

***Identifying Ideologies of War and Peace in EFL Reading Material for Peace Education:  
Transitivity Analysis Within Systemic Functional Linguistics***

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**Abstract**

Peace education has contributed to world peace, illuminating direct, structural, and cultural forms of violence and equipping individuals with information and experiences that help them develop the knowledge, skills, behaviors, and values required to promote peace. However, little research has been conducted by TESOL professionals into this realm. This study suggests that a useful form of pedagogy for peace education is critical reading, through which learners read a text, interrogate the ideologies reflected in it, and are motivated for social change. However, difficulty may arise when different educators and learners interpret different inherent ideologies in the same reading material. This study aims to introduce a method to identify ideologies inherent in EFL reading material related to peace education. Two types of the reading texts were selected for the analysis: (1) a story about storytellers who experienced the atomic bombing of Hiroshima, and (2) a report on US President Obama's speech made in 2016 on the atomic bombing. As an analytical tool, the transitivity system within systemic functional linguistics was used to clarify the ideological representation of activities related to the stories. The analysis showed that each text has different descriptive patterns of ideologies: one text expressed the importance of talking for peace; the other put more emphasis on taking action to promote peace. These findings could help TESOL educators promote critical teaching practice for peace education.

Keywords: Peace Education, Ideology, Transitivity Analysis

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## **1. Introduction**

### **1.1 Peace education**

Peace education has contributed to world peace, illuminating direct, structural, and cultural forms of violence and equipping individuals with information and experiences that help them develop the knowledge, skills, behaviors, and values required to promote peace (Bajaj, 2019). Peace education is a teaching and learning practice that aims at ending all forms of violence, and making social equity and justice achievable and sustainable (Kruger, 2012). It requires “the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities” (Reardon, 2000, p. 399). Within the study of peace education, there are two core concepts of peace: negative peace and positive peace (Galtung, 1969). Negative peace is defined as the absence of personal (direct) violence, including physical and/or psychological violence (e.g., war, genocide, militarism). Positive peace is defined as the absence of structural (indirect) violence, that is, as social justice. Structural violence refers to the systems that privilege some and marginalize others (e.g., racism, sexism, colonialism). Traditionally, research on peace education has mainly focused on international peace and direct violence; however, recent research broadens its themes to include education in understanding the perspectives of others and developing conflict resolution skills, education in social equity and justice, environmental education, and multicultural education. It has been argued that “the aspect of actually problematizing war can be lost in this exceedingly wide array of contexts” (McCorkle, 2017, p. 5). In addition, with regard to peace education in the TESOL area, several studies have been conducted aiming at realizing both negative and positive peace (e.g., Arikan, 2009; Gebregeorgis, 2016; Mirici, 2008; Tulgar, 2018); however, how peace education could be applied to this realm has not been sufficiently investigated.

This study suggests that one form of TESOL classroom pedagogy that could facilitate peace education is critical reading. Critical reading is a teaching and learning practice that enables learners to: (1) identify ideologies inherent in texts, (2) recognize their own position on these ideologies, (3) see the texts from multiple perspectives, and (4) facilitate social change (Sun, 2017). It is vital that learners are critically engaged in reading activities (Díaz & Deroo, 2020; Kruger, 2012; Sun, 2017) since reading material usually conveys particular values and ideology, which might shape and induce change in learners’ attitudes and perceptions.

### **1.2 Ideology and language**

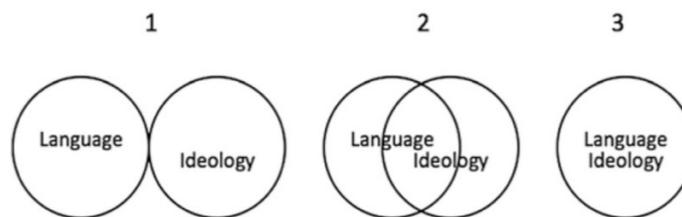
Generally, ideology is defined as the view that members of a particular social group have about the world (Morris, 2009). It is “the power and place of meaning in how humans behave and organize our ways of living” (Lukin, 2019, p. 1). Ideology is ubiquitous in every interaction in which our everyday life is formed, including private and public interactions, connecting it closely to our daily habits (Malešević, 2017). In the process of researching and/or providing peace education, there might arise a difficulty in interpreting ideology, since “the same world can appear differently to different observers” (Mannheim, 1936, p. 5). Therefore, we need to see the world from multiple perspectives.

Insights from the field of linguistics have been employed to clarify and understand the nature of ideology, and there are three options for doing so proposed so far (Lukin, 2019; see Figure

1). This study supports the third position, namely, systemic functional linguistics (SFL), in which the relations between ideology and language are inextricably interconnected (Lukin, 2019). From this perspective:

language is always ideological, and ideology depends on language. Language cannot escape ideology. All language use involves ideology, and so ideology is ubiquitous—in our everyday encounters as much as in the business of the struggle for power within and between nation states. At the same time, ideology requires language. Its key characteristics—its power and pervasiveness, its mechanisms for continuity and for change—all come out of the inner organisation of language (Lukin, 2019, p. 16).

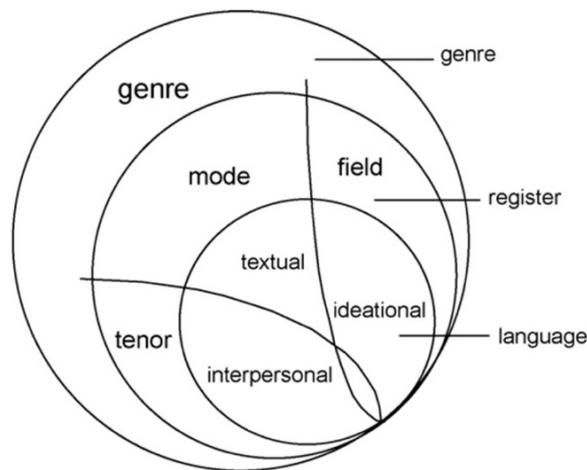
**Figure 1:** *Three possible ways of relating ideology and language*



*Note.* According to Lukin (2019), a scholar who supports the first option is Chomsky; those of the second are Lakoff, van Dijk, Verschueren, and Fairclough; and those of the third are Vološinov, Sapir, Whorf, Firth, Saussure, Halliday, and Hasan. Adapted from Lukin (2019, p. 12).

SFL sees language from local and global perspectives (Martin & Rose, 2008; see Figure 2). It focuses on “the model of language in social context” (p. 3). Social context (or genre) is realized through three register variables: field (i.e., subject matter); tenor (i.e., relationship between interactants); and mode (i.e., modes of communication). These variables are then, realized through three metafunctions of language: ideational metafunction, interpersonal metafunction, and textual metafunction. The ideational metafunction refers to language resources for representing our experience; the interpersonal metafunction refers to those for creating our social relationships; and the textual metafunction refers to those for organizing our experience and relationships as meaningful text (Martin & Rose, 2008). “As social discourse unfolds, these three functions are interwoven with each other, so that we can achieve all three social functions simultaneously” (Martin & Rose, 2008, p. 7). Thus, SFL enables us to interpret ideology from multiple perspectives through the lens of language.

**Figure 2:** *Systemic functional view of language*

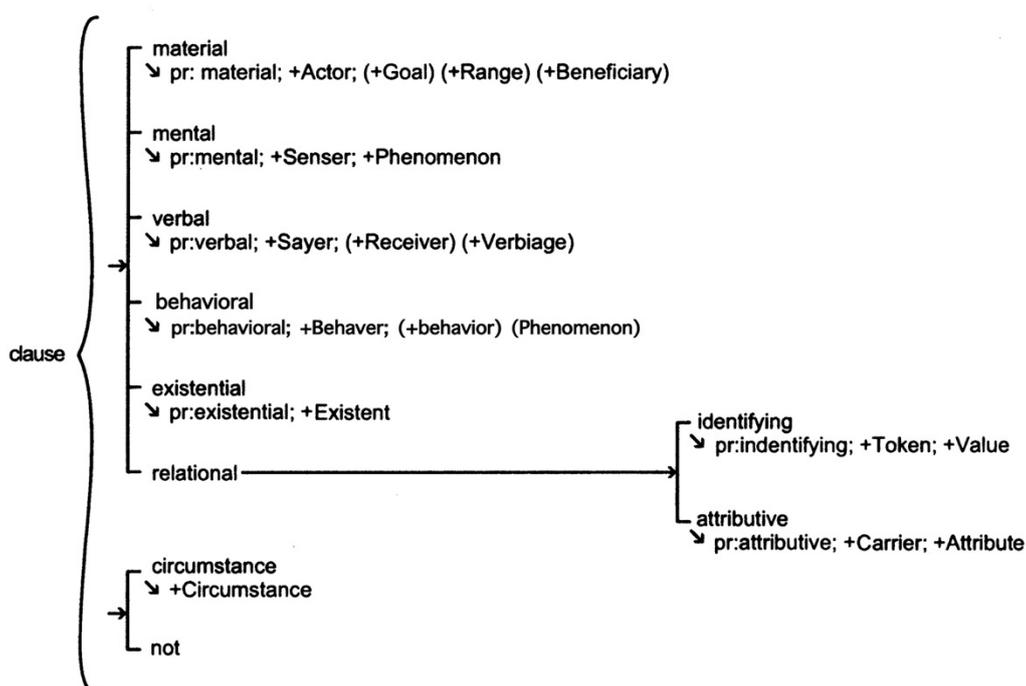


*Note.* Genre, register and language are stratified and interwoven with each other.  
Adapted from Martin (2009, p. 12)

### **1.3 Ideology from transitivity perspective**

Transitivity is a system within the ideational metafunction of language that sees the grammar of clauses as a representation of activities, experiences and ideologies. The system comprises two different models that complement each other: the transitive model and the ergative model (Halliday & Matthiessen, 2014). The transitive model (see Figure 3) indicates that clauses express (1) what is happening (i.e., processes), (2) who/what is taking part in the processes (i.e., participants), and (3) what the detailed surroundings of the activity are (i.e., circumstances). More specifically, processes are realized by verbal groups and categorized into six types: (1) material processes (i.e., activity in physical world), (2) mental processes (i.e., activity in the inner world of thinking, feeling, and perceiving), (3) verbal processes (i.e., verbal activity), (4) relational processes (i.e., being and having), (5) behavioral processes (i.e., physiological and psychological activity), and (6) existential processes, (i.e., existing). Participants are realized by nominal phrases, and their roles are assigned depending on the choice of processes (e.g., Actor, Senser, Sayer). Circumstances are realized by adverbial phrases or prepositional phrases, and give the details (e.g., time, space, causality) on the surrounding activities (Halliday & Matthiessen, 2014).

**Figure 3:** *The system of transitivity: Transitive model*



*Note.* The transitive model is classified into the major and minor systems. The major one includes process and participant, and the minor is circumstance. Adapted from Eggins (2004, p. 214).

On the other hand, the ergative model generalizes across different processes, and sees participants as either a Medium (i.e., a participant actualized by a process) or an Agent (i.e., a participant who causes the actualized process) (Halliday & Matthiessen, 2014). Table 1 is the examples of clauses that are analyzed through the lens of both transitive and ergative models. Example 1 shows that the transitive model sees a human being, *Shawn*, as Actor and an artefact, *the door*, as Goal while the ergative model sees him as Agent and *the door* as Medium. In Example 2, the transitive model sees *the door* as Actor while the ergative one sees it as Medium, which implies that a being (i.e., the Agent) who opened the door exists. In these ways, the ergative model answers a question about the causation of particular processes: “is the process brought about from within, or from outside?” (Halliday & Matthiessen, 2014, p. 339).

**Table 1:** *Transitivity analysis from the transitive and ergative perspectives*

Example 1	<i>Shawn</i>	<i>opened</i>	<i>the door.</i>	Example 2	<i>The door</i>	<i>opened.</i>
Transitive model	Actor	Process	Goal	Transitive model	Actor	Process
Ergative model	Agent	Process	Medium	Ergative model	Medium	Process

Previous research has explained ideologies of war and peace from the transitivity perspective (e.g. Díaz & Deroo, 2020; Hammel, 2014; Li, 2010; Lukin, 2019; Seo, 2013); however, little research from a linguistic perspective appears to have been conducted on ideologies of war and peace in relation to promoting peace education. In order to fill the existing research gaps described above and promote peace education in ESL/EFL contexts, this study aims at examining the ideologies of war and peace inherent in English textbooks used in an EFL context. The research question is twofold: (1) What ideologies of war and peace are inherent in the EFL textbooks? (2) What are the ideological differences between the texts? This study might help TESOL educators to critically interpret the ideologies in teaching material on their own and apply their findings to the classroom practice of peace education.

## **2. Methodology**

### **2.1 Material**

To answer the above research questions, two texts were selected from two different English textbooks currently used in public and private lower secondary schools in Japan (Years 7–9). The main theme of these texts is “war and peace.” The specific theme is “the atomic bombing of Hiroshima in 1945.” The textbooks were designed based on the national curriculum framework of English education for lower secondary schools in Japan—the Course of Study guidelines, which intend to not only develop language skills but also foster a spirit of world peace and international contributions (MEXT, 2017). Text 1 (T1) is a story about storytellers who experienced the atomic bombing of Hiroshima, titled “Never Forget the Day” (Keirinkan, 2021) while Text 2 (T2) is a report on US President Barack Obama’s speech made in Hiroshima in 2016, titled “World without Nuclear Weapons” (Tokyo Shoseki, 2021). These texts were selected since both focus on the same theme but each takes a distinct approach to describing the activities that occurred during and after the war.

### **2.2 Transitivity Analysis**

To begin with the transitivity analysis, Text 1 (T1) and Text 2 (T2) were set out clause by clause since the clause is the basic unit of meaning, and each clause was numbered in the ascending order (see Table 2 and 3). Second, the clauses were classified into particular functions of language based on the transitive model, which identifies different types of processes, and the ergative model, which generalizes different types of processes. Finally, the frequency of each process was counted and compared between the texts.

**Table 2: Text 1 (T1): “Never Forget the Day”**

Time Period	Clause No.	Clauses
After the war	1.1	<i>Kataribe</i> , storytellers, <b>tell</b> stories about their experiences.
	2.1	Okada Emiko, a <i>kataribe</i> , <b>has spoken</b> about her experience on August 6, 1945.
	3.1	Her story <b>tells</b> us
During the war	3.2	how tragic that day <b>was</b> .
	4.1	She <b>was</b> eight years old
	4.2	when the bomb <b>hit</b> Hiroshima.
	5.1	The moment she <b>saw</b> the flash of the bomb,
	5.2	her body <b>was thrown</b> to the floor.
	6.1	She <b>saw</b> “Hell”
	6.2	when she <b>went</b> outside.
	7.1	Everything <b>was destroyed</b> and on fire.
	8.1	People’s skin <b>was burned</b>
	8.2	and <b>hanging</b> down like rags.
	9.1	People <b>died</b> one after another.
10.1	She <b>didn’t know</b>	
10.2	what to <b>do</b> .	
After the war	11.1	The war <b>ended</b> ,
	11.2	and Japanese people <b>live</b> peacefully now.
	12.1	She <b>says</b>
	12.2	“It <b>is</b> important to continue
	12.3	<b>talking</b> about that day.”
	13.1	However, the atomic bomb survivors <b>are getting</b> old
	13.2	and the number of <i>kataribe</i> <b>is decreasing</b> .
	14.1	Hiroshima City <b>is carrying out</b> a project
	14.2	to <b>train</b> successors of <i>kataribe</i> .
	15.1	Students of the project <b>did not experience</b> that day in 1945.
	16.1	However, they <b>have</b> a strong will
	16.2	to <b>pass down</b> the experiences of <i>kataribe</i> .
	17.1	Yamaoka Michiko, a successor of <i>kataribe</i> , <b>says</b> ,
	17.2	“I <b>know</b>
	17.3	what our mission <b>is</b> .
	17.4	It <b>is</b> not only <b>repeating</b> their stories,
17.5	but <b>giving</b> the facts.”	
18.1	We <b>should never forget</b> their experiences on August 6, 1945.	
19.1	Successors of <i>kataribe</i> <b>will continue talking</b> about that day.	

*Note.* Processes in the clauses are described in bold and the activities that occurred during and after the war are distinguished. Adapted from *Blue sky: English course 3*; Keirinkan (2021, pp. 40–41).

**Table 3: Text 2 (T2): “World without Nuclear Weapons”**

Time Period	Clause No.	Clauses ( <b>Process</b> )
After the war	1.1	On May 27, 2016, a man <b>visited</b> Hiroshima
	1.2	and <b>gave</b> a speech at the city’s Peace Memorial Park.
	2.1	<b>He began,</b>
During the war	2.2	“Seventy-one years ago, on a bright, cloudless morning, death <b>fell</b> from the sky
	2.3	and the world <b>was changed.</b> ”
After the war	3.1	The man’s name <b>is</b> Barack Obama.
	4.1	He <b>became</b> the first sitting U.S. president
	4.2	to <b>visit</b> Hiroshima.
	5.1	It <b>meant</b> a lot to the city, to Japan, and to the world.
	6.1	Before the speech, Obama <b>visited</b> the museum there.
	7.1	In its guest book, he <b>left</b> these words:
	7.2	We <b>have known</b> the agony of war.
	7.3	Let us now <b>find</b> the courage, <b>together,</b>
	7.4	to <b>spread</b> peace,
	7.5	and <b>pursue</b> a world without nuclear weapons.
	8.1	He also <b>left</b> two paper cranes there.
	9.1	They <b>were folded</b> by Obama himself.
During the war	10.1	Obama <b>closed</b> his speech
	10.2	by <b>saying,</b>
10.3	“The world <b>was</b> forever <b>changed</b> here.	
After the war	10.4	But today, the children of this city <b>will go through</b> their day in peace.
	10.5	What a precious thing that <b>is!</b>
	10.6	It <b>is</b> worth
	10.7	<b>protecting,</b>
	10.8	and then <b>extending</b> to every child.”

*Note.* Processes in the clauses are described in bold, and the activities that occurred during and after the war are distinguished. Adapted from *New horizon: English course 3*; Tokyo Shoseki (2021, p. 55).

### 3. Findings and discussion

#### 3.1. Text 1: Story about storytellers who experienced the atomic bombing

Table 4 shows the distribution of process types in T1. Four types of processes were identified in T1, which consists of 35 clauses. The text was mainly composed of material processes (40.0%), followed by verbal processes (25.7%), relational processes (20.0%), and mental processes (14.3%).

**Table 4: The choice of processes in T1**

Process type	Processes in T1		Samples extracted from T1
	Number	Percentage	
Material	14	40.0%	<i>hit, throw, go, destroy, burn, hang, die, do, end, live, decrease, carry out, experience, pass down</i>
Verbal	9	25.7%	<i>tell, speak, say, talk, repeat, give</i>
Relational	7	20.0%	<i>be, get, have</i>
Mental	5	14.3%	<i>see, know, forget</i>
Existential	0	0.0%	
Behavioral	0	0.0%	
TOTAL	35	100.0%	

### 3.1.1 Clauses during the war in T1

The activities that occurred during the war were mainly organized by material processes. For example, the atomic bomb takes a role as Actor who destroyed Hiroshima (as Goal) in clause 4.2; however, the agent who dropped the bomb (i.e., the United States) was not identified from the ergative perspective. Everything in Hiroshima, including people and buildings (also as Goals), is described as being physically affected by the bomb in clauses 5.2, 7.1, and 8.1. In these clauses, the passive voice was used, which could make the Actor and Agent of these Goals implicit. In clauses 6.2, 8.2, and 9.1, victims and their body parts take the role of Actor, which highlights the victims' viewpoint on the war situation. Clause 6.2 shows that the only action a victim could take was to *go outside* to escape from the situation. Through mental processes, the viewpoint of the victim is emphasized as that of Senser, who *saw the flash of the bombs* in 5.1, recognized the situation as *Hell* in 6.1, and did not have any thought about what to do in the hell in 10.1 and 10.2. Finally, through a relational process, a quality epithet, *tragic* (as Attribute), is assigned to the war (as Carrier) in 3.2. In sum, the expression of activities during the war highlights the viewpoint of victims through material and mental processes, and the meaning of the war is expressed as hell and (being) tragic, through mental and relational processes.

### 3.1.2 Clauses after the war in T1

The activities that occurred after the war were realized through material, verbal, relational, and mental processes. First, through material processes, the war (as Actor) ended, but without any Agent to end it, in 11.1. Two Actors taking action for promoting peace appear in the text: (1) the successors of storytellers (e.g., *passing down the experiences of victims*) in 16.2, and (2) Hiroshima City (e.g., *carrying out a project; training successors of kataribe*) in 14.1 and 14.2. In 11.2, Japanese people (as Actor) are said to be *living peacefully*; but the Agent who actualizes peace is made implicit. Through verbal processes, storytellers and their successors frequently play the role of Sayer, providing information on their war experiences and highlighting the importance of disseminating information verbally (e.g., *tell stories about their experiences; has spoken about her experience on August 6, 1945; repeating victims' stories; giving the facts about the war*) in clauses 1.1, 2.1, 3.1, 12.1, 12.3, 17.1, 17.4, 17.5, and 19.1. Through relational processes, *talking about that day* (as Carrier) has being *important* for realizing peace in clauses 12.2 and 12.3. In clause 12.2, the successors (as Token) are defined as *having a strong will to pass down the experiences of kataribe*, which could validate their activities to promote peace. Finally, through a mental process, the successors (as Senser) are expressed to be those who recognize their roles in promoting peace: *never forget the war*, in 18.1. To summarize, it is emphasized in the text that storytellers, their successors, and the local government take a variety of actions to promote peace. In addition, the importance of saying/speaking to realize peace is highlighted by the frequent use of verbal processes, which is intensified by attributing importance to saying and by introducing a Senser who never forgets the war.

## 3.2 Text 2: Report on US President Obama's speech on the atomic bombing of Hiroshima

Table 5 shows the distribution of process types in T2. The text consists of 25 clauses, and 4 types of processes were identified. Interestingly, material processes were most dominant (68.0%), followed by relational processes (20.0%), verbal processes (8.0%) and mental processes (4.0%).

**Table 5: The choice of processes in T2**

Process type	Processes in T2		Samples extracted from T1
	Number	Percentage	
Material	17	68.0%	<i>visit, fall, change, find, spread, pursue, leave, fold, go through, protect, extend, give a speech</i>
Verbal	2	8.0%	<i>begin, say</i>
Relational	5	20.0%	<i>become, mean, be</i>
Mental	1	4.0%	<i>know</i>
Existential	0	0.0%	
Behavioral	0	0.0%	
TOTAL	25	100.0%	

### 3.2.1 Experiential expression during the war in T2

All the activities that occurred during the war are realized by material clauses. First, *death* takes a role as an Actor, who *fell from the sky* in 2.2. In this clause, the verb *die* is nominalized to take the role of Actor (*death*), and this shift might depersonalize the fact that people in Hiroshima were killed by the bombing. Additionally, from the ergative perspective, the Agent who caused the death is made implicit, which could function to depersonalize the causative fact or nature of the death (the fact that someone *killed* them). Second, *the world* as Goal is expressed by using passive voice to say *the world was changed* in clauses of 2.3 and 10.3. By being passive and abstract, and shifting to the larger consequences, it gives us a more depersonalized account of this. In this way, all the activities were realized by material processes, and this could give us a depersonalized impression of the violence.

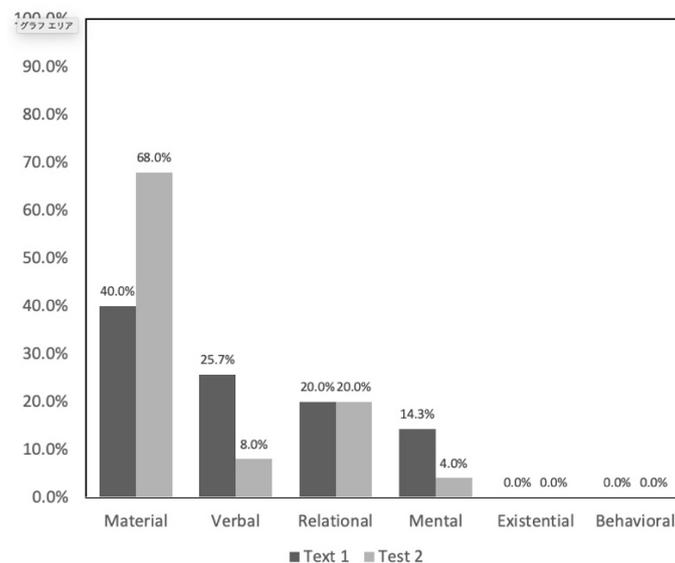
### 3.2.2 Experiential expression after the war in T2

The activities that occurred after the war are primarily realized through material processes in both texts. First, Obama (as Actor) plays a role in promoting peace by: (1) visiting Hiroshima and the Peace Memorial Park in 4.1 and 6.1, (2) giving a speech, leaving his words, and closing his speech by expressing his condolences to the victims and encouraging audiences to pursue peace, in 1.2, 7.1, and 10.1, and (3) folding and leaving paper cranes, which are a symbol of peace in Japanese culture, in 8.1 and 9.1. Second, a generalized *we* appears several times in succession as an Actor who promotes peace, by (1) finding courage, (2) spreading peace, (3) pursuing a world without nuclear weapons, in clauses 7.3, 7.4, and 7.5. In addition, the implicit generalized *we* also plays a role as Actor who protects the children of the city, and extends the fact that the children in Hiroshima live in peace to every child in 10.7 and 10.8. In these ways, the frequent reference to Obama and the generalized *we* as Actor could function to highlight the perspectives of Obama (or the U.S.) and *us* (people in Japan, the U.S., and the world) on war and peace. Through relational processes, the fact that the children of Hiroshima go through their day in peace (as Carrier) is characterized as *a precious thing, worth protecting, and worth extending to every child*, in 10.6, 10.7, and 10.8. In addition, Obama (as Carrier) is defined as *the first sitting U.S. president to visit Hiroshima*, and this fact has attributed to it *mean[ing] a lot* in 4.1 and 5.1. This suggests that the use of relational processes validates Obama's action in pursuit of peace. Finally, through a mental process, the generalized *we* takes the role of Senser, who recognizes the agony of war; however, a nominalized participant, *agony*, is used to evaluate war, instead of describing the fact that *people have been agonized over war*. This could make us feel that the war and its victims' feelings are depersonalized to some extent. Also, the use of *war* rather than *the war* could function to generalize *the war*. In sum, the war and the associated feelings are generalized from the perspective of Obama (or the U.S.), and the frequent use of Obama and the generalized *we* as Actor highlights the importance of taking action to promote peace.

### 3.3 Comparison between T1 and T2 from transitivity perspective

The transitivity analysis demonstrated how the activities during and after the war were realized through different types of processes. Figure 4 shows an overview of the proportions of process types that appeared in T1 and T2. The most important finding is the distinct difference in material processes between T1 (40.0%) and T2 (60.8%). This finding suggests that T2 puts more emphasis on taking action to prevent war and realize peace than T1. Another important finding is that the proportion of verbal processes in T1 (25.7%) is more dominant than that in T2 (8.0%). This suggests that the importance of talking about war and peace is more significantly highlighted in T1 than in T2. Third, mental processes in T1 (14.3%) are more frequently used than in T2 (4.0%). This finding suggests that what the characters of T1 see, feel, and think is regarded as much more significant than in T2. Finally, it was found that relational processes are used to the same degree (20.0%) between T1 and T2. In both texts, relational processes are used to attribute the writers' positionality to the activities associated with war and peace.

**Figure 4:** Comparison of process types between T1 and T2



### 4. Pedagogical implications

How can TESOL educators integrate the present findings into their classroom practice of peace education? Sun (2017) argues that teachers should engage learners in sustained inquiries about what they have learned in their reading for peace education. Following this line, asking questions from the transitivity perspective might help learners develop their skills in critical reading, through which they perceive reading texts as nonneutral, take their own position on the ideology inherent in the texts, and, in the peace education context, think about what they can do to promote peace. For example, when studying Text 1, teachers might ask the following questions: (1) Why does *the bomb hit Hiroshima* NOT describe the agent who dropped the bomb, and if you were the writer, how would you describe the event? (2) What did the war victims experience during the war, and what do you feel about it? (3) After the war, what activities for promoting peace are highlighted, and do you think this will contribute to making a more peaceful world? In Text 2, the teachers could ask: (1) Why did Obama use *death fell from the sky* rather than *the bomb was dropped* or *many people in Hiroshima were killed by the bomb*, and if you were the writer, how would you describe the event? (2) Why did Obama use passive voice, *the world was changed*, to express the effect of the atomic

bombing? (3) In his speech, what activities are highlighted for promoting peace, and do you think they will contribute to making a more peaceful world? (4) Why did Obama often use *we* and *us* in his speech? By providing opportunities to make these inquiries, learners could develop an understanding of (1) the writer/speaker's intention to describe the war in that way, (2) the emotional impacts of violence, (3) what position they could take in the peace initiatives, and (4) the persuasive nature of the messages in the texts. In sum, these inquiries could help L2 learners not just develop their language skills, but become a critical reader of war and peace.

## **5. Conclusion**

This study has explored EFL reading materials about war and peace from the transitivity perspective to help TESOL educators clarify the ideologies inherent in the texts and promote critical teaching practice in peace education. The findings clearly indicate that the activities that occurred during and after the war were differently realized between the two texts by prioritizing different processes in the texts, and thus each text could provide readers with a particular distinctive ideology concerning war and peace. Therefore, the transitivity perspective could help L2 learners become both a language learner and a critical thinker. However, there is at least one substantial limitation of this study: From the perspective of SFL, ideologies are realized through three metafunctions, while this study only focused on the ideational metafunction through transitivity analysis. Thus, further research is required to clarify the other ideological aspects of the texts, which could help TESOL educators more actively promote critical teaching practice in peace education.

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