

Ideology in English Textbooks: A Case Study of Matric Level Books in Punjab

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Abstract

In many nations debates over the content and format of school textbooks are sites of educational and political conflict. The research argues that school textbook knowledge is socially constructed and textbook contents are manufactured by powerful groups according to their ideological vision. The research covers four dimensions firstly the selection of material and their thematic sequence in the textbooks present Islam not simply as a belief system but a political ideology that must be accepted by all citizens. Secondly; the textbooks offer a biased treatment of non-Muslim citizens in Pakistan, thirdly; the vocabulary in the textbooks underscores Islamic teaching as Hajj, Zakat, prayers, and little is mentioned about critical thinking, civic participation, or democratic values of freedom of speech, equality, and respect for cultural and religious diversity.

1. Introduction

In Pakistan, only officially published textbooks are used in schools and colleges since the era of Ayub Khan. In 1979 General Muhammad Zia-ul-Haq, the 8th President of Pakistan and the country's 3rd military dictator, conscripted his National Education Policy. This time around, manufacturing of 'Good Muslims, Good Pakistanis' was the revealed mission; 'jihadist Islam' and the 'Ideology of Pakistan' the new drivers. During the rule of General Muhammad Zia-ul-Haq a program of Islamization of the country including the textbooks was started. General Zia's education policy stated that highest priority would be given to the revision of the curriculum with a view to reorganizing the entire content around Islamic thought and giving education an ideological orientation so that Islamic ideology permeates the thinking of the younger generation and helps them with the necessary conviction and ability to refashion society according to Islamic tenets. The Islamisation of textbooks picks up as the child moves to higher grades, with essays on religious personalities frequently adorning the curriculum. For example 9th class book published by Punjab textbook board is starting with the lesson *Hazrat Muhammad (P.B.U.H) As Greatest Reformer*. Inevitably, this quest for the Muslim identity has led to the Islamisation of the curricula for Social Studies and English language. Some textbooks of these subjects are so highly representative of Islamic personalities and concepts that their first half is hardly indistinguishable from an Islamiyat textbook. For example English text book of 10th class have opening with Islamic teaching almost first seven chapters have Islamic ideological material published by Punjab textbook board Lahore. The overwhelming religious content inevitably phases out a number of essential topics of English learning that would have done much more to shape the character and socio-political / socio-cultural perceptions of the children and also would have given them more competence in the target language. For instance, useful topics pertaining to, history, culture and society do not find enough space in English language learning textbooks. The problem lies in the fact that our present national policy of curriculum makes no distinction between religious education and citizenship education in that it seeks to create practicing Muslims rather than democratic citizens (Ahmad, 2004).

1.1 Statement of the Problem

Ideologies are produced and shared among particular social groups and texts are crucial for ideology production and reproduction. The focus of this research will be to analyze critically the ideological interpretation of national, religious and strong state democratic elements presented in English Textbooks published by Punjab textbook board.

1.2 Research Questions

1. What are the values being transmitted through English textbooks in Punjab?
- 2: Is our Education system competing the difference between ideological vision of liberal democratic and theological vision of the hard liners in English textbooks?
- 3: Do English textbooks in Punjab published under the guide line of national curriculum stress Islamic ideology?
- 4: Does curriculum of English in Pakistan promote bias, hatred discrimination and intolerance against the other

faiths except Islam?

1.3 Research Objectives

- To analyzed critically the perspectives, discourse, and content of textbooks in order to raise important questions about how knowledge is controlled and influenced by ideological forces in Islamic dominant society.
- To examine the relationship between ideology, national identity and textbook content.
- To find out the controversial interpretation of religion and state in Punjab textbook.
- To find out the Islamic ideology in English textbooks promotes religiously sanctioned warfare against both non-Muslims and Muslim.

2. Literature Review

The primary and fundamental question arises in the mind why many accept the rules of few? One answer that was popular in the twentieth century was that they do so because they hold beliefs that favor the continuation of the status. Central to this approach is that the nature of oppressive societies is such that oppressed individuals accept the legitimacy of their oppressive regimes. Since the regimes are oppressive, it is appropriate to refer to the consciousness that supports them as “false consciousness”. Rosen calls this explanation of oppression “the theory of ideology” (Fluxman, 2005). The theory of ideology is based on two vital background beliefs: firstly, societies are self-maintaining entities and secondly, at least in the case of illegitimate societies, they self-maintain by means of false consciousness on the part of the members of these societies. We can refer to this model, following the phrase quoted from Adorno, as the model of “necessary false consciousness”. The theory of ideology emerged properly, according to Rosen, with Hegel, and was given its full expression for the first time by Marx. Rosen discusses a number of models of ideology that he believes can be found in Marx and fall into the framework of the theory of ideology. They are: the critique of religion the reflection model, the interests model, the correspondence model, the essence-appearance model, and the Hegelian model. (Fluxman and Marx, 2005).

According to Rosen, one theory of ideology Marx offers is based on the idea that people’s ideas are to an important degree a reflection of their practical interests. Although it is certainly not the case that all of people’s beliefs are developed because they suit practical interests, there is surely some plausibility in the idea (and one should add, this is particularly likely to be the case in the realm of politics). “The ideas of the ruling class are in every epoch the ruling ideas, the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it” (Marx and Engels, 1981, p.64).

One of the crucial social practices influenced by ideologies is language use and discourse, which in turn also influence how we acquire, learn or change ideologies. Much of our discourse, especially when we speak as members of groups, expresses ideologically based opinions. We learn most of our ideological ideas by reading and listening to other group members, beginning with our parents and peers. Later we 'learn' ideologies by watching television, reading text books at school, advertising, the newspaper, novels or participating in everyday conversations with friends and colleagues, among a multitude of other forms of talk and text. Some discourse genres, such as those of party rallies, indoctrination and political propaganda indeed have the explicit aim of 'teaching' ideologies to group members and newcomers (Van Dijk , 2004).

Education has a great social importance especially in the modern, complex industrialized societies. The main social objective of education is to complete the socialization process. Education is considered to be a vital source of nation-building. Therefore, in order to ensure national cohesion, integration and preservation of the ideological foundation of the State, certain educational functions are the responsibilities of the Federation via the Federal Ministry of Education (Nunan, 1988).

The over blown conflict is diagnosed as a result of indoctrination due to political agendas. That the conflicts were allowed to fester is solely due to lack of public education preparing a mindset free of friction and fallacies. Since public education chose to remain a silent spectator, the protagonists of divisionary extremism had a field day. School education must now be designed to smooth the turbulences of sectarian differences and develop a rational character and outlook of inclusion and tolerance (Amicus, 2009). The Education is hub of attention and curiosity in Pakistan as well as in Islam and in recent era our curriculum draws not even a thin line between religious education and knowledge of other discipline like language teaching. The problem lies with syllabus and curriculum (Haider, 2011)

Curriculum development is an essentially practical activity since it seeks to improve the quality of language teaching through the use of systematic planning, development and review practices in all aspects of a language program (Nunan, 1988).

Various models have been presented in this regard , V.K Rao (2010) presented traditional models that covers

three dimensions of curriculum design 1: subject centered curriculum 2: learner centered curriculum 3: problem centered curriculum.

Subject centered curriculum model focuses on the content of the curriculum. The subject centered design corresponds mostly to the textbook written for the specific subject. Learner-Centered Curriculum centered on certain aspects of the learners themselves. Learners interact with the teachers and the environment. Problem-Centered Curriculum Problem-centered curriculum, or problem based learning, organizes subject matter around a problem, real or hypothetical that needs to be solved (Rao V , 2010).

Whereas curriculum development is more comprehensive, it is a thought or philosophy that determines the needs of a group of learners with specific steps of needs analysis, planning goals & outcomes, Course planning, teaching material development and evaluation. According to Nunan (1988) syllabus can be defined as the specification of aims and the selection and grading of content to be used as the bases for planning foreign language or any other educational courses.

Critical discourse analysis is an interdisciplinary tool that exposes inequality and injustice. The use of written texts in our daily and professional lives perpetuates the mediation between ideology and power. CDA illuminates the problems generated by this relationship (Heberman, 1973). Textbooks used in English teaching classrooms provide the primary source of information on culture and language for those studying a language. Textbook is defined as "a book designed to provide authoritative pedagogic version of an area of knowledge" (Stray, 1994, p. 2). Textbook publication is associated with economic, social, and political overtures. "Neither a book nor its knowledge is neutral or interest-free" (Christian Smith, 1991, p.50). In fact, textbooks are ideologies embedded in curriculum (Van Dijk, 1993).

In Pakistan, the education system from the very beginning has been aimed at re-enforcing one particular view of Pakistani nationalism and identity, namely that Pakistan is an Islamic state rather than a country with a majority of Muslim population. Efforts have been made to mould the curriculum in accordance with our ideological, moral and cultural values as well as our national requirements in the fields of science, technology, medicine, engineering and agriculture (Rehman, 2010). General Zia said in his inaugural speech: "Our curriculum must ensure that our children are brought up educated as good Pakistanis and good Muslims. They must imbibe the lofty ideals and principles of Islam (Paracha, 2009). Zia started with a missionary zeal and left no one in doubt that he considered Islamisation of Pakistan society as his paramount duty. Objectives of education were fundamentally altered and the history of Pakistan rewritten so that new doctrines could be imbibed from a tender age and the citizen grew with a proper ideological identity. Secular and liberal values were to be eliminated and substituted with Islamic ones. Zia took his Islamic zeal to defining a new role for the Armed Forces. He called them protectors of the ideological frontiers as well, not just territorial frontiers, since Pakistan was created on the basis of the two-nation theory and its ideology made them soldiers of Islam (Verma, 2011)

3.Methodology

The present research analyzes English textbooks used in Pakistani high schools for ideology. This research carries out the multilevel discourse analysis of selected English textbooks of both 9th and 10th classes to identify, describe and evaluate the ideological stance in the textbooks. The focus of this research is to analyze critically the ideological interpretation of national, religious and strong state democratic elements presented in English Textbooks published by Punjab textbook board by using Teun A. Van Dijk's model "Socio cognitive analysis" (Van Dijk ,1989).

3.1 Paradigm of research

In the light of curriculum draft of English textbooks at Grades 9th and 10th developed by Curriculum Wing Ministry of Education, the material on religious tolerance and intolerance and nationalistic sentiments and strong state democratic elements will analyzed in the textbooks published by Punjab Textbook Board, using both qualitative and quantitative method.

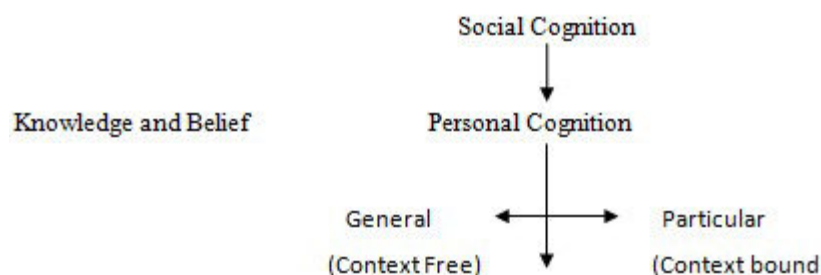
3.2 Research tool

For qualitative analysis Van Dijk's socio cognitive model is used to find out the Ideological visions of authoritative people and how these ideologies are converted into next generation by analyzing the textbooks published by Punjab textbook board and for quantitative analysis corpus based critical discourse analysis has been conducted to find out the frequent religious lexical items and its context in concordance lines by using the software Antconc 3.2.4

3.3 Model

The researcher prefers Van Dijk's socio cognitive model for ideological analysis, Van Dijk believes that there is not direct relationship between social structures and discourse structures and almost always they are connected to each other through personal and social cognition, cognition here refers to personal and social cognition, beliefs, goals, values, emotions, and other mental structures (Ahmadvand).

Figure: Van Dijk's Socio Cognitive Model



3.4 Presentation of Data

In this section the research data is presented and important items are identified. Basically this model presents the complete structure of ideological analysis from socially shared to personal level. The ideological instances have been presented in the form of tables and figures.

3.5 Conversion of books to machine readable form

The text of both books will be converted into plain text format (.txt) suitable to be processed with concordance software.

3.6 Frequency word lists

Word lists are useful because they highlight which words are most frequent in a corpus and may be worth investigating. The 'Word List' tool in AntConc is able to create alphabetical and frequency-sorted lists from the file(s) loaded.

4. Data Analysis

Deciding what framework of analysis would be appropriate for this study, researcher's initial intention was, first, to look for texts that investigated content from a ideological perspective; in other words, studies that answered the overarching question Which values or beliefs are transmitted? This research deals specifically with analysis of English Textbooks of matric level published by Punjab Textbook Board which students of all religions are required to learn. The content and underlying structures of both 9th and 10th classes were critically examined to trace the ideological tenets while using Van Dijk's model.

4.1 Cognitive analysis

It means mental representations such as values, attitudes, opinions, knowledge and mental models of events (Van Dijk, 1998). Ideologies have always been associated with socially shared ideas. But while reading the both textbooks of 9th and 10th the idea emerge in the minds of the readers that they should have awareness and love for Islamic faith, and to bring up children according to Islamic values and also teach that Allah as the Creator and the master, and of the creation of the universe.

4.1.1 Social cognition

4.1.1.1 Ideological knowledge and belief

As far as the construction of knowledge and belief is concerned it can also be ideologically based as Abelson has pointed out that these belief can be about the national importance of the country or it can be about the religion as in the case of both matric level books published by Punjab textbook board , the text invites the reader to have firm belief about the oneness of God and develop sense of respect for religious personalities. As in the very first lesson of 10th class *Prophet Muhammad (S.A.W) as an Educationist* it is stated

"Read in the name of thy Lord who created, He created man from a clot of blood. Read! Thy Lord is most Bounteous who taught by the pen.".....pg# 1

it is believed that reader is a Muslim and have belief in the Unity of God, and know that Allah is the creator of the universe. In another example from the same lesson as

The Holy Prophet (S.A.W) said, "Learn the Holy Quran and teach it to the people"....pg#1

It force the readers to think t Islamic ways as the best of all and they must have maintain affinity with the Islamic world. Ideological belief is constructed through these types of examples taken from the life of religious figures. Another Example taken from the first lesson of 10th class book

Allah Held Heaven and earth in His grip.....pg#1

4.1.2 Personal Cognition; General (context free)

4.1.2.1 Propositional formal structure

Propositions are units of meaning, traditionally defined as those meanings that express a 'complete thought', or in philosophy as something that can be true or false. Propositions may be modified by modalities such as 'It is necessary that', 'It is possible that' or 'It is known that'. In both text books of English published by Punjab

textbook board frequent examples of pre-supposition and implication have been found there are 22 examples of modality and 14 examples of presupposition in 9th class text book. Whereas 27 examples of modality and 16 examples of presupposition found in 10th class textbook. That covers the large area of text. These presuppositions are ideologically based for instance the reader who do not belong to Muslim world can't have clear glimpse of the concept of Martyr or the concept of Eids or Urses of Data Gunj Bakhsh all these are related to the Islamic culture. Various examples about the religious rituals as *when millions of Muslims gathered at Arafat to bow before Allah at the time of Hajj*. The text of 9th class is filled with insight on the core principles of the Muslim faith and the practice of Islam

4.1.3 Particular (context bound)

4.1.3.1 From mental and Context Model to discourse

In Critical discourse analysis of textbooks mental model are presented through the event that is socially shared and it create the situational meanings in the mind of readers. These events can be ideologically constructed as in 9th and 10th class textbooks the events from Islamic world have been taken and thus it became the episodic memory in the minds of readers they reconstruct it according to their perception. These mental models are in abundant in both textbooks 33 examples in 9th class and 19 examples in 10th class respectively. While context models covers 44 examples in the text of 9th class and 26 examples in text of 10th class in which the reader is acting as the participant of the ongoing discussion these context models are ideologically based and reader is addressed that as a Muslim we should follow the Sunnah of Hazrat Muhammad (P.B.U.H) and we should regard Islamic ways as the best of all etc

4.1.4 Generalization of events and norm expression

The most fundamental way of establishing a distinction between THEM and US is not only to describe ourselves in benevolent terms and them in negative terms, but to emphasize that the others violate the very norms and values we hold dear (Dijk, 1998).

Table.1

No#	Category	Examples 9th	Examples 10th
1	Generalization	8	13
2	Norm and values	12	17

4.2 Discourse structures

4.2.1 Topics of 9th and 10th class

Intuitively, topics express what is found to be the most 'Important' information of a discourse. This makes the assignment of topics by speakers or recipients not only more or less subjective, but also liable to ideological control (van Dijk, 1980).

The textbook of 9th and 10th class has twenty two units and twenty one units respectively. It is worth noting that the English textbooks in Punjab have religious (Islamic) contents in the following proportion.

Class 9th 11 out of 21 chapters

Class 10th 7 out of 22 chapters

These chapters include events from the life of the Holy Prophet, His family and Islamic leaders and stories of Imams and the Prophet's companions and stories about the Pakistan movement, eminent personalities of Pakistan, and martyrs of Islamic world.

4.2.2 Activity Description

The critical analysis of both text an idea emerge in the minds that these books have religious material and actions of the Prophet Muhammad (P.B.U,H) and sayings of the pious caliphs and other prophets. For example, in 10th class book, in a chapter on Eid (religious festivals), includes a line saying

After the prayers the Muslims greet one another and offer sacrifice of a goat, sheep, cow, or a camel to honor the sacrifice of the Prophet Hazrat Ibrahim (A.s).....pg#5

In another Example taken from the 10th class textbook

Shab-e-barat , a night of blessing is celebrate on 14th shabaan, the 8th month of the Islamic calendar. The Muslims illuminate their houses and masjid. Devotionak prayers are performed throughout the night to seek the blessings of Allah.....Page# 5

4.2.3 Self Identity Description

Textbooks published by Punjab textbook board ideology is imposed on the readers only Muslims are addressed in both the textbook as in 9th class textbook in lesson *Knowledge is light* it is stated

In our prayers five times a day we the Muslims pray to Allah to show us the right path.....page #46

Table 1. Examples of self identity in both textbooks

No#	Category	Examples 9th	Examples 10 th
1	Activity Description	11	13
2	Self Identity Description	5	4
3	Hyperboles	13	16

4.3 Other Ideological structures

4.3.1 Lexical Level

This level deals with vocabulary on the basis of lexicology which includes morphology, semantics and lexicography. Variation of lexical items is a major mean of ideological expression (van Dijk, 1998). In these textbooks there is specific religious vocabulary that seems to be remote from everyday conversation of members of other faith. These items are transferred from Islamic studies to a compulsory subject English. For instance in 10th class textbook

Table:2 Ideological lexical items in 10th class

No#	Words	Page #	Words	Page #
1	Hajja-tul-wida	2	Ramdan	5
2	Sight of Doomsday	2	Eid-ul-Fitter	6
3	Learn the Holy Quran	3	Eid-ul-Azha	6
4	Shab-e-barat	5	Eid Melad-un-Nabi	6

Table:3 Ideological lexical items in 9th class

No#	Words	Page #	Words	Page #
1	Saifullah	4	Martyred	5
2	Khilafat	4	Battle of Badar	9
3	Battle of Yurmuk	5	Hijri Calender	23
4	Battle of Ohad	7	Um-ul-momneen	13

4.3.2 Positive self presentation & negative other presentation

In the textbooks of 9th and 10th class published by Punjab textbook Board the positive lexical items are used to describe religious personalities as in the Examples

- Hazrat Muhammad (S.A.W) -----the greatest reformer
- Hazrat Khalid Bin Waleed as----brave person
- Hazrat Abu Bakr Sadique as----faithful companion
- Hazrat Ayesha as-----greatest genius
- Arabs as-----idol worshippers
- Arabs as-----savage people
- Jews as-----Prisoners of war
- Arabs as-----uneducated people

In another event the wicked actions of out-group people are narrated as

Hazrat Muhammad (S.A.W) used to relate to his companions the instance of Jewish women. She was punished by God for starving her cat to death.....Page # 8

4.3.3 Truth and False representation

in the case of textbooks published by Punjab textbook board the topicalization and thematic representation of the text clearly indicate that the belief of in-group people are presented as the guiding lines for all the readers irrespective of the other beliefs as in 9th class textbook

- ❖ *Hazrat Muhammad (S.A.W) –the greatest reformer of the world. Without Him the World would not have been improved. He was sent to reform the whle mankind.....page #1*
- ❖ *Hazrat Khalid Bin Waleed realized that Hazrat Muhammad (S.A.W) preach true religion of Islam*
- ❖ *Hazrat Khalid Bin Waleed embrace Islam and requested Hazrat Muhammad (S.A.W) to pray for his forgiveness to Allah.....Page#4*
- ❖ *At last Muslims won the Battle for due to the bravery of Hazrat Khalid Bin waleed.....page#4*
- ❖ While in 10th class textbook
- ❖ Hazrat Muhammad (S.A.W) – As an Educationist.....page#2
- ❖ All disputes shall be referred for decision to God and Holy Prophet (S.A.W).....page #23

The religion of Muslims have been presented as the true best religion and lives of religious personalities have been discussed as the role model for all the students of the state irrespective of their faith and belief that whether they come in the realm of Islam or not.

4.4 Converting Data for corpus analysis

The text of both books will be converted into plain text format suitable to be processed with concordance software.

Frequency

By performing this analysis, I was able to judge information about the most frequent lexical items in the article. The table below lists top seven religious lexical items in Textbooks.

Table:4 frequency of ideological words

No#	Words	Frequency (10 th class)	Frequency (9 th class)
1	Hazrat	50	61
2	R.A	35	16
3	Muslims	24	20
4	S.A.W	29	51
5	Islam	24	21
6	Pakistan	17	12
7	Battle	3	7

Using the software Antconc(3.2 AW) , it is possible to view all the frequencies of religious lexical items in the text, and have a closer look at whose lexical company it keep.

5. Discussion and Findings

Constitution of Pakistan describes” All citizens are equal before law and are entitled to equal protection of law.” Constitution of any state is a sacred book and it is for the entire nation. It is without any bias, prejudice or discrimination against any individual, caste, gender or religion etc.

National education policies are formulated keeping in mind the majority religion and minorities are kept aside in consultation and writing of the textbooks. In the teaching material, no concept of separation between the worldly and the religious be given; rather all the material be presented from the Islamic point of view. As in this research we have seen that almost all the examples have been taken from the lives of religious figures like *Hazrat Muhammad (S.A.W) as an Educationist* and events from the life of *Hazrat Khalid Bin Waleed* and *Simplicity of Hazrat Ayesha (R.A) etc* .While reading both textbooks of 9th and 10th class the idea emerge in the mind that Pakistan is for Muslim alone. Through these types of books the ideology of Pakistan is internalized as faith. The research answer the question that much of the material taught in Punjab centered around theological vision that equate the identity of Pakistan with ideology of Pakistan. Even it is hard to draw a thin line between religious Education and knowledge of other disciplines. While reading the both textbooks of 9th and 10th the idea emerge in the minds of the readers that they should have awareness and love for Islamic faith, and to bring up children according to Islamic values and also teach that Allah as the Creator and the master, and of the creation of the universe.

6. Conclusion

Besides being multilingual and multiethnic, Pakistan is a multi-religion society. Public education in Pakistan is the real agent for youth radicalization in Pakistan. As of today the curriculum of public text books are laden with the Islamic injunctions from the Zia era. In textbooks published by Punjab textbook board Islam is thus routinely constituted as a singular belief system, with no sectarian differences. The curriculum should not present the contents of textbooks that reflect the particular sect or school of thought. English language curriculum should be equipped with the creative writing and speaking skills and also provides appropriate conceptual knowledge and use of English language in order to build students’ ability to communicate in real life situations but it should be keep in mind that there is difference between English language textbook and religious studies because there is an unnecessary excess of Islamic content in the English.

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