

## **Incompatible English Language Content of Global EFL Course Books and Textbooks from the Islamic Perspective**

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### **Abstract**

This paper aims at highlighting the pervasive trend in many global English-language-teaching course books/textbooks to favour including and propagating English language input or content which promotes a range of ideologies, actions, patterns of conduct, and life styles which are not permissible for a Muslim. These ideologies, actions, and life styles are prohibited for a Muslim by the rules set by the Qur'an and the Hadeeth (documented authentic sayings and deeds by Prophet Muhammad) which represent the primary sources of legislation for the Muslim individual and the Muslim nation at large. To highlight this trend, specific examples from several course books/ textbooks are provided. These examples consist of items, and excerpts from the course books/textbooks inspected for this purpose. The content of these items and excerpts is contrasted with the system of beliefs and actions approved by Islam as evidenced from the quotations from the Qur'an and the Hadeeth which are provided in the paper. The paper provides recommendations and suggestions for EFL professionals on how to handle this type of content in their classrooms.

**Keywords:** incompatible content, global EFL course books/ textbooks, Islam, Qur'an, Hadeeth

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### **Introduction:**

Despite claims of impartiality and neutrality by authors and publishers of some EFL course books, careful examination of the content of some of these course books raises serious doubts about these claims. The content of these course books reflects a strong inclination towards promoting a host of ideas, patterns of conduct, and lifestyles that are considered decadent or corruptive from the Islamic point of view, and are therefore prohibited for a Muslim.

At the same time, global English teaching course books will likely continue to be in great demand in Muslim-majority countries for years to come. This is despite the fact that a good number of these course books were written by native English speakers who could be classified as hostile towards Islam, prejudiced against Islam, ignorant about Islam, or all of these combined. It is also noteworthy that many of these course books are published by reputable publishers in the English-speaking countries. Several reasons lie behind this seemingly paradoxical situation of reliance on this type of course books while realising the inappropriateness and the danger of their content. Such reasons include the dearth of appropriate and effective English teaching course books and textbooks written by local non-native English language professionals, as well as the power of the native speaker model, which as Cook (1999: 197) believes is "so entrenched in teachers' and students' minds". This feature in course books represents a serious challenge and an obstacle that a teacher of English to classes of Muslim students, particularly devout Muslim students, has to deal with. This paper is an attempt at investigating this issue by examining selected examples from these course books against established Islamic rules of personal and social conduct which are stated in specific verses from the Qur'an and/or specific and documented sayings by Prophet Muhammad. Recommendations for dealing with this problem by teachers are provided.

### **Literature Review**

In order to provide a reasonable survey of the literature that has addressed EFL course books and textbooks over the past few years, it is necessary to begin by defining EFL course books. EFL course books are used in this study to refer to those books designed to teach a specific English-language skill, or the multiple English-language skills, mainly the macro-skills of listening, speaking, reading and writing, which have predominantly been written by native English-speaking authors, and have been printed and marketed and distributed globally by famous publishers in mainly English-speaking countries. Bell and Gower (1998:117) refer to this

type of course books as “global course books” and describe them as “course books which are targeted for a restricted number of teaching situations in many different countries rather than all teaching situations in all countries.” Besides, Gray (2002:151-152) defines the global course book as being “that genre of English language textbook which is produced in English-speaking countries and is designed for use as the core text in language classrooms around the world”. Gray (2002:159) adds that the philosophy behind global course books is that “one size fits all”, which simply means that these course books are meant to suit all groups and all contexts.

English language teaching course books and textbooks have been the focus of significant research over the past few years, and among the issues discussed in relation to these course books is their cultural content. In this context, numerous studies have examined the cultural content of specific EFL course books and have come up with findings and with recommendations which are closely related to the topic of this paper. For convenience, research into the content of EFL course books, particularly the religious, cultural, as well as political content of these course books, is divided here into studies conducted within Muslim-majority contexts, mainly by Muslim authors, and those conducted outside these contexts.

Within the Islamic contexts, Dweikat and Shbeitah (2013: 587) examined the "cultural values" in the North Star Intermediate Textbook series, and conclude that in this textbook series, any positive reference to the Islamic and/or the Arabic culture is virtually either non-existent or negative:

... the content analysis of the North Star textbook revealed that there is an obvious bias towards the foreign cultural values at the expense of the Arabic –Islamic culture which is related to the students who study this textbook at An-Najah University in Palestine. This bias can be realized in two aspects: Firstly, there was no unit that talks about Arabs or Islam or Muslims or any Arab or Islamic country in the 10 units of the textbook. Secondly, in all units nothing speaks about cultural values related to the Arab-Islamic world except the mentioning of the word “Arab” which was mentioned only once in the textbook and in a way that even displeases the Arabs. It was an item in an exercise in unit 10 which states "a man may have more than one wife" to be matched with the choice a " Arab".

The attitudes of Muslim, and to some extent Arab students, to the English Language, and to the culture of its native speakers, is a matter that cannot be overlooked in a study like this, which attempts to address the issue of antagonism towards Islam in EFL course books. Several works have tried to describe Muslim students' attitudes towards the type of native English culture which is dominant in EFL course materials, and in some of the literary works by native English speakers assigned to Muslim and/or Arab English majors. A relevant example here is the study by Salamah (2011:16) which found a predominantly negative attitude towards the native English culture portrayed in certain works of fiction, and a positive attitude towards the English language as an instrument among Jordanian English majors at Zerqa Private University, where the greatest majority of students are typically practicing Muslim students who come from middle class families:

The attitude of university students in Jordan toward the English language and culture reveals a dichotomy of desire and repugnance; a desire to have a good command of the language for purely utilitarian purposes, while at the same time adopting a hostile standpoint towards the culture that forms the language itself and its literature.

These findings by Salamah have been echoed by Mohd-Ashraf (2005: 104) who states that:

In the same way that English is more than just a language, Islam is more than just a religion. Indeed, it is a way of life, with its own n some fundamental issues—from that of the Western world." Furthermore worldview; a way of looking at the world that is different—o, the extent to which the dominant native English language culture i.e. the culture that has long been promoted in global course books can affect Muslim students' motivation and desire for learning English is so great that in some cases it could lead to a total withdrawal from the task and a reconsideration of the whole plan to learn the language.

Rohma (2012:157) provides the following description of the case of Basthomi (2011) which exemplifies this experience with learning English:

... he had the feeling that learning English would be futile—although later on he changed his feeling—for he believed that his English would not help him be a good Muslim. Part of this was because he did

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not see the relationship of the English materials exposed to him at that point and his being a Muslim. What he saw was that the teaching of English with its norms mixed with the globalization was loaded with hedonistic life that was in conflict with his Muslim's values. In the Indonesian context, this might bring somewhat disapproving effects on students who are mostly Muslims whose religion does not endorse pleasure seeking life propagated by hedonism.

Rohma (2012:157) comments on this personal experience by Basthomi's noting: "oftentimes, however, the culture embedded in second/ foreign language being taught is different and sometimes in conflict with the culture held by the learners of English. The English mastery by speakers of other languages might also create mixed feelings of happiness and disappointment...especially, when the speakers are aware of the domination of English over their languages-and also their cultures.

The issue of religion along with other related issues such as culture, politics, and many more are also discussed by Keturi and Lehmonen (2011: 1) in their study on the "taboo content of Finnish EFL learning materials". This list of taboo topics includes those covered by the acronym (PARSNIP) coined by Gray (2002:159) which stands for politics, alcohol, religion, sex, narcotics, -isms, and pork. Besides these taboos, Keturi and Lehmonen (Ibid) examine a set of other taboos in Finnish EFL textbooks represented by an acronym of their own coinage "SVACS" which stands for: suicide, violence, abortion, cursing, and smoking (ibid.: 8). Based on their examination of these taboos, the writers conclude that priority in EFL learning materials should be given to improving the learners' communicative competence through familiarizing them with inappropriate as well as appropriate language: "Communicative competence and knowledge of cultural taboos are increasingly important in today's global world, and in order to communicate successfully, learners should be made aware of appropriate and inappropriate language." (Ibid, p. 38)

The content of EFL teaching materials, particularly, the cultural component in these materials has also been discussed in research works on textbook evaluation. A major theme in most of the works in this area is establishing sound criteria, and systematic procedures for the process of evaluating courseware. In this context, Sheldon (1988: 237) recommends

evaluating course books by asking and answering a number of questions about several features in any given course book including "cultural bias":

Cultural bias- Are different and appropriate religious and social environments catered for, both in terms of the topics/situations presented and of those left out? Does the course book enshrine stereotyped, inaccurate, condescending or offensive images of gender, race, social class, or nationality?

Obviously, Sheldon here cautions against 'cultural bias' in English language teaching course books, and calls for a fair representation of religious groups and social backgrounds in English teaching course books. For Sheldon (Ibid), unbalanced representation of religious faiths, and local environments in course books, is considered a major defect, and can therefore be a cause for rejecting course books which exhibit them. A similar view is expressed by Fredriksson and Olsson (2006:7) who note:

The decision to purchase a textbook should therefore be carefully considered. The content of English textbooks influences what teachers teach and learners learn. If the textbook is too advanced or too simple for the students the teacher will inevitably be faced with problems. Local cultural taboos could force the teacher to leave out certain parts. The content of the textbook might not be of the kind that students can relate to.

Much of the literature dealing with such issues as demonizing, stereotyping, antagonizing, and discriminating against certain groups of people in EFL course books has focused primarily on the issues of race, gender, and ethnicity; while the issue of prejudice and antagonism against the followers of Islam in particular, has received less exposure and less investigation in this literature. In this regard, Clarke and Clarke (1990: 37-40) investigate stereotyping in TESOL materials and distinguish three areas of stereotyping which are exemplified in this work. These areas include "racial stereotyping, gender stereotyping, and class and regional stereotyping." Thus, compared to other issues, the issue of bias, misinformation, and hostility towards Islam and its followers in EFL course books, and EFL teaching materials in general, remains for the most part less explored and less exposed.

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### **Importance of the Study**

This study belongs to a strand of research in applied linguistics which is currently scanty, and is long overdue, considering the complexity of the issue that it attempts to put into proper perspective and its far-reaching consequences and ramifications. This view is shared by numerous authors in the field, and has been expressed in various ways. The need for studies such as this one which addresses a sensitive issue pertaining to what may be described as a lack of sensitivity towards Islam and towards devout Muslims on the part of the EFL course book and textbook industry is too obvious to justify. After all, English and English teaching programmes, as has been widely noted, have been and are being used as a means for neutralising the so called terror coming from some Muslim individuals. In this regard Karmani (2005: 262) writes: " As the 'war on terror' rages on military, political, and media fronts, a crucial much-forgotten battle is also being contested on the linguistic front: between 'Islam and English'. What is particularly striking about this battle is its alarming absence from the mainstream literature of applied linguistics."

The importance of this study also derives from the fact that it documents a first-hand experience from the field of applied linguistics, and more specifically in the field of teaching English as a foreign language, in the sense that it is written by an English language instructor, who has taught the course books and the textbooks investigated in this study in real classrooms over a period extending over thirty years in Jordan and in Oman. Needless to say, the value of teachers' views on course books cannot be overemphasized as most experts in the field would agree. In this context, Gray (2002: 161) points out: "What of teachers though? What do they think of the course books which have been designed (partly) for their benefit? Given that course books are written with teachers in mind (something that publishers I spoke to accepted) their views are surely an important element." In relation to this, Dweikat and Shbeitah (2013: 587) stress the need for analyzing EFL course books by local researchers for another reason: "It is important to analyze the foreign textbooks written by foreigners to be sure that they do not include cultural values that might go against our Arab-Islamic culture."



Moreover, the need for understanding Muslim students' views and attitudes towards the texts and the topics contained in course books and textbooks by non-Muslim expatriate teachers of English is too obvious to justify. After all, we cannot assume that our students are mere passive recipients of the content of course books. And experienced teachers will definitely agree that some texts, and some topics can be highly explosive in classrooms, especially if the teacher is ignorant about his/her students' religious beliefs. Additionally, the frequent incidents of violence caused by the numerous films, drawings, cartoons, and books by non-Muslims which have attempted to defame Islam and the Prophet of Islam, Muhammad, underscore the need for studies such as this one which aim at informing a wide range of people who are involved in the field of teaching English, including teachers, authors, publishers, and administrators.

## **Methodology**

**Materials and procedures:** The data used to answer the question of this study consisted of the following items:

- Reading passages of various length and on various topics
- Sentences from exercises designed to enhance certain language skills
- Single words chosen deliberately to introduce, convey, or approve of certain actions, modes of conduct, or beliefs in specific texts in course books.

These items were selected from the course books and the textbooks that were examined, and were carefully inspected by the author for this purpose. It is necessary to point out that some of the course books inspected were found to be free from the type of texts and materials that could be classified as contradictory or antagonistic towards the Islamic rules of personal and societal conduct and lifestyle. The textbooks that were inspected for the purpose of this study are listed in the Appendix. A full citation of each of the course books containing anti-Islamic materials is given in the following section, followed by the anti-Islamic materials it contains, and/or brief explanations by the researcher to clarify its anti-Islamic content. In order to illustrate the sharp conflict, and contradiction between the Islamic legislation and doctrines, and the views and the beliefs expressed in the anti-Islamic content, the anti-Islamic materials from the course books are

classified, and are grouped into specific areas of conflict, desired targets, and aspects of deliberate defamation against Islam. Each of these areas of conflict, targets, and campaigns is followed by core verse(s) from the Qur'an and/or core Hadeeth i.e. documented sayings by Prophet Muhammad, which state the Islamic doctrine or legislation on each of the issues raised in the anti-Islamic content. The verses from the Qur'an and the Hadeeth(s) i.e. Prophet Muhammad's documented sayings and deeds, are then followed by specific examples of anti-Islamic materials.

**Analysis:** The contents of the course books selected were qualitatively analyzed, and the items that were found to be contradictory to, or antagonistic towards Islam were isolated, and were classified according to the targets that each type of content aims to achieve into five targets:

- Target 1: Instigating rebellion against parental guidance and breeding contempt for parental authority and advice among the young population of EFL learners.
- Target 2: Creating an image of Islam as a religion that legalizes and condones enslaving people on the basis of their skin colour by portraying its followers, particularly Arab Muslims, as a nation that practices enslaving people on the basis of their skin colour as a matter of faith:
- Target 3:
  - A. Defending Illicit sexual relations and treating them as a matter of personal choice, besides glorifying and encouraging out-of wedlock sex (i.e. adultery and fornication) and arousal of sexual desires at an early age.
  - B. Tacit approval of homosexuality and treating it as an ordinary conduct.
- Target 4: Encouraging and approving smoking, drinking alcohol, and staying up late at night to waste and to kill time which are considered unacceptable in Islam.
- Target 5: Presenting Islam as a religion which is in conflict with women and judging Islam by the radical secular standards of the feminist ideologies that are currently popular in many western societies.

Words and phrases that express anti-Islamic concepts are shown in bold type and italics.

### **Specific Areas of Conflict, Desired Targets of the Anti-Islamic campaign, and some Aspects of Deliberate Defamation against Islam in EFL Course books**

This section outlines the targets and the desired outcomes of the anti-Islamic campaign as reflected in the topics presented and exploited in some EFL course books, the ideas and the beliefs promoted, and the attitudes taken by the authors of the texts in EFL course books. It is also argued that the overall aim of this campaign is to undermine Islam and the way of life that it approves for its followers, and at the same time, to attempt to transform the characters of Muslim EFL students in a way that serves the interests and objectives of the various parties behind the EFL course book industry. In order to show how the selected materials from EFL course books are in conflict with Islam, relevant quotation(s) namely, verse(s) from the Qur'an, and/or Hadeeth i.e. the authentic documented sayings of Prophet Muhammad are provided, which are then followed by the citation of the EFL course book containing anti-Islamic material(s). Samples consisting of different kinds of language exercises and passages of various lengths are then provided to exemplify for the anti-Islam campaign in course books.

#### **Target 1: Instigating rebellion against parental guidance, and breeding contempt for parental authority and advice among the young population of EFL learners.**

Islamic legislation (doctrine) for treating parents by their children: obedience in matters compatible with the teachings of Islam, kind treatment, love, care, and total responsibility for providing them with all of their basic living needs such as food, housing, medicine, and so forth. Children are not permitted to show any sign of anger or contempt towards their parents.

## Core Qur'anic verses legislating for Muslims their duties, their obligations, and their conduct towards their parents:

### I. Surah/Chapter 17, Al-'Isrā' (The Night Journey), Verses 23-24:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۖ وَالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لِمَا أُوتِيَ وَلَا تُنهرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٢٤﴾ ﴾

(23) And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

(24) And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."

### II. Surah/Chapter 29 Al-'Ankabūt (The Spider), Verse 8:

﴿ وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ ﴾

And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.

#### Source Textbook(s) Course book(s):

- McRae, John, and Boardman, Roy. (1997). *Reading between the lines: Integrated language and literature activities*. Cambridge: Cambridge University Press.

Specific words, sentences, and/or texts classified as wholly or partially anti-Islamic in the ideas and the actions presented and approved in them.

pp.1-2. *Father and Son*: a song by Cat Stevens

Describes a teenager who is discontent and bored with life with his parents, and therefore decides to run away from his family. The boy does

not accept his father's advice to settle down and to take enough time to understand things.

pp. 3-4. An excerpt from *Sons and Lovers*: a novel by D. H. Lawrence

Depicts a family in which the father is alienated from his wife and from the children. At the end, because of prolonged physical and emotional separation between the mother and the father, the mother's relation with her son reaches the stage of incest.

pp. 7-8. An excerpt from *Chicken Soup with Barley*, a social comedy by Arnold Wesker

This excerpt from *Chicken Soup with Barley* portrays a family in which the mother, Sarah, victimizes her husband, Harry, in a harsh way in the hope of trying to change his lifestyle and his ways of thinking so that they conform to hers. In her attempt to change him to her ways doing things, Sarah causes her husband to suffer a stroke. Her daughter, Ada, decides to leave the scene of the 'row' between her father and mother at their house, despite her mother's repeated appeals for her to stay. The daughter replies to her mother's incessant calls for her to stay in a very decisive and a very rude manner by Islamic standards, particularly because she raises her voice against her mother. Thus, the extremely disrespectful, rebellious, and demeaning manner that Ada uses against her husband, and the disobedient and arrogant manner in which Ada answers her mother's appeals for her to stay, and to spend the rest of the evening with the family, are in direct confrontation with the Islamic doctrine, which requires showing obedience and respect by wives to their husbands, and showing obedience and humbleness by children towards their parents in matters that do not contradict the other Islamic doctrines.

pp. 9-10. *A Night Out*: a play by Harold Pinter

Describes the first night out of young man named Albert with two of his friends at work, to attend a farewell party for one of their coworkers at their place of work. His mother makes numerous appeals for him to stay and to spend the evening with her because of her fears that he will "miss up with girls from the office", and she reminds him of his dead father. Albert insists on going out against his mother's wish, and he makes her cry by shouting at her, and by telling her that he cannot upset people (his

father) who is dead. Albert's way of replying to his mother is very insulting and is far from the kind and tender manner acceptable in Islam.

**Target 2: Creating an image of Islam as a religion that legalizes and condones enslaving people on the basis of their skin colour by portraying its followers, particularly Arab Muslims, as a nation that practices enslaving people on the basis of their skin colour as a matter of faith:**

**Core Qur'anic verses expressing the Islamic view which unequivocally stresses the common origin of all human beings and races, the equality between them, and the sole criterion for judging the merit/superiority of each one of them over the other, which is the degree of piety i.e. the extent of fear and love of God an individual possesses and shows towards God combined with observance of God's commands:**

**Surah/Chapter 49, Al-Ĥujurāt (The Dwellings or The Rooms), Verse 13:**

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

(13) O mankind! We have created you from male and female, and have made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. S/he is the one of the Al-Muttaqun (the pious)]. Verily, Allah is All-Knowing, Well-Acquainted (with all things).

**Core Hadeeth (Saying by Prophet Muhammad) explaining and expressing the Islamic doctrine which ascertains equality between the various human races and stipulating that the degree of piety (fear and obedience to Allah (God) is the only criterion for judging the merit/superiority of human beings over each other.**

) :

(3270)

**English Translation of the Hadeeth (Saying by Prophet Muhammad):**

At-Tirmithi narrated that The Prophet (Peace be Upon Him) said: "No Arab has any advantage over any non-Arab, and no non-Arab has any advantage over an Arab, and no white person has any advantage over a black person, and no black person has any advantage over a white person, except in (the degree of) Taqwa i.e. Piety and observance of God's commands and God's teachings. Human beings are descendants from Adam, and Adam was created from dust.

**Source Textbook(s) Course book(s):**

1. Fellag, Linda Robinson. (2006). College reading 2. New York: Houghton Mifflin Company.  
pp. 225-226. Reading Selection 2: A Slave's Journey in Sudan. By Nicholas D. Kristof. New York Times, Editorial Desk, April 23, 2002.

**Target 3:**

- Defending illicit sexual relations and treating them as a matter of personal choice besides glorifying and encouraging out-of-wedlock sex (i.e. adultery and fornication) and arousal of sexual desires at an early age.
- Tacit approval of homosexuality and treating it as an ordinary conduct Core Qur'anic verses which prohibit out-of-wedlock sex (adultery) and homosexuality and consider them as grave, deadly sins, and as heinous crimes that could be punishable by the death penalty according to the Islamic Law.

**I. Surah/Chapter 5, Al-Mā'idah (The Table Spread With Food), Verse 5:**

(5)

Made lawful to you this day are At-Tayyibat [All kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals,

milk products, fats, vegetables, and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. Lawful to you in marriage are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.

## II. Surah/Chapter 17, Al-'Isrā' (The Night Journey), Verse 32:

And come not near to unlawful sex. Verily, it is Fahishah (i.e. anything that transgresses its limits: a great sin). And an evil way that leads one to Hell unless Allah forgives him/her).

## III. Surah/ Chapter 27, An-Naml (The Ant):

﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ﴿٥٥﴾ بَلْ أَنْتُمْ قَوْمٌ بِجَهَالَتِكُمْ ﴿٥٦﴾ فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَنْظَهُرُونَ ﴿٥٧﴾ فَأَجْعَلْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَا مِنَ الْغَابِرِينَ ﴿٥٨﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٥٩﴾﴾

54. And (remember) Lut (Lot)! When he said to his people. "Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"
55. "Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly."
56. There was no other answer given by his people except that they said: "Drive out the family of Lut (Lot) from your city. Verily, these men are men who want to be clean and pure!"
57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.
58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.



**Source Textbook(s) Course book(s):**

1. Soars, Liz, and Soars, John. (1999). Headway elementary: Student's book Oxford: Oxford University Press.

Specific words, sentences, and/or passages classified as wholly or partially anti-Islamic in the ideas and the actions presented and approved in them.

**p. 14: Presentation (2): Possessive's**

This is a photo of Martin , his wife and his children...His daughter' name is Alison...Alison's boyfriend is a travel agent. His name is Joe.

**P. 83: Presentation 1: Going to**

The speaker of the statements below is a girl named Gemma whose picture in *bikini* is shown on the same page (p. 83) and she is presented as a role model to be emulated by girls of her age who would be reading the book. The exercise is an open invitation for girls of her age to imitate her:

[Gemma's statements]

I am going to be a *ballet dancer*.

I am *not* going to marry until I'm thirty-five.

I'm *not* going to wear *skirts* and blouses.

I'm going to wear *jeans*.

p. 84. Writing and Listening

Use the verbs in the box.

Have, sneeze, pass, *fail*, miss, *kiss* , rain, drop

**pp. 96-97. The girl with the Green Eyes**

A Short Story taken from a book called One-Way Ticket from the Oxford Bookworm Series.

This short story is about the elopement of a young wife named Julie, who had beautiful green eyes, with a tall dark man while she was on a train trip with her husband. Julie, who was apparently bored with her husband, surrenders herself to the seduction and flirtations of the tall, dark man "in the brown hat." Implication: elopement and out-of-wedlock-sex is fine.

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p. 102 “The First *Miss World*”

p. 103 “My Grandma’s A *Bank Robber*”

p. 108 “Correcting the Mistakes”

“ I started smoke when I was sixteen years old.”

***Multi-word Verbs***

“My husband wants to give up smoking, but **he can’t**.”

P.109 Reading and Listening

Leaving Home: Letter by Paula to her Parents:

This letter by a girl named Paula on June 10 (Fathers’ Day) to her parents tells them of her decision to run away with her lover who was not liked by her parents.

p. 110 “She’s Leaving Home”: A Song by the Beatles about a young girl who despite all of the sacrifices that her parents make for her and all of the materialistic luxuries + that they provide her with, decides to leave them and runs away with her lover.

2. Soars, Liz, and Soars, John. 1998. Headway pre-intermediate: Student’s book Oxford: Oxford University Press.

p. 58 Presentation: The Indy is a newspaper for the ‘young and independent’, and it has a problem page. Match a heading to a letter and to answer from Daisy. From “Problem Page: Ask Daisy” If you have a problem that you want to get out of your chest, write to Daisy at The Indy 40 City Road, London EC1Y 2DB)

[Sample Letter 1 from The Indy]

Never Been Kissed {a Letter}

I’m 16 and I have never been out with a girl. I’ve never even **kissed** one. My friends have all had lots of girlfriends, but girls don’t seem to be interested in me. Now I tell everyone that I have a girlfriend in France, but I don’t think they believe me. What should I do?

## **Richard 16**

[Answer from Daisy who is in charge of (The Problem Page: Ask Daisy) at The Indy]

People of your age, especially boys, often tell stories about their experiences. I'm sure some of your friends are telling stories too! You shouldn't tell lies, because that will make you feel more worried, and people will learn the truth sooner or later. Don't worry about not having a *girlfriend*. Your time will come.

### **p. 59 Practice:**

- Work in pairs. Look at some other letters written to Daisy's problem page. What should the people do?

[Sample Letter 2 from The Problem Page: Ask Daisy at The Indy]

Roses are Red ...

I am in love with a girl who is very attractive. A friend introduced us. She doesn't know how I feel. I have her address and telephone number, but I don't know what to do. Should I call her? I could send her some roses or chocolates, but I can't decide which is better. If I send something what should I write on the card? Andrew 15

[Sample Letter 3 from The Problem Page: Ask Daisy at The Indy]

### **Weighty Problem**

Girls don't find me attractive, and I think the reason is that I am fat. Ever since I was about seven, I have been on the chubby side, but it didn't worry me until now. I'm quite intelligent but I have lots of friends but until not the type I'd like. What should I do?

### **pp. 60-61. from "Mademoiselle Chanel"**

A narrative about the life and fortunes of Kimora Lee Perkins, a young, American fashion model. Kimora is portrayed in the article not only as a *fashion model* but also as a role model for girls of her age. The most influential, and hence the most dangerous insinuation in this article is the following advice that Kimora's gives for girls of her age:

“What advice does she have for others? You should go to a good **modelling** school, and you have to be prepared to work really hard and give your **whole life to modelling.**”

**p. 71. Used to ... ' The Way We Were' Presentation:**

1 Molly Harrison was a young girl in the 1920s. Read what she says about it.

“**We shocked** our parents. We used to do things our mothers never did. We cut our hair, we wore **short skirts**, and we smoked, and went dancing. I loved doing a dance called the Charleston. I once won a prize for that. My **boyfriend** had a car, a Model ‘T’ Ford. We often went for picnics in the countryside. The roads weren’t busy then- no traffic jams! My father bought a car in 1925, an Austin Seven. He paid 150 (Pounds) for it. We went to the pictures twice a week, and it only cost sixpence. My favourite stars were Charlie Chaplin and Greta Garbo- the films were silent. I saw my first talking picture in 1927. Also, we listened to the radio a lot (the BBC started in 1922). I can remember it so clearly.”

3. Haines, Simon, and Stewart, Barbara. (1996). *New first certificate: Masterclass: Student’s book*. Oxford: Oxford University Press.

**P. 14 Presentation (2): Possessive’s**

This is a photo of Martin, his wife and his children...His daughter’ name is Alison...Alison’s **boyfriend** is a travel agent. His name is Joe.

Barton, Laurie, and Sardina, Carolyn Dupaquier. (2004). *North star: Reading and writing: Intermediate*.

**pp. 178-180 Unit 10: (from) Reading One: Finding a Spouse:**

As part of our cultural background, beliefs about marriage can be as different as the cultures of the world. While the traditional Chinese did not believe that young people should be free to choose their own marriage partners, the Hopi, a native people of North America, had a very different idea about freedom. The Hopi allowed boys to leave their parents’ home at age thirteen to live in a kiva, a special home for young males. Here they enjoyed the freedom to **go out alone at night and secretly visit young girls.**

Most boys tried to leave the girl's home before daylight, but a girl's parents usually *did not get angry about the night visits*. They allowed the visits to continue if they thought the boy was someone who would make a good marriage partner. **After a few months of receiving visits, most girls became pregnant**. As a consequence, they could choose their favorite boy for a husband.

The Hopi culture is not the only one that allowed young people to visit each other at night. Some Bavarian people of southern Germany once had a "*windowing*" custom that took place when young women left their windows open at night so that young men could enter their bedrooms. When a woman became *pregnant*, the man usually asked her to marry him. But women who did not get *pregnant* after *windowing* were often unable to find a husband. This was because fertility was a very important requirement for women in this culture, and the windowing custom allowed them to prove their fertility to others in the community. Some people are surprised when they learn of this unique custom because they expect the people of southern Germany to follow the rules of the Catholic religion, which teach that it is wrong for unmarried women to become pregnant. But the windowing custom is only one example of the surprising views of marriage that are found around the world, even among people whose religious beliefs require more common marriage practices. One view of marriage that surprises most of us today was held by John Noyes, a religious man who started the Oneida Community in the state of New York in 1831. He began it as an experiment of a different way of living. Noyes decided that group marriage was the best way for men and women to live together. In this form of marriage, men and women *changed partners frequently*. They were expected to love all members of the community equally. Children belonged to all members of the community, and all the adults worked hard to support themselves and shared everything they had. Members of the Oneida Community lived this lifestyle for a while without any serious problems; however, this way of life ended when John Noyes left the community in 1876. Without his leadership and unique way of thinking, members of the community quickly returned to the traditional marriage of one woman and one man.

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**Source Textbook(s) Course book(s):**

English, Andrew K., and English, Laura Monhon. (2004). *North Star: Reading and writing: High intermediate*. 2<sup>nd</sup> ed. White Plains, NY: Pearson Education.

**pp. 5-6: Day, Nancy. Peeping Tom Journalism. (from Sensational TV—Trash or Journalism)**

Reporters constantly struggle with what and how much to tell. Sometimes the facts are clear. Other times, journalists must rely on their own judgment. A retired minister<sup>2</sup> in a small town does not return from a fishing trip. Police find his car parked about halfway to the lake. It is locked and undamaged. In it they find a half-eaten *ham sandwich*, fishing tackle, a gun with one shell fired, and a copy of *Penthouse (a magazine that contains pictures of naked women)*. The minister is missing. You're the reporter and your story is due. In the old days, reporters knew politicians (including presidents) who *slept around*, movie stars who were gay, and public figures who used *drugs or abused alcohol*. They just kept it to themselves. Now, at least in part because the public seems to have an endless hunger for it, reporters sometimes cover these aspects of celebrities' lives more than any other. Some of the interest can be justified on the basis that character affects how people perform their jobs. But what if the information isn't relevant? For example, does the public need to know that a senator is *gay*? When a famous person dies, does the public have a right to all the details? Should the public know which public figures are *unfaithful* to their spouses? Are these things we need to know or just things we want to know? When Sara Jane Moore pointed a gun at President Ford,<sup>5</sup> a man in the crowd knocked her hand, deflecting the shot. The man, Oliver W. Sipple, became an instant hero. He was thirty-three years old and a Marine veteran. What else did the public want or need to know about him? Initial reports did not mention Sipple's *sexual orientation*. But when a San Francisco news columnist said that local *gay* leaders were proud of Sipple's actions, other papers began to report it.

**Target 4: Encouraging and approving smoking, drinking, alcohol, and staying up late at night to waste and to kill time.**

**Core Qur'anic verses which express the Islamic doctrine with respect to liquor and intoxicants in general:**

**I. Surah/Chapter 5, Al-Mā'idah (The Table Spread With Food), Verses 90-91:**

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ ﴾

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful

91. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?

II. Surah/Chapter 4 An-Nisa (The Women), Verses 29-30. [ These verses prohibit killing oneself or others through harmful substances such as nicotine which comes from smoking].

\*

:29-30 )

29. O you who believe! Eat not up your property unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is the Most Merciful to you.

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.

**Core Qur'anic Verses which confirm disapproval of staying up at night after the time of performing the Isha Prayer (the fifth daily required prayer from a Muslim) which is usually due approximately two hours after sunset.**

**Verses Number 10-11/ Surah 78, An-Naba' (The News):**

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10. And We have made the night as a covering (through its darkness),

11. And We have made the day for livelihood.

**Core Hadeeths (Sayings by Prophet Muhammad) which indicate Islam's disapproval of staying up after the performance of the Isha prayer i.e. approximately two hours after sunset except in special cases and for legitimate purposes:**

):

( 702 ) (

**English Translation of the Hadeeth (Saying by Prophet Muhammad):**

Aisha (one of Prophet Muhammad's wives) narrated that Prophet Muhammad never slept prior to the time of the Isha prayer, and he never stayed up after performing this prayer. (This Hadeeth (saying) was reported by Ibnu Majah as Hadeeth number 702 and its accuracy was verified by Al-Albani).

(647) ( 568)

English Translation of the Hadeeth (Saying by Prophet Muhammad):

Al-Bukhari and Muslim narrated that Abi Barzah may Allah be pleased with him reported that Prophet Muhammad disliked sleeping prior to the time of Isha prayer and talking after it has been performed.

**Source Textbook(s) Course book(s):**

1. Soars, Liz, and Soars, John. (1999). Headway elementary: Student's book Oxford: Oxford University Press.

**Specific words, sentences, and/or passages classified as wholly or partially anti-Islamic in the ideas and the actions presented and approved in them.**

**p. 26 Speaking and Writing**

1. Look at the questionnaire. Ask your teacher the questions then ask two other students.



Do you *smoke*? Yes I do. / Yes, sometimes.

No, I don't. / No, never.

2. "Now answer the questions about you."

**Questions:**

**Smoke? Drink wine?** Like Chinese food? Like cooking? **Play cards?** Play tennis? Read a lot? Listen to *music*? Watch TV *a lot*?

p. 27: Grammar: Make the positive sentences negative and the negative sentences positive.

g. **I smoke, I drink, and I don't go to bed early.**

h. He doesn't *smoke*, he doesn't *drink*, and he goes to bed early.

p. 28. Vocabulary: Free time Activities.

Sunbathing: (*bikini*)

p. 29 Comprehension Check

2. Find five mistakes in this summary and correct them.

Toshi comes from Japan. He has a lot of free time. He likes taking photographs and singing pop songs in bars.

p. 30 picture of a young man holding a cigarette and asking a woman for a light

I'm sorry

Excuse me!

That's OK.

• A \_\_\_\_\_ .

B yes?

A Do you have a light?

B \_\_\_\_\_ . I don't smoke.

A \_\_\_\_\_ .

p. 37. Reading Passage: "Buckingham Palace"

When the Queen gets up in the morning, seven people look after her. One starts her bath, one prepares her clothes, and one feeds the Royal *dogs*. She has eight *dogs*, and they sleep in their own bedroom near the Queen's bedroom. ... Every Tuesday evening, she meets the Prime Minister. They talk about world news and have *a drink*, perhaps *a gin tonic* or a *whisky*. When the Queen invites a lot of people for dinner, it takes three days to prepare the table and three days to do the washing up. Everybody has five glasses: one for *red wine*, one for *white wine*, one for *port*, and one for *liqueur*.

p. 63 Listening T 49a

5 a. I like French wine, especially red wine.

- We'd like a bottle of French red wine.

p. 64 Vocabulary:

Write a or some. kiss, bacon.

P. 65. Speaking

A packet of cigarettes, a box of matches.

(Labeled pictures of ham and bacon)

p. 84. Writing and Listening

Use the verbs in the box.

Have, sneeze, pass, fail, miss, kiss, rain, drop
--

p. 96-97 Reading and Listening

p. 103 "My Grandma's A Bank Robber"

p. 108 "Correcting the Mistakes"

"I started smoke when I was sixteen years old."

Multi-word Verbs

"My husband wants to give up smoking, but he can't."

2. Gairns, Ruth, and Redman, Stuart. (1996). True to life: English for adult learners. Pre-intermediate: Class book. Cambridge: Cambridge University Press.

p. 57. "**Drinks** Around the World"

"Japanese rice **wine** (sake) is usually served hot."

"A real bottle of Mezcal from Mexico should have a worm in it."

"You should store wine horizontally."

"Irish coffee contains Irish whiskey, beer and fresh cream."

pp.76-81 "Romance": several references to Valentine's Day and questions about this concept such as "When is it? What do people do on Valentine's Day? What is the origin of it?" (p.76).

p. 81: When I was teenager I **fell** ..... **love** every week.

p. 96: "Here are some social 'rules.' Imagine that you are talking about Britain and choose the best sentence ending for each one. If you don't know the answer, have a guess.

8. If you are meeting someone for a **drink**,

- it is quite normal to arrive ten minutes late.
- It is very rude to arrive ten minutes late.

9. If you go into a **bar** for a **drink**,

- You can sit at a table and wait to be served.
- You have to go to the **bar** and pay for your **drinks**."

3. Grammar: Make true sentences

**Champagne** \_\_\_\_\_ **a drink** from Portugal. P. 14

2. Dubin, Fraida, and Olshtain, Elite. (1990). Reading by all means: Reading improvement strategies for English Language learners. New York: Addison -Wesley.

pp. 93-97: Stevens, William K. [ Excerpt from] "Does Civilization Owe a Debt to **Beer**?"

Special to The New York Times Philadelphia March 23:

Why, 10,000 years or so ago, did people first settle down and go to all the trouble of sowing, cultivating and reaping crops? The question has long tantalized anthropologists and archeologists because once its answer is clear, they will know what sparked the long transformation of humans from wandering hunters into literate city dwellers. **Beer** did it, argues an anthropologist at the University of Pennsylvania. The event that “primed the pump,” according to this new hypothesis, was the accidental discovery by prehistoric humans that wild wheat and barley soaked in water to make gruel, if left out in the open air, did not spoil. Instead, natural yeast in the air converted it to a dark, bubbling brew that made whoever **drank it feel good**. On top of that, the brew made people robust; at the time, it was second only to animal protein as a nutritional source.

2. Doff, Adrian, and Becket, Carolyn. (1998) Listening1. Cambridge: Cambridge University Press. Page 23, and Tapescript page 54.

P. 23 Unit 8: Get Well Soon: B: Cures:

[Task] 1. Which of the things in the pictures might help to cure:

- a cold
- hiccups

How could you use them?

Items shown in the pictures: a hat, glass for drinking liquor, a bottle of **Cognac**, bathtub, bed, bed cover sheet

[Task] 3

Listen again and complete the notes.

Item number 3:

Undress and ..... Put ..... At the foot of .....  
**Drink** ..... until you .....

P. 54 Tape script: When you are feeling really bad, undress and get into bed.

Before you actually get into bed, you must take a hat and put it at the foot of the bed. Then you must have **a bottle of brandy** and **a glass** by your side. Take **a glass of brandy** and drink it. Drink another glass of **brandy** and **keep on drinking** until **you see three hats** at the end of the bed. Then get a good night's sleep, and in the morning you'll be cured.

Doff, Adrian, and Jones, Christopher. (1997). *Language in use: Classroom book: Intermediate*, Cambridge: Cambridge University Press.

P. 50: “The 1990s: Decade of Depression, Adapted from *The Great Reckoning* by James Dale Davidson and William Rees-Mogg, 1991.

This text equates the rise of Islam in world politics with other aspects of depression in the 1990s such as “city violence, legalized drugs, nuclear terrorism” and territorial disintegration of large countries.

**Target 5: Presenting Islam as a religion which is in conflict with women and accusing it of being unfair to women through judging it by the radical secular standards of the feminist ideologies that are currently popular in many western societies.**

**Core Qur’anic verses which confirm and insure equality of the sexes within the Islamic framework of equality:**

**Surah/Chapter 49, Al-Ĥujurāt (The Dwellings or The Rooms), Verse 13:**

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ الْحَجَرَاتِ الْآيَةِ رَقْم (13)

(13) O mankind! We have created you from male and female, and have made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taḳwa [i.e. S/he is the one of the Al-Muttaḳun (the pious)]. Verily, Allah is All-Knowing, Well-Acquainted (with all things).

**Surat/Chapter 16, An-Nahl (The Bees) Verse 97:**

﴿ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ (79)

(97) Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

**Surat/Chapter 40, Ghafir or Al-Mumin (The Forgiver or The Believer) Verse 40**

﴿ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنفٍ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْفَعُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ ﴾

(40) Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.

**Surat/ Chapter 3, Al Imran (The Family of Imran) Verse 195**

- ﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنكُمْ مِّن ذَكَرٍ أَوْ أَنفٍ بَعْضُكُمْ مِّن بَعْضٍ ﴾

195

(195) And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another.

**Surat/ Chapter 33, Al Ahzab (The Confederates) Verse 35**

35 -

(35) Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.

## **Surat/ Chapter 9 At-Taubah ( The Repentance) Verse 71**

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71 -

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

### **Source Textbook(s) Course book(s):**

Markstein, Linda, and Hiraswa, Louise. (1983). *Developing Reading Skills: Advanced*. 2<sup>nd</sup> ed. Boston, Massachusetts: Heinle and Heinle.

### **pp. 21-22 “Islamic Customs Limit Kuwaiti Women”**

As is clear from its title, this article presents Islam negatively as a religion that discriminates against women and stands as an obstacle in Kuwaiti women’s road to success.

### **Discussion**

This study has attempted to show through the provision of specific examples from some of the most widely used EFL global course books that there is a concerted effort to spread, and to practically impose through the inclusion in these course books of a way of life which is characterized by:

- a revolution against the constructive role of parents in the lives of their children, and a neutralization of their role and their influence on the actions, and on their future.
- a strong call for a surrender and a submission by the targeted population of mostly young EFL learners to unlawful and permissive sex, alcohol, tobacco, music, and to wasting night on these, and on other forms of indulgence.

- 
- a call for an acceptance of homosexuality in the same fashion that it has been accepted in some non-Muslim-majority countries, and an obvious desire to suppress the voice of religion against it.

In addition, some of the course books, as has been shown, include materials, mainly newspaper articles, which contradict Islam and present it in a negative fashion. The prescribed ideologies and ways of life approved and romanticized in the EFL course books scanned in this study, are in direct opposition and conflict with Islam. The substantial body of incompatible material to Islam which is incorporated in these course books serves not only as a linguistic 'input', to use Krashen's term, but also as some sort of a soft weapon to mould the minds and the hearts of the typically young EFL learners in the style that fits the objectives and the interests of the agents behind these course books. This type of linguistic input contradicts the fundamental doctrines, and legislations of Islam as a religion and as a way of life.

It is true that some of the reading articles included in some of these course books, such as the reading passage titled "Beer", and the passage titled "A slave Journey" were originally published by reporters and columnists in major newspapers in either the UK, or the USA i.e. they were written by individuals other than the course book writers. Nevertheless, the course book writers and their publishers should be regarded the principal agents and perpetrators of this real, and incessant war of beliefs against Islam which aims at neutralizing Islam from the global scene, and at transforming the minds and the souls of EFL readers, wherever they can be reached by these course books, in such a way that they become sold on the beliefs, and on the ways of living that the agents behind these course books try to spread.

The role and the responsibility assumed by these authors and publishers are very much akin to that of some of the British newspapers, which as Baker, Gabrielatos, and Mcenery (2012: 21-22) observe publish articles by writers who are hostile to Islam in an attempt to avoid accusations and liability for their defamation of Islam:



A further legitimation strategy involves the use of columnists, such as Jeremy Clarkson, whose more extremely negative views can also be distanced from the newspaper's overall stance. The British press is self-regulated by the Press Complaints Commission, and in the past, it has rejected complaints about Islamophobic columnists, noting that such columns are only representative of the columnist's own opinions.

These writers challenge this scheme of trying to shift the blame to a party outside the newspapers, in the same way that EFL course book writers and publishers try to do by incorporating in their course books passages and other types of linguistic content which are either antagonistic or contradictory to the doctrines and to the way of life accepted by Islam: "Again, we would question whether the distinction between columnist and newspaper is so clear-cut." (ibid: 21) In this context also, these same writers (Baker, Gabrielatos, and Mcenery, 2012: 21) investigated the 'representation' of the word Islam in British newspapers in 1998-2009 and conclude that: "Muslim world and Muslim' community showed that they were used to collectivize Muslims, both emphasizing their sameness to each other and their difference to 'The West'. Muslims were also represented as easily offended, alienated, and in conflict with non-Muslims."

The use of the incompatible content in EFL course books that has been described thus far resonates with the ever growing Islamophobia and the organized defamation activities which have become the major focus of various types of print, visual, as well as electronic, particularly in Europe and North America. The set of ideas, beliefs, personal styles, and priorities in life which are upheld and propagated in the sample of global EFL course books scanned in this study are in direct conflict with those upheld and propagated by Islam. The desire to suppress the voice and the force of Islam over the conduct and the style of living among the Muslim youth in particular, who typically represent the majority of the EFL population in Muslim societies is self-evident in the corpus of data examined in this study.

To what extent can the anti-Islamic materials in EFL course books succeed or may have succeeded in transforming the characters and the beliefs of the Muslim EFL learners who have been exposed to them is a question that has not yet been answered, and is beyond the scope of this paper, though it is definitely worth answering. It is very likely however that this powerful and this widespread use of objectionable content in EFL course books will win

some clients, and will find its way to the minds and to the souls of many young learners, who have been conditioned by various social and political forces to romanticize the English language and its culture, which for many of them would symbolize power, progress, and modernity-versus what they would likely perceive as a type of life in their societies which is characterized by problems such as backwardness, poverty, and oppression.

In the face of the objectionable content of EFL course books/ textbooks described thus far, the most viable option that EFL professionals in Muslim societies have is to alert students in their classes to the hidden agenda behind the inclusion of non-Islamic content in course books. It is very likely that students would be motivated to deal with non-Islamic materials in a critical way. The most dangerous course of action with regard to the inclusion of the type of objectionable content investigated in this study is to ignore it, and to pretend that it did not exist, or else it is harmless. After all, language is a loaded weapon as Bolinger (1980) asserts, and the choice is ours as professional educators as to what we want to use this weapon for and how to help our students utilize it to their own benefits and to the benefits of their own societies. It is useful to note that the impact of the language content that we provide to our students cannot and should not be underestimated. And in this context it is relevant to recall the remarks made on this issue by Rajagopalan (2000: 6):

...among critical pedagogy's primary goals in the sphere of language teaching must be, in my view, to increase the metalinguistic awareness of our students. It is important, I think, that our students realize that language matters enormously- it is a loaded weapon, as Bolinger (1980) described it--and that the way we think of language and position ourselves in respect to it has important consequences for our work-a-day lives as well as for the world we live in.

Furthermore, and in light of what has been presented thus far, several recommendations and suggestions may be provided here by way of concluding:

1. For the expatriate native English speaking teachers who teach Muslims students in Muslim-majority countries, this study supports the suggestions made by Hudson (2011: 130):

So, respect for the local culture and religion, judicious censorship of teaching materials and, most importantly, an understanding of which issues could be regarded as offensive, un-Islamic or disrespectful is required for successful teaching in the region.

2. Given the fact that incompatible/objectionable content for Muslims in global EFL course books/ textbooks is currently inevitable, teachers may exploit this type of content to improve students' writing skills since students' motivation for responding in writing to what they perceive as contradictory to their religious beliefs and their ways of living can substantially be raised as noted by Njadat (2011:59) raise students' motivation
3. Teachers can also make good use of the incompatible content examined in this paper by motivating their students to become more informed about the issues presented in it by reading extensively about the target language culture in order to be better prepared to respond to different ideas. This in turn can substantially improve their love for reading, which will result in substantial knowledge of English vocabulary and improvement of their reading skills.
4. Teachers may also exploit this type of content to sensitize their students to the fact that language is not merely a subject for academic and theoretical study, as some of them may have been conditioned to believe through the outmoded styles of teaching practiced in many public schools. Through their exposure to this type of texts, students can become more aware of the fact that language plays a crucial role in every aspect of our life, and that a foreign language such as English is a valuable resource. And part of its value is that the students can use it to explain their beliefs and their values to others, just as the others choose to convey, and in some cases to promote their beliefs, their values, and their life styles the in EFL course books/textbooks that these students have to buy and to read.

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## APPENDIX

### A LIST OF THE COURSE BOOKS SCANNED FOR ANTI-ISLAMIC MATERIALS

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