The Effect of Ideology on Lexical Choice

Majid MazaheriTehrani,Seyed Ahmad Kasaian

Department of English language teaching, Science and Research branch,
Islamic Azad University,Mazandaran, Iran

Abstract
The present research was primarily intended to examine how ideology affects the lexical choice for transmitting the intention of the speaker or writer and to convey their intended meaning to the addressees and then to explore its implications for foreign language teaching. The study compared two educational TV series (Extra English and Green Valley), investigating the lexical choice in each, and analyzing the possible hidden messages.The selection of the lexical items has been on the basis of the comparison between the Secular ideology and the Islamic ideology, utilizing Critical Discourse Analysis and Fairclough's values of the formal features framework for the analysis of the lexical features. Then the selected lexical features were related to the concepts of hidden and null curriculums. It is concluded that in each TV series the lexical choice is an indication of and governed by the underlying ideology of the series.

Key words: Ideology, Lexical choice, Hidden curriculum, Null curriculum

1. Introduction

The 21st century with the introduction of innovative digitalization has created a new and different atmosphere for various aspects of life today. Among the various aspects of life affected by digitalization is the field of learning and especially language learning which has benefited enormously from this innovation. Akinvamide (2012) puts the collaboration between digitalization and pedagogy this way: "The digitalization of academic interactions and collaborations in this present technologically conscious world is making collaborations between technology and pedagogy in the teaching and learning processes" (p. 36). He goes on to explain the advantages of the digitalization for the students, teachers and scholars.The use of visual aids is one of the most important benefits that facilitate learning which itself is highly benefited from the digitalization move. Since digitalization has provided various easier ways of using visual aids for learning, many teachers have experienced the advantages of manipulating visual aids in language classes which provide authentic materials and real-life situations for the learners. The well-known proverb "A picture is worth a thousand words" shows the long history of the importance of visualization.

As the integration of teaching-learning process and visualization in the form of educational films in ESL or EFL classes becomes more spread and widely used, there comes the critical question of the transmission of the foreign culture to language learners via the

movies. Nearly all of the films such as the TV educational movies and series which are used as supplementary materials to the books and other print materials are produced in Western countries. These films contain some locations, situations and scenes of life behind which a piece of the culture of the producers' country lies. What this implies is that the selection and presentation of the video materials must not be done without considering their cultural consequences for the language learners. English language, which is the principle and international language of communication throughout the world, has become one of the main components of school curriculum and nowadays language learning has become a big concern in all non-English countries. Most of these non-English countries, in which English is the second or foreign language, use the materials for language classes which are produced by native speakers of English in countries such as Britain or the United States.

The suppliers of English language teaching materials, for economic and political reasons, in competing to maintain the selling market try to produce more attractive materials with better qualities to best fit the needs of the consumers. The consumers viz. English language learners, on the other hand, are absorbed by these attractions which act as additional factors for motivating them to learn the international language. In some countries the English language has even affected the view of the people toward the products and goods which are made in and imported from for example America. Agana (1998) explains the state of Philippine schools producing Philippine citizenry de-nationalized and fond of American culture and way of life as the effect of American occupation and the use of English movies and TV programs in the Philippines. But this is not the whole story. The critical question here is whether the English language learners or their parents (in the case of young students) are aware of possible ideologies and cultural effects beyond these attractive materials and, in the case of this study, especially teaching materials. The English language is like a striped and spotted serpent creeping and crawling through the beliefs, cultures, and ideologies of the targeted country which has its own threats of cultural bites. Should the families lend their children freely to language classes to gain something but simultaneously threaten or lose something more important and vital than learning a language?

Since the teaching and learning of a language includes the introduction and learning of the culture related to that language too, and because of the differences between cultures in different nations, the transmission and the effects of the foreign culture on the native culture has been one of the main concerns of the governments and the families who send their children to foreign language classes. Pelletier (2008) by illustrating the difference between the formal, hidden and null curricula with reference to a second grade teacher who is required by her school district to teach about America's Founding Fathers to her 7-8 year olds, implicitly declares that principles, educators, and parents should be concerned with the unwanted effects of the materials which are presented to the students. Then she concludes that all educators and educational principals need to have a very clear understanding of formal, hidden, and null curriculums not only in all educational contexts and especially cross-cultural ones, but also in disciple-making, mentoring relationships and parent-child communication as well. This concern of the governments and parents can be presented in their policies toward learning a foreign language and how they approach it in a way that they may feel reluctant to freely send their children to learn a foreign language. In Iran, for example, one of the main reasons that English has not been welcomed and improved can be related to the above mentioned factor.

Therefore, it seems that by delimiting the cultural transmission and ideological effects which are imposed by learning a foreign language, it is possible to reduce the cultural

concerns of parents and governments. This delimitation of the cultural transmission and their relative ideological effects, according to the present study, is going to be carried out by delimiting the lexical choices in preparing the materials and designing the curriculum for English language classes. As the teaching of a foreign language involves the transmission of the concomitant foreign culture too, the present study has proposed the hypothesis that the investigation of the ideological aspect of selected teaching materials whether written, visual or oral is a matter of high priority.

This research has compared two educational TV series, investigating the lexical choice in each, to analyze the hidden messages beyond the words and their effects on the transmission of the culture and ideology of the producer country to the addresses. The two selected TV series are namely "Extra English" and "Green Valley". The reason why these series were selected was that they were mainly produced for educational purposes and were used as teaching supplementary materials in English language classes. The first is more adaptable to the Secular ideology and the second is closer and more adaptable to the Islamic ideology and culture. Therefore, by comparing the two series, the present study has investigated the lexical choice and tried to explore the ideologies and cultural aspects related to the lexical choice in each. The results out of this analysis could be the basis of some suggestions for producing educational films to be in accordance with the native culture and ideology or selecting the films or series that are more adaptable to them.

2. Review of literature
2.1. Ideology

Ideology is a concept which is used in many different fields and with diverse approaches especially in social sciences and humanities. In the broad sense of view, it refers to the ways individuals or groups view the world. It is a set of ideas that constitute one's goals, expectations, and actions. According to Van Dijk (1995) the theory of ideology is multidisciplinary. It is articulated within a conceptual triangle that connects society, discourse and social cognition in the framework of a critical discourse analysis. It is the basic frameworks for organizing the social cognitions shared by members of social groups, organizations or institutions. They mentally represent the basic social characteristics of a group, such as their identity, tasks, goals, norms, values, position and resources. Van Dijk (2001) states that ideologies "form the basis of the social representations and practices of group members, including their discourse, which at the same time serves as the means of ideological production, reproduction and challenge" (p. 2).

2.2. Islam and Islamic Ideology

The concept "Islam" described in the term *din*, which is generally understood to mean religion, is not the same as the concept religion as interpreted and understood throughout Western religious history. Al-Attas (1993) asserts: "When we speak of Islam and refer to it in English as a 'religion', we mean and understand by it the *din*, in which all the basic connotations inherent in the term *din* are conceived as gathered into a single unity of coherent meaning as reflected in the Holy Qur'an and in the Arabic language to which it belongs". (p. 51)

Al-Sheha (2003) gives a full definition of the term Islam: "The word Islam means submission to Allah the Almighty, the Creator and Lord of all creation, with the entire soul and body, by obedience to what He commanded and prohibited in His Revealed Law, by compliance and willful yielding of one's will to His Will and Judgments, and by acceptance of all that Allah has predestined for man on earth". (p. 10)

2.3. Secularism and Secular Ideology

Monshipouri (1998) states that the term "Secularism" was coined by George Jacob Holyoake in the 1840s and for him, this term referred to "a variety of utilitarian social ethics and sought human improvement through reason, science, and social organization" (p. 10). He also adds that it advocated that the state should be tolerant to all religious and philosophical doctrines, and should be especially "impartial in religious matters". According to Kosmin (2007) the terms "Secular", "Secularism", and "Secularization" have a range of meanings. The words derive from the Latin "Saeculum" which means both this age and this world, and combines a spatial sense and a temporal sense. In the twentieth century, Secularism is generally known as an ideology that advocates the eradication of religious influences in political, social, and educational institutions. Monshipouri (1993) states that: "As a worldview, Secularism has generally emphasized separation between the religious and political spheres" (p. 11). Another definition is presented by Al-Attas (1993): "Secularization is defined as the deliverance of man first from religious and then from metaphysical control over his reason and his language" (p. 17).

2.4. Ideology and Lexical Choice

The inter-relationship between ideology and lexical choice has been the notion of many researchers and scholars. Van Dijk (2000), one of the leading scholars in the fields of text linguistics, discourse analysis, and CDA argues that "much of our discourse expresses ideologically based opinions" (p. 9), and "probably the major dimension of discourse meaning controlled by ideologies is the selection of word meaning through lexicalization" (1995a, p. 259). Van Dijk continues to explain more about the control of ideologies over the selection of words by giving examples.Thus, an ecological ideology may be assumed to control a lexical item such as "dangerous" in general sentences as "Nuclear plants produce dangerous waste" as well as in particular sentences such as "The nuclear plant at Harrisburg produces dangerous waste". The first sentence is probably derived from an attitude about nuclear energy, and the second probably from a model that is informed by such an attitude (p. 259). This relationship is also underlined in Introducing Corpora in Translation Studies by Maeve Olohan (2004), who refers to Roger Fowler's idea that "lexical and grammatical options are available to language users and the choice of one option over another may be an indicator of ideological stance" (p. 148). The effect of ideology on discourse and lexical choice is also observed in another study by Van Dijk (2001) where he focuses on the ideological nature of contextualization. He believes that "the usual approach to ideology is to study its effects on discourse forms and meanings, and how discursive structures may in turn contribute to the formation and transformation of ideologies" (p. 11). He, also, touches upon the case of whites and blacks and how their ideologies and relations affect their discourse.According to Kansu-Yetkiner&Sertkan (2007), it is to do with the selection, distribution or repetition of lexical items in a text, which are ideologically-laden. Therefore, a thoroughly-made lexical analysis would prove very useful for the identification of an ideological discourse.

2.5. Curriculum

The notion of "curriculum" has been interpreted in so many diverse ways that it is not easy to give a clear-cut unifying definition. Kelly (1999) claims that the word 'curriculum' can have two meanings. It can be used to describe a set of courses from which students can choose what subject matter to study or it can collectively describe the teaching, learning, and assessment practices and materials available for a specific course of study or program. A somehow comprehensive definition of curriculum is presented by Richards (1992) as: "An

educational program which states: (a) the educational purpose of the program (the ends), (b) the content, teaching procedures and learning experiences which will be necessary to achieve this purpose (the means), and (c) some means for assessing whether or not the educational ends have been achieved" (p. 94)

The representation of underlying ideas, values, and norms which are not likely to be explicitly observable is generally defined as hidden curriculum. In educational curriculum, it deals with some things which are learned by students but not directly stated and introduced by curriculum designers. Below is a definition of the hidden curriculum which is stated by Skelton (1997) defines hidden curriculum as "set of implicit messages relating to knowledge, values, norms of behavior and attitudes that learners experience in and through educational processes" (p. 188).

The consideration of the definitions provided above for the concepts of 'hidden curriculum' and 'ideology' reveals the fact that they are synonymous in a way that both are implicit and covertly stated. This means that the underlying ideologies, which are being transmitted through the text and context of educational materials, are actually the representation of the hidden curriculum for those materials.And from Eisner's perspective the null curriculum is simply that which is not taught in schools (Eisner, 1994). When subjects such as music or art are not included in the Written Curriculum and thus form part of the Null Curriculum, students may believe these subjects have minimal value (Lori Bosworth, 2011). And according to Marlo and Minehira (2011) the null curriculum focuses on what is intentionally left out of the curriculum, and why.

3. Methodology

The Extra English and Green Valley two educational TV series selected to be used as the materials of the present study:
"Extra English" is an educational TV series run from 2002 to 2004, produced by RAI CPTO (Production Centre of Turin) for Rai Educational in 30 episodes and broadcasted on channel 4 in Britain.There are some reasons as why to choose 'Extra English': First, it has been produced and introduced as an educational series for those who want to learn a foreign language like English. Second, it has been so widespread that it is used by many language institutes (Kaj in Tehran, Isfahan, etc., for instance) as a supplementary teaching material. Third, it has been designed and produced in a Western country and represents Secular communities which are likely to have the underlying Secular ideology and shows many aspects of Western culture which is going to be compared and contrasted with the Islamic ideology. Eventually, it has been produced in the genre of comedy with a very attractive plot of the story and acting which has been seemingly welcomed not only by many language learners but by many others watching it for fun.

"Green Valley" is produced in Turkey by Muslim Kids TV, from 2007 to 2008 in 99 episodes and broadcasted on Ebru channel.The rationale for selecting "Green Valley" is that first of all, it is produced as an educational series for the learners of English language and especially for the kids. Secondly, since it is produced by Muslim Kids TV, the underlying ideology of this series is Islamic ideology which seems to have some ideological values that can be compared and contrasted with the Secular Ideology.

The selection was based on the comparison between the Secular ideology and the Islamic ideology. First, the full episodes of "Extra English" series were closely watched for the identification of possible lexical items which were likely to have an underlying ideology

related to the Secular system of ideology and in a way different from the Islamic ideology. This process led to the identification of about 245 'time sections' of the scenes in which the selected lexical items or expressions occurred. By excluding the repetitious items, a total of 70 lexical features were collected and also the frequency of the occurrence of each lexical item was estimated.Among these perceived lexical items, those which were likely to have some ideologies highly different from the Islamic ideology or having ideologies not suitable for the English learners and especially for the young kids were picked out. The final selection of the aforementioned items was made based on the judgment made by the researcher himself and ten other Muslims who were experts in media and critical discourse analysis (appendix).The next step was to use CDA to compare and contrast the selected lexical items from 'Extra English' with the corresponding items from 'Green Valley'. To this end, the latter series was searched and some examples were found some of which are presented in examples one to eight on pages 10 to 12.For the investigation of the ideologies underlying the selected lexical items, Fairclough's values of the formal features framework, proposed in his book *Language and Power* (2001), was used and the lexical items were applied to the three categories of the values. Fairclough distinguishes between three types of value that formal features may have. These features are:

-   Experiential: a formal feature with experiential value is a trace of and a cue to the way in which the text producer's experience of the natural or social world is represented. Experiential value is to do with contents and knowledge and beliefs.
-   Relational: a formal feature with relational value is a trace of and a cue to the social relationships which are enacted via the text in the discourse. Relational value is to do with relations and social relationships.
-   Expressive: a formal feature with expressive value is a trace of and a cue to the producer's evaluation (in the widest sense) of the bit of the reality it relates to. Expressive value is to do with subjects and social identities.

After figuring out the value of the formal features, since one of the main bases for discussion in the present paper is to decide upon the cases of hidden curriculum and null curriculum, the values of the features mentioned above were closely studied and related to the concepts of hidden and null curriculum. An overview of the concept of hidden curriculum shows that it deals with those aspects of educational curriculum which are learned but not openly intended such as the transmission of norms, values, and beliefs conveyed in the classroom and the social environment. Similarly, Fairclough's first value of the formal features, that is experiential value, deals with how the producer's experience of the natural or social world is represented in the text and it has to do with contents, knowledge and beliefs. Therefore, it could be concluded that those examples of the selected lexical items which are an instance of the experiential value would actually be a case of the hidden curriculum, too.On the other hand, if we look back at the concept of null curriculum, it deals with what is not taught, addressed, or even mentioned in education and sometimes intentionally excluded from the curriculum for any reason. Therefore, here in this paper the researcher decided that if there is a lexical item which is presented in one of the series, 'Extra English' for instance, but does not occur in the other series, it could be estimated as an example of the null curriculum in the sense that it is considered as either irrelevant to or harmful for the intended audiences of the TV series.

In the process of carrying this study out, there were some limitations and restriction such as the shortage of the number of English educational series, shortage of the number of Islamic educational series, and lack of locally-produced educational series in Iran. In addition, the interrelationship between language and ideology, the very general theme of this paper, is so

vast and expanded that one will not be able to cover all its various aspects in the frame of a thesis. This undeniable fact has made the present study to narrow down its scope to the investigation of lexical choice and ideology in two sets of TV series. This research has been delimited to lexical choice, the effect of ideology on lexical choice, and educational TV series.

4. Data analysis procedure

The selected lexical items were those that appeared to have some values or carry some ideologies which might be used differently in 'Extra English' series based on the Secular ideology and could be compared and contrasted with the same lexical items used in 'Green Valley'. There were also some lexical items selected from the latter series which did not occur in 'Extra English' or if they appeared, they were used with different ideologies from 'Green Valley'.

Since the data analysis carried out in this study was mainly concerned with the words, their values, how they were used in the context, and their underlying ideologies, it was a kind of qualitative data analysis and there were no numerical included at this part.The analysis of the ideologies underlying discourse in which lexical items were occurred was carried out by the implication of Fairclough'svalues of formal features. Thus, the analysis of ideologies related to lexical features was centered on three main questions adopted from Fairclough's model. The questions were as follow:
1- What experiential values do the selected lexical items have? Are they positive or negative according to their relative ideologies?
2- What relational values do the selected lexical items have? Are they positive or negative according to their relative ideologies?
3- What expressive values do the selected lexical items have? Are they positive or negative according to their relative ideologies?

The next factor included in the data analysis was to see whether there were any over-lexicalizations of the selected lexical items, and if there were any, what ideological stance could be behind the frequency of such over-wordings.And finally, the last point in the data analysis was the consideration of the notions of hidden and null curriculums and applying the selected lexical items to these notions to see which ones are the representation of the hidden curriculum and which ones are representing the null curriculum.

5. Results and Discussion

Some of the selected lexical items mainly from 'Extra English' series are presented and analyzed from the view point of their values (based on Faircolugh's model), their underlying ideologies, and for some of them their relative frequency of use. Then they are compared with their occurrence in 'Green Valley'. The following paragraphs are just some exemplars to show the model of the analysis of the selected lexical features.

> **Example 1:**
In 'Extra English', episode 3, at the time section of 17':57", while Nick is chatting with Dan, he types: "Hector and I have a date tonight with two dancers". The concept of 'dating' is presented to the audience for about 23 times in different lexical choices as 'dating', 'having a date', 'go out with somebody', 'ask someone out', and 'try somebody out'. The over-wording of these features is likely to help the confirmation and fixation of the idea that existence of such kind of desire or whim between males and females and not in a family framework is recognized as a positive value by the Secular ideology and culture. This could be the representation of the experiential value of this lexical item.

Moreover, since this concept shows the kind of relationship between the participants of a discourse who are from the opposite sexes, it can also be the indication of the relational value of this feature. The lack of any negative remarks toward this kind of relation and the overuse of this concept throughout 'Extra English' could be the expression of approval of this relational value by the Secular ideology. In contrast to 'Extra English', we do not find any indication of the idea of 'dating' or any other similar wordings to show the above values of this feature in 'Green Valley'. This can lead us to the conclusion that those values of this feature are disapproved and prevented by the Islamic ideology as the underlying ideology of this series.

> **Example 2:**

In 'Extra English', episode 1, at 5':53" Nick calls the girls: "Hi, babes". The experiential value of the feature 'babe' shows the way boys look at girls. All throughout this series where a boy addresses a girl, he uses the words such as babe, baby, chick, etc. These lexical items are repeated 71 times in 30 episodes of this series. Actually this type of experiential value represents a kind of sexist ideology which indicates that all girls are considered by the boys as a sex objects and this attitude reflects itself in the lexical features they use to refer to the girls.

This ideology is in direct opposition to the ideology implied by 'Green Valley' in which the characters have very sound relations. They call each other by their names or the kind of words as 'friend, buddy, sister, brother, etc.' and no trace of any kind of negative or sexist attitude between the persons can be found. The concluding remark about this example touches upon how the producers of 'Extra English' infuse an ideology by employing a lexical item and by the constant use of that lexical item try to remove possible immoral effects of that feature and to present it as something natural and ordinary.

> **Example 3:**

Here, in this example, in 'Extra English' episode 3, at 5':38" Annie is complaining because she cannot find a boyfriend but Bridget always has a boyfriend: "Oh, I'll never get a boyfriend… Bridget always has a boyfriend". It carries the idea that for a girl being able to find a boyfriend is so natural and routine that Annie is complaining for not having at least one, but Bridget has more of this ability and she always has one. The lexical item 'boyfriend' which is repeated for 22 times in episodes 2, 3, 11, 13, 14, 15, 19, 20, 23, 25, and 30 of 'Extra English' series tries to highlight the above mentioned ideology that a girl *should* have a boyfriend.

> **Example 4:**

In 'Extra English', episode 3, at 9':27" Nick is astonished hearing that hector has never had any girlfriends: "What? Never? No girlfriends?! Wow, man!" This example, like example three, shows the experiential value of a feature 'girlfriend' representing the ideology that for boys having girlfriends is a presupposed characteristic and if you find a boy with no girlfriend it's a great surprise. Nick cannot believe that Hector has had no girlfriends and starts to teach him how to get girlfriends as if it is a defect for boys not to have such relations. The term 'girlfriend' is occurred 19 times in episodes 3, 5, 10, 14, 16, 19, and 27 to help the fixation of the idea of having girlfriends as an accepted value.

The interjection 'oh' at the beginning of the sentence in example three showing Annie's complaint for not being able to find a boyfriend, can be reckoned as the evaluation of the idea of having boyfriends for girls as a positive value which is the expressive value of this feature.

This idea is accentuated by the use of the word 'always' in the second sentence referring to Bridget who always has a boyfriend, and the fact that regarding this value she is a very skillful and successful girl but Annie is not.The same line of thought can be traced in example four by the use of the words 'never?' and 'wow' by Nick who is really astonished when he finds that Hector has never had any girlfriends. Besides, the following scenes which show Nick is going to teach Hector how to find girlfriends, is trying to accord emphasis to the idea that every boy *must* have this ability and it is evaluated as a positive value.

Examples three and four, other than expressing the experiential and expressive values of the terms 'boyfriend' and 'girlfriend', also represent the relational value of these features. They show the kind of relationship between boys and girls in this series which is a widespread ideology throughout nearly all the episodes.Juxtaposing these two examples in 'Extra English' with 'Green Valley', neither of the features 'boyfriend' or 'girlfriend' occur. Instead, the concept of friendship is worded by the neutral lexical item 'friend' which carries none of the unaccepted above mentioned values regarding the ideologies underlying the two latter series.

> **Example 5:**

'Extra English', episode 28, time 2':24" includes a scene in which Bridget is talking about parties she is going to go: "First, there's a champagne party at the Savoy". This lexical item and the other similar terms such as 'wine, beer, sherry, pint, and bar' occur for twelve times in episodes 20, 28, and 29. The frequency of the use of these terms and the fact that we cannot find any cues to show any negative attitude towards these lexical features in 'Extra English' series encourages the idea that they have positive experiential values with regard to the Secular ideology.On the other hand, the over-wording of these lexical items and the lack of any sign to show disapproving ideas on taking alcoholic drinks can be estimated as a positive implicit expressive value of the actions in the series.

On the contrary to the Secular ideology and culture, the Islamic ideology entirely prohibits these negative values and this opposition goes to the extent that they are forbidden by the law, too. Hence, in 'Green Valley' the word 'champagne' and the like do not appear at all. This is the effect of its underlying ideology on the process of lexical choice. This could also be due to the implementation of the concept of the null curriculum which is going to be explored later in this part.

> **Example 6:**

In episode 18 of 'Extra English' at 8':49" Bridget is chatting with Chrissy: "Exciting news from channel 9, the Miss Euro Babe Beauty Contest!" From this time section onwards the episode goes on showing the Beauty Contest which lasts about 20 minutes. The winner of this contest is introduced as the most beautiful girl in Europe. During the time of show the lexical items 'beauty' and 'contest' are repeated several times. According to the underlying ideology of these features and the context in which they occur, the beauty of a girl is a value that can be estimated, contested and judged by others. This ideology of the features can be considered as the experiential value of these lexical items which seems to be an accepted and positive value regarding the Secular ideology and culture.In addition to the experiential value of the two features mentioned in this part, the idea that the most valuable girl in Secular ideology would be the most beautiful one and the evaluation of this value as positive, since there is not any sign of negative attitudes to it, can also be considered as the expressive value of these words.Comparing the above value and ideology with the Islamic ideology, reveals the fact that in the Islamic ideology the beauty of a girl or woman is not allowed to be talked about by others, let alone to be contested and judged. That is why these features and values do not

appear in 'Green Valley' which is grounded on the basis of Islamic ideology and is produced for the Muslim children.

➢ **Example 7:**

In 'Green Valley' series, episode 28, at 7':43" Nejla is so worried since her mom is going to have an operation and Meryem (Nejla's neighbor) is sympathizing with her: "I pray for your mother". The idea of asking for God's help at the times of need is the experiential value of the feature 'pray' which is a positive value in Islamic ideology. This concept, which is repeated several times in other time sections of this episode, simultaneously shows the relational value carried by the feature 'pray' which indicates a kind of very close but at the same time supreme relationship between God and human beings (servants of God). This value is accepted and introduced as the best kind of relationship according to the Islamic ideology.In 'Extra English', compared to 'Green Valley' concerning the word 'pray', this lexical item and the two expressed related values do not occur in any of the episodes. This could be related to the application of the null curriculum for this lexical feature which will be discussed later.

➢ **Example 8:**

In 'Green Valley', episode 29, at 6':35" Meryem is checking Nezih's temperature: "Thank God. You don't have a fever now". The word 'God' and its synonyms 'Lord' and 'Heaven', which occur in this episode and many other episodes of 'Green Valley', such as episodes 16 and 28, convey the idea of the belief in God as the experiential value of this feature. The explicit use of these features is the representation of religious beliefs which itself is the representation of the underlying ideology of this series.Compared to 'Green Valley', in 'Extra English' series we could not find any occurrences of the lexical item 'God' or any other synonyms of this feature. It could be related to the fact that the producers of the series have intentionally ignored to use this feature which is the theme of part 4.3 of this paper.

As we apply these definitions to the examples presented in this part of the paper, we could come to the inference that there is a relation between hidden curriculum and experiential value. In other words, since they both are to do with contents, ideas and beliefs they are most likely to be synonymous and we can conclude that all the examples expressed previously in this part which are depicting the experiential value of a certain lexical feature are simultaneously indicating the hidden curriculum for that feature, too. The restatement of one of the relative examples would help us to clarify this concluding remark: example four shows an excerpt from a sequence in which Nick is talking to Hector about his own girlfriends telling him that he has loads of girlfriends. But when he finds that Hector has never had any girlfriends he becomes astonished. Actually, he cannot believe it since Hector from a very rich family with no girlfriends is a real surprise!If we look closely and subtly at the lexical choice in this example, we would gather that the above mentioned ideology is expressed at first by the word 'What?' to show Nick has heard something unusual in relation to his own ideology. Then an emphasis is put on this idea by using the word 'Never?' The next step of emphasis is stated by the wordings as 'No girlfriends?!' Here, the exclamation mark puts more emphasis on the idea and, moreover the choice of the lexical item 'girlfriends' as plural would imply the ideology that a boy could have this kind of relationship with more than just one girl. The last step of emphasis is depicted by the use of the interjection 'Wow' to show that Nick is really astonished by finding a boy in Hector's conditions with no girlfriends.These ideas which are expressed as the experiential value of the words are in the same line with what hidden curriculum is defined. Both of them deal with ideas, thoughts, and beliefs expressed through the discourse, the text, and the context in a whole curriculum.

The application of the definition of the null curriculum, to the examples and the relative lexical items would identify the fact that there are some lexical items which are occurred in 'Extra English', for instance, but they are not presented in 'Green Valley'. In this case, the lack of the presence of those specific lexical items in 'Green Valley' could be considered as the application of the null curriculum for those lexical features.Referring to example five again, we could see that the word 'champagne' and the other similar terms occur twelve times in 'Extra English' but never appear in 'Green Valley'. The avoidance of the use of these terms which are totally prohibited by the underlying ideology of this series could be an example of the representation of the null curriculum on these lexical features. On the other hand, some lexical features which appear in the TV series produced by Muslim Kids TV are not used in 'Extra English'. In this case, too, the application of the null curriculum to 'Extra English' series has prevented the presence of those lexical items.

Also, example eight shows that the term 'God' is used here and in some episodes of 'Green Valley' which is an expression of its underlying ideology. This lexical item is not used at all in 'Extra English' series. There is not any word to refer to God or any other religious ideologies. Therefore, here again, the avoidance of the lexical items such as God and other religious words by the producers of 'Extra English' series can be estimated as the representation of the null curriculum.The overall result of the above analysis shows the relationship between ideology and lexical choice and how ideology affects lexical choice. It reveals the fact that since the values of the lexical features (discussed by Fairclough's model) are ideologically laden they are selected in accordance with the whole underlying ideology of the context. On the other hand, some lexical features which are constantly used in the context help the fixation of the relative intended ideologies. Therefore, we can observe that ideology and lexical choice are inter-related and can affect each other.

6. Conclusion

The critical analysis of lexical items presented through some examples including the context in which the lexical features occurred approved the fact that in each TV series the underlying ideology has affected the lexical choice, and on the other hand, the constant use of some lexical features has substantiated the fixation of some ideologies. The ultimate results unveiled the inter-relationship between ideology and lexical choice. In another words, in each series the lexical choice is an indication of and governed by the underlying ideology of that series.

The results also showed that there is a relationship between hidden curriculum and experiential value of the selected lexical items in a way that they are both the indication of the underlying ideologies of the TV series. In addition, we could conclude that the absence of a specific lexical term from one of the series, which is present in the other series, is the representation of the concept of null curriculum. In addition it is believed that the most important part of it would be the implications of the findings for any presumptive field of study or any applicable component for the ones who are interested in the matter. The following implications for the various domains of education in general, and in the field of teaching foreign languages in particular, can be postulated:

> ➢ The principals who are responsible for designing and developing educational curriculum can apply the findings of this study along with the concept of hidden curriculum for preparing and designing teaching materials. They need to focus on the lexical choices in the materials and the underlying ideologies carried by those lexical features.

➢ In cases of the shortcomings of time and budget for producing materials, the principals decide to choose from the existing course materials and introduce them to the curriculum. In those cases, they should be aware of the fact that, according to the principles of the hidden curriculum, one of the ways by which underlying ideologies are conveyed to the materials users is through lexical choice. In such conditions, the principals need to adapt the materials and make some substantial changes to fit them to the learners' needs. To get to this aim, the application of the null curriculum can lead to the avoidance of the unwanted lexical features and omitting them from the text materials.

➢ The policy makers, who decide on the principles on which the curriculum is designed, must be aware of the fact that the underlying ideology of the educational materials can be represented by many components, and especially lexical choice. Therefore, they should devise some principles for the inspection and revision of the materials before they are introduced to the curriculum. The findings of this study might shed some light on the way of this process.

➢ To prevent the use of educational materials which are produced by others and supposedly have some unwanted ideologies, materials producers should definitely be familiar, among other things, with the effect of ideology on lexical choice, hidden curriculum, and null curriculum to be able to preserve the specified ideology by the policy makers in the materials.Among the most attractive and widely used materials, as stated before, are educational films and series used as main or supplementary materials in language teaching. The application of this study to the production process of these video materials can pave the way for producing videos completely in accordance with the native ideology and culture. This can be started from the first step viz., the production of the film scripts, by employing some writers who are aware of the effect of ideology on lexical choice. These script writers must be perfect in employing kind of lexical features which carry and preserve the intended and prescribed ideologies ordered by the producers.

➢ In every systematic educational organization there are some pre-service and in-service training courses for adopting and adapting the teachers to fit them to the prescribed standards of the organization. Utilizing the outcomes of the present study can lead to the inclusion of some compulsory courses on the effect of ideology on lexical choice and how ideologies and cultures are transmitted through lexical choice in the context of the educational materials.

Reference

Agena ,R.J.P.(1998). *Pilipino and English: A brief historical and sociolinguistic analysis.Available at http://www.angelfire.com/ak/RJPADirectory/ecolinguistics.html*.

Akinvamide, T. K. (2012). Facilitating Autonomy and Creativity in Second Language Learning through Cyber-tasks, Hyperlinks and Net-surfing. Ekiti State University, Ado Ekiti, Nigeria.

Al-Attas, M. N. (1993). *Islam and Secularism.* Art Printing Works Sdn. Bhd. Kuala Lampur, Malaysia.

Al-Sheha, A. A. (2003). *Islam Is the Religion of Peace*. Published by Riyadh, ISBN 13: 9789960100029.

Bosworth, Lori. (2011). *Curriculum Studies*. eHow.com .

Eisner, E.W. (1994). The educational imagination: On design and evaluation of school programs. (3rd. ed.). New York: Macmillan.

Fairclough, N. (2001). *Language and Power*. 2nd ed. London: Longman.

Kansu-Yetkiner, N. &Sertkan, K. (2007). *Ideology, Lexical Manipulation and Translation*: Pollyanna in Turkish."Proceedings of Seventh International Language, Literature and Stylistics Conference in the Year of Rumi, 2-5 May 2007, Konya, Turkey (in press).

Kelly,A.V. (1983,1999).*The Curriculum; Theory and practice.* London: Paul Chapman.

Kosmin, B. A. (2007). *Contemporary Secularity and Secularism*. Hartford, CT: ISSSC.

Monshipouri, M. (1998). Islamism, Secularism, and Human Rights in the Middle East. Boulder: Lynne Rienner Publishers.

Pelletier, K. (2008). Philosophy Now, issue 65, Keep Out!, Why Philosophy in Public Schools Matters.

Richards, Jack, C. (1992). Longman Dictionary of Language Teaching and Applied Linguistics (2nded.). Longman Group UK Limited.

Skelton, A. (1997). Studying Hidden Curricula: developing a perspective in the light of postmodern insights. United Kingdom, University of Sheffield.

Van Dijk, T. (1995). *Discourse analysis as ideology analysis*. In C. Schäffner& A. Wenden (Eds.).
Van Dijk, T. A. (1995a). *Discourse semantics and ideology*. University of Amsterdam.
Van Dijk, T.A. (2000). *Critical Discourse Analysis*. http://www.discourse-in-society.org/teun.html.

Van Dijk, T.A. (2001). *Critical Discourse Analysis*. In D. Tannen, D. Schiffrin, & H. Hamilton (Eds.): Handbook of Discourse Analysis. Oxford: Blackwell.

Appendix

The final selection of lexical items and the frequency of their occurrence in 30 episodes of Extra English:

No.	Lexical Item	Frequency
1	Fancy	21
2	Pen pal & pen friend	3
3	Babe & baby	71
4	Sexy	5
5	Chicks	1
6	Boyfriend	22
7	Girlfriend	19
8	Date & having a date	15
9	Dating on the Internet	3
10	Kiss	5
11	Club & clubbing	5
12	Dance	15
13	Salsa (kind of dance)	4
14	Karaoke	5
15	Boogie	1
16	Chat-up lines	4
17	Try sb. out	1
18	Go out with sb.	3
19	Ask sb. out	1
20	Bar	3
21	Beer	4
22	Wine	1
23	Champagne	1
24	Sherry	2
25	Pint	1
26	Snogging	1
27	Having an affair with sb.	3
28	Run off/away with sb.	2
29	Flirting	1
30	Have late night with sb.	1
31	Women mad	1