

A Discourse Analysis of the Ideological Knowledge of EFL Learners in Reading Skills

Saddam S. Hmood

Department of English, College of Education for Humanities, University of Thi-Qar, Thi-Qar, Iraq

Abstract—This research aims to help English as a Foreign Language (EFL) teachers prepare for the actualizing of the basic methodologies used in teaching EFL reading skills. The current research set out to accomplish three goals. First, it intended to explore Iraqi EFL students' perspectives on the use of basic critical thinking strategies in scholastic reading. Second, it set out to analyze the students' views towards using basic mindfulness methods in EFL reading lessons. Third, it attempted to show whether or not logical reasoning and thinking were gender-related. As a result, the current investigation attempted to encourage student perception using inventive models dependent on the fundamentals of basic reading skills and basic speech assessment to highlight the standards of language mindfulness. In presenting reading entries, the knowledge and critical thinking of the students motivated them to better understand the writings presented in the research. Students who participated in this research stressed the need to learn different methods to improve their comprehension and appreciation of English reading material. Thus, the aftereffects of the examination demonstrated that the students liked to be taught using a basic way that presented them the option of improving their basic perception and understanding of the viewpoints and belief systems behind the writings. They added that improving their cognizance would prepare them to have the option to allow them to comprehend the significant implications of the writings.

Index Terms—discourse analysis, ideological knowledge, reading comprehension, critical pedagogy

I. INTRODUCTION

Reading comprehension has long been a source of difficulty for both learners and instructors alike. As a result, critical discourse analysis (CDA) suggests highly influential answers to the needs of language learners by considering the possibilities it presents to improve the reading comprehension skills of the learners (Mohtadi & Kuhi, 2016). CDA is a framework for revealing the implicit ideologies covered in a text. It looks at how texts use implicit signals based on what is said and not said to portray and build reality within a certain ideological framework (Widdowson & Heros, 2009). Moreover, CDA makes the assumption that all writings are biased by their authors and that no text is impartial. Therefore, the goal of critical text analysis is to provide readers a greater understanding of how semiotic aspects in a text disclose signals that impose the ideologies of the writers (Janks, 2012).

Regular instructive acts of basic content investigation incorporate both examining creators' goals and belief systems and investigating numerous points of view. A key feature of critical analysis is the examination of the politics behind the creation of texts. Students investigate the writers' opinions at the time the text was written using critical analysis. In an effort to develop students' skills through various lenses, critical literacy encourages students to confront, inquiry, dissect, or rewrite the presumptions, beliefs, ideologies, and concepts that are implicitly or not found within the perspective of the text by identifying the dominant and silenced voices in the text (Beck & Bourke, 2008). Critical analysis advances the conversation about difficult problems, enabling students to make sense of their feelings and morals while improving their evidence reorganizing, logicity, inquisitiveness, inventive thoughtfulness, and assessment abilities (Fajardo, 2015). Indeed, perusing the word involves perusing the world, unloading fantasies and mutilation and building better approaches for knowing and following up on the world. With the indispensable assistance of critical exploration, the students' lack of deeper understanding of the socio-cultural issues in the written texts would be sedated. Stated differently, therefore, technical proficiency in written language is not a goal in and of itself, but rather a means to more expansive human agency and individual and social activities (Akbari et al., 1987).

Basic language mindfulness, basic proficiency and basic reading coming from basic speech investigation are systems accessible for students where they become extremely productive when they experience messages that contain philosophical suppositions and whose understanding relies generally upon a sociocultural setting (Wallace, 1992). Drawing upon Fairclough, the main objective of this study was to investigate the attitudes of Iraqi EFL learners concerning the aforementioned strategies in accomplishing their reading comprehension tasks. Thus, the present study has posed the following questions:

1. Does CDA facilitate nurturing critical thinking in students, or does familiarity with CDA techniques affect students' critical reading development, and raise their critical language awareness, i.e. their discursive practices?
2. Do male students and female students conceive critical awareness on equal footing?

Furthermore, this study was prudently planned to probe into learners' critical reading development by analyzing seven different short texts the learners were asked to read. It also attempted to investigate if there would be any change in students' views relating to their critical language awareness before and after teaching them critical reading by utilizing CDA techniques. They first read seven short texts before they were given critical instructions to crosscheck their cognitive potential in identifying ideological manifestations. The second reading was conducted after they were made familiar with CDA techniques. It was hypothesized that after teaching CDA techniques, students' critical awareness would increase. It was also hypothesized that critical language awareness was gender-related.

Findings have shown that the critical awareness of students improved after they received instruction using critical discourse analysis. On their first test, almost all of the students failed to identify the types of each ideology, whereas in their second and third re-tests (henceforth known as "Re-Test 1" and "Re-Test 2"). The results showed that the proportion is 0.94%. Such a proportion of students' reading comprehension awareness was statistically placed between perfect reliability and excellent reliability. The statistical results also showed that women seem to be more analytical than men (48.83/48.53). It was also seen that women outperformed men when it comes to having the critical awareness to detect ideological types (51.50/48.49).

II. CRITICAL REASONING COMPREHENSION

Perusing perception is an intellectual, semantic and social interaction that challenges accuracy and is influenced by a large number of factors outside the ability and control of readers. This is because the essentially true and original meaning of a text is an illusion. No natural moments of true meaning untouched by the codes of social relations exist (Willis, 2008). That is, ideas were created to describe the invisible, individual and intimate process of communicating one's understanding of text (narrowly defined as printed words on a page). An individual's personal history (as well as a collective or group history), race, class, gender and native language can also influence how and what a person understands or how he/she makes meaning from broadly defined texts. Therefore, reading comprehension is part of larger ideological and cultural discussions. Discursive power relations are undercurrents that flow beneath the surface of a text (Willis, 2008). In the end, meanings are derived from the negotiation of various social practices and interests by individuals who either share or want to share a common ground. The discussions that determine meaning are constrained by values derived from societies or personal experiences that establish and maintain sufficient common ground for consensus on meaning. Meaning is, after all, something we discuss and debate in social settings rather than something we keep hidden in our brains. It is often shared and partaken within cultural or social groups (Gee, 2015).

As indicated by Kucer (2005) perusing is a mind-boggling and intentional socio-social, psychological, and semantic interaction in which readers simultaneously utilize their insight into a communicated and composed language. Furthermore, readers also utilize their insight into the subject of the content and their insight into their way of life to develop importance with the text. Because of this intricate process, discourse studies, which focus on socio-cognitive prospects where language users' mental representations and processes are expressed through the interaction between discourse structures and communicative events in a social structure, must take a multidisciplinary approach to reading discourse (van Dijk, 1998). To learn from textbooks, appreciate great literature, or just follow instructions on a particular subject, comprehension is required. It is the process of relating what an author writes in print to the ideas or thoughts that a reader has. This, in fact, calls for what is alluded to as critical comprehension. Critical and inferential comprehension means that if the learner first understands a text, then he must go beyond it. It involves more than just giving the text an opinion or assessing its quality. To engage in critical comprehension, readers must evaluate several text-grounded elements, such as the author's aims, before making judgments about what they are reading. In fact, information is not explicitly stated but will be implied or inferred, and the reader must go beyond what the author has explicitly stated, thereby forcing the reader to think beyond the text (Rinehart et al., 2017). Stated differently, a reader or student attempts to make connections between what has been stated in print and what he already knows when he comes across a reading material. It can be claimed that reading demonstrates understanding if this occurs. Otherwise, as reading is done in order to gain comprehension, reading cannot be linked to comprehension without reading. Cognizance cannot be related to perusing since perusing is coordinated to accomplish appreciation. Urquhart and Weir (1998) express that the perusing cycle implies "read"; however, perusing attempts to make an association between the readers and the content. That is, it manages how the readers can recognize the significance of what they are reading through the composed images and their interaction in the reader's brain. Basic understanding questions the conventional view that students ought to figure out how to repeat the assertions being perused in the content. As opposed to this more seasoned perspective on understanding cognizance, basic perception focuses on an intelligent methodology that views reading appreciation as an interaction, implying that readers are shown procedures for handling texts such as making derivation, enacting earlier information and utilizing basic reasoning. The connection between basic reasoning and perusing is very clear. Reading is something beyond saying what is on the page; it is thinking on the grounds that there is no perusing without thinking. Basic reasoning gives methods for disclosing the capacity to work out vague content by creating elective translations, thinking about them, considering experience and world information, suspending choices until additional data is accessible and tolerating elective clarification (Yu-hui et al., 2010).

Frequently, the challenge arises from the reader's attachment to their own discourse community, which causes the interpretation to diverge significantly from that of the original discourse community. Wallace (2003) contends that

reading is social in nature and that it involves both private individuals and discourse community membership for this reason. Because each text has unique norms, we could thus desire to learn how to interpret an EFL text as members of an L1 discourse group. According to Brown (2001), every kind or genre of written material has its own set of norms and guidelines. To process meaning effectively, a reader has to be able to anticipate such norms.

The reason for this is that "events and ideas are not communicated neutrally because they are transmitted through the medium that contains certain structural features which, in turn, are impregnated with social values that form some perspectives on events" (Fowler, 1991, p. 25) makes reading the text critically seem like a crucial skill.

III. METHODOLOGY

A. Introductory Note

This section is dedicated to the description of the procedures followed in the preparation and implementation of the empirical part of the study that involves data collection. It first defines the population and sample of the study. Then, it describes the specifications of the measurement instrument of the study, its contents and its layout. It also discusses the final test's virtues in terms of its reliability through the use of statistical equations.

B. Population and Sample

The population of the present study included 71 fourth-year undergraduate Iraqi EFL learners (36 males and 35 females) at the Department of English, College of Education for Humanities during the academic year 2022/2023. All subjects shared the same linguistic background, age, nationality, years of EFL learning, and level of EFL study. Linguistically, they possessed levels of language proficiency that enabled them to read English texts by themselves.

C. Procedure

The current study was designed to examine the impact of explicitly teaching certain critical reading strategies to Iraqi university EFL students, and it was started in November 2022 and would run through February 2023. This task involved reading and analyzing different literary texts taken from the original version of E. M. Forster's novel *A Passage to India* (Forster, 1960). It attempted to explore any change in students' ability to detect the implied meanings of the texts under scrutiny after being instructed to use critical approaches to read between the lines. Meanwhile, the understudies were approached first to peruse the writings as run-of-the-mill perusers. Then, with the help of basic procedures taught to them, they practiced reading simpler texts to motivate them and to see if they could determine the reasons behind the text being written such as political or social reasons. For example, the content could be viewed as the result of digressive acts of creation, circulation and translation which are implanted in a more extensive field of social practices (Fairclough, 1992). As a result, they would concentrate on the ways that language and structures may try to create power relationships between writers and readers, speakers and addressees (Van Dijk et al., 2006).

Critical thinking makes learners capable of examining and judging the world carefully, and both the linguistic and intellectual capabilities of the students will develop through such critical techniques (Fairclough & Wodak, 1997). A practical approach to critical pedagogy is based on critical discourse analysis and its offshoot approaches bringing together critique ideology with an explicit instructional focus on teaching how texts work (Fairclough, 2010).

The following steps have been adopted in executing the tests:

1. First Test:
 - a. Selecting excerpts from Forster's novel *A Passage to India* (1960);
 - b. Distributing the text to the students;
 - c. Asking each member to read it silently;
 - d. Asking students to analyze them;
 - e. Teaching participants critical principles.
2. Re-Test 1 (the same literary texts);
3. Re-Test 2 (the same literary texts) to calculate Test-Retest Reliability Coefficients statistically.

IV. DATA ANALYSIS

This section presents how the subjects of the study endeavored to identify ideologies embedded in the texts. That is, it discusses the subjects' performance in identifying what was required according to the sample test. The basic aim of the discussion and analysis of the test result was to legitimize and objectify statistical evidence that could verify the validity of the research hypothesis proposed earlier.

In conducting the first test, students were asked to read texts and identify the types of ideology in each literary text (Appendix). The researchers first investigated whether students' critical thinking could enable them to determine which type of ideology was found in each text. Therefore, it could be highlighted that in order to assist the subjects in answering the research question of the study, the data presented through the first and second re-tests (Re-Test 1 and Re-Test 2) were a constructed mechanism set to reproduce the dominant ideologies. By doing so, students were asked to analyze seven literary texts. The first test was done without giving students any critical ideas about ideology. It was introduced as a kind of class activity. Thus, all students merely reworded the entire text in two or three sentences.

According to the statistical criteria, the result of the first test ought to be ignored simply because most of them were scored at zero or a little bit more than zero. That is to say, they bore no statistical signification. Table 1 clarifies the final Test 1 results:

TABLE 1
TEST 1 RESULTS

Types of Ideology	Identified Ideologies	Male's Identification	Female's Identification
Religion	1	1	0
Moorism	0	0	0
Racism	1	1	0
Place	1	0	1
Feminism	0	0	0
Sexism	0	0	0
Nationalism	1	1	0
Totals	4	3	1

As such, Re-Test 1 was administered after students were given a handful of lectures about ideologies, critical awareness and critical thinking with each lecture lasting for one 45-minute lesson period. In brief, the following exemplary aspects of ideology were highlighted:

A. Religion

Religion refers to the existence and worship of a supernatural ruling power who is usually the creator and controller of the universe. Along with the concept of spiritualism, the theme of religion is very prominent in Forster's novel *A Passage to India* (1960). Religion is one of many areas in which the Indians and British differ, not only in their beliefs but also concerning the importance each attaches to the concept of religion. The novel sheds light on the main characters of the novel who are Christians, Muslims, and Hindus, each of which plays a thematic role in the novel. Many conflicts arose because of the varying religions in India which were driven out by the British colonizers (Lehmann, 2007).

B. Moorism

Originating from G. E. Moore's theory (Bloomsbury Group), which E. M. Forster, the author of the novel, adhered to, moorism alludes to the individual relationship and encourages mental freedom as well as the atmosphere of societal opinion. Moorism places a high priority on friendships between people, art, literature, and openness in thinking and emotion (Hossain, 2012).

C. Racism

Racism refers to the unfair treatment of people belonging to a different race. Furthermore, it can also refer to some people having the unchallenged belief of race supremacy and belief in racial discrimination. The novel develops on the specific ground of Indian racial problems and a cultural intersection. Race has an evil undertone in the novel and racial issues are an immediate result of the political circumstances – the rulers are outsiders, and the ones controlled by them are locals. Racial opposition delivers some destructive contrasts that cannot be cleansed. The explicit ideological discourse of moral, cultural and racial supremacy labels Indians as inferiors and, at the same time, the role of the conquerors and civilizers is attributed to the colonizers (Alam, 2007).

D. Place

Place insinuates the base of self-character including recollections, thoughts, sentiments, perspectives, values, inclinations, implications, and originations of conduct happening in areas to fulfill a person's organic, mental, social, and social requirements. In the novel, it is noticed that the reference to places is firmly identified with India's actual geology. The epic isn't just isolated into sections but is also divided into three sections named "mosques", "caverns", and "sanctuaries". The reference to the mosque fits with the overall thought that it is where individuals are meeting in different social capacities. The cave in the novel takes place during the blistering climate when feelings are aroused and no one is by all accounts ready to think coolly and sanely. The sanctuary segment endeavors to address the Hindu rule of the unity of all things (Keay, 2000).

E. Feminism

Feminism is the movement for recognition of the equal rights of women to the same rights possessed by men.

F. Sexism

Sexism alludes to the uncalled-for or irrational segregation between the genders such as the outlandish keeping up of customary gender-specific jobs (for example, the idea that men are strong and women are weak, therefore women should not be soldiers, firefighters, and so on). In the novel, the British colonizers harbor misogynist perspectives to avoid the chance of equivalent connections among people. Indian women are imagined as survivors of both a patriarchal society and dominion. The narcissism of Western women's biased views toward third-world women has

them see themselves as superior to Indian women in every way imaginable. Moreover, the novel expresses male dominance and exposes derogatory stereotypes of women during British colonization. It depicts the process of the imperialist discourse on Indian women producing discursive practices about Western women as the leaders of global feminism. As such, colonizers paint a picture of Indian women as being pathetic, oppressed, victimized and in need of salvation. It is not the oppressiveness of child marriages and other patriarchal abuses against women in India in particular and women in general, but the political effects of how Oriental culture and people are represented without giving them a chance to represent themselves. Third-world women are represented as being incapable of self-rule. Indeed, according to the imperialist discourse, third-world women cannot represent themselves and must be represented. This image is overwhelmingly misogynistic and viciously condescending to the native population (Tavassoli & Mirzapour, 1998).

G. Nationalism

Nationalism is the strong devotion to one's country. It is the patriotic feelings or movement toward political, cultural, and economic independence (Soanes & Stevenson, 2003). England's role in India is one of power and control. Nationalist ideology is a central premise in the novel along with the emergence of Indian nationalism in opposition to the racial and national superiority of the British over the Indians. The British imperial role implements hard anti-secession legislation and extends the power of colonial government through a web of ergonomic practices involving subtle strategies of cultural manipulation to supply a powerful discourse. Consequently, the hardening attitudes of the Indians towards the colonizers expose the gradual intensifying of nationalism which results in such resentment against the British imperial authorities resulting in Indian nationalism inevitably finding its voice (Young, 2003).

TABLE 2
RE-TEST 1 RESULTS

Types of Ideology	Identified Ideologies	Male's Identification	Female's Identification
Religion	52	23	28
Moorism	50	24	27
Racism	40	21	19
Place	53	26	27
Feminism	46	20	26
Sexism	44	24	20
Nationalism	57	28	29
Σ	342	166	176
Ratio		48.53	48.83

Although all subjects shared the same linguistic background, age, nationality, years of EFL learning, and level of EFL study, Re-Test 1 results showed that the critical awareness of females outweighed that of males (48.53/48.83).

While ladies and men may take distinctive courses to choice/end, they can be similarly powerful at intuition when settling on a choice. Therefore, social and cultural variables are most likely the cause of the real variations in cognitive performance between males and girls (Hyde, 2005). Critical thinking is a little broad to determine which gender is better on average. Men are better at some types of analytical thinking, yet there are no known differences between men and women when it comes to critical thinking and who is better at it (Web Source 1).

TABLE 3
RE-TEST 2 RESULTS

Types of Ideology	Identified Ideologies	Male's Identification	Female's Identification
Religion	59	27	32
Moorism	53	26	27
Racism	44	21	23
Place	56	27	29
Feminism	48	23	25
Sexism	47	24	23
Nationalism	58	29	29
Σ	365	177	188
Ratio		48.49	51.50

The results of Re-Test 2 were similar to that of Re-Test 1 in that the critical awareness of females outweighed that of males. Similarly, the results have also shown that after the learners had acquired these critical principles, their potentiality to analyze the text and to depict the author's ideologies seemed to be much improved.

After a comparison of the first and second analyses was made, the results are shown in Table 4:

TABLE 4
FIRST TEST, RE-TEST 1, AND RE-TEST 2 COMPARISONS

Subjects	Identified Ideologies	First Test, Re-Test 1, and Re-Test 2 Ratios	
Male First Test	3		
Male Re-Test 1 and Re-Test 2	343		
Average	171.5	First Test 0.01	Re-Test 1 and Re-Test 2 99.99
Female First Test	1		
Female Re-Test 1 and Re-Test 2	364		
Average	182	First Test 0.005	Re-Test 1 and Re-Test 2 99.995

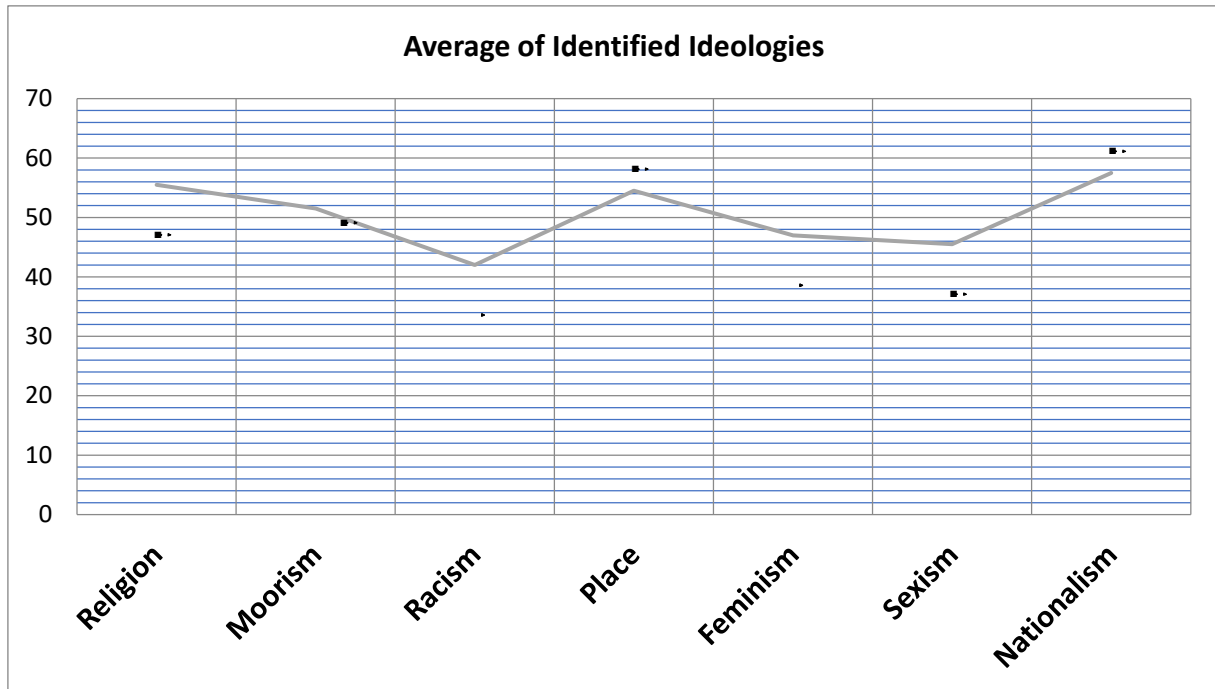
Table 4 illustrates the results of the comparison of both tests and how the student's critical thinking has improved. The males' ratio was 0.01% in the first test while the ratio was 99.99% in Re-Test 1 and Re-Test 2. Similarly, the females' ratio was 0.005% in the first test while the average of the ratio became 99.995% in Re-Test 1 and Re-Test 2. It can be seen from the above analysis that they focused on the linguistic elements and their functions in illustrating the ideological stance.

To prove the authenticity of research procedures, researchers made a statistical study, shown below in Table 5, to clarify authenticity:

TABLE 5
CORRELATION COEFFICIENT ELEMENTS

Types of Ideology	Identified Ideologies Re-Test 1 X	Identified Ideologies Re-Test 2 Y	Average of Identified Ideologies	XY	X ²	Y ²
Religion	52	59	55.5	3068	2704	3481
Moorism	50	53	51.5	2650	2500	2809
Racism	40	44	42	1760	1600	1936
Place	53	56	54.5	2968	2809	3136
Feminism	46	48	47	2208	2116	2304
Sexism	44	47	45.5	2068	1936	2209
Nationalism	57	58	57.5	3306	3249	3364
Σ	342	365		18028	16914	19239

The averages for each ideology in Re-Test 1 and Re-Test 2 are shown in Graph 1:



Graph 1. The Average of Identified Ideologies

In the Re-Test 1 and Re-Test 2 average graph above, Nationalism, Religion, Place and Moorism ranked higher than the other ideological premises.

To justify the highest percentages of Nationalism 57-58, Religion 52-59, Place 53-56, and Moorism 50-53 in both of the re-tests than others, this paper will start with Nationalism:

It was seen that the subjects were very impressed by the text wording that revealed loyalty to the nation shared by different groups of people following different faiths and belonging to different ethnicities. Many years ago, the subjects stated that their country had also undergone adversity, oppression and hardships due to the British imperial control. The British colonizers paid no heed to the politics of different ethnic and religious groups. As a result, people resorted to ending colonial rule. The subjects of the study admired the people of India's acquisition of political and economic independence when they succeeded in making the British government grant them independence because of the numerous uprisings and conflicts that erupted for over a century brought forth by racially subjugated Indians.

The subjects of the study highlighted the concept of religion which ranked second to nationalism. According to them, religious faith was a motivating force. They thought that religion could enable people to face imperial control with courage and save them from the ill effects of failure and disappointment. However, the British colonizers implemented the divide-and-rule policy in India which was seen as a tool used by them to maintain their imperial rule. (Web.3). To achieve their malicious objectives, they stirred up sectarian prejudices and religious fanaticism. That was why the subjects of the study adhered to the idea that religion, as a unifying factor, could strongly oppose racism and discrimination based on color, race or class.

The concept of "place" excited the subjects when they reflected on the author's occult ideologies. The novel swarmed with references to different places. The subjects came in the belief that people should be attached to geographical contiguity. The idea and concepts of homeland/nation must function as a virtual space for creating, negotiating or formulating the concept of identity. Cultural and geographical factors play a key role, presented by the importance of a feeling of cohesion within the local area. A place is an emotionally powerful component of people's life. In belonging to a place, one feels a rightness, an at-homeness, a knitting of self and the world (Gieryn, 2000). In the novel, the British colonizers alluded to the idea that belonging to a place was unimportant in their attempt to destroy the credibility of the idea of belonging to a nation bound together by common cultural and historical heritage. The subjects of the study took a firm stand against this demagogic policy. They spoke convincingly that people must not lose their sense of belonging to a place, and if they lost it, they would lose the very land they were supposed to cherish. Without the glory and history of the region, an acute sense of place dissipates into a vague and lazy feeling of belonging nowhere (O'Beirne, 2006).

As indicated by the graph, Moorism fell into the fourth position. Regardless of its solid political suggestions, the novel is about the characters' inward lives and their collaborations with one another. This subject identifies with Foster's humanistic way of thinking which says that fellowship, relational politeness and regard can be the best power for achieving greatness on the planet. The tale mirrors a brain mindful of the intricacies of standing up for the individuals who wish to lead ethically fulfilling lives facing every day the inexorable fights against one's own needs. As such, the creator centers on human relations and requirements for resilience, compassion and love between people from various pieces of society and diverse cultures (Web.6).

The subjects of the present study committed themselves to the ethical issues invested in the novel. In their intention to reflect on these issues, the subjects drew heavily upon Islam as a system of morals and ethics. To put the audience in perspective, morality is one of the main tenets of Islam, and Islam is a complete way of life. Other Islamic cornerstones include philanthropy, the notion of brotherhood and the notions of sharing, caring, universalism, individual freedom and civil and political rights, industrial relations, fair contract, commercial integrity, privacy, and the abuse of rights. Islam has established some universal fundamental rights for humanity applicable in all circumstances (Bearman et al., 2009).

As is seen from the above tables, racism, sexism and feminism scored the lowest percentages. To justify these percentages, the following question is raised: "Why did the subjects of the study express little concern over these issues?" The researchers believe that the answer is bidirectional. The first direction takes a turn towards religion while the other heads straight to politics. Beginning with racism, in the novel, life is deeply fissured along racial lines. The archaic racial term "Orientals," which has been used to refer to everyone residing east of Europe, is used to refer to Indians. Orientals have been stereotypically considered as exotic, sensual, passive and backward as opposed to the intellectual, civilized, progressive Westerners.

The subjects of the study based their judgments on the foundations of the Islamic creeds which are against racism and bigotry. Anything dependent on race, including prejudice and racial separation, is questionable in the best-case scenario and corrupt and barbaric from the most negative standpoint (Nasir & Tariq, 2009). Politically speaking, the subjects of the study have been living in a place where races and different ethnicities coexist peacefully, and there is no place for separation or segregation whatsoever. As such, the subjects have not witnessed any kind of discrimination based on racial punitive measures, and as a consequence, they were unable to estimate and understand the meaning of suffering resulting from bigoted attitudes based upon hatred, grudge and the negligence of others.

In Forster's novel *A Passage to India* (1960), gender also divides the colonial society. The British colonizers' sexist attitudes exclude the possibility of equal relationships between men and women. A pervasive anti-female sentiment is identified in the novel's excess of grotesque female characters and the linkage of racism and rape. That is, female characters are diminished to pawns who are traded between men to build up connections with other men, barring the chance of equivalence between men and women (Liddle & Rai, 1998). The feminist theorists' argument of a male-centered society is definitely represented in the novel. It underlies the hidden sexuality in the British attitudes toward Indian women and exposes the derogatory stereotypes of women portraying them as inferior and as something to be used (Web.7).

What has been said about racism could also be true of sexism and feminism but with one exception. When dealing with the issues of sexism and feminism, both male and female subjects of the study claimed that religion could play a more decisive role than politics in the delineation of the relationship between men and women. Accordingly, both genders should have been looked upon as being equal in soul, mind, and spiritual responsibilities. Islam has been giving women certain basic legal safeguards relating to all aspects of human life since its beginning (Najmabadi et al., 2007). Due to women's empowerment, the subjects mentioned that it was unfair that women's rights got so much attention. They focused on the possibility that essentially every time the words sexism and misogynist were utilized, they were false and would just strengthen the conviction that women's rights activists were frail. Women should not be encouraged to view themselves as helpless victims at the mercy of an insuperable patriarchy. In accordance with Okin (1998), the participants attested to the importance of keeping in mind the unique characteristics of each country and region as well as the diversity of historical, cultural, and religious backgrounds. They also confirmed that any disregard for cultural diversity could have a detrimental impact on the numerous women and girls who exist worldwide.

V. STATISTICAL ANALYSIS

The Test-Retest Producer is one of the adopted methods of computing the reliability coefficient of the test. The test can be considered reliable when the scores of the two administrations are correspondent, or there is little difference between the two scores (Adam, 1964). According to Table 5 data, we should take into account that every test, in general, is a systematic procedure for gathering data to make group and individual comparisons. Measurably speaking, reliability concerns the degree to which a trial, test, or any estimating method yields similar outcomes on recapitulated preliminaries (Carmines & Zeller, 1979). The utilization of the term, unwavering quality is the degree to which a test is predictable when regulated to similar people on various events. Additionally, authentic constancy is the overall consistency of a measure. That is, a measure is said to have a high resolute quality if it produces near results under unsurprising conditions. Exceptionally dependable scores are exact, reproducible, and steady starting with one testing event and then onto the next. That is, if the testing cycle were redone with a gathering of test takers, basically similar outcomes would be obtained. Different sorts of dependability coefficients, with values between 0.00 (many mistakes) and 1.00 (no blunder) are generally used to show the measure of blunder in the scores. Additionally, after dismissing the main test, Table 1 focuses on Test-Retest estimates and test consistency — the unwavering quality of a test estimated over the long haul. According to the Guidelines for Evaluating, the following conditions need to be fulfilled in the establishment of repeatability (Taylor & Kuyatt, 1994):

1. the same estimation technique
2. the same spectator
3. the same estimating instrument, utilized under similar conditions

4. the same area
5. repetition throughout a brief timeframe
6. same destinations.

In figuring Test-Retest Reliability Coefficients, we should consider that a relationship coefficient for the gathered information is quite possibly one of the most widely recognized approaches to discovering a connection between the two tests (Re-Test 1 and Re-Test 2). Test-Retest dependability coefficients (likewise called coefficients of strength) fluctuate somewhere in the range of 0 and 1, where:

1. 1: wonderful dependability,
2. ≥ 0.9: amazing dependability,
3. ≥ 0.8 < 0.9: great dependability,
4. ≥ 0.7 < 0.8: worthy dependability,
5. ≥ 0.6 < 0.7: problematic dependability,
6. ≥ 0.5 < 0.6: helpless dependability,
7. < 0.5: inadmissible dependability,
8. 0: no dependability.

On this scale, a very high correlation (excellent reliability) would be indicated by a correlation of 0.9 (90%) and a very low correlation (bad reliability) by a value of 10%. As shown below, to quantify the unwavering quality of Re-Test 1 and Re-Test 2 qualities, we apply the accompanying formula (the Reliability Coefficients Formula) to check Reliability Coefficients measurability. The Pearson relationship coefficient has been utilized to process the connection coefficient of everything.

$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2] [n\sum y^2 - (\sum y)^2]}}$$

(Glass & Stanley, 1970)

According to Table 1, the first and second Re-Test values can be represented as follows where:

X= first factor

Y= second factor

n= number of the example

$$r = \frac{7(18028) - (342)(365)}{\sqrt{[7 * 16914 - (342)^2] [7 * 19239 - (365)^2]}}$$

$$r = \frac{126196 - 124830}{\sqrt{[118398 - 116964] [134673 - 133225]}}$$

$$r = \frac{1366}{\sqrt{[1434][1448]}}$$

$$r = \frac{2076432}{1366}$$

$$r = 1440.98$$

r = 0.94

The final result of applying the statistical formula shows that calculating Test-Retest Reliability Coefficients is between perfect reliability and excellent reliability (1: perfect reliability, ≥ 0.9: excellent reliability). As a result, 94% indicates that the researchers' hypotheses are valid. That is, after teaching CDA techniques, students' linguistic awareness (critical thinking) will be increased. Second, critical language awareness is gender-related.

VI. CONCLUSIONS

Drawing on the prior analysis, the investigation yields the subsequent findings: firstly, the research participants lacked a well-defined structure to examine the texts in a methodical manner. They were unable to denote the meanings that the words conveyed or how word arrangement or syntactic categories represented the author's beliefs. Once they were acquainted with the critical tools, they could make reference to those particular crucial components that reflected the author's ideological position. Secondly, it became clear by comparing the first test results with the first and second retests that all students had improved in their critical language awareness. It has been shown that in terms of improving EFL learners' reading comprehension and eliciting signs of a shift in their perspective on the nature and elements of language, critical-based education outperformed the traditional approach statistically. Lastly, critical literacy has to be a part of the EFL reading curriculum since reading comprehension is no longer just about grasping the literal meaning. The ultimate objective is to comprehend the text's social and political implications. Teaching reading in an EFL environment ultimately involves teaching students how to critically utilize language in their daily lives in addition to the language abilities they will need for future communication.

APPENDIX

Please, have a look at the following table, then identify the type of ideology in each row:

Texts	Types of Ideology
1. A mosque by winning his approval let loose his imagination. The temple of another creed, Hindu, Christian, or Greek, would have bored him and failed to awaken his sense of beauty. Here was Islam, his own country, more than a Faith, more than a battle-cry, more, much more...Islam, an attitude towards life both exquisite and durable, where his body and his thoughts found their home.	
2. They both laughed. "I'm a doctor," he said. "Snakes don't dare bite me." They sat down side by side in the entrance and slipped on their evening shoes. "Please may I ask you a question now?"	
3. "You understand me, you know what others feel. Oh, if others resembled you!" Rather surprised, she replied: "I don't think I understand people very well. I only know whether I like or dislike them." "Then you are an Oriental."	
4. The caves are readily described. A tunnel eight feet long, five feet high, three feet wide, leads to a circular chamber about twenty feet in diameter. This arrangement occurs again and again throughout the group of hills and this is all, this is a Marabar Cave.	
5. Wonderful ladies, both of them and for one precious morning his guests. He felt important and competent. Fielding was a loss personally, being a friend, increasingly dear, yet if Fielding had come, he himself would have remained in leading-strings.	
6. "What a nice cheerful servant! What a relief after Antony!" "They startle one rather. A strange place to make tea in," said Mrs. Moore, who had hoped for a nap. "I want to sack Antony. His behavior on the platform has decided me."	
7. Then he shouted: "India shall be a nation! No foreigners of any sort! Hindu and Moslem and Sikh and all shall be one! Hurrah! Hurrah for India! Hurrah! Hurrah!"	

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Saddam S. Hmood has an M.A. in Applied Linguistics from the University of Baghdad. Most of his papers are within this framework of Discourse Analysis, and he has a special interest in Critical Discourse Analysis (CDA). He has worked as a university teacher at the University of Thi-Qar. These days, he is one of the staff members in the Department of English at the College of Education for Humanities.