Representation of (In)equality in *English for Today* (Class- VIII)

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To My Parents

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Declaration

I hereby declare that this dissertation is based on my original work except for the quotation and citations which have been duly acknowledged. I also declare that this dissertation was not published anywhere.

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Approval of Supervisor

I certify that this dissertation satisfies all the requirements as a dissertation for the degree of Masters of Arts in English Language Teaching.

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Abstract

A textbook has inevitable importance in students' academic life. A textbook not only contains respective lessons, activities or tasks but also contains ideology and thoughts of a country through its language, content or discourse. Therefore, during designing or developing a textbook it requires a balance in the content and the context and needs to represent the equality in terms of gender, class, religion and profession. There is inequality, biases, stereotypicalization, under-representation or misrepresentation of social classes, ages, races, religions, gender and professions in ELT books of different contexts. This research reveals the unequal representation of social classes, professions and religions in *English for Today* of class VIII. It sustains inequality in terms of representing social classes. The content of *EFT* is controlled by upper and middle classes approaches. It noticeably excludes lower classes from the content. *EFT* book provides discriminatory depiction as well. In terms of representing professions white-collar jobs get priority in *EFT*. It gives conventional representations of professions. There is less representation of blue-collar jobs holders who work manually. Through the professional representations of women and men, *EFT* encourages gender role conformity. It shows that women have become independent by contemplating their fixed gender role. In terms of professions, *EFT* of class VIII practices gender discrimination also. *English for Today* of class VIII directly supports communalism rather than secularism. *EFT* has ignored other religions including the Hindus, the Buddhas and the Christians. Therefore, the Muslims are represented as protagonist of the texts or lessons in *EFT*. There is a little bit representation of the Hindu religion. It can be said that through the unequal representation of social classes, professions and religions, *EFT* reconfirms the societal hegemony in its content. People cannot deny the fact that our society is being ruled by the intellectuals, dominant classes and the majority. By using qualitative content analysis approach this study has done an in-depth investigation of the representation of social classes, professions and religions in *English for Today* of class VIII. The researcher used Fairclough's (1995) three dimensional models to critically analyze the contexts and images of *EFT*. Through three levels of critical analysis- description, interpretation and explanation; the researcher reveals the unequal representation of social classes, professions and religions of *EFT*.

Keywords: textbook, representation, social classes, professions, religions, unequal.

Chapter-1

Introduction

1.1 Introduction

Textbook has inevitable importance in students' academic life. It creates association between students and their academia. Textbook is the written manifesto for the students which empower them with knowledge and skills. A textbook not only contains respective lessons, activities or tasks but also contains ideology and thoughts of a country through its language, content or discourse."School textbooks can be seen as texts about relations and identity that tie local societies and cultures into a larger context of international histories and societies, creating common-sense knowledge of the world" (Loftsdóttir, 2007:6).A textbook has significant impact on students' mindset for shaping their thoughts and perception regarding their society, culture and surroundings. According to students' point of view a good textbook should offer the comprehensible content knowledge and portray the societal realities and diversities (Knecht andNajvarová, 2010: 8). Therefore, during designing or developing a textbook it requires a balance in the content, the context and needs to represent the equality in terms of gender, class, religion and profession.

According to Ministry of Education (MoE) Bangladesh education sector is divided into three levels: primary, secondaryand higher secondary level (Rahman, 2015: 93). There are three major education streams in Bangladesh: Bangla medium, English medium and Madrasa education (National Education Policy, 2010). Karim (2012) stated among all of these streams Bangla medium is considered as the foremost and widely used one (cited in Bidushi, 2016: 1). Though Bangla is our native language but now, Bangladesh Ministry of Education is emphasizing English language for its global recognition and aspects (Jahan, 2012:73). Bangladesh Ministry of Education has included English as the compulsory subject in the curriculum for class I- XII (Rahman, 2015: 94). To teach English, Bangla medium and English version schools used NCTB (National Curriculum and Textbook Board) approved *English for Today (EFT)* for class I-XII(Ahsan and Sultana, 2013: 114). There are eight *EFT* books for class I-VIII, one *EFT* book for class IX-X and one *EFT* book for class XI-XII. Bangladesh government has applied Communicative Language Teaching (CLT) approach in 1996 in class VI and since then it

hasbeen implemented up to class XII for making the students fluent at four skills: reading, writing, speaking and listening of a language (Podder 2013; Mazumder 2013 cited in Chowdhury and Kabir, 2014:5).To make the students fluent and communicative at the skills and sub-skills of a language, National Curriculum developer has used various contents or discourses on different topics like culture, festivals, professions, games, style, food habits, health and care, globalization etc. Therefore, it is accepted that "materials will be able to reflect the cultural variations, needs, beliefs and situations of local communities successfully" (Jahan, 2012:74). But different researchers found the presence of cultural and gender biases in *EFT* (seeJahan, 2012; Kabir, 2015; and Shirin, 2010).

Therefore, this research aims to demonstrate that how far the equality has been maintained to represent the social classes, religions and professions in the *English for Today (EFT)* of class VIII.

1.2 Problem Statement

A textbook does not provide only structural scholarly knowledge to the students. It also enriches a student with societal didactic knowledge through its content. Choppin (1992)defines textbook as a pedagogical tool for giving academic knowledge and it is an ideological and cultural vector (cited in Lebrun et al., 2002: 54). Saleem and Thomas (2011: 18) advocated that textbooks are considered as influential tool for teaching and learning. It can be said that textbook is influential in terms of projecting academic and societal aspects for both teachers and learners. Implementations of the textbooks' materials make a connection between the learners and their pedagogical issues and these also contribute to develop the students' perception regarding social surroundings in the light of textbooks' content. According to Byram & Flemming (1998 as cited in Jahan, 2012: 78), textbooks and teaching materials "try to raise learners' critical awareness and sensitivity". This critical awareness acknowledges the students about the social inequalities which they encounter in real life and build up qualities to deal with these injustices (Jahan, 2012:78). But many researchers found that sometimes textbooks contents not only encounter problems regarding the linguistics and pedagogical issues but they also have problems in representing the various social issues like race, culture, social class, age, religions and disability (Cunningsworth, 1995;Litz, 2005; Hutchinson & Torres, 1994; Jibreel 2015; McDonough & Shaw, 2003 in Bouzid, 2016: 114).

Textbooks need to represent equality in terms of social classes, gender, professions, cultures, ethnicity and religions but textbooks are "published within the political and economic constraints of markets, resources, and power ... And what counts as legitimate knowledge is the result of complex power relations and struggles among identifiable class, race, gender/sex, and religious groups" (Allen and Wallace, 2008: 153). According to Bouzid (2016: 114), problematic representation of concerning social issues like race, culture, social classes, gender etc affects not only students' learning process but it also their attitudes towards surroundings. The quality of respect for other religions, classes or races and eradication of class discrimination and gender disparity can be taught to the students through the content of a text or lesson.

One of the main objectives of education in Bangladesh is to develop non-communalism and friendliness among students in terms of race, creed, and religion and to eradicate gender discrimination (National Education Policy, 2010). To achieve this objective textbooks play a vital role. While authorities design a curricula or develop a textbook they are considered to represent all classes, genders, religions and professions equally in the textbooks' contents. While developing the curricula of English textbooks it has been recommended to remove the discrimination in terms of race, religion, ethnicity, gender, profession and financial status through content (National Curriculum, 2012: 10). Abedin (2006:2) opines "class, race, gender, sexuality etc. can be cited as factors that need to be fore grounded in any account of the complexity of literacy and learning in English". Curriculum development is interlinked with textbook designing. Textbooks are one of the powerful determinants of curriculum (Anderson and Tomkins, 1983 cited in Lebrun et al., 2002: 55). But research has shown that there is mismatch between objectives and curricula development (Chowdhury and Kabir, 2014:3). There is fragile implementation and inconsistency in practicing the objectives of Education Policy and Curriculum (Chowdhury and Kabir, 2014:2-3).Shirin (2010) and Kabir (2015) have evaluated *English for Today* of class IX-X where they found biased gender representation. According to Kabir (2015), women have been given the stereotypical roles and they are misrepresented and underrepresented in the content of *EFT*. *EFT* content has sexist and biased representation of women (Shirin, 2010). Primary level (I-V) *EFT* books have limitations in representing the local cultures of Bangladesh; moreover, these represent the cultural imperialism in the contents of the books (Jahan, 2012). As there is discriminatory portrayal of gender and culture in the content of *English for Today*, *EFT* books have possibilities to have unequal representation of social classes,

religions and professions in the content of the books. There is inequality, biases, stereotypicalization, under-representation or misrepresentation of social classes, ages, races, religions, gender and professions in ELT books of different contexts (see in Arikan, 2005; Bose, 2008;Bouzid, 2016; Gibatdinov, 2011; Guseynova, 2008; Lee, 2011; Mustapha, 2014;Saleem and Thomas, 2011).

Therefore, the research is intended to reflect the inequality and discrimination regarding the representation of social classes, religions and professions in the NCTB (National Curriculum and Textbook Board) approved *English for Today (EFT)* book of class VIII. By focusing on the representation of injustice, inequality and imbalance we are able to trace how these issues inject stereotypical ideation in learners' mindset and we get scope to provide solution regarding these issues (Arikan, 2005: 31).

1.3 Purpose of the Study

School, teachers and textbook all of them have vital role in a student's life. A student does not enter into the school to get subject knowledge only (Chien-Hung, Chung-Chieh and Wen-Cheng, 2011: 92-93).Apart from pursuing subject knowledge a student tends to perceive values, norms and esteem in the school too (Chien-Hung, Chung-Chieh and Wen-Cheng, 2011: 92-93). In the pedagogical context, students are taught about discrimination, equality, coexistence, cooperation, esteem, values etc. To develop these qualities in students' mindset textbooks play a vital role. When students come across with these aspects and practice those through the context or lesson of a textbook it automatically helps the students to build up these qualities as they visualize them through the written manifesto of the textbook. One of the main objectives of education for class 6-12 is "to develop among learners a feeling of fraternity and a sense of respect for human beings irrespective of gender, race, clan, language, culture (Bangalees and other small ethnic groups), class or occupation" (National Curricula, 2012: 12).

A textbook needs to include all classes, race, religions, and professions and so on to remove the disparity and discrimination and to develop the sense of equality and coexistence among students. The purpose of this is to critically analyze the *English for Today* of the class VIII to find out whether the all social classes, professions and religions are equally included or not.

1.4 Research Questions

1. Which social classes, religions and professions are included in the *English for Today* textbook of class VIII?
2. How are the all the classes, professions and religions represented in the textbook of class VIII?
3. To what extent are the objectives of National Curriculum (2012) about removing the discrimination in terms of social classes, religions and professions incorporated in the *English for Today* book of class VIII?

1.5 Significance of the Study

The main beneficiaries of this study are the textbook writers, designers and evaluators, curriculum developers, syllabus designers, teachers, students and educational stakeholders. As this study will analyze the unequal representation of social classes, religions and professions therefore, textbook writers, syllabus and curriculum designers and other educational stakeholders are expected to realize the importance of these issues in textbook's content. Though it is not possible to change or redesign the textbooks within a blink, the findings might lead them to consider these issues in future while designing the textbooks. It cannot be denied that teachers interpret the textbooks to the students thus findings will make the teachers more critical to interpret the textbook's content to them. If textbooks support inequality in terms of social classes, religions and professions, learners will grow up with the perception of social inequality and injustice. It is known that high school students pass through the adolescent period. It is the time for their cognitive and physical development. Therefore, high school textbooks are required to incorporate the societal aspects (race, gender, social class, culture, religions and professions) more critically to captivate learners' societal upbringing. Though this study is confined to explore the *EFT* of class VIII but the findings will motivate the researchers to critically analyze these social classes, professions and religion's issues in other textbooks.

1.6 Limitations

It is found that there is a lack of studies on representation of social classes, religions and professions in English language teaching materials of Bangladesh. In Bangladeshi context, there is no study on these issues. There have been few studies in Bangladesh which investigated the

representation of gender and cultural imperialism in EFT books (see Jahan, 2012; Kabir, 2015 and Shirin, 2010). Though these studies are not directly connected with my study but they partially helped me to analyze the *EFT* book critically. The researcher had to depend on the literature of other contexts to do the research. Because of the lack in relevant literature on these issues in Bangladesh, it was difficult to come up with the appropriate methodology for collecting and analyzing the data during the study. To avoid the biases and ensure the reliability of the data the researcher has used the tabular lists of the units of the *EFT* book. Despite these limitations, this study ensures the reliable findings. Moreover, this study explores the new issues to analyze the textbook critically.

1.7 Operational Definition

Social class is defined in terms of the living standard of the people. In our society, social class is divided in three levels-upper class, middle class and lower class. In this study, the researcher defines the representation of social classes in terms of the professions, livelihoods, lifestyles, gestures and personality traits of the character. Representation of religions is defined regarding the names of the characters. In similar way, representation of a profession is considered in terms of livelihood of the characters of *EFT* of class VIII.

1.8 Conclusion

This study aims to carry out an in-depth investigation of the content of *English for Today* of class VIII. This study will primarily focus on how the content of the *EFT* is incorporating the inequality regarding social classes, religions and professions. Discriminative and stereotypical representation of social classes, religions and professions tend to be negatively influenced the students' mindset and sensitivity. It is expected that the findings of this study will help the educational stakeholders to consider these issues while revamping the content of *EFT* books.

Chapter- 2

Literature Review

2.1 Textbook

Textbooks have significant role in teaching-learning process, which acquainted the students with the knowledge in a systematic way (Halim, 2005: 120-121). Further Halim (2005:119) added textbooks captivate the learners' motivation for learning and navigate them in the pave of extensive learning experiences. Textbook is considered as the influential instructional medium which is designed to facilitate the "educational outcomes"; hence this composed book manifests the learning objectives and activities (UNESCO, 2005 cited in Nahar, 2016: 3). There is a perception that learners "view their world (experiential reality) and the world outside through textbooks" (Srivastava, 2005:219). It has the central role in implementing the objectives of the national curriculum (Halim, 2005: 125).Textbooks not only function in "educational context" but also function in the centre of "socio educational context" (Lebrun et al., 2002: 55). According to Allen and Wallace (2003: 153) textbooks underpin the societal power through which curricula and academic stakeholders legitimate the societal perception, notions, values, norms and so on in particular political correct society. Textbook is a powerful instrument which can be "be studied under four themes: contents (analyzed for their socio-cultural, ideological, scientific, and pedagogical dimensions), communication (communicative meanings, forms of the message, readability, density), method (organization, method of use, and adaptability), and textbooks as material objects (sturdiness, manipulability, cost)" (Richaudeau, 1979 cited in Lebrun et al., 2002: 55).Textbook is one of the cultural constituents which represent the innate ideologies of a particular milieu (Chien-Hung, Chung-Chieh and Wen-Cheng, 2011: 93).

A textbook demonstrates and processes the social values (Waterman, 1952: 268). Anderson opined that textbooks have to do justice to the cultural and religious sentiments of a person (cited in Waterman, 1952: 270). Apple and Smith (1991) define that textbooks are economic commodities which responds to societal and cultural pressures of a country and because of it races, cultures, classes, genders, religions and other biases are common in mainstream textbook (cited in Allen and Wallace, 2003: 153).

2.2 Impact of Textbooks

Textbook has significant influence over students' sensitivity and building up their pedagogical, cognitive, substantial and social development (Steinberger, 1993 cited in Hussain, 2012: 431). Textbooks have the capability of socializing the learners by enhancing the sense of nationalism and social equality (Mustapha, 2014: 70). Textbook and curricula contents have enduring influence over learners' mindset beyond that represented stories, phrases, and graphics and so on shape the learners' mentality (Stromquist, et al. 1998 cited in Mustapha, 2014: 70). Srivastava (2005: 219) advocates that textbooks appear as an image in young learners' mind with whom they make connection and start to follow it in their own lives. According to Arikan (2005:30) textbooks have the authoritative power to propagate the learners' opinions on socio-cultural aspects like rage, gender, culture, social class, religion and so on. Ndura (2004) stated that language education materials have significant impact over students. Further, she added "The content of instructional materials significantly affects students 'attitudes and dispositions towards themselves, other people and society. This is particularly so with students of English as a Second Language (ESL) whose success in a new environment is conditioned not only by their mastery of the new language, but also, and especially, by their ability to negotiate the new culture" (Ndura, 2004 cited in Kandharaja, 2012: 6). Students can develop their norms, values and confidence if textbooks bridge a connection between them but the clichéd representation of any issues in the textbooks can demotivate the students (Steinberger 1993 cited in Hussain, 2012: 431).Therefore, textbook writers need to be free from any biases and Otherization thus can help the students to enhance their respect for others and make the sense of equality (Srivastava, 2005:218).

2.3 Inequality in Textbooks

Textbooks need to be neutral in terms of representing races, genders, cultures, religions, history and so on but different researchers found inequality in the content and discourse of the textbooks. Inequality takes place in textbook under the influence of political and societal power. This is the de facto of the textbook. Despite the teaching and learning purpose textbook is also the medium of power execution which legitimates some social practices such as exclusion, inclusion, discrepancies, discriminations and so on (Kandharaja, 2012:5).

2.3.1 Unequal Representation of Classes

Cunningsworth (1995) asserted that different social classes are not denied in the textbooks but same spaces are not allotted to different classes to speak out (cited in Bouzid, 2016:115). Yaqoob and Zubair (2012) claimed, "ELT textbooks may work to empower and dis-power certain social classes and that they are designed in a way that keep the uneven division of powers between different social classes by keeping the lower powerless and the upper class powerful" (cited in Bouzid, 2016:115). Gougherty and Puentes (2013: 161)explored that textbooks represent class in terms of honor, prestige and authority; hence it focuses on execution of power, manipulation, privilege and domination rather than focusing on rational idea of class. Grant and Sleeter (1991) stated that white dominant social groups get priority in the American introductory textbooks where the history of white racism and oppression is ignored (cited in Allen and Wallace, 2008: 154). Middle class people get priority in two prominent ELT books (*The New Headway* and *Think Ahead to First Certificate*) and lower or marginal class people remain invisible (Arikan, 2005:37). Most of the time lower classes are depicted as either beggar, punks or hippies in these two ELT books (Arikan, 2005:37). Further, he (2005:37) added lower class people are never visualized as the member of civilized society. These books neither "shows an image of members of the society from different social classes or backgrounds in a friendly and cooperative manner which shows that social classes are separated rather than living side by side and together" (Arikan, 2005:37). Ferree and Hall (1996) affirmed that in northwestern countries, textbooks have inequality in representation of social classes, genders and races (cited in Manza and Schynde, 2000: 468). In any introductory textbook, social class stratification and inequality is mostly investigated (Hattery, 2003: 412). Most of the time South-Korean *EFL* (English as First Language) textbooks portray upper-middle class images in their content (Lee, 2011:49). In American Economics textbooks, blacks are symbolized as "non-sympathetic" poor whereas whites are portrayed as "deserving" poor (Clawson, 2002: 352). In academia, there have been constant class deduction and misrepresentations are taking place (Adair, 2005: 575-576). Adair (2005: 576) pointed out that "poverty classes are neglected" in texts and people are not studying class stratification on serious note. Whereas syllabi deals with the discrimination of sex, gender, race and culture but there is less focus on class issues in academia (Adair, 2005: 577).

2.3.2 Unequal Representation of Religions

Religion is one of the vital issues of human's identity formation. Textbooks tend to explore the religious pluralism rather than creating any fallacy or dogma against religious perspective. Religious representation is required for self-understanding rather than creating any categorization or otherization between them versus us (Lähnemann, 2013:16).Smajic (2008:40) defines that "the portrayal of religious others is certainly an important means in motivating, (or de-motivating), the co-members of one's religious community to play a positive role". But research has shown that textbooks have tendency to explain the dominating religion rather than raising awareness about the religious pluralism of the country (Association for Supervision and Curriculum Development, 1987: 572-573). In the educational sector various studies revealed the existence of overt and covert biases and typical representation regarding religions and cultures (Andrew, Helly and Oueslati, 2011:6).

In 1990's the first version of Azerbaijan textbooks of 8th grade to 11th had neutral representation about religious beliefs (Guseynova, 2008). In 2000, when the second version of the textbooks has been published (grade 8th to 11th grade) there are less discussion about the functions of the various religions and aspects. Moreover, they prioritize Islam and establish Islam as the way to correct citizen (Guseynova, 2008). In Russian textbooks, Christian religion has been idolized whereas textbooks are "presenting prejudiced and tendentious depictions of Islam (in which Moslems are represented as barbarians and fanatics, and Islam as an aggressive, dangerous or false belief)" (Gibatdinov, 2007:273). In California, there is clichéd and negative representation of Hindutva or Hinduism in primary and secondary level textbooks (Bose, 2008:15). Tanriogen (1993) stated that in American textbook, the history and culture of Islam is not fully formed and Tulli (2005 as cited in Saleem and Thomas, 2011:16) found that students are not well acknowledged about Islam. Moreover, Muslims and Islam have been labeled as the symbol of terrorism in American Social Studies and History textbooks (Saleem and Thomas, 2011:24). Other North American textbooks especially in Canada, France and Quebec have portrayed the negative image of Muslims and Islam (Andrew, Helly and Oueslati, 2011:7). They have categorized Islam as an inferior and violent religion (Andrew, Helly and Oueslati, 2011:7).

2.3.3 Unequal Representation of Professions

Profession unifies diverse types of attributes which primarily incorporate intellectuality and capability (Saks, 2012: 1-2). Professions or jobs are categorized in four different types (Scruton, 2016). They are white collar, blue collar, pink collar and green collar jobs or professions (Scruton, 2016: 1). White-collar jobs include "information labor workforce" and blue-collar jobs include "manual workers" (Porubčinová1, 2015: 118). Phelps-Brown (1977 as cited in Blanchflower and Oswald, 1990: 356-357) defined that white collar professionals do not work manually; they actually utilize their intellectual power to work. Blue-collar professionals use manual expertise to earn their livelihood (MLC MasterKey Business Super, 2016: 4). Pink collar jobs are accomplished by the women in the service industry and "People who work on climate change mitigation or renewable energy sources are often identified as having green jobs" (Scruton, 2016: 2). White-collar jobs are labeled as jobs of the capitalists or upper classes that lead power in the society and blue collar jobs are classified as middle classes and working classes (Anyon, 1980). There is less study on this issue but researches have labeled jobs or profession with classes and it has been discussed earlier that dominant class gets preference in textbook therefore it can be assumed that there is inequality in representation of jobs or professions in textbooks also.

2.4 Review of Relevant Studies on NCTB Prescribed Textbooks

Various researchers have evaluated the NCTB approved textbooks of Bangladesh. It has been mentioned earlier that textbooks posit the influential role in executing the goals and objectives of national curricula and education policy. As a result it is vital to analyze the textbooks to explore whether they implement the objectives and aims of the national curricula and education policy or not. Bangladeshi researchers as well as the researchers from other countries have analyzed the NCTB approved textbooks of Bangladesh. Srivastava (2005: 224) analyzed the NCTB prescribed 1997 edition of Social *Studies Textbooks* (*SST*) of VI-X. Her findings reveal that textbooks are biased in representing the women in *Social Studies Textbooks*. Women have been given limited presentation in *SST*. They have been prioritized in domestic and social roles like cooking, sharing, caring, clothing, marriage, family planning so on whereas, their contributions in history and liberation war have beengiven least presentation (see Srivastava, 2005).

Women have not been given limited representation in *SST* books only. Other researchers like Bidushi (2016), Kabir (2015) and Shirin (2010) have found that there have been gender discrimination and stereotypical representation of women in the *EFT* books of Bangladesh. Shirin (2010) analyzed the *EFT* (2001 Edition) of IX-X. Her study showed the gender discrimination in the *EFT* (Shirin 2010 cited in Bidushi, 2016:4). Later Kabir (2015) studied the 2012 edition of *EFT* of class IX-X which discovered the sexist and stereotypical representation of women in book. His findings determined the masculine and heroic portrayal of men like fighting with someone, decision maker, service holder, security guard and so on whereas women have been given the stereotypical role like cooking or busy in household chores, taking care of child and family etc. (Kabir, 2015:138). Even women do not have their own identity or name. They are addressed as someone's wife or mother like Roni's mother, Mouli's mother etc. (see Kabir, 2015:138). In 2016, Bidushi analyzed the *EFT* books of class I-V (2012 edition). Her findings also reveal the recurring stereotypical and discriminative representation of women in *EFT* books of I-V. In these textbooks, women are given feminine portrayal like shy, humble and smiling faces (Bidushi, 2016:127). They are busy with stereotypical actions like sewing, cooking, gardening and so on (Bidushi, 2016:127). When it comes to the professions of women they are occupied with low status professions like teachers and nurses (Bidushi, 2016: 127). Jahan (2012) studied the *EFT* books of primary level where she found the limited representation of local cultures to make the students competent in English. To emphasize on the English language competency they also prioritize the English culture which propagate a misconception towards the learners that power is related with English language and culture (see Jahan, 2012).

This study intends to critically analyze the *EFT* of class VIII and urge to reveal the biases regarding social classes, religions and professions. Hence, it is needed to know about the prior studies on NCTB prescribed books of Bangladesh which have disclosed the social practices like discriminations, exclusion, inclusion, diversities and so on in the content of NCTB prescribed textbooks.

2.5 Concept of Social Representation

In 1961 Serge Moscovici (1988) introduced the social representation theory. According to him social representations are "ways of world making" (Moscovici, 1988 cited in Howarth and Voelklein, 2005:5). It facilitates us to construct our notion about world and influence the people

to develop their societal attitudes and relations within the society (Howarth and Voelklein, 2005:5). Moscovici(1984) emphasized that social representation "becomes part of the collective consciousness, especially once they are fossilised in tradition and taken for granted in social practice" (Howarth and Voelklein, 2005:6). Social representations depict the images that compact the multiple connotations and enable anyone to interpret the circumstances and surroundings (Jodelet cited in Hwart, 2006). Social representations decide our interlocutors with whom we will communicate; it actually "permits us to establish fact about them" (Jodelet cited in Hwart, 2006).

Social representation prompted by "intra-group dynamics" and "inter-group relations" of a society (Breakwell, 1993: 1). Fixation of social representation is connected with "political ideologies" and "power hierarchies" (Breakwell, 1993: 3). Social representations reflect, re-act and sustain ongoing societal aspects which trigger the social discrepancies (Howarth, 2006)

Examples of what social representations 'do'?		
Jodelet (1991)	Social representations of 'madness'	Protect community identities against the threat of madness and therefore otherness. This serves to exclude 'the mad'.
Duveen (2000)	Social representations of gender	Reproduce gendered identities and gendered relations. This serves to maintain and defend gendered differences in the social order.
Gervais and Jovchelovitch (1998)	Social representations of health	Enables a community to sustain and defend its cultural identity. This serves to strengthen possibilities for multicultural communities.
Farr and Marková (1995)	Social representations of disability	Elaborate and develop images of 'the disabled' in ways that elicit pity. This serves to maintain social inequalities.
Joffe (2002)	Social representations of AIDS	Reduce the threat of HIV/AIDS by relating this to 'othered' groups. Serves as a means for resistance for those implicated or othered.

Howarth (2002b)	Social representations of a community (Brixton)	Portray people from the area as criminal, deviant and threatening. Serves to maintain social exclusion across communities

Image 1: Examples of what social representations 'do'?(Adapted from Howarth, 2006:7)

In this research, I define social representation as the reflection of our thoughts and attitudes which we hold in our mind and brain regarding our societal surroundings (By societal surroundings I mean nation, race, culture, class, gender, religion, and ethnicity and so on). It perpetuates us to reduplicate and sustain those notions which are injected by the society. I agree with Howarth and Breakwell that social representation re-embodies our thoughts and hierarchy holds the power to shape that perception. Through social representation we inject the notion of Otherization in society.

Chapter-3

Methodology

The researcher in this study mainly investigates the answer of three questions in terms of representation of social classes, religions and professions and how the content of the *EFT* of class VIII incorporates the objectives of national curriculum (2012) in order to remove the discrimination of social classes, religions and professions.

To find out the answer of the central research questions a qualitative content analysis was carried out. The researcher has analyzed the content of the *English for Today* of class VIII. To analyze the representation of the social classes, religions and professions in *EFT,* critical discourse analysis (CDA) and Fairclough's (1989) three dimensional models have been used as theoretical framework. Data have been analyzed in three levels- description, interpretation and explanation as needed by theoretical framework.

3.1 Characteristics of Qualitative Approach

In this study, mainly qualitative approach is used to analyze *English for Today* book. Qualitative approach explores a problem and provides an in-depth understanding of a central phenomenon (Creswell, 2012:16). It is appropriate for studying a social phenomenon and "the nature of qualitative approach is flexible, which helps the analysis to be holistic, specific, focused and context-bound" (Kandharaja, 2012:54).According to Cresswell (2012:16), qualitative approach analyzes the data and interprets it for meaningful findings. The findings of the qualitative study are narrative and comprehensive that helps to understand the social reality (Ary et al. 2010:23). The rational for using qualitative approach are given below-

- This study is based on the central phenomenon of representation of social classes, religions and professions in *English for Today*
- It analyzes the text and provides the in-depth interpretation and description of the data
- Qualitative approach provides flexibility to the researcher, which is essential for this study. In this study, the researcher investigates the representation of social classes, religions and professions in the content of *EFT*. Every lesson does not concern with

all of these issues. Thus, the researcher needs to change her data collection and analysis procedures according to the discourse of the lessons.

To sum up, qualitative approach is appropriate for this study to ensure the reliable findings. As it emphasizes on conducting detailed investigation of special cases (Neuman, 2014:167) therefore, qualitative approach is appropriate for investigating the representation of social classes, religions and professions which are connected to our social existence.

3.1.1 Content Analysis

This study urges to find out the representations of social classes, religions and professions therefore, qualitative content analysis is a significant approach for this research. Content analysis is a descriptive, summarizing and interpretative process which can infer the reliable data from the written or spoken text (Cohen et al., 2007 in Sandorova, 2014: 96). It helps to scrutinize and examine the data. It does not only analyze the data but also infer opaque issues, meanings, beliefs and attitudes of the text. Neuman (1997) explained content analysis as " [a] technique for gathering and analyzing the content of the text. The content refers to words, meanings, pictures, symbols, ideas, themes or any message that can be communicated. The text is anything written, visual or spoken that serves as a medium for communication. Text includes books, newspaper or magazine articles, advertisements, speeches, official documents, films or videotapes, photographs and soon" (Neuman, 1997 citedinKandharaja, 2012:55).

This definition describes the area of the content analysis. *EFT* is the combination of all of these traits. The researchers of Bangladesh and other countries have used content analysis for investigating the representation of social classes, religions, gender, cultures, age and so on. Thus I find content analysis is appropriate for this study. The content of *EFT* has been analyzed by focusing on following criteria-

- The frequency of representations of characters belonging to different religions, professions and social classes
- Portrayal of these characters in picture and images
- Representation of personality traits of these characters
- Representation of women belonging to different social classes and religions
- Allotted role of these characters in texts, conversations, dialogues etc.

- Allotment of space of these characters in texts, conversations, dialogues etc.
- Firstness of these characters in texts, conversations, dialogues etc.

3.2 Theoretical Framework

The study urges to focus on the apparent and aberrant representation of the social classes, religions and professions in *English for Today* book of class VIII. To achieve the purposes and objectives of the study, Critical Discourse Analysis (CDA) and Fairclough's three dimensional models have been used as theoretical framework.

3.2.1 Critical Discourse Analysis

Critical discourse analysis is a multidisciplinary method of analyzing discourses. It is a method or process which aims to critically analyze the discourses to explore the hidden agendas which are rooted in society. According to Langer (1998), CDA is considered as research method which has critical approach towards society (cited in Ahmadvand, 2011: 83).

Fairclough and Wodak (1997) stated that discourse represents society, culture and social action (cited in Van Dijk, 2001:353). CDA intends to unveil the hidden issues from the discourse. It studies the relationship between the discourse and the social aspects like ideology, identities, dominance, power, resistance etc. (Fairclough, 1995). CDA reveals the ideological prejudices and exercise of power which are embedded in text (Widdoson, 2000 citedin Ahmadvand, 2011: 82).The aim of CDA is to discover "the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context" (Van Dijk, 2001: 352). CDA urges to reveal the opaque relationship between the discursive text and societal structures and practices (Fairclough, 1995: 132).

In this study, CDA has been applied for exploring the aberrant issues of the text *English for Today* in terms of social representation, inclusion, exclusion, discrimination and so on. CDA uses different approaches to study the language in social contexts. In this study, the researcher has been applied Fairclough's three dimensional models to critically analyze the *EFT* of class VIII.

3.2.2 Fairclough's Three Dimensional Model

This study has been conducted specifically on the basis of Fairclough's (1995a) three dimensional frameworks as theory for data analysis in this study. This frame work is dealt in three levels: i) discourse, ii) discourse production and interpretation and iii) discourse and socio-cultural practice (Fairrclough, 1995: 98). In this study, this frame work has been applied in this following way-

i. Linguistic description of the language text: Textual and visual data of the *English for Today* of class VIII.

ii. Interpretation of the relationship between productive and interpretative discursive process and the text: It focuses on what ideas, messages or information are produced through topics, pictures, example sentences, reading passages, discussion questions, and many other skills based activities of *EFT* and how learners interpret those ideas, massages or information.

iii. Explanation of the relationship between the discursive process and the social practice: It explains how the content of *EFT* book resembles the social practices like exclusion, inclusion, discrimination, stereotypicalizetion and so on.
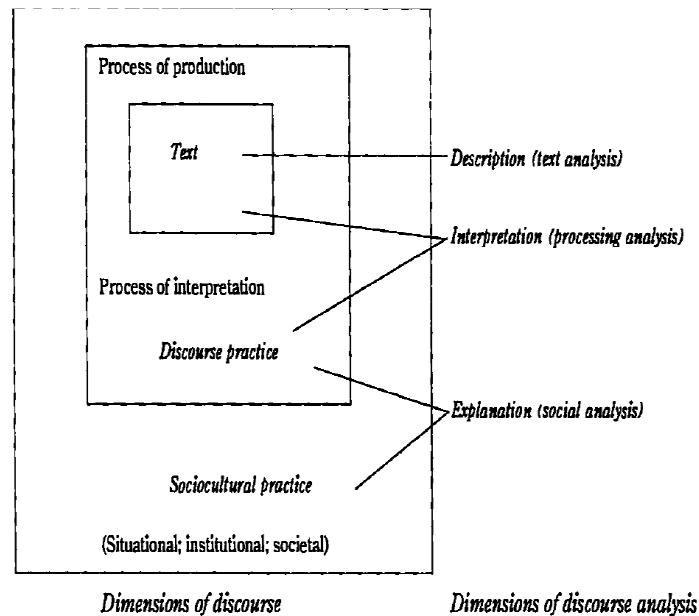

Figure 1: Norman Fairclough's Three Dimensional Approach to Critical Discourse Analysis (adapted from Fairclough, 1995: p. 98)

3.3 Sampling

The focus of this study is the NCTB prescribed English language textbook *English for Today* of the class VIII which is being currently used in secondary level in Bangladesh. The main purpose of this study is to evaluate the representation of social classes, religions and professions in NCTB prescribed *EFT* books. The researcher decided to analyze *EFT* of class VIII through purposive sampling. "The primary consideration in purposive sampling is your judgment as to who can provide the best information to achieve the objectives of your study" (Kumar, 2011). Purposive sampling is useful for content analysis to investigate the in-depth meaning of a central phenomenon (Neuman, 2014: 274).It has been mentioned earlier that textbooks shape the students' opinion regarding social aspects and critical thinking. The researcher choose secondary level (class VIII) because, during that level students pass through adolescence period. In adolescence period, students start to form their perception regarding socio-cultural aspects. Therefore, it is significant to critically analyze the content of the *EFT* to know how it represents the social aspects like social classes, religions and professions which have influence over students' mindset. To achieve the in-depth interpretation of central phenomenon of representation of social classes, religions and professions purposive sampling is appropriate for choosing research material.

3.4 Research Instrument

In qualitative studies, the researcher plays an essential role in collecting data and it demands strong interaction between the researcher and the research subjects (Ary et al, 2010: 421-422). As qualitative approach conducts the research on central phenomenon, hence personal involvement is required here. Researchers take the maximum benefits of personal opinions in qualitative studies but they know how to keep the personal assumption aside as well and "place personal integrity and honesty at the forefront" (Neuman, 2014:170). In this research, the researcher critically analyzed the content of *EFT* book in terms of representation of social classes, religions and professions. In order to ensure the reliable findings, content analysis has been conducted on the frequent presence of the characters belonging to different social classes, religions and profession, their visual depiction, personality traits, role plays and their firstness in the text, conversations and dialogues. The researcher ensured the personal openness and integrity for reliable findings.

3.5 Data Collection procedure

The nature of the qualitative data is considered as soft data which are combination of text, sentences, words, symbol, picture etc (Neuman, 2014:167). To collect the data at first, researcher choose *English for Today* book of class VIII through purposive sampling. The texts and photos of the *EFT* have been regarded as the descriptive or soft data of *EFT*. At first, the researcher deeply studied the *EFT* and decided content analysis as the appropriate research design for this study. After choosing the research design, the researcher fixed the criteria for content analysis. On the basis of these criteria, the researcher investigated the representation of social classes, religions and professions at first and then collected the required data. During the data collection period, the researcher's focus was to find out the answer of the central research questions.

3.6 Data Analysis Procedure

In qualitative approach, the findings are inferred in narrative form through description, interpretation and explanations (Ary et al, 2010:32).It uses the inductive approach to reveal the contextual meaning from the data (Bidushi, 2016:25). Theoretical framework of this study also followed the same procedures to achieve the findings. At first, the researcher collected the data through content analysis of *English for Today* of class VIII then; the theoretical framework has been applied to analyze the data. Through critical discourse analysis and by employing Fairclough's three dimensional models, the researcher revealed the opaque issues from the content of the *EFT* of class VIII. At first level, the researcher described the textual and visual data of the *EFT* . At the second level, researcher interpreted the reasons behind the production of earlier mentioned textual and visual data and the possible interpretation of those data by the learners. In the final stage, practicing discourse which was interpreted from the second level has been explained in terms of societal practices of Bangladesh. Here the societal practices in Bangladesh are followed by exclusion, inclusion, discrimination, discrepancies and so on. The central research questions based on representation of social classes, religions and professions in *English for Today* book of class VIII were answered through the three levels critical discourse analysis.

3.7 Conclusion

This research aims to find out the representation of social classes, religions and professions in the content of *English for Today* book of class VIII. Qualitative research approach goes for an in-depth investigation to infer the reliable findings. Therefore, the researcher hopes that by incorporating the qualitative research method properly reliable findings can be obtained. The findings of this research will be helpful for the educational stakeholders especially for the academics, syllabus and material designers, educational researchers, policy makers, teachers and so on.

Chapter-4

Findings and Discussion

4.1 Introduction

This study applied content analysis approach to collect the data from *English for Today* of class VIII. The researcher has used critical discourse analysis (CDA) as framework for analyzing the data. More particularly, Fairclough's three dimensional models have been applied to analyze the data. Data has been analyzed in terms of the criteria of the content analysis to provide the in-depth interpretation of the representation of social classes, professions and religions in the content of *EFT* of class VIII. Next section will analyze the visual and textual data in details.

4.2 Findings in Terms of Representation of Social Classes, Professions and Religions

This study critically analyzes the discourse of *EFT* of class VIII to explore the representation of social classes, professions and religions. To ensure the reliable findings the researcher has critically analyzed nine units of *English for Today* of class VIII by applying Fairclough's three dimensional models.

4.2.1 Representation of Social Classes

4.2.1.1 Description of the Data from *English for Today* Book of Class VIII

Unit 1 of *English for Today* of class VIII is titled as 'Going on a Foreign Trip'. There are three images in the title page of the Unit 1. One shows the image of an airplane and passengers, who are heading to get into it. Another one represents an image of the immigration sector of an airport and passengers are passing through it. The last one shows the scenario inside the plane, where an airhostess is serving drinks to a girl (Hoque et. al., 2012: 1). Lesson 1 of Unit 1 is titled as 'At the Airport' (Hoque et. al., 2012: 2). This lesson is about two cousins Mita and Zara; and their journey to Thailand. This lesson depicts the excitement of their foreign tour. It shows an image of a family sitting in the waiting lounge of an airport. In this image, the man wears a polo t-shirt, casual pants and shoes; the lady is well dressed up with braided hair, sareee (an attire of Asian women) and bangles; and the two girls wear frock, pump-shoes and they do pony-tail in their hair. Two girls also hold a bag in their neck. This family is carrying trolley bags with them (Hoque et. al., 2012: 2). In this lesson, section D gives an exercise to the students. The students have to write "their experience of travelling to another place" and it could be their "grandparent's/aunt's/sister's/brother's house" (Hoque et. al., 2012: 2). Students have to also write about their preparation before traveling and their experience in "launch terminal,

railway/bus station, airport, etc" (Hoque et. al., 2012: 2). Lesson 2 of Unit 1 is about "Filling in a form". In this lesson, students get to know about detailed information of Mita's passport and Thai visa. In the exercise C, students have to imagine that they are "travelling to a foreign country" (Hoque et. al., 2012: 4). Then they have to fill up an imaginary immigration departure form with their passport detailed. In the exercise D, students have to share their experience regarding their "visited foreign countries" with their pair (Hoque et. al., 2012: 4). Lesson 3 of Unit 1 is about 'Going through Immigration'. Here, the textbook repeats the same picture of the immigration sector of an airport from the title page of Unit 1. This lesson describes the conversation between Mita and immigration officer in immigration (Hoque et. al., 2012: 4).

Lesson 5 of Unit 1 is titled as 'Announcement on Board (1)'. Section A represents (Hoque et. al., 2012: 7) a picture where passengers have boarded in the plane. Viewers can clearly see three passengers where, a man is well dressed up with suit; a girl wears a frock and the lady behind the girl wears salawar-kamij (attire of Asian [Bangladeshi] women). In section C, students are introduced with Captain Rashid Akbar of Bangladesh Biman (Hoque et. al., 2012: 8-9). Here, the captain informs the passenger about flight details. Lesson 6 of Unit 1 is about 'Announcement on Board (2)'. Here, section A represents the scenario inside the plane where an airhostess is briefing the passengers about oxygen mask, seatbelt, emergency, safety information and so on. In this picture, the airhostess wears a short skirt, formal turtle-neck top and jacket, and high hills. She also makes a top-bun on her hair (Hoque et. al., 2012: 9).

Lesson 7 of Unit 1 is titled as 'Reaching Bangkok'. This lesson represents a picture of Suvarnabhumi airport of Bangkok (Hoque et. al., 2012: 12).It discusses the history of Suvarnabhumi airport. Lesson 8 of unit 1 is 'The Destination'. In section A, there is a fill in the gaps about how Mita and her family reach to their destination from the airport. In this section, besides Mita, Zara and her uncle Mr. Mazharul Islam readers find a character of a taxi driver. Mita's uncle called the taxi driver to take them to the destination. The taxi driver takes them to their destination. After reaching at the destination, the driver thanked Mr. Islam for taking a ride with him (Hoque et. al., 2012: 14). Section B, gives the luxurious description of the apartment of Mita's uncle's. It describes "There [there] was a small fountain at the middle of the garden, bringing in cool breeze" (Hoque et. al., 2012: 14). Further it adds "She (she) carried her luggage to the elevator and pressed a button that *said 6*. Her uncle's apartment was on the 7th floor. It

was a nicely done two- bedroom apartment" (Hoque, et. al., 2012: 14). Lesson 9 of Unit 1 is 'The Tha Kha floating market'. There is a picture of Tha Kha floating market. In this picture, people are not that much clearly visible. Viewers or readers can see five boatmen where, four of them give their back to the audience and the audience can see one's front side only (Hoque, et. al., 2012: 15). In this floating market, the Thai women sell their goods in boat. "Their small boats were laden with bundles of lotus flowers, farm-fresh coconuts, fruits, vegetables, local food, and delicious sweets" (Hoque et. al., 2012: 16). This lesson talks about the ThaKha floating market but does not provide detailed description of any sellers from this market. In section F, Mita's family buys traditional food 'Pad Thai'. Here, the seller introduces as "…an elderly women, who was selling food. She welcomed them with a smile and showed them the foods." (Hoque, et. al., 2012: 17). This section depicts the behavior of the seller but does not mention anything about the buyer's (Mita's family) behavior.

Unit 2 is about 'Food and Nutrition'. Lesson 1 of Unit 2 is 'Good food'. In section A, there is a picture of organized classroom where, Ms. Rehana (English teacher) wears saree, makes a bun in her hair and also wears bangles; and students are dressed up with school dress (Hoque et. al., 2012: 19). Here, Ms Rehana talks about importance of good and nutritious food. Lesson 2 of Unit 2 is dealt with some grammatical features which are not concerned with research objective. Lesson 3 of Unit 2 is 'Our Daily Diet'. In this lesson, there is a dialogue between Ms. Rehana and her students regarding their daily diet. Student 1 says "We (we) eat rice, 'ruti', fish and meat every day. What else should we have, teacher?" (Hoque, et. al, 2012: 21). Ms. Rehana replies to her students that they have to eat fruits, vegetables and milk every day (Hoque, et. al, 2012: 21-22). Lesson 4 of unit 2 is 'Delicious food' which starts with the picture of cake, burger, sandwich and chicken fries (Hoque, et. al., 2012: 22). Section C, presents a picture of 'custard' and describes the recipe of 'custard' (Hoque, et. al., 2012: 23). Lesson 5 of Unit 2 cites a poem 'A Little plant'. There is no class representation in this lesson. Therefore, the researcher did not analyze it.

Unit 3 is on "Health and Hygiene". This unit starts with three pictures. In the first picture, there is a tin-shaded house. In front of the house a woman is sweeping the yard. She has bun in her hair and wears saree and bangles (Hoque, et. al, 2012: 26). In the third picture, a girl is doing exercise. She has two braids in her hair and wears salawar-kamiz (attire of Asian girls or women)

and bangles (Hoque, et. al., 2012: 26). Lesson 1 of Unit 3 is 'Health'. Lesson 1 represents images of two boys. The first one represents an unhealthy boy wearing a half-pant, t-shirt and sandal. The second one represents a healthy boy wearing a shirt, half-pant and belt in his waist, and shoes (Hoque, et. al., 2012: 27). Section B, talks about necessity of good health and what people have to do to become healthy. It says "To (to) keep ourselves healthy, we have to do certain things. We have to eat a balanced diet. We must exercise regularly to keep our body fit for work." (Hoque, et. al., 2012: 27).Lesson 2 of Unit 2 cites a poem 'Ode on Solitude' by Alexander Pope. Lesson 3 of Unit 2 is titled as 'Hygiene'. These lessons do not mention any social classes. Hence, they are not analyzed. Lesson 4 of Unit 3 is 'A dialogue'. This lesson starts with a picture where a doctor is checking up his patient. The doctor wears white apron and spectacles in his eye. He is checking the patient with stethoscope. The patient lies down on the bed. The patient is thin. He wears pajama-panjabi (an attire of an Asian [Bangladeshi] man) and he has baldness on his head. There is a boy with the patient who wears half-pant, t-shirt and sandals (Hoque, et. al., 2012: 32). In section B, there is a conversation between Rabi and the doctor. Rabi brings his father Mr. Zahir Ali in the clinic for check up. He has severe chest pain and breathing problem (Hoque, et. al., 2012: 32-33).

Lesson 5 of Unit 3 is titled as 'A letter'. Rabi writes a letter to Sohel where he mentions that his father died of lung cancer (Hoque, et. al., 2012: 34). In this letter, Rabi mentions that his father's death is a big shock for them because there are seven members in his family. In the letter, he also mentions "My (my) father was the only earning member in the family. So we don't know how we are going to survive." (Hoque, et. al., 2012: 35). Lesson 6 of Unit 3 is 'Physical exercise'. Here, Mr. Pronoy Larma the physical teacher of Rooppur High Schools talks with his student about physical exercise and necessity of it (Hoque, et. al., 2012: 36). Lesson 7 of Unit 3 is entitled as 'A healthy and happy family'. This lesson starts with an image of Sakib's village house. In the picture, there is a tin-shaded house surrounded with trees. In the picture, a man is milking the cow. Students also see a woman in the picture who is cooking in the kitchen. In the yard, students can see paddies are kept for drying. At the corner of the yard, there is a tube-well in the concrete floor (Hoque, et. al., 2012: 38). Lesson 8 of Unit 3 is about 'Making a class forum' (Hoque, et. al., 2012: 40). In this lesson, Ms. Subarna Saha (class teacher) asks her students to clean their classroom as the school cleaner is absent. She does not mention the name of the cleaner. He/she is just addressed by school cleaner whereas, the text mentions the class

teacher's name as Ms. Subarna Saha and student's name Shafiq. Unit 4 is about using dictionaries, word meanings, synonyms and acronyms which are not concerned with the criteria of this research.

Unit 5 is titled as 'Making a difference'. This unit starts with a picture where a woman wearing a salawar-kamij is selling cloths to the customers. One customer is a woman and another one is a man. The woman customer braided her hair and wears salawar-kamij and sandal. The man has side parted his hair and wears casual shirt and pant (Hoque, et. al., 2012: 52). Lesson 1 of Unit 5 is 'The beginning' (Hoque, et. al., 2012: 53). Section A introduces Shamima Akhtar who lives in Bhabanipur a small village of Jhenaidah. She is 32 years old. Once upon a time she suffered a lot but her willpower and determination helps her to remove her sufferings. Now "she runs a small boutique called 'Oikko Nari Kollayan Shangstha' in her village" (Hoque, et. al., 2012: 53). Lesson 2 of Unit 5 is about 'Flash back'. Here, section A describes Shamima's past. When Shamima was 15 years old and promoted in class eight that she had to get married with a much older man Amirul Islam against her concern (Hoque, et. al., 2012: 55). Lesson 3 of Unit 5 is titled as 'Ever Beautiful Shamima'. Here, students see an image of Shamima who wearing a salawar-kamij is working, in her boutique shop (Hoque, et. al., 2012: 56). Section B depicts that Shamima called off her marriage with her greedy husband Amirul Islam who "used to abuse her verbally and physically" (Hoque, et. al., 2012: 57). Now, she is running her own organization where 43 women are working. She wants to do something for ill-fated women. Lesson 4 of Unit 5 is 'A man who loves trees'. This lesson talks about Kartik Pramanik, a 63 years old hair dresser. Kartik loves to plant trees "beside the road, in and around the bazar, schools and colleges, open fields and many other places" (Hoque, et. al., 2012: 58). Lessons 5, 6, 7 of Unit 5 represent a short story 'The Truthful Dove. Lesson 8 of Unit 5 cites a poem. They are not analyzed as they do not serve the researcher's criteria of analyzing.

Unit 6 is about 'A Glimpse of Our Culture'. Lesson 1 of Unit 6 discusses the folk songs of Bangladesh. It does not represent any social classes. Lesson 2 of unit 6 is titled as 'Nakshi Kantha'. Section B, describes Nakshi Kantha as a traditional craft of Bangladesh and West Bengal of India. This lesson describes how people make the Kantha and which areas are famous for this craft. It also mentions that now people can find Nakshi Kanthas "in many expensive handicrafts shops in cities" (Hoque, et. al., 2012: 69). But it does not mention anything about

those people who make Nakshi Kantha. Lessons 3 and 4 of Unit 6 are 'Our ethnic friends (1)'. This lesson talks about the ethnic minorities of Bangladesh. To describe the ethnic people text mentions "They (they) are mostly farmers" (Hoque, et. al, 2012: 71). This lesson does not mention anything about any other professions of ethnic people.

Unit 7 is 'Different people, different occupation'. Lesson 1 of Unit 7 is titled as 'Pearls! Pearls! Pearls!'. In this lesson, there is an image of a woman who wears saree, heavy pearl necklace and earnings. She does a bun in her hair and adorns her bun with flower (Hoque, et. al., 2012: 77). This is an image of an Asian woman. This lesson mentions that a pearl is the symbol of social status and position in ancient Greek and Rome (Hoque, et. al., 2012: 77). Lesson 2 of Unit 7 do not concerned with the research objectives. Lesson 3 of Unit 7 is 'River gypsies in Bangladesh (1)'. Section A starts with two images. In the first image, there are nine boats in the river and few people are seated besides bank of the river. The faces of these people are not visible (Hoque, et. al., 2012: 80). In the second image, there are five tents in the open field surrounded by nature. This image shows some people in the tents but their faces are not visible (Hoque, et. al., 2012: 80). Text B describes, these are the images of river gypsies of Bangladesh. This text talks about the lifestyle and culture of bedey or river gypsies of Bangladesh. It mentions they are the ethnic people of Bangladesh. This lesson also states "Many villagers believe in the magical power of the gypsies. They can leave an evil spirit in someone's body by magic or special Powers" (Hoque, et. al., 2012: 81). In section B, students find that Sohan and Jihan (student of sociology at Dhaka University) went to a bedey camp to talk to them (Hoque, et. al., 2012: 82).There is a conversation between a bedey woman and Jihan. In the conversation,t hebedey woman is addressed as 'woman'. The text does not mention her name. From the conversation people get to know that monthly income of a bedey family is around 3000 taka (Hoque, et. al., 2012: 82). Lesson 4 of Unit 7 is 'River gypsies in Bangladesh (2)'. This lesson mentions that now many voluntary organizations are running special boat school for river gypsies (Hoque, et. al., 2012: 84). There is an image where audience can see some children are going to school by holding books on their hands (Hoque, et. al., 2012: 83). Boys wear half-pants and half-sleeve shirts or t-shirts. The audience can see a boy is going to school on bare feet. Girls wear half-sleeve frock and they have braids and pony-tail in their hair.

Unit 8 is titled 'News! News! News!' Lesson 1 of Unit 8 is 'News! News! News! (1)'(Hoque, et. al., 2012: 87). In section A, there is an image of an aged man wearing a pajama-panjabi sitting in the chair and reading a newspaper. He wears spectacles in his eyes and has a bald on head. He wears sandal shoes as well (Hoque, et. al., 2012: 87). Section B, is about a six year old Wasik-Farhan Roopkotha who is a youngest computer expert. There is an image of Wasik wearing a pool-over jacket and he is sitting in the sofa (Hoque, et. al., 2012: 87). He has skilled in computer gaming in this young age. He is from Bangladesh and now lives in London. His mother Cynthia Farhan-Risha mentioned to BBC that they will apply to Guinness World records for listing his name as younger computer expert (Hoque, et. al., 2012: 87-88). In section C, people get to know from an interview that Wasik wants to do his higher education in Computer Science and wants to establish his own computer firm in future (Hoque, et. al., 2012: 89). Lesson 2 of Unit 8 is 'News! News! News! (2)'. This lesson also starts with an image where a man, wearing a formal suit and tie is sitting in front of the desk and reading a newspaper (Hoque, et. al., 2012: 90). This lesson talks about the news worthiness and the criteria of news. Lesson 3 of Unit 8 is also titled as 'News! News! News! (3)'. From this lesson people get to know about Rona Begum who started her business with 2,500 taka and a sewing machine in 1997. Now she is running her own small production house of fashion garments. Rona mentioned that she had hardship and miseries in her earlier life. She also mentioned that when she started her business at first, her family did not support her. They had objections against her work. Now they support her. She is the general secretary of Women Business Forum of Sylhet and she received award as well (Hoque, et. al, 2012: 94). In section F, there is an exercise for the students where they have to write a report on a person who has achieved high position from low position (Hoque, et. al, 2012: 95). Lesson 4 of Unit 8 is titled as 'Walk in interview! Join the winning team!'. In this lesson, there is a recruitment advertisement for security work. This advertisement mentions that male and female both can apply for this position and educational requirement is 8 passed (Hoque, et. al., 2012: 96). Lesson 5 of Unit 8 is about 'Apply with your CV'. In section A, there is an image of six teenage girls and boys who are working in the factory. Students can see plus, screwdriver, switch box, wires etc. on the table. Here, girls wear salwar-kamij and boys wear half-sleeve casual shirt (Hoque, et. al., 2012: 98). In section B, there is a report on Rumi Akhter Rina a student of class 8at Prime School in Chittagong. She is a daughter of a day laborer. She wants tobe an electrical engineer. She did six month vocational training in electrical and house wiring

organized by an NGO (Hoque, et. al, 2012: 98). In section D, there is an application of Rumi addressing to the Program Director of Vocational Skills Training Project (Hoque, et. a.l, 2012: 100). In section E, there is an interview session between Rumi and the director (Hoque, et. al, 2012: 100-101).

Unit 9 is 'Things that have changed our life'. Lesson 2 of Unit 9 is titled as 'The history of the wheel'. Here, students find the character of Mr. Ramis an English teacher and Rubina a student. Here, they talk about invention of the wheel (Hoque, et. al., 2012: 105-106). Lesson 3 of Unit 9 is 'The fastest wheel on earth'. This lesson discusses about different types of fastest train service like The TGV, The Bullet Train and The High-speed Rail (Hoque, et. al., 2012: 109). In section E, the text provides basic information regarding Bangladesh Railway Service (Hoque, et. al, 2012: 111). In section F, students have to do a pair work where they will play the role of railway official and reporter. Students have to make dialogue regarding Bangladesh Railway Service (Hoque, et. al., 2012: 111). Lesson 4 of Unit 9 is 'Taking off'. This lesson discusses about the invention of airplane. In section B, there is an image of runway where a plain is taking off. There are images of six gentlemen. Among these six men, three wear formal suits and shoes and they wear cap also. Another three men wear formal shirt-pants and shoes. One of them wears a cap as well (Hoque, et. al., 2012: 113). In section D, again there is a conversation between English teacher Mr. Ramis and a student Sohan regarding modern Aircraft (Hoque, et. al., 2012: 114). In section E, students have to do a project work where they have to visit several mobile shops. They have to make the list of price and features of different mobile sets and they have to discuss in group to decide which mobile set will be best for their teacher to buy (Hoque, et. al., 2012: 114). Lesson 5 of unit 9 is about 'Future air-craft'. This lesson talks about the fastest Falcon Hypersonic Technology Vehicle-2 (Falcon HTV-2) and its features (Hoque, et. al., 2012: 115-116). In section C, students have to play an imagery role of a reporter and they have to make an interview dialogue with chief-engineer of HTV-2 Launch Project (Hoque, et. al., 2012: 116). Lesson 6 of Unit 9 is 'Paper has advanced our life'. This lesson discusses about how the invention of paper makes our life easy (Hoque, et. al., 2012: 116). In section B, it also talks about the advantages of technology besides discussing about the necessities of paper. It mentions "In (in) our age, you can carry the entire world of knowledge in digital form in your laptop bag" (Hoque, et. al, 2012: 118).
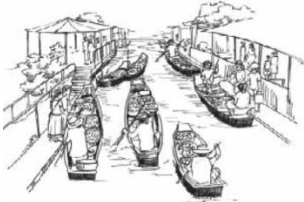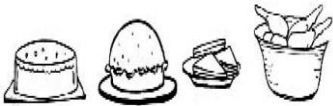
4.2.1.1.1 Frequencies of Representation Social Classes

Units/Lessons	Representation of Social Classes
Unit 1 'Going on a Foreign Trip'	
Lesson 1	Upper class/Upper-middle class
Lesson 2	Upper class/Upper-middle class
Lesson 3	Upper class/Upper-middle class
Lesson 4	Upper class/Upper-middle class
Lesson 5	Upper class/Upper-middle class
Lesson 6	Upper class/Upper-middle class
Lesson 7	Upper class/Upper-middle class
Lesson 8	Upper class/Upper-middle class
Lesson 9	Upper class/Upper-middle class
Unit 2 'Food and Nutrition'	Representation of Social Classes
Lesson 1	Middle Class
Lesson 2	Upper class and Middle class
Lesson 3	Upper class and Middle class
Lesson 4	Upper class and Middle class
Unit 3 'Health and Hygiene'	Representation of Social Classes
Lesson 1	Upper class/Middle and Lower Middle class
Lesson 4	Upper class and Lower Middle class
Lesson 5	Lower Middle class
Lesson 6	Middle class
Lesson 7	Upper class/Middle class
Lesson 8	Middle class
Unit 5 'Making a Difference'	Representation of Social Classes
Lesson 1	Middle class

Lesson 2	Lower class
Lesson 3	Middle class
Lesson 4	Lower class
Unit 6 'A Glimpse of Our Culture'	Representation of Social Classes
Lesson 2	Upper class and Middle class
Lesson 3	Lower class
Unit 7 'Different People, Different Occupations'	Representation of Social Classes
Lesson 1	Upper class
Lesson 3	Lower class and Middle class
Unit 8 'News! News! News!'	Representation of Social Classes
Lesson 1	Upper class and Middle class
Lesson 2	Upper class/ Middle class
Lesson 3	Middle class and Lower class
Lesson 4	Lower class
Lesson 5	Lower class and Upper class
Unit 9 'Things that have Changed our Lives'	Representation of Social Classes
Lesson 2	Middle class Upper class and
Lesson 3	Middle class
Lesson 4	Upper class and Middle class
Lesson 5	Upper class and Middle class

Table 1: Data from *English for Today* book of class VIII (Hoque, et al., 2012)

4.2.1.1.2 Frequencies of Representation Social Classes through Images

Units/Lessons	Images	Representation of Social Classes
Unit 1 (p. 1)		Upper class/Upper – middle class
Unit 1 (p. 1)		Upper class/Upper – middle class
Unit 1 (p. 1)		Upper class/Upper – middle class
Unit 1 Lesson 1 (p. 2)		Upper class/Upper – middle class
Unit 1 Lesson 5 (p. 7)		Upper class/Upper – middle class

Unit 1 Lesson 6 (p. 9)		Upper class/Upper – middle class
Unit 1 Lesson 9 (p. 15)		
Unit 2 Lesson 1 (p. 19)		Middle Class
Unit 2 Lesson 4 (p. 22)		Upper class and Middle class
Unit 3 (p. 26)		Middle/Lower middle class
Unit 3 (p. 26)		Middle class
Unit 3 Lesson 3 (p. 27)		Middle class/Lower-middle class

Unit 3 Lesson 3 (p. 27)		Upper class/Middle class
Unit 3 Lesson 4 (p. 32)		Upper class and Lower-middle class
Unit 3 Lesson 7 (p. 38)		Middle class
Unit 5 (p. 52)		Middle class/Lower-middle class
Unit 5 Lesson 3 (p. 56)		Middle class
Unit 7 Lesson 1 (p. 77)		Upper class
Unit 7 Lesson 3 (p. 80)		Lower class
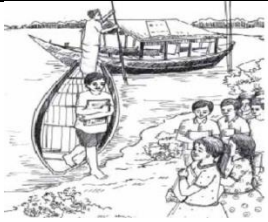
Unit 7 Lesson 4 (p. 83)		Lower class
Unit 8 Lesson 1 (p. 87)		Upper class/Middle class
Unit 8 Lesson 1 (p. 87)		Upper class/Middle class
Unit 8 Lesson 2 (p. 90)		Upper class/ Middle class
Unit 8 Lesson 5 (p. 98)		Lower class
Unit 9 Lesson 4 (p. 113)		Upper class and Middle class

Table 2: Visual data from *English for Today* book of class VIII ((Hoque, et al., 2012)

4.2.1.2 Interpretation of the Described Data regarding Representation of Social Classes

The target audience or receiver of this textbook is class VIII students of Bangladesh. It has been mentioned earlier that *EFT* has been used all over Bangladesh both in Bangla medium and English version schools. The approximate age of the target audience is 13-15 years old (Hoque, et. al., 2012). Unit 1 of *English for Today* book of class VIII is all about a foreign trip to Bangkok. Through Mita's visit to Bangkok Unit 1 'Going on a Foreign Trip', tries to acknowledge the students about the paper works which people have to do during their foreign trip. In this Unit, students get to know how they have to fill up the departure form when they are travelling to a foreign country. It introduces the students with the Thai culture as well. This unit is not directly concerned with the representation of social classes. When people critically analyze it then they are able to understand that it represents an elite class lifestyle and perception through visual and textual depictions. It is known to all that only an affluent family can afford a foreign trip for vacation.

Unit 2 is concerned with food and nutrition but it also represents upper and middle class perception through visual and textual context. The dressing style of the teachers and students of this unit represents middle class or upper class lifestyle. This unit discusses food and nutrition. In lesson 3 of Unit 2, when a student says he/she eats ruti, rice, fish and meat regularly then the target audience can easily think that he/she must belong to upper or middle classes family. Even when the teacher advices the students to take fruits and milk regularly as well as with ruti, rice, fish and meat then it automatically represents the upper or middle classes' food habits. It cannot be denied the fact that a lower class family cannot maintain this food habit regularly. Notwithstanding this unit has labeled cake, custard, burger, chicken fires etc. as delicious food. It also provides the recipe of custard. When the target audiences are acquainted with such kinds of visual and textual representation then they can realize, it is pointed towards upper or middle classes' food habit.

The primary objective of Unit 3 is to make the students aware about health and hygiene. The lessons of this unit are emphasizing balanced diet and regular physical exercise for maintaining a good health. People can notice that this lifestyle is again concerned with upper or middle class people. It is known to all that balanced diet is the combination of all kinds of nutrition like carbohydrate, protein, fat and so on. It is quite impossible for lower class people to have the

balanced diet and physical exercise regularly. In this unit, students find the characters of the doctor and the teachers who are considered as upper or middle class people in our society. It also represents lower-middle classes or lower classes through the character of Rabi's father Mr. Zahir Ali. He is depicted as unhealthy man who heavily smokes and died of lung cancer. These characterizations of Mr. Zahir Ali captivate the students to think that unhealthiness is synonymous to lower classes people. Even this unit depicts cleanliness through an image of an upper or middle class village house. The audience will interpret this house or family as upper or middle class because of its representation. The image is represented with all affluent facilities as it has its own domestic animals, paddies, tin-shaded house, and sanitary toilet. The house is surrounded with lots of trees as well. In village, who have these things are considered as affluent family. The formation of this unit prompts the students to think that good health and hygiene is the concern of upper and middle class people.

Unit 5 tries to build up the confidence among the students and make them believe that willpower can change everything. This unit simultaneously represents lower and middle classes. Students get to know how willpower and determination change Shamima's life and how Kartik Pramanik a hair dresser is trying to keep the nature green by planting trees of its own wish. Shamima's hard works make her able to run its own boutique shop. This unit encourages the students to build up their confidence. But if students think about Shamima's past life then it will fix a notion in students' mind that lower classes women used to be tortured by her family and husband. Shamima's family and husband represent lower classes in this unit. The main concern of Unit 6 is to introduce the students with the culture of Bangladesh. Nakshi Khanta has been introduced as the traditional craft of Bangladesh. Lesson 2 of Unit 6 mentions that now expensive handicrafts shops dwellers sell Nakshi Khanta in cities but, it does not mention anything about those people who used to sew Nakshi Khantas with love. It is known to all that Nakshi Khantas are used to be embroidered by the poor people of Bangladesh. Therefore, students can interpret that lesson 2 ignores the lower classes and emphasizes higher classes. When this unit depicts ethnic culture it states that ethnic people are mostly farmer, which is partially correct. People know that most of the ethnic people are involved in cultivation but, now they are involved in other professions as well. This unit does not cite anything about ethnic people's involvement in other professions. Hence, the target audience or students can build a perception that ethnic minorities belong to middle or lower classes only.

Unit 7 is titled as 'Different people, Different occupations'. Lesson 1 of Unit 7 noticeably represents elite class's perception through visual and textual data. It directly claims that 'pearls' are the symbol of social status, class and dignity in Rome and ancient Greek, but the text represents an image of an Asian woman. Therefore, it is obvious for the students to interpret that 'pearls' are the symbol of prestige and social position in Bangladesh as well. In this Unit, students get to know about river gypsies or bedey of Bangladesh. The primary concern of lesson 3 is to introduce the students with the culture of bedey.To achieve the objective of these lessons, it is needed to have the clear visual representation of their culture. Students get the portrait of bedey's inhabitants in lesson 3, but this representation does not justify the objective of lesson 3. It is known to all that river gypsies or bedey belong to lower classes in our society. One important thing is apparent in *EFT* that it represents the clear visual images of upper and middle classes people, but this representation is missing in case of lower classes. Thus divergences in visual representation enchant the audience's mind to think that as bedey belongs to lower classes therefore, this discrepancy takes place in terms of bedey's visual representation. Even this lesson captivates the students to think that lower class people do not need to have their own name to call them. In this lesson, a bedey woman is addressed as 'woman' only, whereas other upper or middle classes people have their own name like Mrs. Jhuma Islam, Mr. Mazharul Islam, Zara, Jihan, Mrs. Rehana, Rona Begum and so on. Students can notice this approach in other lessons as well. This textbook addresses lower class people as taxi driver, school cleaner, day laborer, boatman etc. These people are not addressed by their own name.

Unit 8 targets to acknowledge the students regarding the features and criteria of news. In this unit, the visual and contextual data have been dominated by upper and middle class representations. This Unit refers to the character of the reporter, the officials of Guinness World Records and the director of Vocational Skills training Project. Lesson 3 of Unit 8 depicts a news article on Rona Begum,a successful owner of a small garment shop. This article mentions that Rona's earlier life was full with sufferings. Rona's family did not support her when she started her business with 2,500 taka only. She used to be tortured by her family then. Now Rona's family supports her. Rona's earlier life represents lower class. The depiction of Rona's earlier life triggers the target audiences' perception that lower classes women used to be abused and rebuked by their family. Unit 9 discusses the invention of wheel, papers and aircrafts which makes our daily life easier. To discuss these inventions it portrays the characters of the English

teacher, the official of Bangladesh Railway, the reporter and the chief engineer of aircrafts. This unit is again ruled by upper and middle class appearances. The target audience or students can assume that language of lesson 6 of unit 9 is targeted towards upper and middle class students only. This lesson mentions in this digital era "you can carry the whole world in your laptop bag" (Hoque, et. al., 2012: 118). By addressing 'you' *EFT* book includes or targets all of the audiences or students who read this line. This addressing can enhance a perception in lower-middle class and lower class students' mindset that they are not included in this 'you'. In Bangladesh, it is beyond imagination that a lower-middle class or lower class student can have his/her own laptop at the age of 13-15 years.

After analyzing the content of *English for Today* of class VIII, it is clearly noticeable that this book represents upper and middle class people and their perceptions more. Students find some lower classes representations as well, but they have not been allotted any vocal role in the context of *EFT*.

4.2.1.3 Explanation of the Described Data

Content of *English for Today* book of class VIII reflects our society and societal practices like exclusion, inclusion, social discrimination, scarcity, stereotypes, under-representations and misrepresentations. Nobody can deny that in our society lower class people remain voiceless. Our society is being dominated by the higher class people. Content of *EFT* book sustains the same practices. It noticeably excludes the lower class people and their notion. The content of *EFT* book is being ruled by upper and middle class approaches. Context of *EFT* represents social discrepancies by excluding lower classes from the content. Whenever, lower classes have been represented in the content they have been given a silent appearance. They have not been given any active role. Through this unequal class representation *EFT* sustains some stereotypicalization and misrepresentations. This textbook represents the stereotypical perception that lower classes girls or women have always been tortured and abused by their family and husband. It also depicts that lower class people lead unhealthy life like the role of Rabi's father.In our society, lower class people have a tendency to bow down towards the upper class people. This submissive attitude of lower class people has been portrayed in the content of *EFT* book as well. In Lesson 8 of Unit 1, students find that the taxi driver thanks Mr. Islam for taking a ride with him. But if people critically think the incident then Mr. Islam should thank the taxi driver as he

took them to their destination. *EFT* book can represent this humble attitude of Mr. Islam but, it does not do so. Had *EFT* portrayed this humble attitude of Mr. Islam then it could have broken down the stereotype that lower class people have to bow down towards the upper class people. It also stereotypes the river gypsies or bedey by saying that they practice black magic. As it is known to all, people have been scared of bedey because of their practicing of black magic.

It shows that authority more specifically educational stakeholders, material and textbook designers try to bring river gypsies or bedeys in mainstream by including them in the textbook, but the stereotypical representations of bedeys create 'otherization' between them versus us. In an image of a bedey child, he has been shown on bare feet (Hoque, et. al., 2012: 83). This image sustains the conventional thought of cast discrimination as they belong to inferior class therefore; they have to be on bare feet. Upper and middle class approaches of *EFT* book inject the feelings of scarcity among the target audience or students especially, among the middle and lower classes students. When students get to know Mita, Zara and Wasik Farhan-Rupkotha are getting lavish facilities in this early age and at the same time Rabi, Rumi Akhter Rina etc. have to think about running their family, then it automatically injects the feeling of scarcity and exclusion in the target audience or students' mindset. Representation of these characters makes a clear disparity between upper, middle and lower classes people.

4.2.2 Representation of Professions

4.2.2.1 Description of the Data from *English for Today* Book of Class VIII

Lesson 3 of Unit 1 is 'Going through immigration'. This lesson represents the character of immigration officer. Immigration officer asks some casual question to Mita regarding her visit to Thailand. Then he checks the papers and stamps her passport (Hoque, et. al., 2012: 5). In lesson 5, 'Announcement on board (1)' of unit 1, students get the character of Captain Rashid Akbar of Bangladesh Biman. Here, captain Rashid welcomes the passengers and informs them about the flight details (Hoque, et. al., 2012: 8-9). In the next lesson 'Announcement on board (2)', students get the visual image of an airhostess who briefs the passengers regarding seat belts, oxygen masks, safety information, life vest and so on (Hoque, et. al., 2012: 9-10). Through the exercise of 'fill in the gaps' students find the character of taxi driver in lesson 8 'The destination' of unit 1 (Hoque, et. al., 2012: 14). Lesson 9 'The Tha Kha floating market' of Unit 1 mentions about boatman and Thai saleswomen who sell their goods in floating market (Hoque, et. al.,

2012: 16). This lesson presents an image of a Tha kha floating market (Hoque, et. al., 2012: 15). Though this unit mentions about the taxi driver, airhostess, boatman and saleswomen but do not provide any details information of them. Lessons 1, 2, 3, 4 and 7 of Unit 1 do not represent any profession therefore; the researcher has not analyzed those lessons.

Lesson 1 and 3 of Unit 2 depict the character of Ms. Rehana who is in teaching profession. She is an English teacher (Hoque, et. al., 2012: 19-22). Lessons 2, 4 and 5 of Unit 2 do not concerned with the objective of this research. Unit 3 titled as 'Health and hygiene'. Lesson 4 of unit 3 portrays an image of a doctor who is treating Rabi's father Mr. Zahirali (Hoque, et. al., 2012: 32). Besides the visual representation students get the textual representation of the doctor in the conversation of Rabi and the doctor (Hoque, et. al., 2012: 32-33). In section E, student has to imagine that he/she has stomach pain or bad cold then he/she to make an imaginary dialogue between doctor and him/her (Hoque, et. al., 2012: 33). Lesson 6 of Unit 3 represents Mr. Pronoy Larma a physical teacher of Rooppur High School who acknowledges the students about necessities of physical exercise for good health (Hoque, et. al., 2012: 36). In lesson 8 of Unit 3, the class teacher Ms. SubarnaSaha asks her students to clean their classroom as the school cleaner is absent (Hoque, et. al., 2012: 40). Lessons 1, 2, 3, 5 and 7 of Unit 3 do not sustain the criteria of the research objectives. The Lessons of Unit 4 are dealt with using of dictionaries, word meanings, referencing and so on therefore, the researcher has not analyzed this Unit.

Lessons 1, 2 and 3 of Unit 5 represent the role of an entrepreneur Shamima Akhter. She runs a small boutique of her own named 'Oikko Nari Kollayan Shangstha' in her village (Hoque, et. al., 2012: 53). In lesson 4 of unit 5, students meet with Kartik Pramanik "a hair dresser by profession" (Hoque, et. al., 2012: 58). Here, students get to know about his unconditional love for nature. Units 6 and 7 are concerned with different cultures and ethnicity. These units do not serve research objectives.

Lesson 1 of unit 8 does not represent any profession directly but, Wasik Farhan-Roopkotha in his interview to BBC mentions that he wants to be a computer engineer in future and run his own computer firm (Hoque, et. al., 2012: 87-89). In section C, there is an exercise for the students where they have to play the role of a reporter and have to write interview questions for Wasik Farhan-Roopkotha (Hoque, et. al., 2012: 89). Lesson 2 of unit 8 gives an exercise (D) to the students, where students have to play the role of a reporter again and have to interview a man

who really bites a dog (Hoque, et. al., 2012: 92). Lesson 3 of unit 8 represents Rona Begum an entrepreneur who started her tailoring shop with a sewing machine and only 2,500 taka. Now she has her own small production house of fashion garments (Hoque, et. al., 2012: 94). In section E of the same lesson students have to play the role of reporter as well and have to write about an imaginary interview between reporter and Rona Begum (Hoque, et. al., 2012: 95). In lesson 4 of unit 8, there is a mention of a recruitment advertisement for the position of security worker. Both male and female can apply for this position and educational requirement is 8 passed (Hoque, et. al., 2012: 96). Lesson 5 of unit 8 discusses about Rumi Akhter Rina a daughter of a day laborer. She wants to be an electrical engineer in future. She took six-month vocational training in electrical and house wiring with the help of a NGO (Hoque, et. al., 2012: 98-99). In the same lesson students find the character of a program director of Vocational Skills Training Project who took the interview of Rumi for her six-month vocational training (Hoque, et. al., 2012: 100-101).

Lesson 1 of Unit 9 does not represent any profession. In lesson 2 of Unit 9, English teacher Mr. Ramis discusses the history of wheels with his students (Hoque, et. al., 2012: 105-106). Section E of lesson 3 of Unit 9 provides some information regarding Bangladesh Railway. In section D, students will do a pair work where, one will do the role of a Railway official and another one will play the role of a reporter who asks questions regarding Bangladesh Railway (Hoque, et. al., 2012: 111). English teacher Mr. Ramis continues to discuss with his student regarding aircrafts in lesson 4 of unit 9 (Hoque, et. al, 2012: 114). Lesson 5 of unit 9 discusses the fastest Falcon Hypersonic Technology Vehicle-2 (Falcon HTV-2) and its features (Hoque, et. al, 2012: 115-116). In section C, students have to play the role of a TV reporter and will write down the interview question which they want to ask to chief engineer of HTV-2 Launch Project (Hoque, et. al, 2012: 116).

4.2.2.1.1 Frequencies of Representation of Professions

Units/Lessons	Representation of Professions
Unit 1 'Going on a Foreign Trip'	
Lesson 3	Immigration Officer
Lesson 5	Flight Captain of Bangladesh Biman

Lesson 6	Airhostess
Lesson 8	Taxi Driver
Lesson 9	Saleswomen
	Boatmen
Unit 2 'Food and Nutrition'	Representation of Professions
Lesson 1	Teacher
Lesson 3	Teacher
Unit 3 'Health and Hygiene'	Representation of Professions
Lesson 4	Doctor
Lesson 6	Teacher
Lesson 8	Teacher
Unit 5 'Making a Difference'	Representation of Professions
Lesson 1	Entrepreneur
Lesson 4	Hair Dresser
Unit 8 'News! News! News!'	Representation of Professions
Lesson 1	Computer Engineer
	Reporter
Lesson 2	Reporter
Lesson 3	Entrepreneur
	Reporter
Lesson 4	Security Worker
Lesson 5	Day Laborer
	Electrical Engineer
	Program Director of Vocational Skills Training
	Project
Unit 9 'Things that have Changed our Lives'	Representation of Professions
Lesson 2	Teacher
Lesson 3	Railway Official
	Reporter

Lesson 4	Teacher
Lesson 5	Chief Engineer
	TV Reporter

Table 3: Data from *English for Today* book of class VIII (Hoque, et al., 2012)

4.2.2.2 Interpretation of the Described Data Regarding Representation of Professions

 The target of *English for Today* book is not about focusing on the representation of professions but if people critically analyze it then, they will recognize that it is representing white-collar jobs (e.g. doctor, engineer, flight captain, teacher, govt. official etc.) more than blue-collar jobs. Though it represents some blue collar jobs like taxi driver, boatmen, day laborer etc. but they have not given any active character. Therefore, it is possible for the students to interpret that people having white-collar jobs hold active position in the society whereas, blue collar jobs holders remain passive. The content of EFT represents conventional professionals like teacher, doctor, engineer, govt. official etc. which helps the students to think that in future, they also have to go for these professions only. Students can interpret that who have interest in dancing, singing, acting, photography, sports, painting and so on cannot take those as their professions.

It is needed to represent all types of professions because in Bangladesh after class VIII, students have to choose their own study group. It can be said that by choosing the study group students give their first step towards their career. Therefore, if the book does not include various types of professions then it is possible for the students to interpret it in other ways. Students can assume that in future they cannot build up their career on the basis of their interests and hidden talents.

This book represents women as teachers by profession like Ms. Rehana and Ms. SubarnaSaha. Shamima Akhter and Rona Begum is respectively an entrepreneur of a boutique shop and a fashion garments. It also represents an airhostess. Because of these representation students can infer that if girls want to be independent then they have to develop their career in feminine types of works only; as because in our society teaching, sewing, tailoring and taking care of someone are considered as conventional works of women.

4.2.2.3 Explanation of the Described Data

Through the representations of professions, the content of *English for Today* is practicing some stereotypical ideas and social norms. It has been given the stereotypical representations of women. Here, women have been represented as teachers, entrepreneur of boutique shops and fashion garments and airhostess. In our society, people have stereotypical perception that teaching is the most suitable profession for women. *English for Today* is indirectly supporting the stereotypical and conventional thought that women need to know sewing, tailoring etc. which can help them in their hard time. There is a representation of airhostess as well. It is known to all that air hostess takes care of the passengers which is also again related with the conventional characteristics of women. *EFT* of class VIII portraits women as self-independent but it does not allow the women to come out of the gender role conformity. The researcher has mentioned earlier that having the knowledge of cooking, sewing, tailoring, taking care of the family and child are fixed roles of the women in our society. It is also noticeable in the content of *EFT* that women are becoming self-independent by playing this fixed gender role. Therefore, it can be said that *EFT* is encouraging the gender role conformity whereas now women have been involved in other professions like police, free lancing, journalists, pilot etc.

The content of *EFT* practices gender discrimination as well. It has been visible in the book that men have been given roles like doctor, engineer, flight captain, program director of an office, reporter, railway official, teacher etc. It cannot be denied that all of these professions receive respects and power in the society but, none of these professions have been offered to any woman in the content of *EFT*. It can be said that women are appeared as school teacher as well but, Mr. Pronoy Larma and Mr. Ramis have been seen as the physical teacher and the English teacher. Mr. Larma's lesson is about good health and necessity of exercise. Mr. Ramis discusses the inventions of wheels, aircrafts, Falcon HTV-2 etc. with the students. Mr. Pronoy Larma and Mr. Ramis's lesson topics are indirectly related with masculinity or power whereas Ms. Rehana and Ms. Subarna Saha's lesson topics like balanced diet and cleanliness are not like that. Through these discrepancies *EFT* book sustains gender discrimination as well.

Our society more specifically parents always prefers the conventional professions like doctor, engineer, govt. officials, high officials, teacher etc. The society, parents or guardians nurture a conventional perception in their mind that these professions are more secured than any other

professions. *EFT* book of class VIII represents these professions only. When a textbook represents conventional professions only then it creates a dilemma in students' mind. The students can be assumed that they cannot achieve success until they build up their career in conventional professions.

Apart from the conventional representation of the professions *EFT* practices discrimination in the content. It has been given priority to white-collar job holders more than blue-collar job holders through the actions, appearance, roles of them. Our society also practices such discriminations and divisions. As white collar-jobs holder works through their intellect therefore they hold more power than blue-collar jobs holder who work manually. Thus discrimination has also been seen in the content of *EFT* of class VIII through the allotted roles and actions of the white and blue-collar job holders.

4.2.3 Representation of Religions

4.2.3.1 Description of the Data from *English for Today* Book of Class VIII

The researcher has mentioned earlier that representation of religions has been considered upon the name of the characters of *English for Today* of class VIII. Lesson 1 of Unit 1 represents two cousins Zara and Mita who are very excited for their Thailand tour (Hoque, et. al., 2012: 2-3). In Lesson 2, students get to know that Mita's full name is Mita Sultana Ahmed (Hoque, et. al., 2012: 4). In Lesson 3 'Going through immigration', students meet with Zara's parents named Mrs. Jhuma Islam and Mr. Mazharul Islam (Hoque, et. al., 2012: 5). Lesson 5 of Unit 1 represents the flight captain Rashid Akbar of Bangladesh Biman (Hoque, et. al., 2012: 8). Students get the appearance of Mita, Zara, Mr. Mazharul Islam and Mrs. Jhuma Islam in Lessons 8 and 9 of Unit 1. Lesson 4, 6 and 7 of Unit 1 are not concerned with the researcher's objectives. Lesson 1 and 3 of Unit 2 represents the English teacher Ms. Rehana (Hoque, et. al., 2012: 19-22). Here she talks about good food and balanced diet with her students (Hoque, et. al., 2012: 19-22). These lessons do not mention the students' name. They are addressed as students. Lesson 2, 4 and 5 of Unit 2 do not represent any character therefore, these lessons do not match with the criteria of the research objectives.

Lessons 1, 2 and 3 of Unit 3 need not have the critical analysis as these lessons do not serve the researcher's concern. In Lesson 4 of Unit 3, students find Rabi and his father Mr. Zahir Ali in the

doctor's chamber for Mr. Zahir Ali's check up (Hoque, et. al., 2012: 32-33). It depicts the role of the doctor but his name has not mentioned. In Lesson 5 of Unit 3, Rabi writes a letter to his friend Sohel by informing him about his father Zahir Ali's death (Hoque, et. al., 2012: 34). Lesson 6 of Unit 3 depicts the character of Mr. Pronoy Larma (Hoque, et. al., 2012: 36). He is the physical teacher of Rooppur High School. He discusses necessity of physical exercise with his students Rushad, Rayeed and Ranjan (Hoque, et. al., 2012: 36-37). Lesson 7 of Unit 3 is 'A healthy and happy family'. This lesson starts with an image of a village house. Section B and C of Lesson 7 mentions that this house belongs to Shakib (Hoque, et. al., 2012: 38-39). In Lesson 8 of Unit 3, class teacher asks her students to make a forum for cleaning the classroom as the cleaner is absent (Hoque, et. al., 2012: 40-41). This lesson also mentions about a student named Shafiq (Hoque, et. al., 2012: 40). Unit 4 is titled as 'Check Your Reference'. The lessons of this Unit are concerned with using of table of contents, using of dictionary meanings of words, synonyms and acronyms. The objectives of these lessons are not related to this research.

Shamima Akhter is the protagonist of Lessons 1, 2 and 3 of Unit 5. She is an owner of a small boutique shop 'Oikko Nari Kollayan Shangstha' (Hoque, et. al., 2012: 53). In Lesson 2, when Shamima discusses her earlier life she mentions her husband was Amirul Islam (Hoque, et. al., 2012: 55). Lesson 3 of Unit 5 also depicts the story of Shamima Akhter. Lesson 4 of Unit 5 represents the character o fKartik Poramanik a hair dresser (Hoque, et. al., 2012: 58). He loves to plant trees. To do this he pays all the expenses from his own pocket (Hoque, et. al., 2012: 58). Lesson 5, 6 and 7 of Unit 5 depict the story of 'Truthful Dove' by Abbie Farewll Brown. Lesson 8 of Unit 5 cites a poem The Children's Song by Rudyard Kipling. These lessons do not mention any religion. Unit 6 is titled as 'A Glimpse of Our Culture'. Lesson 1, 2 and 5 of Unit 6 introduces the students with Bangladeshi folk songs, handicrafts and cuisine. In these lessons, there is no depiction of any religion. Lesson 3 and 4 of Unit 6 discuss the ethnic culture of Bangladesh. Section D of Lesson 3 mentions about two friends. One is called Sajeed and another one is called Masing Marma (Hoque, et. al., 2012: 73).

Lessons 1 and 2 of Unit 7 are titled as 'Pearls' and 'The Ama Divers'. In these lessons, there is no religious characterization. Hence, these lessons are not analyzed. Lesson 3 of Unit 7 is 'River gypsies in Bangladesh'. Section D of Lesson 3 mentions about two cousins Sohan and Jihan. Jihan is the student of Sociology department of Dhaka University (Hoque, et. al., 2012: 82).

Lesson 1 of Unit 8 represents WasikFarhan-Roopkotha and hismother Cynthia Farhan-Risha. Wasik Farhan-Roopkotha is a youngest computer programmer (Hoque, et. al., 2012: 87-88). Lesson 2 of Unit 8 explains the criteria of 'News' which is not concerned with the objectives of this research. Lesson 3 depicts the story of Rona Begum who starts her business with 2,500 taka only. Now she runs her own small garments shop (Hoque, et. al., 2012: 94).Lesson 4 of Unit 8 discusses a recruitment advertisement of security officer. This advertisement does not mention any religion. Lesson 5 of Unit 8 represents the character of Rumi Akhter Rina. She is a student of class VIII at Prime School in Chittagong. She took a six month vocational training program in electrical and house wiring (Hoque, et. al., 2012: 98-99). The title of Unit 9 is 'Things that have changed our life'. In Lesson 2 of Unit 9, the English teacher Mr. Ramis discusses the history of wheel with his student Rubina (Hoque, et. al., 2012: 105-106).In Lesson 4, Mr. Ramis talks about fastest aircraft of world with his student Sohan (Hoque, et. al., 2012: 114).

EFT book represents two ethnic minorities. One is Mr. Pronoy Larma a physical teacher and another one is Masing Marma. The researcher cannot identify their religion through their tittles. Therefore, they are represented as ethnic minority.

4.2.3.1.1 Frequencies of Representations of Religions

Units/Lessons	Representation of Religions
Unit 1 'Going on a Foreign Trip'	
Lesson 1	Muslim
Lesson 2	Muslim
Lesson 3	Muslim
Lesson 5	Muslim
Lesson 8	Muslim
Lesson 9	Muslim
Unit 2 'Food and Nutrition'	Representation of Religions
Lesson 1	Muslim
Lesson 3	Muslim
Unit 3 'Health and Hygiene'	Representation of Religions
Lesson 4	Muslim

Lesson 5	Muslim
Lesson 6	Ethnic Minority Muslim
Lesson 7	Muslim
Lesson 8	Hindu Muslim
Unit 5 'Making a Difference'	Representation of Religions
Lesson 1	Muslim
Lesson 2	Muslim
Lesson 3	Muslim
Lesson 4	Hindu
Unit 6 'A Glimpse of Our Culture'	Representation of Religions
Lesson 3	Muslim Ethnic Culture
Unit 7 'Different People, Different Occupations'	Representation of Religions
Lesson 3	Muslims
Unit 8 'News! News! News!'	Representation of Religions
Lesson 1	Muslims
Lesson 2	Muslims
Lesson 3	Muslims
Lesson 5	Muslims
Unit 9 'Things that have Changed our Lives'	Representation of Religions
Lesson 2	Muslims
Lesson 3	Muslims

Table 1: Data from *English for Today* book of class VIII (Hoque, et al., 2012)

4.2.3.2 Interpretation of the Described Data Regarding Representations of Religions

In our society, 'name' is considered as one of the primary symbols for identifying someone's religion. By analyzing the names of the characters of *English for Today* book, the researcher has

identified the religions of the characters. It is clearly noticeable that *EFT* is dominated by the 'Muslim' religion. It represents only two characters from the 'Hindu' religion. One is Ms. Subarna Saha and another one is Kartik Poramanik. There is no representation of the 'Christian' and the 'Buddha' religions in *EFT* of class VIII. It is known to all, Bangladesh is a Muslim majority country but, people of other religions stay here as well. In Bangladesh, Hindu, Buddha, Christian are labeled as minorities.

When non-Muslim students or non-Muslim communities encounter this unequal representation of religions in *EFT*, it will enhance the feelings of abandonment among them. They can assume that as they belong to minorities therefore, they have not been included in the context of *EFT* book. Students get two characters from the Hindu religion. One is the teacher and another one is the hair dresser. It is known to all, these professions are not considered as affluent profession in our society. They belong to lower and middle classes in Bangladesh. In this *EFT* book, most of the Muslim characters belong to upper and middle classes like Mr. Mazharul Islam, the Flight captain Rashid Akber, the director general of vocational training program etc. These affluent representations of Muslim majorities navigate the students to perceive that, as they are the majorities therefore such affluent roles are offered to them.

4.2.3.3 Explanation of the Described Data

According to the constitution of Bangladesh, it is a secular country. Through this declaration it manifests that people should not face any discrimination in terms of religions and ethnicity. Despite of the secularism people face religious discrimination in Bangladesh. The content of *English for Today* practices such religious discrimination as well. As Bangladesh is a Muslim majority country therefore *EFT* book has given priority to the Muslim religion. The unequal representations of religions exclude other religions from the content of *EFT*. It cannot be denied that in our society, minorities are the victim of exclusion and discrimination. It has been discussed earlier that non-Muslim communities encounter professional discrimination in *EFT* book. The unequal representations of religions implement the societal practices of exclusion, discrimination and negligence in the content of *English for Today* of class VIII.

4.3 Discussion in Terms Central Research Questions

4.3.1 Answer to the Central Research Question One

After analyzing *English for Today* of class VIII it has observed that there is unequal representation of social classes, profession and religions. In terms of social classes, upper and middle classes people get priority in the content of *EFT*. The target audiences get the character of Mr. Islam who took his family to Thailand for vacation. The way it is represented the balanced diet chart for the students it facilitates upper and middle class approaches. The textual and visual data represents upper and middle class approaches frequently which have already been discussed earlier in detailed. It represents very few lower class people. White-collar jobs (teacher, doctor, engineer, govt. officials, computer engineer, and entrepreneur etc) are frequently represented in the content of *EFT*. Students encounter very few blue-collar job holders like the taxi driver, the day laborer and the hair dresser. In terms of religions*,* *EFT* gives priority to the Muslim religiononly. It clearly excludes the Christian and the Buddha religions from the content. There is hardly representation of the Hindu religion in the content of *EFT* of class VIII.

4.3.2 Answer to the Central Research Question Two

The researcher explored that the context of *EFT* is ruled by upper and middle class appearances. *EFT* has given vocal position to the upper and middle classes people. It represents that they are blessed with all comforts like Mita, Zara, Shakib, Rashid Akber, Mrs.Jhuma Islam and so on. Lower classes people remain passive in the context of *EFT*. It represents that their life is full with miseries. They are represented as unhealthy and illiterate through the role of Mr. Zahir Ali, Amirul Islam and Rona's family. Students find that lower class people used to torture their daughters and wives. For example Shamima and Rona begum were abused by their husband and family.

 In terms of profession, white-collar job holders posit active position in *EFT*. The textual data have been controlled by the white-collar job holders. *EFT* has not allotted any active role to the blue-collar jobs holders. For example the taxi driver, the day laborer, the boatman and the saleswoman have not been seen as being vocal.*EFT* has provided stereotypical role to the women in regards of their professional representation like Ms. Subarna Saha and Ms. Rehana have been

represented as teachers. Men have been given the roles like doctor, engineer, flight captain, program director of an office, reporter, railway official, teacher etc.

English for Today of class VIII directly supports communalism rather than secularism. *EFT* has ignored other religions. Therefore, the Muslims are represented as protagonist of the texts or lessons in *EFT*. One or two Hindu characters are there, but they do not belong to any dominant class. Kartik Poramanikis a hair dresser and Ms. Subarna Saha is a teacher in the book. *EFT* deliberately excludes the Christian and the Buddha religions from the content. To represent the social classes, professions and religions *English for Today* contemplates exclusion, stereotypicalizations, discrimination, inequality, communalism, Otherization etc. in the content.

4.3.3 Answer to the Central Research Question Three

It was mentioned earlier that, one of the primary objectives of National Curriculum (2012) is to sustain equality in terms of representing social classes, religions and professions in textbooks. It has asked to practice secularism in the content of textbooks. After critically analyzing *English for Today* of class VIII the researcher has found that *EFT* book has not implemented the objectives of National Curriculum (2012) yet. It still practices inequality and discriminations in terms of representing social classes, religions and professions.

4.4 Conclusion

This research critically analyzed *English for Today* of class VIII by using Fairclough's (1995) three dimensional approaches of critical discourse analysis. At first the researcher has described the textual and visual data of *EFT* book. Then the researcher interpreted the described data. After the interpretation of the described data the researcher explained how *EFT* book incorporates societal practices like exclusion, inclusion, discrepancy, biases, ignorance etc. in the content. Through the critical discourse analysis the researcher has answered the research questions.

Chapter- 5

Conclusion

5.1 Introduction

By using qualitative approach this study has done an in-depth investigation of the representation of social classes, professions and religions in *English for Today* book of class VIII. The researcher used Fairclough's (1995) three dimensional models to critically analyze the contexts and images of *EFT*. Through three levels of critical analysis- description, interpretation and explanation; the researcher reveals the unequal representation of social classes, professions and religions of *EFT*.

5.2 Summary of the Finding

English for Today of class VIII sustains inequality in terms of social classes, professions and religions. National Education Policy (2010) has recommended practicing equality and secularism in textbooks. This study reveals that *EFT* of class VIII has failed to do so. It sustains inequality in terms of representing social classes. The content of *EFT* is controlled by upper and middle classes approaches. It noticeably excludes lower classes from the content. *EFT* provides discriminatory depiction as well. It has portrayed upper and middle classes with all lavish facilities like they can travel to Thailand and London. They have their own two-storied apartment. They eat balanced diet and delicious food regularly. In short, it gives an impression to the audience that upper and middle classes are blessed with all the basic needs. In terms of portraying lower classes they are labeled as unhealthy, illiterate, poor, submissive and inhuman as they torture and abuse their wife. *EFT* advocates upper and middle classes notions through the activities and exercises as well. Students have to play the role of the reporter, government officials, TV reporter etc. It has asked the students to write their experiences regarding their foreign trip. Students are asked to write a short composition on 'Journey by Plane'. It also mentions if the students have never traveled by plane then they can write about 'Journey by Launch/Train/Bus'. These activities inject the feelings of exclusion and abandonment respectively. Most students have never traveled by plane.

In terms of representing professions white-collar jobs get priority in *EFT*. It gives conventional representations of professions. It represents the professions like doctor, teacher, engineer, government officials and so on. There is less representation of blue-collar job holders who work manually. Through professional representations of women and men *EFT* encourages gender role conformity. It shows that women have become independent by contemplating their fixed gender role. In terms of professions, *EFT* of class VIII is practicing gender discrimination also. Men are characterized as doctor, engineer, high official, govt. officials etc. and women are depicted as teachers, airhostess, and owner of tailoring and boutique shops. In terms of representing religions, the content of *EFT* is dominated by the Muslims. Students get only two Hindu characters in *EFT*. There is no representation of Buddha and Christian religions in *English for Today* book of class VIII. To conclude it can be said that through the unequal representation of social classes, professions and religions, *EFT* reconfirms the societal hegemony in its content. People cannot deny the fact that our society is being ruled by the intellectuals, the dominant classes and the majority.

5.3 Recommendations

Textbook writers' perception has often been reflected in the discourse of textbook which can affect the learners' mindset (Gharbavi and Mousavi , 2012 cited in Bidushi, 2016: 129). Hence, textbook writers, syllabus and material designers, policy makers and evaluators need to get proper training on neutral representation of concepts like social classes, profession, religions, cultures and so on. Material designers have to realize the importance of including socially sensitive issues like religion, caste, social classes and so on in textbooks. Such issues sometimes create conflict or confusion in students' mind. Therefore, if students encounter these issues in textbooks then students can reduce their confusion or confliction with the help of the teachers. According to Kandharaja (2012: 122) teachers have very little role to play during selecting or designing the textbooks. Educational stakeholders specially material designers need to take teachers' opinions and perceptions during designing and selecting the textbooks.

 Teachers need to critically analyze or evaluate the textbooks and materials to identify the conflicting concepts like gender discrimination, biases, negligence, misrepresentation, streotypicalizetionand so on. Teachers can discuss such conflicting things in the classroom which help the students to understand and handle these issues by using their critical thinking. Trainings

are needed to be arranged for teachers. They should know how to deal with and teach materials which upholds inequality, discrimination, streotypicalizetion etc. Educational stakeholders more specifically academics, teachers, policy makers, syllabus and material designers, evaluators etc. should be informed about the biased representations of social classes, religions and professions of *English for Today*. It is known to all, NCTB plays the vital role in selection, designing and evaluation of the textbook. Therefore, NCTB needs have an expert committee comprised of educationalists, researchers, sociologists, psychologists, academics, teachers etc. who uphold neutral perception for evaluating the textbooks.

5.4 Areas of Further Research

This research has studied unequal representation of social classes, religions and professions in *English for Today* of class VIII. Others researchers interested in this area to do the research can include teachers and students' perceptions and opinions regarding representation of social classes, religions and professions. It is not mandatory to do this research in English textbooks only. Researchers can do this type of research in other subjects' textbooks as well.

5.5 Conclusions

In conclusion, this study reveals the unequal representation of social classes, professions and religions in *English for Today* of class VIII. To do the content analysis of *EFT*, Fairclough's three dimensional models have been used. It is hoped that the learners will be benefitted by this research as it will make the educational stakeholders aware about the biases and unequal representation of social classes, religions and professions of widely used *English for Today* book.

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