well as the writer, and the 'exclusive' we, which refers to the writer (or speaker) plus one or more others, but does not include the addressee(s). Another case where it pays to try to work out relationships which are being implicitly claimed is when the pronoun *you* is used. In mass communication, this pronoun is used when there are many actual and potential addressees whose identity is unknown to the producer. Despite the anonymity of mass-communication audiences, the direct address of members of the audience on an individual basis with *you* is very common indeed. On the other hand, *you* is also extensively used as an indefinite pronoun to imply a relationship of solidarity between the speaker or writer and the audience in general.

The expressive value of grammatical features, according to Fairclough, is not only marked by modal auxiliaries but also by different verbal tenses such as the simple present form. The affirmative form of this tense shows a categorical commitment of the producer to the truth of

the proposition; whereas the opposite terminal point would be the negative simple present, an equally categorical commitment to the truth of the negated proposition. The alternative possibilities with modal verbs fall between these categorical extremes, and the intermediate possibilities include forms which have adverbs, more specifically modal adverbs rather than, or as well as, modal auxiliaries. Lastly, the author focuses on the way that (simple) sentences are linked together or their connective value; however, for the purpose of this research work, this section will not be considered.

2.4.2 Interpretation

The second stage Norman Fairclough proposes in *Language and Power* (1989) is the interpretation stage. This stage is concerned with participants' processes of text production as well as text interpretation (Fairclough, 1989, p.141). Interpretations are generated through a combination of what is in the text and what is "in" the interpreter, in the sense of the members' resources (MR) which the latter brings to interpretation. From the point of view of the interpreter of a text, formal features of the text are 'cues' which activate elements of the interpreters' MR, and these interpretations are generated through the dialectical interplay of cues and MR. The author will refer to MR as interpretative procedures or background knowledge. Moreover, he lists six major domains of interpretations which relate to two different aspects: context and text.

First of all, within the interpretation of context, Fairclough proposes the interpretation of the situational context as well as the intertextual context. In relation to the situational context, the author offers four main dimensions of the situation: what is going on, who is involved, what relationships are at issue, and what the role of language is in what is going on. As regards the first dimension, he subdivides it into activity, topic and purpose. The activity refers to a situation

in terms of one of a set of activity types, or distinctive categories of activity, which are recognized as distinct within a particular social order in a particular institution, and which have larger scale textual structures. The activity type is likely to constrain the set of possible topics, though this does not mean topics can be mechanically predicted given the activity type. Similarly, activity types are also associated with particular institutionally recognised purposes.

In relation to who is involved, the point here, according to Fairclough, is to try to specify which subject positions are set up; the set of subject positions differs according to the type of situation. It is important to note that subject positions are multi-dimensional. Firstly, one dimension derives from the activity type. Secondly, the institution ascribes social identities to the subjects who function within it. Thirdly, different situations have different speaking and listening positions associated with them- speaker, addressee, hearer, overhearer, spokesperson, and so forth.

The third dimension explores in what relations subjects get intertwined with and this is in terms of what relationships of power, social distance, and so forth are set up and enacted in the situation. The fourth and last dimension which has to do with the language role in what is going on is not considered in this research work since it does not seem to have relation with the purpose of this investigation.

In relation to the intertextual context, the author explains that the interpretation of the intertextual context is a matter of deciding which series a text belongs to, and therefore what can be taken as common ground for participants, or presupposed. As in the case of situational context, discourse participants may arrive at roughly the same interpretation or different ones, and the interpretation of the more powerful participant may be imposed upon others. So, having power may mean being able to determine presuppositions. These are not properties of texts; they are an aspect of text producers' interpretations of intertextual context. Presuppositions can be sincere or manipulative, but presuppositions can also have ideological functions, when what

they assume has the character of 'common sense in the service of power'. Presuppositions, for Fairclough, are cued in texts, by quite a considerable range of formal features. Two important ones are the definite article, and subordinate clauses. Others are wh-questions and that-clauses after certain verbs and adjectives (regret, realise, point out, aware, angry, etc.).

The second aspect in which the author explains that interpretation takes place is in relation to the text and this happens at four different levels: surface of utterance, meaning of utterance, local coherence, and text structure and 'point'. For the purpose of this research work, only the last one will be taken into consideration. This level is “a matter of working out how a whole text hangs together, a text’s global coherence. This involves matching the text with one of a repertoire of schemata, or representations of characteristic patterns of organisation associated with different types of discourse.” Schemata, as the author points it out, constitute a family of types of mental representations of aspects of the world and they are ideologically variable. A schema is a representation of a particular type of activity in terms of predictable elements in a predictable sequence. It is a mental representation of the 'larger-scale textual structures’. At this stage, the author also postulates the concepts of frame and script in opposition to schemata. For him, frames represent the entities that populate the (natural and social) world. A frame is a representation of whatever can figure as a topic, or “subject matter', or 'referent' within an activity; they can represent types of person or other animate beings, or inanimate objects, or processes, or abstract concepts. They can also represent complex processes or series of events which involve combinations of such entities. On the opposite side, scripts represent the subjects who are involved in these activities, and their relationships. They typify the ways in which specific classes of subjects behave in social activities, and how members of specific classes of subjects behave towards each other - how they conduct relationships.

In relation to the “point” of a text, the author claims that it is “a summary interpretation of the text as a whole which interpreters arrive at, and which is what tends to be stored in long-term

memory so as to be available for recall” (Fairclough, 1989, p.144). For him, schemata, frames and scripts can be regarded as playing a role in the interpretation of point: they act as stereotypical patterns against which we can match endlessly diverse texts, and once we identify a text as an instance of a pattern, we happily dispense with the mass of its detail and reduce it to the skeletal shape of the familiar pattern for purposes of longer-term memory and recall. Then, if it is the point of a text that it has longer-term effects on the interpreter, the scholar asserts that it is important to be conscious of the social origins of the cognitive apparatus that the interpreter relies upon to interpret the point. Schemata, scripts and frames are, as it was mentioned before, ideologically variable, like MR generally, and it is schemata, etc., which bear the ideological imprint of socially dominant power-holders that are likely to be a naturalised resource for all. In this way, thoroughly routine ways of appropriating and internalising texts can be indirectly constrained by unequal relations of power.

2.4.3 Explanation

According to Norman Fairclough, the objective of the stage of explanation is to portray a discourse as part of a social process, as a social practice, showing how it is determined by social structures, and what reproductive effects discourses can cumulatively have on those structures, sustaining them or changing them. These social determinations and effects are 'mediated' by MR: that is, social structures shape MR, which in turn shape discourses; and discourses sustain or change MR, which in turn sustain or change structures. So, explanation is a matter of seeing discourse as part of processes of social struggle, within a matrix of relations of power. For the author, social effects of discourse and social determinants of discourse should be investigated at three levels of social organisation: the societal level, the institutional level, and the situational level. He takes it as an assumption that any discourse will have determinants and effects at all three levels, though the 'societal' and 'institutional' levels will be clearly distinct only for more

institutional types of discourse, and that any discourse is therefore shaped by institutional and societal power relations, and contributes (if minutely) to institutional and societal struggles. The author concludes that the stage of explanation involves a specific perspective on MR: they are seen specifically as ideologies. That is, the assumptions about culture, social relationships, and social identities which are incorporated in MR, are seen as determined by particular power relations in the society or institution, and in terms of their contribution to struggles to sustain or change these power relations - they are seen ideologically.

3. METHODOLOGY

Doing research work implies choosing a certain research method based on the type of data that will be collected and analysed. There are three types of research methods such as qualitative, quantitative and mixed methods research, but, due to the type of data that is collected in the present research work, a qualitative method is chosen. For Stephen Taylor qualitative research originates from the disciplines of education and social sciences with their studies of complex human behaviour (Khan, 2014). According to Burns and Grove (as cited in Khan, 2014) qualitative research is a systematic and subjective approach to highlight and explain daily life experiences and to further give them meaning. Qualitative research allows researchers to deeply explore behaviours, different perspectives, and life experiences to discover the complexities of the situation through a holistic framework (Holloway & Wheeler, 2002 cited in Khan, 2014). In qualitative research, several analysis methods can be used, for example, phenomenology, hermeneutics, grounded theory, ethnography, phenomenographic and content analysis (Burnard, 1995 as cited in Bengtsson, 2016). In the case of the present research work, a content analysis is carried out since what is analysed is what is contained in the message of different written texts. Holsti (1968) says that this type of analysis is any technique for making inferences by systematically and objectively identifying specified characteristics of messages. On the other hand, Weber (1985) explains that it is a research methodology that utilises a set of procedures to make valid inferences from text. These inferences are about the sender(s) of a message, the message itself, or the audience of the message. Taking this into consideration, he says that the material for content analysis can be letters, diaries, newspaper content, folk songs, short stories, messages of radio, television, documents, texts or any symbols.

The data for this research work are two English course books used at secondary school in Argentina and the selection of these books was a careful and thorough procedure which took time and analysis. One of the books chosen is Phases 3 (second edition), publishing house Macmillan Education and printed in Argentina in 2018. This book was selected because of a question of familiarity since the researcher had the opportunity to use it in one of the schools she taught. This allowed her to work

with the content of the texts in detail and hence, to have a clear idea of what they were all about. The other book chosen is Insight Pre-Intermediate book, publishing house Oxford University Press, printed in the United Kingdom in 2018. This book was selected, among some others such as Eyes Open, Focus 2 and Prepare 5, due to the richness of the content of its texts since they were related to the topic of analysis and provided a good input for the present research work.

As it was mentioned before, a qualitative method is carried out in this research paper because the data for the analysis are texts from different books. The first step was identifying the general topic of research which was related to the concept of power present in English course books used at secondary school in Argentina. The following step was to read the theory proposed by the Peruvian Sociologist Anibal Quijano, who is probably one worldwide known author who has written about this concept. After having read *Coloniality of Power, Eurocentrism and Latin America* (Quijano 2000) and having identified the three main concepts: coloniality of power, control of labour and control of subjectivity, the texts for analysis were selected. The selection process was meticulous since the idea was to find texts where the axes before mentioned were present in order to be examined and theorised. The final step was to read about Norman Fairclough's theory in order to have the theoretical background for the discourse analysis. The bibliography chosen was *Language and Power* (1989) where the author proposes an approach for discourse analysis which is encompassed, as it was said before, by three dimensions or stages: description, interpretation and explanation.

4. TEXT'S ANALYSIS

The theoretical framework for the texts' analysis, as it was mentioned in a previous section, is based on two different authors. On the one hand, the texts are analysed from a Coloniality of Power perspective following Anibal Quijano's theory. On the other hand, for the analysis of the written discourse, we are using Norman Fairclough's approach on Critical Discourse Analysis, which is presented in his book *Language and Power*.

4.1 The Power of Technology

We will begin with the analysis of the discourse present in the text *The Power of Technology* which is found in the student's book of Phases 3 (Macmillan-2018) page 17 in unit 2 called Technology.

1st November

NEWS 24

THE POWER OF TECHNOLOGY

Trees for Cars

Patrick and Leo are both from New York. Patrick is a computer programmer. He started designing websites when he was just 12 years old. Leo doesn't have a job. He was working for an insurance company when he lost his job. As a result, he also lost his apartment and became homeless.

Patrick was walking to work when he first saw Leo. After that, he walked past him every day for five months. Then one day he decided to help him. He offered Leo two options: \$100 in cash or free lessons in writing computer code. Leo chose the lessons.

Patrick taught Leo every day for two months. He bought him a second-hand laptop

and three books on Java – the language of computers. Leo used computers at school but he didn't know much about them. At first, he couldn't send Patrick emails because he didn't have an email address. However, he found programming interesting and learnt very quickly.

When they started the lessons, Patrick wrote a blog about the project. Many people posted positive comments, but there were also negative comments. They said that Leo needed food and a home, not computer lessons. But computer programming is a very useful skill. You need it to build apps, websites or video games, for example.

And only a few months after he started his lessons, Leo built and launched his own app to encourage people to share car rides and reduce pollution. It's called Trees for Cars. Why don't you download it?

WORD CHECK

- homeless
- skill

The first stage or dimension that Fairclough proposes for critical discourse analysis is called description. This text is about two American men, Patrick and Leo, who met on the street because Leo was homeless. Patrick, a computer programmer, met him on his way to work and walked past him every day for five months. After that, Patrick decided to help Leo and offered him 2 options: one hundred dollars in cash or free lessons in writing computer code. He chose the lessons and Patrick taught him for two months and also bought him a second-hand laptop and three books on Java. Leo found programming interesting and learnt very quickly and a few months later, he built and launched his own app.

The paratext of this text is the title, the photo, a logo and a box with words. The title is “The Power of Technology”. The logo is a tree and the name Trees for Cars, which is the name of the app that Leo built. Finally, in the box with words you can see the words homeless, skill and car rides.

As it was said in a previous section, this stage has to do with the analysis of the formal features of a text such as vocabulary, grammar and textual structures. Fairclough distinguishes three types of value that formal features may have: experiential, relational and expressive.

The experiential value of words refers to the knowledge of the content. It focuses on the relations of synonymy, hyponymy and antonymy. In the text analysed, for example, we find the phrase *he lost his apartment* which is a quasi-synonym for *he became homeless*. For antonymy, Patrick is a computer programmer whereas Leo does not have a job.

The relational value of words refers to the choice of words which contribute to depend on and create social relationships between participants. For example, is language formal or informal, is it imperative or declarative, do they use euphemisms? In the text, there are different instances such as: *he decided to help him... / he taught him.../ he offered him.../ he bought him...*

As regards the expressive value, it refers to the use of evaluative language. The speaker produces evaluations that embody different values. For instance, in the text, we can find the phrase: *computer programming is a very useful skill*, which shows a positive expressive value.

In respect to the experiential value of grammar, most of the sentences are positive declarative ones, although there is one rhetorical question at the very end of the text. The sentences are all written in active voice and the agents in all cases are animate beings such as Patrick, Leo and people.

The relational value of the grammatical features is related to the modes of sentence, modality and pronouns. In this text predominate the declarative sentences and there is one instance of a wh-question starting with *why*. As regards modality, there are no modal auxiliary verbs or adverbs used. In the case of pronouns, there is one occurrence of the indefinite pronoun *you* in the sentence: *You need it to build apps, websites or video games, for example* which in this case is used to refer to people in general. And then, at the end of the text there is a rhetorical question which contains the pronoun *you* again, but in this case, it is used to address the reader directly: *Why don't you download it?*

The grammatical features may also have expressive value which can be evidenced not only through the use of modals but also through tenses. In the case of this text, almost all sentences are written in the simple tense (present or past) which expresses the commitment of the producer to the truth of the propositions. Some examples of these are: *Patrick is a computer programmer, Leo doesn't have a job, he became homeless, he decided to help him, Leo chose the lessons*, etc. As Fairclough says, the prevalence of categorical modalities supports a view of the world as transparent- as if it signalled its own meaning to any observer, without the need for interpretation or representation.

The second stage in Fairclough's framework is interpretation and this has to do with the combination of what is in the text and what is "in" the interpreter. The formal features of a text are "cues" that activate elements of the interpreters' members resources (MR), or *interpretative procedures*, and it is through this dialectical interplay between cues and MR that the reader generates interpretations.

Let us begin with the interpretation of the situational context using the framework that the author proposes. In terms of "what is going on", the activity type is a non-authentic newspaper article in a textbook for students of English. In terms of "who's involved" and in "what relations", the subject positions for participants are author /editor of the text and student (positions associated with the situation) and writer and reader (positions associated with the activity type).

As regards the intertextual context, there are two aspects that could be mentioned. First, there is one significant absence in the text and it is precisely this what makes it interesting in terms of interpretation. The photo shows two men, one “white” and one “black”, but the text does not say exactly who is who. Hence, it is the reader who will have to presuppose based on his/her cultural stereotypical framework, who Patrick is and who Leo is. So, we assume from our western South American cultural position that the white man is Patrick, the computer programmer, and that Leo is the black man, the person who lost his job and is homeless. We think this way because we tend to consider that black people are always in a situation of inferiority. Second, the author presupposes some knowledge from the “ideal reader” in relation to the genre of the text and also in relation to computers and technology such as the concepts of laptop, java, blog, app, websites and video games.

The interpretation, according to Fairclough, is also made in connection with the text. He speaks about four different levels present at this stage, but, for the purpose of this analysis, we will concentrate only on the last one which has to do with text structure and “point”. The “point” of a text is a summary interpretation of the text as a whole which interpreters arrive at, and which is what tends to be stored in long-term memory so as to be available for recall. In order to get the “point” of a text, the reader must activate his/her members’ resources (MR) and this involves matching the text with one of a repertoire of schemata or representations of characteristic patterns of organisation associated with different types of discourse.

For the author, schema (or schemata in plural) is a representation of a particular type of activity in terms of predictable elements in a predictable sequence. In the case of this text, it can be said that the schema corresponds to a newspaper article since it has all the proper elements for this type of text: a specific date (1st November), a headline (The Power of Technology), the number of page, a photo and the two-column layout.

When interpreting a text, the reader will not only apply to the schemata, but also to the frames and scripts which are part of his/her interpretative procedures. The three of them constitute a family of types

of mental representation of aspects of the world, and share the property of mental representations in general of being ideologically variable.

As we explained in a previous section, frames represent the entities that postulate the (natural and social) world. A frame is a representation of whatever can figure as a topic, or “subject matter”, or “referent” within an activity. Frames can represent types of people or other animate beings, inanimate objects, processes or abstract concepts. In this text we can find different frames such as those for a black man, a white man, for technology as a useful skill for life/ for life improvement and for the process of losing your job and becoming homeless.

While frames represent the entities, which can be evoked or referred to in the activities represented by schemata, scripts represent the subjects who are involved in these activities and their relationships. In the text analysed, the subjects who are involved are a white and a black man and their relationship is clearly one of power. The white man is educated, employed and has the power to decide when to help others, when to change “for the better” other people's lives and that is why he is smiling. He is happy because he is the one who has the power, the control, and he knows it. On the contrary, the black man, who is in a position of inferiority and vulnerability, has to wait for the white man's generosity and then choose among the options offered by him. Hence, the text reflects once again the idea that it is white people who usually help black people and not the other way around.

For Fairclough, explanation, the third stage, is a matter of seeing discourse as a social practice, as part of a process of social struggle, within a matrix of relations of power. The objective of this stage is to show what reproductive effects discourses can cumulatively have on the social structures, either sustaining them or changing them. By observing this text and analysing it carefully, it is possible to find some connections with Quijano's approach.

What we see here is the reinforcement of the racial classification that, according to Quijano (2000), is the principle that has proven to be the most effective and long lasting instrument of universal social domination since the 16th century. Some races, “blacks”, American Indians and yellows, were situated

in a natural position of inferiority, not only in terms of knowledge or mental discoveries, but also in terms of their cultural features such as language, customs, traditions, etc. Although the text is not clear about who is who, due to our cultural background and the stereotypes which are part of our MR, we presuppose that the white man is the person who has a profession and a job, and the black man is the unemployed and homeless person. Hence, the “white” man is supposedly superior to the “black” man because he is the one who has knowledge, money, and time to offer. On the contrary, the “black” man is in an inferior position since he can do nothing but receive and accept what is offered to him. So once again, this text reproduces and reinforces the idea of superiority/inferiority among “races” and the power of one over the other.

4.2 All you Need to Know about English

The following analysis corresponds to the text *All you Need to Know about English* which is on page 88 of *Insight Pre-Intermediate* book (Oxford-2018) in unit 7 called *Progress?*

All you need to know about **ENGLISH**

If you were an alien and had time to learn only one language before your visit to Earth, which language would you choose? English, of course!

5 Why not Chinese?

If you were only interested in talking to **native speakers**, Chinese would definitely be a better choice. About 1.2 billion people speak Chinese as their first language, compared with only 400 million who speak English.

10 However, Chinese wouldn't help you very much if you weren't in China, while you can usually find an English **translation** at major tourist sites and airports all around the world. If you needed information from the internet, English would be useful, too. About 56%
15 of all webpages are in English. What's more, English is an **official language** in fifty-four different countries, which together cover more than 28% of all the land on our planet.



How did it become such an important world language?

It started to spread around the world when British colonists went to live in North America in the seventeenth century, and later in Australia, New Zealand and South Africa. The British also took control of parts of Asia, the Caribbean and Africa, and people there had to learn English. In the twentieth century, the spread of English continued because people wanted to do business with the USA. This was easier for people who spoke this country's language: English.



إلى المطار
To airport



So how many English speakers are there altogether?

10 About 1.8 billion, about a quarter of the world's population. That includes native speakers, people who are **fluent speakers** in countries where English is an official language, like India, Nigeria and
15 Singapore, and all the people who have learned it as a **foreign language** at school.

What is English, anyway?

Several groups of people invaded England in the fifth century AD, from Germany and Denmark. We now call them the Anglo-Saxons. English developed from the different Germanic **dialects** that they spoke. Later, in the eleventh century, the Normans from northern France took control of England, and about 10,000 French words became part of the English language.
15 English also took lots of words from Latin, and some words from ancient Greek and other languages.



Is English exactly the same around the world?

20 Not quite. American English has a few different spellings from British English, and a few small differences in grammar. People around the world speak with many different **accents**, and **slang** words are often different in different countries.

What's next for English?

If an alien were clever enough to reach Earth, it would probably have amazing translation technology, too, and wouldn't have to learn any of our languages. However, it will be a long time before our own technology can replace the need for language learning. English is becoming the main language for lessons in more and more schools and universities around the world, because people think that fluent English will be very important for young people when they look for jobs. In this century, at least, English as a global language is here to stay.



The first dimension of critical discourse analysis is description. This text is about the English language and it is divided into different paragraphs which deal with various aspects such as: usefulness, origin, expansion, number of speakers, dialects and the future of the language. The paratext of the text is the title, an introduction, the subtitles and three pictures. The title is *All you need to know about English*, the introduction is *If you were an alien and had time to learn only one language before your visit to Earth, which language would you choose? English, of course!* And the subtitles are: *Why not Chinese, So how many English speakers are there all together? What is English, anyway? How did it become such an important world language? Is English exactly the same around the world? What's next for English?*

The descriptive analysis of a text encompasses, as Fairclough proposes, analysing the formal features such as the vocabulary and the grammar and their experiential, relational and expressive value.

Considering the experiential value of words, we can find in this text some examples of hyponymy: Internet- web pages, world/planet/earth- countries/ England/ France, languages- English/ French/ Chinese/ Latin. There are also examples of synonymy such as world, planet and earth and native speaker and fluent speaker. For antonymy, we find the concepts of official language versus foreign language, American English versus British English and also alien versus earth.

As regards the relational value of words there are no markedly formal or informal words, but there is a euphemism in the phrase "... *when British colonists went to live in North America in the seventeenth century...*" Here the phrase *went to live* softens the idea of invasion and possibly refers to invaded, conquered or settled.

In the case of the expressive value of words, the author makes some evaluative comments, for example, when he/she says in the introduction *English, of course!* to answer the question of what language you would choose if you were an alien and had to learn only one language before coming to earth. For the author, apparently, the most important language to learn is English.

In relation to the grammar and the experiential value, we can say that most of the sentences are positive simple declarative ones and written in active voice since the focus is on the agents and not in

the processes taking place. The agents are either animate (The British, several groups of people, The Normans, etc) or abstract nouns (English).

The relational value, on the other hand, can be seen through the modes of a sentence, the modality and the pronouns. In the first case, sentences are mainly declarative, although there are six wh-questions, starting with *what*, *why*, *how many* and *how*, and one yes/no question which starts with *is*. For modality, the author uses different words which show the expressive modality that is the writer's authority with respect to the truth of a representation of reality. In the phrases *Chinese would definitely be a better choice*, *...it would probably have amazing translation technology*, and *... people there had to learn the language*, the words *definitely* and *probably* show how certain the author is and the word *had to* shows that people from Asia, Africa and The Caribbean were obliged to learn the language. As regards the pronouns used, we can identify *you* and *we*. In the phrase *If you were an alien and had time to learn only one language before your visit to Earth, which language would you choose?* both *you* may refer either to the reader of the text or student, in singular, or it may also refer to the users of the book in general (indefinite pronoun). In the case of the pronoun *we*, as in the phrase *We now call them the Anglo-Saxons*, it may refer to all British people. This is an exclusive *we* (the writer and some others) and stresses the unity of a people at the expense of recognition of divisions of interest. The difference between pronouns *you* and *we* puts distance/ marks the binarism between British and non-British people.

Finally, and regarding the expressive value of grammar structures, we can say that most of the text is written in non-modal present tense. If we take, for example, the closing sentence of the text *English as a global language is here to stay*, we can see that the verb *is* is in the simple present tense form. This expresses a categorical commitment of the producer to the truth of the proposition.

The second dimension of critical discourse analysis is interpretation and this has to do, as it was said before, with the combination of what is in the text and what is “in” the reader. Fairclough proposes that the interpretation happens at two levels: context and text.

As regards the situational context, we can say that this text is an article about the English language in a textbook for students of English. The subject positions for participants are author /editor of the text and student (positions associated with the situation) and writer and reader (positions associated with the activity type). In relation to the intertextual context, the author presupposes some knowledge from the “ideal reader” in relation to the concept of native speaker, official language, foreign language and dialect.

Text interpretation, according to Fairclough, happens at four different levels, but we will only focus on the last stage, which is text structure and “point”, because the other stages are not very much related to our analysis. Therefore, this stage is worth paying attention to since the point of a text is what we retain in memory and what will be recalled and intertextually alluded to or reported in other texts. In the case of this text, and considering that the title of the unit is called *Progress?*, we could see a double point. The first one is that English is supposedly necessary for having a better life; we need English for having a good education and job, for travelling around the world, for doing business, all in all, for being a successful and happy person. The second point is that world progress (social and economic) is due to, and “thanks to”, English spreading around the globe.

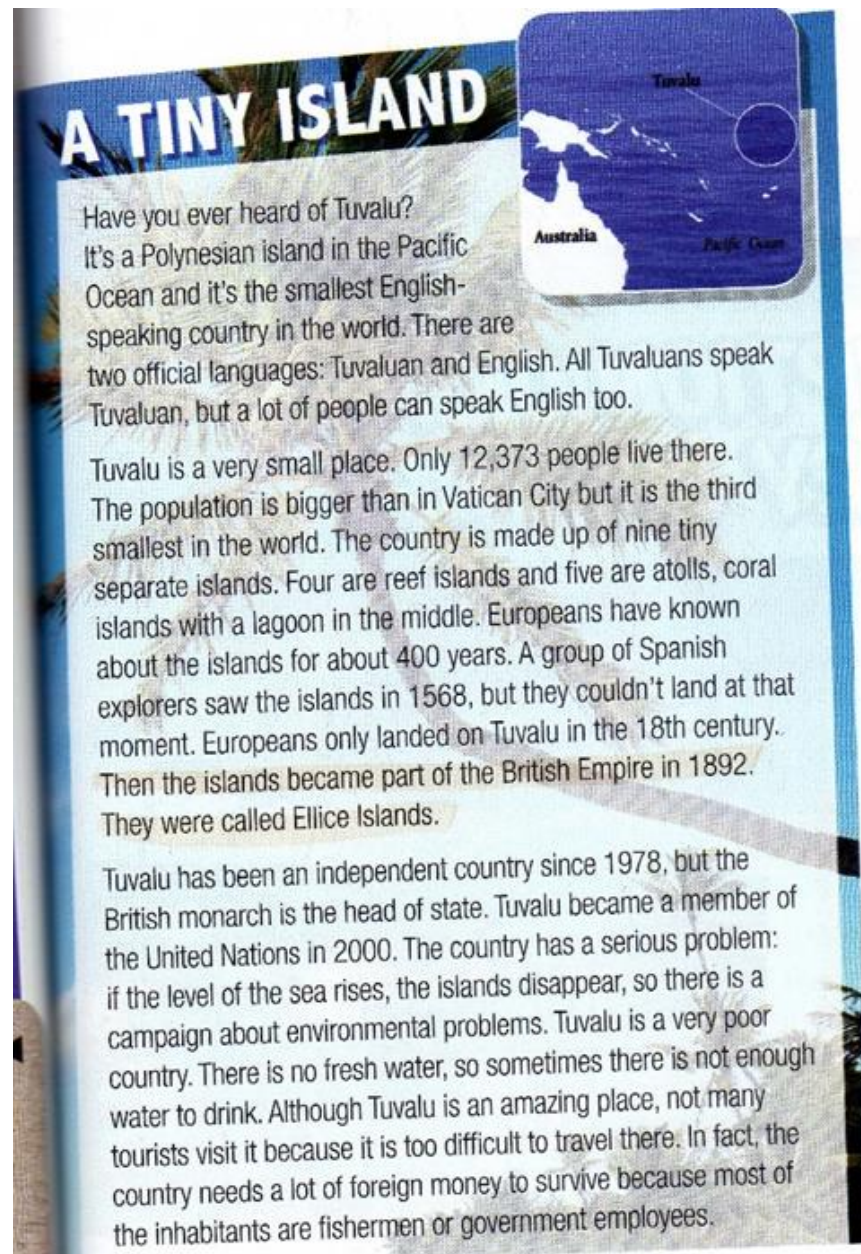
In order to get the point of a text, one must recur to different mental representations of aspects of the world: schema, frames and scripts. The schema, in this case, is an article since the content elements and the layout correspond to this type of text. The frame, on the other hand, is related to the English language (British mainly). The scripts, which are about the subjects and their relations, are related to the English people and the learners of English and the relationship between them. This relationship is inevitably a relation of power because what learners of English learn is mainly selected and designed by English people alone since it is them who decide what they want to teach and how they want to teach it. A good example of this is a couple of sentences present in the text. The first example is: *Several groups of people invaded England in the fifth century AD... and ... when British people went to live in North America in the seventeenth century, and later in Australia, New Zealand and South Africa.* In the first sentence the concept of invasion appears: England was attacked and conquered by

different groups of people in the fifth century. As they were the objects of this process, it is fair for the author to use the proper term. However, in the second sentence, the author decides to use the phrase “went to live” to refer to the very same process of invasion but the other way around. In this case, it was the British who invaded different parts of the world, but it is better to conceal this fact. Another example present in the text is the sentence: *The British also took control of parts of Asia, the Caribbean and Africa, and people there had to learn English.* Here again, the concept of invasion is not used, but the idea of taking control, as if the British people were the responsible and the capable ones for putting an “uncontrolled” nation in order. Of course, in British eyes, the people there, the savage, the uncivilised, had to learn the language, they “had the obligation” to learn the language if they wanted to get out of that primitive state and make progress in life. Anibal Quijano is very clear about this: “They forced the colonised to learn the dominant culture in any way that would be useful to the reproduction of domination” (Quijano, 2000, p. 541).

The third and last dimension proposed by Fairclough is that of explanation. In this stage we must see discourse as an element in social processes at the institutional and societal level and also see how it is ideologically determined and determinative of power relations. Considering this text, the ideological component is very clear. The author of this text is also trying, as the author of *The Power of Technology*, to make a statement about the English superiority by showing how important the English language has been and still is for life improvement, not only in terms of world progress, but also for personal growth and success. If you know English, you can have access to a good education and a good job, you can do business around the world, you can travel and communicate with everyone without the need of a translator. English is not as any other language, English is superior and it will place you on the apparent “good” side of the new categories in which the world, according to Anibal Quijano, was codified after the expansion of colonial domination: primitive- civilised, irrational-rational, traditional- modern, Europe and not Europe.

4.3 A Tiny Island

The following analysis corresponds to the text *A Tiny Island* which is on page 51 of *Phases 3* book (Macmillan-2018) in section *Revision 2*.



This text is about a country called Tuvalu which is made up of a group of islands in the Pacific Ocean. The text is divided into 3 paragraphs referring to the geographical location and the languages spoken, the past history and the present life there. The text has got a title: *A Tiny Island*, and a photo on the right top corner that shows the location of the country in the world map.

As it was mentioned before, Fairclough proposes in *Language and Power* (1989) three dimensions in his critical discourse analysis approach: description, interpretation and explanation.

In the description stage the analyst pays attention to the formal features of the text in regard to vocabulary and grammar. The vocabulary present in the text can be studied in reference to its experiential, relational and expressive value. First, in terms of the experiential value, there is one example of synonymy such as *tiny - the smallest - very small* and some examples of hyponymy such as *country - islands, languages- English/ Tuvaluan* and *Europeans- Spanish/British*. Second, about the relational value of words, we can say that there is no markedly informal or formal language, but there is again one instance of a euphemism to avoid making reference to the process of invasion and conquest: *Then the islands became part of the British Empire in 1892*. Once again, just like in the previous text, this idea of some territory becoming part of another as if it was something voluntary and not as a result of power and violence. Third, the expressive value of words can be seen in three phrases where the author makes some evaluations about the country: *Tuvalu is a very small place, Tuvalu is a very poor country* and *Although Tuvalu is an amazing place... .*

The grammar can also be studied in terms of its experiential, relational and expressive value. In relation to the experiential value, we can say that in the text predominate simple declarative sentences. All sentences, except for one, are written in active voice and this means that the focus is on the subject, on the agent, such as Tuvalu, Tuvaluans, Europeans, a group of Spanish explorers and the islands. On the other hand, there is only one sentence written in passive voice: *They were called Ellice Islands*, and it can be said that this is an agentless sentence which leaves causality and agency obvious (this is well understood by the previous sentence). In this case, the author probably chooses to use passive voice to make focus on the process of assigning a new name to the islands, in order to show that the British not only made them “become part” of their territory but also named them the way they wanted. As regards positive or negative sentences, most sentences are positive, but there are some instances of negative sentences/clauses at the end of the text.

As regards the relational value, we could say that the sentences are mainly declarative and this is the case because of the type of genre that the text belongs to. If we consider that in declarative sentences the author/writer is in a position of giving information, it is quite clear why this is the type of sentence that is the most used in this encyclopaedic article. There is one yes/no question as the opening line of the text: *Have you ever heard of Tuvalu?* In relation to modality, there are no modals used throughout the text and regarding pronouns, there is only one instance of the pronoun *you* in the opening question, which is used to address the reader directly.

The expressive value of the grammatical features present in this text can be seen in the prevalence of categorical modalities which support a view of the world as transparent, without the need for interpretation and representation. The author opts for the non-modal present tense (The country *has* a serious problem, Tuvalu *is* a very poor country, There *is* no fresh water, The country *needs* a lot of foreign money) or perfect (Europeans *have known* the islands..., Tuvalu *has been* an independent country...). The choice of these tenses is not random since the author is trying to make the information given unquestionable.

Interpretation is the second stage that Fairclough proposes in his critical discourse analysis approach. This dimension is concerned with the relationship between the text and interaction- with seeing the text as the product of a process of production. The author proposes that the interpretation happens at two levels: context and text.

As regards the situational context, we can say that this text is an encyclopaedic article about Tuvalu in a textbook for students of English. The subject positions for participants are author /editor of the text and student (positions associated with the situation) and writer and reader (positions associated with the activity type). In relation to the intertextual context, the author makes some presuppositions from the “ideal reader” in relation to the concept of reef, coral, the Vatican City and the European conquest.

The interpretation, according to Fairclough, is also made in connection with the text. He speaks about four different levels present at this stage, but, for the purpose of the analysis, we will concentrate only on the last one which has to do with text structure and “point”. The “point” of a text, as it was mentioned previously, is a summary interpretation of the text as a whole which interpreters arrive at, and which is what tends to be stored in long-term memory so as to be available for recall. In this case, the point could probably be that Tuvalu is a very small and isolated country in the Pacific Ocean with many needs and problems. These make the country incapable of self-maintenance and for that reason it requires economic external (European) help to survive. Fairclough says that, to interpret the point of a text, one must recur to the schemata, frames and scripts present in our MR (members’ resources) or background knowledge. The schema is a representation of a particular type of activity in terms of predictable elements in a predictable sequence, so in this case the schema belongs to an encyclopaedic article about a country. The frame, on the other hand, is a representation of whatever can figure as a topic and in this text, this is related to a Polynesian country called Tuvalu. Finally, as the scripts represent the subjects who are involved in the activities represented by schemata, it could be said that author and reader/ student are the scripts of this text. The relationship between these two is a relation of power and this is seen in the type of content and the way it is displayed. This author also chooses to conceal the fact of invasion and conquest by stating in the second paragraph: *Then the island became part of the British Empire in 1892*. Besides, in the last paragraph the author chooses to show mainly the negative aspects of the country by saying that it is very poor, that it has a serious problem regarding the sea level, that there is no fresh water and that it is not very touristic because it is far away in the map. The only two “positive” comments that the author intends to give are either followed by a eurocentered comment (*Tuvalu has been an independent country since 1978, but the British monarch is the head of state*) or a negative comment (*Although Tuvalu is an amazing place, not many tourists visit it...*).

The last stage that Fairclough proposes is explanation, which is concerned with the relationship between interaction and social context, with ideology and power relations. Considering this, the text

provides a very good example of what Anibal Quijano calls the control of subjectivity, another necessary element in the configuration of the modern world. If we take the sentence, *They were called Ellice Islands*, we can see very clearly the process of historical reidentification that was part of the new model of power in which the regions and populations conquered were attributed new geocultural identities. By assigning a new name, which is one of the most representative and distinguishable denominations that someone or something has, the Europeans were erasing the historical roots of the Islands. In Quijano's words:

“During that process, the colonisers exercised diverse operations that brought about the configuration of a new universe of intersubjective relations of domination between Europe and the Europeans and the rest of the regions and peoples of the world, to whom new geocultural identities were being attributed in that process. In the first place, they expropriated the cultural discoveries of the colonised peoples most apt for the development of capitalism to the profit of the European centre. Second, they repressed as much as possible the colonised forms of knowledge production, the models of the production of meaning, their symbolic universe, the model of expression and of objectification and subjectivity.”
(Quijano,2000, pp. 540-541)

4.4 What's in a name?

The following analysis corresponds to the text *What's in a Name?* which is on page 22 and 23 of Insight *Pre-Intermediate* book (Oxford-2018) in unit 2 called *Places*.

What's in a name?

Last year, as I was travelling through Australia, I often stopped at places with strange or unusual names: names like Murwillumbah and Waterloo. I often asked myself, 'Where do all these names come from? And what can we learn from them?' Local people sometimes knew the answer and sometimes they didn't, so I decided to look at these place names more closely and found out some interesting facts.

Many place names give us a clue because they describe physical characteristics, like 'big hill', 'dry desert', or 'tall tree'. Thousands of years ago, this is how the first Australians – the Aborigines – named places. Today, in Australia, there are thousands of places with Aboriginal names, towns like Murwillumbah (good campsite), Nambucca (entrance to the sea), Bondi Beach from the word 'Boondi' (the sound of water falling over rocks) and Uluru (big rock).

The Europeans had different ideas. When they first arrived in 1606, they wanted to make this strange new land feel like home. How did they do it? Well, they borrowed names from the country they came from – it showed that these places belonged to them. French and Dutch place names like Bougainville and Arnhem Land started to appear along the Australian coast. Then, in 1770, the English explorer Captain Cook arrived in Botany Bay. Soon, there was Melbourne, a town named after a British Prime Minister, and Waterloo, named after a famous battle between England and France.

There are other names with more local stories to tell. They tell us what happened to people who lived there. I was waiting for a bus in Tasmania when I noticed a sign for Hell's Gates.

Later, I found out that the town got its name from a terrible prison nearby. The origins of Gerringong in New South Wales are equally dark. While I was visiting a museum there, a guide was explaining its history. Gerringong means a 'place of peril'^{*} – it was the word the Aborigines shouted when they first saw Captain Cook's ship. Other names tell us how people felt when they arrived, like Mount Disappointment and Nowhere Else in the Australian Outback[°]. Perhaps the people who named these places hoped for something better!

Altogether there are over 250,000 names in Australia; names of rivers, mountains, plains, towns and cities and many more. These names can tell us what we can find there, they can tell us about history, they can warn us about danger or they can welcome us. Next time you travel to a new place, think about its name. What is it telling you?

^{*} peril = danger
[°] the outback = mostly uninhabited, dry land in inland Australia



This text is about place names in Australia. It has got a title: *What's in a name?*, a photo of the Australian outback with a distance arrow sign and a glossary with two words: peril and the outback. The text is divided into an introductory paragraph, which is in an orange box, and the body of the text which is made up of four paragraphs.

Following Fairclough's approach on critical discourse analysis, we will begin with the description stage that is concerned with the formal properties of the text in relation to vocabulary and grammar and their experiential, relational and expressive value.

As regards the experiential value of words, it can be noted that there are examples of hyponymy such as country- town, Europeans- French/ Dutch/ English. There is also an example of synonymy in the case of first Australians and aborigines, and there is an instance of antonymy as well, for example in the words *Europeans- Aborigines, strange new land- home*. About the relational value of the words, we can say that there are no markedly formal or informal words; however, there is apparently one instance of a euphemism in the phrase *When they first arrived in 1606...* to refer, again, to the European invasion and conquest. In reference to the expressive value of words, we can say that in general the author does not make many evaluative comments, yet there is one interesting intervention that is worth analysing. This is when he/she uses the words *strange or unusual* to describe some place names in Australia such as Murwillumbah and Waterloo. The reader may wonder why this is strange, or unusual and for whom. The author assigns a very subjective and negative expressive value by associating something different or unknown for him/her with something strange or unusual. The author does not take into consideration those people for whom these names may not be strange.

In relation to the experiential value of grammar, it could be said that all sentences are positive, declarative and in active voice. The agents are sometimes animate such as Europeans, the English explorer Captain Cook, the Aborigines or inanimate like place names, Australia and Gerrigong. In connection with the relational value, there are three features to take into consideration. The first one is the modes of sentence and, even though in this text they are mainly declarative, there are four grammatical wh-questions and there is an imperative one at the very end of the text when it says *Next*

time you travel to a new place, think about its name. Second, in relation to modality, which has to do with speaker or writer authority, there is an instance of expressive modality in the phrase *Perhaps the people who named these places hoped for something better!* In this case, the use of the adverb *perhaps* signals the writer's evaluation of truth. Here the author is not at all sure about the Europeans' expectations of the conquered territory. The third feature has to do with the pronouns *we* and *you*. In the introductory paragraph of the text, it can be noticed the use of the inclusive *we* in the phrase *And what can we learn from them?* to make reference to both the reader and writer. Besides, the pronoun *you*, which appears in a rhetorical question at the end of the text, is used to address the reader directly. As regards the expressive value of the grammatical features, it could be said that there are neither modal auxiliaries nor categorical modalities such as the use of the simple present tense.

The second stage that Fairclough proposes is connected with the interpretation of the text in relation to the context and text. The context can be analysed in two dimensions. On the one hand, the situational context is interpreted partly on the basis of external cues. It can be said that this text is an extract from a travel book in a textbook for students of English. The subject positions for participants are author /editor of the text and student (positions associated with the situation) and writer and reader (positions associated with the activity type). On the other hand, the intertextual context refers to the presuppositions that text producers make in reference to her/his ideal reader. Due to the fact that this book is targeted to adolescents and young students, the author does not seem to make many presuppositions; however, there could be one in relation to aborigines and the Europeans.

The text can be interpreted in four different levels, but only the last one, that is text structure and point, serves for our purpose of analysis. Fairclough proposes that how people interpret the point of a text is of considerable significance in terms of the effect of a text, for it is the point that is generally retained in memory, recalled and intertextually alluded to or reported in other texts. The point of this text is probably linked with the idea of the origin of names and identity; the text mentions that place names can tell us about different things such as a physical description, a warning, a welcome greeting or about history.

In order to get the point of a text, the interpreter must rely on his/her MR (members' resources) which is made up of schemata, frames and scripts. The schema would be an article from a travel book which is made up of a title, a photo of the place described, and different information about the place names. The frame, which is the topic, could be the origin of place names in Australia. Finally, the subjects involved in this activity, or scripts, are the author/writer and the reader/student. As it was said in previous analyses, the relationship between these two is inevitably a relationship of power. The author can decide what to show and how to show it, and this is observed, for example, in the euphemism mentioned before. However, the reader also has the power to read this text consciously and to make the best of it.

The explanation stage is the last dimension in the critical discourse approach proposed by Fairclough. The objective of this stage is to portray a discourse as part of a social process, as part of processes of social struggle within a matrix of relations of power. This matrix of power is well represented in the second paragraph of the text when it says that the *Europeans had different ideas* to those of the aborigines for naming places. As Aníbal Quijano says in *Power, Eurocentrism and Latin America* (2000): "...the Europeans generated a new temporal perspective of history and relocated the colonised population, along with their respective histories and cultures, in the past of a historical trajectory whose culmination was Europe (Mignolo 1995; Blaut 1993; Lander 1997). The "*different ideas*" that the Europeans had were related to erasing the natives' own history, language, discoveries and cultural products. The "*strange new land*" that the author speaks about in the phrase *When they first arrived in 1606, they wanted to make this strange new land feel like home*, was neither strange nor new for the inhabitants who were being invaded and colonised. They had their own history but, as they were considered inferior, this was not respected and hence, erased. Quijano adds another reflection in this respect:

"This resultant from the history of colonial power had, in terms of the colonial perception, two decisive implications. The first is obvious: peoples were dispossessed of their own and singular historical identities. The second is perhaps less obvious, but no less decisive: their new racial identity, colonial and negative, involved the plundering of their place in the history of the cultural production

of humanity. From then on, there were inferior races, capable only of producing inferior cultures. The new identity also involved their relocation in the historical time constituted with America first and with Europe later: from then on they were the past.” (Quijano, 2000, p.552)

4.5 The Story of your T-shirt

The following analysis corresponds to the text *The Story of your T-shirt* which is on page 120 and 121 of *Insight Pre-Intermediate* book (Oxford-2018) in unit 10 called *Made in...*

The story of your T-shirt

Lagos, Nigeria – Yaba market is busy, hot and dusty. People are **looking around** the second-hand shops, picking through piles of old clothes, and they're all hoping for bargains. The clothes for sale are from America and Europe and they usually **sell out** fairly quickly. They are called 'mitumba' or 'dead white men's clothes' – people in Africa can't believe that a living person has thrown these clothes away. 'These clothes make people's dreams come true,' says Abeke, a shop owner. 'Everyone wears them, from poor people to politicians. When they **put them on**, you can't tell the difference between rich and poor.' At the front of Abeke's store is a plain cotton T-shirt with the slogan 'Get Real'. It's **picked up** by a young man who examines it carefully. He **tries it on** and smiles – it fits him and it looks good. It's a simple T-shirt, but it has a complex story.

A few years ago, the T-shirt started life in a cotton field in Uzbekistan. The cotton was watered every day and harmful pesticides were used in the field. As the cotton grew, a young woman called Feruza picked it. She worked in the field for ten to twelve hours every day in temperatures of over 30°C, but she was paid very little. Sometimes the pesticides hurt her eyes.

The finished T-shirt was sent to a huge discount shop in the UK. The people who shopped there didn't know where the clothes came from. They didn't want to spend a lot of money, but they wanted to be fashionable and to look good. The T-shirt was cheap and it was bought by fifteen-year-old Ryan who liked the slogan. It was washed, worn and ironed and, after a few months, Ryan threw it away. His mum took it to a charity shop with some other old clothes, which were sold to an export company. A few weeks later, the T-shirt made its way to Yaba market in Nigeria.

Back at the market, the young man **takes off** the T-shirt and looks at the \$3 price tag. He offers Abeke \$1.50 because that's all the money he's got. Abeke shakes her head. As she **hangs up** the T-shirt at the front of the shop, the charity shop's price tag is still on the back: 25p.

The journey of a T-shirt tells many stories. Stories about people, countries and cultures. Stories about farmers and factory workers. Stories about sweatshops and shopping centres. But most of all, it's a story about choices, and our choices can make a difference. Do you really need another T-shirt? Do you care where it's from? What's the cost to the environment? What's the human cost? Think about it, because our choices could start a new story.

Next, the cotton was flown to India. The T-shirt was made in a tiny sweatshop in Mumbai.

30 There were twenty adults in the shop, five children and no air conditioning. The adults made the T-shirts and the children checked them. Ten-year-old Roshan checked our T-shirt that day. Although he worked long hours (from
35 6 a.m. to 4 p.m.), he was only paid a few rupees, but it helped to buy food for his family.



Did you know?

- Ten thousand litres of water are used to make one T-shirt.
- A 200-gram T-shirt can use up to 5 tonnes of resources.
- 3.4 billion T-shirts are sold in the USA every year.
- Children as young as seven work in cotton fields and sweatshops.



This text is about the process by which a t-shirt is made, since the cotton is grown until a person buys it in a second-hand shop in Nigeria. The text is divided into six paragraphs: the first paragraph is about one day in Yaba Market in Lagos, the second is about the cotton, the third is about a sweatshop in India, the fourth is about the t-shirt in the UK, the fifth is about the market in Lagos and the sixth is about the journey of a t-shirt from the beginning to the end. The paratext of the text is the title *The Story of your T-shirt*, two pictures and a *Did you Know...?* box.

According to Fairclough, the first dimension of critical discourse analysis is description. This stage encompasses analysing the formal features of a text such as the vocabulary and the grammar and their experiential, relational and expressive value.

Considering the experiential value of words, we can find in this text some examples of hyponymy: *clothes- t-shirt and Africa- Nigeria*. There are also examples of synonymy such as *second-hand shop* and *Yaba market*. For antonymy, we find the concepts of *poor people* versus *politicians* and *rich* versus *poor*. As regards the relational value of words there are no markedly formal or informal words

and there are no euphemisms. In the case of the expressive value of words, it is not possible to find any evaluative comments by the author.

In relation to the grammar and the experiential value, we can say that most of the sentences are simple, declarative, positive and written in active voice since the focus is on the agents and not in the processes taking place. The agents are either animate: Feruza, Roshan, Ryan, the people, his mum, the adults and Abeke, or inanimate such as the t-shirt, Yaba market, the clothes and the cotton.

The relational value, on the other hand, can be seen through the modes of a sentence, the modality and the pronouns. In the first case, sentences are mainly declarative, although there are two wh-questions (*What's the cost to the environment? What's the human cost?*), two yes/no questions (*Do you really need another t-shirt? Do you care where it's from?*) and one imperative (*Think about it*).

For modality, the author uses a modal verb which shows the expressive modality that is the writer's authority with respect to the truth of a representation of reality. In the phrase *Our choices could start a new story* the modal verb *could* expresses possibility. As regards the pronouns used, *you* is the only one that can be identified. This *you* may refer either to the reader of the text or student, in singular, or it may also refer to the users of the book in general (indefinite pronoun).

Finally, and regarding the expressive value of grammar structures, we can say that the whole text is written in non-modal present tense except the last sentence where the modal verb *could* is used. If we take, for example, the sentence of the text *Yaba Market is busy, hot and dusty* we can see that the verb *is* is in the simple present tense form. This expresses a categorical commitment of the producer to the truth of the proposition.

The second dimension of critical discourse analysis is interpretation and this has to do, as it was said before, with the combination of what is in the text and what is “in” the reader. Fairclough proposes that the interpretation happens at two levels: context and text.

As regards the situational context, we can say that this text is an article about the journey of a t-shirt in a textbook for students of English. The subject positions for participants are author /editor of the text and student (positions associated with the situation) and writer and reader (positions associated

with the activity type). In relation to the intertextual context, the author presupposes some knowledge from the “ideal reader” in relation to the concept of a sweatshop, a second-hand shop, a discount shop and a charity shop.

Text interpretation, according to Fairclough, happens at four different levels but we will only focus on the last stage, which is text structure and “point”, because the other stages are not very much related to our analysis. Therefore, it is worth paying attention to this stage since the point of a text is what we retain in memory and what will be recalled and intertextually alluded to or reported in other texts. In the case of this text, we can identify one point which is probably related to capitalism and consumerism. The text shows very clearly the processes and the people involved behind making a t-shirt in a capitalist world. Western consumers buy huge amounts of products at a very low price because the workers who produce these things in underdeveloped countries work in very poor conditions and are paid very low wages, which probably benefits only a few capitalists.

In order to get the point of a text, one must recur to different mental representations of aspects of the world: schema, frames and scripts. The schema, in this case, is an article since the content elements and the layout correspond to this type of text. The frame, on the other hand, has to do with the process of making a t-shirt and then selling it, from the growing of the cotton to the shop. The scripts, which are about the subjects and their relations, are capitalists, workers and consumers and it can be said that their relationship is quite unequal, since, as it was previously said, a very few people benefit over a lot others.

The third and last dimension proposed by Fairclough is that of explanation. In this stage we must see discourse as an element in social processes at the institutional and societal level and also see how it is ideologically determined and determinative of power relations. In this text, it is possible to see two of the ideas that Anibal Quijano proposes in *Power, Eurocentrism, and Latin America* (2000). On the one hand, the text makes reference to what the author says is one of the fundamental axes of the new model of power: the control of labour and its resources and products. For the sociologist, this new structure was “an articulation of all historically known previous structures of control of labour,

slavery, serfdom, small independent commodity production and reciprocity, together around and upon the basis of capital and the world market”. Of course, the entire production of such a division of labour was articulated in a chain of transference of value and profits whose control corresponded to Western Europe. The t-shirt of the text is made in two different countries (Uzbekistan and India) and then sold in the United Kingdom in a discount shop. This shows how the English capitalists benefit by producing the t-shirt very cheaply overseas and then selling it in their country.

On the other hand, the text also mentions the poor payment and the bad conditions in which the cotton workers in Uzbekistan or the workers in the sweatshop in Mumbai work. This situation is explained very clearly by Quijano when he says that:

“The racial inferiority of the colonised implied that they were not worthy of wages. They were naturally obliged to work for the profit of their owners. It is not difficult to find, to this very day, this attitude spread out among the white property owners of any place in the world. Furthermore, the lower wages “inferior races” receive in the present capitalist centres for the same work as done by whites cannot be explained as detached from the racist social classification of the world’s population—in other words, as detached from the global capitalist coloniality of power.”

(Quijano, 2000, p.539)

5. CONCLUDING REMARKS

5.1 Conclusion

This research article analysed two different EFL textbooks used in Buenos Aires province from a Coloniality of Power perspective to pinpoint the extent to which the racial superiority, the control of subjectivity and the control of labour are present in these books.

The first hypothesis stated was that English textbooks used in the EFL classroom at secondary schools may reproduce the idea of coloniality of power, not only through different cultural stereotypes about “race” and “race superiority”, but also through the control of labour and the configuration of intersubjective relations of domination. These axes proposed by Anibal Quijano can be easily identified in the books analysed. First, the concept of racial classification is present throughout the texts and we believe that generally, if not always, black people are shown in a position of inferiority, vulnerability and necessity. In the text *The Power of Technology* the author appeals to our cultural stereotypes to distinguish and recognize the white man as the professional person and the black man as the homeless and unemployed. In *All You Need to Know About English* black people are portrayed as savages and uncivilised and that is the reason why they had to be conquered: to stop being primitive in order to become part of the modern world. In relation to the control of subjectivity, the texts also give evidence of the ways in which the configuration of intersubjective relations of domination are reproduced. For example, the text *A Tiny Island* shows very clearly the process of historical reidentification that some regions suffered from during the conquest. The assignment of a new name to a territory which had its own cultural life reveals how the conquerors erased and cancelled the past history of these groups. In the case of the text *What's in a Name?* it can also be noticed the new geocultural identities that were attributed to some groups during the process of global capitalism. Finally, the third element proposed by Quijano, which refers to the control of labour, can be identified in the text *The Story of your T-shirt*. This text shows quite overtly the situation of western capitalists and the benefits they get by producing their goods cheaply in third world countries and then selling

them in Europe or other parts of the world. Besides, the text also refers to the poor work conditions and salaries that workers in underdeveloped countries receive because, as Quijano says, “they were considered inferior races and not worthy of wages”.

The second hypothesis outlined in this paper had to do with the selection, combination and absences of words that authors of EFL textbooks make in order to reinforce and perpetuate the racial stereotypes, the control of subjectivity and the control of labour present in a Eurocentric model. As it has been discussed in a previous section, the authors of the texts make some choices in relation to the words they use, the way they decide to put them together and also in relation to the information they decide not to convey explicitly. One example of this is the text *The Power of Technology* where there is a symbolic absence regarding who each person is in relation to the photograph. In the case of *All You Need to Know about English* the words chosen were “went to live” instead of conquered or invaded, whereas in *A Tiny Island* “became part” was used instead of “were violently colonised”. In the text *The Story of your T-shirt* this hypothesis could not be proved.

In the light of these facts, it could probably be said that the textbooks analysed reproduce either explicitly or implicitly certain constitutive elements of the capitalist world: the racial division, the intersubjective relations of domination and the control of labour. As Fairclough says “the educational system reproduces without dramatic change the existing social division of labour and the existing system of class relations.” Text authors and publishing companies often make conscious choices in relation not only to the topics they choose, but also to the way these topics are presented, promoting in this way a set of discourses and practices that tend to perpetuate a colonial eurocentred status quo. Taking this into consideration, it is of paramount importance for publishing houses to reconsider the type of content they promote, while at the same time teachers and educators in general rethink the way they approach these kinds of texts so as to be active agents of change and not just passive reproducers of an oppressive system.

5.2 Limitations and Gaps

Even though this research work has been thoroughly planned and organised, it is necessary to mention the shortcomings and gaps that this study has found.

Firstly, it would be worth mentioning that the corpus for analysis has been limited to two textbooks from two different publishing houses: Phases 3 (Macmillan) and Insight Pre-Intermediate (Oxford). Besides, both books correspond to the year 2018. For this reason, it could be suggested for future research to consider analysing textbooks from other EFL publishing houses and/or from different years of printing.

Secondly, for questions of time and organisation this research work has narrowed the scope of analysis to the written texts leaving aside the pictures, the listening activities and the rest of the available resources provided by the publishing companies. If future research is intended, analysing these materials could be quite enriching too.

Thirdly, the theoretical frame for analysis could also be enlarged and varied. In the case of the present paper, Anibal Quijano and Norman Fairclough are the central authors that orient the investigation. However, these texts could be studied in the light of many other perspectives or theories as well.

5.3 Implications

It is quite clear that the question of power and EFL textbooks is a crucial theme that still needs to be further investigated and analysed. Nevertheless, this study tries to shed some light on the study of Coloniality of Power in EFL textbooks and calls for publishing houses, authors, editors, and teachers to revise their own political, colonial and eurocentric bias. In this way, they will be making a contribution to subvert the naturalisation of preexistent concepts in order to build a better and fairer society.

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Appendix

Table I

