

In the Name of God



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Address: Alzahra University, Vanak, Tehran, Iran. Postal Code: 1993891176

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Office Address: Journal of Language Horizons, 2nd Floor, Faculty of Literature and Languages, Alzahra University, Tehran, Iran

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Considering the National Master Plan for Science and Education in the country and the necessity of *localizing* the humanities, this journal welcomes English articles contributing to this aim.

Aims of this journal include but are not limited to:

- Promoting scientific and professional knowledge of researchers in the below mentioned areas.
- Sharing the findings of researchers in the mentioned fields.
- Promoting general and professional knowledge necessary for learning English as an international language among Iranians and international interaction in the future.
- Promoting Iranian culture along with the English.

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Journal article

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Journal article with volume number

Lee, M-B. (2002). A closer look at language learning strategies and EFL performance. *Foreign Languages Education*, 10(1), 115-132.

Article in a book

Dechert, H. (1983). How a story is done in a second language. In C. Faerch & G. Kasper (Eds.), *Strategies in inter-language communication* (pp. 175-195). Longman.

Journal Article with DOI

Paivio, A. (1975). Perceptual comparisons through the mind's eye. *Memory & Cognition*, 3, 635-647. <http://doi.org//10.1037/0278-6133.24.2.225>

Journal Article without DOI (when DOI is not available)

Hamfi, A. G. (1981). The funny nature of dogs. *E-journal of Applied Psychology*, 2(2), 38-48. <http://www.ojs.lib.swin.edu.au/index.php/fdo>

Encyclopedia Articles

Brislin, R. W. (1984). Cross-cultural psychology. In R. J. Corsini (Ed.), *Encyclopedia of psychology* (Vol. 1, pp. 319-327). Wiley.

Developmental genetics. (2005). In *Cambridge encyclopedia of child development*.

http://www.credoreference.com.library.muhlenberg.edu:80/entry/cupchilddev/developmental_genetics

Reference citation in text

Direct citation 1

She states, "the 'placebo effect' ... disappeared when behaviors were studied in this manner" (Miele, 1993, p. 276), but she did not clarify which behaviors were studied.

Direct citation 2: Fewer than forty words

Lee (1999) found that "The EAP writing curriculum incorporate reading and analysis of major academic journal articles in the specific field to identify macro-level organization an obligatory 'moves' in conjunction with writing practice." (p. 21)

Direct citation 3: More than forty words

Miele (1993) found the following:

The "placebo effect," which had been verified in previous studies, disappeared when behaviors were studied in this manner. Furthermore, the behaviors were never exhibited again, even when reed rings were administered. Earlier studies were clearly premature in attributing the results to a placebo effect. (p. 276)

One work by two authors

- Smith and Takamoto (1997) argued that. ...
- In recent study of SLA (Smith & Takamoto, 1997) ...

One work by multiple authors: Use et al.

- First citation: Jones et al. (1997) found that...
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Multiple works: Arrange in alphabetical order

Previous research (Lass, 1992; Meyer & Sage, 1978, 1980; Nichols, 1987a, 1987b; Oats et al., 1973)...

For works not included in the above examples refer to *Publication Manual of the American Psychological Association* (7th ed.).

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A Critical Discourse Analysis of Vision Textbooks: Representation of Social Relations and Ideology

Sepideh Abdolhay¹

Narjes Asharitabar*²

Amir Hossein Sarkeshikian³

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Abstract

Considering the importance of the textbooks within the field of ELT, EFL textbooks should be subjected to for their suitability. Therefore, this article compared three dimensions of meaning (i.e., contents, subject positions, and social relations) in the conversations of the three volumes of the *Vision* textbook series developed by Iranian educational system. To this end, the theory and procedures of critical discourse analysis, as expounded by Fairclough (1989), were applied to the corpus of the study. The analysis into the dimension of contents revealed that the focus of material developers was more on the topics of everyday and school issues. The analysis into subject positions demonstrated that the material developers had focused more on the student character, with a tinge of gender inequality. The analysis into social relations disclosed their focus on the family and school life relationships for older students, tending to depict male supremacy. Besides, it was revealed that the ideology of Iran centrism had been underscored in the three textbooks thereby focusing on the issue of localization. Finally, two semi-structured interviews were conducted with two material developers of *Vision* series, which corroborated the CDA results. The findings of this study may have implications for language teachers and material developers.

* Corresponding author

¹ MA Graduate, Department of English, Qom Branch, Islamic Azad University, Qom, Iran. abdolhay@qom-iau.ac.ir

² Assistant Professor, Department of English, Qom Branch, Islamic Azad University, Qom, Iran. nashari@qom-iau.ac.ir; narcis.ashari@gmail.com

³ Assistant Professor, Department of English, Qom Branch, Islamic Azad University, Qom, Iran. sarkeshikian@qom-iau.ac.ir

Keywords: critical discourse analysis, ideology, localization, social relations, subject positions, textbook evaluation

Introduction

The increasing demand for learning the English language is undeniable in Iran (Whitehead, 2015). One of the means of meeting this demand is the textbook, which is not always ideologically neutral (Monchinski, 2008). A plethora of studies has been conducted by researchers in Iran adopting critical discourse analysis as a framework to investigate traces of ideology within textbooks. Researchers (e.g., Baleghizadeh & Jamali Motahed, 2010; Chalak & Ghasemi, 2017; Delshad, 2015; Hamledari, 2017; Taki, 2008) have gone through examination of ELT textbooks to reveal the hidden ideologies of textbooks; however, none of them has analyzed the conversations of *Vision 1* and *Vision 3* English textbooks. Therefore, given the gap in the literature, a critical discourse analysis of Iranian EFL textbooks of *Vision* series was deemed necessary to investigate how ideology is represented in the dialogues included in these book series. Besides contributing to English language teaching literature, this study may help language teachers and material developers gain deeper insights into hidden ideologies inoculated into textbooks. The findings may encourage language teachers, material developers, managers, and ministerial bodies to consider such critical aspects in materials development as gender bias, and also make learners aware of the critical role that learning materials play in their identity formation at the individual and social levels. Hence, the current study aimed to critically examine three dimensions of meaning in the conversation parts of two English textbooks of Iranian high schools to discover the intersections between language and ideology with respect to social power. To that end, the following questions were put forward:

RQ 1. What contents, as designated in the Faircloughian framework, are mainly involved in the conversation parts of *Vision 1*, *2*, and *3* textbooks?

RQ 2. What subject positions in the sense used in designated in the Faircloughian framework are mainly involved in the conversation parts of *Vision 1*, *2*, and *3* textbooks?

RQ 3. What social relations in the sense used in the Faircloughian framework are mainly involved in the conversation parts of *Vision 1*, *2*, and *3* textbooks?

RQ 4. What are the hidden ideologies in conversations of *Vision 1*, *2*, and *3* textbooks?

Literature Review

Critical Discourse Analysis

Recently, critical discourse analysis (CDA) has been known as a seminal part of L2 studies. According to Fairclough (1995), discourse should be considered as a form of social practice and it is not limited to language in use. From a critical perspective, Cots (2006) considered discourse as a path to social practice and as an ideologically determined way of talking about people and places that are formed by society. As Wodak and Meyer (2001) pointed out, “for CDA, language is not powerful on its own - it gains power by the use powerful people make of it” (p.10). In order to analyze textual discourse, Fairclough (1989) introduced a three-dimensional framework for doing CDA. The first dimension of his framework is “description” which is concerned with the “formal properties of a text”. The second dimension is, “interpretation” which considers the “relationship between text and interaction”, and the last dimension is viewed as “explanation” which deals with “the relationship between interaction and social context” (Fairclough, 1989, p. 26).

A related concept to CDA is ideology, defined as an "implicit common-sense assumption" that is shaped by power relations and governs practice (Fairclough, 2001, p. 156). Bloor and Bloor (2007) delineated ideology as the set of beliefs or attitudes shared by members of a particular social group. Moreover, Van Dijk (2000) importantly pointed out that the notion of ideology concerns the system of ideas, particularly with the social, political, or religious ideas, which is common among social groups or movements. Fairclough (1989) also discussed the subject of power in discourse with a type of face-to-face discourse, which exactly comes about where participants are unequal and can be called as “unequal encounter”.

Empirical Studies

A bulk of CDA studies has been conducted to analyze discursive features of texts through Fairclough's (1989) three dimensional framework. Ansary and Babaii (2003) conducted a mixed-methods study in order to figure out the existence of sexist attitudes and values in two textbooks (*Right Path to English 1 and 2*). The

results of qualitative and quantitative data analyses revealed that the books were biased for the male sex. In the same vein, Taki (2008) analyzed the conversations of the locally and internationally developed ELT textbooks in Iranian high schools. He found that the ideology in internationally developed ELT textbooks correspond with western economy and consumerism, while the locally produced textbooks have been influenced by Iran's post-revolutionary norms.

Similarly, Mukundan and Nimehchisalem (2008) studied English language textbooks in Malaysian secondary schools. The results clearly indicated there is an absolute gender bias in favor of masculinity. Likewise, Baleghizadeh and Jamali Motahed (2010) analyzed three British and three American textbooks in terms of content, relations, and positions. They found out that in terms of content, British textbooks tend to amuse the students while American textbooks include more occupational and business-related issues. Regarding relations, characters in the conversations were placed in socially equal roles, and in terms of characters in the conversations of both series, they took mostly societal positions.

Moreover, Delshad (2015) conducted a CDA study into the English language textbooks of the 7th grade of junior high schools to investigate the power-related. The findings of this research showed that the textbooks represented the indigenous culture and ideology, and a gender-biased perspective through linguistic and pictorial tools of the textbooks considering features like visibility, firstness, gendered vocabularies, occupations and activities. Similarly, Hamledari (2017) examined three dimensions of meaning in the conversations of *Right Path to English* and *Prospect* textbooks through Fairclough's CDA framework. The results showed that *Right Path to English* series focused on general and everyday topics, but *Prospect* series focused on participants. Moreover, it was found that the subject position of the most interlocutors was unclear in *Right Path to English* series, while student and teacher positions were the most frequent ones in *Prospect*. Furthermore, Beiki and Gharaguzlu (2017) employed a CDA approach to investigate the linguistic representation of male and female social actors in *American English Files* series. Regarding subject positions, they found out that this series mostly focused on uncontroversial issues. Additionally, the corpus of this study represents the discourse and culture of western countries, which can employ specific ideologies on language learners.

Moreover, Islam and Asadullah (2018) did a content analysis into secondary school English textbooks in Malaysia, Indonesia, Pakistan, and Bangladesh. The results confirmed a pre-male bias in these textbooks, with female occupations occupied by characters, predominantly introverted and passive in terms of personality trait. Furthermore, Batainah (2020) examined gender bias in the first-grade Arabic language school textbooks at the public school in Oman. The results of the study showed that those textbooks did not exhibit a balanced presentation of gender in terms of gender nouns, illustration, roles, and firstness.

Iranian high school's English textbooks have been changed recently. Given all research studies reviewed so far, it seems that no study has attempted to investigate three dimensions of meaning in conversation parts of these textbooks (i.e.; *Vision 1, 2, and 3*). Due to the influence of textbooks on student's perspectives, the researcher went through critical discourse analysis of this series of state-published materials to see the power representations in these textbooks and any possible hidden layers of meaning and injected ideologies.

Methodology

Theoretical Framework

The framework used is an adaptation of Fairclough's (1989) model of critical discourse analysis to examine content, social relations, and subject positions and reveal ideology and power relations in the corpus. In this framework, the content refers to the topic of the conversations, such as entertainment, politics, and education, social relation, involves the social relationships enacted via text like teacher-student and friend-friend relationships, and subject position concerns the positions that people occupy in discourse like employee or customer.

Corpus

For the purpose of this study, all ten conversation parts of *Vision 1* (Alavimogaddam et al. 2016), *Vision 2* (Alavimogaddam et al. 2018) were selected as the selected corpus. *Vision 1, 2, and 3* included four, three and three conversations, respectively. The criterion for choosing this part of the textbooks as the corpus was the dialogic nature of the conversations. A major limitation of these textbooks is that the number of lessons in each textbook is limited (i.e., 4, 3, and 3

lessons in the three textbooks, respectively). This is a weakness compared to international language books.

The first conversation of *Vision 1* includes 76 words, picturing a conversation between a man and a woman in a museum under the topic of Iranian cheetah. The second conversation of *Vision 1*, consisting of 136 Words, involves a dialog about the planets in an observatory. The third conversation of *Vision 1*, comprising 95 words, involves a conversation between two women in the library under the topic of famous Iranian scientists. The last conversation of *Vision 1* is comprised of 146 words, picturing a conversation between two men about traveling. The first conversation of *Vision 2*, comprised of 86 words, is done between an interviewer and an interviewee. The second conversation of *Vision 2* consists of 135 words, which depicts a dialog between two friends. The last conversation of *Vision 2* comprises 121 words, depicting a talk between a tourist and a salesman. The first conversation of *Vision 3* includes 204 words and is conducted in a hospital between two women who are talking about Dr. Mohammad Gharib. The second conversation of *Vision 3* pictures a 215-word dialogue between two men regarding the prestigious subject of knowing a foreign language. The last conversation of *Vision 3* contains 143 words and depicts a father and his son, talking about the wind turbines.

Instruments

A qualitative phase (i.e., semi-structured interview) was designed to explore two of the material developers' (dis)agreement with the CDA findings of this study and to corroborate the results of the CDA stage. To that end, a semi-structured four-question interview protocol, including main questions and prompts, was developed based on Fairclough's (1989) model of CDA in line with the findings of the study. Each language material developer was interviewed for 60 minutes via telephone due to the Covid-19 pandemic. The interviewer used the interview procedure suggested by Dörnyei (2007). In order to keep the identity of these two material developers of *Vision* series anonymous, care was taken not to reveal any further details of their identities.

Procedure Classification of Content. First, the topics of all conversations were extracted. Then, four major categories for the analysis of content used in Siegel (2014) were adopted to categorize the extracted topics from the selected textbooks.

According to Siegel (2014), the major categories were as follows: a) the self (i.e., topics related to personal information, such as likes, dislikes, age, appearance, family, friends, the past and future plans, asking about personal belongings, and family structure, human relationships, current mental state, and future dreams); b) everyday topics (i.e., general and universal topics such as greeting and small talk, food, health, sickness, fitness, money, jobs, business, shopping, and entertainment); c) school life (i.e., topics specifically related to educational issues, such as teachers, homework, tests, living situation, academic life, extra-curricular activities, and language); d) social topics (i.e., topics related to life beyond the university and school, or everyday general topics, which are generally more global, such as places and travel, culture, and social issues).

Classification of Subject Positions. Any occurrence of the positions that people can occupy was identified and counted by the researcher every time it appeared in the conversations. By analyzing subject positions, it was found what social identities were mainly involved and for what hidden ideologies.

Classification of Social Relations. The social relations were counted when two participants were in verbal communication in conversations. By analyzing the relationships among participants, their equality and their focus were investigated so that the researcher could look for hidden ideologies and gender inequality.

Data Analysis

To fulfill the purpose of this study, content analysis was carried out on the data from the aforementioned textbooks, and the frequency and percentage of occurrences of each aspect of meanings were calculated. Beside the numerical analysis, the ideological analysis was done to unearth the hidden ideologies embedded in the content of conversations of *Vision 1* and *Vision 3* textbooks. Fairclough (2015) proposed a procedure for the implementation of ideological analysis in CDA. The first stage is description at which the formal properties of a text, such as vocabulary, grammar, and textual structures, are described. The second stage is interpretation at which the connection between a text and interactions is verified. This stage is concerned with the inter-textual dimensions of text production from the views of different stakeholders, such as educational authorities, materials developers, and teachers. The final stage is explanation which deals with the ideologies hidden in the text, and discloses its relationship with the language use.

Results

Quantitative CDA Results

Results of Content Analysis in Vision 1

The frequency and percentage of all the content categories (i.e., the self, everyday topics, social topics, and school life) in *Vision 1* are illustrated in Table 1.

Table 1

Frequency and Percentage of Content Categories in Vision 1

Content	L1	L2	L3	L4	Total	Percentage
The Self	3	7	8	8	26	32%
Everyday Topics	3	3	3	5	14	18%
Social Topics	3	10	9	13	35	44%
School Life	1	0	4	0	5	6%

As shown in Table 1, social topics (e.g., Iranian cheetah, Ray hospital, etc.), were the most frequent category in *Vision 1* (44%). This category made up a significant portion of the contents. Therefore, it can be concluded that most of the subjects in conversations of *Vision 1* were about social topics. The following are the examples of the social topics category in conversations of *Vision 1* English textbook:

Excerpt for historical places:

Carlos: Well, Iran is a four-season country. It has many historical sites and amazing nature. Also, its people are very kind and hospitable.

Excerpt for tourist attractions:

Diego: I heard Iran is a great and beautiful country, but I don't know much about it.

Carlos: Well, Iran is a four-season country. It has many historical sites and amazing nature. Also, its people are very kind and hospitable.

A further category (i.e., the self) followed the social category. The following are the examples of self category in conversations of *Vision 1* English textbook:

Excerpt for future plans:

Mr. Razavi: well, we have some plans. For example, we are going to protect their homes, to make movies about their life, and to teach people how to take more care of them.

Excerpt for likes:

Alireza: Yes! They are really interesting for me, but I don't know much about them.

Excerpt for dislikes:

Mahsa: I was reading a book about famous Iranian scientist.

Roya: But such books are not very interesting.

Excerpt for past plans:

Mahsa: Oh yes. Actually, I learned many interesting things about our scientist' lives.

The remaining categories go to everyday topics (18%) and school life (6%), respectively. The examples of everyday topics in conversations of *Vision 1* English textbook are as follows:

Excerpt for small talk:

Maryam: Excuse me, what is it? Is it a leopard?

Mr. Razavi: No, it is a cheetah.

Excerpt for business:

Mahsa: For example, Razi taught medicine to many young people while he was working in Ray Hospital. Or Nasireddin Toosi built Maragheh Observatory when he was studying the planets.

Excerpt for entertainment:

Diego: Actually, I want to visit Asia, but I am not sure about my destination. Do you have any suggestions?

Carlos: Well, you may have some choices. You can visit China. It is famous for the Great Wall.

The final category (i.e., school life) had the least frequency of content in the conversations of *Vision 1* English textbook (6%). The following are the examples of the school life category:

Excerpt for educational issue:

Roya: When I came in, you were reading a book. What was it? Mahsa: I was reading a book about famous Iranian scientists.

Library (educational issue) Roya and Mahsa are leaving the library.

Results of Content Analysis in Vision 2

The frequency and percentage of all the content categories in *Vision 2* are illustrated in Table 2.

Table 2

Frequency and Percentage of Content Categories in Vision 2

Content	L1	L2	L3	Total	Percentage
The Self	9	13	6	28	36%
Everyday Topics	3	10	11	24	30%
Social Topics	7	6	10	23	29%
School Life	4	0	0	4	5%

By looking at the frequency of contents in Table 2, it can be realized that the self-category with 36% was the most frequent one in *Vision 2*. It can be inferred that most of the participants in the conversations were interested in talking about themselves. The school life category with 5% had the least percentage of contents. The following are the examples of the social topics category in conversations of *Vision 2* textbook:

Excerpt for culture:

Behzad: Hi Sina. How is it going? I haven't seen you since Norooz.

Excerpt for place:

Behzad: I see. Reza and I are going to Darband for climbing and walking this Thursday.

Excerpt for future plan:

Tourist: Well, I'll take both.

Excerpt for money:

Tourist: I'd like to buy a Persian carpet, but it seems too expensive.

Excerpt for educational issue:

Mr. Saberian: I began learning English at school when I was thirteen.

Excerpt for small talk:

Meysam: Thank you Mr. Saberian for inviting me to your office.

Results of content analysis in Vision 3

Table 3 illustrates the frequency and percentage of the content categories in *Vision 3*.

Table 3

Frequency and Percentage of Content Categories in Vision 3

Content	L1	L2	L3	Total	Percentage
The Self	3	8	1	12	27%
Everyday Topics	9	1	0	10	23%
Social Topics	7	1	5	13	30%
School Life	3	6	0	9	20%

As shown in Table 3, the most frequent content in conversations of *Vision 3*, like *Vision 1*, was the category of social topics. This high frequency clearly demonstrates that the material developers are interested in such topics which inoculate nationalism and sexual inequality. Subsequently, the self category (e.g., his close friends, his father, sure) was in the second place (27%), which was the same case in *Vision 1*. The following are the examples of the self category in conversations of *Vision 3* English textbook:

Excerpt for traveling:

Nurse: Dr. Gharib went abroad to study medicine.

Excerpt for place:

Emad and his father are traveling to Guilan. On the way, in Manjeel, Emad sees huge wind turbines.

Excerpt for asking for personal information:

Nurse: Have you ever heard of Dr. Mohammad Gharib?

Excerpt for future plan:

Mr. Iranmehr: Sure. How can I help you?

Excerpt for friends:

In 1347 this center was founded by Dr. Gharib and one of his close friends.

Furthermore, the everyday topic was the third frequent category in *Vision 3*, as it was the same case in *Vision 1* (23%). The following are the examples of Everyday topics in conversations of *Vision 3* English textbook:

Excerpt for sickness:

Sara has been in the Children's Medical Center for a week. She has caught terrible flu.

Excerpt for job:

Nurse: In 1316, he became a physician and then came back to his homeland.

Excerpt for small talk:

Sara: Excuse me, who is that man in the picture?

Excerpt for business:

Nurse: In 1347, this center was founded by Dr. Gharib and one of his close friends.

Afterward, the school life category (e.g., English book, dictionary, foreign student) was in the last place, which could be the dominant one according to learners age (20%). The following are the examples of school life categories in conversations of *Vision 3* English textbook:

Excerpt for educational issue:

Majid: I'd like some information about a good English dictionary.

Mr. Iranmehr: I suppose a monolingual dictionary is more suitable for you, because you can find word information in English.

Results of Subject Positions in Vision 1

Table 4 shows the frequency and percentage of each subject position in each conversation of *Vision 1*.

Table 4*Frequency and Percentage of Subject Positions in Vision 1*

Subject Position	L1	L2	L3	L4	Total	Percentage
Staff	1	1	0	0	2	25%
Visitor	1	1	0	0	2	25%
Friend	0	0	2	0	2	25%
Tourist	0	0	0	1	1	12.5%
Travel agent	0	0	0	1	1	12.5%

As shown in Table 4, the analysis of subject positions in *Vision 1* is divided into two major categories. One is possessed by three (25%) for staff, friend, and visitor each and the other is possessed by two (12.5%) for tourist and travel agent

each. Therefore, staff, friend, and visitor were the most frequent subject positions in *Vision 1*, and consequently, tourist and travel agent were the least frequent ones. The first concept which is to be marked first is the dominance of the prevalent social class of literate youth over the subordinate working class (i.e., workers and handy job owners). Generally, the subject positions in the Table 4 are among the jobs for middle- or upper-class families, which remind the learner of money and welfare. For example, in the first conversation in *Vision 1*, a dialogue is taking place in a museum, which easily reveals that the writer is trying to pop up the idea of luxurious life. Alternatively, the fourth subject position (i.e., tourist) indirectly injects the idea of having money and a high-class lifestyle. The most frequent subject position (i.e., friend) can be regarded as the symbol of the joy of young people and their lifestyle, in which friends are assets.

Results of Subject Positions in Vision 2

Table 5 shows the frequency of subject positions in each conversation of *Vision 2* and represents the total number of frequency and percentage of each subject positions in all conversations of *Vision 2* as well.

Table 5
The Frequency of Subject Positions in Vision 2

Subject Positions	L1	L2	L3	Total	Percentage
Friends	0	2	0	2	33.6%
Student	1	0	0	1	16.6%
Translator	1	0	0	1	16.6%
Tourist	0	1	1	1	16.6%
Staff	0	0	1	1	16.6%

As it is shown in Table 5, the most frequent subject position in conversations of *Vision 2* were friends with 33.6%. The remaining subject positions had the same percentage, which were translator, student, tourist and staff with 16.6% each. Regarding subject position it is obvious that all the participants were male and no female character was in the conversations, which reveals the supremacy of men in the textbooks and gender bias.

Results of Subject Positions in Vision 3

Table 6 presents the frequency and percentage of each subject position in all conversations of *Vision 6*.

Table 6

Frequency and Percentage of Subject Positions in Vision 3

Subject Positions	L1	L2	L3	Total	Percentage
Student	0	1	1	2	28.56%
Patient	1	0	0	1	14.28%
Teacher	0	1	0	1	14.28%
Nurse	1	0	0	1	14.28%
Father	0	0	1	1	14.28%
Son	0	0	1	1	14.28%

As it is shown in Table 6, the most frequent subject position in the conversations of *Vision 3* was student (28.56%). The other subject positions were nurse, patient, teacher, father, and son with 14.28% each. As it is shown, the most frequent subject position was student. By further exploring the conversations, it was revealed fewer female characters occupied job positions in comparison to male characters. Moreover, the jobs assigned to females are among the ones, which are neither favorite, nor well-paid. For example, a nurse is a lower position compared to a doctor in terms of income and social prestige. Overall, this analysis revealed the ideology of sexual inequality in the corpus extracted from *Vision 3*.

Results of Social Relations in Vision 1

Table 7 shows the frequency of social relations in each conversation of *Vision 1* and presents the total frequency and percentage of each social relation in all conversations of *Vision 1*.

Table 7

Frequency and Percentage of Social Relations in Vision 1

Social Relation	L1	L2	L3	L4	Total	Percentage
Visitor- Staff	1	1	0	0	2	50%
Friend-Friend	0	0	1	0	1	25%
Tourist- Travel agent	0	0	0	1	1	25%

As depicted in Table 7, the most frequent social relation in *Vision 1* was visitor-staff in the first two conversations with 50%, which clarifies the due attention on the international communication. The least frequent social relations were friend-friend and tourist- travel agent with 25% each. If the same consideration is paid to the social relations involved in the conversations, the situation and setting where these conversations take place will remind the learner of the dominant class of society. It is intended to inject its standards into the lower and often less comfortable class of the society. The museum, observatory, travel agency, and library are the places where these conversations shaped the social relations accordingly.

Results of Social Relations in Vision 2

Table 8 shows the frequency of social relations in each conversation of *Vision 2* and represents the total number of frequency and percentage of each social relations in all conversations of *Vision 2*.

Table 8

The Frequency of Social Relations in Vision 2

Social Relation	L 1	L 2	L 3	Total	Percentage
Interviewer-interviewee	1	0	0	1	33.3%
Friend-friend	0	1	0	1	33.3%
Tourist-staff	0	0	1	1	33.3%

As shown in Table 8, it can be figured out that the social relations in the conversations of *Vision 2* had the same percentage. The social relations were interviewer-interviewee, friend-friend and tourist-staff with 33.3% each. Regarding social relations, it can be inferred that all the relationships were among males, and no female was included. For example, the most significant one in the first conversation is that a male person that has got a job is depicted in a private room, having his own favorite and prestigious job with a cup of tea which reveals his satisfaction of life and his occupation, while no female character was depicted in the other volumes of the *Vision* series. The lack of social involvement for women implies gender inequality in the conversations of this volume.

Results of Social Relations in Vision 3

Table 9 shows the frequency of social relations in each conversation of *Vision 3* and represents the total frequency and percentage of each social relation in all conversations of *Vision 3* as well.

Table 9

Frequency and Percentage of Social Relations in Vision 3

Social Relation	L 1	L 2	L 3	Total	Percentage
Nurse- Patient	1	0	0	1	33.3%
Teacher- Student	0	1	0	1	33.3%
Father- Son	0	0	1	1	33.3%

As shown in Table 9, in the conversations of *Vision 3*, all the social relations had the same number of occurrences. The social relations were nurse-patient, teacher-student, and father-son with equal percentages (33.3%). Considering the category of social relations, there were contents in which both male and female characters were playing roles, but given what was included in the conversation, the trace of gender inequality is visible. A point in this conversation is that the picture of conversation shows six men with historic costumes. This historical picture suggests that being knowledgeable has been an undeniable fact for the male sex since ancient times. The same is the case even where two women are talking together about a male scientist, suggesting that the knowledge of society is possessed by the powerful gender of society who are men.

Results for Interview Data Analysis

Two interviews were conducted with two authors of *Vision* series. Based on the dialogical features of chosen interviews, a decision was made to adopt Fairclough's (2001) framework of description, interpretation, and explanation for doing CDA. The description of linguistic features was conducted on the structural level to analyze the turn-taking, interruption, controlling topic, and formulation of the discourse.

Turn-taking

The system of turn-taking consists of two components: a) the turn-allocational component, used to regulate the exchange of turns by selecting the next

speaker or regulating the order of turns, and the turn-constructural component, applied to analyze the size of the texture of the turns. It was found that the interviewer ($n_{\text{interview1}}=28$; $n_{\text{interview2}}=32$) and interviewees ($n_{\text{interview1}}=26$; $n_{\text{interview2}}=32$) almost took similar number of turns; however, interviewees' turns were much longer. As a result, the power relations revealed by turn-constructural system is that the male interviewee ($n=5158$) possessed more power than the female interviewer ($n=1721$) in a boarder sense, both from a professional stance and gender-related perspective.

Topic Controlling

Based on the analysis of the interview data, it was revealed that the interviewees made frequent attempts to change the topics in the interviews to exert power on the interviewer. In other words, in spite of a set theme in each interview question, the second interviewee ($n = 30$) initiated the changeover of the specific topics in the interview questions more than the first interviewee ($n = 10$). In both interviews, the act of topic turning influenced the content of the next turns taken by the interviewer in many cases. The following are the instances of the topic shifts and controls by the two interviewee, done mostly through the questioning strategy:

Interview Question 1. To what extent do you think these English textbooks have been localized, and why?

Interviewees' Topic Turning.

Extract 1: In which source is it said that if you are in a context where a person wants to buy a tour, suggest India?

Extract 2: We also have arts in the first grade of high school. Are they going to be painters or calligraphers?

Interview Question 2. It seems that more prestigious jobs and social situations, such as the position of a physical physician, are assigned to men. Or a person who is hospitalized is a female, who is undoubtedly in a state of weakness and illness, while several male people, who are in good health and well-being, are planning for their weekend. These cases seem to indicate gender discrimination in these textbooks. What is your opinion?

Interviewees' Topic Turning.

Extract 1: Does it mean that if eight of the functions in a book are

performed, say, by men, and three by women, or four by women, it means that we actually paid less attention to women?

Extract 2: There was a discussion some time ago. We were talking in the Persian literature department. They said that most of the poets and writers are men.

Interview Question 3. In *Vision* series, more attention is paid to contents of self and social topics than to school life. For example, historical places, tourist attractions, future plans, jobs, and so on, which are a subset of social topics and self, have been talked about more than school-related issues, such as dictionaries, language learning, teachers and students, and so on. What is your opinion?

Interviewees' Topic Turning.

Extract 1: Her second mistake was that she has only paid attention to *Vision* textbooks.

Extract 2: I suggest that in the next article by the same student, you analyze one case in all the books from seventh grade to twelfth grade, for example.

Interview Question 4. While in *Vision 2*, international, friendly, and school relationships, and in *Vision 3*, family, school, and health-related relationships are equally covered, it seems that *Vision 1* concentrates more on international relationships like visitor-staff. What is your opinion?

Interviewees' Topic Turning.

Extract 1: Why do you really teach so many units of materials development to students? What percentage of these students produce textbooks?

Extract 2: Unfortunately, our MA students were so indolent in this issue, but it is possible to delve into these minute issues and analyze the whole book.

Interruption

Interruption is used in order to control the contributions by other in a dialog, stop the repetitive or irrelevant information. Considered as a linguistic mark, it shows the power position of the participants in the interviews. In these interviews, interruption occurred once in each interview by the interviewee to cut into the interviewer's utterance to show disagreement (if not power) by shifting the focus of the conversation as follows:

Extract 1.

Interviewer: Accidentally, from the very beginning, I asked the student if she wanted to consider the texts as well as the corpus to be more and [interrupted].

Interviewee 1: Oh, this is a wrong.

Extract 2.

Interviewer: Maybe in addition to this, a cultural transfer is allowed to a certain extent. According to the upstream documents, a cultural transfer can be done, for example, now in a way that [interrupted].

Interviewee 2: Let me inform you that ...

Formulation

It is regarded as the rewording of what is said by oneself or others, or restating what is assumed to follow or be implied by what is said. It is used to check understanding, reach agreements, and control the participants' future contributions (Fairclough, 2001). Both Interviewees used formulation either in the form of confirmation checks (n=1) or emphasizing their own opinion to make the interviewer accept their versions of understanding (n=5), revealing power struggle. The following are the excerpts of both interviewees' formulations:

Extract 1.

Interviewee 2: Aha, You are working on Vision textbooks?

Extract 2.

Interviewee 1: It depends on the definition of culture. When we say culture, it starts with a simple greeting and goes on to numerous celebrations.

Moreover, the frequent use of such presuppositions by both interviewees as "You know, there is a problem that we equate equality with equity," "This approach that we used to put both He and SHE in the books so that we did not have these biases is really obsolete," and " There are several parameters in selecting people" support the existence of gender discrimination in these textbooks. The textual analysis of the interviewees' words reveal their presupposed knowledge that they regarded their decisions as justifiable and up-to-date, justifying any probable gender discrimination in the prepared textbooks (e.g., " I am one of the sensitive people to observe this equality in the pictures of the jobs and in such cases" or "Maybe if we

analyze the proportion, it comes out to be 40 to 60. But this ratio of 40 to 60 is not very significant.") and condemning the interviewer (e.g., "Why do you really teach so many units of language materials development to students?" and "the mere counting of the numbers in each book... look for articles like these!").

The interpretative analysis of the interview data shows the links between the textual properties (i.e., turn takings, topic turning, interruption, and formulation) and the hidden ideologies in the text. Both of the interviewees not only accepted that these textbooks are localized but also considered the localization as inevitable model to be applied to the prepared language materials. They also urged "international publishers, consultants and authors" to "produce localized books, but with high quality, volume and efficiency." This emphasis on localization portrayed through the use of metaphors as "color and smell of a country" and "system" and synecdoche such as "historical background of the country" support the findings of this study that the hidden ideology of nationalism exists in these textbooks.

Discussion

The main purpose of the present study was to compare three dimensions of meaning in *Vision 1*, *2*, and *3* within Fairclough's three-dimensional framework. Regarding the first research question, the results demonstrated that the least frequent category was school life. The justification for the low frequency of school life issues can be the importance of issues beyond schools from material developers' perspective, which were materialized in such topics as local handicrafts, historical places, and special national occasions, inoculating the idea of nationalism. This is in line with Fairclough's (1995) notions of foregrounding and backgrounding in the sense that they have backgrounded western culture and people, while the national culture of Iran, as the symbol of nationalism, is foregrounded. This finding is corroborated by the two language materials developers' claim that they are "the national document of Iran" and cultural and local issues must be taken into account. Therefore, the results demonstrated that Iran-centrism and Iranian culture were the most significant meaning of conversations, which is in line with Delshad (2015) and Hamledari (2017).

With regard to the second research question, it was found that the most frequent subject position in three *Vision* English textbooks was friend, which can be

considered as the symbol of kindness in a society. Moreover, female characters were underrepresented in the lucrative and prestigious job positions as compared to male characters. The depiction of males and females in traditionally stereotypical biased occupations can be another reflection of gender bias in this EFL textbook series. Overall, this finding may pinpoint the ideology of sexual inequality in the corpus of this study.

Regarding the third research question, it was found that the most frequent social relation in three *Vision* textbooks was visitor-staff, followed by other social relations (i.e., friend-friend, tourist-travel agent, interviewer-interviewee, tourist-staff, nurse-patient, teacher-student, and father-son) with the same frequency. However, even in the conversations in which both male and female characters were role-playing, gender inequality is undeniable since their topics are related to the male sex. This finding is in line with the study done by Delshad (2015). However, it is in disagreement with that of Hamledari (2017), who found out that the writers of the series adopted both an equal and unequal social relation in the textbooks with the most frequent one devoted to student-student relationship, as an equal social relation between the interlocutors. More specifically, Hamledari (2017) concluded that none of the participants in conversations had the power over the other in *Prospect* and *Right Path to English* series, whereas this study revealed the supremacy and priority of male characters. Moreover, the results for this question are in conflict with Baleghizadeh and Jamali Motahed (2010), who found that the characters in the conversations were placed in socially equal roles. In this regard, the finding with regard to the third research question may be justified based on the Clarke and Clarke's (1990) assertion that some English textbooks include instances of gender inequity.

Regarding the fourth research question, Iran-centrism was found as one of the ideologies in these textbooks given a focus on the national culture of Iran is brilliantly visible through many of the analyzed dialogues. More clues were collected such as talking about local handicrafts, historical places, and special national occasions, all of which are trying to inject the idea of nationalism into the unconscious of learners, implying backgrounded western culture and people, and foregrounded Iranian culture. Similarly, this is in agreement with Hamledari (2017), who found that these materials were developed based on the norms and standards of

Iran. Given this finding, it seems that the textbook developers in Iran have neglected the culture and norms of English as a foreign language, which is considered as important in teaching an L2 (McGrath, 2002), and English as an international language as well. The second ideology unearthed in this study was gender inequality. This finding is in agreement with Delshad (2015) and Hamledari (2017), who found the representation of genders as unequal and biased for males. Surprisingly, the finding with regard to gender discrimination in this study agreed with three Asian studies as follows (i.e., Batainah, 2020; Islam & Asadullah, 2018; Mukundan & Nimehchisalem, 2008). The second finding of the fourth question regarding gender discrimination was in contrast to Baleghizadeh and Jamali Motahed (2010), who claimed that inequalities were rarely addressed in the interactions, and Beiki and Gharaguzlu (2017), whose findings showed that subject positions were almost equally distributed between both genders. The disagreement between these two studies and that of this study can be justified on the ground that the corpora in Baleghizadeh and Jamali Motahed (2010) and Beiki and Gharaguzlu (2017) were the internationally produced ELT textbooks. Given gender inequalities, the convergence among the textbooks produced in Asian context, and their divergence from the Western textbooks suggest the difference between the western and eastern cultures (Taki, 2008).

Conclusion and Implications

Aimed to compare the dimensions of meaning in *Vision* textbook series within Faircloughian framework, this study revealed that the conversation parts of *Vision* series are ideologically loaded. It is concluded that the dominant, noticeable ideologies in these textbooks were Iran-centrism and gender inequality. In general, since *Vision* English textbooks are localized and only focus on Iranian culture, they cannot satisfy learners' needs and demands in terms of getting familiar with the culture of the real-world target language they are learning. More importantly, it can be concluded that all conversations of *Vision* textbooks are not equal in terms of gender, and the men's priority over women are embedded between the lines of conversations.

The findings of this study might bear some implications for language teachers and textbook designers. Teachers must burden the crucial responsibility to

learn how they should look at the textbooks and read them in a critical way, and then teach the learners how to read texts with critical minds and eyes. In doing so, in-service training classes might be needed to teach language instructors CDA definition and methodology. Due to the limitation of time, and the complications of such definitions to the students of this age, the teachers must prepare a series of routine and easy-to-understand tasks to help students avoid the aforementioned false unintentional effects of such hidden ideologies. For example, a set of questions regarding the hidden facts can drive them to think about these issues and understand what is going on. Some examples of such questions can be as follows: Why did this conversation take place between an ill woman and a female nurse, and why were they talking about a male doctor? Could this situation not be the other way around?

Moreover, training the material developers with CDA methodology may also help them resist bias in compiling and preparing textbooks. In general, the findings of this study may help them gain a better understanding of textbooks, which are currently used in Iranian high schools, and encourage them to revise these textbooks with a more equal and balanced perspective in term of contents categories, subject positions, social relations, and gender in order to make these textbooks more suitable for teenagers' needs. In other words, when the Iranian young generation are unconsciously under the influence of such unbalanced and asymmetric hidden meanings and ideologies, their social characters will not be shaped as they should because they are rooted in such ideological beliefs.

It is worth noting that the results of this study, like the majority of studies, had some limitations. First, for the shortage of time, the researcher could not thoroughly analyze the other parts of three *Vision* textbooks, such as reading, grammar, etc. Second, the corpus of the study was not large enough since the number and size of conversations are small in this series. Finally, the researcher did not have access to all three material developers of *Vision* series in order to ask interview questions. These areas are open to future studies given the importance of the phenomena under study.

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Bio-surveillance and the Immobilizing Journey in *The Inheritance of Loss*

Zahra Taheri¹

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Abstract

This article focuses on the notion of bio-surveillance in Kiran Desai's *The Inheritance of Loss* (2006) from the perspectives of Ajana and Foucault. It tries to discuss why postcolonial journeying, despite its reputation for upsetting the old colonial paradigms of cultural demarcations, has ended up in the invisible biocitizenship of diasporic figures. To this end, the article elaborates on the biometric measures, ranging from the classic model of Anthropometry to the most advanced biometric technologies, and their deployment at the service of securitization in the center of empire. It is argued that these measures, by keeping the colonial paradigm of otherization intact, have divided society into friends / enemies and, later, reduced the latter into the bare life of invisible biocitizenship. Hence, it can be remarked that postcolonial journeying, despite its apparent dissolution of meta-narratives of identity or cultural geography, underpins the 'us-versus-them' binary and proves immobilizing. This means that the open-gate policy cannot wipe out the racist blemish from the West's reputation since the racism which roots in bodily features (including skin) conducts identity, citizenship, and immigration policies. Hence, racial minorities are always the other, even though their bodies are subject to change.

Keywords: biopower, post-colonial journeying, biometric measures, Kiran Desai, biocitizenship

¹ Assistant Professor of English Literature, University of Kashan, Iran. ztaheri@kashanu.ac.ir

Introduction

Once the colonial regime reified space through maps and overwrote its fluidity with absolutism of cartography, the advent of postcoloniality and multiculturalism should have heralded an era of fluidity. In other words, as Harvey (1989) remarks, space, already “annihilated” through “time” by capitalism’s speeding up of profit-making in Fordism, gained back its place in post-Fordism. Such reclamation, denaturalized “space” and the spatial orders and, thus, turned “multiplicity, nomadism, and miscegenation” – as challenges to the favored notion of purity – into “figures of virtue” (Hardt and Negri, 2000, p. 362). Along with that, difference re-emerged as the basis of human life and raised an awareness of the *fictitious* nature of homogenizing spatial order. Such consciousness later proved sufficient not only to upset the legacy of the imperial-capitalist conceptions of time/space but also to come up with a change, even if it would be the revision of space as “fluid and chaotic, dynamic and dialectical” (Upstone, 2009, p. 11). Accordingly, movement, especially in the form of journeying, materialized such flux and was approved liberating enough to counter the main ruling narrative.

As a result, it would not be far from expectation if the concept of journey was considered an indispensable motif in most narratives of postcolonial diaspora: a motif which was mostly deployed to realize “the inversion of the long-established binaries in order to give voice to the minorities” (Siahmansouri & Hoorvash, 2020, 98). Hence, the motif of journeying, since its deployment in postcolonial literature, has realized a sense of “heterogeneity” and “in-betweenness” resulted from the challenges posed to the Euclidian conception of absolute, fixed space and provided by an escape from “the limits of national space” and racial prejudices (Casey, 1993, p. 275). In fact, journey as “a metaphor for a world [. . .] could undercut national belonging with an international perspective” and celebrate a multicultural, nonhierarchical spirit of the age (Upstone, 2009, p. 57). Furthermore, it could realize *multicultural chronotope*, a phenomenon used by Tolkachev (2013), to create a “heterogeneous time and space” (Shevchenko et al., 2019, 1140).

Therefore, this research focuses on the restrictions that the notion of journeying west or postcolonial journey has belied: the biometrics measures and the bare life to which the ex-colonized migrants are doomed. Furthermore, it discusses the ways migrants or refugees are metamorphosed into invisible figures of homo

sacres upon whose bodies the oppressive political measures are written. To this end, this research uses the notions of cultural studies and the neo-left by applying Ajana's (2013) notions of "bio-surveillance" and "biometric citizenship" along with the *Foucauldian* concept of biopower. It argues that journeying in Desai's work (2006), despite its association with spatial fluidity, heterogeneity, and fragmentation, is actually failing in undercutting the long-established hierarchies of liberal humanism. Furthermore, it demonstrates how exiting west can, oddly, reinforce and demarcate cultural borders, racial identities, and social hierarchies to which the ex-colonized have been subjected. Hence, it can be concluded that journeying west, as a complex notion, cannot just be approached as "a simple escape from power structures" for Desai (Upstone, 2009, p. 66). On the other hand, it is "essentially implicated in how such constructs function" (Upstone, 2009, p. 66). Therefore, power-laden, journeying replaces the classic notion of race and contributes to the formation of a new world order where the classic model of national citizenship is replaced by a neo-liberized, biometric one.

Literature Review

As one of the youngest authors ever winning the Booker Prize, Desai has attracted considerable attention, and her book has been approached from different perspectives. For instance, Ezard (2006) quoting Sutherland remarks, "Desai's (2006) novel registers the multicultural reverberations of the new millennium with the sensitive instrumentality of fiction. [. . .] It is a globalised novel for a globalised world" . Likewise, Jackson (2016) believes that Desai's novel is not written to celebrate the corresponding notions of the postcolonial world, as this study present, and tries to prove how Desai's work has problematized the central concepts of postcolonial type of fiction and passed beyond and represented a new type of fiction she calls cosmopolitan.

For Sunmugam (2015) the inner conflicts and the identity crises which the characters undergo throughout the story seem noteworthy. She focuses mostly on identity crises and psychological fragmentation.

In a similar approach, Poon (2014) focuses on the notion of loss deployed in the title of the Desai's book and tries to elaborate how the sense of loss has been symbolically represented in the novel. Furthermore, she discusses how such a sense

leads to the formation of hidden, invisible scripts of life, each of which exemplifies a state of injustice and pain for diasporic underprivileged subjects. Focusing on the notions of loss and pain, the present study, however, broadens the scope to go beyond loss as a personal issue and include the basics of humanness: that is, the right to live and die.

Masterson (2010) in his interesting article discusses the troubles of dislocation in Desai's novel. He focuses on Desai's notion of diaspora and the way her "protagonists [are] struggling to build their lives anew in a foreign land" (p. 409). Furthermore, he puts forth that the "celebrations of fluidity and flow are often only applicable to a privileged few" (p. 301). However, he does not elaborate on the procedures undertaken to realize such fluidity and movement.

Loh (2016), in an article, shifts to the notion of capitalism and discusses the notion of class differences and the damaging impacts of the colonial rule upon cultural and economic life in India from the past up to now. Loh, nevertheless, mostly discusses the causes of such compulsory dislocation of the poor rather than the quality of such journey imposed upon them as it is discussed in the present study.

For Sabo (2012), Desai's work is distinguishable due to the novelty of book's topic: "The phenomenon of transnational labor eking out a living in the USA" (p. 375). Besides, she finds the book interesting because of its representation of the actuality of the life led by the underprivileged diasporic figures in the West. Even though Sabo tries to move beyond the celebrated postcolonial notions of hybridity and mobility to foreground the real nature of globalization, her stand does not elaborate the notion of control, as discussed in this study. Sabo's is mostly concerned with the socio-economic difficulties migrants undergo in the era of global capitalism.

In Spielman's (2010) article, one can come across a broader approach. He regards Desai's novel as a portrayal of "a radical postcolonial subjectivity in which flexibility, assimilation, and multiculturalism are preferable to maintaining difference" (p. 74).

However, it is Jackson (2016) who tries to surpass most of the preceding readings and open a new horizon to the novel. In her approach, she describes Desai's work as a new kind of fiction more aptly termed as cosmopolitan than postcolonial

since “it moves beyond the cultural categories described in postcolonial theory while acknowledging inequalities of power” (p. 77).

Similarly, this research tries to shift its focus away from a postcolonial reading of the text and elaborate on the functions of biopolitical power in Desai’s work; that is, the way migrants are controlled unknowingly within the center of the empire to counter or eliminate any kinds of threat on their parts

Methodology

Procedure

As a library-based study, this research relies on a textual analysis deploying cultural studies and the neo-left by applying Ajana’s (2013) notions of “biosurveillance” and “biometric citizenship”. Since Ajana’s theoretical perspective is a triangulation of Foucauldian concept of biopower and Agamben’s (1980) notion of the homo sacer, it has been tried to give a brief introduction on Foucault’s notion of biopower and Agamben’s (1980) concept of sovereign biopolitics at first.

Later on, such notions are discussed regarding the post-global era of high-tech devices and of cross-continental flight, when governance and notions of national security and public safety have become deeply significant. Such serious concerns necessitate a further elaboration on some early measures having been undertaken to ensure national security such as Anthropometry. Then, the notion of security is taken further and discussed in regard to immigrants and racial ethnicities within the West. To clarify how the biological notion of race has been involved with politics, the writer discusses Desai’s (2006) acclaimed work to illustrate the ways biometric measures have been deployed in areas of border passing, immigration policies, citizenship, and health care.

In the end, it delivers a counter-narrative to the conventional perception of postcolonial journey as boundary breaking and unrestricted. In fact, it discloses how ex-colonized migrants, once taking all troubles to enter the center of empire, are still treated as the cultural other subjected to the vast violent system of surveillance.

Critical Approaches and Concepts

Bio-power Even though the general outlook associates racism, currently practiced within the center of empire, with the old colonial system of thought, for

Foucault it is mostly resulted from the changes the western political system has undergone since the nineteenth century. Such changes brought forth a new discursive power Foucault (1980) refers to as biopower. What distinguishes this modern version of politics is the ways governments adopted to approach people's life. If in classic politics, man was considered a "living being with the additional capacity for political existence" who could be disciplined as an individual, in the modern version man is part of a population whose life must be "administered as a whole" (1990, p. 139).

This shift of attitude toward people's life, consequently, has changed the strategies of the governing system from a disciplinary one, concerned with individuals, to a controlling one which tries to manage the population. Such control in modern politics is exerted through two different models; one model is managing the human body, and the other is administrating the life of population which Foucault calls biopolitics. If in the first model, all efforts are put in "to maximize capacities, increase its usefulness and docility, and integrate it into efficient systems," in the second model the statistical norms such as "the measurement of birth and mortality rate, longevity, reproduction, fertility, and so on" are deployed to manage the lives of people (Foucault, 1990, p. 139). However, with the advent of Capitalism both models are incorporated to assure the thriving of the system. In fact, economic growth and financial gains were guaranteed if population and people's bodies could be managed and deployed accordingly. However, such exerted control is beyond a simple intervention in "the level of life to improve it, [to] sustain it, and increase its chances;" it is, in fact, "about death: the right to 'let die'" (Foucault, 2003, p. 245). It is for this latter part that racism is incorporated into modern politics once more:

Racism takes up a function that is intimately intertwined with death. It is the function by which killing is made acceptable in order to eliminate biological threats (not only diseases but also the 'bearers' of diseases) and enhance the national stock (through eugenic practices, for instance). (Ajana, 2013, p. 36)

In fact, racism through its division of population into different sub-groups could allow for a better surveillance and warding off the possible threats posed by the national other. In addition, its exclusionary approaches could ensure national

integrity and unity by pushing the national other to the margins of society and killing him, even though killing here does not just imply a restricted sense of the word; that is, lack of life. Killing, in fact, involves “the fact of exposing someone to death, increasing the risk of death for some people or quite simply political death, expulsion, rejection, and so on” (Foucault, 2003, p. 256). Thus, it can be noticed that this notion of killing has much in common with what Giorgio Agamben has described as bare life when elaborating on the figure of homo sacer. Borrowing the term from ancient philosophy, Agamben uses it to describe the life of those people “who may be killed without being sacrificed, whose life is exposed and abandoned to violence and death, whose killing is excluded from notions of punishment, execution, and condemnation entailed within the realm of law” (1998, p. 83). For Agamben, the figure of homo sacer represents an in-between, liminal character simultaneously inside and outside the law; that is, he is included in the law to the extent that he can be punished or killed by that legal system but excluded so much that his murderer is not executed (1998, p. 79). Stuck in an ambivalent condition, homo sacer portrays a figure of ‘exceptional status.’ Agamben describes such status as “bare life”: a “life that has been captured in the sovereign sphere where it is permitted to kill without committing homicide” (1998, p. 83). This status, in fact, represents a ‘zero stand’ where “the ‘unpunishability’ aspect of the death taking place regularly within or under the gaze of Western democracies” is well depicted (Ajana, 2013, p. 40).

This status awaits all those repressed figures (migrants, refugees, detainees, and so on) whose cultural or political positions place them outside the mainstream of western society. Furthermore, it leads to the emergence of an inner enemy whose very presence justifies the formation of the state of emergency (Ajana, 2013, p. 110). In this state, securitization is tightened up, and law can suspend itself whenever it finds national integrity in danger. The scope of such securitization is not, however, limited to the state level and the dividing of society into friends/enemies, us/ them. It incorporates the social level as well and becomes concerned with assigning fixed identities to securitize identity:

A process by which the flexibility and negotiability of identities are contained and suppressed. It is a way of founding and declaring a collective monolithic identity on the basis of the existential threat to which it is supposedly exposed, and through

the intensification of certain affects that contribute to the formation of political and social groupings. (Ajana, 2013, p. 111)

The purpose is to ensure state security against the national other. To this end, a variety of techniques ranging from the classic model of Anthropometry to the most advanced biometric technologies are used to prevent identity fraud. The point, however, is that whatever measures are adopted by the West, they demarcate ethnic, racial borders, and, consequently, reconfirm collective identities and social hierarchies.

Identification: The Strategy of State Surveillance In the current era, the need for a more secure society depends on the variety of techniques that the state uses to identify its members. Hence, identification has turned into one of the major concerns of many modern states. However, the question is how such identification should be undertaken. It is obvious that the simple act of name registration or carrying papers is not a reliable way to prove one's identity. Hence, to increase the reliability of that procedure, the states have to make connections between identity and one's body, even if this process proves problematic due to consistent physical changes. To maximize such reliability, states should make use of technologies to "control individual identities in the most accurate way" (Ajana, 2013, p. 26).

The most classic type of these technologies is Anthropometry which was widely used in the nineteenth century. This physical tool which had originally been designed for creating a criminal history is "the first rigorous system for archiving and retrieving identity" (Gates, 2005, p. 41). Anthropometry involves two stages to identify people: "description and classification"; Finn marks that in the first stage the dimensions of specific parts of body "including height, head length, head breadth, left middle finger length, left little finger length, left foot length, left forearm length, right ear length, cheek width, etc" are measured (2005, p. 24). In the second stage, the recorded measurements were filed and printed on specific cards (Ajana, 2013, p. 27). This technique was quickly replaced when fingerprinting was introduced as a reliable technique. In Ajana's view, this new technique, not only seemed much simpler and cheaper in comparison but also offered a very particular feature; that is, "a physical trace of body" (2013, p. 27). However, with western geographical expansion, these two systems, once used to enhance social security against criminals, were also deployed for discriminatory and racist practices against those

cultural others in the center of empire (Kaluszynski, 2001). It means that those states demanded nomads, immigrants, or travelers from other countries to carry some passbooks to verify their identities at the time of their departure. Such measures not only subjected journey to harsh surveillance but also transform it to “a pre-offense” (Kaluszynski, 2001, p. 132).

The implied message of such procedures was a negative admission of difference by the mainstream culture as well as a function creep which gradually transformed citizenship from a legal right to a cultural one. In that case, “merely [the] formal citizenship of the national community was provided by its laws, and the more substantive membership derived from the historic ties of language, custom, and race” (Gilroy, 1993, p. 46). The consequence was a highly demarcated compartmentalization of the social space into the insider and the outsider. This scenario became even more apocalyptic due to postcolonial and capitalistic measures such as the recruitment of cheap labor forces from the ex-colonies.

With an increase in the number of these cultural others and the anxiety they provoked, the biopolitical system is set to work: that is, the policy of let die, to borrow Foucault’s term. With this policy, the cultural other is let in yet diminished into an invisible, shadow citizen who is inclusively excluded; that is, an inside outsider who never feels a sense of belonging. With the emergence of such citizens, society, then, witnesses the formation of a new living status somewhere between zoe (natural life) and bio (civil life) which was called bare life and signified an exceptional status.

Hence, the cultural other, too invisible to appear in public, became entangled in a situation far worse than a constant show-me-your-paper style of life. Even though some people succeeded in gaining national citizenship, their cultural citizenship could not, still, be obtained since they should acquire an exceptional status and prove to be “more human than human” (Žižek, 2002, p. 11). Consequently, the national other finds himself stuck in the invisible borders of “non-places” (Augé, 1995).

Such status means “shadow citizenship” whereby one is reduced into an invisible monolith stripped of any particular identity and bereft of any claims to life (Norris, 2000, p. 41). This destiny seems inevitably important to the West since it provides the West with a kind of exteriority defined as “the innermost center of the

political system” (Norris, 2000, p. 42). That is, the West permits the migrants in to provide an example of what the West should not be like. Thus, migrants are important to the West just to that extent: to be negated. Such negated life is what awaits almost all homo sacers, even if it reveals the falsity of democratic claims of the West and challenges its so-called humanitarian measures. Restricted to the-unaccounted-for, invisible, “deading life”, the other is diminished day after day while refusing an immediate death (Mbembe 2001). He seems to have got stuck; he can neither depart nor settle in; then, he realizes he has undertaken the most immobilized journey.

Discussion

The Inheritance of Loss

Kiran Desai’s *The Inheritance of Loss* (2006), is a cosmopolitan narrative that takes place in a variety of places including America, England, and India. It narrates the parallel life stories of Jemubhai Patel, an Indian Judge and Biju, a poor, Indian immigrant. Incorporating these parallel stories, Desai provides a comprehensive picture not only to:

Historicize her Indian protagonists’ diasporic journeys but also to highlight the parallels between Indian diasporas in the colonial past and in the neoliberal present, showing how late capitalism, like colonialism before it, operates along a similar logic of exclusion of the racial other. (Sabo 2012, p. 384)

Expanding the scope of her work, Desai, thus, delivers an inclusive work to elucidates the exclusion to which the racial other is subjected.

Bio-citizenship

If biometrics is defined as the measurement of life, it can “provide us with a very valid example of what Foucault terms biopower; that is, the form of power being directed at the biological existence of individuals and populations, at man-as-species- body” (Ajana, 2013). Hence, body is the major domain through which the manipulation of a person can happen. One area in which such manipulation is deployed is citizenship; that is, one’s status as a citizen is affected by the bodily features one embodies. Furthermore, it is one’s body which labels one as an insider or the homo sacer.

In Desai's work such sway of bodily features in social status can be felt most of all in Jemubhai's life. A retired judge living in a dilapidated house in a village, Jemubhai lived for years outside India to study law at Cambridge. That experience has been so harrowing that since then he felt "despised by absolutely everyone, English and Indians, both"(Desai, 2006, p. 126).As a racial other whose identity was defined by his face, Jumbhai became subject to a variety of direct and indirect biometric surveillance in English society and later in India. An outsider, he undergoes the most violent inclusive exclusion:

Elderly ladies, even the hapless— blue-haired, spotted, faces like collapsing pumpkins— moved over when he sat next to them in the bus, so he knew that whatever they had, they were secure in their conviction that it wasn't even remotely as bad as what he had. The young and beautiful were no kinder; girls held their noses and giggled, 'Phew, he stinks of curry'. (Desai, 2006, p. 46)

Isolated and alienated, Jumbhai is reduced to the bare life of invisibility. No one recognizes him, and "for entire days nobody spoke to him at all, his throat jammed with words unuttered, his heart and mind turned into blunt aching things" (Desai, 2006, p. 46). He was stuck somewhere between life and death; his status resembles the purgatory Agamben describes as "threshold of indistinction," where "what was presupposed as external—the state of nature— now reappears in the inside—the state of exception" (1998, p. 37). To be part of the state, thus, seemed futile since his goal was assimilation into a culture whose basis was the exclusion of the other. The more Jumbhai was geared towards anthropometric measures, the higher he grew a stranger to himself and underwent "double exclusion into which he is taken and [of] the violence to which he finds himself exposed" (Agamben, 1998, p. 82). Hence, he "found his own skin odd-colored, his own accent peculiar [, and] began to wash obsessively; concerned he would be accused of smelling" (Desai, 2006, p. 47).

Bereft of his own identity, Jumbhai, then, changes his name into James. Even turning into an "ideal other," he, still, could not feel a sense of belonging. Such "subjective violence" resulted in Jumbhai's abjection (Žižke, 2007).He, thus, retreats further "into a solitude that grew in weight day by day. The solitude became a habit, the habit became the man, and it crushed him into a shadow" (Desai, 2006,

p. 46). He lived in England, but since excluded into the margin, he “saw nothing of the English countryside, missed the beauty of carved colleges and churches painted with gold leaf and angels, didn’t hear the choir boys with the voices of girls” (Desai, 2006, p. 47).

Likewise, Biju undergoes such double exclusion in America, though in a postcolonial era. Such exclusion is metaphorically manifested in places where Biju’s and his alike work: “perfectly first-world on top, perfectly third-world twenty-two steps below” (Desai, 2006, p. 30). Isolated from mainstream culture, Biju has been pushed into the non-places of kitchens in restaurants and cafes. His life resembles living in an Agambian camp—that inescapable zone of indistinction—far away from real America: Biju “was, on his way home, without name or knowledge of the American president . . . Without even hearing about any of the tourist sites—no Statue of Liberty. . . . Brooklyn Bridge, Museum of Immigration (Desai, 2006, p. 293).

It seems Biju has been inspired by the same “bootleg copies” of American movies like other Indian, “but how to move into the mainstream? . . . perfectly infiltrated and working within the cab system of the city. But how to get their papers?” (Desai, 2006, p. 106) He was in as Harrish-Harry had been, but “confusion was rampant among the ‘*haalf* ‘*n*’ *haf*’ crowd; the Indian students coming in with American friends, one accent one side of the mouth, another the other side; muddling it up, wobbling then” (Desai, 2006, p. 155). Biju feels unsettled watching Harrish-Harry’s status:

Harish-Harry—the two names, Biju was learning, indicated a deep rift that he hadn’t suspected when he first walked in and found him, a manifestation of that clarity of principle which Biju was seeking. . . . He tried to keep on the right side of power, tried to be loyal to so many things that he himself couldn’t tell which one of his selves was the authentic, if any. (Desai, 2006, pp. 155-156)

Likewise, Biju has developed such rifts and felt like an inside outsider when he has thought that some restaurant owner is “kind enough to hire Biju, although he found him smelly” (Desai, 2006, pp. 30). Such splits are highly like Jumbhai’s; however, they Biju’s conditions are worse since he can neither leave nor

stay. *Sans-papiers* (paperless), he is stuck. And his experience of movement has proved “damaging” (Upstone, 2009):

Mobility is a dream that is unavailable to labor diasporas, who may easily cross geographical borders, but not socio-economic ones. The novel thus debunks the myth of the U.S.A. as a land of opportunity for postcolonial immigrants who undergo not only racial discrimination, but also economic exploitation within their own diasporic communities. (Sabo, 2012, p. 385)

Illegal, Biju symbolizes a “shadow”, “permanent-underclass” citizen “who exist[s] outside the normal circuits of civility and control” (Ajana, 2013 p. 133). Therefore, he could “disappear overnight[and his] addresses, phone numbers did not hold” (Desai, 2006, p. 109). As a modern homo sacer, Biju has “lived . . . illegally in America and been condemned to movement” for years (Desai, 2006, p. 109). It is after such time that he realizes there is “no system to soothe the unfairness of things” since the other is *less* human (Desai, 2006, p. 207). For people like Biju, laws in the non-places of bare life such as motorways, cafes, and restaurants are suspended (Augé, 1995, p. 96). He has to “endure a constant state of anxiety and fear for not having residence or work permits” (Desai, 2006, p. 195). Furthermore, his exclusion from the anthropological places of bio-subjects Biju to a wide range of violence for which “the guilty would never pay” (Desai, 2006, p. 207); and the system would never care, as Harish-Harry, the café owner, reminds him:

How can I sponsor you?! ... If you are not happy, then go right now. . . . Know how easily I can replace you? Know how lucky you are!!! You think there aren't thousands of people in this city looking for a job? I can replace you I'll snap my fingers and in one second hundreds of people will appear. (Desai, 2006, p. 195)

Sans-papiers, Biju has to “succumb to cheap labor, harsh working conditions”, and unexpected dismissals (Desai, 2006, p. 195). He is treated like “l’homme jetable, the ‘disposable human being’” (Ajana, 2013, p. 132). Such fate not only turns the “American Dream” into a nightmare but also shatters the illusion of English “civility” (Albritton, 2007, p. 169). Feeling lost, Biju no longer thinks of immigration as a heroic act, but quite the contrary. For him:

It was cowardice that led many to America; fear marked the journey, not bravery; a cockroachy desire to scuttle to where you never saw poverty, not really, never had to suffer a tug to your conscience.... Experience the relief of being an unknown transplant to the locals and hide the perspective granted by journey. (Desai, 2006, p. 306)

Hence, From Ek's view, these centers of empire—England and America—despite their facades of democracy and freedom confirm the idea that “colonial models were brought back with something resembling colonization,” although in the form of ethnic racism rather than the internal one (2006, p. 369). Therefore, if in the past such racial stratifications were applied to people within a population, now racism seems to have been “inscribed in the mechanisms of state power and, thus, has gone biopolitical” (Ek, 2006, p. 367). However, the function of this new type of racism was “not so much the prejudice or defense of one group against another as the detection of all those within a group who may be the carriers of a danger to it” (Ek, 2006, p. 369). In other words, such mechanism affirms “one form of life [the inferior] as a threat to another form [the superior]”; to assure the safety of the latter, the system feels justified to exclusively include the members of the former (Foucault, 2003, p. 317). “Exclusively included”, Jemubhai and Biju

Walked the line so thin it was questionable if it existed, an imaginary line between the insurgents and the law, between being robbed (who would listen to them if they went to the police?) and being hunted by the police as scapegoats for the crimes of others. (Desai, 2006, p. 289)

This is the line Agamben (1998) called the threshold of indistinction where Judge and Biju are floundering between death and life, pain and rest, and no one cares since they were unqualified and paperless as Harrish-Harry says to Biju. Such mechanism, thus, depicts an “inherently multi-layered definition of the notion of citizenship and . . . relevant instances of ‘thin’ conceptions of citizenship” (Ajana 2013, p. 120). It, also, introduces the notion of biometric citizenship which forces citizens “willingly, based upon the principles of choice, render themselves as flexible bodies in order to achieve the benefits of this privatized flexible citizenship” (Ajana, 2013, p. 125).

Biometrics and the Notion of Border Passing

In Lyon's (2018) view, surveillance changes its face as the situation or time alters; in the city or up in the air, people should expect to be monitored. Therefore, at the service of surveillance measures, travel cannot stop constant monitoring. The same is true about journeying west. It cannot be a simple escape away from the colonial structures. In other words, journeying sounds far more complicated than Judge's hope for cultural assimilation or Biju's wish for economic gains. It functions more like a power-laden "ground upon which various modes of discrimination and xenophobic activities are routinely exercised in the name of security and counter-terrorism policies" (Ajana, 2013, p.136). Such policies transform citizenship into a deal in which "migrants must 'pay their way' to qualify to be a citizen/ permanent resident" months prior to their departure (Ajana, 2009, p.135).

Desai portrays American Embassy in Delhi to be teemed with Indians. It is a pathetic scene of pleading Indians who succumb to blatant, painful humiliation at the embassy to be let out of their homeland. Their efforts are focused on proving themselves docile, civilized, and perfect for travel: "I'm civilized, sir, ready for the U.S., I'm civilized, mam" (Desai, 2006, p. 190). They try hard to appeal to the western "régime of truth" (Foucault, 1980, p. 131); that is, "to produce a truth for a representative of the sovereign" as he expects it (Salter, 2007, p. 59):

It was a fact accepted by all that Indians were willing to undergo any kind of humiliation to get into the States. You could heap rubbish on their heads and yet they would be begging to come crawling in. (Desai, 2006, p. 191)

Such embassy meetings usually end with those who "would be chosen [and] others refused, and there was no question of fair or not. What would make the decision? It was a whim; it was not liking your face" (Desai, 2006, p. 190). Invoking "biometric system of identity verification" (Pugliese, 2010, p. 3), such meetings are held to stratify people into distinct categories of the self and the other and turn Biju's postcolonial journeys into

A movement from the 'pan-opticon' of colonies to the 'ban-opticon' of center of empire in the sense that such controls are not necessarily disciplinary. . . . It is a ban-opticon in the sense that it seeks proactive control and risk management rather than

normalization. (Adey, 2009, p. 279)

With this system, the “physiological or behavioral information of migrants becomes evidentiary texts that will proceed to disclose the truth of a subject’s identity, of a subject’s authenticity and, even, of their intent” (Pugliese, 2010, p. 3). In fact, as Lyon (2018) asserts, “when a whole young family, not English-speakers and not ‘white’, are pulled aside not just for questioning, but for treatment quite different from that accorded to pale-skinned Anglophones”, not only are people’s fear and anxiety aroused, but also the onlookers’ sense of suspicion (p. 67)

Thus, postcolonial journey is as restrictive as it seems liberating. It restricts Biju as did the old colonial régime in Jumbhai’s case, although these two differ in the way they handled control; that is, if in colonial régime control was maintained through “the coercive exercise of power”, in postcolonial era it is kept through “the seductive promise of additional freedom, privileged rights, and flexible mobility”(Ajana, 2013, p. 125). These promises are so false that they thrill non-westerners “like a fairy tale and . . . begin to exert palpable pressure” (Desai, 2006, p. 66).

These promises are hollow since for people like Bijuto get the green card it requires hard measures of biometrics. First of all he should be reduced to information in his passport. As a result, a new body comes into being.

It is a body that is defined in terms of information. Who you are, how you are, and how you are going to be treated in various situations, is increasingly known to various agents and agencies through information deriving from your own body; information that is processed elsewhere, through the networks, databases, and algorithms of the information society. (Ball, Haggerty, & Lyon, 2012, 177)

Assessed as unqualified and abnormal based on the analyses of these databases, Biju is pushed into corners of invisibility from which he cannot escape: “The green card, the green card. The . . . Without it Biju couldn’t leave. To leave, he wanted a green card. This was the absurdity” (Desai, 2006, p. 106). In fact, it seems that the claimed “privileged entitlements to flexible mobility” are “conditional and can only be obtained after submitting one’s biological data and fulfilling various pre-clearance criteria that are used to assess applicant’s risk level”(Ajana, 2013, p.

124). Biju cannot live up to those criteria. He is not flexible enough to let go of his old identity and beliefs; for instance, he still holds grudges against Pakistani Muslims and does not like to work in restaurants serving steaks:

Do you cook with beef? He asked a prospective employer.

We have a Philly steak sandwich.

Sorry. I can't work here. (Desai, 2006, p. 144)

However, these biometric categorizations and criteria which filter mobility presuppose an absolute conception of space. In such conception of space, there is an obsession with order and racial hierarchies; that is, everywhere, including non-places such as airports which are associated with diversity and heterogeneity, materializes the hierarchical terms of services and the futility of mobility.

On his way back home, immediately after his arrival, Biju along with other passengers is informed of the loss of his baggage. After an overall commotion and the protest staged against the irresponsibility of the airport personnel, these Indian passengers are briefed by Air France to find out Air France provides “compensation [only] to nonresident Indians and foreigners, not to Indian nationals” (Desai, 2006, p. 305). Mortifying the Indian passengers, Air France leaves “the NRIs holding their green cards and passports while looking complacent and civilized” (Desai, 2006, p. 305). Feeling belittled by such unfairness, an Indian woman lashes out at such double standards:

What kind of argument are you giving us? We are paying as much as the other fellow. Foreigners get more and Indians get less.

Treating people from a rich country well and people from a poor country badly. It's a disgrace. Why this lopsided policy against your own people? (Desai, 2006, p. 305)

Once she is finished with her protests, Air France officials try to persuade her by summoning up her inferior status as a third-world subject: “‘It is Air France policy, madam,’ he repeated as if throwing out the words Paris or Europe would immediately intimidate, assure non-corruption, and silence opposition” (Desai, 2006, p. 305). In fact, by highlighting her so-called inferiority, Air France officials manifest a “logic of abjection” which attempts at “casting off or casting down persons and collectivities from a mode of existence into a zone of shame, debasement, and wretchedness” (Rose, 1999, p. 253). Such act of naming which is,

in Butler's words, symbolic of "the setting of a boundary and also the repeated inculcation of a norm" (1993, p. 8) further reinforces racial demarcations and cultural apartheid. In addition, it evinces how "movement itself becomes indicative of a political act" (Upstone, 2009, p. 66) and how "journeying is ... implicitly linked to a political context" (Upstone, 2009, 67), all despite the fact that ironically the "American, British, and Indian passports were all navy-blue" (Desai, 2006, p. 306).

Conclusion

The Inheritance of Loss foregrounds how body and its features are still deployed to fix one's identity and conduct one's citizenship in the current era, despite all the propagandas running in the West on freedom and democracy. Hence, the research focuses on the lives of two Indians, Jemubhai and Biju, who live in the West for a while. Magnifying the difficulties these immigrants have undergone, Desai tries to reveal how colonial patterns of invisibility, marginalization, and racial fencing have been reconfirmed and kept intact inside the West in a post-colonial era. Expanding the scope of novel from India to England to the U.S.A., Desai brightly tries to demonstrate all that is at stake when body is manipulated as the password/passport. Furthermore, the illustration of the hardships, of the isolation, and of the stigmatization that Jemubhai and Biju have undergone in the West discloses that the decolonization associated with journeying has proved less disturbing. Furthermore, it helps exemplify the variety of domains where biometric measures are deployed: from passing borders and immigration policies to healthcare and public welfare. Even if such vast scope of biometric enforcement has always been justified through a claim for national security assurance or cultural homogeneity, its categorization of the public, based on the threats people can pose to a nation, has proved problematic. The reason lies in the fact that such processes are generally claimed to assure life, while they inevitably endanger the life of the so-called threatening other. In fact, they justify the reduction of the other into the homo sacer who leads a death-in-life living which guarantees his gradual fading away. Living in the West, as it is seen in cases of Jemubhai and Biju, seems to end in the racial other's permanent purgatory status of inclusive exclusion, while the body, as the resource of such exclusion, is subject to change. Hence, it can be concluded that postcolonial journeying, despite the apparent mobility, has promoted a governing-

through-freedom policy; that is, the requirement for visas or Green Cards along with the harsh biometric measures is, in fact, to keep liberal humanism and its superiority intact.

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Casting Light on Learner Noticing and Interpretation of Teacher Recast

Homa Jafarpour Mamaghani*¹

Mandana Zolghadri²

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Abstract

The role of teacher feedback as a contributor to effective instruction has long been established. However, the types of feedback frequently exploited during English as a Foreign Language (EFL) instruction and the efficiency of teacher feedback types, addressed in this study, warranted thorough investigation. Moreover, the recasts noticed by learners and the gaps they conveyed were scrutinized to investigate the correspondence between recast types and their interpretation with an eye to learner English proficiency level. To this end, a recast-sensitive teacher's oral recasts, in four intact communicative English classes, were investigated. To capture the recast episodes, six class sessions were video-recorded, and follow-up stimulated recall interviews on the teachers' and students' thoughts and perceptions of each recast were audio-taped. Then the teacher and 31 learners, who had received recasts, were interviewed. The analysis of the coded qualitative data was guided by Nabei and Swain's (2002) classification of recast types. It revealed that the most frequent recast types were simple, vocabulary-focused, incorporated declarative, direct, and corrective with or without the intention to communicate which also corresponded with the learners' noticing of the recast. Moreover, chi-square tests indicated that only the linguistic targets were significantly related to learners' accurate interpretation while the inaccurate learner interpretations were predominantly meaning-focused. The analysis also indicated a positive

* Corresponding author

¹ Department of English Language, Qazvin Branch, Islamic Azad University, Qazvin, Iran.
homajafarpour@yahoo.com

² Department of English Language, Qazvin Branch, Islamic Azad University, Qazvin, Iran.
mandanazolghadri@yahoo.com

correspondence between the learners' English proficiency level and their accurate interpretation of the recasts perceived. The findings have implications for teachers as the results can sensitize them to recast multi-dimensional treatment and their efficient manipulation.

Keywords: communicative interaction, corrective feedback, noticing, target, type

Introduction

Interaction research has led to an approach with claims about the contributions of conversational interactions and specific interactional processes into second language acquisition (SLA) (Mackey, 2012). Within the now "dominant interactionist paradigm" (Byrnes, cited in Mackey, 2012, p. 3), the construct of corrective feedback, has stood the test of time (Mackey, 2007). Further, the interaction theory seeks to specify how interaction, providing feedback opportunities, creates learning space and explains why the social context of learning, learners' internal processes, and individual differences influence interaction (Mackey, 2012).

Besides, pedagogical rendering of the interaction approach has brought the focus on form (FonF) (Long, 1991) to the fore as an object of investigation. It advocates learners' overt and incidental focus on certain language forms brought about through negotiation during communicative interaction. FonF can be actualized through feedback provision as in recasting. Viewed from a cognitive perspective, recasts preserve the learner's meaning, and hence reduce the processing load, opening cognitive capacity for a focus on form. This, in turn, may increase the chances for learners to notice the gap in their second language knowledge (Oliver & Adams, 2021). Along with the cognitive approach (Oliver & Adams, 2021; Leow & Driver, 2021), the concepts of feedback in general and recast in particular, as fundamental paths to effective teaching and learning, have long been investigated from different perspectives including the behavioristic (Han, 2021), interactionist (Abbuhl, 2021), and sociocultural (Nassaji, 2021) approaches.

Recast has also been the object of wide-ranging theoretical and empirical studies in SLA research for over two decades (Hassanzadeh, et al., 2019). It involves the reformulation of all or part of the learner's erroneous utterance immediately following it while the overall meaning focus of the conversation is maintained

(Mackey, 2012). In this vein, Nassaji (2015) posits recast as a type of reformulation in his taxonomy of oral input providing feedback.

Theoretically, the utility of recasts is supported from a cognitive perspective. Specifically, by maintaining the learner's meaning, recasts lighten the processing load, allowing cognitive space for a focus on form to occur and, in particular, for the learner to notice the "gap" between the language they produce and that of the target language form (Oliver & Adams, 2021, p. 196)

A large body of research to date has been carried out to examine the efficiency of recasts as a vehicle for corrective feedback in contrived and natural contexts (Kim & Han, 2007; Loewen & Philp, 2006; Lyster & Saito, 2010; Sheen, 2006). Collectively, the findings of the studies have attributed the efficacy of recasts to both learner external and internal factors. While context—the physical as well as social—as an external factor is assigned a predictive role in the likelihood of learner attention to recasting (Ellis, 2012; Mackey, 2012), learner internal cognitive facets or individual learner differences have also proven instrumental to noticeability and effectiveness of recasts (Mackey, 2012).

Cognitively, learner perception of recasts is likely to be affected by individuals' second language proficiency (Kennedy, 2010), age, or even willingness to communicate (Mackey, 2012). For example, Ammar and Spada (2006) in line with Mackey and Philp (1998) found that recasts were more beneficial when addressed to learners at higher levels of oral proficiency in their second language. Besides, Lyster and Saito (2010) note that younger learners may be more susceptible to corrective feedback in general since it triggers indirect learning—a characteristic of young learners. Moreover, young learners, compared to adults, generally have a weaker sense of identity and are more open to correction in public.

The aforementioned factors underscore effective recasting. Viewed from the teacher's perspective, recasts have been seriously challenged for their noticeability and effectiveness (Ammar & Spada, 2006; Egi, 2010; Kim & Han, 2007; Mackey & Goo, 2007). Recasts should not be seen as a single monolithic form of feedback (Loewen & Philp, 2006). Teachers, in their recasts, may vary the number of errors corrected or their prosodic adjustments and the degree of explicitness among others; which result in recasts whose salience might not have been proven empirically. Moreover, recasts on different linguistic targets may

involve different learning processes depending on the learners' prior knowledge of the targeted form (Egi, 2010). Further, recasts might be perceived as corrective but optional and as suggested paraphrases or responses to the content rather than the form of learners' utterances. Recast ambiguity resides in its potential for being either corrective, communicative, or a mixture of both, due to the negative and positive evidence it might provide (Ellis & Sheen, 2006).

To investigate teacher recast as a multidimensional phenomenon, the present study aimed to highlight the learners' interpretation of the teacher feedback from a cognitive-interactive perspective. Therefore, the study examined the degree of correspondence between the teacher's recast type and learners' interpretation of the feedback. More specifically, the study focused on *teacher intent* (communicative or corrective), the type of *addressing* (direct or indirect), the type of *linguistic target* (phonology, syntax, or lexis), the *form* of recast (isolated declarative, isolated interrogative, incorporated declarative, incorporated interrogative), and recast *complexity* (simple or complex). Moreover, the relationship between learners' *SL proficiency* and their interpretation of recast targets was studied.

Literature Review

Myriad studies have been conducted on teacher corrective feedback, recast types, and learners' perception and interpretation of the provided recast (Ellis, 2012; Kim & Han, 2007; Mackey, 2020, Mackey & Goo, 2007; Nassaji, 2015). Interaction-driven studies on L2 learning have emphasized the role of learners' cognitive reactions in conversational interaction to corrective feedback in general and recasts in particular (Ellis, 2012). Learner's cognitive reactions are wide-ranging. They include internal factors such as perception, noticing, awareness, and interpretation and the more external reflection of these factors in the form of learner response. Robert's 1995 study (cited in Kim & Han, 2007) pinpointed a discrepancy between teacher corrective feedback and learners' perception of it in a college-level Japanese as a foreign language class revealing the significant role of the learners' SL proficiency level. That is, the lower-proficiency learners outperformed their higher-proficiency counterparts in identifying instances of corrective feedback. This study raised generic concern about learners' sensitivity to teachers' corrective feedback/recasts.

Similarly, learners' perception of interactional feedback directed at different aspects of language was examined by Mackey et al. (2000). The analysis of the learners' stimulated recall protocols confirmed Roberts' 1995 finding on the mismatch between feedback and its perception. Moreover, Mackey et al. (2000) and Han (2008) found the learners more sensitive to feedback targeted at lexical rather than morphosyntactic errors although the latter were more frequently addressed. Consequently, the learners' morphosyntactic uptake was considerably low. The congruence Mackey et al. (2000) found between the linguistic content mediated through recasts and their uptake resonated later in major studies of corrective feedback by Mackey and Goo (2007) and Li (2010). On the contrary, in Philp's (2003) study, participants showed relatively much higher sensitivity to recasts on the morphosyntactic feature targeted. The learners' accurate noticing was justified with reference to their cognitive resources like SL proficiency, and their attention capacity. The study hence supported the "selective nature of learner noticing of recasts" (Kim & Han, 2007, p. 274).

Referring to the recast target, Mackey (2012) pinpoints the ambiguous nature of recasts arguing that they may convey either teacher's *corrective* or *communicative* intent or even both (Ellis & sheen, 2006). The ambiguity is harder to resolve in meaning-based classrooms where recasts are deployed not only to indicate learners' erroneous utterances but to maintain classroom interaction and coherence serving the sender's communicative intention as well (Lyster & Ranta, 1997). Therefore, learners may not perceive recasts as corrective feedback to modify their outputs.

Moreover, different language forms targeted by recasts differ in noticeability and the resulting uptake (Mackey, 2007; Mackey, 2012; Mackey & Goo, 2007). Mackey (2012) reports the incompatible research findings on how learner awareness of recasts is mediated by the type of linguistic target addressed. She states that in the classroom setting, teacher intention and learner perception of the recasts overlapped for the syntactic and lexical targets far more than the phonological ones. However, in the contrived laboratory environment learner perception of the phonological feedback surpassed recasts on morphosyntactic ones.

Recasts could also be classified based on their complexity. Unlike simple recasts, the ones that focus on multiple linguistic items in one discursal move are

complex (Kim & Han, 2007). Reasonably, simple recasts are quite explicit hence more noticeable (Sheen, 2006). The ambiguity surrounding explicitness, therefore, is worthy of attention.

The taxonomy of recast characteristics presented by Lyster (1998) comprises the mode of recasting. Recast modes and forms, according to Lyster (1998) and Kim and Han (2007), demand further verification. To date, myriad studies have investigated teacher feedback and more specifically recasts; however, to the best of the researchers' knowledge, the multiple dimensions of recast types which may lead to their ambiguity and the learners missing the recasts or misinterpreting them have not received due consideration. Therefore, this study focused on the efficiency of recasts types addressing the following questions:

1. What were the most frequent recast types deployed by the participant teacher?
2. Is there any statistically significant relationship between the recast type and the learner's noticing of the recast?
3. Is there any statistically significant relationship between the recast type and the learner's recognition of the recast intention?
4. Is there any statistically significant relationship between the learners' English proficiency level and their recognition of the recast intention?

Method

Participants

Language learners in four EFL classes, comprising 52 females, at a language institute, in Karaj, Iran were selected as the participants of the study. The principled non-probability sampling was conducted at three stages. To control the moderating effect of EFL proficiency, the above-intermediate students were purposefully selected from the 150 classes available. Prior to the main study, 14 of the classes which were taught by three teachers holding TEFL MAs were screened. Further purposive sampling guided the *expert selection* of one recast-sensitive teacher. This sampling maximized the chances of teacher recasting, and so yielded more recast episodes, in the *typical* case sample which included her above-intermediate classes. Due to the accessibility condition, the third stage involved convenience sampling of the teacher's four intact classes.

The classes were held in two 105-minute sessions weekly. Two of the classes, institutionally placed at upper-intermediate levels of English language proficiency, comprised 22 adult learners aged between 17 to 28. The two others at advanced levels consisted of 29 students aged between 17 and 45. The General English classes were intended to develop communicative skills with a focus on spoken interaction. They studied the *Summit* (Saslow & Ascher, 2016) series. They used to learn English mostly in traditional teacher-fronted environments at either school or university. They were all native speakers of Persian. Altogether, the data were collected from six class sessions. Among the 51 students, 31 participated in recast episodes naturally through classroom interaction with the teacher and were invited to a stimulated recall interview individually.

The non-native speaking English teacher, with a Master's degree in TEFL, was familiar with recasting and recast frequently as a feedback strategy. She was sensitized to recasting on a pre-service teacher education course, had a good reputation for her teaching efficacy through her ten years of teaching experience, and concerned herself with student involvement in interaction.

Instruments and Materials

The main data collection instrument was a six-session video-recorded classroom observation made with a hand-held digital camera. To avoid any unwanted intervention or observer distraction, a non-participant observation was made whereby every instance of the teacher-learner interaction was captured as closely as possible.

Additionally, following Gass and MacKey (2017), delayed stimulated recall interviews were deployed as a means to explain the recast incidents. The use of this technique was legitimized by Gass and MacKey who see it as compensation for inevitable logistic interventions such as participant availability and class schedules. The participants' delayed recall was stimulated using the video recordings and prompting questions.

Procedure

Among the 14 upper-intermediate and advanced classes, preliminarily observed, four classes were selected. Prior to the recording, the participants' consent

to have the session taped was sought. All of the observations were video-recorded and viewed by the researchers within a week. The selection of the participant teacher, among the three teachers holding TEFL MAs, was based on classroom observations and follow-up teacher interviews distinguishing her as a recast expert who deployed recasts frequently as a typical case among the three (Davis, 2015). She was a high-achiever in pre-service and in-service teacher education courses incorporating discussions on recast among feedback types. The interviews were conducted within a week after the classroom observations and were planned to avoid raising their consciousness of the aims and scope of the study. The interviews were recorded in a quiet staff room where the recast episodes were played for the interviewees as a reminder of each recast.

To arrange the interview timeline, we followed Gass and MacKey (2017) considering time lapse between the event and stimulated recall, i.e., the interview sessions were planned at the earliest convenience after each session within a week. The teacher was interviewed before the learners and to maximize the chances for the participants' self-expression, the interviews were given in their native language. Throughout the interviews, the teacher watched selected parts of the video clips to recall her thoughts during the recast episodes identified by the researcher beforehand. The teacher was interviewed on 78 recast episodes from her six class sessions. The interviews which lasted for 106':10", were audio-recorded, and transcribed afterward.

During Learners' interviews, held eight to 14 days after the recordings, 15 upper-intermediate and 16 advanced level students individually watched the recast episodes and were familiarized with the aims, requirements, and procedure in Persian in a non-technical language. Then each interviewee was presented with the recast episodes based on the notes made on the recast recipient's name and the recast timing. Meanwhile, each learner was supposed to recall what they thought the teacher meant by the recast when she interrupted them. Viewing the videos, learners were free to request a pause or replay. Having identified the corrective and/communicative intention, each student identified the linguistic target and uttered the correct form intended. The recall interviews, totally lasting for 150':57", allowed interactive space for further elaboration of the learner responses and comments on the usefulness of the feedback.

Design and Data Analysis

This study enjoyed a quantitatively-dominated (Brown, 2015), sequential explanatory mixed methods design (Mackey & Bryfonsky, 2018). The data transcripts underwent three rounds of coding. First, the researchers detected the recast episodes following Nabei and Swain's (2002) classification. Accordingly, each episode began with a student non-target-like utterance—e.g., linguistic errors, use of L1, and incomplete or fragmented utterances—followed by a teacher's response in a sequence of one or more turns. In each episode, at least one error was recast. The episode ended with either the student's response to the recast or ignoring it. Recasts were coded in terms of complexity, linguistic content, form, and meaning from the teacher and students' perspectives and the data were analyzed using SPSS software.

Complexity-Oriented Recast. Initially, the recasts were categorized as simple or complex. While simple recasts involved a single change in the learner's utterance, complex ones addressed more than one erroneous aspect. A complex recast, immediately after the learner's response to the initial simple recast, is exemplified below:

Example 1 A simple recast

Episode 7: UI1: 18/6/2020

S1: Most of the people ...uhhhh.../dʒæzb/?

T: **Attract!**

S1: **Attract** to the outside

Example 2 A complex recast

Episode 8: UI1: 18/6/2020

S1: **Attract** to the outside

T: Uh-huh, **most** people are **attracted** to **the beauty on** the outside

S1: Yes! Most of Iranian people, I think

Linguistically-Oriented Recasts. The second facet of recasts examined was the linguistic content: vocabulary, grammar, or pronunciation. The morphological features targeted like plurals, verb tenses, subject-verb agreement, articles, gerunds, and problems with word order, or auxiliaries were subsumed under grammar. However, errors related to word choice, collocations, derivations, or prepositions were considered matters of vocabulary. Moreover, non-target-like pronunciations

were categorized as linguistically oriented errors.

Example 3 *linguistically-oriented recast*

Episode 9: UI1: 18/6/2020

S2: ... / bɜːrɪŋɪŋ /population...

T: Uh-huh ... / bɜːdʒɪnɪŋ /... yes... population

S2: Yes.../ bɜːdʒɪnɪŋ/ population

Form and Meaning-Oriented Recasts. Formally, recasts were declarative or interrogative. Meaning-wise, each recast either conveyed additional meaning (i.e., incorporated) or not (i.e., isolated). The form-meaning dichotomy yielded four distinct recasts categories: the isolated statements, the incorporated statements, the isolated questions, and the incorporated questions.

Example 4 An incorporated interrogative recast

Episode 19: A1: 3/3/2020

T: (asking for meaning clarification of *drowning in debt*) Drowning in debt. Do you know **debt**? D-E-B-T..., b is silent, **debt**...

S3: The money that you give somebody

T: You **give** somebody? Why?

S3: No...you **get** somebody

T: Uh-huh, the money that you have **borrowed**, so you have to pay back...this is **debt**

Following the student's uptake, the teacher extends the interaction to confirm the student's response and implicitly recast *debt* again in the last turn. This could be an incorporated declarative recast.

Example 5 An incorporated declarative recast

Episode 20: A1: 3/3/2020

S3: No...you **get** somebody

T: Uh-huh, the money that you have **borrowed**, so you have to pay back...this is **debt**

Coding the Students' Interview Data. Students' comments were coded into (a) recognition of recast, and (b) no recognition of recast. Recognition of recast represented learner's *noticing* (Schmidt, 1990) and was operationalized as the student's interpretative comments on the teacher's feedback. However, the students' irrelevant comments were considered no recognition of recast. Even if recasts were

recognized, the difference between a recast and its trigger utterance, i.e., the gap (Kim & Han, 2007), might not have been correctly identified by the recipient. Cases of recast recognition were hence subcategorized firstly as partial and complete recognition of the gap. Later, the researchers found that statistically, the two levels needed to be merged. Thus, three levels were available for *recast recognition*: (a) recognition of recast and complete or partial identification of the gap, (b) recognition of recast (without identification of the gap), and (c) no recognition of recast.

Example 6 No recognition of recast

Episode 4: A4: 3/3/2020

T: Now, **what** are you afraid of? **Not** just animals...**what** else?

S1: I afraid of a **high place**!

T: **High places**...**height**, you mean!

S1: Yes!

T: Uh-huh!

Results and Discussion

Results

To identify the most frequent recast types deployed by the teacher, the patterns of recasting were derived. The recasts varied in complexity, linguistic target, form, teacher intention, and recipient. The major findings were as follows:

As reported in Table 1, among other types of recast, instances of simple recasts (vocabulary, grammar, and pronunciation) (82.5%) were the most frequent. Simple recasts targeting vocabulary and grammar were in majority —i.e., 77.2%. However, complex recasts aiming at both vocabulary and grammar errors were also considerable (15.8%). Generally, recasts targeting vocabulary and grammar amounted to 93% of the whole. Nevertheless, despite their predominance, not all the lexical and syntactic errors received recasts. They were either ignored or treated via a different feedback strategy.

Table 1*The Frequency of Recasts According to the Linguistic Target*

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Vocabulary	26	45.6	45.6	45.6
	Grammar	18	31.6	31.6	77.2
	Pronunciation	3	5.3	5.3	82.5
	Vocabulary and grammar	9	15.8	15.8	98.2
	Vocabulary and pronunciation	1	1.8	1.8	100.0
Total		57	100.0	100.0	

As presented in Table 2, recasting in the declarative mode abounded (80.7%). Declaratives were consistently exploited without the need to add the prosodic salience of interrogatives.

Table 2*The Frequency of Recasts According to Form-Meaning Correspondence*

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Isolated declarative	9	15.8	15.8	15.8
	Isolated interrogative	2	3.5	3.5	19.3
	Incorporated declarative	44	77.2	77.2	96.5
	Incorporated Interrogative	2	3.5	3.5	100.0
	Total		57	100.0	100.0

Considering recast frequency, the teacher's dominant recast intention was corrective. Regarding the discrepancy between corrective and communicative intention, the corrective intent was almost always present (see Table 3), which was further supported by the teacher's stimulated recall. She assigned equal weight to the recasts as either merely corrective hence didactic or carrying the communicative meaning-focused intent as an added dimension.

Table 3*The Frequency of Recasts According to the Teacher Intention*

	Variable	Frequency	Percent	Valid percent	Cumulative percent
Valid	Corrective	28	49.1	49.1	49.1
	Communicative	1	1.8	1.8	50.9
	Mixed	28	49.1	49.1	100.0
Total		57	100.0	100.0	

To investigate the relationship between the recast type and the learners' noticing of the recasts, the interview data were analyzed. The in-depth analysis revealed several categories as not noticing of recast. The students mistakenly viewed the feedback as just a reaction to the content of their utterances or mere confirmation of what they thought they had accurately uttered. In the other cases, the learners assumed that they had not committed any errors prior to the recast asserting that they were misinterpreted. In other cases, they considered the teacher's recast as a supportive reaction where the teacher's strategic scaffolding completed the learner's incomplete utterance, summarized the student's speech, or just offered an alternative to what the student had formulated.

Statistically, the relationship between learner interpretation and teacher intention of the recasts was targeted by the third research question. With an alpha level set as .05, chi-square tests showed whenever the teacher tended to be corrective, with or without communicative intent, the gap was accurately identified provided recasting had already caught the learner's attention. That is, there were cases that the student did not recognize the target correctly, discussed a different point in the turn, or provided very general comments. For example, in one case a student stated, "the teacher helped me with the vocabulary" (e.g., T: "You **lost your voice** somehow and you...", Episode 9: A4: 7/3/2020), or "the teacher helped making the utterance" (e.g., "T: Uh-huh...so girls **gave him calls?** ", Episode 16: UI1: 18/6/2020). Clearly, the learner had not recognized the recast target. In another case, the student did not comment at all. The analysis revealed the students' interpretation of recast intention as predominantly communicative, rather than corrective. When recasts remained unnoticed (25), gap recognition was out of the question and the only purely communicative recast was unnoticed. Aside from

absolutely communicative recasts, corrective recasts and those intended to be corrective and communicative simultaneously received an equal weight (28) (see Table 3). Nevertheless, the mixed recasts were slightly more variably perceived—none of the purely corrective recasts and only one of the mixed recasts were perceived without gap recognition. To examine any overlap between teacher intention and learner interpretation a chi-square test was run. Since over 80% of the cells (55.6%) contained frequencies less than 5, the data underwent Fisher's exact test (Pallant, 2016). The correspondence between teacher intention and learner interpretation was insignificant: Fisher's = 4.41, $p = .786 > .05$.

To examine the interpretation of recasts regarding their complexity, a chi-square test indicated that the teacher's preference for simple recasts did not guarantee accurate interpretation (Fisher's = .978, $p = .773 > .05$) (see Table 4).

Table 4

Recast Complexity Learner-Recognition Crosstabulation*

Variable		Recognition			Total
		Recast Complete/partial gap	Recast	No recog.	
Complexity	Simple	28	1	18	47
	Complex	5	0	5	10
Total		33	1	23	57

Note. recog. = recognition.

Concerning the recast addressee, direct and indirect recipients of recasts were also studied and the relationship between the recipient type and their interpretation was sought. Subsequently, a chi-square test yielded an insignificant relationship: Fisher's exact test valued 4.587 and $p = .506 > .05$. Disregarding the missing data, coded as 4 (see Table 5), 19% of the recasts incorporated direct addressees. Having been recognized, at least partially, the gaps were accurately identified.

Table 5*Recipient * Recognition Crosstabulation*

Variable		Recognition			Total
		Recast Complete/ partial gap	No recog.	4.00	
Recipient	Direct	22	1	19	42
	Peer	1	0	1	2
	Both	10	0	3	13
	Total	33	1	23	57

Note. recog. = recognition.

From still another dimension, the relationship between the mode and scope of teacher recasting and learner interpretation was checked by a chi-square test. Fisher's test did not indicate a significant relationship (Fisher's = 4.242, $p = .716 > .05$). Further, the crosstabulation of recast form and learner recognition revealed higher chances of learner recognition and gap identification to the isolated declarative and incorporated declarative recasts (Table 6). Chances for no recognition of the same types of recasting were considered as high, but incorporated interrogative recasts were least likely to be correctly interpreted.

Table 6*Recast Type * Recognition Crosstabulation*

Variable		Recognition			Total
		Recast Complete/ partial gap	Recog.	No recog.	
Recast type	Isolated declarative	5	0	4	9
	Isolated interrogative	1	0	1	2
	Incorporated declarative	24	4	16	44
	Incorporated interrogative	0	0	2	2
	Total	30	4	23	57

Note. recog. = recognition.

The next question concerned the relationship between learner interpretation and the type of language item targeted. The chi-square test indicated a significant relationship (see Table 7).

Table 7

Chi-Square Tests for the Interdependence of Learner Interpretation of Recasts and Linguistic Target

	Value	Df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	11.097 ^a	8	.196	.128		
Likelihood Ratio	11.832	8	.159	.087		
Fisher's Exact Test	14.761			.047		
Linear-by-Linear Association	2.595 ^b	1	.107	.124	.062	.009
No. of Valid Cases	57					

Note.

a. 10 cells (66.7%) have an expected count of less than 5. The minimum expected count is .02.

b. The standardized statistic is 1.611.

Checking the cross-tabulated data revealed the highest percentage (77%) of correct recast recognition and the noticing of the gap occurred with vocabulary errors. Recasts on grammatical problems, the second most frequent, were not interpreted accurately to the same degree (33.3%). Nevertheless, the grammar recasts were missed more frequently (61%) than any other simple or complex recast reported. Moreover, recognizing recast without noticing the gap was unavailable in vocabulary or pronunciation errors. Complex recasts aiming at vocabulary and grammar errors, however, seemingly underwent the moderating effects of both types of targets; while the rates of accurate interpretation (55.5%) and failed recognition (44.5%) were both considerably high, lexico-grammatical recasts were more frequently recognized and the gaps were at least partially identified.

Table 8*Linguistic Target * Recognition Crosstabulation*

Variable		Recognition		Total	
		Recog.	No recog.		
Target		Recast Complete/ partial gap			
	Vocabulary	20	0	6	26
	Grammar	6	1	11	18
	Pronunciation	2	0	1	3
	Vocabulary and grammar	5	0	4	9
	Vocabulary and pronunciation	0	0	1	1
	Total	33	1	23	57

Note. recog. = recognition.

Scarcely addressed, pronunciation recasts were at higher risk of failure (see Table 8). More often (55.5%), simple pronunciation recasts were accurately interpreted. Complex recasts incorporating pronunciation were rare and none were perceived correctly. Interestingly, the incorporation of vocabulary into these complex recasts did not show any moderating effect on the probability of accurate learner interpretation.

To check the relationship between English proficiency level and the recognition of the recast intention, chi-square tests were run and crosstabulation of the data indicated more recast incidents among the advanced students and a higher percentage (62.5%) of accurate interpretation, while the scope of recast interpretation was more limited. They either perceived teacher recasts and recognized the gap, or did not perceive the feedback at all. A wider range of responses was tabulated about the upper-intermediate classes; though minimal, apparently the recast was perceived, but the gap was not accurately identified. The possibility of no recast perception at upper-intermediate levels was not as high as that of advanced levels (37.5%) (see Table 9). However, the relationship between interpretation of recasts and learner English proficiency was not proved significant (Fisher's = 1.639, $p = .493 > .05$).

Table 9*Learner English Proficiency* Learner-Recognition Crosstabulation*

Level		Recognition			Total
		Recast Complete/ partial gap	Recog.	No recog.	
Proficiency	A1 and A4	20	0	12	32
	UI1 and UI2	13	1	11	25
Total		33 ^a	1	23	57

Note. A = Advanced; UI = Upper-intermediate.

^a. 2 cells (33.3%) have an expected count of less than 5. The minimum expected count is .44.

Discussion

The Teacher's Deployment of Recasts

The teacher's tendency towards simple recasts is in line with recasting effectiveness reported by Ellis and Sheen (2006) and Sheen (2006) who argued that simple recasts are more salient, hence their targets are more likely to be interpreted, leading to higher uptake and interlanguage development in ESL classrooms (Loewen & Philp, 2006).

Viewed linguistically, the high proportion of vocabulary and grammar-focused recasts might have stemmed from the highly frequent lexico-grammatical errors, though not investigated in this study. Alternatively, the teacher might have been more concerned with lexical and grammatical errors (Hancock, 2009; Myhill, et al., 2012). The predominance of lexico-grammatical recasts, however, did not exactly coincide with Kim and Han's (2007) finding where morphologically-focused recasts occurred more frequently than grammar or vocabulary. Noticeably, the error frequency alone could not have explained the teachers' decision whether to recast or not. Besides, very few pronunciation errors were recast probably because they less often interrupted the flow of communication.

Regarding the recast scope and mode, the teacher's tendency towards incorporated declarative recasting is not well supported in the literature reviewed. This may reside in the potential ambiguity in incorporated declarative recasts, which are context-bound. Presumably, the communicative gravity of errors might determine the most effective corrective feedback type (Kim & Han, 2007).

However, in this study, the communicative nature of the classroom interaction demanded the incorporated recasts more than the isolated ones.

Regarding the recast recipient, the predominance of recasts directly addressing learners is not supported by Li's (2010) argument concerning the marginal utility of individually directed recasts in the classroom context where distractions abound. Therefore, the teacher tended to collectively recast hoping to reduce typical problems.

The teacher's intention behind the provision of corrective versus communicative recasts was investigated through eliciting the teacher's reflection-on-practice (Bailey, 2012). Mostly, recasts were identified as corrective even when the classroom interaction necessitated a communicative recast. This does not support Sheen's (2006) position attributing communicative recasts primarily to meaning-focused classroom interaction and corrective recast to form-focused negotiation.

The teacher's faith in corrective recasting follows Li's (2010) position on the widespread use of the corrective feedback and the positive learner attitude to error correction justifying the effectiveness of corrective recasts in EFL contexts. Moreover, the teacher's claim for combining corrective and communicative intentions is supported by Ellis and Sheen (2006) who approved the recast potential to convey both positive and negative evidence. They recommend investigating ways to combine the two intentions; however, teachers' corrective-communicative intent controversy has not been resolved yet (Mackey, 2012). Further research might probe into the linguistic and discoursal features signaling recast intention.

Learners' Noticing of Recasts

The fact that the learners' correct interpretation of the majority of recasts was perfect could be partly explained by the recast types. The teacher's frequent recasts may have led to their higher noticeability (Ellis & Sheen, 2006). Two factors were instrumental in the high degree of recast noticing—the number of changes recasts contained, and the learners' developmental level (Philp, 2003). On the one hand, learner perceptions of recasts have been proven to be sensitive to the linguistic content (Kim & Han, 2007; Mackey & Goo, 2007). On the other hand, lexical and grammatical aspects are arguably not constraining factors imposed by learner developmental readiness (Ellis & Sheen, 2006). Therefore, the learners' accurate

perception relied more on variables as teacher's methodological options contributing to the explicitness, and, hence, the salience of recasting which is in line with Mackey (2012). In this study, the teacher's frequent choice of corrective declarative recasts in a predominantly communicative context provided degrees of explicitness leading to the noticing of the recast provided.

Conversely, the frequent failure in recast recognition was justifiable with reference to the context-bound nature of recasting. The teacher's recasting taken as confirmations, non-corrective, or reformulations of error-free utterances supported the widely held view (Lyster & Ranta, 1997) that recasts constitute an exclusively implicit form of corrective feedback (Sheen, 2006). Implicit recasts were subject to misinterpretation while providing linguistic signals and discursal context could have yielded degrees of explicitness to disambiguate them (Carpenter, et al., 2006). Therefore, interrogative recasts would not have been mistaken for confirmation checks.

Further, in certain cases, students misconceived the teacher's communicative recasts or scaffolding. These recasts constituted a unique category because they comprised non-corrective communicative strategies implemented through the negotiation of meaning. For instance, a recast intended to provide the teacher's approval was mistakenly perceived as summarizing. Similarly, completing trigger utterances was not meant to correct the learner's error, but to express the teacher's approval. Therefore, due to their implicit nature, the summaries and completions were not salient enough to be rightly interpreted as recasts. Moreover, the teacher's imprecise gap identification led to impaired learner noticing and imperfect recall.

Learner misconception might have been influenced by factors other than the meaning-focused nature of the feedback, i.e., the linguistic target of recasts (Mackey, 2012), or the students' unawareness of the corrective force of recasts. Traditionally they are accustomed to meta-linguistic feedback or other formS-focused (Long, 1991) feedback types.

The Relationship between Teacher Recasts and Learner Interpretation

The results of the quantitative data analysis revealed a lower degree of correspondence between teacher intention and learner interpretation of

communicative recasts. However, in the explanatory interview analysis, the students frequently confirmed that meaning-focused negotiation was involved in teacher recasting. Noticeably, the recasts with simultaneously corrective-communicative (mixed) intent, 49.1% were correctly interpreted by the learners, explaining this discrepancy.

Among the characteristics of recasts examined, only the linguistic target was significantly related to the learners' perception. Unlike lexical recasts, which have received ample support (Ellis & Sheen, 2006) for their high noticeability and interpretability, grammatical recasts hold a more variable stance (Kim & Han, 2007; Lyster & Ranta, 1997; Sheen, 2006). Since the grammatical recasts were quite large in number, frequency count did not explain this difference. Similarly, grammatical recasts, despite their relatively high frequency, were less noticed in Kim and Han's (2007) study. The contrast between grammar and vocabulary recasting might be due to the fact that lexical recasts involve more meaning negotiation and are better oriented to learners' natural inclination to process input for meaning rather than form.

The simple pronunciation recasts seemingly inquired more learner involvement possibly for the contribution of the phonological memory to their noticeability (Trofimovich, et al., 2007). Neither phonology-bound type of complex recasts nor their grammar counterparts, however, had the noticeability of their lexical components. Viewed from the complexity perspective, simple recasts won no better chance of accurate interpretation while the naturalistic data in Kim and Han's (2007) study did not confirm this blurred distinction. Reasons other than the data collection methods could explain these mixed results. Factors such as limits of the learners' working memory, phonological memory, or analytical ability might have contributed (Trofimovich, et al., 2007) to the findings. This calls for further research in naturalistic classroom environments.

As for the form, the findings only partially supported previous research (Loewen, & Philp, 2006) advocating the efficacy of declarative as opposed to interrogative recasts. Despite the greater opportunities for uptake created by interrogative recasts, they were at times mistaken for confirmation checks (Lyster, as cited in Sheen, 2006) so neither their corrective function nor the gaps addressed were clear. Discoursally, therefore, declaratives had higher chances for accurate

perception. In practice, however, declaratives were either perfectly interpreted or went totally unnoticed quite irrespective of their difference in scope. The results conform to the persisting discrepancy in the literature on the salience and efficacy of isolated declarative recasts and ambiguity of incorporated recasts (Kim & Han, 2007; Sheen, 2006).

Regarding the teacher's intention behind recasting, a degree of correspondence with learner perception could be observed, though not statistically insignificant. These implied higher degrees of explicitness in the teacher's recasts compared with what is viewed in the literature (Mackey, 2012). As a defining characteristic of corrective recasts, explicitness heightened the learners' chances of noticing and the gap targeted. With communicative intents, the teacher's recasts became less explicit hence more difficult to perceive especially when they were complex.

Learner SL Proficiency and Recognition of Recast Intention

The learners' English language proficiency was a contributing factor to their interpretation which is in line with Kennedy's (2010) position. The variability observed in recast interpretation by the lower proficiency learners provided further support for the claim that advanced EFL learners are the *ideal* recast recipient (Havranek & Cesnik, 2001). Although, even to the advanced learners, the recognition of complex recasts was proved to be challenging (Mackey, 2007).

The contrast in scope between perfect recognition of recast intention and no recognition by the advanced learners—either perceiving teacher recasts and recognizing the gap, or not perceiving the feedback at all—demands justification from the instructional environment. In this study, the frequent lack of recast recognition among the upper-intermediate and advanced learners can be justified by the prevalent socio-cultural context of education in Iran and consequently, the learners' feedback experience and pedagogical schemata. This is in line with Jackson's statement (2021) pinpointing the mediating role of schemata in noticing. A piece of evidence supporting our argument about the Iranian educational context comes from the selection of the recast-sensitive teacher participant. As mentioned, initially, among the 60 available teachers, merely three were eligible for inclusion in the study. Later screening through the classroom observations qualified only one of them as truly recast sensitive.

Conclusion

This study investigated a teacher's recasting—the frequency of recast types deployed, recast noticeability in terms of the gaps they conveyed, and the correspondence between recast types, the learners' interpretation, and their English proficiency level. The results indicated that the most frequent teacher recasts were simple, focusing on vocabulary. They incorporated declarative, direct recasts, expressing teachers' corrective intent both with and without the intention to communicate. They resulted in the learners' accurate interpretation of the gap conveyed. The least frequent recast types, however, were complex recasts targeting combined vocabulary-pronunciation errors. They were generally interrogative, purely communicative, addressing indirect observers, but remained totally unnoticed. Concerning their noticeability, aside from the perfect learner perceptions of the teacher's recasts, inaccurate learner interpretations were predominantly meaning-focused. With regard to the interpretation of the teacher's recasts, the only characteristic of recasts that was found significantly related to learner interpretation was the linguistic target. Besides, the English language proficiency of the learners was found to have a direct positive correlation with the learners' correct recognition of the recast intention.

The results of the study should be treated with caution due to the limitations in the small sample size, control for individual differences, the inherent limitation of stimulated recall as a research tool, and the possible effects of cam-cording. Finally, the transient nature of noticing was hard to capture and operationalize as a research construct.

To narrow the resulting gaps, further research agendas are to be perused in the future. Specifically, further studies might extend the present research findings to problematize the relationships which were found insignificant between the characteristics of teacher recasting and learner interpretation of the feedback. Such a study might incorporate an in-depth qualitative analysis of the present results against the sources of mismatch between teacher intention and learner interpretation of recast (Kumaravadivelu, 1991). The finding of such research, in line with Ellis (2012), could help teachers and researchers identify the instructional options that create facilitative conditions for SLA. Future research can also focus on the possible effects of recast sources (the teacher or peer) on recast noticeability (Mackey, 2020).

Besides, in-depth investigations of teacher recasting with concerns for learner individual differences is another area in need of further research. Likewise, as Kim and Han (2007) suggest, future studies could explore factors guiding teachers' corrective and communicative recasts, or those enabling learners to distinguish the teacher intent. Future research can investigate the input features whose frequency might influence the effectiveness of recasts (Mackey, 2012). Moreover, it would be worthwhile to compare the possible effects of recasts across different proficiency levels. Another line of research, following Mackey (2012), might elicit enriched data through stimulated recall and video technology to capture the discourse that might help learners identify the intent and target of corrective recasts in diverse educational contexts.

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Policy and ELT Curriculum: A Systematic Review of the Research Literature in the Years 2010-2020

Reza Shahi¹

Reza Khany*²

Leila Shoja³

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Abstract

This study was conducted to systematically review the English Language Teaching (ELT) curriculum and policy studies. A systematic literature review was utilized to describe the features, trends, and patterns of ELT curriculum and policy studies through the Preferred Items for Systematic Reviews and Meta-Analysis (PRISMA) guidelines. Seventy-three empirical articles published between 2010 and 2020 were analyzed based on geographical region, research methodology, participants, and research focus. Results revealed that most of the reviewed studies (58.90%, n=43) were conducted between 2016 and 2020, whereas about 41.1 % (n=30) of the reviewed studies were carried out between 2010 and 2015. Moreover, about 68.49% of the reviewed studies employed a qualitative research design, followed by a mixed-method (about 24.65%), whereas only about 6.86% used a quantitative research methodology. Results showed that most of the studies targeted ELT policy and curriculum in Asia (54.79%), followed by Europe (20.55%), America (13.70%), and Africa (6.84 %). Furthermore, 4.10 % of the studies examined ELT curriculum and policy globally. Thirty-four ELT policy and curriculum studies focused on teachers, three articles focused on learners, and only two papers targeted other participants. Findings showed that it would be difficult to discern a strong pattern in the ELT curriculum and policy studies since they targeted various issues. The majority of the reports were small-scale qualitative studies conducted in Asian

* Corresponding author

¹ PhD Candidate, Ilam University, Ilam, Iran. R.shahi@ilam.ac.ir

² Associate Professor, Ilam University, Iran. R.khany@ilam.ac.ir

³ Assistant professor, Ilam University, Ilam, Iran. l.shoja@ilam.ac.ir

countries; therefore, to address the issue of generalizability in ELT, more extensive quantitative studies in different geographical areas are needed.

Keywords: ELT policy, curriculum planning/practice, language policy, curriculum policy, systematic review

Introduction

The emergence of English as a lingua franca has had a significant impact on language planning and curriculum policy in many countries around the world (Nguyen, 2011). In response to the spread of English as the language of globalization and its dominance in communication (Hamid & Nguyen, 2016; Low, 2018), language curricula and policies have experienced significant changes in different parts of the world. Many countries have adopted the English language on the assumption that it is the language of industrialization, development, and international communication (Tupas, 2018). And they have included it in their curriculum as a compulsory course and, in some cases, as a medium of instruction (Channa, 2014).

In parallel with the global expansion of English, language policy has turned into a major area of research that continues to develop (Hult, 2018), and the number of systematic peer-reviewed articles in the field has increased significantly. To date, researchers have addressed a variety of issues including ELT policy, ELT curriculum, ELT policy evaluate, ELT curriculum analysis, and ELT policy practice, which have constantly broadened the scope of research and contributed new insights into the current progressions and objectives of English language curriculum and policy in various countries around the world (e.g., Atai & Mazlum, 2013; Bruen & Sheridan, 2016; Fang & Garland, 2014; Hayes, 2018; Hult, 2012; Kepol, 2017; Machida & Walsh, 2015; Mirhosseini & Khodakarami, 2016; Nguyen, 2011; Yang & Jang, 2020).

However, in order to gain a more comprehensive understanding of ELT curricula and policies and construct “a strong evidence base from current research findings to inform policy and practice” (Berezcki & Kárpáti, 2018, p.26), a systematic literature review is also needed. Although the ELT curriculum and policy field is well documented (e.g., Firman et al., 2019; Kostoulas & Stelma, 2017; Low, 2018; Tohidian & Ghiasi Nodooshan, 2020; Tupas, 2018), the scope of research

findings in the field has not yet been probed by a systematic review to build a robust evidence-based literature review. In addition, few research studies have documented the existing body of knowledge globally and speculated about the field's future research direction.

In this respect, this paper intends to review the ELT curriculum and policy studies to provide an international insight into the field and speculate about the future direction of the studies. In this article, first, we briefly describe ELT curriculum and language policy and cite some studies from the literature to illustrate the importance of the issues. Next, we pose the research questions. Then, we review the literature on ELT policy and curriculum. And finally, we conclude with recommendations to fill in the research gap in this area.

Literature Review

ELT Curriculum and Language Policy

Curriculum is a formal report of what learners are required to know (Levin, 2008). According to Atai and Mazloum (2012), "curriculum is a multi-layer multi-component enterprise in which several interlocking components are at play" (p.2). One of the most crucial and important factors which plays a key role in curriculum planning is policy. Politics governs every aspect of education (Levin, 2008), including curriculum. Deciding what to teach is not a matter of purely academic decision but a matter of institutional policy which is motivated by social and political elements (Sarani & Ahmadi, 2013). In most cases, government officials set policies that reflect the sociopolitical and economic interests of the ministries and try to train teachers to implement the planned policies. In fact, "policies influence and orient almost the entire administrative and practical scene of any social institution in any social context, including language and education concerns and, more specifically, ELT" (Mirhosseini & Khodakarami, 2015, p. 23).

The language policy defines the language-related rights, functions, and access; therefore, the curriculum design should significantly cover the stated objectives (Ahmad & Khan, 2011). This has led to a substantial body of research studies addressing the issues of language policy formation and implementation from a variety of conceptual positions (e.g., Al-Issa, 2007; Amir & Muska, 2012; Bruen & Sheridan, 2016; Cruz Arcila, 2018; Chowdhury & Kabir, 2014; Heineke, 2015;

Kiany et al., 2011; Kirkgoz, 2009; Machida & Walsh, 2015; Nguyen & Burns, 2020; Sharbawi & Jaidin, 2020).

According to Low (2018), in order to have developed through the proposed policies, the planned curricula and policies for English must be implemented in the schools. Despite the controversies in practicing and implementing a curriculum, there is a core component that is emphasized: the key role of stakeholders (teachers) in curriculum policy implementation (Atai & Mazlum, 2012). Researchers have suggested that teachers' knowledge, beliefs, and perceptions are key to successful curriculum implementation (e.g., Hardman & Rahman, 2014; Kabilan & Veratharaju, 2013; Kırköğz, 2009). Teachers' involvement in the process of curriculum development is essential for its improvement (Bantwini, 2010). In addition, teachers' understanding of professional development activities and policies increases the success of educational policies and improves their performance in implementing the policies (Penuel et al., 2007; Shihiba & Embark, 2011; Smit, 2005).

Given that many curriculum issues are as much about policy as they are about curriculum guidelines (Levin, 2008), debates over planning and practicing of the policies are an essential part of the curriculum. The ELT curriculum literature can be strengthened if it is better linked to the larger literature on public policy, specifically language policy. In addition, due to the growing emphasis on English teaching, ELT curricula and policies are also liable to variation and may change over time. Therefore, a systematic review is needed to track the emerging trends in the field.

This Study

The current systematic review of research into ELT curriculum and policy intends to synthesize the literature in the field, examine current thinking about the ELT curriculum, and identify critical points to provide a comprehensive literature review for researchers, policymakers, and ELT teachers. To this end the following research questions are posed:

What publication trends do the ELT curriculum and policy studies reveal? (Years of publication, journals that publish articles, and the number of published articles)

What is the context of ELT curriculum and policy studies? (Geographical context)

What sort of methodology has been used in the ELT curriculum and policy studies?

What are the main focuses of the ELT curriculum and policy studies?

Methods

This study utilized a systematic literature review to describe the characteristics, trends, and patterns of current empirical research studies on ELT curricula and policies. This study used the Preferred Items for Systematic Reviews and Meta-Analysis (PRISMA) guidelines (Moher et al., 2009) and conducted a systematic review by taking the following steps:

- (a) Specifying the inclusion/exclusion criteria.
- (b) Identifying the keywords and establishing the search strategy.
- (c) Identifying the research studies.
- (d) Reviewing the included articles.
- (e) Analyzing and reporting the findings (Berezcki & Kárpáti, 2018).

Databases and search strategy

A systematic search strategy was executed to identify the relevant studies. The search keywords used in this study included curriculum and policy terms. Before deciding on the final list of keywords, a pilot search was performed using single and combined terms (Berezcki & Kárpáti, 2018). The search keywords were presented in Table 1. In order to obtain more relevant studies, the search was limited to the title of publications in the databases. In addition, the search period of this systematic review was limited to 2010 until 2020.

Table 1

Key words

Curriculum terms	Policy terms
ELT curriculum	English language teaching policy
EFL curriculum	ELT policy
English language curriculum	English language policy
English language teaching curriculum	foreign language policy
Foreign language teaching curriculum	English language planning
Foreign language curriculum	EFL policy

Second language teaching curriculum	ESL policy
ESL curriculum	English language teaching planning
Second language curriculum	Foreign language planning
	Second language policy
	Second language planning

Inclusion and Exclusion Criteria

To be included/excluded in this study, the articles had to meet the predefined inclusion / exclusion criteria.

Inclusion criteria:

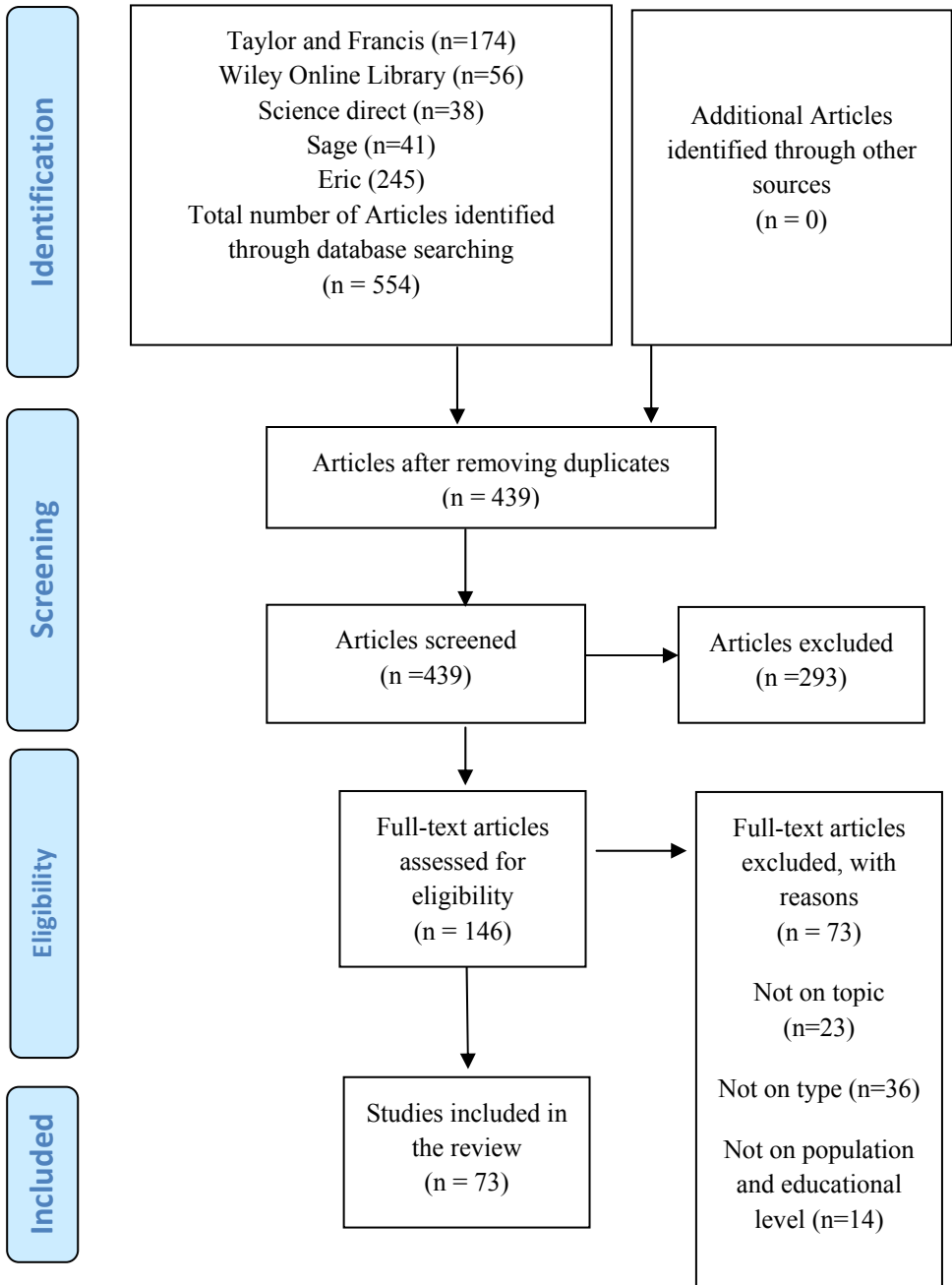
- Topic: studies which were designed /entitled /described as English language teaching curriculum and policy.
- Type: Scholarly articles of original research from peer-reviewed journals.
- Language: journal articles written in English.
- Date: studies which were published between 2010 and 2020.
- Level: school level

We excluded:

- Book chapters, short communications, reviews, editorials, reports, theses, and dissertations
- Publications which were not written in English.
- Publications which were about higher education studies.

Figure 1

Flow chart



Process Flow of the Study

A team of three researchers specified the keywords (Table 1) and conducted a systematic search in the bibliographic databases such as Eric, Taylor and Francis, Sage, Wiley online, and Science direct. The search was limited to the title of the publications in the databases. The primary search yielded 554 studies for possible inclusion. After the initial search, the references were imported to EndNote for removing the duplicated references and overviewing the citations. After removing 115 duplicated references, the remaining 432 articles were divided between the researchers, and their titles and abstracts were screened by using the predefined inclusion and exclusion criteria. Book chapters, short communications, reviews, editorials, reports, theses, and dissertations were removed. Next, titles and abstracts were reviewed and non-empirical studies, higher education publications, and irrelevant studies were excluded. After screening, 146 studies were selected for full-text analysis. Out of the 146 studies resulting from the screening stage of the study, 73 were excluded based on the inclusion/exclusion criteria (not being on the intended topic, 23 articles; type, 36 studies; population and educational level, 14 studies). In order to minimize the discrepancies between the researchers during the review process, the researchers discussed until the highest amount of agreement (about 100 %) was reached. Finally, the process yielded a sample of 73 articles that were included in this study (Figure 1).

Data Coding and Analysis

The analysis of the selected research studies involved both descriptive and analytical analyses. After evaluating the studies based on the eligibility criteria, the research team synthesized the findings of the studies and summarized the characteristics of the articles. The research team developed and used a data coding template that recorded basic information of the studies: (1) paper information (author/s, year of publication, and journal name), (2) participants, (3) context (geographical region), (4) research design, and (5) research focus (see Table 3). Descriptive statistics, including percentage and count, were used to describe the surface characteristics of the reviewed studies. In addition, in-depth thematic analysis was used to analyze the focus of the studies.

Findings

ELT Curriculum and Policy Studies' Publication Trends

The analysis revealed that most of the reviewed research studies were undertaken between 2015 and 2020. About 41.1 % (n=30) of the reviewed studies were carried out in the first five years, whereas 58.90% (n=43) were conducted in the second half of the decade (from 2016 to 2020). In addition, the data analysis showed that the included ELT policy and curriculum articles were published in 53 different peer-reviewed journals such as The Current Issues in Language Planning, Language Policy, The Curriculum Journal, Curriculum Studies, TESOL Journal, and so on (Table 2).

Table 2

Journal List

Journal	N	Studies
American Journal of Education	1	Cha and Ham (2011)
Current Issues in Language Planning	11	Nguyen (2011); Hashimoto (2013), Poon (2013); Zacharias (2013); Garton (2014); Machida and Walsh (2015); Bruen and Sheridan (2016); Cruz Arcila (2018), Liu, Wang, and Zhao (2020); Sharbawi and Jaidin (2020)
Journal of Homosexuality	1	Sauntson and Simpson (2011)
TESL Canada Journal	1	Fallon and Rublik (2011)
TESOL Quarterly	2	Hult (2012); Mohamed (2020)
TESOL Journal	2	Hayes (2018); Plaisance, Salas, and D'Amico (2018)
Procedia - Social and Behavioral Sciences	1	Gunal and Engin-Demir (2012)
Education 3-13: International Journal of Primary, Elementary and Early Years Education	1	Martin (2012)
International Education	1	Trube (2012)
Critical Inquiry in Language Studies	1	Al-Issa (2012)
Classroom Discourse	1	Amira and Muska (2012)

The Curriculum Journal	1	Atai and Mazlum (2013)
Journal of International Education and Leadership	1	Azmi and Nazri (2013)
English Language Teaching	2	Alméciga and Yesid (2013); Pérez, Rey, and Rosado (2019)
The Asia-Pacific Education Researcher	1	Fang and Garland (2014)
International Journal of Pedagogies and Learning	2	Hawanti (2014); Paul Glasgow (2014)
System	2	Lee (2014); Zhu and Shu (2017)
International Journal of Educational Development	1	Wang and Clarke (2014)
Advances in Language and Literary Studies	1	Yusuf (2014)
Literacy	1	Flynn (2015)
Educational Policy	1	Heineke (2015)
Journal of Curriculum Studies	1	Lavrenteva and Orland-Barak (2015)
Language and Education	2	Flynn and Curdt-Christiansen (2018); Manan, Dumanig, and Naqeebullah (2015)
Issues in Teachers' Professional Development	1	Garzón (2018)
International Journal of Leadership in Education	1	Li, Poon, Lai, and Tam (2018)
International Journal of Qualitative Studies in Education	1	Peele-Eady and Foster (2018)
Language Teaching Research	1	Chan (2019)
Educational Research and Reviews	1	Firman, Tersta, Riantoni, and Sekonda (2019)
International Journal of Curriculum and Instruction	2	Gherzouli (2019); Ağçam and Babanoglu (2020)
Africa Education Review	1	Kamwendo (2019)
European Journal of Educational Research	1	Kaya (2019)
The Educational Forum	1	Murphy and Torff (2019)
Iranian Journal of Language Teaching Research	1	Rashidi and Hosseini (2019)

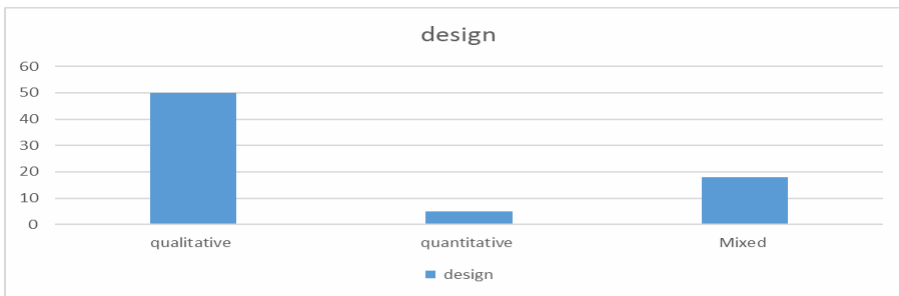
International Journal of Instruction	2	Sulaiman, Sulaiman, and Rahim (2017) ;Sofiana, Sofiana, Mubarak, and Yuliasri (2019)
Discourse: Studies in the Cultural Politics of Education	1	Li (2017)
ELT journal	1	Kostoulas and Stelma (2017)
Malaysian Journal of Learning and Instruction	1	Kepol (2017)
Language policy	1	Bhattacharya (2017)
Uşak Üniversitesi Eğitim Araştırmaları Dergisi	1	Zorba and Arikan (2016)
Manager's Journal on English Language Teaching	1	Yeni-Palabiyik and Daloglu (2016)
International Journal of Inclusive Education	1	Russak (2016)
Journal of Education and Practice	2	Tom-Lawyer (2015); Okoth (2016)
Journal of Multicultural Discourses	1	Mirhosseini and Khodakarami (2016)
Bilingual Research Journal	1	Fredricks and Warriner (2016)
FIRE: Forum for International Research in Education	1	Elyas and Badawood (2016)
Cogent Education	1	Alnefaie (2016)
International Journal of Applied Linguistics	2	Chan (2020); Sahraee Juybari and Bozorgian(2020)
Asia Pacific Journal of Education	1	Lei and Medwell (2020)
International Journal of Bilingual Education and Bilingualism	1	Yang and Jang (2020)
International Journal of Development Research	1	Ulum (2015)
The Electronic Journal for English as a Second Language	1	Teo (2017)
Novitas-ROYAL (Research on Youth and Language)	1	Fisne, Güngör, Guerra, and Gonçalves (2018)
AILA Review	1	Sayer (2019)

ELT Curriculum and Policy Studies’ Research Design Approaches

The analysis indicated that the reviewed studies were varied in terms of research methodology; however, most of them employed a qualitative approach (Table 3). In order to get a clear understanding of the distribution of the research designs, we summarized them in Figure 2. Out of 73 studies, 50 (68.49%) used a qualitative research design, 18 (24.65%) used a mixed-method approach, and five (6.86%) employed a quantitative methodology (Figure 2).

Figure 2

Research Methodologies

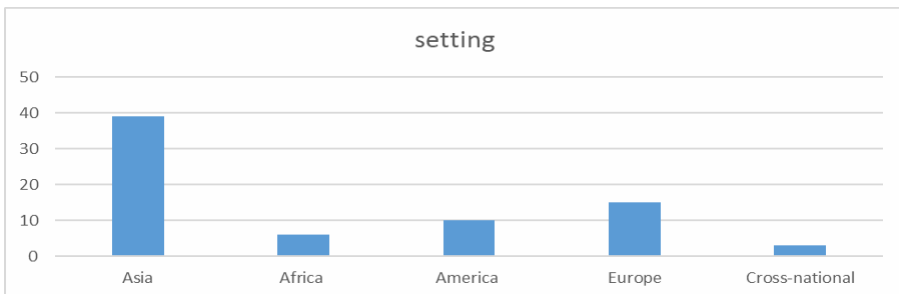


The Context of ELT Curriculum and Policy Studies

Based on the analysis, the included articles investigated ELT curriculum and policy in a large number of countries (Table 3). To get a better understanding, we summarized the contexts of the studies based on their continents (Asia, Africa, America, and Europe). As figure 2 showed, most of the studies analyzed ELT policy and curriculum in Asian countries (n=40, 54.79%), followed by European countries (n=15, 20.55%), American countries (n=10, 13.71%), and African countries (n=5, 6.84. %). In addition, three studies (4.10%) compared the policies in different countries.

Figure 3

Setting

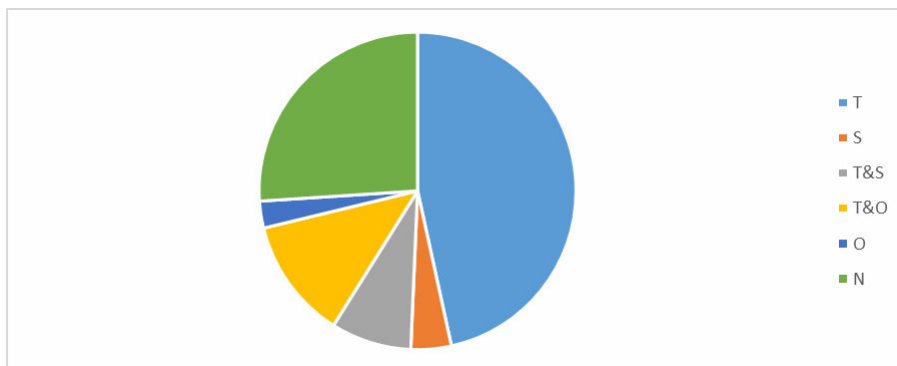


The Participants of ELT Curriculum and Policy Studies

As shown in Table 3, the ELT policy and curriculum studies were varied in terms of their main participants. The key participants of the ELT policy and curriculum studies were teacher trainers, head teachers, key official members, key administrators, school principals, ELT lecturers, experts, curriculum developers, students, and teachers (Figure 4). The analysis showed that most of the articles focused on teachers (n= 34, 46.58%), whereas few studies targeted learners (n= 3, 4.11%) and other participants (curriculum developers and ELT lecturers) (n= 2, 2.74%). In addition, there were some studies with combinations of different groups of participants such as teachers and students (n=6, 8.22%) and teachers and other participants (n=9, 12.33%), including school principals, administrators, and key official members, experts, teacher-trainers, lecturers, material developers, and head teachers. Moreover, 19 out of 73 articles (26.02%) were qualitative studies which were conducted by applying document analysis with no inclusion of participants.

Figure 4

Distribution of Participants



The Main Focus of the ELT Policy and Curriculum Studies

The analysis indicated that the studies targeted various issues, such as English language policy, policy planning, policy implementation, policy reform, ELT curriculum planning, curriculum reform, curriculum reform implementation, EFL/ESL policy and practice, and so on (Table 3). Most of the studies were context-specific and tended to investigate how the macro policies were planned and how they were implemented in the schools. In addition, some studies evaluated the

planned ELT curriculum based on the policies prescribed by the government or the local authorities and the implementation of the policies by examining the perception of the participants, mainly teachers.

Table 3:

Main Characteristics of the Studies

Author/s	Setting	Research Methodology	Participants	Focuses
Cha and Ham (2011)	Cross-national	Mixed methods	-----	Curriculum policy analysis
Nguyen (2011)	Vietnam	Qualitative	Teachers	Policy implementation analysis
Sauntson and Simpson (2011)	UK	Qualitative	Teachers and students	Curriculum policy analysis
Fallon and Rublik (2011)	Canada	Qualitative	Teachers	Policy analysis
Gunal and Engin-Demir (2012)	Turkey	Qualitative	Teachers	Curriculum implementation
Hult (2012)	Sweden	Qualitative	---	Policy and practice analysis
Martin (2012)	England	Mixed methods	Learners	Languages Strategy evaluation
Trube (2012)	China	Qualitative	Curriculum developers	Curriculum planning and implementation analysis
Al-Issa (2012)	Oman	Qualitative	Students and teachers	Policy Implementation analysis
Amir and Muska (2012)	Sweden	Qualitative	Teachers	Policy and micro level practice analysis
Atai and Mazlum (2013)	Iran	Qualitative	Key officials , material developers, head teachers , and teachers	Curriculum planning and practice analysis
Azmi and Nazri (2013)	Malaysia	Qualitative	Teachers and Experts	Macro-level Policy analysis
Alméciga and Yesid (2013)	Colombia	Qualitative	-----	Decision making and policy analysis

Author/s	Setting	Research Methodology	Participants	Focuses
Hashimoto (2013)	Japan	Qualitative	-----	Macro-level policy analysis
Poon (2013)	Hong Kong	Qualitative	----	English-medium of instruction policy analysis
Zacharias (2013)	Indonesia	Qualitative	Teachers	Macro policy implementation analysis
Fang and Garland (2014)	China	Qualitative	Teachers	Macro curriculum planning analysis
Garton (2014)	South Korea	Mixed methods	Teachers	Curriculum policy analysis Material policy analysis
Hawanti (2014)	Indonesia	Qualitative	Teachers and school principals	Policy implementation analysis
Lee (2014)	South Korea	Qualitative	School principals, Teachers, and students	Curriculum implementation analysis
Paul Glasgow (2014)	Japan	Qualitative	Teachers	Policy analysis
Wang and Clarke (2014)	China	Qualitative	Teachers	Curriculum reform analysis
Yusuf (2014)	Nigeria	Mixed methods	Teachers	Curriculum implementation analysis
Flynn (2015)	England	Qualitative	Teachers	Policy and practice analysis
Heineke (2015)	USA	Qualitative	Teachers	policy and practice analysis
Lavrenteva and Orland-Barak (2015)	Cross-national	Qualitative	-----	Top-down curriculum policy analysis
Machida and Walsh (2015)	Japan	Mixed methods	Teachers	Policy reform implementation analysis
Manan et al. (2015)	Pakistan	Mixed methods	Students, teachers, and school principals	English-medium policy analysis

Author/s	Setting	Research Methodology	Participants	Focuses
Tom-Lawyer (2015)	Nigeria	Mixed methods	English language lecturers	Curriculum implementation analysis
Ulum (2015)	Turkey	Qualitative	-----	Policy analysis
Alnefaie (2016)	Saudi Arabia	Qualitative	Teachers	Curriculum development analysis
Bruen and Sheridan (2016)	Cross – national	Qualitative	Teachers, teacher-trainers, and English language lecturers	Policy and practice analysis
Elyas and Badawood (2016)	Saudi Arabia	Qualitative	-----	Policy analysis
Fredricks and Warriner (2016)	USA	Qualitative	learners and teachers	policy analysis
Mirhosseini and Khodakarami (2016)	Iran	Qualitative	learners	policy analysis
Okoth (2016)	Kenya	Mixed methods	Teachers	Top-down curriculum innovation analysis
Russak (2016)	Israel	Quantitative	Teachers	Macro policy analysis
Yeni-Palabiyik and Daloglu (2016)	Turkey	Qualitative	Teachers	Macro-level curriculum implementation analysis
Zorba and Arikan(2016)	Turkey	Qualitative	-----	Curriculum policy analysis
Bhattacharya (2017)	India	Qualitative	-----	Policy analysis
Kepol (2017)	Malaysia	Qualitative	-----	Policy implementation analysis
Kostoulas and Stelma (2017)	Greece	Mixed methods	Teachers and Learners	Curriculum change analysis
Li (2017)	China	Qualitative	Stakeholders (teachers, key administrators, key members of departments)	Policy analysis

Author/s	Setting	Research Methodology	Participants	Focuses
Sulaiman et al. (2017)	Malaysia	Qualitative	Teachers	Curriculum implementation analysis
Teo (2017)	China	Qualitative	Teachers	Policy and practice analysis
Zhu and Shu (2017)	China	Qualitative	Teachers	Curriculum innovation analysis
Cruz Arcila (2018)	Colombia	Qualitative	Teachers	Policy interpretations and translations
Fisne et al. (2018)	Turkey	Mixed methods	-----	Macro-level policy implementation
Flynn and Curdt-Christiansen (2018)	England	Mixed methods	Teachers	Policy and practice analysis
Garzón (2018)	Colombia	Qualitative	Teachers	Curriculum transforming analysis
Hayes (2018)	Bahrain	Qualitative	Teachers	Policy implementation analysis
Li et al. (2018)	Hong Kong	Quantitative	Teachers	Curriculum reform implementation analysis
Peele-Eady and Foster (2018)	USA	Qualitative	Policy analysis
Plaisance et al. (2018)	USA	Qualitative	Teachers and experts	Curriculum policy analysis
Chan (2019)	Hong Kong	Mixed methods	-----	Curriculum change analysis
Firman et al. (2019)	Indonesia	Mixed methods	Teachers	Curriculum implementation
Gherzouli (2019)	Algeria	Mixed methods	Teachers	Curriculum reform implementation
Kamwendo (2019)	Malawi	Qualitative	Teachers and Readers of the policy	policy analysis
Kaya (2019)	Turkey	Mixed methods	Students and Teachers	Curriculum implementation analysis
Murphy and Torff (2019)	USA	Quantitative	Teachers	Curriculum analysis
Pérez et al. (2019)	Colombia	Qualitative	-----	Curriculum analysis

Author/s	Setting	Research Methodology	Participants	Focuses
Rashidi and Hosseini (2019)	Iran	Qualitative	---	Policy analysis
Sofiana et al. (2019)	Indonesia	Mixed methods	Teachers	Curriculum planning and implementation analyses
Agçam and Babanoglu (2020)	Turkey	Qualitative	-----	Curriculum reform analysis
Chan (2020)	Hong Kong	Mixed methods	-----	Curriculum analysis
Le et al. (2020)	Vietnam	Qualitative	Teachers	Policy implementation analysis
Lei and Medwell(2020)	China	Mixed methods	Teachers	Curriculum policy analysis
Liu et al. (2020)	China	Qualitative	Teachers	Policy change analysis
Mohamed (2020)	Maldives	Mixed methods	Students	Curriculum policy analysis
Sahraee Juybari and Bozorgian(2020)	Iran	Qualitative	-----	Curriculum planning analysis
Sharbawi and Jaidin (2020)	Brunei	Quantitative	Students and teachers	Macro policy planning and micro policy practices
Tohidian and Ghiasi Nodooshan (2020)	Iran	Qualitative	Teachers	Curriculum reform and policy analysis
Yang and Jang (2020)	Korea	Qualitative	Teachers	Policy implementation analysis

The included articles showed variety in terms of focus. However, this review categorized the studies into three main themes: curriculum change, curriculum planning and practice, and ELT policy and practice.

Curriculum Change. Out of 73 reviewed studies, 14 (19.18%) investigated curriculum reform/change and its implementation. The articles used different research designs, including qualitative (n= 7; 50 %), mixed methods (n= 5; about 35.72 %), and quantitative (n= 2; about 14.28 %) approaches. In addition, seven studies (50%) were conducted in Asia, three (about 21.46 %) in Europe, two

(14.28%) in America, and two (14.28%) in Africa.

Curriculum Planning and Practice. Twenty-four studies addressed curriculum planning around the world. Most of the studies were implemented in Asian countries (n=14), followed by European (n=4), American (n=2), and African (n=2) countries. In addition, two studies were done in a cross-national setting. Thirteen studies used a qualitative methodology, nine studies used a mixed method research design, and only one study used a quantitative approach.

ELT Policy. Thirty-five studies addressed ELT policy around the world, out of which nineteen policy studies were conducted in Asia, eight in Europe, six in America, and one in Africa. In addition, two studies examined ELT policies in a cross-national context. Moreover, the analysis showed that most of the studies employed a qualitative research design (n =17), followed by a Mixed methods approach (n =4) and a quantitative methodology (n =1).

Discussion

The findings were discussed in light of the research questions. For each section, research gaps were identified and suggestions for future research were presented.

What Publication Trends do the ELT Curriculum and Policy Studies Reveal?

The analysis showed that the reviewed articles were wide-ranging in terms of focus, participant, and research methodology. The analysis revealed that the debate over ELT policy and curriculum has resulted in a rich array of research studies. According to Larsen and Von Ins (2010), the number of journals and the growth rate of articles generally are considered important and indicate the productivity of the field. The increasing number of research studies in recent years and the diversity of journals publishing ELT curriculum and policy studies manifest the importance of the field.

What Sort of Methodology Were Used in the ELT Curriculum and Policy Studies?

The results of this study showed that there was a great tendency towards qualitative research approaches in the reviewed articles. The issue of generalization is complicated and controversial in qualitative studies. According to Polit et al.

(2010), qualitative studies seldom explicitly address the issue of generalizability. Given that a large number of ELT curriculum and policy studies are qualitative, it seems that the generalizability issue has been ignored and the results of the studies are not sufficiently conclusive. Therefore, as Lawson et al. (2015) note, more quantitative and large-scale studies are needed to address the generalizability issue in the ELT curriculum and policy field.

What is the Context of ELT Curriculum and Policy Studies?

Our analysis showed that the majority of studies targeted ELT curriculum and policy in East Asia. Most studies were conducted in China, followed by some countries such as Indonesia, Hong Kong, and other countries. This finding can be explained by the fact that language teaching policy in East Asia has undergone significant changes since the mid-twentieth century due to the spread of English in the region (Gorter, 2013; Liddicoat & Kirkpatrick, 2020; Low, 2018; Tupas, 2018). Therefore, a rich array of studies has been conducted to investigate the policy reforms and the position of English in the east of Asia.

Although ELT policies in East Asia have been considerably well documented, the policies in West Asia have gained much less research attention. There have been some papers focusing on English language curriculum and policy in the region (e.g., Atai & Mazlum, 2013; Mirhosseini & Khodakarami, 2016); however, most of them investigate the policy in a specific country (Iran). In line with this study, Arik and Arik (2021) report that Iran is the most frequent context in which TEFL studies are conducted.

In addition, the analysis revealed that few studies have been conducted in Africa. These studies have documented the policies in four countries, including Nigeria (Yusuf, 2014; Tom-Lawyer, 2015), Kenya (Okoth, 2016), Algeria (Gherzouli, 2019), and Malawi (Kamwendo, 2019). In line with this study, Mahboob (2013) and Bern (2005) found few studies on World English in Africa. Furthermore, Hillman et al. (2021) reported that the English language in this region has not been sufficiently explored.

Moreover, findings revealed that, similar to Low's (2018) and Halt's (2018) findings, the studies have investigated the ELT policies in a variety of regions; however, few articles have documented the issue globally (e.g., Bruen &

Sheridan, 2016; Cha & Ham, 2011; Lavrenteva & Orland-Barak, 2015). This indicates that further studies in different geographical regions, particularly African countries, are needed. Moreover, more research is needed to be conducted on a global-scale to provide an international picture of the field.

Who Are the Main Participants of the ELT Curriculum and Policy Studies?

As the results showed, 34 out of 73 ELT policy and curriculum studies focused on teachers, three of them focused on learners, and only two studies targeted the other participants (curriculum developer, ELT lecturer, etc.). The findings showed that teachers played a key role in the planning and practicing of ELT policy and curriculum. The crucial role of the teachers has also been emphasized in previous studies (e.g., Bantwini, 2010; Hardman & Rahman 2014; Kabilan & Veratharaju, 2013; Kirkögz, 2009).

According to Borg (2019), students are one of the important stakeholders in the collective decision-making of educational institutions. They are the institutional customers and are the focus of decision-makers' attention. However, by considering the number of studies that targeted students, it seems that the importance of students' role in ELT policy and curriculum has been marginalized in the literature.

The analysis of the participants showed that most of the ELT curriculum and policy articles were relatively small-scale studies. It can be explained by considering the research design of the studies. Because most of the studies were qualitative-focused, their findings mainly were derived from a small sample of subjects.

What Are the Main Focuses of the Studies?

The data analysis indicated that the ELT policy and curriculum studies were context-specific and were conducted in different educational settings and countries. According to Lawson et al. (2015), the cultural and educational contexts in which the studies are conducted greatly influence the studies and make them unique. Hillman et al. (2021) report that countries have their own unique historical, cultural, and political characteristics, and they use English for a wide variety of reasons. For this reason, each country has its own English language policy and curriculum. This heterogeneity of English policy and curriculum has been reflected

in the research efforts. The heterogeneity of the studies and the variety of topics targeted by the studies make it difficult to discern a consistent pattern in the ELT curriculum and policy studies.

Although the studies addressed various issues in different countries, three general themes were selected for classifying the focus of the studies: curriculum change, curriculum planning and practice, and ELT policy and practice. Regarding the ELT policy category, the studies tried to evaluate the ELT policy/practice in some regions by addressing issues such as the medium of instruction (e.g., Hashimoto, 2013; Manan et al., 2015); policy and practice (mis)matches (Flynn & Curdt-Christiansen, 2018; Rashidi & Hosseini, 2019); the impact of globalization in ELT policies (Bhattacharya, 2017); policymakers' and stakeholders' perceptions of language policy/practice (Fallon & Rublik, 2011; Li, 2017); politics of culture in ELT (Azmi & Nazri, 2013); and power relationships and irregular conditions in English education (Alméciga & Yesid, 2013).

Based on the analysis, the policy papers were categorized as ELT policy evaluation and policy implementation. Out of 35 ELT policy studies, 19 studies intended to analyze the policy. Ten studies were implemented in Asian countries (Azmi & Nazri, 2013; Bhattacharya, 2017; Elyas & Badawood, 2016; Hashimoto, 2013; Glasgow, 2014; Manan et al., 2015; Mirhosseini & Khodakarami, 2016; Poon, 2013; Rashidi & Hosseini, 2019; Teo, 2017); five studies in European countries (Fisne et al., 2018; Flynn & Curdt-Christiansen, 2018; Martin, 2012; Russak, 2016; Ulum, 2015); three studies in American countries (e.g., Alméciga & Yesid, 2013; Fredricks & Warriner, 2016; Peele-Eady & Foster, 2018); and one study in African countries (e.g., Kamwendo, 2019).

Out of 35 ELT policy studies, 15 studies addressed policy implementation. Nine studies were conducted in Asia (e.g., Al-Issa, 2012; Zacharias, 2013; Hayes, 2018; Hawanti, 2014; Kepol, 2017; Le et al., 2020; Li, 2017; Yang & Jang, 2020); three studies were done in Europe (e.g., Amira & Muska, 2012; Flynn, 2015; Hult, 2012); and three others were carried out in America (e.g., Cruz Arcila, 2018; Fallon & Rublik, 2011; Heineke, 2015). Furthermore, there was one cross-national study that addressed ELT policy implementation (Bruen & Sheridan, 2016). In addition, regarding research methodology, the analysis showed that ELT policy implementation studies used only qualitative methods for data analysis.

Considering the curriculum change studies, the reviewed papers tried to address curriculum reforms and changes by focusing on some issues such as teachers' perceptions and understandings of ELT curriculum reforms and implementations (e.g., Machida & Walsh, 2015; Yeni-Palabiyik & Daloglu, 2016); teachers' intention and willingness to support or even delay the ELT curriculum innovations (e.g., Kostoulas & Stelma, 2017; Murphy & Torff, 2019); ELT methods and their impact on ELT curriculum innovations (e.g., Chan, 2019); teachers' role in curriculum change (e.g., Garzón, 2018); the interplay of contextual factors (middle leadership, teachers receptivity to change, and the performance of teacher agency) and their impact on the implementation of English language curriculum reforms (Li et al., 2018; Liu et al., 2020); issues, challenges, and barriers to teachers' involvement in curriculum development and implementation (e.g., Gherzouli, 2019; Okoth, 2016; Tohidian & Ghiasi Nodooshan, 2020; Wang & Clarke, 2014); and the outcome statements in the revised English language curriculums (e.g., Ağçam & Babanoglu, 2020).

Regarding the curriculum studies, the articles intended to specify the process of ELT curriculum development and assess the curriculum policies, plans, and practices. Most of the curriculum planning studies focused on teachers; therefore, they reflected teachers' perspectives, beliefs, and reactions towards the ELT curriculum plans and practices (Alnefaie, 2016; Fang & Garland, 2014; Firman et al., 2019; Garton, 2014; Lei & Medwell, 2020; Mohamed, 2020; Sofiana et al., 2019; Sulaiman & Rahim, 2017; Yusuf, 2014). In addition, some studies tried to investigate other stakeholders' (students, curriculum developers, school principals, lecturers) perceptions, views, reactions, and roles (e.g., Atai & Mazlum, 2013; Kaya, 2019; Lee, 2014; Plaisance et al., 2018; Sauntson & Simpson, 2011; Tom-Lawyer, 2015; Trube, 2012). Moreover, some studies evaluated the curricula by analyzing national documents, textbooks, and classroom practices (Cha & Ham, 2011; Chan, 2020; Juybari & Bozorgian, 2020; Zorba & Arikan, 2016; Pérez et al., 2019).

The findings showed that, similar to Garcia and Menken's (2010) findings, the policy and curriculum studies focused on various issues around ELT (e.g., language policy, language policy and practice, policy analysis, and etc.). In addition, the findings revealed that most of the studies investigated the policy and curriculum in specific countries, and there were few cross-national studies. In this period of

globalization, the competitive nature of universal trade has extensive impact on the local, national, and international education policies and evolves them. Therefore, considering the evolving nature of education in general and language education in specific, more studies are needed to investigate ELT policy and curriculum globally and shed light on the impact of globalization on the policy and curriculum changes in a wide range of regions. In addition, since most of the studies were context-sensitive, comparative studies can be more fruitful and have a significant contribution to the literature.

Conclusion

The current systematic review has identified the key features and trends regarding ELT policy and curriculum. Considering the publication trends and geographical regions, it can be concluded that the studies were context-specific and were carried out in some specific countries. Although the reviewed studies covered a large number of countries, there were few and scanty studies in some regions. Therefore, further studies are needed to investigate the issue in the countries where ELT policy and curriculum are little known (e.g., African, Central Asian, and South American countries).

Although the included articles focused on different participants, teachers were the main concern of the studies, and students, as one of the key stakeholders in the ELT field, have received less attention. Therefore, more studies are needed to address the issue in the field. Regarding the research methodologies, although the ELT curriculum and policy studies utilized a variety of different research approaches, they mostly used a qualitative one. The generalizability of the studies seems to be overlooked because qualitative researchers rarely address the issue of generalizability. It can be concluded that the results of the ELT curriculum and policy studies are not conclusive. Therefore, more quantitative and large-scale studies are needed in this area.

The reviewed studies in the field were conducted in different educational and cultural settings, and they were varied in terms of focus. It can be concluded that it is difficult to identify a robust pattern in the focus of the studies and see the whole picture of the field. To address this issue, more comparative and international studies are needed.

Implications

This study has implications for researchers, policymakers, and ELT teachers. They need to know the current state of ELT curriculum and policy for decision-making and future actions.

Limitation of the study

The current study analyzed 73 peer-reviewed articles which were limited to the school level. Secondly, the study was limited to the articles published between 2010 and 2020, so the time limit was short. Thirdly, since all reviewed articles were scholarly articles of original research from peer-reviewed journals, other types of studies like book chapters, short communications, reviews, editorials, reports, theses, and dissertations might have contributed to this systematic review.

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Enhancing Advanced EFL Learners' Vocabulary Retention via MI-Oriented Thematic Vocabulary Clustering

Sanam Savojbolaghchilar¹

Zohreh Seifoori^{*2}

Naser Ghafoori³

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Abstract

The present study aimed at exploring if the vocabulary recall of the advanced EFL learners could be enhanced by MI-oriented Thematic Vocabulary Instruction (TVI). To scrutinize the probable impact of the treatment on various intelligence groups, we selected a purposive homogeneous sample of 80 out of 118 advanced level learners and assigned them to four groups. The first experimental group (EG1) underwent TVI along with matching MI-based tasks, the second experimental group (EG2) received TVI with non-matching MI-oriented tasks, the third experimental group (EG3) had TVI but just did the coursebook exercises and the control group (CG) received conventional non-thematic instruction with coursebook exercises. 60 advanced words were taught for 10 sessions. The vocabulary recall test was administered with a three-week interval after the end of the treatment, requiring the participants to use the words in five paragraphs based on the given topic and the frequency counts showed the number of the new words. The results from ANOVA and Tukey post hoc tests revealed that the EG1 members who had undergone TVI with MI-oriented tasks significantly outperformed their peers. Specifically, verbally intelligent learners had the

* Corresponding author

¹ Ph.D. in TEFL, Department of English, Tabriz Branch, Islamic Azad University, Tabriz, Iran. Sanam.savoji@gmail.com

² Associate Professor, Department of English, Science and Research Branch, Islamic Azad University, Tehran, Iran. seifoori@srbiau.ac.ir; zseifoori2005@yahoo.com.

³ Assistant Professor, Department of English, Tabriz Branch, Islamic Azad University, Tabriz, Iran. ghafoori@iaut.ac.ir

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highest and the intra-personally dominant ones had the lowest significant performances. The findings accentuate the significance of taking individual differences into account and offer a number of pedagogical implications for the teachers and administrative authorities.

Keywords: multiple intelligences, tasks, thematic vocabulary instruction (TVI), vocabulary recall

Introduction

The multiplicity of second and foreign language learning processes and the intricacy of the factors affecting them have stimulated close scrutiny of various aspects that may relieve the burden on the learners, facilitate the process and improve the quality of the final outcome. The convoluted process is typically characterized by the interplay among individual, cognitive and social factors that come into play to impact learners' achievement of course objectives. It is assumed that innovative collation of these three factors may enhance learning outcomes (Savojbolaghchilar et al. , 2020). Using word associations in vocabulary teaching, particularly Thematic Clustering (TC) has been investigated over several decades and has found its way into materials (McCarthy, 1990). TC combines words of different parts of speech that are all closely related to a common thematic concept by tapping into both cognitive and linguistic processes and resulting in better word learning (Tinkham, 1997). Schema theory lends theoretical support to the TC as a vocabulary selection and presentation technique. Schema is envisioned as an active organization of past reactions or experiences reflecting one's interpretation of the world from a psychological perspective and Schema Theory links learning to already existing schemata (Brewer & Nakamura, 1984).

English learning in general and vocabulary recall in particular, has always been one of education's most pressing issues. Literally, *vocabulary recall* is the ability to remember vocabulary after an interval of time, the quality of which depends on the quality of the teaching, the interest of the learners, or the meaningfulness of the materials (Richards & Schmidt, 2002). In the present study, vocabulary recall was considered as the participants' ability to remember and use the taught words productively in essay-type questions three weeks after the treatment.

Vocabulary recall poses an equally serious problem even on advanced EFL learners who need to take part in more formal and extended communicative

activities like attending conferences, reading and writing research papers or pursuing their studies abroad. Such learners have to master a wide range of formal words that are used in academic texts and are more difficult to capture since learners have already mastered an informal equivalent for each of them. Thus, the primary question concerning language teaching experts has to be finding the most effective vocabulary selection and presentation techniques to boost recall.

Based on the Experiential Learning Theory (Kolb, 1984), one way to facilitate learning and boost recall is through engaging learners in concrete experience, reflective observation, abstract conceptualization and active experimentation. In the context of EFL classrooms, the most adequate way of achieving experiential learning of vocabulary and escalating the viability of boosted recall is through the use of tasks that allow learners to develop the ability to accurately use the language for communicative purposes. For advanced students who may know far more language than they can use productively, appropriately designed TBI with MI-oriented tasks that share the benefits of individualized learning and engaging the learners may be an ideal communicative practice with a focus on 'pushed output' (Swain, 1985, 1995) to gain a genuine command of previously learnt material. Swain (1985) emphasizes the role of output tasks for increasing learners' vocabulary knowledge in SLA.

What hinders getting the ideal result after finding the appropriate method of vocabulary teaching is ignoring individual differences especially various intelligence types that learners bring to classroom environment. The MIT, proposed by Gardner (1983), accentuated the individualistic nature of learning claiming that each individual possesses a unique blend of eight intelligences of linguistic, logical-Mathematical, spatial, bodily-Kinesthetic, musical, interpersonal, intrapersonal and naturalist. He later acknowledged that the ninth intelligent, namely existential could also be worthy of consideration. It is thus, hypothesized that a likely way of enhancing learners' involvement and life-long learning skills might be through creative tailoring of the instructional content and methodological techniques to their dominant intelligence tendencies by designing MI-oriented tasks. That is, utilizing needs-based pedagogic tasks based on learners' dominant intelligences can offer a way of optimizing instructional outcomes, personalizing English pedagogy and providing more relevant and interesting learning opportunities in EFL classrooms

where the eminent teaching method is still the outdated “one size fits all” approach reflected in the obligatory teaching materials that are dictated top-down. The conspicuous failure of plethora of Iranian EFL learners to develop a communicative proficiency in English despite years of being taught based on this prevalent traditional approach provides convincing evidence to justify the need for the teachers to take agency and realign their presentation in line with the pluralistic nature of human cognition.

Literature Review

MIT revolutionized the unitary concept of intelligence held constant for a long time and challenged the belief that children are born with innate fixed general faculty of intelligence. Gardner (1983) proposed that intelligences are changeable and trainable which was a reaction against the conservative and totally biologically driven view of intelligence (Gardner, 1983). The MIT also argues for individualized education (Armstrong, 2009) the initial purpose of which is to identify learners' intelligence preferences and then tailor the educational practices to the learners' intellectual differences. This orientation is represented in differentiated learning (Grant & Basye, 2014). Tomlinson et al. (2003) provided one of the most renowned definitions of differentiation, which features modifying instructional content (what is taught), process (how students learn), and product (how students demonstrate learning) according to students' readiness, interests, and learning profiles (Tomlinson et al., 2003). Teachers employing such techniques are recommended to link overall instructional goals with learners' diverse interests and propensities and capacities.

Although Gardner did not claim that his theory could be employed in education, recent research studies have proved otherwise. Various correlational studies have addressed the relationship between MIs, self-efficacy and academic achievement (e. g., Koura & Al-Hebaishi, 2014) and the effect of MIs on various aspects of learning have also been scrutinized such as achievement (Šafranĵ, 2018), CALL instruction (Kim, 2009), EFL learners' writing (Ahmadian & Hosseini, 2012; Saeidi & Karvandi, 2014; Zeraatpishe, et al., 2020), and on vocabulary learning (Al-Mahbashi et al., 2017; Hanh & Tien, 2017; Savojbolaghchilar et al., 2020).

Among the studies that were reviewed in the literature, there were some

reported the relationship between MIT and writing performance of the students. For instance, Looi Lin and Ghazali's (2010) study revealed how by means of teaching multiple-intelligence strategies, they could develop the writing ability of learners. Alizadeh, et al. (2014) aimed at investigating possible relationship between MIs and writing performance of Iranian EFL learners across different genders. The results of the analyses revealed that overall MIs only positively correlated with the quality of the advanced female learners' writing.

Memory and learning have been largely approached from the connectionist perspective since the mid-1980s. This approach, which has intrigued more SLL researchers in recent years, resembles the brain to a computer that consists of neural networks or complex clusters of information nodes that are linked and can get strengthened or weakened via activation or non-activation, respectively (Mitchell & Myles, 2004). According to Mayer (2014), the transmission of information from the short-term to the long-term memory entails conscious attention, adequate time and rehearsal. That way, new information would be subsumed under already-existing knowledge networks. What may facilitate subsumption, as suggested by Schmitt (2000), is learners' active involvement in processing of the information through interactive tasks and activities where incidental learning may occur. Schmitt (2008) contends that the most effective way of boosting incidental learning is by reinforcing it with pedagogic learning tasks that highlight particular forms that are the teaching objectives. Soodmand Afshar (2021) also confirmed the positive impact of task-related focus-on-form on vocabulary development.

Literature is replete with studies of the vocabulary, learning tasks, and concepts related to MIT. A rich body of research has been conducted on the effects of semantic or thematic vocabulary instruction on EFL/ESL learners and their performances (Finkbeiner & Nicol, 2003; Hashemi & Gowdasiaei, 2005). Having reviewed the existing literature, we found out that far too little research (if any) has addressed the viability of incorporating MI, pedagogic tasks and vocabulary TC presentation techniques to promote learners' recall of vocabulary. This research niche provided the impetus for the present study to examine the extent to which TC vocabulary presentation technique might be reinforced by MI-based tasks to boost advanced EFL learners' recall. To this end, the following research questions were formulated:

1. Does thematic clustering with and without MI-oriented tasks have any significant differential impacts on advanced EFL learners' vocabulary recall?
2. Which intelligence type(s) can outperform the peers in the first and second experimental groups of the study in recalling thematically-clustered words with or without MI-oriented tasks?

Method

Participants

The 80 participants (36 males and 44 female) of this quasi-experimental study, all within the age range of 20 to 45, had been selected out of 118 advanced-level applicants for TOEFL preparation courses at a language institute established by the researcher in Tabriz, Iran. A partial TOEFL test and the Multiple Intelligence Inventory (McKenzie, 1999) were administered as placement tests and the information was employed in forming homogeneous groups. Due to cultural restrictions imposed on the institute, musical, bodily/kinesthetic, existential or naturalistic intelligence types were overlooked and those participants whose dominant intelligences were one of these were grouped based on their second dominant intelligence. Ability grouping, which is putting learners in various groups based on their strengths or talents in a learning environment, was employed in forming the groups of the current study. The participants in all four groups shared the same dominant intelligence; however, the first experimental group (EG1) worked together on tasks that were compatible with their intellectual tendencies; the second experimental group (EG2) worked on tasks incompatible with their intelligence type; the participants in the third experimental group (EG3) just did the coursebook exercises with no supplementary tasks, and the control group (CG) unlike the previous groups received non-thematic vocabulary instruction and worked on coursebook exercises. In a coeducational setting, each group comprised 20 participants. As the founder of the institute, one of the researchers had the authority to assign class members. Therefore, all 80 participants could thus be assigned to five intelligence groups (verbal, visual-spatial, logical-mathematical, interpersonal and intrapersonal).

Instruments

In this study, four instruments were employed for data collection including, (a) A proficiency test; (b) The MI inventory; (c) The vocabulary knowledge scale; and (d) A recall test in form of writing as delayed posttest.

General Proficiency Test. Various versions of the PBT were considered and finally the structure and reading comprehension sections of one of the tests were randomly selected to assess the potential participants' proficiency level. The test was initially administered to a group of 20 applicants sharing the characteristics of the target group. The reliability of the test was computed through KR-21 and found to be 0.78. The test was then administered to 118 applicants ($M=66.43$, $SD=11.81$), but 80 homogeneous test takers whose score fell within ± 1.5 SD of the mean were selected ($M=66.20$, $SD=3.41$). The testing procedure, including the giving of instructions, time restrictions and testing conditions was kept constant for all participants. The test was administered in 80 minutes

An MI Inventory: McKenzie. In order to identify the participants' dominant intelligences, we employed the 90-item MI-questionnaire (McKenzie, 1999) as part of the placement procedure. This established questionnaire consists of 9 sections each comprising 10 items with five choices in Likert Scale type. The scale had also been piloted in some research studies rendering a range of 0.85 to 0.90 for the internal consistency (Al-Balhan, 2006; Razmjoo, 2008;). In the present study, the Cronbach's alpha coefficient was found to be .78. Furthermore, an item-by-item analysis was also run and the reliability was found to be above .65 for all the items which is considered an acceptable internal consistency.

The Vocabulary Knowledge Scale (VKS). Wesche and Paribakht (1996) developed the well-known Vocabulary Knowledge Scale (VKS) as a 5-point self-report scale which indicates how well the students know vocabulary items. This instrument served as a content specification tool. The test content was based on the words selected to be presented during the course and those words that were unknown for all of the participants were selected as the course content.

The Vocabulary Recall Posttest. Five comprehensive open-ended questions were designed by the researchers based on the reading passages presented at the end of the units of the vocabulary book (400 Must-have Words for the TOEFL) covered in class. The reading texts used all the thematically-related words of that unit in one single passage narrating a story which was orally practiced with

all the participants in the exercise phase of the study. Hence for the posttest, based on the themes covered in classes, five were randomly selected and were given to the participants to write a short paragraph for each question in 30 minutes using the thematic words they had been taught during the classes. Ideally, they were expected to use all the six words they had learned for each theme in each paragraph getting the total score of 30. The frequency counts were the measure to analyze the number of the recalled words. The format and wording of the questions were validated by two experts in testing to be comprehensive enough to include the expected vocabulary.

Materials

The main teaching material employed in the study was “400 Must-Have Words for the TOEFL” coursebook which presents thematically clustered vocabulary items in 40 chapters each starting with vocabulary presentation followed by some fill-in-the blank or multiple-choice exercises and finally a passage in which all the new words are used.

To promote the use of the presented lexical items, we designed MI-oriented tasks based on the course content (see the Appendix for a sample). The task design process was informed by insights from Gardner (1999) and Armstrong's (2009) suggestions and frameworks concerning varying intellectual groups. For instance, Armstrong (2009) suggests that logically-intelligent learners are good at solving puzzles, exploring patterns, reasoning and logic to name a few. Hence, in designing the tasks for that intelligence type, we tried to think of a scenario in which the new words could be used via some of the above-mentioned techniques. The content validity of the tasks was also confirmed by two experts in language teaching and testing.

Procedure

Prior to the study, a homogeneous sample of 80 advanced EFL learners studying at Nobakht Institute, Tabriz, was selected out of 118 TOEFL applicants by administering the TOEFL proficiency test and the MI inventory as placement tests. Those participants whose score fell within 1.5 standard deviation from the mean were considered as homogeneous and were selected as the research sample. After

that, applicants sharing the same dominant intelligences were assigned to four groups.

On the first session, we administered the Vocabulary Knowledge Scale (Wesche & Paribakht, 1996) to ascertain the novelty of the words to be taught and omitted the words that were familiar to the participants. That is, the final list of 60 words was attained after omitting the known words. We also informed the participants about what we were going to do and gave some information on the MI theory and how they were going to take advantage of the tasks based on their dominant intelligences.

From the second session on, the ten-session treatment which focused on teaching 60 overall words, 6 words each session, started. The selected words were presented following Doff's (1988) presentation guidelines for teaching meaning, form and use of the words. Vocabulary presentation took the first 15 minutes of each session. It was followed by a 15-30-minute practice time that was utilized differently in the groups using pre-planned pedagogic tasks (explained in Materials) or coursebook exercises depending on the orientation of the group. The difference among the groups was related to the type of practice they received after vocabulary presentation.

In the EG1 who were grouped based on their dominant intelligence types and underwent TVI the following steps were taken care of: (1) Teaching 6 thematically clustered words; (2) Working on coursebook exercises for 15 minutes, and (3) Working on MI-based pedagogic tasks which matched with their dominant intelligence for 15 minutes.

In the EG2 with TVI and Intelligence grouping, the following was done: (1) Teaching 6 thematically clustered words; (2) Working on coursebook exercises for 15 minutes, and (3) Working on MI-based pedagogic tasks non-matched with their dominant intelligence for 15 minutes. Care was taken to involve the groups in tasks that were not compatible with their dominant intelligences.

In the EG3 sharing TVI and intelligence grouping with the first two groups the following steps were observed: (1) Teaching 6 thematically clustered words; (2) Working on coursebook exercises for 15 minutes, and (3) No MI-based tasks.

The CG grouped based on intelligence type received conventional instruction; no TVI or MI-based tasks, and did the coursebook exercises for 15

minutes.

During the practice phase, the teacher who was one of the researchers was walking and observing the groups performing the tasks and offering help when needed. Three weeks after the end of the treatment, we checked the participants' vocabulary recalling by asking them to write five short paragraphs on five comprehensive questions that by nature required the participants to use the vocabulary relevant to that theme. The content validity of the questionnaires was checked by two experts in English teaching and testing. The questions were taken from the short passages presented at the end of each lesson of their vocabulary books using all the new vocabulary in one text. All four groups were asked to give a summary of the passage as part of their follow-up activities after presentation of the vocabulary each session. During the process of designing the tasks, five out of ten passages were randomly selected and relevant topics were given to them to write about. The frequency of the use of taught words in the writings proportionally specified their rate of recalling. During this interval of the three weeks, the words were not reviewed or tested in the classes to check long-term recalling.

Results

The data analysis began with checking the normality of the TOEFL test as presented in Table 1.

Table 1

TOEFL Normality Check

		Statistic	df	Sig.
TOEFL	EG1	.10	20	.20*
	EG2	.15	20	.20*
	EG3	.14	20	.20*
	CG	.15	20	.20*

According to Table 1, the assumption of the Kolmogorov-Smirnov test of normality for the distribution of the TOEFL scores in four groups was met for all ($p \geq .05$), so we ran a one-way ANOVA test to check the meaningfulness of the difference.

Table 2

ANOVA test for TOEFL

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	13.20	4	4.40	.37	.77
Within Groups	903.60	76	11.88		
Total	916.80	80			

According to Table 2, the analysis of the One-Way ANOVA revealed that there was no significant difference ($F(4,76) = 4.40, p = .77$) in the scores of the participants in four groups based on their TOEFL test scores. That is, there was not a statistically significant difference among the participants at the beginning of the course considering their general proficiency.

MI-oriented Thematic Clustering and Vocabulary Recall Analyses

The dependent variable of this study was vocabulary recall the development of which was studied by teaching thematically-clustered words with MI-oriented tasks. Table 3 shows the descriptive statistics of the posttest scores obtained based on the number of words the participants could recall to use in paragraph writing in three weeks interval when the treatment was over.

Table 3*Descriptive statistics of the vocabulary recall posttest of the participants in four groups*

	N	Mean	Std. Deviation	Minimum	Maximum
EG1	20	17.30	3.36	10	23
EG2	20	11.65	2.01	8	15
EG3	20	12.90	1.71	10	16
CG	20	7.80	2.40	3	12

According to Table 3, the best performance of the participants on their recall test which was using the learned words in a short paragraph based on the given topic went to the EG1 in which the participants could use 17.30 words on average out of ideally using 30 words in their writings. In the EG1, some participants recalled as many words as 23 and as few as 10.

To run the relevant analysis, we first checked the normality of the

distribution of the vocabulary scores on the recall writing test as a prerequisite to choose either a parametric or nonparametric inferential statistics.

Table 4

Normality test of vocabulary recall scores

	group	Kolmogorov-Smirnov ^a		
		Statistic	df	Sig.
Recall	EG1	.96	20	.63
	EG2	.92	20	.14
	EG3	.94	20	.28
	CG	.97	20	.76
Overall		.98	80	.24

According to Table 4, the conducted Kolmogorov-Smirnov test of normality indicated that the posttest scores of the participants on their recall test both in general as well as considering their group division followed a normal distribution as $p \geq .05$. As the assumption of the Kolmogorov-Smirnov test for normal distribution of data was met, an ANOVA test was run to check the significance of the differences of the groups based on their vocabulary recall scores.

Table 5

One-way ANOVA test of the vocabulary recall posttest of the participants in four groups

ANOVA					
Recall					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	919.68	4	306.54	51.11	.00
Within Groups	455.75	76	5.99		
Total	1375.38	80			

According to Table 5, the analysis of variances showed that $F(4, 76) = 51.11, p = 0.00 \leq .05$. In other words, a significant difference was found among the performances of the groups on their vocabulary recall test.

A one-way analysis of variance (ANOVA) lets us know whether our groups

differ or not, but it won't tell us where the significant difference is. Hence, we can conduct post-hoc comparisons to find out which groups are significantly different from one another. As there was a meaningful difference in the performance of the participants on their recall posttest, further analysis was done to report more details. To find which groups had the meaningful change in their scores on their recall posttest, we conducted Tukey's post-hoc test.

Table 6

Pair-wise comparison of the performances of the participants on vocabulary recall posttest

(I)	(J)	Mean Difference (I-J)	P value	95% Confidence Interval	
				Lower Bound	Upper Bound
EG1	EG2	5.65*	0.00	3.61	7.68
EG1	EG3	4.40*	0.00	2.36	6.43
EG1	CG	9.50*	0.00	7.46	11.53
EG2	EG3	-1.25	0.37	-3.28	0.78
EG2	CG	3.85*	0.00	1.81	5.88
EG3	CG	5.10*	0.00	3.06	7.13

P value: Tukey post test

According to Table 6, Tukey's test revealed that there was a significant difference between the performance of the EG1 with other three groups ($p=.00$) and the largest mean difference was between the EG1 and CG (9.50); It is worth noting that the participants in the EG1 had the MI tasks in line with their dominant intelligent types which was not observed in the EG2 despite everything else that was similar. Hence, the answer to research question 1 addressing the impact of thematic vocabulary clustering with MI-oriented tasks on the vocabulary recalling was positive and the EG1 outperformed the other three groups.

The Analyses of Intelligence Orientation on Vocabulary Recall

To answer research question 2, we compared the scores of the recall posttest by considering different intelligence types in the EG1 and the EG2. Results are depicted in the following Tables.

Table 7

Descriptive statistics of the recall posttest results between EG1 and EG2 based on MI

	EG1		EG2	
	Mean	SD	Mean	SD
InterP	14.75	1.71	11.75	1.71
Visual	19.00	0.82	11.75	2.06
Verbal	20.80	1.64	13.00	1.58
IntraP	13.25	2.50	9.25	0.96
Logical	14.75	1.71	12.33	2.08

Table 7 shows the performance of the participants on their vocabulary recall posttest in the EG1 and EG2 based on their different intelligence types. In the EG1, verbally intelligent participants could recall more words (20.80/30) on average followed by visual ones (19.00/30). Interpersonally- and logically-intelligent ones had an average performance (14.75/30) and the lowest number of the recalled words belonged to the intrapersonally intelligent participants (13.25/30).

Similarly, in the EG2, the highest number of recalled words was related to the verbally intelligent participants (13.00/30) with a large difference compared to the EG1. Logical ones had a very close performance to the verbal ones (12.33/30) followed by interpersonally- and visually-intelligent participants (11.75/30). Like the EG1, in the EG2, the lowest number of the recalled words belonged to the intrapersonal group (9.25/30). To find out if the existing differences are meaningful, we ran an ANOVA test.

Table 8

One-way ANOVA test of the vocabulary recall posttest of the participants in the EG1 based on MI

		ANOVA				
		Sum of Squares	Df	Mean Square	F	Sig.
EG1	Between Groups	165.900	5	41.47	12.88	.00
Recall	Within Groups	48.300	15	3.22		
Total		214.200	20			

ANOVA

		Sum of Squares	Df	Mean Square	F	Sig.
Between Groups		165.900	5	41.47	12.88	.00
Within Groups		48.300	15	3.22		
EG2 Recall	Between Groups	33.63	5	8.40	2.93	.06
	Within Groups	42.91	15	2.86		
Total		76.55	20			

According to Table 8, a significant difference was found among the intelligence types of the EG1 ($F_{(5,15)} = 12.88, p=.00 \leq .05$); however, the result was reverse for the EG2 as $F_{(5,15)} = 2.93, p = 0.06 \geq .05$). That is, the difference among the performances of the intelligence types in the the EG2 was nonsignificant.

Further analysis was done to find if there existed any significant difference among the various intelligence types in the EG1 on their vocabulary recall as previous analyses showed a difference but did not specify it. Results are shown in the next Table.

Table 9

Pair-wise comparison of the recall posttest of the EG1 based on intelligence type

(I) Intelligence Type	(J) Intelligence Type	EG1	
		Mean Difference (I-J)	P value**A
interP	Visual	-4.25	0.03
interP	Verbal	-6.05	0.00
interP	IntraP	1.50	0.76
interP	Logical	-3.25	0.04
Visual	Verbal	-1.80	0.58
Visual	IntraP	5.75	0.00
Visual	Logical	1.00	0.94
Verbal	IntraP	7.55	0.00
Verbal	Logical	-6.05	0.00
IntraP	Logical	-4.75	0.02

P value: Tukey post test

Further post hoc analysis was done to specify the significant difference between intelligence types in the EG1 two by two. The results of the post hoc Tukey test, depicted in Table 9, revealed that verbally-intelligent participants who had the highest mean score (20.80/30), shown in Table 7, had a significant difference from interpersonally intelligent participants ($p=0.03$), from intrapersonally-dominant ($p=0.00$) and from logical ones ($p=0.00$). As the mean score of the visually intelligent ones (19.00/30) was so close to that of verbal ones (20.80/30), no significant difference was found in the post hoc analysis ($p=0.58$). Intra-personally intelligent participants who had the lowest performance also had a significant difference in their writing scores with the greatest mean difference ($MD=7.55$, $p=0.00$) from verbally-intelligent and logically-intelligent ($MD=4.75$, $p=0.02$) and visually intelligent participants ($MD=5.75$, $p=0.00$).

Hence, it was found that not only does the type of presentation of vocabulary which was presenting thematically clustered words accompanied by matching MI tasks have a differential impact on the recall of the words, but also it was found that verbally intelligent participants outperformed significantly (except for the difference between their performance with the visual ones) their peers and the intrapersonally intelligent one had significantly lower performance compared to the verbal, logical and visual types.

Discussion

MI-oriented Thematic Clustering and Vocabulary Recall

The results related to the outperformance of the EG1 on the recall test which was in form of paragraph writing can be discussed based on Hulstijn and Laufer's (2001) Involvement Load Hypothesis which is a motivational-cognitive construct of involvement with three main components: *need*, *search*, and *evaluation*. That is to say, exposure to target words in the input and encouraging the production of the same words via output enhances lexical retrieval (Hulstijn & Trompeter, 1998). That might also be explicated in terms of the distinction between semantic processing that is typically evident in input comprehension and syntactic processing required for output production (Ellis, 2015). In other words, mere exposure to input can boost semantic processing of words in the short-term and cannot warrant syntactic processing of formal features in output production which involves heavy

cognitive load and long-term recall (Shirzad & Dabaghi Varnosfadrani, 2017). As the recall test in this study had students write connected discourse, the act of production itself, which demands deeper cognitive effort (Swain, 1985, 1995) might have contributed to word retrieval. According to Hulstijn and Laufer (2001), output production entails higher levels of elaboration required for noticing formal features of words which, in turn, can lead to more profound processing of the information and longer retention of vocabulary.

The findings related to the outperformance of the EG1 in recalling more words could also be explained in terms of cognitive psychology. Connectionism hypothesizes the development of strong associations between items that are frequently encountered together (Mitchell & Myles, 2004). Accordingly, by creating networks, the brain connects words or phrases to other words or phrases (as well as to events and objects) that occur simultaneously. It is suggested that these links (or connections) are strengthened when learners are repeatedly exposed to linguistic stimuli in specific contexts. From connectionist perspective, learning occurs on the basis of associative processes, rather than the construction of abstract rules (Mitchell & Myles, 2004). It could be argued that repeated exposure to the thematically-clustered words through the treatment could have helped the participants make strong associations between the words and the participants could have recalled them better when they were accompanied by matching MI-oriented tasks in the EG1.

Intellectual Variation in Vocabulary Recall

Findings related to the second question revealed that in the EG1, verbally-intelligent participants with a very close difference from the visual ones outperformed their peers. Further, the intrapersonally-dominant participants significantly underperformed other intelligence types in the EG1.

Some studies reported the positive contribution of MI-oriented tasks on the learners' vocabulary recall manifested in writing. For instance, Looi Lin and Ghazali (2010) found substantial development in the overall writing ability of students and that teaching topic-word association strategy which is related to verbal-linguistic intelligence was found to increase the writing ability of students in terms of their word choice; Ahmadian and Hosseini's (2012) study showed a significant relationship between MI and performance in writing. In their study, linguistic

intelligence, confirmed by the learners of the current study, served as the best predictor of the writing performance of the participants; Skourdi and Rahimi (2010) found a positive relationship between emotional and linguistic intelligences and the participants' vocabulary knowledge; Khaghaninejad and Hosseini's (2014) findings showed that musical intelligence and linguistic intelligence had a positive relationship with total vocabulary test score and that these two intelligence types had been the liable predictors of lexical awareness of the study's participants; Saeidi and Karvandi (2014) found that there was a statistically significant and positive relationship between the participants' performance on information-gap writing task and linguistic, interpersonal and intrapersonal intelligences; however, the intrapersonally-dominant participants in the present study underperformed in the recalling the words in their writings; Zeraatpishe, et al (2020) found the positive effect of MI-oriented tasks on EFL learners' writing, and Shakouri, et al (2017) confirmed that the participants' linguistic intelligence did have a significant correlation with their recalling of lexical items in L2.

The outperformance of the verbally intelligent participants in the EG1 on their recall test could be justified in terms of Anderson's (1985) Act Model according to which declarative knowledge could become procedural through practice. It happens in three stages the first of which is the cognitive stage in which the learners receive the description of the procedure while their attentional resources are fully concentrated on the learning task, the associative stage in which they participate in various activities to put the knowledge they have learned into communicative use, and the autonomous stage in which the burden on cognitive attentional resources is relieved and they become capable of automatic processing of the information for communicative purposes.. As such, in the cognitive stage, the learners got to know the new words; through the associative stage, the proper tasks were given to them to practice the introduced words, and through the autonomous stage the word use got autonomous. This procedure worked properly for verbally intelligent participants in this study as they were inherently inclined to think in words (Nolen, 2003) and use language more efficiently both in speaking and writing compared to other intelligence types. As Armstrong (2009) described them, verbally intelligent learners are those who are sensitive to sound, sentence structure, meaning, and illocutionary force. This verbal or linguistic intelligence, according to

Gardner (1983), raises their alertness to oral and written language and promote their capacity for learning new languages and using language to accomplish goals. Thus, linguistically intelligent learners are good at persuading others by using words, writing creatively, and picking up other languages easily. Hence, it can be argued that relying on their predisposed verbal intelligence, those participants could take advantage of presented tasks in line with their dominant intelligence to proceduralize their declarative knowledge on words to create writings using the words they had been taught.

Furthermore, the findings indicated that the intrapersonally-intelligent participants achieved significantly lower than interpersonal, logical, verbal and visual groups in the EG1. This difference might be justified with the intellectual tendencies of various groups. Lantolf (2003) described intrapersonally intelligent learners as those who are self-sufficient, capable of problem solving and independent learning and, as a result, may feel less leaning towards group work. Socioculturally, hence, the intrapersonal participants in the EG1 might have failed to successfully make the transition from other-regulation to self-regulation stage which involves gaining the ability to perform mental actions without any apparent external assistance (Lantolf, 2000). Internalization is also recognized when learners are able to transform social processes they underwent with others while developing the once-guided activities to autonomous level.

Conclusion

The findings emerging from the present enquiry bore on the effectiveness of TC vocabulary presentation on vocabulary recall when the learners advanced levels of proficiency are grouped according to their intelligence types to work on tasks matching their dominant intelligences. Although the study was restricted in terms of scope and instrumentation, a number of conclusions might be drawn based on the findings. Firstly, one way to promote vocabulary recall at advanced proficiency level is taking into account learners' intelligences in task design to make the classroom input more accessible and augment the process of changing input into intake. Such tasks can redirect the learners' attentional resources at both internal and external levels (Kumaravadivelu, 2006) while interacting (Long, 1996) and elicit modified output (Swain, 1995) which serve to promote recall and maximize

learning.

In addition, significantly poorer performance of the intrapersonal group accentuates the necessity of meticulous grouping of the learners to avoid grouping intrapersonal learners together since they may feel reluctant to initiate interaction. This can definitely shrink opportunities for other-regulation and delay self-regulation (Lantolf, 2000).

Finally, as verbally-intelligent learners could recall more words on their writing test compared to the other intelligence types, one contributing factor could have been the repeated exposure to the thematically-clustered words through the treatment which helped the learners make strong associations between the words and the learners could have recalled them better when they were accompanied by matching MI-oriented tasks. As the teaching content and methodologies are in line with this intelligence type which is also favored by instructional authorities at public and private schools, complementing instruction with appropriate MI-oriented tasks could be suggested as an option to augment instructional outcomes.

The conclusions drawn highlight the incipient concern in English pedagogy to individualize teaching and tailor materials to learners' needs and propensities. More precisely, attempts should be made by authorities in various instructional contexts to identify learners' characteristics and intellectual inclinations as the point of departure in selecting and sequencing pedagogic tasks that can be effectively incorporated with other methodological techniques based on specific sets of skills and sub-skills such as TC in teaching vocabulary. Despite initial intricacies involved in this emerging trend, it can serve as a bedrock for more differentiated learning experiences at the level of classroom procedure merely by empowering teachers and raising their awareness of how differentiated are human minds and how the potentials of learners' dominant intelligences can be employed to design MI-oriented tasks and learners grouping to maximize learner involvement and learning outcomes.

Based on the findings emerging from this study, a number of implications may be offered. Since the last quarter of the 20th century, Progressive philosophy envisages the learner not merely as a disembodied intellect or a skilled performer, but as a developing individual with intellectual, emotional needs and personal experiences whose endeavor to integrate in the process of learning can bring about

learning experiences. Basing learners' characteristics as a point of departure in designing relevant tasks and materials is something that can be achieved locally by practicing teachers and institutional authorities.

As far as practicing teachers are concerned, teachers can initially devote a proportionate amount of time for raising students' awareness of their dominant intelligences and pertinent strategies to help them cope with the hurdles of learning more efficiently. Designing tasks around MI theory can also provide teachers with innovative opportunities to promote vocabulary recall through various techniques including thematic clustering.

Of course, such reflective teachers need to receive training in relevant activities they need to perform to facilitate their students' learning, and this highlights the responsibility of teacher trainers who can incorporate principles of individualized learning in the training programs and engage the trainees in reflecting on and practicing various techniques to match their teaching to the learners' styles.

Last, but not least, learners who are learning English in a foreign or a second language context, are suggested to expose themselves to thematically clustered vocabulary which can assist them promote their communicative skills. Such clusters are now accessible in different instructional sites and materials. Moreover, they are recommended to find out their own dominant intelligences and their stylistic and strategic tendencies so that they can rely on material that is more compatible with their personal characteristics.

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Appendix: MI-oriented Task Sample

Learner type	Activities for Food Crops: abandon, cultivation. fertilize, irrigation, precipitation, intensify
Linguistic	Work cooperatively to prioritize various things that farmers need to do for a better harvest. Use a list of words given on separate sheets of paper and make an ordered list.

Intrapersonal	<p>Activities for Food Crops: abandon, cultivation. fertilize, irrigation, precipitation, intensify</p> <p>Think of common problems that farmers face like drought, infestation, or infertile soil. Rank them based on the seriousness of the impact they may have on food crops and suggest ways of overcoming them.</p>
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Logical / mathematical	<p>Activities for Food Crops: abandon, cultivation. fertilize, irrigation, precipitation, intensify</p> <p>Look at the table depicting the farmers' perceptions on the impact of drought on different aspects of people's lives in an area. Compare the severity of the damage and discuss ways of helping it.</p> <table border="1"> <caption>Percentage Response to Drought Impacts</caption> <thead> <tr> <th>Impact</th> <th>% response</th> </tr> </thead> <tbody> <tr> <td>Drying of water sources</td> <td>82%</td> </tr> <tr> <td>Crop failures</td> <td>68%</td> </tr> <tr> <td>Increase in food prices</td> <td>60%</td> </tr> <tr> <td>Decline in livestock prices</td> <td>55%</td> </tr> <tr> <td>Poor health of animals</td> <td>50%</td> </tr> <tr> <td>Malnutrition</td> <td>42%</td> </tr> <tr> <td>Makes surrounding more dryer</td> <td>40%</td> </tr> <tr> <td>Famine</td> <td>30%</td> </tr> <tr> <td>Loss of livestock</td> <td>28%</td> </tr> <tr> <td>Increased water demand, excessive groundwater pumping, dusty air</td> <td>10%</td> </tr> </tbody> </table>	Impact	% response	Drying of water sources	82%	Crop failures	68%	Increase in food prices	60%	Decline in livestock prices	55%	Poor health of animals	50%	Malnutrition	42%	Makes surrounding more dryer	40%	Famine	30%	Loss of livestock	28%	Increased water demand, excessive groundwater pumping, dusty air	10%
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Loss of livestock	28%																						
Increased water demand, excessive groundwater pumping, dusty air	10%																						

Visual / Spatial	<p>Activities for Food Crops: abandon, cultivation. fertilize, irrigation, precipitation, intensify</p> <p>Close your eyes and think of an ideal farm land with many crops. Then look at the picture given to you and mention two differences between this one and your ideal farm and suggest ways of maintaining your crops in your dream farm.</p>
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Interpersonal	<p>Activities for Food Crops: abandon, cultivation. fertilize, irrigation, precipitation, intensify</p> <p>(Each member of the group will be presented with one common problem that farmers face like drought, infestation, infertile soil) Discuss the impact of the problems on food crops and ways of overcoming them or minimizing their effects.</p>
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From Subservient Reticence to Uncontainable Defiance: The Rendition of Ophelia in the Adaptations of Hamlet by Olivier, Branagh, and Almereyda

Hossein Mohseni*¹

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Abstract

Ophelia in William Shakespeare's *Hamlet* (2004) is a potent discursive site whose interpretive and critical valences have been salvaged through various adaptations of this play. Through the utilization of critical insights of critics, such as Jacques Lacan (1977), Elaine Showalter (1985), and commentators like David Leverenz (2004), Bridget Gellert Lyons (1977), and Philip Armstrong (1996), the study identifies Ophelia's schizophrenic characterization, her reminiscences of the past, and her representation through the play's iconographic values as the negotiable features for taping into Ophelia's multi-layered characterization. The study chooses Laurence Olivier's adaptation (1948) as the more theatrical rendition of the play next to two more modernized and experimental adaptations done by Michael Almereyda (2000) and Kenneth Branagh (1996) to discuss its identification of these discursively potent features in Ophelia's adapted renditions. While utilizing its main critical insights, the study would also use the interpretive readings of commentators, such as Amanda Rooks (2014), Jessica Maerz (2011) and Gulsen Teker (2006) on the cinematic and literary significance of each of the selected adaptations in the continuum of the adaptations done on *Hamlet*. In the study, it would be argued that although none of the adaptations could deny the patriarchal dominance over Ophelia, the more experimental ones by Branagh and especially Almereyda do manage

* Corresponding author

¹ Assistant Professor, Department of English Language and Literature, Shahid Beheshti University, Tehran, Iran. h_mohseni@sbu.ac.ir; <https://orcid.org/0000-0003-0509-7959>

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to tap into the ambivalent points of resistance which Ophelia's characterization could create against this dominance. These ambivalent points expose the incomplete nature of strategies which are adopted by the patriarchy in containing and othering figures such as Ophelia.

Keywords: Hamlet, Ophelia, Almereyda, Branagh, Olivier

Introduction

Among the works that have been targeted for being a potent site of having adaptive and appropriative elements, William Shakespeare's *Hamlet* (2004) has a canonical standing. What places *Hamlet* at the centre of the twentieth-century literary canon is the influence of Freud and theories of psychoanalysis. Among the play's characters, Ophelia is psychoanalytically the most identifiable and resonant of all Shakespeare's heroines. Her iconic status is evidenced in the proliferation of Ophelia's adaptive renditions found in many cinematic productions. Each production tends to tap in one or a series of this character's psychological and behavioral features. Although she is conventionally regarded as the feminine repressed subject, her tapped and even untapped features cause her to acquire her reticent but effective resilience against the patriarchy, and as a result surprise modern readers. With this acknowledgement in mind, it needs to be emphasized that no authentic production could disregard Ophelia's repression under the rule of the patriarchy at the expense of highlighting her resilience.

Ophelia's schizophrenia, her ambivalent references to the past, and the iconographic values with which she is represented comprise the key thematic consistencies among almost all *Hamlet*'s cinematic adaptations. Therefore, in the study's first and second parts entitled "Ophelia's Schizophrenia: The Interpersonal Site for the Affirmation and Disruption of the Patriarchy", and "Ophelia's Drowning: The Depiction of Femininity as Both Lacking and Creating the Phallic Lack", aspects of her femininely conventional and more uncontainable schizophrenia would be studied. In "Ophelia's Gaze into Memory: The Impossibility of the Absolute Mastery over the Past", both Ophelia's passive and interpersonal weaving into the past would be discussed. Finally, in the last part – "Ophelia's Iconographic Values: Potent Sites for Simulated and Ambivalent Impregnations" – both the conventional and ambivalent ways with which Ophelia is represented through iconographic values would be reviewed.

The aforementioned thematic consistencies could be ideally studied in adaptations done by Laurence Olivier (1948), Kenneth Branagh (1996) and Michael Almereyda (2000). The reason for choosing these three particular adaptations is due to the unique approach of each adaptation towards the play. While Olivier's adaptation tends to remain theatrical and represent more conventional features of Ophelia's characterization, adaptations done by Branagh and Almereyda are more cinematic, and tend to delve into more untapped features of Ophelia's dramatic comportment. Also, while Branagh's adaptation observes the historical elements more, Almereyda's adaptation sets the play in quite contemporary and millennial milieu.

It should be noted that adaptations by Branagh and Almereyda emphasize the challenges which patriarchy could create for itself and suppress within its workings. In materializing this emphasis, these two adaptations do not turn the play – and in turn Ophelia – into a universal mouthpiece of either feministic rebellion or feminine reticence. By putting the rebellious nature of the play and Ophelia in an ambivalent position, Almereyda and Branagh facilitate the emergence of Ophelia's latent potentials without rendering this character in a one-sided manner. Such adaptations are in categorical contradiction with Laurence Olivier's theatrical and categorically loyal and unproblematic adaptation of the original, and therefore, they depend upon the original more tangentially. In their tangential dependence on the original, adaptations done by Branagh and Almereyda observe a longer 'distance' from the play itself. As Julie Sanders (2006) comments on the issue of distance which exists between adaptations and original works:

The distance between the poet's act of appropriating a given text or theme and his or her own intellectual product and property can be much smaller: the extent to which his matière is given, the extent to which source, genre, plot patterns, topoi, and so on are pre-ordained is much greater. (p. 34)

In adaptations such as Olivier's with small 'distance' with the original works, fidelity to the original is observed. Such small distances could not identify and work the aesthetic challenges and potentials that need to be reworked and interpreted by adaptors; the challenges and potentials which are rife in Shakespeare's *Hamlet*, especially in its characterization of Ophelia. The longer

adaptation distances of the movies by Branagh and Almereyda indicate a “treacherous, textual, multifaceted, non-teleological and circuitous return” to the text rather than abiding by a linear and symmetrical imitation of the original text (Sanders, 2006, p. 65). In such a ‘return’, these more experimental adaptations develop their uniqueness in correspondence to the original work without dishonoring their dependence to it.

The study uses insights of critics, such as Jacques Lacan (1977), Philip Armstrong (1996), David Leverenz (2004), Bridget Lyons (1977) and Elaine Showalter (1985) to discuss the schizophrenic resilient nature of Ophelia’s subject position in the selected adaptations. These critics, next to the critical insights of commentators on the very selected adaptations, such as Gulsen Teker (2006), Amanda Kane Rooks (2014), Allesandro Abbate (2004), and Jessica Maerz (2011) discuss the resilient and uncontainable affinities in Ophelia’s rendition in two of the more modernized adaptations of the play; the discussion which would attest the existence of the profundity of Ophelia’s untapped potentials as a rich discursive site in the play.

Ophelia’s Schizophrenia: The Interpersonal Site for the Affirmation and Disruption of the Patriarchy

According to the Deleuzian reading schizophrenic feelings de-territorialize normal discourses of psychoanalysis and make situating proper human subject within these discourses impossible. He believes that such feelings demonstrate the existence of an unconscious investment which is distinct from conscious investments coexisting with them (Wolfrey et al, 2002, p. 88). Such ambivalence between conscious and unconscious turns a subject into a schizophrenic subject, invalidates his/her voice through making it non-exclusive to him/her, and turns the subject into a blank space. In correspondence to schizophrenic feelings and readings, Leverenz (2004) in “The Woman in *Hamlet*: An Interpersonal View”, writes: “Schizophrenics reveal the tragic variety of people whose voices are only amalgams of other people’s voices, with caustic self-observation or a still more terrifying vacuum as their incessant inward reality” (2004, p. 124). In his opinion, almost none of schizophrenics’ utterances – and consequently the major proportion of their voices – belong to the subject, and they are the resultants of ‘amalgams’ of other

voices. That is how they turn into malleable blank spaces for others. Such an understanding of schizophrenia makes schizophrenic subjects silent and oppressed and obliterates their individuality categorically (Showalter, 1985, p. 90). That is why critics such as Leverenz (2004) believe that Ophelia's schizophrenic madness does not come from her self-contained desires, but has its roots in "interpersonal falsities and expectations that represses her feelings and leave them unacknowledged" (2004, p. 129). In this sense, her 'interpersonal' madness turns only into a dramatic role which can not be read through conventional psychoanalytic models since this madness depicts multitude of voices within its constitutive components.

Olivier's adaptation of the play depicts Ophelia's interpersonal madness masterfully. In the two sequences where Ophelia's madness is depicted, Ophelia represents no sense of constancy, is hailed in the abstract role of a space that is only showing others' mischief and tyrannies and as a result is turned into a bland enunciator of others' feelings and voices. According to Leverenz (2004), that is the exact role of Ophelia in the play; she favors abstract and interpersonal values through her rote practices and shows no sense of control on her behavior, voice, looks and movements. In one part of the play, Laertes even commands Ophelia like this: "And, sister, as the winds give benefit And convoy is assistant, do not sleep, but let me hear from you" (Shakespeare, 2004, p. 20). In obeying such commands, and depriving herself of sleep as a natural requirement of the body, Ophelia gives preference to being a good sister – which is a value defined arbitrarily and abstractly by Laertes – than heeding for her basest necessities; let alone desires and preferences.

In contrast to this reading of Ophelia as the blank space for reflecting others' voices and desires, Leverenz (2004) maintains that although Ophelia, in remaining a reticent and obedient figure in patriarchal power structure of the play, reflects others' interpersonal desires and becomes complicit in the patriarchy, she reflects a "collage of voices" about the presence of sensuality and absence of faithfulness in the society of the time (p. 132). In this sense, she exposes contradictions of the represented voices within her without exposing her feelings. The only feeling that she reflects is a general sense of sorrow and sadness. This sadness has the power to beautify everything, and in doing that, make one extracting the original connotation of even painful episodes and transpirations – and fathoming

Ophelia's motivation behind such beautification – impossible. That is why Laertes comments on Ophelia that “Thought and affliction, passion, hell itself, She turns to favour and to prettiness” (Shakespeare, 2004, p. 107).

In adaptations by Branagh and Almereyda Ophelia's madness and schizophrenia are represented in a more disruptive and nomadic manner. In Branagh's adaptation, Ophelia shows her rage in vengeful cries and even assaults Claudius with a lewd and obscene gesture. By continuing this gesture in a very explicit manner and accompanying it with analeptic remarks and flashbacks, the adaptation allocates some instances of individuality and personal remembrance to Ophelia not for emphasizing her individuality, but for exposing the confusion, disruption and ambivalence of her madness and schizophrenic voice. It is as if the adaptation wants to turn Ophelia to a mandated and sanctioned enunciator, whose authenticity and comments on agonies, betrayals and repressions of the time are materialized through vivification of her disruptive lack of belonging to her individuality. In Branagh's reading of Ophelia, these instances of personal remembrance and lewd gestures are testimonies of the ways with which Ophelia as a seemingly blank space exposes the manipulative and contradictory trends and voices of others. In doing this, Ophelia's individuality as an independent potent figure is not materialized, and the audience is faced with a figure who is not anchored to any particular of the past, and has molecular and schizophrenic references to it.

The same instances of transient, nomadic and molecular individuality is evident in Almereyda's adaptation as well. In this version, Ophelia foreshadows her drowning vaguely, and publicly accuses Claudius with her uncontrollable shrieks. Almereyda's version utilizes foreshadowing and the uncontrollable shrieks for giving Ophelia an ambivalent and shattered individuality. In the scene where Ophelia foreshadows her drowning, she fancies the idea of getting rid of the patriarchal discourse by killing herself. Yet her subsequent and perpetuated presence in the scene shows the patriarchal tyranny and repression which do not even give her the luxury of devising her presence or absence on the scene in accordance with her own terms. Any kind of disruptive agency in her individuality – which was formerly materialized through her public accusing of Claudius, and through her drowning fancy – becomes transient, and could not help her fulfill her wish of attaining full control on her haphazard and mentally schizophrenic train of thoughts. Her thoughts

are too rife with the thoughts and agencies of others to be under her control.

Apart from the foreshadowing of the drowning episode, Almereyda's adaptation utilizes Ophelia's direct insult of Claudius as another instance with which Ophelia's repressed, yet disruptive individuality could be represented. In this scene, although the adaptation does not accompany her rage and shrieks with personal flashbacks and lewd gestures (which have been implemented in Branagh's version), it does give Ophelia a personal sense of hatred and disgust toward Claudius. As Rooks comments, in this adaptation, "Ophelia demands acknowledgement: She struggles violently against a security guard, and glares defiantly at Claudius, attempting to lash out at him. [...] Viewers are actually encouraged to be stunned more by Claudius's stifling of Ophelia's voice as he covers her mouth with his hand, to avoid public embarrassment" (2014, 480). This hatred has not been allocated with any single and clear-cut motive. As a result, Ophelia turns into a disruptive element for exposing patriarchy through her individuality; the kind of schizophrenic individuality which is motiveless, disruptive, nomadic and molecular, and does not even have the ultimate ability for getting rid of the patriarchy's dominance and amalgams of voices. The disruptive nature of Ophelia's individuality comes from her motiveless and vague tendency to expose that the workings of others' voices – all of which belong to patriarchal figures – have constituted the major proportion of her voice and identity, and have crushed the actualization possibility of her most basic and the most intimate fancies.

Ophelia's character is a schizophrenic one that represents a collage of impersonal affinities and voices. While Olivier's adaptation materializes a theatrical and unproblematic reading of the character, and emphasizes the manipulated and reticent nature of schizophrenia in her, Branagh's and Almereyda's readings of Ophelia acknowledge the efficiency of her hectic personal feelings in at least exposing the workings of the interpersonal voices which have made Ophelia voiceless in the very first place. These hectic personal feelings do not give her any motivated individuality, yet their masterful representations in adaptations done by Branagh and Almereyda show how both of these adaptations have turned this character as the expositive voice against the patriarchy which repressed her in the very first place. In presenting this kind of Ophelia(s), the adaptations exercise their uniqueness and, while acknowledging her repressed and defined position in the

patriarchy, do not fashion the character into either a reticent or a rebellion entity. Such fixed readings would have been “based on ideological binaries and [would not have represented] interdisciplinary contextualism of true Ophelia; [an Ophelia] who is cubistic, has multiple and conflicting perspectives and speaks more than the sum of all her parts” (Showalter, 1985, p. 91). In order to continue delving into Ophelia’s ‘cubistic’ and schizophrenically ‘conflicting perspectives’, the study will turn now to the drowning scene, one of the key scenes in *Hamlet*. By doing this, the study would identify how the chosen adaptations treat Ophelia’s femininity in this scene as being lacking in itself, and as the source of lack and disorganization in the play.

Ophelia’s Drowning: The Depiction of Femininity as Both Lacking and Creating the Phallic Lack

It is believed that the drowning scene in *Hamlet* plays a significant role in identifying the Elizabethan regard toward women’s nature in his plays, which is repressed, leaky, incoherent and lacking. In the play, Hamlet always regards the feminine side in himself as the cause of his whorish hesitance and chastises it in couple of occasions openly. In one occasion, he says, “O, vengeance! Why, what an ass am I! This is most brave, That I, the son of a dear father murder’d, Prompted to my revenge by heaven and hell, Must, like a whore, unpack my heart with words, And fall a-cursing, like a very drab, A scullion!” (Shakespeare, 2004, p. 59) At the same time, Laertes also regards his tears feminine and irrational and wants to get back to his masculine dryness immediately. That is why he refers to crying as a “folly” and the sign of “shame” and being a “woman”: “Too much of water hast thou, poor Ophelia, And therefore I forbid my tears: but yet It is our trick; nature her custom holds, Let shame say what it will: when these are gone, The woman will be out. Adieu, my lord: I have a speech of fire, that fain would blaze, But that this folly douts it” (Shakespeare, 2004, p. 115). Such observations, alongside with other conventions of female insanity, make water, immersion, drowning and submersion feminine.

In Shakespeare’s time, melancholy in women – coupled with the mentioned conventions of insanity – was regarded as more innate characteristics and tendencies than being imaginative and intellectual. In the concerned adaptations of the present study, Olivier’s version does abide by this common belief. Olivier represents

Ophelia on the basis of aforementioned conventions and in the drowning scene, she is depicted as this beautiful object whose death should even be more beautiful and sublime, and should not represent any instance of disturbance in the materialized beauty of the scene. In this adaptation, Ophelia's "character, madness, and death are exploited with the intention of creating a lyrical effect; she is not a speaking subject but an object to-be-looked at. That is why the acting style and mise en scène still reveal in Ophelia only the lyricism of her beauty, madness, and death" (Teker, 2006, p. 114). Furthermore, the very moment of her death is not depicted and the audience is only informed of this tragic incidence through Gertrude's serene and poetic voice over which goes as follows. Note that in this voice over, apart from beautifying the drowning scene, Gertrude introduces Ophelia as a 'creature native' to 'distress' and lack, and therefore, hails her within quite conventional and patriarchally-defined feminine role:

*There is a willow grows aslant a brook, that shows his hoar leaves
in the glassy stream; there with fantastic garlands did she come of
crow-flowers, nettles, daisies, and long purples that liberal
shepherds give a grosser name, but our cold maids do dead men's
fingers call them: There, on the pendent boughs her coronet weeds
clambering to hang, an envious sliver broke; when down her
weedy trophies and herself fell in the weeping brook. Her clothes
spread wide; and, mermaid-like, awhile they bore her up: Which
time she chanted snatches of old tunes; as one incapable of her
own distress, or like a creature native and indued unto that
element: But long it could not be till that her garments, heavy with
their drink, pull'd the poor wretch from her melodious lay to
muddy death. (Shakespeare, 2004, p. 114)*

In Olivier's theatrical rendition of the play, the beautified lack and insanity remain restricted to Ophelia as such a 'creature'. While Olivier represents the drowning scene conventionally and without any challenge – and even beautifies the scene more than Shakespeare's play – adaptations done by Branagh and Almereyda problematize this scene radically, and materialize the interpretive latent potentials of this seemingly conventional representation of femininity in *Hamlet*. Although all of the three adaptations observe analeptic references to the scene, Branagh and

Almeryda play with the exact positioning of the drowning scenes in the plot structure of their movies, and in this sense, mock the significance of their analeptic references to the drowning scene. In Almeryda's adaptation, the drowning scene is represented after Gertrude's curt report of the drowning and as a result, has its dramatic effect on the audience proleptically and not analeptically. On the other hand, Branagh does not represent the drowning scene (except showing Ophelia in submergence with water very briefly) and only refers to it through Gertrude's remarks. As Jessica Maerz notes, these remarks

leave the audience in considerable doubt as to the truth of Gertrude's story. A strong impression is created that Ophelia may indeed be another helpless victim of the state apparatus of Denmark, and that Gertrude's speech may just be an official metonymy invented to cover up the fact that her treatment was far worse than her so called madness. (2011, p. 138)

This 'official metonymic cover up' shows the menace – and not a feminine melancholic kind of beauty – in Branagh's rendition of the Ophelia's death. In the audience's mind, this menace alongside the abrupt elimination of the drowning scene could be uneasily coupled with Ophelia's "sudden body movements and jerks" earlier in the adaptation, attesting her reaction to her abrupt oppression and imprisonment; the oppression and imprisonment which do not even tolerate the representation of her death scene, and signify Ophelia "being denied, used, abused, misunderstood, and forbidden from love and pleasure" (Tekler, 2006, p. 118).

Compared to Olivier's conventional dramatization of the scene, such treatments of the drowning scene in these two more modernized and less theatrical adaptations are coupled with the lack of conventional elements in Ophelia's drowning scene. Branagh eliminates the scene and although, claiming to be a full text version of the play, leaves the details of this particular scene to the audience's imagination. In the case of Branagh, Tekler (2006) believes that "by refusing to show her dead body on the screen, he seems to be undermining those interpretations that read her suicide and death as signs of her defeat, her giving in to the overpowering patriarchal order or her acceptance of ultimate passivity and silence. Branagh's Ophelia is only reportedly dead" (p. 118). This 'reportedly dead' silence is a more active and resilient conceptualization of Ophelia's death than appropriating it

through the beautiful, courtly and tamed conventions of the patriarchy; the very conventions which are utilized in Olivier's rendition of the play.

When it comes to Almereyda's representation of the drowning scene, we do not see the presence of flowers and other 'conventions of female insanity' and instead, Ophelia's collection of Hamlet's tokens is represented floating on the water.

As Amanda Kane Rooks believes Almereyda's *Hamlet*

repudiates the tendency to focus on the aesthetic import of Ophelia's beauty, death, and madness, as well as the inclination to position these elements as central to her characterization. Rather, the film's representation of Ophelia and her death seems to engage a more decisive and astute transmission of protest and resistance against this character's objectification than can be distinguished in other more conventional films. (2014, p. 477)

Unlike Olivier's adaptation, in Almereyda's version, Ophelia is not objectified, and 'the aesthetic import' of all aspects of her characterization is undermined. As a result, it is emphasized that the drowning is intentional and suicidal, and is committed in a mundane, conventionally non-feminine and unromantic setting. Even before this scene, it is deducible that Ophelia's death in Almereyda's film is not only deliberate, but also undoubtedly premeditated. Ophelia's reading taste indicates her macabre existential considerations long before the onset of this scene as we see a copy of the Eastern Spiritualist text *On Living and Dying*. In another scene, she actively daydreams about her suicide, and shows agency in having this daydreaming. As Rooks believe, Almereyda's Ophelia is but the "pale, fragile, silent and dead" Ophelia of other more conventional adaptation (Rooks, 2014, p. 483).

The reason behind such problematization of the drowning scene in the more modernized adaptations can be analyzed through Jacques Lacan's reading of Ophelia (1977). According to Lacan (1977), Ophelia is the play's "object a" and can not be regarded as the Other. This object a is something for yearning of the male subject, and this yearning makes this subject function and be hailed in the fantasy of desire. In creating this yearning, Lacan (1977) believes, object a deprives the subject of his totality, does not satisfy anything, and through its fetishistic and perverse nature only makes the subject realize the menacing absence of the possibility of

having the ultimate phallic fulfillment through object a. As a result, the object a is lacking, but this lack is not due to its innate nature (e.g. for its feminine nature). This lack has a phallic nature since it deprives the desiring male subject to experience totality. In this sense, object a becomes entrapped in the phallic enclosure. The object a generates the concept of lack and absence through making the subject abruptly embarrassed and humiliated. This humiliation is rendered by the vivification of the subject's failure in attaining the object a and more importantly phallus (Lacan, 1977, p.16).

According to Lacan, due to her irrepresentable and phallic nature, Ophelia can not be properly represented in the "symbolic register" smoothly (1977, p. 38). With this in mind, the unconventional treatment of the drowning scene could be beautifully interpreted through a Lacanian perspective in Almereyda's and Branagh's adaptations. Both adaptations insert abruptness in their depiction of the scene; the very ingredient necessary for embarrassing and humiliating the subject, in this case Hamlet. By representing the result of the drowning mundanely (Almereyda) and eliminating it completely (Branagh), both adaptations tend to get away from "Olivier's Pre-Raphaelite conception of the scene, [which] intends to represent off-stage and irrepresentable concepts symbolically" (Sanders, 2006, p. 152).

In contrast to Olivier's romantic exaltation of Ophelia's drowning, Almereyda's and Branagh's mundane and eliminatory treatments of this scene work on Hamlet's "subjective and pathological disorganization, abruptness, humiliation and irruption" through having Ophelia as a lacking phallic figure in his life (Lacan, 1977, p. 22). Read through the Lacanian lens, the manipulations of these two more recent adaptations could turn Ophelia as "the uncanny object of Hamlet's sin" (Lacan, 1977, p. 23) and represents his unfulfilled desires, which are phallic, lacking, mundane and depersonalizing; the characteristics which are not present in Olivier's theatrical rendition of the drowning scene, and have little to do with Ophelia's passive and beautified silencing.

The problematic and unconventional treatment of the scene in Almereyda and Branagh would also expose the failure of Gertrude's patriarchal and appropriating voice in managing the phallic nature of the scene in the symbolic order. This failure turns the scene – and in turn Ophelia – into a "negative, veiled

and irrepresentable phallus” whose abrupt elimination from the stage can not be compensated by any symbolic enterprise on the stage (Lacan, 1977, p. 49). The modern adaptations of Branagh and Almereyda acknowledge the phallic nature of Ophelia by showcasing the fact that her facile and beautified containment in conventional structures of signification would be highly problematic. In these adaptations, Ophelia has a ghostlike subject position in relation to the patriarchal symbolic orders of signification. Although these orders tend to represent and contain ghosts such as Ophelia in an eliminatory manner, the abruptness of their elimination turns Ophelia into a figure who would always haunt the totality and containment efficacy of the patriarchy’s symbolic orders of signification.

In the next entry, we would tap into Ophelia’s mnemonic references to the past; another site whose absolute agency could belong to no single entity.

Ophelia’s Gaze into Memory: The Impossibility of the Absolute Mastery over the Past

Many commentators believe that memory is of utmost importance in *Hamlet*. Philip Armstrong (1996) believes that “mnemonics or theatre of memory in *Hamlet* is devised in such a way that will always betray [main characters’] attempts in its mastery” (p, 222). This betrayal makes memory ambivalent, communal and dialogic, and prevents the play to have a central mnemonic gazer. Such conceptualization of memory makes characters’ attempts to gain “the masterful perception of complete images” impossible and illusive (Armstrong, 1996, p. 221). In order to compensate for this impossible mastery, a series of assimilated and fragmented images are incorporated and introjected in their incomplete memory so that the illusion of completeness could be materialized for some characters in the play.

In *Hamlet*, there is a scene in which Ophelia is compelled to provide a reply for Polonius’ question regarding her relationship with Hamlet. While the play only gives us ambivalent and appropriative images from these remembrances, the adaptations take different paths in approaching this issue. The play mostly imputes the existence of an intimate relationship between Ophelia and Hamlet through her two songs, which are prone with sexual innuendoes. In doing this, Ophelia does not become the master of these reminiscences, and in observing her past and answering

Polonius' questions, adopts a confessional position. In this scene of the play, Ophelia becomes the observed object of Polonius' mastery. She turns into a helpless girl who is not even sure about her past. In the case of the songs, she is the appropriative object of other patriarchal figures such as Claudius, Laertes and even Gertrude and does not have any mastery on her reminiscences of the past. Even when Ophelia tries to taunt Gertrude and Claudius for their improper marriage (at least in her and Hamlet's eyes) through using flowers with sexually charged and lewd connotations, Laertes appropriates her sexually charged taunt as a sign of beautified "thought and affliction", and waters down its insulting nature:

[Ophelia says] There's fennel for you [Gertrude], and columbines: there's rue for you [Claudius]; and here's some for me: we may call it herb-grace o' Sundays: O you must wear your rue with a difference. There's a daisy: I would give you (sings) For bonny sweet Robin is all my joy—

[Laertes comments] Thought and affliction, passion, hell itself, She turns to favour and to prettiness. (Shakespeare, 2004, p. 106-107)

The appropriated nature of Ophelia's reminiscences by patriarchal figures can be vividly identified in Olivier's adaptation of the play. Although the adaptation refers to Ophelia's sexually charged songs, it does not present her the sole owner of her mnemonic references at any level. She is depicted as a site upon which other voices project their mastery over the past and the relationship between Ophelia and Hamlet, turning Ophelia into a "passive projector" (Armstrong, 1996, p. 220). Although this passivity could give her enumerated memories the illusion of completeness, it could not give her the agency for becoming the sole gazer and enunciator of her past.

In contrast to Olivier's adaptation, Almereyda and Branagh problematize the patriarchal appropriation of Ophelia's gaze into the past. In Branagh's Ophelia, one can see vivid flashbacks and analepses of her sexual and intimate relation with Hamlet. As Teker (2006) comments, "the Ophelia of Kenneth Branagh is emotionally more mature and physically stronger compared with her predecessors. Branagh's Ophelia (1996) is also sexually experienced and passionately in love with Hamlet" (p. 117). Ophelia's 'sexual' experience and passion toward Hamlet is

explicitly represented through making the “spectators view the flashback images of her making love with Hamlet” (Teker, 2006, p. 117).

Next to these analepses, one could turn to Ophelia’s confessional scene to find a more active Ophelia than her previous renditions. In this scene, although she maintains the doll-like and appropriated image for Polonius, she shows her ability of referring to taboo and forbidden concepts of making love to Hamlet, and her capability of hiding such facts from the authority till the confessional moment in the adaptation. In doing this, although she does not become the central and absolute mnemonic gazer of her past, she does show her contingent dominance on her flashbacks and memories.

Such an active representation of Ophelia’s mnemonic reminiscences of her intimate relationship is depicted in Almereyda’s adaptation. In this version, there is no doubt that Ophelia is still under the patriarchal hegemony of male figures such as Polonius and Laertes and even Hamlet. As Abbate (2004) comments:

In glassy world of Manhattan - with all its transparent and reflecting surfaces of monitors, camera lenses, smooth metals, marbles, and windows, there is no possibility of contact beyond the surface. While Ophelia sees her father approaching through the transparent overhead walkway in his East River apartment, Polonius only commands and eavesdrops on her. (p. 83)

In this adaptation, ‘the lack of contact possibility’ perpetuates the callous and indifferent patriarchal gaze on Ophelia. The only difference is that she is an active part of the gazing stratagem herself by having the photography hobby. In this adaptation, even in Ophelia’s photography studio, it is Hamlet who takes footages and pictures from Ophelia and as a result, becomes the owner (and introjector) of mnemonic remembrances.¹ He, next to conventional patriarchal gazers such as Polonius, is the representative of interpersonal voices of others who want to hijack and manipulate Ophelia’s reminiscences to the past. However, unlike the full appropriation and manipulation stratagems in Olivier’s adaptation, in Ophelia’s

¹ Next to this observation should come the observation made by Kim Fedderson and J. Michael Richardson in “Hamlet 9/11: Sound, Noise, and Fury in Almereyda’s *Hamlet*”. They believe that some instances of autonomy in Ophelia’s rendition in Almereyda’s adaptation should not give us the illusion that we would see a totally transformed and independent Ophelia in this adaptation. (2004, p. 159).

manipulation and appropriation through digital means (photos and eavesdropping devices), she has a more powerful and accented presence. She and Hamlet even start their love affair in a shared fascination with their reproduced images. As Abbate (2004) believes, “these two young lovers replace dialogue with photographic development and digital postproduction” to revisit the moments they have with each other (p. 84). In another instance, we see Ophelia exercising her more active use of photos and digital means to forget Hamlet, and through doing this becomes the gazer into her past. At the end of the nunnery scene, Ophelia burns snapshots of Hamlet to symbolically show her understanding of the significance of photography as a means of facilitating her affair with Hamlet. At the same time, her burning of the snapshots is her humble and partial but quite effective way for undermining the dominance of the weakest ring of gazers on her past i.e. Hamlet. Through her partial comprehension and mastery of one of patriarchy’s appropriation means, photography, Ophelia exposes Hamlet’s solipsistic appropriation of her past – Hamlet as the weakest member of the patriarchy. Even Hamlet always enjoys treating Ophelia “as a thing, a shot, and a frame – something he can cut and paste with his editing” (Abbate, 2004, p. 85); the kind of solipsistic treatment which was partially shattered by Ophelia’s burning of the photos. In Almereyda (2000), Ophelia has a “distinct awareness of herself as an image” since she lives in a world in which an “interrogation of seeing and looking is evident through the omnipresence of video surveillance” (Rooks, 2014, p. 483). This awareness makes it difficult to easily hail her in conventional objectified positions. In this adaptation, Ophelia’s infatuation and partial mastery of one of the patriarchy’s appropriation means, photography, could imply that Ophelia’s theatre of memory, although being heavily controlled, fragmented and introjected by other voices, can not become categorically appropriated by them since Ophelia’s more active and photographed presence in this theatre will defy their appropriative enterprises.

While Olivier’s adaptation work on Ophelia’s passive, introjected and appropriated nature through depicting her unproblematically and eliminating the sexual implications of Ophelia’s songs, Branagh and Almereyda work on potential challenges a suppressed voice can impute against the patriarchal mnemonic introjectors and gazers. In Branagh’s Ophelia, we see a strong sense of referring to explicit sexual relations by Ophelia. At the same time, in this adaptation she is also

represented as being capable of hiding these relations masterfully, making her active participation in mnemonic gaze to the past more intense and very ironic (since only the audience see these sexual reminiscences).¹ It is as if while she is becoming Polonius' object of gaze, she is participating in another discourse which, though very suppressed and contingent, turns her into a "guilty participant of beholding" a secret (Armstrong, 1996, p. 227). On the other hand, Almereyda's Ophelia is represented as a figure whose past relationship with Hamlet, though appropriated by Hamlet as a male figure, can not be categorically usurped and as a result become "negotiated, transgressed and exchanged" (Armstrong, 1996, p. 230). Such a negotiated nature of her past in both adaptations will make "pure spectatorship" of the past impossible for both Ophelia and patriarchal figures of the play and always keep open the risk of "being read and written" at the very moment a person thinks to be in control (Armstrong, 1996, p. 230). In materializing the introjected nature of a character such as Ophelia in the play and not remaining loyal to the surface values of the original work, Almereyda and Branagh exercise their adaptive uniqueness and materialize a negotiated and more active presence of Ophelia in her mnemonic reference to the past.

Ophelia's Iconographic Values: Potent Sites for Simulated and Ambivalent Impregnations

It is believed that iconographic values have significant importance in Elizabethan era. Lyons (1977) writes that women, represented as "solitary readers of a book" are considered to be "pious" and "devoted" in this period (p. 61). On the other hand, Lyons maintains, "walking men with books" are considered to be "philosophically melancholic and even in love" (1977, p. 61). Such courtly calculations are easily identifiable by the audiences of the time and that is why both Ophelia and Hamlet maintain their "emblematic" role in the iconographic conventions of the time (Lyons, 1977, p. 71). Apart from the pious posture, Ophelia's insistence of conveying her insanity and desire through specific flowers is in line with these conventions. In her recitation of "Bonny Sweet Robin", Ophelia's

¹ This reading is in stark contrast with readings such as Chillington Rutter who in "Snatched Bodies: Ophelia in the Grave". He claims that Branagh's more sexually active Ophelia "denies the role's anxiety-provoking potential for contemporary audiences through its rendering of Ophelia as erotically recognizable and therefore containable" (1998, p. 318).

reference to Robin is materialized as “long purples” as well (Shakespeare, 2004, p. 106). On iconographic significance of flowers in *Hamlet*, Harry Morris (1958) writes:

All writers on the flowers in Shakespeare identify long purples with orchis mascula or with arum maculatum. They resemble closely our Jack-in-the-Pulpit, which gives a good idea of the plant's physical characteristics. Among the common names of the arum maculatum is Wake-Robin. That this meaning is amorous seems to be corroborated by the list of other names for the plant in Lyte's herbal (1578): Priestespynntill, Cockowpintell, and Cockowpynt. The name wake-robin, as well as the others, seems to be a manifestation of the doctrine of signatures. Not only does wake-robin establish the common use of Robin as a convention for euphemistic reference to amorous and even vulgar significance, but it also gives considerable support to the contention that Ophelia's mad song is an expression of repressed desires. (p. 602)

Even in referring to her ‘repressed desires’, Ophelia observes such convolutedly devised euphemisms to maintain her commitment to the courtly conventions. In the play, iconographies that are presented around Ophelia are intended to be shown through objects that are going to sustain their imputations. That is why Olivier’s adaptation observes these iconographies and presents Ophelia with a book and later uses real flowers in Ophelia’s hands as iconographic signals of amorous and melancholic affinities in her. In this adaptation, Olivier still relies on what Jean Baudrillard calls to be the “exchange values” for showing the Elizabethan iconographic conventions around Ophelia (Lane, 2006, p. 22). These exchange values according to Baudrillard, will be regarded as “equivalences of a functional logic” and will not impute any “ambivalence” in their workings (Lane, 2006, p. 22). To put it differently, Olivier imitates the exchange value economy of the original context so that conventional iconographies around Ophelia could be observed.

In comparison with Olivier, one sees that Branagh also observes these conventions as well. In the scene where Hamlet encounters Ophelia with the book, the presence of the iconography of a seemingly chaste girl with a book is in line with the conventional values of the Elizabethan period. However, in not knowing at first

the secretive and manipulative nature of his doctored encounter with Ophelia – Polonius and Claudius were watching both of them to worm out the motives behind Hamlet’s weird behavior – the iconographic elements seem to be more manipulative and as a result, simulated. In this simulation, the elements espouse a degree of ambivalence which is devised only to manipulate Hamlet towards vexation and bewilderment. Under such set of circumstances, the staged scene between Ophelia and Hamlet does not show control of manipulation in the hands of Ophelia, Polonius and Claudius, or the abidance by particular conventions of feminine prudence, but it shows the manipulation of meaning in the grey area between reality and unreality which Baudrillard refers to as the “sign value” (Lane, 2006, p. 23). Such a “hyperreal” and simulated understanding of this scene does not simply refer the audience to the exchange value, but it intimates a hyperreal understanding of the staged scene, where meaning is not in control of any single element or individual, does not depend on presence or absence of a particular convention or object, is materialized in the grey area between reality and unreality, and is only espoused through the “hyperreal logic of represented, signifying and differentiated signs” (Lane, 2006, p. 23).

In Branagh’s version, it is due to the exposition of signifying and differentiated value of Hamlet-Ophelia staged scene which makes Hamlet fail to understand the scene’s manipulative nature. This lack of understanding reoccurs in Almereyda’s adaptation as well; where no particular tradition or iconography is used when Ophelia is mandated to approach Hamlet. She is only wired by an eavesdropping device that camouflages her sign value in the manipulative network of meaning. As Abbate believes, “the very thing they have in common – photographic and digital objects of mechanical reproduction for maintaining their love affair – becomes the thing that tears them apart” (2004, p. 84). This camouflaged tearing apart of their relationship makes Hamlet nearly handicapped in understanding the manipulative circumstance in which he is hailed.

When it comes to the representation of flowers, Olivier relies on conventional iconographies suggested by Morris (1958) earlier. He even dilutes vulgar and obscene imputations of flowers radically; the dilution that is observed in other two adaptations as well. None of the adaptations refers to the ambivalence of the figure of Flora and how Flora as a “double bound” entity (Lyons, 1977, p. 67)

can be regarded as both “the representative of mythical world of fertility, order and innocence and at the same time, the representative of urban and courtly deception, calculation and lustful undertakings” (Lyons, 1977, p. 67). On the basis of Lyons’ remarks, Flora’s double bound nature between innocence and experience makes the materialization of any “natural and pastoral catharsis” impossible (Lyons, 1977, p. 67). Similar to Olivier’s adaptation, Branagh and Almereyda do not refer to the lewd and vulgar significance of flowers when it comes to the imputation of Ophelia’s desire and in doing this, fail to depict the double nature of a figure like Flora. Leaving their dependence on the “ennobling” (Lyons, 1977, p. 73) and at the same time, the double nature of mythological figure, these two adaptations manage to emphasize the ambivalent nature of flowers as “symbolic values” (Lane, 2006, p. 22) which, according to Baudrillard, will espouse ambivalence, pluralism and idiosyncrasies. Regarding the lack of rigid symbolism around the representation of flowers in the play, Lyons write:

Among the plants Ophelia mentions, fennel could be a medicinal herb, particularly good for clearing the sight, but it could also denote flattery, as one example cited in the Variorum (Fennel is flatterers) shows. Columbines could mean cuckoldry, or forsaken lovers; because of their connection with melancholy, however, they were also associated with the Sorrows of the Virgin. (1977, pp. 65-66)

According to Lyons’ observations (1977) and the evidences he brings from the play, the intention behind the utilization of flowers is to espouse ambivalence. In this regard, the audience will fail recognizing to what particular thought or memory Ophelia is referring, making the flowers into rich and uncontainable symbolic values.

As observed, iconographic values in *Hamlet* are represented conventionally, but they do not impute reliance on a specific coda of signification or connotation. It is as if the play intends to denaturalize and make any sense of fixity and naturalness of femininely-devised iconographies and suggestions ‘problematical’: “The iconography of Ophelia and its incongruities typify a world in which the most important imaginative transformations, whether religious, heroic, or pastoral ones, become problematical” (Lyons, 1977, p. 73). Unlike Olivier’s

adaptation, Branagh's and Almereyda's adaptations materialize their uniqueness through undermining even the conventional iconographies of the play. By foregoing fetishistic values of exchange, these two adaptations regard the manipulation in Hamlet-Ophelia scene as the ambivalence of sign values which can not be owned by a particular person or agency. That is why they first depict Hamlet in oblivion of such sign values and show him infatuated with the machination of this mirage. When it comes to the representation of flowers, Branagh and Almereyda, although diluting the original lewd connotations of flowers like Olivier's adaptation, insist on the ambivalence and plurality of flowers' connotation and their lack of symbolic rigidity by eliminating them. In the case of Branagh's version, the elimination is utilized through making Ophelia talk to imaginary flowers, and in Almereyda's case, this elimination is utilized through making Ophelia talk to the photos of flowers and representing them in their symbolically ambivalent rendition.

Conclusion

The more experimental adaptations of Almereyda and Branagh turn Ophelia into a phallic figure that can not be simply defined and contained in either rebellious or reticent positions. Such definitions, according to Showalter (1985), will be ideological and will not observe interdisciplinary rationalism of Ophelia's motiveless circumstance. That is why Ophelia should be considered as a schizophrenic voice, who articulate a plethora of individually considered rational voices, but does not belong to any of the voices. In becoming such a schizophrenic, molecular and nomadic figure, Ophelia espouses her phallic absence and as a result, defy being contained through analeptic references to the past, the drowning scene and the iconographic elements of the play.

Apart from addressing her phallic and schizophrenic nature, Ophelia's ambivalent and multifaceted aspects and potentials have been addressed in Almereyda's and Branagh's adaptations as well. In contrast to Olivier's rendition of the play, these two adaptations work on the fault lines through which Shakespeare's play presents Ophelia. Like any true adaptation, they show their homage to the past and the traditional models, especially when it comes to the utilization of iconographic props; nevertheless, by treating these props and models as simulated sign and symbolic values, they emphasize their disenfranchised, fragmented and

displaced take from Shakespeare's play so that they can showcase their contemporariness and at the same time, represent interpretive potentials and challenges of the original work.

In molding their unique interpretations of Shakespeare's Ophelia, Branagh and Almereyda decrease their dependence on the surface developments of the play. Therefore, Ophelia's drowning scene is unconventionally represented in these adaptations, and causes these adaptations to be distanced from Olivier's romantic and Pre-Raphaelitean rendition of the scene. Furthermore, both adaptations disregard bland and manipulative utilization of iconographic props in staging the Hamlet-Ophelia scene, Ophelia's reminiscence of the past in the confessional scene with Polonius and her insane interlocation with flowers. In all of these scenes, although Ophelia should not be taken as a revolutionary or rebellious entity, she is represented as an entity who functions on a set of values other than conventional exchange values and in this process, exposes the challenges patriarchy faces in keeping problematic elements contained.

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The Intersection of Gender and Disability in Bahram Tavakoli's *Here Without Me* and Tennessee Williams's *The Glass Menagerie*

Mostafa Sadeghi Kahmini^{*}

Bahee Hadaegh²

Parvin Ghasemi³

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Abstract

This article examines the intersection of gender and disability in *The Glass Menagerie*, a 1944 play by the acclaimed American dramatist Tennessee Williams, and the 2010 Iranian film adaptation *Here Without Me*, scripted and directed by Bahram Tavakoli. Disability studies refer to a relatively new discipline which seeks to investigate the variegated continuum of embodiment through cultural discourses that challenge the medical and scientific perceptions of disability. In the adapted film, compulsory able-bodiedness, the belief that perfect healthy bodies are the norm, while freakish, different, and disabled ones are deviations from the said norm, is seen on the screen countless times, a view established by the dominant culture of normalcy. As a site of intercultural transposition, the film re-contextualizes the intersection of gender and disability in contemporary Iran and hence throws some of the tacit assumptions regarding embodied experience into relief. Both the play and the film implicate fantasy as an implicit critique of normalcy.

Keywords: *The Glass Menagerie*, *Here Without Me*, Tennessee Williams, disability, gender

* Corresponding author

¹ Ph.D. Candidate of English Literature, Shiraz University, Shiraz, Iran.
mostafasadeghikahmini@gmail.com

² Associate Professor of English Literature, Shiraz University, Shiraz, Iran.
bhadaegh@rose.shirazu.ac.ir

³ Professor of English Literature, Shiraz University, Shiraz, Iran. pghasemi@rose.shirazu.ac.ir

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Introduction

The medium of cinema is potentially able to create long-lasting images in the minds of the audience. In recent years, various minority groups such as people of color and women have used this medium as a platform to voice their long-repressed stories. Some movies in this regard have created amazing memories for the viewers. They have proliferated inspiring and counter-discursive narratives about the victims of society. In this way, they have effected a positive change in the understanding of gender, race, and disability, among others. Many actors that have played the roles of the oppressed have won prestigious awards in the entertainment industry and their discourses have had the power to establish a strong foothold in the mainstream show business. The problems and concerns of the disabled, however, have either been silenced or misrepresented for the most part in the history of the silver screen. If “cinema is the semiotic code of reality”, as Fraser (2016, p.5) claims, and given that the disabled constitute the largest physical minority group in most countries with almost 15% of the population suffering from some sort of mental or physical impairment (Davis, 1999, p. 502), one should expect to hear more about them in critical discussions of movies and literature.

In recent years, new movies have been produced that are not only aware of the complexities of the lives of people with disability, but also try to challenge the existing stereotypes and stigmas that are prevalent both in our collective unconscious and the entertainment industry. There is a growing body of work in the area of disability and cinema which for the most part is Eurocentric. Longmore (2003), for instance, delineates the topology of stereotypical screening of the disabled in Hollywood films where the disabled characters are projected as the “other” whom we fear, rebuff, stigmatize, and often seek to destroy (p. 132). Norden’s *The Cinema of Isolation* (1994) analyzes the “commercial cinema” of Hollywood to demonstrate how mutilated and broken bodies are used as “a politically charged commodity that moviemakers are asking audiences to ‘buy’” (1994, p. x). Gradually, the next generation of researchers included other issues in their discussions. Hoeksema and Smit (2001), for instance, proposed a “wholistic” approach that highlighted the role of the audience (p. 37), while Sally Chivers (2011) tried to expand the field by exploring the concerns of old age, impairment, and Hollywood cinema. While the mentioned studies focus on disability in

Anglophone cinema, Benjamin Fraser's *Culture of Representation* (2016) tries to address the issue of disability in the context of world cinema. This book also contains a chapter by Rosa Holman on Forugh Farrokhzad's *The House is Black* (1964). This chapter is one of the scarce existing studies on disability in Iranian cinema, and it demonstrates how bodies of those afflicted with leprosy can serve not as "abject sites of suffering and existential malaise, but as vehicles of ordinary pleasure, love, and enjoyment" (Holman, 2016, p. 256).

In the 1980s and 1990s, Iran saw a rise in the production of films which evolved around the theme of disability. The Iran-Iraq war led to the production of many movies which centered on the pains, sufferings, and issues of war veterans (*janbazan*) with disability. *From Karkheh to Rheine* (Hatamikiya, 1993) is a paramount example of the category of war cinema which puts into perspective the agonies of a veteran who loses his eyesight and suffers from leukemia as a result of wartime chemical attacks. The overwhelming majority of movies made about the issues and challenges of disability in Iran excluded the sufferings of women to the benefit of male protagonists. Gradually, movies like *We Also Exist* (Malekzadeh, 2004) were produced to make room for exploring the experiences of the underrepresented group of disabled female heroines or victims. However, in Iran, such representations have always been on the margins of the cinema of the disabled. As Naficy (2011) notes, male bodies in Iranian cinema are "documents of their active presence and agency in society, while women's bodies, are absent or covered up, effaced any evidence of their social agency" (p. 119). Naficy traces back the roots of this issue to the imposition of what he calls the rule of "modesty" which has had serious sociopolitical, stylistic, and narrative ramifications for the depiction of female sex and body, especially the disabled ones. In his view, this rule has compelled Persian filmmakers to avoid techniques which are often used in representation of the female body, namely close-ups and gaze. Such restrictions have significantly reduced the presence of disabled women to background shadowy figures in cinematic productions as if "they had no mind and no bodies, no weight, no agency (Naficy, 2011, p. 118).

The significance of this research lies in the fact that there seems to be a lacuna in the literature of disability and cinema in Iran. By analyzing Bahram Tavakoli's *Here Without Me* (2010), we aim to fill this gap by analyzing the Persian

film and its American source, *The Glass Menagerie*, in the context of feminist disability studies—a body of work examining the sociocultural position of female disabled individuals within the vaster dominant culture.

Finalized as a complete play and premiered in 1944, *The Glass Menagerie* is Tennessee Williams's first major successful play. Being one of Tennessee Williams's enduringly popular plays, *The Glass Menagerie* has been adapted into screen numerous times during the decades after its premiere production. Bahram Tavakoli has made one of the latest attempts to transform this canon of American drama into a movie. The plots of both Tennessee Williams's *The Glass Menageries* (1944) and the 2010 Iranian film adaptation *Here Without Me* concern the life and trials of a lower middle-class family of three (consisting of a mother, a son, and a handicapped daughter) each of whom daily fantasizes about a better life against the harsh reality of the financial struggles that have afflicted the family. While the setting and time of the original play, set in a St. Louis apartment in 1939, have been transferred into modern-day Tehran of 21st century, the film adaptation is very faithful to the source material with a few inevitable alterations for the localization and modernization of the play. Both works pay close attention to the problems of women in the context of an industrial society and economy.

Despite previous studies, Williams's *The Glass Menagerie* has been rarely examined from the perspective of feminist disability studies. Greenfield (1998) sees Williams's work as "an attack on the modern system of work and middle class... in postwar American drama" (p. 75). He believes that no aspects of this play should distract reader's attention from the role it plays as a "social commentary" (p. 75). Fomeshi (2013) analyzes the play through the lens of Marxism. He limits his study to Marx's concept of "alienation", and seeks to explain how Tom is "self-alienated" in the capitalist America (pp. 3-4). Nalliveettil (2014) takes a stylistic approach to the text. He borrows the "dialogic principles" of Weigand and provides a discourse analysis of Williams's play by uncovering "conventional and unconventional elements embedded in the structures of the language" of the drama (p. 201). Hooper's study establishes a link between the play and Williams's personal experiences. According to him, *The Glass Menageries*, is "a typical autobiographical play, yet it is clearly the work of a unique sensibility" (2012, p. 39). Blackwell (2000) examines the female characters of Williams's oeuvre and

concludes that Williams's "female characters fight a continuous battle to find a mate or to keep the mate they have already found" (p.14).

In the case of *Here Without Me*, the issue of disability remains rarely studied. Hamid Khanipour (2011) considers *Here Without Me* the "most bitter sweet" film he has ever seen and believes that by showing the harsh conditions of Farideh's workplace, the film attempts to make an unfair correlation between the capitalist economy of the original play and the 21st century Iran. He believes that Williams's play is obviously a criticism of the capitalist America while the same cannot be attributed to working conditions of the economy of Iran where humans are not treated as slaves. By analyzing the similarities and differences between the drama and the film, Ahmad Akbari (2011) reaches the conclusion that it is so faithful to the original text that if there were no storage house scenes, it would be safe to use "*The Glass Menageries*" as the title of Tavakoli's film. He maintains that since the opening monologue of Ehsan is much shorter than that of Tom, unlike the play, the film is in no way concerned with political and religious oppressions. Nima Behdadi Mehr (2011) is happy that the movie refuses to present a dark picture of Iran and lavishes praise on Tavakoli for choosing a "happy ending" that gives hope to spectators. Ghandeharioon and Anushiravani take an interdisciplinary approach to Tavakoli's *Here Without Me*. They state that since fidelity to the original text is not a guarantee for the success of an adapted film in Iran, they had to zoom in on the "hows" and "whys" of Tavakoli's interpretation of *The Glass Menagerie* using Linda Hutcheon's theory of adaptation. Comparative studies like the one done by Ghandeharioon and Anushiravani have the benefit of showing the process of adaptation in different cultures and languages by showing the ideological workings of each respective society and the complex inter-relationships between the source and adapted texts. Nevertheless, with particular attention to Williams's *The Glass Menagerie*, what seems to be missing is a reading based on the way disabled people (i.e. Laura/Yalda) are portrayed in both the play and film. Therefore, as a popular work of drama and a recognized film adaptation, *The Glass Menagerie/Here without Me* can be considered an ideal text for exploring the question of embodiment and disability from a feminist perspective.

In what follows, first, a brief introduction to the tenets of feminist disability studies is provided. Then by focusing on the characters of Laura and Yalda

as the so-called “abnormal” bodies, we highlight the implicit critique of patriarchal societies for their dictating an ideal image of femininity. It will be demonstrated that, because of their physical impairment, neither Laura nor Yalda can live up to the ideological expectations of stereotypical gender roles. Finally, the fantasized happy ending (at least in many viewers’ eyes) of Tavakoli’s film will be taken as undermining the earlier critique of the ableist discourse of patriarchy.

Feminist Disability Studies

Feminist disability studies refer to a body of work that deals with the positions of disabled (whether physically or mentally) women within the feminist research corpus. Rather than relying on a medical perspective to investigate such positions, feminist disability studies aims to create a social context through which it starts to challenge the long-held notions about both disability and gender. Rosemarie Garland-Thompson (2005) summarizes the aims of this theory as follows:

It situates the disability experience in the context of rights and exclusions. It aspires to retrieve dismissed voices and misrepresented experiences. It helps us understand the intricate relation between bodies and selves. It illuminates the social processes of identity formation. It aims to denaturalize disability. In short, feminist disability studies reimagines disability. (p. 1557)

While at first glance feminist and disability theories appear to be dealing with separate issues, both indeed are similar in promoting the idea that both bodies and gender are social constructs. To understand the link that historically exists between disability and femininity, Garland-Thompson, in her book *Extraordinary Bodies*, reminds us of how already, in Aristotle, the female is regarded as a *deformed* male. As Ellen Samuels (2002) further explicates:

The notion that the disabled body stands in a similar relationship to the nondisabled body as the female does to the male has contributed, on the one hand, to the development of sexist medical models which pathologize female bodily functions such as pregnancy and menopause and exclude women from research studies, and on the other hand, to the de-masculinization of disabled men, who are then lumped together with women,

children, and the elderly in the realm of abject and dependent bodies. (p. 65)

There is accordingly a close alliance between feminism and disability theories as they both situate their topics within a sociocultural milieu to re-define, re-imagine, and re-map bodies. Such parallelism is grounded on the way both the disabled and the female are traditionally defined “in opposition to a norm that is assumed to possess natural physical superiority” (Samuels, 2002, p. 19). Therefore, investigating the cultural significance of disability and bodies enables the theorists of this discipline to understand the stigma attached to disabled bodies and reveal the discrimination pointed at these bodies, to dissect the identities that form this type of subjectivity, and more importantly, to highlight disability as an effect of power relations. Thus, the primary aim of this discipline is to move from exclusion to inclusion by showing disability as a variation in human body rather than a defect that has to be repressed or neglected.

In parting ways with medical diagnoses, feminist disability studies also focus on the patterns of meaning that emerge in the intersection between embodiment and culture. As such, they seek to show how a community of people, much like ethnic or gender groups, is excluded from the hegemonic society due to what is perceived as inferiority. These studies reflect over the way a variety of different people, deemed to be abnormal by a bodily impairment and how they are interpellated by the dominant culture. In doing so, it reveals the notion of normality as interconnected with the relations of power that repress any forms of “abnormality” in favor of hegemonic norms.

While feminist disability theory encompasses all genders, including the males, the question of women with disabilities is even more significant as it is doubly concerned with the history of female subjugation under patriarchal rule as well as the idealized form of bodies that have long been employed to frame feminine corporeal aesthetics. A great deal of feminism after all deals with the way female bodies have been and are subjected to men’s control where female embodiment can include especially sexuality and healthcare. Feminism, in the most part, has sought to balance the power relations in order to retrieve women’s own control over their bodies and sexualities. Furthermore, feminist discussions tend to highlight how women’s alienation from their own bodies has inevitably led to their oppression.

Such alienation can take the form of both biological and sociocultural separations. However, as Susan Wendell avers in *The Rejected Body* (1996), although feminist writings criticize unrealistic ideal standards that lead to the alienation of a large number of women, they have often focused on the sexual and reproductive aspects when discussing the female body and have thereby ignored it as equally a source of discomfort and suffering. Such overemphasis on sexuality has negatively culminated into the imaginary construction of an ideal female body which inexorably excludes women with disabilities.

The body, especially the female body, is the site of idealization in consumerist societies—it becomes objectified through a cultural process where in turn the power relations for its control emerge. Nevertheless, this cultural process whereby the body is driven towards perfection also comes with the failure to control the body which results in rejection, shame, and fear. Laura and Yalda struggle with the mounting pressures of the ideal female body in their respective societies. The following section brings to the fore the failure of the two characters in (and in a sense resistance) adapting to the dominant culture of normalcy and patriarchy.

Dislocated Bodies in *The Glass Menagerie* and *Here Without Me*

Commenting on the American society and culture of his time in *The Glass Menagerie*, Williams seems to be mainly concerned with the issue of conformity in the American lifestyle. The consumerist and capitalist culture of America had “reduced social relations to ‘vital statistics’ so that men (and women) became interchangeable” (Babcock, 1999, p. 20). This is reflected in the description of the setting in the first scene where the Wingfields’s apartment is pictured as “hive-like conglomerations of cellular living-units ... of the lower middle-class population” that “are symptomatic of the impulse of this largest and fundamentally enslaved of American society to *avoid fluidity and differentiation and to exist as one interfused mass of automatism*” (Williams, 1999, p. 20, [emphasis added]). Williams’s description suggests that the industrial post-war America has turned the lower middle-class into robots that have no identity of their own. Instead of fostering difference and individuality, this ruthless capitalist culture insists on conformity. The desire for a homogeneous society where sameness and normalcy are promoted as a result of the modernization and development of new technologies is perpetuated

by such agents as Amanda and Jim who “consume and digest the narratives of the Culture Industry at the same time they police the identification and desires of others” (Babcock, 1999, p.21). This policing exposes the existing pattern in the American society that enforces conformity to create normal subjects instead of “freaks”, “cranks”, or cripples (Babcock, 1999, p. 22).

An example of this policing behavior is when Amanda wants to convince her daughter to brace herself for possible future married life as a housewife. Amanda is overwhelmed by the American Dream of Success which is reflected in her slogan “try and you will succeed” (Williams, 1999, p.43). Her children, however, cannot fulfil the societal demands placed on them through Amanda. Helplessness of both Tom and Laura is reflected in the only entrance to the Wingfields’s house which is a fire escape that implies the “implacable fires of human desperation” (Williams, 1999, p.20). Both Tom and Laura are caught in a burning hell for which there is no easy solution in the America of Great Depression. Tom can ultimately escape by simply leaving the house as his father did, but Laura’s situation is more complex than Tom’s. According to Hanna and Rogovsky (1991, p. 49), women with disabilities in America are less likely to be seen in the public than their male counterparts. Their study shows that the chances of a female handicap remaining single are twice that of men with disabilities (p.52). This seems to be related to the fact that “social ties have repeatedly been found to be associated with good health” (p.52), and it affects the women disproportionately especially because of the prevalence of discourse of sexism. “Sexism in American society is the expectation that women will be social caretakers, whereas men will do the ‘work’ (implicitly, paid work outside the home)”, Hanna and Rogovsky claim (1991, p. 55). Sexism has also another consequence: disabled women are considered “incapable of independence” (p. 55). Further, the society regards women’s disability as a stigma that damages their attractiveness. If one is in a wheelchair or wears braces, no matter what they do, they are not “going to look like Cheryle Tiegs or Marilyn Monroe” (Bogle and Shaul, 1981, p.92). This type of women “are thought not to be able to function as wife, mother, or sexual partner, and to be in need of nurturing” (Hanna and Rogovsky, 1991, p. 59). It is in this context that Laura’s timid response, “Mother- I’m crippled,” makes senses. The viewers are not surprised to see Laura’s admonition by her mother: “I’ve told you never, never to use that word. Why, you’re

not crippled, you just have a little defect-hardly noticeable, even!” (Williams, 1999, p. 31). As Amanda reveals, she used to be a perfect example of ideal beautiful woman. She claims that she had 17 suitors, and “sometimes there weren’t chairs enough to accommodate them all” (Williams, 1999, p. 23). Her ideal of beauty has its roots in the beauty magazines to which she subscribes and which illustrate physical perfection, and form the people’s idea of a normal body. Amanda’s chastisement and her insistence on avoiding the taboo word “cripple”, therefore, shows how she has internalized the stigmas attached to disability and its acknowledgement. Laura is prohibited from admitting her bodily dysfunction as part of herself because lameness is associated with disgrace and shame (Kent, 1998, p. 29). Therefore, Laura has two alternatives in coping with her disability. She may either follow her mother’s edict and “develop charm” or she has to disregard it in its entirety and not touch upon it when the issue comes up.

In the play, Laura feels the pressure of other people’s condescending look at herself. It is not just her mother that has carved into her mind the shame that she experiences about her body. Her brother also accepts that something is wrong with being disabled, and that his love for Laura has blinded him to the truth: “We don’t even notice she’s crippled any more” (Williams, 1999, p. 51). Jim is another figure that takes the arrogant role of a healthy expert who dares to lecture Laura on what she should make of her disability. He is willing to blame the victim [i.e. Laura] instead of the network of meanings that (re-)inscribe fear and shame on disabled bodies. In their dialogue in the dinner scene, Laura informs Jim that they used to attend the same choir class in high school. She was always late because of the brace on her leg which “clumped” loudly. In response, Jim tells her that he barely noticed the sound and that her shame emanated from her “self-consciousness”. Laura, then, points out that she was relieved as soon as the singing started. This exchange between the two characters highlights the contrast between the joy and relief arising from conformity and being in harmony with others during Laura’s choral practice and the feeling of dissonance and shamefulness resulting from her nonconformity, difference, and disability. Then, Jim takes an authorial tone by telling her that he knows more about disabled people than themselves. He cites one of his friends as the reason why he is more skilled at analyzing people’s characteristics. In a language similar to Amanda’s, she blames the disabled person (i.e. Laura) for the inferiority

she undergoes rather than the dictates and conditions of the society. He tells her that “lack of confidence” in herself as a person and the fear of walking in front of the class because of a clump (which is nothing but “a little physical defect” and is “practically non-existent”) are the reasons why she shunned social participation.

Laura’s understanding of her body and self is different from her mother and Jim. In the play, she responds to Amanda when asked why she has stopped attending her typing classes:

AMANDA: Laura, where have you been going when you’ve gone on pretending that you were going to business college?

LAURA: I’ve just been going out walking.

AMANDA: That’s not true.

LAURA: It is. I just went walking.

AMANDA: Walking? Walking? In winter? Deliberately courting pneumonia in that light coat? Where did you walk to, Laura?

LAURA: All sorts of places - mostly in the park.

AMANDA: Even after you’d started catching that cold?

LAURA: It was the lesser of two evils, Mother. I couldn’t go back up. I threw up - on the floor! (Williams, 1999, p. 20)

Thus, Laura has to choose between an anxiety induced by the fear of being with people – whom she feels look down on her due to her handicap – and walking alone. It is worth noting that while Laura is extremely ashamed of her bodily imperfection in the company of any group of people, she enjoys going out for walks when alone. This emphasis on walking and the different connotations that it has for Laura at times when she is alone and among strangers marks the cultural and social character of Laura’s disability. This is the source of her shame and behavioral affliction which turn into a kind of comfort and enjoyment for her. Laura explores her subjectivity through such physical acts as walking. Contrary to the times when she is confined to the house, she feels freedom and exhilaration when not restricted to the way others observe her and define her through her disability. However, when Laura talks excitedly about how she went to visit art museums and bird houses, her mother immediately chastises her secrecy, to which Laura replies: “Mother, when you’re disappointed, you get that awful suffering look on your face, like the picture of Jesus’ mother in the museum!” (Williams, 1999, p. 35). Here, by comparing

Laura to Christ, Williams points to the sacrifice that she is expected to make for her brother and mother as did Christ for the redemption of sinners. Laura has to prove herself a docile, refined, and marriageable woman so that she might attract a gentlemen caller, and in this way, help the family both financially and set Tom free from the burden of her protection. By failing to be a compliant subject, she leaves her mom, and by extension, the society, disappointed, which proves the point raised by Browne et al. (1985) that the disabled children often bear the “burden of family’s frustrations and resentment” (p. 129).

There is then a clear contrast between the way Laura sees and defines herself and the way others do. Further, Laura is never asked by her mother and brother how she feels about her physical difficulties. Amanda denies that Laura has an impediment, while Tom confesses to his mother that Laura is different from other girls because she is handicapped. In the scene where she dances with Jim, we see another glimpse of Laura’s interpretation of her own body. While dancing, Jim bumps into the table which causes one of the glass figurines, the unicorn, to fall off the table and lose its horn. Jim apologizes because he thinks he must have smashed her favorite one and asks for her forgiveness. Laura responds, “I don’t have favorites much. It’s no tragedy, *Freckles*. Glass breaks so easily. No matter how careful you are. The traffic jars the shelves and things fall off them” (Williams, 1999, p. 73). While this sentence may be considered as Laura’s attempt to ease Jim’s sense of awkwardness and discomfort, Laura seems to debunk subtly the social understanding of compulsory able-bodiedness. According to MacRuer (2012), who coined the term, “when disability is subordinated in the hierarchic dichotomy disability/able-bodiedness appears as normalcy, the condition which appears as normalcy is actually a compulsion” (p. 8). Laura’s statement, although acknowledging the superiority of able-bodiedness in the society, marks that no matter how careful a person is, their bodies are still fragile and their wholeness will not be tenable. By addressing Jim as “freckles”, she also takes a jab at and points to Jim’s imperfection, a reminder to him that aims to make him aware of the equality and contingency of their bodies. Ultimately, Laura’s is the story of a young girl whose particular type of embodiment is not congruent with cultural social ideals. The mentioned examples show how anything less than normal is looked down upon in the play.

Similarly, in the film adaptation by Tavakoli, the focus is on the representation of family dynamics in the 21st century Iran that is undergoing industrialization. The society, not dissimilar to Williams's America, is a crippling one looking for conformity and homogenization, albeit in a more family-centered way than Williams's, which is reflective of the state's view of gender and women's role in society. Farideh, the mother of the family, works in a food plant, where female and male workers are standing in production lines while wearing uniforms. They are interchangeable and indistinguishable to the point that Farideh works overtime in her friend's place, Sara, so that she can get back home and fulfil her traditional household activities of cooking and washing, and no one would have noticed it if she had not forgotten to use the attendance device. Farideh's son, Ehsan, is also bored with the everyday drudgery of doing the same thing in the lackluster setting of a storage house. He seems to be suffering from a strange cold that leaves him constantly coughing and cannot be cured by using turnip or other medications prescribed for it. Although Ehsan's constant coughing may be the result of smoking which is invariably referred to in his conversations with his mother, it marks his physical defect and the imperfection resulting from a mysterious incurable disease.

Throughout the movie, compulsory able-bodiedness is seen on the screen countless times, a view whose seeds are planted by the dominant culture of normalcy and are scattered by the members of the society. Apart from Ehsan's incurable cold, the female characters, including Yalda, and Sousan, an off-screen figure mentioned passingly in the dialogue between Farideh and Sara, are body shamed. Sousan's freakish face is so ugly that she has to use most of the cosmetics Farideh sells to appear in the public, while Yalda's difference cannot be easily covered because she cannot walk without her crutch. The desire for wholeness and elimination of anything less than perfect is reflected in the old sofa that Farideh wants to change. Motivated by the arrival of a gentleman caller, she wants to make an impression on him by getting rid of the old rugged sofa, a thorn in the eye, onto which she seems to project all the vices she is unwilling to accept, despite the fact that Yalda has no difficulty accepting it the way it is. Farideh's desire for wholeness can be seen in her description of the new sofa: it has a beautiful color, some drawers to store things, and can be converted into a bed. In short, Farideh is looking for a flawless sofa. Incompleteness permeates all aspects of the lives of the Tahavi family

even in the fact that the father of the family is missing except as a portrait on the wall.

Yalda is the central “crippled” character who is subject to the scrutiny of both patriarchy and ableism. Already the “second sex” in a patriarchal society, she is burdened by the aggravating circumstances of being a working-class handicap in a third world country. Contrary to common belief, disability is not equally distributed among the population, with the lower-classes likely to suffer from some sort of disability in comparison with the middle or upper classes. Being a woman can also disproportionately affect one’s chances of disability and “the social oppression experienced by many Third World women ensures that they have the most difficult lot of all” (Davis, 1995, p. 162). It is in this context of triple suppression (gender, class, disability) that we see her for the first time on the screen. She is standing in front of a mirror talking to a set of glass figurines which symbolizes the society, in general, and the students of the sculptor class, in particular, who make her feel ill at ease by looking down on her as an abnormal human being. She questions what she considers the inquisitive look of a glass turtle, which reflects her anxiety in public spaces, by saying “What’s wrong? Why are you staring at me like that?” (Tavakoli, 2010, 04:24). After a brief fit of shivering and regaining her composure, she puts her crutches aside and tries to imitate and practice normal walking while having a basket of glass figurines in her hands. Murmuring “It’s almost done. I won’t drop you” (Tavakoli, 2010, 05:07), she limps to the other side of the hall without the help of her crutch, but she cannot maintain her control and falls on the ground. The glass figurines scatter all over the place and the unicorn hits the table and loses its horn. Unlike Williams’s play where the breaking of the unicorn takes place in the scene when Jim and Laura dance – Jim lectures her on the good that comes from the incident near the end of the play (i.e. the unicorn no longer stands out because it becomes similar to other horses) – Tavakoli sets the scene in the opening minutes of the film. This transformation foreshadows Yalda’s final integration into the dominant culture of conformity, normalcy, and sameness through marriage in the dream-like ending. Yalda, picks the figurine, looks at it, and smiles, which may point to her joy in seeing the unicorn (herself) eventually become similar to the other glass figurines.

According to Moharrami (2012), “bleakness and coldness of the opening of

the film make the wrong impression that we are going to see a feminist movie similar to works of Tahmineh Milani in the 1990s where a working-class woman is depicted, but we soon realize that it is even a more serious work". This quality of being more to the film than meets the eye can reveal Tavakoli's understanding of the correlation between gender and disability in Postrevolutionary Iran. The repressive nature of Mohammadreza Shah's monarchy rendered the demand for a constitutional country a lost cause and gradually resulted in the overthrow of his dynasty (Fischer, 2003, p. 181). After the toppling of Shah in 1979 and the first tumultuous years of uprisings and upheavals, the Islamic Revolution managed to establish its position firmly. Women had a prominent role in the new system which defined them as mothers and citizens on whom the foundation of the new Islamic nation depended. The women were seen as either "mothers" or "potential mothers." They were in turn the creators of Islamic families and the families were seen as the building blocks and foundations of the Islamic nation (Javadi Motlagh, 1991, pp. 301-302). The ideal Islamic female citizen was defined in sharp contrast to the Western values of femininity. This new worldview left almost untouched the male superiority inside the family but championed the more active participation of women in the community. This was evident in the clergy's support of women's right to vote under the precepts of Islam.

The preamble to the Constitution of the Islamic Republic of Iran has a section on women's position in the society which delineates the roles assigned to them. As stated in the Constitution, the women of Iran had long been under a repressive and despotic regime and they deserve to be granted more rights. In the Constitution, the family is considered the "primal unit of the society" which guarantees "humanity's growth and development" (Preamble). Family, as such, functions as a liberating force. According to the Constitution:

In keeping with this view of the family unit, women are emancipated from the state of being an "object" or a "tool" in the service of disseminating consumerism and exploitation, while reclaiming the crucial and revered responsibility of motherhood and raising ideological vanguards. Women shall walk alongside men in the active arenas of existence. As a result, women will be the recipients of a more critical responsibility and will enjoy a

more exalted and prized estimation in view of Islam. (Preamble)

As the Preamble demonstrates, the main objective of the new system is to break women from the shackles of western consumer culture and their objectification as “sex objects.” Instead, they should actively engage in social practices, especially by fulfilling their domestic responsibilities as mothers and procreators of “ideological vanguards” (Constitution, Preamble). Therefore, the dominant gender discourse in Iran after the 1979 Revolution considers families as the building blocks of the society. The ideal way for a woman to realize her potentials is through marriage which in turn will lead to the procreation of children. While an ordinary healthy woman in Iran has to face the mundane challenges of the patriarchal society, Yalda, similar to her American counterpart, has to encounter the double pressure piled up on her as a result of her physical defect. On the one hand, the only path for a woman to be successful is to become a mother by marrying a man and producing offspring; on the other hand, a disabled female person is not considered a proper partner in life. For a female disabled subject like Yalda, the intersection of both disability and gender shapes her identity.

Studying the position of disabled women in rural Iran, Don et al. investigate some of the problems that rural disabled women experience. These problems are mainly related to the roles this type of women play in the family and their education, and almost all physically-incapacitated women face them both in rural and urban areas. Such girls are usually deprived of education because of its inaccessibility (e.g. the buildings of schools are not designed for people with disabilities) or because in the traditional binary of breadwinner/housewife, at best they occupy the unprivileged position of housewife. “There is a quiet sense of acceptance” that disabled women are supposed to be dependent on their brothers or fathers for living and sustenance (Don et al., 2015, p. 811). Therefore, they are restricted to home and are assumed to need no schooling. Farideh’s take of Yalda’s situation is affected by a similar perception of disability and gender. She talks to Ehasn in privacy and tells him that his sister is sad because her brother’s future is thwarted so long as her sister and mother are with him. Then, she proceeds to make a distinction between herself and her daughter by likening herself to a fidgeting cat whose agility guarantees her survival and independence to some extent while Yalda will always need a guardian to protect her. Later on, Ehsan who considers her

sister's disability as an undeniable disadvantage, is criticized by her mother for bringing Reza, a betrothed guy, to the house, to which Ehsan reacts by saying "nowadays, healthy guys do not marry healthy women, let alone lame ones" (Tavakoli, 2011, 01:10:06) which points to two things: the outward deformity of the disabled which might seem unappealing to suitors and one important stigma attached to disabled women, asexuality. The sexual impotence of the disabled is a common belief and has consequences in real life for them. As Don et al. note, "the disabled girls find it more difficult to convince others of sexual harassment against them because others tend to regard them as non-sexual" (2015, pp. 812-813). The study of Don et al. shows that fulfilling the role of a sexual partner is an unlikely and unfeasible occurrence for disabled girls so much so that even when they are sexually harassed and recount their stories to others, no one believes them because they are deemed to lack charm, beauty, and sexual chemistry. Ehsan who is so overwhelmed by this side of the stigmatizing culture cannot see a future for her sister as a wife although it is the same system that dictates that girls should get married if they are to be accepted as a normal member of the patriarchal society. Similar to Laura, Yalda is subject to the pressures of patriarchy. This is reflected in her name which refers to winter solstice, a name which by dint of its connotations implies the length and depth of the miseries that she has to experience in comparison with the so-called ordinary healthy women.

In the scene where Yalda and Reza are talking and sharing ideas, Yalda says:

You know I never go anywhere. I'm always here. Because these crutches make noises that make people stare at me. It makes you feel peculiar. (Tavakoli, 2011, 01:05:40)

As she utters these words she is overwhelmed by a sense of anxiety and looks distraught as she continues to say:

People look at me in a weird way and it makes one feel bad. There is nothing wrong. I am ok. I am just not used to talking to people. I will be ok in a bit. I am fine. (Tavakoli, 2011, 01:05:48)

This dialogue clearly shows that there is a correlation between physical disability and social interaction for Yalda. It is for this stigma that her mother has to fabricate lies (e.g. she studied all day and prepared the food for the party) in order to overshadow her deficiencies and embolden the qualities expected from a woman in

the patriarchal society of Iran.

The ending of the film represents and confirms the daunting outlook of ableist patriarchy toward the disabled females, in this case Yalda. Should Ehsan leave the “here” of the title which could refer to both home or country, the patriarchal logic should remain in place and cannot be shaken off. Based on the dominant discourse of patriarchy in Iran, a woman should always be dependent on a family, where the husband or the head of the family protects her, and the wife fulfils her childbearing role. When Ehsan is relieved from his patriarchal duty, either through death by poisoning or wish-fulfill thinking, the only imaginable path of success and happiness for a woman, especially a disabled one, in an ableist patriarchal society is through finding a protective stand-in (i.e. Reza) in marriage. In the final scene when Reza asks for Yalda’s hand in marriage from Farideh, he says “don’t worry, I’ll take care of her, as you did.” (Tavakoli, 2011, 01:25:35). Interestingly enough, Reza is a name with religious connotations. As the story goes among Shiites, Imam Reza, the 8th Imam of Twelver Shias, interceded for a gazelle with a hunter who intended to kill her. Imam Reza, who is hence given the title “Guarantor of Gazelle”, convinces the hunter to let go of the female gazelle so that it can breastfeed her fawn. Therefore, he becomes her savior and protector. The etymological meaning of “Reza” is also “to give consent and approval.” Tavakoli conflates these two features to better represent the intersection of disability and patriarchy. Reza whose name has strong associations with the protection of people, especially female ones as in the story of the female gazelle, has to “consent” to supersede Ehsan as Yalda’s protector if Ehsan wants to relinquish his patriarchal duties. To put it differently, for Yalda who is both female and handicapped, there is no room to accept her bodily difference as it is and to believe that she can stand on her own. Thus, in the last scene, Farideh’s wish almost half-way through the film comes true: Yalda walks independently of her crutch, she is a housewife, and has a chubby daughter. This ironic scene seems to condemn the expectations of the viewers to forego differences in bodies and their contingencies.

Conclusion

Characters like Laura and Yalda in *The Glass Menagerie* and *Here Without Me* problematize the hegemonic determination of able-bodiedness. The present study

attempted to throw into relief the intersection of gender and disability across two cultures in these two works by employing feminist disability studies. The consumerist cultures of Williams's play and Tavakoli's film privilege the able-bodied subjects over the physically handicapped. Amanda and Farideh, the mouthpieces of the patriarchal ableist discourse, insist that Laura and Yalda's only option for having a normal life as crippled young girls is marriage. Williams, however, decides not to cater to the audience's expectation for a felicitous marriage at the end, and instead portrays Laura as a character who is both conscious of the stigmas attributed to her deformed body and resistant to dominant views of body wholeness and perfection. Tavakoli's film, however, has an ironic ending, which can be both read as an implicit critique of normalcy and the cancelling out of any resistance. At any rate, the use of feminist disability studies in comparing these two works has enabled (a curious metaphoric construction) us to closely investigate the multilayered ways in which gender and disability could turn into a site of double oppression.

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Abstracts in Persian

تحلیل گفتمان انتقادی سری کتابهای ویژن: نمود روابط اجتماعی و ایدئولوژی

سپیده عبدالحی^۱

نرجس اشعری تبار^{۲*}

امیرحسین سرکشیکیان^۳

تاریخ تصویب: ۱۴۰۱/۰۳/۰۳

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چکیده

با توجه به اهمیت کتب در زمینه یادگیری زبان انگلیسی بعنوان زبان خارجی، تجزیه و تحلیل آنها بسیار حیاتی به نظر می‌رسد. از این جهت این مقاله به بررسی سه بعد معنا (محتوا، هویت اجتماعی افراد و روابط اجتماعی) و همچنین آشکارسازی ایدئولوژی‌های پنهان در مکالمه‌های کتب زبان انگلیسی ویژن ۱، ۲، و ۳ در سیستم آموزشی ایران می‌پردازد. برای این منظور، نظریه و رویه تحلیل گفتمان انتقادی فرکلاف (۱۹۸۹)، در تحلیل گفتگوها استفاده شد و سه بعد معنا طبقه‌بندی و به صورت آماری مورد تجزیه و تحلیل قرار گرفت. تجزیه و تحلیل بعد محتوا نشان داد که تمرکز تهیه‌کنندگان مطالب بیشتر بر موضوعات روزمره و مدرسه بوده است. تجزیه و تحلیل موقعیت‌های موضوعی نشان داد که مطالب بیشتر بر شخصیت دانش‌آموز با رنگ و لعاب نابرابری جنسیتی تمرکز کرده‌اند. تجزیه و تحلیل روابط اجتماعی نشان داد که بر روابط خانوادگی و زندگی مدرسه برای دانش‌آموزان مسن‌تر با میل به مردسالاری تمرکز دارد. علاوه بر این، مشخص شد که ایدئولوژی ایران‌گرایی در سه کتاب درسی مورد تأکید قرار گرفته و بر موضوع بومی‌سازی تأکید شده است. در نهایت، مصاحبه نیمه ساختاریافته با دو نویسنده سری ویژن انجام شد که مؤید نتایج فوق بود. نتایج این مطالعه احتمالاً برای معلمان زبان خارجه و نویسندگان کتب درسی مصادیق کاربردی دارد.

کلیدواژه‌ها: تحلیل گفتمان انتقادی، ایدئولوژی، بومی‌سازی، روابط اجتماعی، هویت اجتماعی، ارزیابی کتاب

^۱ دانش‌آموخته کارشناسی ارشد، گروه زبان انگلیسی، واحد قم، دانشگاه آزاد اسلامی، قم، ایران. abdolhay@qom-iau.ac.ir

^۲ استادیار، گروه زبان انگلیسی، واحد قم، دانشگاه آزاد اسلامی، قم، ایران. nashari@qom-iau.ac.ir

narcis.ashari@gmail.com

^۳ استادیار، گروه زبان انگلیسی، واحد قم، دانشگاه آزاد اسلامی، قم، ایران. sarkeshikian@qom-iau.ac.ir

زیست نظارت و سفر ایستا در میراثی از خسران

زهرا طاهری^۱

تاریخ دریافت: ۱۴۰۰/۰۶/۰۸ تاریخ تصویب: ۱۴۰۱/۱/۲۳

چکیده

مقاله حاضر به بررسی مقوله «نظارت زیستی» و نقش آن در تعیین گفتمان جغرافیای جهان امروز می پردازد. نویسنده با استفاده از رویکرد فرهنگی و بهره گیری از نظریات منتقدانی نظیر تیحاجا جاناو میشل فوکو در پی پاسخ به این پرسش کلیدی است که چگونه مهاجرت به غرب به مسخ وجودی مهاجران و تبدیل آنها به شهروندان زیستی نامرئی در نظام اجتماعی حاکم منجر می شود؟ از این رو، میراثی از خسران (۲۰۰۶)، نوشته کیرن دسای، مورد بحث قرار می گیرد تا با تمرکز بر موضوعاتی نظیر «اقدامات بیومتریکی»، «هوموساگر» و «شهروندی زیستی» چگونگی کارکرد ساختارهای نظارتی نوین را تبیین و تشریح کند. چنین استدلال می شود که مقوله سفر، علی رغم تداعی آن با فروپاشی دوانگاره های نژادی قومیتی، خلق جغرافیایی چندفرهنگی سیال و چالش کلان روایت های «هویت اصیل» و «ملیت»، خود به ابزاری در راستای کنترل اقلیت نژادی بدل شده که با اعمال نظارت های بیومتریک، دوانگاره «خود/دیگری» و مرزبندی استعماری را بیش از پیش پررنگ می کند.

کلیدواژه ها: سفر، زیست نظارت، اقدامات بیومتریکی، شهروند زیستی، کیرن دسای

^۱ استادیار گروه ادبیات انگلیسی، دانشگاه کاشان، ایران. ztaheri@kashanu.ac.ir

نگاهی بر قالب ریزی مجدد خطاهای زبان آموز توسط معلم: توجه زبان آموز به باز خورد اصلاحی و تعبیر آن

هما جعفر پور ممقانی^۱ماندانا ذوالقدری^۲

تاریخ تصویب ۱۴۰۱/۰۳/۰۳

تاریخ دریافت ۱۴۰۰/۸/۲۱

چکیده

نقش بازخورد اصلاحی در آموزش کارآمد جایگاه ویژه ای دارد اما خلأ تحقیق در زمینه باز خورد اصلاحی رایج در آموزش زبان انگلیسی و کارآمدی آن، که در این پژوهش بررسی گردید، همچنان حس می شود. بعلاوه، رابطه نوع بازخورد با توجه و برداشت زبان آموزان با نظر به سطح زبان آنان بررسی شد. بدین منظور، عملکرد معلمی حساس به قالب ریزی مجدد در چهار کلاس زبان انگلیسی عمومی مطالعه شد. برای دسترسی به موارد قالب ریزی مجدد، شش جلسه از کلاس های وی ضبط و ویدیویی شد. سپس معلم و شاگردان در مصاحبه ای که متعاقباً برگزار شد شرکت کردند تا ذهنیت آنها راجع به هر مورد قالب ریزی مجدد و برداشت زبان آموزان آشکار شود. فقط ۳۱ نفری مصاحبه شدند که از معلم قالب ریزی مجدد دریافت کرده بودند. واکاوی داده ها پس از کدگذاری منطبق بر دسته بندی نی و سووین (۲۰۰۲) حاکی از این نتایج بود: پرتکرارترین موارد، قالب ریزی های ساده معطوف به واژه و غلط گیری صریح با جایگزین برای اصلاح - چه به قصد برقراری ارتباط و چه بدون قصد برقراری ارتباط بودند. این نوع بازخوردها بیشتر جلب توجه می کردند. نتایج آزمون های مجذور خی نشان داد زمانی که عناصر زبان شناختی هدف قرار می گرفتند زبان آموزان به طوری معنادار درکی درست از خطا داشتند. اما وقتی قالب ریزی به معنا می پرداخت در درکش عمدتاً خطا می کردند. یافته های این پژوهش می تواند با ایجاد حساسیت در معلمان برای ارائه چند بعدی قالب ریزی مجدد و بهره گیری از آن روشنگر باشد.

کلیدواژه ها: تعامل ارتباطی، بازخورد اصلاحی، توجه به قالب ریزی مجدد، هدف، نوع

^۱ گروه زبان انگلیسی، واحد قزوین، دانشگاه آزاد اسلامی، قزوین، ایران. homajafarpour@yahoo.com

^۲ گروه زبان انگلیسی، واحد قزوین، دانشگاه آزاد اسلامی، قزوین، ایران. mandanzolghadri@yahoo.com

برنامه درسی و سیاست های آموزشی زبان انگلیسی: مطالعه ای مروری نظام مند مطالعات اخیر

رضا شاهی^۱

رضا خانی^۲

لیلا شجاع^۳

تاریخ دریافت: ۱۴۰۰/۰۷/۲۹ تاریخ تصویب: ۱۴۰۱/۰۲/۳۱

چکیده

این مطالعه با هدف بررسی سیستماتیک مطالعات برنامه درسی آموزش زبان انگلیسی (ELT) انجام شد. مرور نظام مند ادبیات برای توصیف ویژگی ها، گرایش ها و الگوهای مطالعات پژوهشی برنامه درسی و خط مشی های آن از طریق دستورالعمل های پریزما؛ موارد ترجیحی در مقالات مروری نظام مند و فراتحلیل استفاده شد. هفتاد و سه مقاله تجربی منتشر شده بین سال های ۲۰۱۰ و ۲۰۲۰ بر اساس منطقه جغرافیایی، شرکت کنندگان، انواع روش های تحقیق و اهداف مطالعات مورد تجزیه و تحلیل قرار گرفت. نتایج نشان داد که اکثر مطالعات بررسی شده (۵۸/۹۰٪) بین سال های ۲۰۱۶ تا ۲۰۲۰ انجام شده اند، در حالی که حدود ۴۱/۱ درصد از مطالعات بررسی شده بین سال های ۲۰۱۰ تا ۲۰۱۵ انجام شده اند. همچنین ۶۸،۴۹ درصد از مطالعات بررسی شده از طرح تحقیق کیفی و حدود ۲۴،۶۵ درصد از روش ترکیبی استفاده کرده اند. در حالی که تنها حدود ۶،۸۶ درصد از روش کمی استفاده کرده اند. نتایج نشان داد که بیشتر مطالعات برنامه درسی زبان انگلیسی در آسیا (۵۴،۷۹٪)، پس از آن اروپا (۲۰،۵۵٪)، آمریکا (۱۳،۷۰٪) و آفریقا (۶،۸۴٪) انجام شده اند. علاوه بر این، ۴،۱۰ درصد از مطالعات برنامه درسی آموزش زبان انگلیسی را در سطح جهانی مورد بررسی قرار داده اند. یافته ها نشان داد که تشخیص یک الگوی قوی در برنامه درسی آموزش زبان دشوار خواهد بود زیرا آنها موضوعات مختلفی را بررسی کرده اند. اکثر مطالعات به صورت کیفی و در مقیاس کوچک انجام شده اند. بنابراین برای پرداختن به موضوع تعمیم پذیری در آموزش زبان انگلیسی، نیاز به مطالعات گسترده تری به ویژه مطالعات کمی در مناطق مختلف جغرافیایی است.

کلیدواژه ها: سیاست های آموزش زبان، برنامه ریزی برنامه های آموزشی، سیاست های زبانی، سیاست های برنامه ای آموزشی، مطالعه ای مروری نظام مند

^۱ دانشجوی دکتری، دانشگاه ایلام، ایلام، ایران. r.shahi@ilam.ak.ir

^۲ دانشیار، دانشگاه ایلام، ایلام، ایران. R.khany@ilam.ac.ir

^۳ استادیار، دانشگاه ایلام، ایلام، ایران. l.shoja@ilam.ac.ir

ارتقاء یادسپاری واژگان زبان آموزان پیشرفته با آموزش واژگان موضوعی مبتنی بر کارهای آموزشی هوش-محور

صنم ساوجبلاغی لاری^۱

زهره سیفوری^۲

ناصر غفوری^۳

تاریخ دریافت: ۱۴۰۰/۰۶/۰۹ تاریخ تصویب: ۱۴۰۱/۰۳/۰۳

چکیده

مطالعه حاضر، تأثیر آموزش واژگان موضوعی را همراه و بدون انجام کارهای آموزشی مبتنی بر هوش چندگانه بر یادسپاری واژگان زبان آموزان پیشرفته در بافت زبان خارجی ایران بررسی کرده و تفاوت های احتمالی را در میان زبان آموزان فردی با هوش های مختلف مورد بررسی دقیق قرار داده است. با این هدف، یک نمونه همگن هدفمند ۸۰ نفری از ۱۱۸ زبان آموز پیشرفته در موسسه زبان انگلیسی در شهر تبریز، ایران انتخاب شد و به طور تصادفی در چهار گروه قرار گرفتند. گروه های تحقیق اول و دوم به ترتیب کارهای آموزشی سازگار و ناسازگار با هوش غالب خود دریافت کردند. سومین گروه تحقیق روی تمرینات کتاب درسی تمرکز کرد و گروه کنترل واژگان غیرموضوعی را براساس تمرینات کتاب درسی تمرین کرد. محتوای دوره شامل ۶۰ کلمه پیشرفته بود که به مدت ۱۰ جلسه تدریس شد. پس از سه هفته آزمون یادآوری واژگان داده شد که شرکت کنندگان را ملزم به استفاده از کلمات در پنج پاراگراف بر اساس موضوع داده شده می کرد. نتایج با استفاده از فراوانی و آزمون آماری تحلیل واریانس نشان داد که گروه تحقیق اول که آموزش واژگان موضوعی با کارهای آموزشی مبتنی بر هوش برترشان قرار گرفته بود عملکرد بهتری از دیگر گروه ها داشتند. به طور خاص، فراگیران با هوش غالب کلامی بالاترین و زبان آموزان با هوش غالب درون فردی ضعیف ترین عملکرد را نشان دادند. یافته ها اهمیت در نظر گرفتن تفاوت های فردی را مورد تأکید قرار می دهد و کاربردهای عملی برای معلمان و دست اندکاران امور آموزشی دربر دارد.

کلیدواژه ها: یادسپاری واژگان، آموزش مبتنی بر هوش

^۱ دانشجوی دکتری TEFL گروه زبان انگلیسی، واحد تبریز، دانشگاه آزاد اسلامی، تبریز، ایران. Sanam.savoji@gmail.com

^۲ دانشیار، گروه زبان انگلیسی، واحد علوم و تحقیقات، دانشگاه آزاد اسلامی، تهران، ایران. seifoori@srbiau.ac.ir

^۳ استادیار، گروه زبان انگلیسی، واحد تبریز، دانشگاه آزاد اسلامی، تبریز، ایران. ghafoori@iaut.ac.ir

از سکوت مطیعانه تا سرپیچی غیرقابل کنترل: ترجمان شخصیت اوفلیا در اقتباس های لارنس الیویه، کنت برانا، و مایکل آلمریدا از نمایشنامه هملت، نوشته ویلیام شکسپیر

حسین محسنی^۱

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چکیده

شخصیت اوفلیا در نمایشنامه هملت، نوشته ویلیام شکسپیر، موقعیت گفتمانی غنی است که توانش های تفسیری و انتقادی آن توسط اقتباس های گوناگون به تصویر کشیده شده است. با بهره گیری از نظرات انتقادی منتقدانی همچون ژاک لاکان، الین شوالتر، دیوید لورنز، بریجت لیونز و فیلیپ آرمسترانگ، مطالعه پیش رو شخصیت پردازی اسکیزوفرنیک اوفلیا را بررسی می نماید، نحوه بازگشت های وی به گذشته را تحلیل می کند، و بازنمایی اوفلیا را از طریق عناصر شمایل نگاری به عنوان خصوصیات شخصیت پردازی وی در نظر می گیرد؛ عناصری که به وی شخصیتی چندلایه داده اند. مطالعه اقتباس های لارنس الیویه، کنت برانا، و مایکل آلمریدا را از نمایشنامه در نظر می گیرد تا بتواند خصوصیات گفتمانی شخصیت پردازی اوفلیا را تشخیص دهد و تحلیل نماید. حین استفاده از تفسیر و نظرات انتقادی منتقدان برشمرده، مطالعه از نظرات آماندا روکس، جسیکا مائرز و گولسن تکر پیرامون اقتباس های منتخب نیز بهره می گیرد. مطالعه ادعا دارد که با وجود اینکه هیچ کدام از اقتباس ها چیرگی نظام پدرسالار را بر اوفلیا انکار نمی نمایند، اقتباس های تجربی تر برانا و آلمریدا به جنبه های شخصیت پردازی چندگانه و متضاد اوفلیا - که می توانند برای این چیرگی چالش ایجاد نمایند - توجه می کنند. این جنبه های چندگانه و متضاد نشان می دهند که تدابیر نظام پدرسالار در کنترل کردن و محدودسازی شخصیت های حاشیه ای مانند اوفلیا همواره ناقص است.

کلیدواژه ها: هملت، اوفلیا، آلمریدا، برانا، الیویه

^۱ استادیار زبان و ادبیات انگلیسی، دانشگاه شهید بهشتی، تهران، ایران. h_mohseni@sbu.ac.ir

<https://orcid.org/0000-0003-0509-7959>

جنسیت و کم توانی در اینجا بدون من اثر بهرام توکلی و باغ وحش شیشه ای اثر تنسی ویلیامز

مصطفی صادقی کهمینی^۱

بها حدائق^۲

پروین قاسمی^۳

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چکیده

این مقاله به بررسی تقاطع دو مقوله جنسیت و کم توانی در نمایشنامه باغ وحش شیشه ای (۱۹۴۴)، اثر تحسین شده ی نمایش نامه نویس آمریکایی، تنسی ویلیامز، و اینجا بدون من (۲۰۱۰)، اقتباس سینمایی آن به کارگردانی و فیلمنامه نویسی بهرام توکلی می پردازد. مطالعات کم توانی رشته مطالعاتی نسبتاً نوینی است که طیف وسیعی از تجارب تنانه را در گفتمان های فرهنگی واکاوی کرده و نگره های رایج پزشکی و علمی را درباره کم توانی به چالش می کشد. در فیلم اقتباسی، بدن توانا مکرراً به نمایش گذاشته شده است؛ یعنی این باور که بدن سالم به ناگزیر هنجار است در حالی که تن های دیگر به نحوی «غیرعادی»، عجیب و غریب و ناتوان هستند، و بنابراین در این گفتمان فرهنگ غالب هنجارمدار باز تولید می شود. فیلم اقتباسی به مثابه فضای انتقال بینافرهنگی تقاطع جنسیت و کم توانی را در بافت فرهنگی ایران معاصر بازنمایی می کند و از این طریق پیش فرض های ضمنی درباره تجربه تنانه را به پرسش می گیرد. در نمایشنامه و فیلم خیال پردازی نوعی نقد غیرمستقیم و جایگزین هنجارمداری است.

کلیدواژه ها: باغ وحش شیشه ای، اینجا بدون من، تنسی ویلیامز، کم توانی، جنسیت

^۱ دانشجوی دکتری رشته ادبیات انگلیسی، دانشگاه شیراز، شیراز، ایران. mostafasadeghikahmini@gmail.com

^۲ دانشیار، گروه ادبیات انگلیسی، دانشگاه شیراز، شیراز، ایران. bhadaegh@rose.shirazu.ac.ir

^۳ استاد ادبیات انگلیسی، دانشگاه شیراز، شیراز، ایران. pghasemi@rose.shirazu.ac.ir

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تنسی ویلیامز
مصطفی صادقی کهمینی، بهاء حدائق، پروین قاسمی

افق‌های زبان دانشگاه الزهراء (س)

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مدیر مسئول: دکتر محسن شیرازی زاده

سردبیر: دکتر محمدرضا عنانی سراب

ویراستار زبان انگلیسی: دکتر شهره تیمورنژاد

ویراستاران زبان فارسی: دکتر نرجس منفرد

مدیر اجرایی: نرگس جعفری

اعضای هیئت تحریریه

علی آل عیسی: دانشیار آموزش زبان انگلیسی، دانشگاه سلطان قابوس، مسقط، عمان
فاضل اسدی امجد: استاد، عضو هیئت علمی گروه آموزشی زبان‌های خارجی دانشگاه خوارزمی
ساسان بالغی زاده: دانشیار، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه شهید بهشتی
اسماعیل فقیه: استاد، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه الزهراء (س)
پروین قاسمی: استاد، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه شهید بهشتی
بهزاد قنسولی: استاد، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه فردوسی مشهد
فریده حق‌بین: استاد، عضو هیئت علمی گروه زبان‌شناسی دانشگاه الزهراء (س)
محمدرضا هاشمی: استاد، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه فردوسی مشهد
آدرین هالیدی: استاد زبان‌شناسی کاربردی، دانشگاه کانتربری انگلستان
محمدحسین کشاورز: استاد زبان‌شناسی کاربردی دانشگاه گرینه، قبرس شمالی
پرویز مفتون سمنانی: دانشیار، عضو هیئت علمی گروه زبان و ادبیات انگلیسی، دانشگاه آزاد اسلامی واحد علوم و تحقیقات
سیده سوسن مرنندی: دانشیار، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه الزهراء (س)
سید عبدالحمید میرحسینی: دانشیار، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه الزهراء (س)
زهره نفیسی: دانشیار، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه الزهراء (س)
امیرعلی نجمیان: دانشیار، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه شهید بهشتی
مهدی ریاضی: استاد زبان‌شناسی کاربردی دانشگاه مک کواری، سیدنی، استرالیا
فرهاد ساسانی: دانشیار، عضو هیئت علمی گروه زبان‌شناسی دانشگاه الزهراء (س)
الیه ستوده‌نما: استاد، عضو هیئت علمی گروه زبان و ادبیات انگلیسی دانشگاه الزهراء (س)
گلن رابرت استاکول: استاد زبان‌شناسی کاربردی دانشگاه واسدا، توکیو، ژاپن
منصور توکلی: استاد، عضو هیئت علمی گروه زبان و ادبیات انگلیسی، دانشگاه اصفهان

کلیه حقوق برای دانشگاه الزهراء (س) محفوظ است.

آدرس: تهران، ونک، دانشگاه الزهراء (س)، دانشکده ادبیات، کد پستی: ۱۹۹۳۸۹۱۱۷۶

پست الکترونیکی: lghorizons@alzahra.ac.ir

شاپا: ۲۵۸۸-۳۵۰x

شاپای الکترونیکی: ۲۵۸۸-۵۶۳۴

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