A Critical Discourse Analysis Of The Punjab Textbook Board English Textbooks At Secondary Level: An Insight Into Ideological Perspective

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Abstract

Textbooks are not only the basic resource of learning but the most crucial one in developing certain beliefs and ideologies as well. Moreover, 'School textbooks are assumed to be important socializers' (Kalmus, 2004). Textbooks development depends on reforming of the curriculum. There might be certain socioeconomic conditions behind any reform of the curriculum. The best way to unfold the ideologies from textbooks and to answer the way of their being part of the curriculum is to have a close critical look at their ideological discourses. To study these implicit as well as explicit factors in textbooks, the present study focuses on the Critical Discourse Analyses (CDA) of English textbooks at secondary level (9th& 10th) published by PTB Lahore in years 2010 & 2016. English textbooks published by PTB Lahore are mainly taught in Public Urdu Medium Schools and Non-Elite English Medium schools all over the Punjab. The description of these schools is given in the literature review in detail. This study focuses on the micro as well as macro factors of the ideological discourses of English textbooks.

Introduction

It is observed that education reforms and policy shifts in Pakistan are reciprocal to changes in Pakistan (Jamil, 2009). This

proves that the education system is not free from political influence. Fairclough (1995b) claims that it depends on writers that what should be included and what should be excluded, what is made direct or left undeclared, what is foregrounded and what is back grounded, what is thematized and what is unthematized, what process types and categories are drawn upon to represent events and so on (Moghaddam, Ahmad, Hamid, 2013). The English textbooks used for the present study are the publications of two different periods of time in which the first series is the publication of 2010 during the rule of PPP (Pakistan People's Party) and the second series is the publication of 2016 in the government of PMLN (Pakistan Muslim League N). These two governments come up with their own ideological perspectives regarding Education and made certain amendments in the textbooks according to their different agendas. The macro factors refer to social, political, economic and religious aspects of any country. And the micro factors can be seen in the form of cultural ideological messages in English textbooks. Various themes of culture have been discussed in this study. To deal with these explicit as well as implicit factors the present study has used the framework proposed by Fairclough (2003). This very framework is helpful and goal accomplisher because it deals with the different themes of long texts. It is also helpful to study the macro and micro factors in English textbooks which demand description of the problem not numbers.

Literature Review

Schools as Mechanisms of Socio-Cultural values Distribution

There are many agents which are used for the transmission of cultural values and norms to the next generations. As Saldana says that "Agents of socialization are people, groups or institutions that influence self-concepts, emotions, attitudes and behaviors and this influence acts on the individual's attitude, beliefs, and behaviors to conform it to the influencing group's beliefs, behaviors, and attitudes" (2013, p.228). But among all of these socialization agents school is one of the most important and formal ways of transmitting knowledge, values, beliefs and norms to the children through which they are introduced to their culture and their ways of doing in their practical life whether it's about their professional life or social life. It would not be wrong to say that "Schools are the agents

responsible for socializing groups of children and young people on specific skills and values in a society" (Saldana, 2013, p.228).

Education given at most government schools is one of the most powerful tools which is used to advocate the policies and mode of thinking of the powerful people by producing specific content in the textbooks. In this regard Evetts (1973) supports this point in one of her works by saying that in "all societies with a formalized state organized educational system, education is designed to promote specific political and social goals" (Omar, 1999). It shows that schools play an important role of agents in the implantation of certain cultural values and norms. Even contemporary historians also agree that the school's role as an institution of social control has existed since its creation (Saldana, 2013, p.229).

Private sectors and religious institutions are mostly funded by certain companies, NGOs and private organizations through which they run their whole process of schooling and meet their expenses. On the other side public sector schools are run by the state according to their education policies. And the English textbooks used in such schools are provided by the provincial boards according to the educational policy of the government. The whole process of the creation of English textbooks which includes their development and their changes is done under the control or supervision of the provincial boards of the Curriculum Wing of the Ministry of Education according to their certain education policies.

Social Practices in Textbooks

The knowledge and content transmitted through the textbooks should be authentic and neutral. But it has been witnessed throughout the history that the knowledge which is produced in textbooks always depicts someone's ideology, personal thinking and personal interest to fulfill one's different purposes. As Apple argues in one of his famous books that:-

"Curriculum is not just an unbiased collection of knowledge which is appeared in the texts and classrooms of any nation in fact it is always the part of some selective tradition, somebody's selection and some group's vision of authorized knowledge. It is created out of some political, cultural and economic contradictions, tensions and adjustments that settle and unsettle people" (1993, p. 222).

In this way different cultures and modes of thinking might be produced and reinforced within one society and cause disharmony. As a social product the production of curriculum and the publication process are greatly influenced by systems of social and cultural control (Hickman & Porfilio, 2012, p.17).

A lot of work about different cultural themes in English textbooks and textbooks in general have been done in different countries including Pakistan. There are some prominent and valuable studies done on the theme of religion and cultural biasness by different people in Pakistan and other different countries. Those studies have explored that textbooks contain biased material towards some cultures and dishonor minorities and other cultures.

In this regard Rahman (2004,2002b), Pinsten (1997), Kazim, Tariq and Bilal (2013), James (2014), Ping (2015) and Shohamy (2015) have done some noteworthy studies in different contexts which explore biased perspectives regarding religion and glorification of certain cultures whereas the negation of other cultures and minorities in textbooks. Similarly different studies on textbooks also reveal distortion of historical facts, historical inaccuracies and errors in textbooks. Among others there are some prominent studies done by Ali (2002), Aziz (1993, 2010), Nayyer and Salim (2003), Afzal (2015), Salim and Zaffarullah (2004) and Hashmi (2014). All these people have conducted different studies in different contexts and have explored certain historical errors in textbooks.

As Abdullah (2015) has done a comparison of textbooks of three different periods which depicts the ideologies and interests of three different political parties in Khyber Pakhtunkhwa.. These works provide a landmark for the present study as they glorify the importance of the present study.

Description of Selected Devices

The brief description of all those key devices is given below which are selected for the current research:

Presupposition/Assumption/Implicature

Fairclough (2003) considers "assumptions" as a general term for the different distinctive types of implicitness which are presuppositions, logical implications or entailment and implicatures. Implicitness is one of the most important parts of

the text. Whatever is said in a text is said against a background of what is unsaid and to infer that unsaid and implicit meaning of the text is the main purpose and function of assumptions. People may claim such implicit statements consciously, unconsciously, dishonestly or manipulatively which make this issue more critical from ideological perspective.

Representation

Representation means the way different identities, beliefs, thoughts, things and cultures are represented from particular perspective to form a certain point of view about them. In this regard different linguistic signs are specified for certain things, people and ideas which are culturally accepted among any group of people. Fairclough (2003)

Universalization

This term can be defined as the representation of some particular identities, thoughts, beliefs and practices as the universal phenomenon to make them as legitimate knowledge. Fairclough (2003) discusses this issue by using the concept of 'Hegemony'.

Metaphor

According to Fairclough (2003), "Metaphors are the words which generally represent one part of the world by referring it to another one" (p. 131). (Lakoff & Johnson, 2003 p. 4). Metaphors are identified culturally and their meanings may vary from one group of people to another group of people which may represent different discourses in any text.

Exclusion, Inclusion and Prominence

Exclusion simply means to exclude something which is thought as not important in any event. Conversely inclusion refers to the process of including something as an important part of something. Relatively prominence means to make something prominent or to put it in such a position where something can be highlighted more prominently than others. Prominence can be used alternatively for the present study as foregrounding which is similar to it. According to Fairclough (2003) all these terms can be seen comparatively in any text from representational point of view.

Back grounding

This term is used to make something less prominent in any event or to represent something as not really important in any event. It can also be seen from representational point of view because to represent something less important and others more is also an ideological issue.

Identity

There is no single unified definition of 'identity' as different linguists, anthropologists and sociologists have described it from different perspectives. Fairclough (2003) distinguishes two types of identity which are called social identity and personality; how someone identifies himself and how someone is identified by others (p. 159, 2003). This very distinction between two kinds of identities makes it clear that identities can be often ideological issues as different individuals can be represented in a certain way to form a particular identity or status about them.

Research Methodology

All these factors show this study as being qualitative because it is all about the description, exploration and interpretation of the phenomenon. According to Deniz and Lincoln (2000), "Qualitative research contains interpretive, naturalistic approach to the world which means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret phenomenon in terms of the meanings people bring to them" (Ritchie & Lewis, 2003, p. 03).

In this study, data are collected from the two different series of English textbooks; PTB 9TH and PTB 10th (2010) and PTB 9th and PTB 10th (2016) published by the government organization which is considered decision maker for the development and reform of the textbooks. These textbooks are taught in Government Urdu-Medium schools and Private non- elite English medium schools in Punjab province of Pakistan to students of 15 to 18 years of age.

The first series of English textbooks published in 2010 have forty three lessons in total; twenty two lessons in 9 and twenty one lessons. The other series of English textbooks published in 2016 have twelve lessons in English 9 and thirteen lessons in English 10 which are twenty five lessons in total. All these lessons in these four textbooks are further classified into stories, poems, autobiographies, essays, articles, letters and

narratives. These lessons are about different subjects like religion, gender, patriotism, science, education, war, racism, health, general knowledge and society. This study only focuses on the lessons related to different themes i.e. culture, religion, English language and gender. All these themes are actually unified under the term of culture. The present study has undertaken Fairclough (2003) model for CDA of the content of above mentioned English textbooks. This framework includes different macro and micro categories. The macro part pertains to social analysis. The micro part includes description of the bilinguistic features such as dialogicality, representation, assumption, genre, presupposition, metaphor, difference, styles, modality, inclusion, exclusion, collocation, mediation, recontextualization, intertextuality, interdiscursivity, hegemony and disembedding. This framework has not been undertaken completely as some of its terms which are more relevant such as exchange, speech functions and grammatical mood because these devices are more favorable for grammatical analysis and relation between sentences and clauses which are not discussed in the present study. Conversely there are only those devices employed which are used for the analysis of some textual errors in the present study which are discussed below.

Analysis

Representation of Cultures

This theme deals with the depiction and representation of Pakistani culture from two different lenses in two different series of English textbooks (2010&2016). These textbooks are the orientation of Pakistani culture because these are published and developed according to the education policy of the government of Pakistan. However, these textbooks have been controversial as different researchers claim that English textbooks are replete with cultural discourses somewhat biased towards a specific group of people and are highly ideological representing different set of ideas and beliefs about the culture of Pakistan in the different years of textbooks.

 Both the series of English textbooks (2010 & 2016) are analyzed with this perspective. The first series of English textbooks (2010) contains more such lessons depicting the culture of Pakistan including certain religious, nationalistic, cultural practices. Hazrat Muhammad (SAW) The Greatest

Reformer, Hazrat Khalid Bin Waleed (R.A.), Kindness to Living Things, Rural and Urban Life in Pakistan, Women Arise, Ladies Park-a shambles, Doctor's Advice in PTB 9th2010 textbook and Prophet Muhammad (SAW) as an Educationist, Festivals of Pakistan, Hazrat Ayesha (R.A.), Human Rights and Madina Charter, A Father's Advice, Hazrat Ali's (R.A.) Humanism, Handicrafts of Pakistan, Simplicity, Two Wedding Ceremonies, The Great Leader in PTB 10th2010 textbook; seventeen out of forty three lessons in total consist of such material and is almost half of the total lessons.

On the other hand the second series of English textbooks (2016) does not contain much cultural based lessons as compared to the first series of English textbooks because there are only few lessons existed regarding the culture of Pakistan in this series of English textbooks which are following : The Saviour of Mankind, Patriotism, Media and Its Impact, Hazrat Asma (R.A.), The Quaid's Vision and Pakistan, Sultan Ahmad Masjid in PTB 9th2016 edition and Hazrat Muhammad (SAW) an Embodiment of Justice, Television vs. Newspapers, Selecting the Right Career in PTB 10th2016 edition; nine out of twenty five lessons in total. These numbers show that in the second series of English textbooks (2016) cultural based themes decrease in number.

It also shows that both series of English textbooks (2010 & 2016) represent different ideologies and mindsets regarding the culture of Pakistan. The embodiment of such a cultural depiction of Pakistan can be seen in the following sentences which are selected from the first series of English textbooks (2010) which differentiates it completely from the second series of English textbooks in terms of cultural practices, beliefs and values.

This theme is all about the CDA of ideological content regarding the culture of Pakistan which is embedded in the discourses of selected textbooks. In this regard this theme is analyzed from the perspective of Representation, Inclusion, Exclusion, Prominence, Assumptions, Metaphors, Backgrounding and Universalization through which different represented ideologies are unfolded regarding different cultural beliefs, perceptions, values and ideas from both series of English textbooks which are imparted in learners' minds. Discussing the first series of English textbooks (2010) published

by PTB we take different extracts from the textbook regarding the representation of Pakistani culture to highlight the difference from the second series of English textbooks.

• The Muslims (on Shab-e-barat) illuminate their houses and masajid (Mosques). (PTB 10, p. 5, 2010)

• They spend the whole day (on Eid-ul-fitar) enjoying and sharing Allah's blessings with fellow Muslims. (PTB 10, p. 5, 2010)

• The buildings and bazaars are illuminated (on Eid-Milad-un-Nabi, the birthday of the Holy Prophet SAW). (PTB, 10, p. 5, 2010)

These sentences taken from the lesson "Festivals of Pakistan" represent some religious (Islamic) events which are celebrated in Pakistan. The different elements of representation in these sentences are"the Muslims", "They (Muslims)" and "fellow Muslims". As if these festivals are only related to Muslims rather than all the minorities who also live in Pakistan. In the first sentence the word "The Muslims" shows that these religious events are not just specified for the Muslims of Pakistan rather they are celebrated worldwide.

There are some participants shown in the form of certain objects such as "houses", "bazaars" and "masajid". All these participants are taken metaphorically where "masajid" represent religion (Islam) and "houses" and "bazaars" represent the world. It shows that religion and

world are interconnected in the lives of Muslims of Pakistan. It is religion (Islam) which directs them in their daily lives and all these whereabouts are based on the teachings of Islam.

There is also social relation represented in these sentences which is between the Muslims of Pakistan in the form of participants who are "They" and "fellow Muslims". By representing these participants, the social relations of Muslims of Pakistan are depicted who mostly prefer connecting with only their fellow Muslims rather than the people of other religions.

• The entire front of the house was illuminated (for a wedding ceremony) with colorful lights and tube lights were erected all along the pathway. (PTB 10, p. 57, 2010)

• Near the house itself, rows of young girls dressed in gold and silver and bright eye catching colors, holding flower petals in baskets, were waiting for the Barat. (PTB 10, p. 57, 2010)

• Every woman was loaded with jewelry around her neck, on her head, in her ears, on forearms and fingers. (PTB 10, p. 57, 2010)

These sentences are taken from the lesson "Two Wedding Ceremonies" (PTB 10, 2010) which describe the traditional practices and beliefs of the people regarding wedding ceremonies in Pakistan. At the very start of the lesson a complete description of the celebration of wedding ceremonies in Pakistan is provided by showcasing different elements such as luxurious illumination and decoration of houses, invitation for a great number of people and ostentation of costly dresses and jewelry etc.

In the first sentence the actors are not included and the "house" and "tube lights" are shown as passive objects, reinforcing the idea that the illumination and luxurious decorations of houses and places are considered essentials for the people in the culture of Pakistan. Similarly in the second sentence there are some participants included in the form of objects by using the words "gold", "silver" and "bright", taken metaphorically for luxuriousness and costliness and on the other hand "bright" represents exhibition. The use of these specific words for considering colors of "young girls" dresses instead of other colors shows that ostentation and exhibition of money and costly objects is a kind of trend in the wedding ceremonies which represents the mindset of Pakistani people regarding the celebration of weddings. Furthermore in the third sentence there is included description regarding the main actors (women) in the form of these words "jewelry around her neck", "on her head", "in her ears", "on forearms and fingers" which represents the festivity look of weddings in Pakistan. It is shown that weddings in Pakistani society are celebrated like festivals which require a lot of money and resources.

Among others there is dowry system which is observed in the following lines of the same lesson, giving the usual detail of objects given as dowry to the bride at her wedding in Pakistan.

• 'Oh well' said the woman, 'Silk dresses, sets of jewelry, pairs of shoes and sets of bed linen and a fully furnished house with a car'. The lady explained (to Farah) the dowry items that were being displayed. (PTB 10, p. 57, 2010)

While mentioning all these cultural practices, the author disapproves these practices by introducing the character of "Farah" in the lesson that is represented for clarifying the true purpose and way of marriage which are encouraged to practice.

• Farah shut her eyes and rested her head on the back of the chair, 'Alas! If people here only remember how simply the Holy Prophet (SAW) married his daughter Hazrat Fatima (RA) to Hazrat Ali (RA). (PTB 10, p. 58, 2010)

• How simple, sacred and holy the ceremony must have looked', she thought to herself.

(PTB 10, p. 58, 2010)

Now the researcher shifts the discussion towards the second series (2016) of English textbooks which represent a different picture of Pakistani culture regarding different cultural practices, activities, beliefs and values. After every five years PTB revise edition to rectify mistakes found in the previous one. This series of English textbooks is developed by doing certain amendments and represents a different face of Pakistani culture that is observed in the following sentences.

• In the evening, a large number of tourists and Turks gather in the park facing the masjid (mosque) to hear the call to the evening namaz. (PTB 9, p. 75, 2016)

• The masjid is flooded with lights and so are the hearts of the believers with divine love.

(PTB 9, p. 75, 2016)

These sentences are taken from the lesson "Sultan Ahmad Masjid". These sentences represent the role and function of mosques as a cultural institution in the lives of Muslims. In these sentences the main social actors are represented as "tourists", "Turks" and "believers". These social actors are represented in classified way through which the role of mosques is generalized on the lives of not only Muslims but on

the lives of those people who belong to other ethnicities and religions too.

An element of backgrounding is also found here as Muslims are not mentioned specifically rather they are back grounded by using the word "believers" which shows that mosques are not specified only for the association or use of Muslims. Moreover the people who belong to other ethnicities and religions are also allowed and welcomed in the mosques for seeking the guidance and right path for their different worldly affairs. There is only one function of mosque shown in these sentences by including "namaz".

The exclusion of other social functions of mosque restricts the role of mosques. In this regard it is observed clearly that this series (2016) of English textbooks excludes many religious and cultural functions as compared to the first series (2010). In (2016) both textbooks do not contain any kind of cultural and religious festivals rather some lessons related to the festivals of other countries and cultures such as "Chinese New Year" are included.

This exclusion of traditional and religious festivals and inclusion of other cultures' festivals shows the loss of that zeal and importance of traditional festivals of Pakistan and shows a modern and foreign color in all walks of life which have taken place in Pakistani society. Similarly there are some cultural practices represented as well in this series of English textbooks which favor this point too.

• Have you noticed that the first thing we do soon after entering the house is to switch on the television? (PTB 9, p. 22, 2016)

• Let me say that media has become a part of our life. It not only informs us but also entertains us. (PTB 9, p. 23, 2016)

• Through debates, reports and talk shows it makes everyone answerable and accountable. (PTB 9, p. 23, 2016)

These sentences from the lesson "Media and Its Impact" (PTB 9, 2016) represent the role and function of media in the lives of Pakistani people. This lesson represents "television" as the most popular form of media, some attributes associated with television here are "information" and "entertainment". There are observed some elements of inclusion, exclusion and

prominence as well in these sentences as Television is represented prominently in these sentences while different other formats of media are excluded completely from these textbooks. The prominent positioning of this format of media rather than others highlights the great influence, importance and use of it in the lives of Pakistani people.

Moreover, there are certain activities such as "debates", "reports" and "talk shows" which show the freedom of media for making any person answerable and accountable. These instances show a different rather modern side and evolution of Pakistani society in terms of their life style and mindset which might be negative in some ways and might be positive in other ways as well. As compared to the first series (2010) of English textbooks this series (2016) of English textbooks shows altogether different picture of Pakistani society.

Concluding the discussion related to the theme of culture it is worth saying that both series of English textbooks represent two different pictures of Pakistani culture which depict scenarios of two different span of times. But, at the same time these might be two different perspectives of different authors in terms of Pakistani culture which might be the result of evolution and changes in Pakistani culture with the passage of these five years.

Representation of Religion

This theme deals with different religious (Islamic) practices and events which are represented in both series of English textbooks (2010 & 2016). The religious events and practices which are represented in both series of English textbooks are discussed and analyzed from the perspective of Representation, Inclusion, Exclusion and Prominence, Assumptions, Identity and Metaphor. Following are some sentences taken from the first series of English textbooks (2010) which reinforce some religious (Islamic) events and are considered important parts of Pakistani society.

• Shab-e-barat, a night of blessings, is celebrated on the 15th Shabaan, 8th month of the Islamic calendar. (PTB 10, p. 5, 2010)

• The Muslims illuminate their houses and masajid (mosques). (PTB 10, p. 5, 2010)

• Special "nawafil" are offered throughout the night to seek the blessings of Allah. (PTB 10, p. 5, 2010)

These sentences are taken from the lesson "Festivals of Pakistan" (PTB 10, 2010) which represent two different religious festivals that are celebrated in Pakistan. In this regard there are observed different elements of representation in these sentences as the main social actors are represented "The Muslims" who include all the Muslims worldwide rather than only Pakistani Muslims. By representing social actors in classified way it is shown that there is no difference between the Pakistani Muslims and other Muslims in terms of religious (Islamic) beliefs, festivals and activities. Similarly there is observed material process which is triggered by using the word "illuminate" which represents the practices regarding this particular religious festival. It is represented as a cultural practice 'to illuminate houses and masajid' on this religious festival.

Different elements of inclusion, exclusion and prominence are observed in these sentences as in the third sentence there are shown certain activities regarding this particular festival. The word "nawafil" is included to show the religious prayer which is performed for seeking 'Allah's blessings' at this particular night. All other ways of seeking Allah's blessings are excluded which might give narrow impression of religious (Islamic) prayers to the students.

Along with the reinforcement of religious practices there is observed religious exploitation as well in the following sentence which is taken from this very series of English textbooks (2010).

• To create a harmony and mutual corporation, a just and fair treaty was signed by the two parties, Jews and Muslims (in Madina, the city of the Holy Prophet (SAW)). (PTB 10, p. 23, 2010)

This sentence is taken from the lesson "Human Rights and the Madina Charter" (PTB 10, 2010). In the first sentence the main social actors are represented as "Jews" and "Muslims" in passive ways. They are represented as affected participants rather than doing participants. This passive function made it as the 'treaty' was signed because of some reason or purpose that was to create 'harmony and mutual corporation' between

Muslims and Jews. In special reference to the political scenario of that time, highlighting this 'harmony and mutual corporation' between two major religious groups; Muslims and Jews is very important. That was a post 9/11 world where the government of General Musharraf was trying to get favor for alliance with U.S. At the same time the purpose was to ensure the flow of military and economic aid from U.S which was considered to be necessary for Pakistan's survival and its competition with India at that point of time (Haqqani, 2004, p. 93). In fact, this ideology is promoted through religion (Islam) for fulfilling interests of the rulers and government of that time which might confuse the students regarding relations with Jews in different other matters.

There are many other sentences represented in this very series of English textbooks which glorify war and jihad. For example this sentence from the lesson "The Great Leader: Quaid-e-Azam Muhammad Ali Jinnah" (PTB 10, 2010)

• 	That is the only way in which we can achieve our goal: the goal of our struggle, the goal for which millions of the Mussulmans have laid down their lives for the cause of Islam and Pakistan. (PTB, 10, p. 68, 2010)

It is analyzed from the perspective of different assumptions which are found in this sentence. In this regard existential assumption is observed in the expression 'lying down lives' which shows the existence and need of jihad in the lives of Muslims for securing Islam and Pakistan. Propositional assumption is also found here as it is assumed that there is some kind of threat to Pakistan from some individuals or some countries. Pakistan is created on the basis of Islamic ideology as it is said by Quaid-e-Azam Muhammad Ali Jinnah in an interview to a journalist Beverley Nichols, "Islam is not only a religious doctrine but also a realistic code of conduct in terms of every day and everything important in life: our history, our laws and our jurisprudence" (PTB 10, p. 67, 2010).

This sentence has also been observed from the perspective of identity as in this sentence Islam is shown as an identity of Pakistan and both are represented interchangeably and targeting one means targeting the other which justifies the need of jihad. Hence, Islamic extremism is shown which favors the policies of that time of government.

The researcher extends the discussion to the second series of English textbooks (2016) which emphasizes completely different features and characteristics of Islam as compared to the first series of English textbooks. In this series of English textbooks (2016), emphasis is laid on the reinforcement of different characteristics of Islam which are related to different worldly affairs of Muslims rather than religious (Islamic) festivals. Similarly, the ideologies regarding the exploitation of religion and glorification of jihad are represented differently by showing different picture of the same events which are discussed by analyzing following sentences.

• Prophet Muhammad (SAW) had a pressing urge to eradicate wrong beliefs, social evils, cruelty and injustice. (PTB 9, p. 2, 2016)

• As head of the state of Madinah, Prophet Muhammad (SAW) decided all cases on merit with justice and equity, irrespective of colour, creed, or race. (PTB 10, p. 2, 2016)

These sentences reflect the traits and beliefs of Prophet Muhammad (SAW) who is considered to be a representative of religion Islam. These sentences are taken from two different lessons in which the first one is entitled as "The Saviour of Mankind" and the other one is entitled as "Hazrat Muhammad (SAW): an Embodiment of Justice" . These two lessons are the clear reflection of Prophet Muhammad (SAW) traits and beliefs in terms of his different worldly affairs. There are observed some elements of metaphor in these sentences regarding the representation of the character of Prophet Muhammad (SAW) and his attributes. The main social actor is represented "Prophet Muhammad (SAW)" who is shown as a representative of religion Islam and it is seen metaphorically as religion Islam. Moreover, there are certain beliefs associated with his character such as 'eradication of wrong beliefs, social evils, cruelty and injustice' which are taken metaphorically as the prohibited acts in Islam. There are observed different elements of assumptions in these sentences as well. As there is seen existential assumption which is triggered by these linguistic features such as "wrong beliefs", "social evils", "cruelty" and "injustice". It can be said that all these issues exist in societies in general but Islam does not support all these things.

Similarly, in the second sentence there is observed value assumption which is triggered by certain attributes associated

with the character of Prophet Muhammad (SAW) such as "justice" and "equity". As the representative of Islam, those associated attributes are the main traits of Islam which should be adopted by Muslims in their worldly affairs. In this regard it can be said that rather than reinforcing different religious practices and festivals, different ingredients and features of religion Islam are reinforced in this series of English textbooks. Furthermore, all those religious festivals and practices which have been mentioned in the first series of English textbooks are completely excluded from this series of English textbooks which might be done for different reasons such as rise of different religious groups, Islamic extremism and terrorism in the country. From last few years there is seen a lot of internal tension in Pakistan regarding the issue of terrorism which is the reason of different national and international factors. In this regard the emphasis is laid on different characteristics of Islam rather than ambiguous practices and events which are mentioned in the first series of English textbooks.

Moreover, there is observed religious exploitation in this series of English textbooks (2016), which represents completely different ideologies related to different events from the first series of English textbooks (2010). There is an instance taken from the second series of English textbooks (PTB 10, 2016) which proves researcher's point in this regard.

• The Rasool (SAW) was so well-known for his justice that even the Jews, who were his bitter enemies, brought their suits to him and he decided cases in accordance with the Jewish law. (PTB 10, p. 3, 2016)

This sentence is taken from the lesson "Hazrat Muhammad (SAW): an Embodiment of Justice" (PTB 10, 2016) which represents his beliefs and traits regarding the matter of justice. This sentence is analyzed from the perspective of representation as it is represented by recontextualizing it in the context of recent times which makes it highly ideological and represents different perspectives of author. As in this sentence the main social actor is represented "Prophet Muhammad (SAW)" is shown as the representative of religion "Islam". There are other social actors represented in the form of participants such as "Jews" who are considered his "bitter enemies" in this sentence and might be regarded as Pakistan's and Islam's bitter enemies. From the perspective of social relations of Pakistan

and Jews in the recent times, Jews are represented rivals of Pakistan which might give students an impression of 'disrespect and hate' towards the Jews in terms of different matters.

There is observed the glorification of jihad in this series of English textbooks (2016) too which represents almost similar perspective regarding the need and importance of jihad for the safety of Islam and Pakistan. It is seen in the following sentence of the lesson "The Quaid's Vision and Pakistan" (PTB 9, 2016)

• 	Do not be afraid of death. We should face it bravely to save the honor of Pakistan and Islam. (PTB 9, p. 63, 2016)

There are observed some elements of metaphor in this sentence as Islam and Pakistan are taken metaphorically interchangeable for each other which are shown as affecting one means affecting the other. There are also observed different assumptions in this sentence as there are seen value assumptions which are triggered by using the words "should" and "do not be". In this regard the act of 'lying down lives' for the sake of Islam and Pakistan is represented desirable and legitimized.

Concisely, in the second series of English textbooks (2016) all the instances regarding war are excluded and focus is laid on lying down lives for the sake of Pakistan and Islam which would be rewarded as martyrdom that is considered a higher rank in religion Islam. The perspectives of Islamic extremists are avoided in this series of English textbooks (2016) which mostly create negative image of religion Islam and Pakistan globally.

Discussion

This part deals with the critical discussion of findings got through the analysis of selected data from above mentioned textbooks. The study deals with CDA of content related to different cultural themes i.e. Culture, Religion, Status of English and Gender in English textbooks published by PTB Lahore. At the same time it unfolds the process through which textbooks get changed and developed and those sociopolitical factors which affect the development and formation of textbooks. The study analyzes different extracts from different lessons regarding different cultural themes which unfold multiple inter related features related to the issues of textbooks. The analysis is undertaken at sentence level because it is important to evaluate all the factors related to textbooks which cannot be

possible without considering different sentences related to each theme.

In this regard the first theme deals with the representation of cultures in both series of English textbooks (2010&2016) that shows two different pictures of Pakistani culture in two different times of textbooks. Both series of English textbooks represent different cultural festivals, practices and beliefs which show different ideologies regarding the culture of Pakistan. The former one represents more vernacular picture of Pakistani culture than the second one which represents modern, vague and the picture with foreign reflection. The first series of English textbooks (2010) reinforces different cultural festivals of Pakistan which is observed in the lesson 'Festivals of Pakistan' where it is encouraged to celebrate all the religious, cultural and national festivals of Pakistan and are considered to be proud of having such cultural heritage in terms of cultural festivals. Different religious festivals are included in this lesson i.e. Shab- e-barat, Eid-ul-Fitr and Eid Milad-un-Nabi which are discussed by analyzing different sentences related to these religious festivals from the perspective of representation, universalization and metaphor which represent true cultural side of Pakistan in terms of what is actually practiced in Pakistan regarding festivals. On the other side, the second series of English textbooks (2016) excludes all these religious, cultural and national festivals rather focus is laid on certain religious practices. As different extracts related to certain religious practices are analyzed from the perspective of representation, backgrounding, inclusion, exclusion and prominence through which it is unfolded that namaz is represented as the only way of prayer in mosques which is shown as a cultural institution in a lesson Sultan Ahmad Mosque. Surprisingly, these exclusions might be done only for avoiding certain chaos in society because of the presence of different religious (Islamic) beliefs in Pakistan. It is somehow right in certain circumstances but in different other circumstances it is completely misleading tactic which is used to limit the role of cultural practices and traditions which might advocate certain sects' beliefs and might discourage certain sects' beliefs.

Similarly, there are different practices and mindsets represented in both series of English textbooks which represent completely different ideologies regarding the culture

of Pakistan. In the first series of English textbooks (2010) materialistic approaches, show off and dowry system are represented which are unfolded by analyzing different extracts related to these practices from the perspective of inclusion, exclusion, prominence, metaphors, representation and assumptions. Whereas the second series of English textbooks (2016) represents different modern, materialistic and foreign trends which are adopted by our country or tried to represent in this way by the author of the textbook. There are certain cultural practices and beliefs represented in this series of English textbooks regarding certain topics like boom of technology, addiction of media and stereotypical mindset regarding caste systems. This representation draws line between the two mindsets which are existed in Pakistani society where some people have accepted change in the society but others are still stick with old stereotypical mindsets.

Similarly, the second theme deals with the representation of religion in both series of English textbooks (2010&2016) which like the former theme represents religion in two different ways. The first series reinforces, exploits and glorifies certain religious practices which are observed in the second series too but the priorities are different in the second series. In the first series of English textbooks religious practices are reinforced by including certain religious events i.e. Shab-e-barat, Eid-ul-Fitr, Eid Milad-un-Nabi and Eid-ul-Azha. The analysis unfolds that it is encouraged in this series of English textbooks to celebrate all these religious festivals with full zeal and happiness. But on the other hand the second series of English textbooks (2016) reinforces religious practices by including certain religious (Islamic) characteristics i.e. justice, faithfulness and equality which are evaluated from the perspective of metaphors and assumptions. By analyzing different extracts related to these religious characteristics it is clear that these religious characteristics might be included and other religious events are excluded because of the existence of Islamic extremism in Pakistan.

Moreover, different expressions regarding the exploitation of religion (Islam) and glorification of war and jihad by using the name of Islam are found in both series of English textbooks but in different ways, especially, in terms of exploitation of religion. The first series of English textbooks encourages the friendship between Jews and Muslims which is observed in this extract i.e.

Muslims shall join hands with the Jews to fight anyone who rebels or promotes enmity (PTB 10, p. 23, 2010) that is analyzed from the perspective of representation. But on the other hand the second series of English textbooks discourages this friendship by considering them bitter enemies of Prophet Muhammad (SAW) (PTB, 10, p. 3, 2016) that is also analyzed from the perspective of representation. This kind of different representation might create confusion in the minds of students regarding the relationship of Muslims with Jews. Both series of English textbooks depict the policies of rulers regarding foreign affairs which are very much true in the case of first series of English textbooks but in the case of second series it represents quite confusing picture. Because in the second series of English textbooks this idea is promoted so firmly by saying 'do not be afraid of death. We should face it bravely to save the honor of Pakistan and of Islam' (PTB, 9, p. 63, 2016) that is evaluated from the perspective of metaphors and assumptions. This thing promotes chaos in the society in terms of religion by inculcating such ideologies in the minds of coming generations.

Conclusion

This detailed analysis and discussion throws light on different micro and macro aspects of English textbooks published by PTB in years 2010 and 2016. These textbooks are the orientation of Pakistani culture because these are published and developed according to the education policy of the government of Pakistan. However, these textbooks have been controversial as different researchers claim that English textbooks are replete with cultural discourses somewhat biased towards a specific group of people and are highly ideological representing different set of ideas and beliefs about the culture of Pakistan in the different years of textbooks. The CDA of these textbooks reveal sociocultural and political influence. School textbooks contain different ideological messages regarding different themes of culture like society, nationalism, religion, politics, language and many others. The present study is a comparative study which unfolds the ideologies of two different governments by comparing the content of the English textbooks of two different periods. All of the above discussion shows that textbooks are always replete with some kind of ideologies which are really needed to be explored and evaluated. The analysis shows that these get influenced by the authorities and are

used as tools for setting mindset of upcoming generation. There is no denying of the fact that textbooks are instrumental in shaping up ideologies and behaviors of young generation and the present research paper assert the fact through a thorough exploration of text vi Flairclough model.

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