

Indoctrination and Islamization in Higher Secondary Curriculum in Pakistan: A Case Study of Sindh Textbook Board of Pakistan

Razia Kazim

ELDC, Mehran University of Engineering & Technology, Jamshoro

Shabana Sartaj

Sindh Agriculture University Tandojam, Sindh

Sadia Memon

ELDC, Mehran University of Engineering & Technology, Jamshoro

Received: March 13, 2019 Accepted: April 23, 2019 Published: April 25, 2019

doi:10.5296/elr.v5i1.14535

URL: <https://doi.org/10.5296/elr.v5i1.14535>

Abstract

Language is a social phenomenon. It helps us to interact with the world around us. The prevailing content explores and emphasizes the idea of language as a significantly active agent which indoctrinates learners and excludes people from minorities through English Language textbook of Class 9 published by Sindh Textbook Board of Sindh, Pakistan. The study used Fair Clough's model of CDA 1995 (Critical Discourse Analysis) as a tool to reveal the hidden ideologies behind the language used in the textbook. English, in Pakistan, is used as a language-learning subject in the context of L2. However, the language used in textbooks imposes certain ideological connotations in not only an implicit but also explicit manner. Rahman (2002). The language textbooks indoctrinate learners by propagating hidden agendas such as excessive promotion of Islamization and glorification of war and war heroes to name just a few. The study recommends language textbooks to focus on developing language skills and enlarging the lingual capabilities of the learners instead of selling indoctrination and constricting the critical abilities of the learners. In order to meet the needs of a modern world, balance curriculum contents should be designed for the learners. It is highly suggested to the designers and policy makers, to focus on language learning items and content, instead of

content-oriented textbooks. The research will be beneficial in the domain of education and for fellow researchers as they would be able to discern in clear terms why indoctrination should be discouraged in the process of education; language should only be taught without distortion.

Keywords: Language ideology, Islamization, Textbooks, Ideology, Cultural & Social agenda

1. Introduction

Language is an important tool through which we communicate our ideas, thoughts and feelings. It may be in oral or in written form. The durability of written language is far more superior to the oral form of language, as written language can reserve and communicate ideas even after many decades. In most of the countries, formal education is used as a tool to publicize and propagate their social, ideological, cultural, religious and political agendas. Much of this dissemination and propagation relies heavily upon textbooks which work as messengers, helping to convey the language from generation to generation. In the context of Pakistan, the case is not any different at all as education, here, is also used as a tool to disseminate and propagate social, ideological, religious, cultural and political agendas. The textbooks in Pakistan often contain such language that not only disrupt its citizen's critical and mental abilities but create a false notion of jingoism.

Textbooks are those little gateways that help in the enlightenment of an individual. They begin a developmental process of enshrining an individual with knowledge, awareness, intelligence and skills. They also delineate certain rights and responsibilities of an individual. Characteristic attributes such as reasoning, understanding, comprehension and self realization are infused into the mind of an individual. Moreover, they also help in shaping the identities and value systems not only of individuals but also of societies. In a nutshell, textbooks transform a person or a society from being ignorant to being learned and wise. As this research has mentioned previously that textbooks are the core roots and the primary source of knowledge so they must contain neutral language in order to serve a real purpose of learning the languages.

Textbook and student have a kind of relation that regards "one out of many influences on person's world view" (Rahman, 2002). However, one cannot measure the "howness" of its influence but that would not claim that there is no influence. Indeed, there is influence which is of course the part of total influence, on learners. There is a way to see the effects of textbooks by looking at their discourses and the ideological messages they convey. The present study is based on such issues. It deals with Critical Discourse Analysis (CDA) of an English textbook which is being taught at a secondary level i.e. grade 9 by Sindh Textbook Board (STBB) in different schools of Sindh, Hyderabad.

The study focuses on Indoctrination which is being processed through Islamization in the discourses given in the English textbook. It is important to mention that the term 'Indoctrination' has been used as in a broad sense. It denotes ideas, beliefs, religion, and nationalism accepted and shared by people in a society. The purpose of critically analyzing these discourses of the English Language textbook of a Sindh textbook board is to find out the ideological messages related to religion processed through indoctrination of Islamization and to investigate whether these ideologies impact upon learners' worldview and explicit

others. The present study employs the framework proposed by Fair Clough (1999). This framework is particularly selected to deal the ideologies in longer stretches of texts, e.g. textbooks.

The textbooks in the schools are the government textbooks; these are written and published by the provincial boards according to the educational policy of the government. They are written and published by the provincial boards under the guidelines and supervision of the curriculum wing of the ministry of education. The contents, in these textbooks, are a clear reflection of the government's educational policies which tend to focus more on Islam in a multicultural country. The lessons related to Islam include material about Islamic personalities, fundamentals, events and practices.

The Islamic lesson carrying Islamic information, represent Islam as a complete code of life and urge the students to live their lives according to the Islam in Pakistan which has been achieved in the name of Islam. The textbooks discourse represents an Islam as an identity and equates it with Pakistan to create only one identity i.e. Islam identity against the other which is the Non-Muslim identity. The Non-Muslims identities are the one that are treated as the *others*. They include Christians particularly Hindus. The textbooks portray Christians particularly Hindus as entirely different from Muslims. It is to note that the textbooks writers are not making efforts to produce a lesson which can join hands with them rather than create an exclusivist one sided approach which is negatively reinforcing the differences among '*us and them*'.

The textbooks are designed as per recommendations of the ministry education of the state and adhere to the policies formed under the supervision of the curriculum wing. Therefore, the curriculum wing of the Ministry of Education is considered as a main component and responsible for additional authority to scrutinize the textbooks published at the provincial boards and recommend changes if textbooks permeate with such ideologies. (Rahman, 2002b).

The present research deals with the analysis of English textbooks published by a Sindh Textbook Board, representing a different set of ideologies.

Pakistan's Textbooks, curriculum and specifically history textbooks have been the point of criticism for portraying one-sided point of view and inculcating negative sentiments towards other religions, communities and countries. The policy of formulating and imposing an Islamic identity through the official education system and textbooks from the first decades of Pakistan's existence included no mention of the Pakistan ideology and were more liberal and inclusive than the current ones (Hoodbhoy & Nayyar, 1985). Those old textbooks had included the discourses of a Hindu empires in the subcontinent, of the pre –Muslim past of the areas that later went on to form Pakistan (Hoodbhoy & Nayyar, 1985). Hence, the textbooks from 1980s onwards ignored that past history of Pakistan, and illustrated Pakistan's historical narrative with the invasion of the Muslims in the subcontinent.

These official textbooks teach the pillars of an Islam and impose the Islam by violating the constitution of Pakistan through dominating one religion that is Islam on non-Muslims. Not only this, but it also excludes the '*others*', as Indians and Hindus. After the emergence of Pakistan, the state's challenge is to unite their people into one nation. It was not planned to

distribute the people into different provinces but to use education as a tool to unite them by inculcating the religious sentiment particularly to the young people. General Ayub Khan stated in 1962 that Pakistan as a state was established in the name of Islam. It does not believe in the other racial differences and a just believe that the Islam binds us together (Pakistan's Publications 1962). However, it is important to note that, during Ayub's time and General Zulfikar, the curriculum did not violate in their textbooks, for 'Ram, Buddha, Jesus Christ Gandhi and several others had a worthy place in the textbooks of Pakistan. Saigol (2004), it was the war of 1965 that creates the disputes between Pakistan and India. Moreover, the breakup of Pakistan in 1971 also led and caused the relentless exclusion of the other and produced the narrow ideologies related to nationalism, religion and war into the curriculum.

The study is significant and contributes to the field of learning particularly. It will encourage the learners and teachers to learn the language neutrally. The students and teachers who are unfamiliar with it will take advantage of learning the language alone.

Basically, this research is directed to the boards which are publishing the textbooks in order to learn the languages like Sindhi, Urdu and English. These textbooks then help the learners to learn the language. However, the language in the textbooks, contain the message, that only stereotypes the minds of learners. Renowned personalities such as Mubarak Ali, K.K Aziz (1993), Pervez Hoodbhoy (2003), Rubina Saigol (2003), Ahmad Salim (2003), and A.H Nayyar (2003) to name a few, have also discussed and contemplated on the issue of language used in the textbooks of Sindh. Generally, the study explores the effects caused by the usage of language in educational system. More specifically, it touches on the effects caused by the use of hidden agendas in Pakistani textbooks.

1.1 Aims and Objectives

The purpose of the study was to investigate how far the textbooks of English language are exclusivist and biased in nature while indoctrinating the content through L2 pedagogy. Specific objectives of the study are given below:

- 1) To locate the linguistics elements (words, phrases and sentences) used ideologically in English language textbooks to promote a particular discourse and exclude the others.
- 2) To analyze the notion of a hidden curriculum in English language textbooks taught in the public sector schools.

1.2 Research Questions

Based on above aims and objectives, the following are the research questions:

- 1) Which are the linguistic elements (words, phrases or sentences) used as an ideological content in English Language Textbooks to promote a particular discourse and exclude the other?
- 2) Is the notion of a hidden curriculum viable in English language textbooks taught in the public sector schools?

1.3 Theoretical Framework

Critical Discourse Analysis (CDA) is a qualitative analytical approach for critically describing, interpreting, and explaining the ways in which discourses construct, maintain, and legitimize social inequalities. CDA rests on the notion that the way we use language is

purposeful, regardless of whether discursive choices are conscious or unconscious. The model of Fairclough, 1989 and 1995 used to demonstrate such issues of the written language. According to him, there are three different stages of CDA they are: Text Analysis (Description), Processing Analysis (Interpretation) and Social Analysis (Explanation). The present research demonstrates the issues of ideological agendas contained behind and beyond the language of textbooks at the secondary level with the help of CDA.

1.4 Critical Discourse Analysis (CDA)

Textual Features: This is also called description in which the text is described and analyzed by focusing on text structures, vocabulary and grammar.

Discursive Practice: This is also called interpretation in which the text is analyzed by focusing on the relation between text and interaction to show how it works in social practice.

Social Context: This is also called explanation in which the text is analyzed by focusing on the relation between Interaction and Social Context to show how text depicts society. (Fairclough, 1995).

The study will serve the purpose of learning the language in the textbooks as learning the language neutrally will be helpful and will not produce the hatred, distress and agony in the minds of learners living in the same community. The textbooks' language should fulfill the purpose neutrally as they are the main source of learning. This will also redeem and shape future textbooks without inputting and internalizing the ideologies.

The next section will review the existing literature based on indoctrinated content that has been used in textbooks and are found by different researchers to reveal the hidden meaning written behind the language textbooks. It will further follow the methodology and analytical framework to decode the meaning and results for the present study.

2. Literature Review

Language is the smallest unit of element. It combines into words and sentences and then these letters create the shape of discourse. This is a substantial phenomenon that the letters of words, words of sentences and sentences of discourse when joined gives the meaningful outcome. Critical reading skills help in broadening the minds of learners. So, the textbooks should contain the language which can develop their language skills more appropriately.

These textbooks have clearly and cleverly distorted the minds of learners by creating chapters which only take Muslim learners into account. They do not neutralize the content for all learners, instead these textbooks, overgeneralize the content with the following issues: denouncing the religions, countries and races, causing hatred, insensitivity and an erroneous notion of jingoism; historical and factual fallacies or inaccuracies; representation of women as inferior citizens; excessive inclusion of Islamic studies; and harming citizen's critical and metal thinking skills. These are just a few linguistic elements that the researcher has analyzed by reading the works of some authors – such as Aziz (2003), Pervez Hoodbhoy (2003), Ahmad Salim (2003), and Nayyar (2003) who have themselves explored these issues. While analyzing the textbook of Urdu for Class II in his book *Subtle' Subversion*, Nayyar (2003) mentions how exclusivist our approach is in terms of education. A chapter from the said textbook boasts about Pakistan being an Islamic state. It refers to the not-so-pluralistic opinion that 'we all are Muslims.' Furthermore, in the Class VI textbook of Urdu, there is an

excerpt which says: ‘Who am I? I am a Muslim and my religion is Islam.’ (Nayyar & Salim, 2003). Also, in the textbook for Class II for Pakistan, there is a chapter called ‘Major Aziz Bhatti’ in which ‘Bharat’ and ‘Hindus’ have been explicitly portrayed as our enemies.

The importance of textbooks must be pointed out here. Textbooks are the gateways of knowledge. They are, for some people, the only source of getting information about the world. They are decisive in building a person’s foundation. It implants ideas, thoughts, concepts, knowledge, and information into the minds of learners like no other device. In fact, it would not be wrong to claim that textbooks determine a learner’s personal and educational growth. Therefore, when our textbooks mention such kind of secluded and exclusivist comments, as mentioned in the above paragraph, it does great injustice to the future of our children. (Hoodbhoy, 2003).

Nayyar, Salim and Hoodbhoy (2003), have discussed a variety of things such as portraying Islam as a religion of peace and women as an inferior gender in the textbooks and, unsurprisingly, all of them seem to be true. In one of the recommended article of Mubarak Ali, the renowned historian of Pakistan, he stressed the importance on the matter of having a democratic nation. According to him, ours is a democratic nation with multiculturalism being a significant feature; therefore, promoting a single, monolithic, ideology or concept through books is an insane idea which has, historically, hindered Pakistan’s growth as a democratic nation. In a multicultural nation such as ours, Mubarak Ali is of the opinion that we should present an ideology on which all should relate to. (Mubarak Ali, 2012)

Sadly, the people of power and authority have always manipulated an ordinary citizen through textbooks. Moreover, changes in formulating the curriculum have only taken place to serve the vested interests of the few. It was General Ayub Khan who started the trend of using textbooks to serve his own interests. Afterwards, General Ziaul Haq brought a major overhaul in educational systems, reshuffling the entire educational policies set up by former General Ayub Khan. Gen. ZiaulHaq’s educational policies introduced the process of Islamization, the bane that continues to haunt Pakistan today not only educationally but also socially and politically. (Mubarak Ali, 2012)

It has been noted that in the name of language leaning the ideology has been manipulated. The Ideology is related to power. This power is sustained through ideology in books and books are the part of society on which the people rely. These books correspond, the ideologies of the powerful groups. If we compare with the other means of influences such as media, textbooks have far more effect than any other thing on the mind of a learner from their most formative years of learning.

Textbooks, particularly school textbooks, are considered a ‘code of conduct’ It is a rule to follow that, what must be done and what must not be done. The ideas which are embedded in these textbooks convey the message in such a way that people should accept current way of doing things, the current sense of what is ‘natural’ (Lye, 1997).

Rahman (2004 and 2002b), has analyzed some of the content in textbooks related to Ideology and Islamization through language and determine that these ideologies do have an impact on learners’ attitude. Rahman also touched upon the areas which not only Islamize and Nationalize the students but contain omissions of historical facts and distortion of the history

of Pakistan. Distortion of historical facts, biases and inaccuracies are also highlighted by Mubarak Ali (1986).

Similarly, there are issues of historical inaccuracies, exaggerations and errors in textbooks of History, Social Studies and Pakistan Studies. (Aziz, 1993). Nayyar and Salim (2003) are of the view that content of the textbooks as mentioned above its themes cannot initiate a way for making Pakistan a peaceful country. Aziz (2003), points out the other things that create hatred for India like, glorifying war and war heroes. The content of the textbooks in which glorification of war, war heroes and military, has been analyzed also by Nayyar and Salim (2003). They took policy documents and different textbooks that favor nationalist and military ideologies.

Gender bias and discrimination is also one of the content issues that have been highlighted in the textbooks by the researchers. It refers to equity and inequity of roles, rights, power, etc., between men and women in society as well as in textbooks. Women are considered weak as they cannot do better than men in the society. Some Feminist Linguists like, Woolf (1972), Kaplan (1976) and Spender (1980) have argued that textbooks contain gender stereotypes and sexism against women. Two areas of gender inequalities pointed by Lakoff (1975) regarding language in relation to social roles: the language used for women and the language used by women. The former one represents parallel terms such as *master* and *mistress* where as a latter one represents them fully human on one side and appropriately feminine on the other one. The similar view is given by Kaplan (1976) that men and women have a different relationship to spoken and written discourses. Language plays an important role in the construction of identities. Moreover, languages have been served as multiple identities (Zubair 2007b). The cultural learned signal is the name referred by Tannen (1995), i.e. multiple identities are constructed through the language in different cultural contexts.

Spender (1980) looked upon the direct and close connection between language, reality and power in the context of sexism. She is of the view that the world is created and categorized by the powerful over the powerless to control and manipulate language and to construct such realities which help them to maintain dominancy.

In the context of Pakistan, there are number of works which have been done on the ideologies hidden behind the text in textbooks. Such textbooks use ideology-laden and emotive words to form a socially constructed reality for students (Rahman 2002b). The words which revolve around honor as, *izzat*, *asmat*, *ghairat*, *sharam*, *haya*, refer more to women than to men. These words of course give a certain mind set regarding women in the society and this somehow sets the minds of men that women are supposed to be kept in their homes and are not allowed to talk to any male friend. In most parts of Pakistan, men's honor lies in the control of female sexuality that they kill women for it. It has been observed that women who consume her most of the time living in homes are considered more *pardadar*, *sharif*, *pakizah*, *nake* and *khoobseerat*. (Rahman 2002b). There is biased and discriminating content present in the textbooks regarding women's rights (Mattu and Hussain 2003). They have analyzed the past educational policies and documents and found out that there is gender bias in the content of the textbooks that have been in used from seven to Matric classes. Moreover, there is single unified message that women have a subsidiary status in society and they are only limited to their household chores.

Some of feminist writers like, Brickhill (1996), Kabira and Masinjila (1997), Obura (1991) and Sifuniso (2000), have proposed an analytical framework to decode and deconstruct the meaning hidden behind the discourse in the textbooks. They have proposed the Feminist CDA which can analyze the discourse that supports a patriarchal world.

The curriculum designers and material writers need to engage in revision of all materials to ‘minimize bias’ in textbooks (Leach, 2003).

3. Research Methodology

The present study is qualitative in nature. It involves the collection of extensive data through written discourse in order to gain insights into the phenomenon of interest. (Dey, 1993) had a view regarding ‘Qualitative Research’ that it has become a fashionable term other than Survey and is consists of participants (non-participants), observation, unstructured interviewing, group interviewing, and collection of documentary materials etc. The data produced from such sources include video or tape recordings, interview transcripts, photographs, documents, sketches and so on. The present qualitative study used Critical Discourse Analysis as an analytical framework to unleash the ideological messages in the selected textbook.

3.1 Data Collection Source

The data has been collected from the English language textbook of class 9 published by the Sindh Textbook Board of Pakistan. The lines have been taken from the 5 lessons which are idealized in nature and are chosen to unleash the meaning hidden behind the text. The present study focuses on the language which has been indoctrinated and takes into account only monolithic culture. The lessons will be analyzed using a theoretical framework that is Critical Discourse Analysis by FairClough.

3.2 Data Analysis & Findings

Indoctrination from the said English language textbook of class 9th takes place through the following subthemes;

Religious, Cultural, Ideological representation and Historical manipulation

Table 1. Detail of analysis procedure

Grade	Total Lessons	Sub-themes
9 th	Five	Religious, Glorification of War, Ideological Representation and Historical Manipulation

There are 5 lessons which have been taken to analyze and the sentences are extracted from those 5 lessons to meet the sub-themes of the study.

3.3 CDA and Religious Content

The content related to Religion that is an Islam has dominancy in this particular English Language textbook. The lines below have been selected randomly to show the religious content in the textbook.

Lesson 2: Shah Abdul Latif

Islam is the religion of peace. God sent the Prophet as a blessing to mankind... These holy men were extremely successful in bringing Non-Muslims in the fold of an Islam.

The above mentioned excerpt is taken from the English language textbook of class 9. The quoted text explicitly reveals permeation of Islamization in our textbook. Such textbooks are taught throughout the length and breadth of Sindh. The fact that the province of Sindh and the entire nation of Pakistan have the socially, culturally and religiously diverse population does not cross the minds of the formulators of such a curriculum. It could be said, without an iota of doubt, that the textbooks of Sindh do not take an inclusivist approach.

Lesson 14: Nursing:

Islam regards nursing very important... Among those who helped in looking after and nursing the patients in this hospital were Hazrat Fatima, the youngest and dearest daughter, and Hazrat Asma, the daughter of Hazrat Abu Bakr.

The lines have been taken from the lesson “Nursing”. It is the lesson that focuses on the care and well being of individuals and groups. It is with this perspective that the lesson should have been taught. However, the lesson of nursing is taught from an Islamic point of view that implies, that only the Muslims can be worthy of this profession and only they alone can perform their duties very well. This type of content when taught in classrooms will increase the popularization and state of monolithic superiority among the religions.

Lesson 7: Allama Iqbal:

Allama Mohammad Iqbal, the Poet of the East... ‘If today you put your faith in an Islam, you will become strong and united once again and save yourselves from complete destruction.

Before we even begin reading the lesson, it is obvious to assume that we would read and learn about the great poet of our country in its entirety irrespective of any kind of biasness and prejudice. However, the said bias and prejudice rein throughout the chapter as the personality of Allama Iqbal is wholly linked with Pakistan and an Islam. The entire chapter boasts about Allama Iqbal’s contribution towards Muslims and the religion of Islam; moreover, his contribution towards the making of Pakistan is emphasized with maximum intensity. However, not much is written about his personal life, about his parents, about his life when he was young, or when he was in his teens.

3.4 CDA and the Glorification of War and Manipulation of History

Lesson 13: The Great War Hero:

Among the Pakistani heroes of the 1965 War who fought on the Lahore front, there was one Major Raja Abdul Aziz Bhatti... ‘Do not recall me. I don’t want to go back. I will shed the last drop of my blood in the defence of my dear homeland’. These words will forever inspire the youth of Pakistan with confidence and courage.

The aforementioned lesson glorifies war and war heroes. The lesson incites learners to become violent and ready for the war. It creates hatred towards the other nation such as India because it explicitly designates the nation of India as the ‘enemy’ of Pakistan as the lesson uses the word ‘Enemy’ more than five times. The major named, Major Aziz Bhatti who fought the war was most prominent in the lesson as the lesson named ‘great war hero’ the

word 'hero' in the lesson pointing to Aziz Bhatti as he was the hero of the war and won the war of 1965. However, factually it has been noted that Pakistan lost 3,800 soldiers whereas India lost 3000.

Lesson 4: Moen Jo Daro

Mohenjo Daro or the Mound of the Dead is one of the oldest cities in the world... We will then know a great deal more than we do now about this dead civilization.

The Mound of the Dead, as it was called, was one of the largest settlements of the ancient Indus Valley Civilization. However, nowhere in the said lesson has been mentioned the name of Indus Valley Civilization, of which Mohen-jo-Daro was a part. In effect, this clumsiness from the part of the formulators or policymakers of the curriculum design disables learners to extract important knowledge related for the topic that they are studying. Hence the lesson manipulated the history as it does not provide readers the accurate information regarding the lesson.

3.5 CDA and Ideological Representation

Lesson 16: The Responsibilities of good citizens:

- *We cannot be good Muslims without being good and dutiful citizens*

The concept of being a good citizen is frequently interlinked with being a Muslim. It is very often emphasized that we become good, dutiful, and responsible citizens of the state only when we become good *Muslims*. This concept of being a good Muslim is rich in this particular lesson has been emphasized, by demonstrating the importance of one religion. Fairclough (2003) explores social context to emancipate ideologies and social power in his model of CDA. Such ideologies and social power can be seen in the given lines of the lesson that only propagate monolithic ideology, religion and culture through the English language textbook.

3.6 CDA and English Language

Language is the most powerful weapon that can be used to promote or demote any society. It is the language that has been used in the textbook to teach the particular language. Fairclough (1995), talks about language as the tool to disseminate society and through which the ideologies disseminate too. For instance, the ideology of implementing Islamization in the textbooks is not only the idea given in the textbooks, but it is literally processed in the society where students are nurtured. However, this atmosphere is the basic environment which has been given to every individual from their religion or community but when it comes to language learning in schools through language textbooks, it should be neutral and it should include all types of learners. English language has been the language of power, prestige and job oriented language and therefore, it is important to learn this language.

4. Discussion

The present study investigated the English language book of class 9 from the Sindh textbook board. The textbooks promote Islamization in the language textbook and exclude the other cultures and religions. Many researchers like (Rahman, 2002; Nayyar, 2003; Hoodbhoy, 2003) to name just a few, have talked about the content given in the textbooks and found inaccuracies, manipulation of history, war glorifying issues and monolithic culture. Some researchers like (Yaquob, 2011; Siddiqui, 2014) used critical discourse analysis to investigate

discursive practices in the discourse of the textbooks. The present study was an attempt to contribute to discourse analysis as a tool to disseminate and investigate the hidden agenda present beyond the English language textbook of the Sindh textbook board and how it eliminates other cultures. The present study employed Fairclough's (1995) Critical Discourse Analysis as an analytical framework for the study. The study found that the English language textbook of class 9 produced by the Sindh textbook board which is publishing throughout Sindh has material that is not suitable for the multicultural classrooms of Sindh.

English plays an important role in the context of Sindh, Pakistan. It is equated with prestige and honor as it is a symbol of 'true literacy' for example: anyone with fluency in an English language is considered a well educated member of society. These widely held and fixed ideas ignore the fact that English language also carries a cultural load and certain agenda for the Third World countries. Learners in the third world countries are forced to learn the English language as this language will give them job opportunities; they will become socialized in their thinking and actions through indoctrination. Through this use of language in the context of Sindh where an Islam is the religion of the Muslim majority; books take the full advantage by spreading one culture and not taking into account the learners of the other cultures which are also the part and living in the same country. These textbooks of Sindh do not contain material on indigenous religions and cultures.

5. Conclusion

Languages should be neutral among the population who live in the same geographical regions entirely free from ideological indoctrination through Islamization. Parents want their children to learn English as a language which can give them the status of higher level among the society. However, through this language learning curriculum designers publish the books which only give space to the monolithic religion and by doing this they are excluding other cultures. The present study investigated the indoctrination through Islamization in the English language textbook of class 9 published by the Sindh textbook board.

The study used Fairclough's (1995) modal of Critical Discourse Analysis is to locate the major dominant features in English language textbook for class 9. The study found that English language textbooks are indoctrinated through Islamization and ideological social practices.

References

- Afzal, M. (2014). *A Failed Curriculum Reform*.
- Afzal, M. (2015). "Education and Attitudes in Pakistan: Understanding Perceptions of Terrorism." Special Report 367. Washington, DC: United States Institute of Peace.
- Aziz, K. K. (1993). *The Murder of History: A Critique of History Textbooks Used in Pakistan*. Lahore: Sang-e-Meel Publications.
- Ali, M. (2012). *By the Textbooks*, dawn.com
- Ahmed, S. (2003). *The Subtle Subversion: The State of Curricula and Textbooks in Pakistan*. Islamabad: Sustainable Development Policy Institute.
- Borovilos, A. (2007). Publishing with the school division. Retrieved on May 28, 2008, from http://www.oupcanada.com/school/publishing_school.html

- Brickhill, P. (1996). *Textbooks as an agent of change: Gender aspects of primary school textbooks in Mozambique, Zambia and Zimbabwe*. Education Division Documents No. 3, Stockholm: Sida.
- Christie, C. (2000). *Gender and language: Towards a feminist pragmatics*. Edinburgh: Edinburgh University Press.
- Dey, I. (1993). *Qualitative data analysis*. London and New York: Routledge Taylor and Francis Group. https://doi.org/10.4324/9780203412497_chapter_3
- Fairclough, N. (1989). *Language and Power*. (London, Longman).
- Fairclough, N. (1995). *Critical Discourse Analysis*. (London, Longman).
- Hoodbhoy, P, & Nayyar, A. H. (1985). Rewriting the History of Pakistan. In *Islam, Politics, and the State*. London: ZedPress.
- Hutchinson, T. (1994). The textbook as agent of change. *ELT Journal*. <https://doi.org/10.1093/elt/48.4.315>
- Kaplan, C. (1976). Language and gender. In *papers on patriarchy* (pp. 21-37). Women's Publishing Collective.
- Kabira, W. M., & Masinjila, M. (1997). *ABC of gender analysis*. Forum for African Women Educationalists ((FAWE), Nairobi, Regal Press.
- Lye, J. (1997). Ideology: A brief guide. Retrieved on March 10, 2007, from <http://www.brocku.ca/english/jlye/ideology.html>
- Lakoff, R. (1975). *Language and women's place*. New York: Harper and Row.
- Leach, F. (2003). *Practising gender analysis in education*. UK: Oxfam. <https://doi.org/10.3362/9780855988333>
- Mattu, A., & Hussain, N. (2003). Class & gender in school texts. In *SDPI's Draft Report, April 2003*. pp. 91-99).
- Nayyar, A. H. (2003). *The Subtle Subversion: The State of Curricula and Textbooks in Pakistan*. Islamabad: Sustainable Development Policy Institute.
- Nayyar, A. H. (2013). *A Missed Opportunity: Continuing Flaws in the New Curriculum and Textbooks after Reforms*. Islamabad.
- Pakistan Publications. (1962). *Speeches and statements of Field Marshall Mohd*.
- Obura, A. (1991). *Changing images: Portrayal of girls and women in Kenyan textbooks*. Nairobi: African Centre for Technology Studies.
- Rahman, T. (2002a). *Language-teaching and power in Pakistan*. Paper presented at World Congress on Language Policies, Barcelona.
- Rahman, T. (2004). *Denizens of alien worlds*. Karachi: Oxford University Press.
- Rahman, T. (2002b). *Language, ideology and power*. Karachi: Oxford University
- Syed, K. S. (2013). *Ideology in English textbook: A case study of Matric level books in Punjab*.
- Spender, D. (1980). *Man made language*. London: Routledge and Kegan Paul Ltd.
- Sifuniso, M., Kasonde, E. N., Kimani, I., Maimbolwa-Sinyangwe, W., & Nalumango, M. (2000). *Gender-sensitive editing*. Working Group on Books and Learning Materials, Association for the Development of Education in Africa (ADEA).

Tannen, D. (1995). The power of talk. *Harvard Business Review*, 138-148

Woolf, V. (1972). Women and fiction. In L. Woolf (Ed.), *Collected essays: Virginia Woolf*, Chatto and Windus.

Zubair, S. (2007). Silent Birds: Metaphorical constructions of literacy and gender identity in women's talks. *Discourse Studies*, 9(6), 766-783. <https://doi.org/10.1177/1461445607081273>

Copyright Disclaimer

Copyright reserved by the author(s).

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).