

## Ideological paradox in an ideological state: analysis of ELT books in Pakistani perspectives

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### Abstract

*Pakistan is an ideological state whose foundation was laid in the ideology of Islam. Its constitution as well as the education policies call for provision of environment conducive to acting upon the ideology of Islam. But unluckily, a situation of ideological paradox has arisen in this ideological state on academic level due to the inception of foreign ideology in the syllabus of ELT. The present paper tries to dig out some of the ideologies from the selected ELT books recommended for IGCSE/O' Level in Pakistan that contravene the basic ideology of the country. Multi model approach was adopted to analyze these books by using CDA, Semiotic and Content Analysis. The research found that adventurism, environmentalism, hedonism, imperialism, materialism, and racism were the ideologies that ran counter to the ideology of Pakistan. Among these the ideology of racism dominated the pages of the selected books. It is suggested that some neutral syllabus may be selected for ELT purpose in Pakistan. The teachers and the taught may also be trained to raise their critical antenna while coming across any ideological content.*

**Keywords:** hegemony, subjugation, SSC, colonialism, Neocolonialism, marginalization

### 1. Introduction

The establishment of Pakistan is unprecedented, unparalleled example in the history of the world with regard to its appearance on the map of the world as an ideological state that was founded in the name of Islam. The basic purpose for its creation was to provide for the Muslims of the Subcontinent a piece of land where they could live their lives in accordance with the teachings of their creed. From the freedom movement to the constitutional development of the independent state everything drew its vigour from the ideology of the kalima, لا اله الا الله (La ilaha illallah) which calls for the belief that it is only Allah (سُبْحَانَكَ وَتَعَالَى) to whom belongs the sovereignty of the Heavens and of the Earth. It is only He Who is the Creator, the Sovereign as well as the Sustainer of this universe. The second part of the Kalima محمد رسول الله (Muhammad ur rasulullah) invites us to the belief that the success in this life as well as in the life Hereafter is binding in the practice of the traditions of the prophet Muhammad ﷺ (The Objectives Resolution, 1949; the Constitution of Pakistan, 1956).

But the newly liberated nation was once again trapped in a new web of colonial politics. The dissatisfaction with their own ideology and the longing for the British ways of life was already implanted in the hearts of the natives through foreign style of education and especially through the subject of English Language Teaching (ELT). Ashcroft, Griffiths & Tiffin (2007) also support this point of view by stating that “the colonial

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powers deliberately avoided granting independence until they had, through internal discriminations and hegemonic educational practices, created an élite(*comprador*) class to maintain aspects of colonial control on their behalf...” (p. 57). This was provoked through the elite school system that imitated their masters, the occupiers, in their demeanor. After the establishment and fortification of Pakistan the same legacy was transferred to the next generation through these institutions and through the establishment of some new institutions of the genre that emerged under the demand of newly arisen bourgeoisie in nineteen sixties. These institutes adopted foreign syllabus as well as foreign curriculum and resultantly generated the desired “intelligentsia” from the indigenous minds. This attempt found fervour with the formal permission of these institutions to get their students appear in the O and A’ Level exams in Zia’s regime (Rahman, 2005, p. 27). The result was obvious in the form of establishment of the hegemony of the Centers i.e. of England and America.

As Lee (2017) claims, that certain dominant ideologies contained in textbooks place an unfavourable impact on the readers, the same we find that the world-view contained in the selected books create the situation of chaos in Pakistani society when we analyze them in perspectives of the ideology of Pakistan. This chaos is the ideological paradox in this ideological state. The constitution of Pakistan (1973) declares Islam as the state religion. The preservation and promotion of the ideology of Islam has been held the responsibility of the designators of Pakistan. Education policy (2009) throws the responsibility of keeping an eye on the syllabus of education for ideological filtration on Curriculum Wing of the Ministry of Education. But the books under study present a world-view that does not match with the ideology for which the foundation of this country was laid i.e. the ideology of Islam still they are adopted for ELT syllabus for these elite schools.

This paper presents some of the ideo-cultural underpinnings that infiltrate into the text of selected books that are adopted for IGCSE or O’ Level in the elite schools of Pakistan. It throws light on the issue of ideologies contained in these books that are in clash with the ideologies that served as the basis for the creation of Pakistan. Though ideological discourse analysis of the textbooks has become a common practice in social sciences (Fairclough, 2013) but there still lies a vast scope of the investigation from different backgrounds. Some of the ideologies running through these books are: adventurism, cuisinism, environmentalism, hedonism, imperialism, materialism, polytheism and racism etc. They will be discussed in this study from Pakistani perspectives.

## **2. Literature review**

This research got fervour from the state of ideological paradox in this ideological state. A wide breach has been found in the world views of students studying in elite schools and those belonging to the public sector education due to their different environments and the syllabi taught (Rahman, 2005; Waseem, 2009). As the learners are exposed to only one-sided views (only the bright aspects) of the Western society, they develop “colonized mentality” under the impact of which they start “self-depreciation” which is the result of “internalization of the opinion the oppressors hold of them” (Freire, 2005, p. 63). This “cultural bomb” affects the learners to the extent that they start annihilating their belief in “their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves” (Thiong’o, 1986, p. 03). Under this impression, the learners regard their past as one

wasteland to which imperialism presents itself as a cure (Thiong'o, 1986). The bright aspects of the native culture of the third world are totally obliterated from these books which according to Viswanathan (1989) bereaves the learners of the opportunity of drawing up a system of comparative evaluation of judging their own culture against any other. Thus, in the absence of "the material evidence", they need, for comparative evaluation of both the cultures, the authority of the imposed culture is left "virtually intact" (Viswanathan, 1989, p. 103).

ELT has been developed into an industry as is viewed by Al Hosni (2015). He concludes that the "power houses" like Oxford and Cambridge etc. are destined to maintain the hegemony of the Center in the form of neocolonialism. This industry has succeeded in raising the demand of English language teaching just to materialize the vested economic and ideological interests of both of these countries i.e. England and America (Mughal, 2019; Mughal & Awan, 2017; Nelson, 2017; Phillipson, 2009, 2017; Ulum, 2018). To materialize the dream of hegemony they have succeeded in making alliance with some other European countries (Apple, 2004).

Controlling the discourse is seen as the first major form of power by van Dijk (2008), which plays fundamental part in establishing ideological hegemony which, in turn, contributes to "establishing, maintaining and changing social relations of power, domination and exploitation" (Fairclough, 2003, p. 09). Successful achievement of this hegemony, lets the dominant classes impose their values on the rest of the society (Oliynyk, 2013). The books are overwhelming with liberal and secular messages and being less supportive of the state ideology they "socialize a child into English-speaking Western culture" (Rahman, 2005, p. 37). These books present the all-pervasive Western, especially the Anglo-American, lucrative ethos against the "debasement" third world culture that fills in the learners of these books with discontentment to their own culture (Rajabi and Ketabi, 2012, p. 707). The native culture is invalidated in the estimation of the learners, their identities turn into stereotypes of what they learn in these textbooks (Heywood, 2017; Horvat & Nilsson, 2018; Kramersch, 2013, 2014; Safari & Razmjoo, 2016).

The impact of the Western impressions is so strong that the learners are desirous to join and assimilate into that culture, resultantly they are robbed of personal identity as well as of national character (Viswanathan, 1989). The subjugation, consequently, is so complete that the oppressed are bereft of their critical faculties. They are contented with their present position and consider the interests of the oppressors as their own. Any attempt of emancipation henceforth becomes very difficult to succeed as was propounded by Eagleton (1991) because in such cases it becomes most difficult to free ourselves from ourselves. Putting forward the same notion Simut (2017) also points out that "the most difficult aspect of decolonization is keeping a proper balance between leaving behind certain philosophies and moving on towards new patterns of thought, between giving up certain ideas and embrace, even create new notions" (p. 48). In such situation the oppressed society finds a chaos in their ideological life. The same chaotic situation prevails in Pakistan as well. The learners of the Western imprints are devoid of personal as well as national identity as are acknowledged in certain researches like Rahman (2005) and Waseem (2009).

The reason behind this chaotic situation in such cases Freire (2005) finds, is their "banking system of education". The colonized learners are exposed to narrative education devoid of critical thinking. They "memorize mechanically the narrated

content” due to which they are turned into "containers," into "receptacles" to be "filled" by the teacher (Freire, 2005, p. 73).

To alleviate this situation and to offset the effects of neo-colonialism, Al-Quaderi and Al Mahmud (2010) propose a “post-colonial pedagogic system” in which the teachers themselves are critical of any material that is in clash with their own ideology. Their role is emphasized by Giroux (2018a) and Ordem and Yukselir (2017) in transforming societies by developing in the learners the critical approaches. They “help students activate their ‘cultural antennas’ by making them aware of important elements of their own culture” (Frank, 2013, p. 03).

Until the teachers and the taught are trained and motivated to raise the critical antennas to catch any clashing ideological signals they will remain in the state of confusion which will be a kind of treason against the very basis of genesis of Pakistan. Ignorant of the critical pedagogical skills, the teachers may unconsciously serve the likely hidden agenda of these Centers of power (Gray, 2000; Tajeddin & Teimournezhad, 2015; Tomlinson, 2012) which aims to form not a better human being but to sculpt better devotees of a particular agenda (Liu, 2015, as cited in Ulum, 2019). It would be a deviation from the very oath which the designators of Pakistan who while taking the oath of their offices proclaim,

“That I will strive to preserve the Islamic Ideology which is the basis for the creation of Pakistan” (Constitution of Pakistan, 1973).

Moreover, it is also violation of responsibility of the government which has been assigned with the duty of taking steps to enable the Muslims of Pakistan live their life according to the basic tenets of Islam. In this way, the proliferation and promotion of such institutes and the syllabus that socialize a child into English-speaking Western culture is a sheer situation of ideological paradox in an ideological state which should be brought consistent to the ideology of Pakistan and also be brought under control of the Ministry of Education to keep a check and balance under its education policy, especially of 2009.

### **3. Methodology**

This research is based on analysis of the following two books:

1. First Language English (4rth ed.) by Marian Cox
2. Oxford Progressive English 10 by Rachel Redford

For the present research purpose, First Language English is shortly named as FLE and Oxford Progressive English as OPE. These are the representative books of Cambridge University Press and Oxford University Press. Elite English Medium schools in Pakistan usually recommend these books for appearing into IGCSE and O’ Level exams. In methodological perspectives, this research is both quantitative as well as qualitative. The number of appearance of each ideology is presented in tabular form, in quantitative terms, whereas, qualitative analysis is given under each ideological heading using the CDA and Semiotic lenses. This analysis has been done under multimodal approach in which following frameworks have worked simultaneously:

- a) Content Analysis by Krippendorff, ’s (2004)

- b) Critical Discourse Analysis by Fairclough (1989 & 1995)
- c) Semiotic Analysis by Kress and van Leeuwen (2006)

As the textbooks are ideologies embedded in curriculum and the subject of English is ideology-led predominantly (Abdollahzadeh & Baniasad, 2010), supplying selective traditions with ideological approval of a social class (May, 2015; Phillipson, 2017), it is not easy a task to decode these ideologies with one framework only. Therefore, the complexity of the nature of the task necessitates the use of multi-modal framework. Moreover, it is the latest trend in the field of ideological analysis to use a multimodal framework (Weninger & Kiss, 2014, p. 05).

The present research applies CDA on the written text, semiotic analysis on the pictures involved and content analysis to represent the outcome of both in numerical figures. During the application of the CDA on the text, and semiotics on the pictures, categories were drawn for content analysis to show the data in tabular form. For answering the question that how these world-views are different from the Muslim ideology, the Islamic view is supported from the Holly Quran only as the canvas of the research does not allow to support from multiple sources. As this paper is based on my PhD research, therefore, the extended categories proposed in the thesis are compacted into the limited number mentioned above.

Following are the research questions

1. Which ideologies are presented predominantly in ELT books adopted for IGCSE/O' Level in Pakistan?
2. How are the ideologies contained in these books in clash with the ideology of Islam and hence with the ideology of Pakistan?

#### 4. Results

The findings and the discussion ensued upon them are presented in the following section. The findings as a result of CDA and Semiotics supported Content Analysis for drawing up the categories. The number of representation of each category in these books are given in the tabular form. The analysis of the table follows it. The discussion under CDA and Semiotics is given under each ideological category after the analysis of the table.

##### 4.1 Content Analysis of the Books

The following table gives representation of each predominant ideology in both of the books in numeric figures.

**Table** Predominant ideological representations in the ELT books

Ideological Values	FLE		OPE 10		Total	
	No	%	No	%	No	%
<b>Adventurism</b>	6	5.2	5	7.6	11	6.1
<b>Cuisinism</b>	1	0.9	5	7.6	6	3.3
<b>Environmentalism</b>	5	4.3	3	4.5	8	4.4
<b>Hedonism</b>	22	19.1	2	3.0	24	13.3
<b>Imperialism</b>	23	20.0	6	9.1	29	16.0

<b>Materialism</b>	10	8.7	5	7.6	15	8.3
<b>Polytheism</b>	4	3.5	2	3.0	6	3.3
<b>Racism</b>	44	38.2	38	57.6	82	45.3
<b>Grand Total</b>	<i>115</i>	<i>100.0</i>	<i>66</i>	<i>100.0</i>	<i>181</i>	<i>100.0</i>

The ideologies manifested in the selected books that run counter to the ideology of Pakistan, are divided into eight categories in this table. These categories are: adventurism, cuisinism, environmentalism, hedonism, imperialism, materialism, polytheism and racism. The ideology that permeates the most is the ideology of racism. It found expression 82 times in the form of positive self-presentation and the negative Other-presentations which constitutes on 45.3% part of the clashing ideological representations. It is implicitly pervasive throughout the books. These books try to establish the superiority of Europeans, especially, the white race through different mythical representations of them, like as they are wise, advanced, strong, generous, sagacious, integrate, peaceful and philanthropic etc. On the other hand, negative Other presentation is manifested in the form of the inferiority, criminality, primitiveness, irresponsibility and poverty of the third world peoples, especially of Africans and South-Asians. In some of the instances it directly implicates the inferiority, criminality and backwardness of Pakistanis. Second important ideology that pervades most in the pages of these two books is the ideology of imperialism. It finds expression 29 times i.e. 16% in these pages. It has been manifested in the forms of presenting imperialism as a cure for the progress and prosperity of the third world countries. Idealization of English language, literature, technology, people and places also are other types of representations supportive of the same ideology. The third most proliferated ideology in these books is hedonism. It finds expression 24 times i.e. 13.3%. Hedonistic implications find expression in the form of idealization and promotion of pleasure-seeking activities, Intermingling/Free mixing of men and women, celebrations and alcoholism, nudity and flirtation etc. Materialism, with 15 representations i.e. 8.3% of the contravening ideologies, is the fourth most emphasized ideology thrived in these books. It finds expression into different strands like, consumerism, commercialism, utilitarianism, futurism, man as master of his own destiny etc. All these facets imply that the more the material prosperity, the better the life is. Adventurism is the fifth largest ideology that runs through these books. It finds expression 11 times i.e. 6.1% in both of the books. The manifestation of this ideology presents the aim of life to do some remarkable adventure that may prove you as hero or heroine and nothing else. For this purpose, you should sacrifice whatever you can; may it be moral, filial or any other bond. Environmentalism, cuisinism and polytheism are the rest of the three ideologies dugout from the texts of these books. These ideologies find expression for eight, six and six times i.e. 4.4%, 3.3% and 3.3% consecutively. Environmentalism, as is presented here, desires only the cleanliness of the external environment that matters with only the hygienic aspects of life. No internal or spiritual cleanliness is required for. Cuisinism depicts life's purpose as to eat, drink and be merry and nothing else. To achieve this, one has to live to eat and eat to live. Monotheism, the most fundamental ideology of Islam, around which each ideology in human life should revolve is totally ignored in these books. For the introduction and certification of the ideology of Oneness of Allah, the Almighty Allah has sent about one lac and twenty-four thousands of His prophets who tried to lead the humanity towards the belief that Allah is only one and it is He who alone is the Creator, Owner and Sustainer of the whole universe; nothing can happen without His will. In Islamic view of life, all the other ideologies generate from

this basic ideology. It is presented as the source of success in this life as well as in the life of Hereafter. But the paradox of the situation is that instead of Monotheism, it is the polytheism that finds expression in these books. Though it is found in less number of representations but impact-wise, it is very strong.

The value of any ideology does not depend only on the number of its representations. It depends on what role that ideology plays in the lives of the beholders of that ideology and what impact does it lay in the lives of people. As the lives of the Muslims center round monotheism and the implications of this philosophy, therefore, they regard this ideology as the focal point of their lives. Secondly, Muslims are regarded as the best nation because they are held responsible for promotion and deliverance of Allah's message to the whole humanity. Moreover, they are regarded as the saviours of the whole humanity. It is in line with the Qur'anic injunction that goes as under:

Trans. "You are the best Ummah (Nation) ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah...."

(Qur'an 03:110, Trans by Taqi Usmani)

Viewed in this context, the ideological representations in the majority of ELT books selected for IGCSE/O' Level in Pakistan present the scenario of ideological paradox in an ideological state. The purpose for which this land was demanded and won, is totally neglected in these books, rather, the view of life presented and desired in these books runs counter to it. Some other ideologies are there that run counter to the ideology of Pakistan. For example, the superiority of the Europeans or the White race maintained in the ELT books is based on their advancement in technology, materialism, adventurism or any illusive environmentalism. It is the matter of short-sightedness when viewed from the lens of Islamic ideology. It is because Muslims regard the worldly life as very temporary, transitory and illusory. They regard the success in the Hereafter as the actual success which is permanent, long-lasting and real. Therefore, the materialistic and hedonistic designs, the worldly pursuits are regarded as negative aspects of this life because they lead humanity astray from the pursuit of eternal success in the Hereafter. These pursuits regard the worldly life as the permanent one and all the activities of human life revolve around the craze of making this worldly life better while oblivious of preparing for the success in the Hereafter which is main motto of Islam.

## **4.2 CDA and Semiotic Analysis of the Books**

Though there are numerous texts that are representative of ideologies incompatible with the ideology of Pakistan but only selective examples would be presented in this paper for the limitation of time and space. The following section presents direct quotations from the texts and the supporting pictures ideology-wise. A brief explanation, under CDA and Semiotic Analysis, is given to throw light on how these lines or pictures are representatives of each ideology.

### **4.2.1 Adventurism**

The selected ELT books contain some texts that promote the spirit of adventurism in the readers as if life's only purpose is to do some notable event to be remembered in the history. The ideology of adventurism may not be in direct clash with the ideology of Islam if it was not adventure for adventure or adventure for fame sake. Moreover, it might not be that much injurious had it not been disseminating its allied ideologies like the superiority, advancement, the audacity of the Europeans and the denigration of the

Other. The text, “Sahara”, is one of the representatives of this ideology. It boasts of the adventure of one of the European thus:

“Francois....has flown his machine all over the world .... He talks about the paraglider like a boy with a new toy....Yesterday they were in Paris.”

(OPE p. 38, 39)

The introduction of the modern machines and the materialistic progress is not a bad thing but its introduction at the cost of disparagement of the Other becomes distressing and self-depreciatory for the readers of the third world countries as was viewed by Thiong'o (1986). In the above extract, the reference to flying a machine all over the world is emblem of sheer adventurism along with the additional fervour to establish the superiority of the Europeans in technological advancement and the domination of the earth through it. These machines which could be a wonder for the primitive Arabs and Africans are just like toys for the Europeans. The reference to “Yesterday they were in Paris” speaks of the faster mode of travelling of the Europeans in contrast with the slow mode of travelling of the Arabs in camel caravans. The use of the word “yesterday” for such a long traveling represents very short time in the context.

This viewpoint is supported by a picture of a man flying in a paraglide across a camel caravan. The camel caravan is a traditional representative of Arabian or African mode of travelling which is superseded by the modern paraglide adventure of the Europeans. Paraglide flying past the camel caravan itself establishes the authority and dominating spirit of the West. In contrast with paraglide travelling, camel caravan is representative of primitiveness of the Africans and in a way laughing at their backwardness (Fig. 1, OPE p. 38).

The spirit of adventurism is shown not only in men but also in Euro-American women with its frivolous and hedonistic designs that are in sheer contrast with the ideology of Islam. A British woman had a strange desire of climbing the mountain summits. Her desire and the supporting picture are presented as under:

“She wanted to fulfil her dream of climbing K2, adding it to Everest, to become the only British woman to have reached world’s two highest summits.

At 33, after a mercurial climbing career, Alison had become an icon – a symbol of what women could achieve.”

(FLE p. 14-15)

The above statement shows an immense desire of publicity and making a record of achievement just for the sake of publicity. The supplemented picture (Fig. 2, FLE p. 14) is suggestive of attaining the impossible with a person helping the other to climb the ledge. In contrast to the spirit of adventurism for adventure sake, Islam allows us to put our life in danger for the service of humanity only, not for the adventure sake. The definition of success is also associated with success in the Hereafter, of ourselves as well as of others. For this purpose, Islamic ideology teaches us to put our potential and energies in the activities that are directly beneficial to humanity to save them from the eternal damnation.



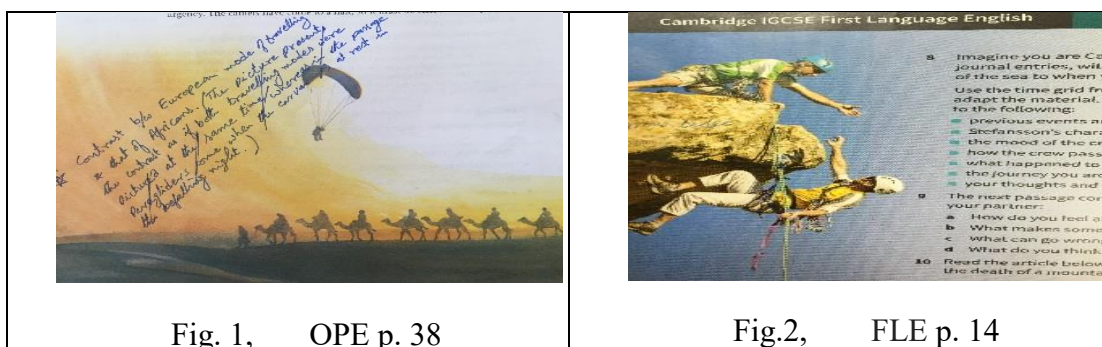


Fig. 1, OPE p. 38

Fig.2, FLE p. 14

The rest of the chapter details Alison's leaving behind, her husband and children at home and going out to fulfil her adventurist designs, camping in the company of men, being courteous to them, hugging and impressing them with her friendliness, modesty and charm. All these frivolous and hedonistic proximities are against the ideology of Islam which does not allow a single woman travel in the company of stranger men even for the pilgrimage of Hajj.

#### 4.2.2 Hedonism

Hedonism is the ideology that is meant to seek maximum pleasure out of whatever opportunities are available. This ideology generates from another ideology that regards the worldly life as long-lasting. Moreover, it regards this life as an opportunity to fulfill desires. This ideology runs counter to the ideology of Islam as Islam regards the worldly life as transitory, uncertain and fleeting one. Man is blessed with the opportunity of this life to prepare for the Hereafter which is the eternal abode for his living. The success in Hereafter is dependent upon the way he has lived the earthly life. Obeying Allah's commands in accordance with the ways the Holy Prophet ﷺ did, is a precondition for success in Hereafter. It is the Hereafter that is the place for fulfilling the human desires, not this world. Therefore, a Muslim is expected to fulfil his desires in accordance with the commands of Allah Almighty and the Sunnah of the Holy Prophet ﷺ. Moreover, he has to pass a selfless life in this world. Looking into that context, some of the selected ELT books are replete with the manifestation of the ideology of hedonism. References accorded to it are presented as under.

“Garachico is a small, unspoilt fishing town whose quiet streets are dotted with bars, cafes and gift shops”

(FLE p. 3)

Reference to bars first in the listing of luxuries of life tells the priority of the writer and what he/she considers the enjoyment of the life is. Picture of rafts with only two seats on every boat, meant for couples introduces the text and anticipates what the text would contain (Fig. 3, FLE p. 1).

The text “White water action in Victoria Falls” goes a step forward in the spirit of hedonism and introduces a variety of excursions in the text as well as in the suggested website along with supporting pictures suggestive of nudity and flirtation. The intermingling of men and women wearing shorts in these excursions and overnight adventures ranging from a day to five with camping in seclusion are sheer temptation to a life of sin and debauchery (Fig. 4, FLE p. 17). These topics invite the attention of the reader towards the recreational activities on the formal level but the hidden curriculum – the difference between what is promised and what is performed (West,

Loftin & Snyder, 2017) – invites the reader to the life of freedom and liberty that seeks no bounds. It allures the learners to adopt these specific values (McLaren, 2016). Islam, on the other hand strongly emphasizes on the life of innocence and piety. There are threats of severe punishment for hedonistic indulgences in the Hereafter. A threat of severe consequences is there even for those who promote indecency in the Muslims.

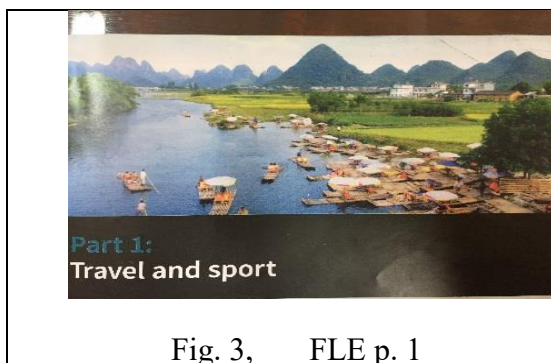


Fig. 3, FLE p. 1



Fig. 4, FLE p. 17

### 4.2.3 Imperialism

Imperialism legitimates the rule of forces that once plundered and occupied the weaker nations. This ideology highlights the changes brought into the life and environment of the subjugated people. In this way it tries to convince the natives of the third world countries that were once occupied, about the need and justification of this occupation. The power and prestige of the imperialists is highlighted to convince the third world peoples about the superiority of these imperial forces. Numerous references are found in the texts of these books that tell of the stories of the “blessings” of the once occupation. Some of the references are as under:

“The island has two distinct landscapes and atmospheres: the lush, green north and the barren, developed south”

(FLE p. 2)

The Southern part was developed under Spanish control. Reference to English and Dutch names associated with imperialism like, “Edwardian and Victorian buildings”, “Dutch architecture” etc. allude to the development of this area to the once Europeans occupation (FLE p. 4). Apparently, these are mere architectural names but they are suggestive of the ideology that any development, if there was any in this area, it was done only in the period of Western (imperialistic) regime.

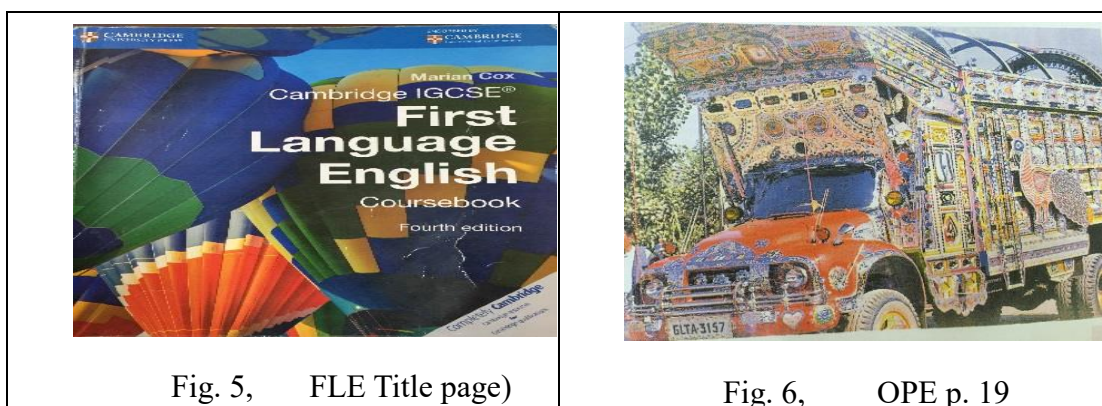
Linguistic imperialism is another form of domination threatening the various local languages of ex Anglo-American colonies particularly in South-Asia (Pennycook, 2017; Smith, 2015). It engenders its sister ideology of Globalism that promotes hegemonic thinking of the ruling views as natural and respectable (Chomsky, 2015; Beck, 2018). Linguistic imperialism is a form of domination by consent (Gramsci, 1971). ELT in the third-world countries is doing this job. This ideology can be deciphered from the very title pages of the books. The title of the book FLE i.e. “First Language English” (Fig. 5) ranks English as the first language of the world. “First” being an adjective draws the attention of the reader to this ranking. In the context of the hot air balloons soaring to the heights, it is also suggestive of the idea that if someone wishes progress and prosperity they must choose English as their first language. Hot-air balloons, like a “demand picture” (Kress and van Leeuwen 2006) are gesturing to

the viewer as if demanding the viewer adopt English as first language if that height of glory is desired. The same is the case with the title of the other book OPE i.e. “Oxford Progressive English”. The concept of progress is attached and associated with English language. The text inside the books are also suggestive of this ideology. One of the references goes as under:

“The British-built Bedford truck with its seven-foot paneled sides became the truck of choice because of its indestructibility.... When Vazhall stopped production of the Bedford trucks in the early Nineties, Japanese imports like Hino and Nissan supplanted them, but despite their superiority, drivers are nostalgic about the old Bedfords.”

(Fig. 6, OPE p. 20)

The phrases like, “The British-built Bedford”, “indestructibility” and “nostalgic” are supportive of the British supremacy in mechanical field. The mental subjugation is shown complete as the drivers are nostalgic of the old Bedfords even in the offering of the superior vehicle. The domination arising out of this type of occupation is the most hazardous domination as it is domination by consent and it is most difficult for the obsessed people, as is opined by Eagleton (1991), to free themselves from themselves.



#### 4.2.4 Materialism

Materialism goes for promoting the idea that the more one accumulates the luxuries of life the better the life becomes. Material progress is regarded as the real progress and the material things are representative of that, therefore, earn whatever you can and by whatever means. Moreover, it is also suggestive of the ideology that man is the master of his own destiny. Further, it advocates that value of the things is attached to their utility. The selected ELT books have numerous references to such type of ideas. Some of them are referred in the following.

Two versions of advertisement are given parallel for selection. The one on the left goes as:

“Unique antique bicycle in reasonable condition available at a bargain price.”

(Fig. 7, FLE p. 71)

The one on the right side goes as:

“Ancient bicycle, in need of some repair, going cheap.”

(Fig. 7, FLE p. 71)

The first one is just the euphemistic deception and the second one tells the original condition of that bike but the activities attached, favour the first one as it is the urbane way of deceiving the others. The second one is more near to the Islamic ideology that tells the weaknesses of the material before selling it. But the context and the way the choices are presented leads to the first choice.

Money is the basic need to realize the dream of material progress. One of the pictures contained in an ELT book is representative of this ideology. To promote this ideology, picture of dollars and Euros of different values and colours is drawn on the upper side of the page like a “demand” (Kress and van Leeuwen 2006) picture and the pictures of the representatives of these countries whose currency notes these are, are inscribed in these currency notes as “offer” (Kress and van Leeuwen 2006) picture as the source of contemplation for the reasons of progress of these countries (Fig. 8, FLE P. 115).



Fig. 7, FLE, p. 71

Fig. 8, FLE, p. 115

Islam, on the other hand, promotes the idea of spiritual development as the real development. It shuns the craze for the accumulation of wealth by hook or by crook.

#### 4.2.5 Racism

Racism is the most proliferated ideology in the selected books. It finds expression in various forms which can be divided basically into two main groups: positive self-presentation and negative Other-presentation. The selected books depict the white race busy in alleviating the humanity from the miserable conditions. But it won't be told that it were they who were responsible for the infliction of this misery in the third world. Some of these texts also promote the idea of “White man's burden” of advising and directing the world (Chomsky, 2003; Crystal, 2004; Pennycook, 2017). Some of the references in this context are as under:

“The award is extended to the people aged 14-24 worldwide. It gives access to be trained socially, physically and mentally ”

(FLE p. 16)

The Westerners are shown as advanced and developed. The reference goes in one of the text thus:

“The annals of the Mercy Ship are filled with poignant stories of lives transformed by simple surgery, some of which would take a mere ten minutes in a typical modern western hospital.”

(FLE p. 38)

At some instances the photographic description is given just to present a contrast between the developed West and the backward Africa. The photographic representation of some girls of the West going to some institutions with modern up-to-date dresses and the representation of the African woman in rags are true representations of this ideology (Figs. 9 & 10, FLE pp. 34, 37).



Fig. 9, FLE p. 34

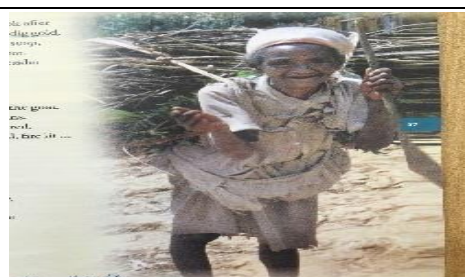


Fig. 10, FLE p. 37

Some of the texts contained in one of these books directly denigrate Pakistan. Pakistanis are represented as cheaters and deceivers in the exercise appended to “A Beijing Childhood” and in “two reports” stealing eatables just because of poverty (OPE p. 61).

Numerous other ideologies like, cuisinism and environmentalism are there which do not present the direct clash with the Islamic ideologies as they are the necessities of life but it is the presentation of these ideologies in superfluous way that becomes contentious as Islam promotes simplicity in these regards. For example, the photographic description of a variety of food items (FLE p. 70) is an allure to the life of food luxury. Similarly, the passage, “The culinary delights of Lahore” tells as if the motto of the life of Lahoris is only to eat (OPE p. 50-51). In the same vein the ideology of “environmentalism” promoted in the pages of these books promote the idea that it is only the Western world that is conscious of keeping their environment clean (FLE p. 47) and saving the birds that are going to extinct (OPE p. 82). It implies as if the rest of the world is bent upon making it dirty and is indifferent to other inhabitants of this earth. The rest of the world is annihilated in the oblivion. One of the textual references goes as:

“After climbing the New York Times Building in New York City on 5th June 2008, he unfurled a banner with a slogan about global warming that read ‘Global warming kills more people than 9/11 every week.’”

(FLE, p. 47)

Agentalizing through the title “global warming” and putting the global warmers (definitely, the industrial countries) in the background is also one of the techniques to cover the personal wrong deeds. Moreover, reference to 9/11 alludes to the terrorism and fundamentalism of Islam as some of the ideologies wide spread by the West. In this way, Environmentalism is actually supporting the allied ideologies of Positive Self-presentation and Negative Other-presentation, as was viewed by Mughal, (2019).

Going a step farther, the selected ELT books contain references to and highlighting of the ideology of polytheism which is against the Islamic faith of monotheism which is the first and foremost belief, the life and soul, in Islam from which the rest of the beliefs generate. But some of the texts in the selected books refer to Buddha or the pictures of

idols and idolatry forms etc. to give away the impression that diversity in this type of belief is natural and ordinary matter (OPE, p. 29; FLE, p. 5).

Dealing with this subject of ideology laden curricula in another way, is that it is not the sole issue that what is contained in these books, but what is not contained as well (Ulum, 2018, 2019). Therefore, it becomes necessary for the readers as well as for the instructors of these books to intensively evaluate these textbooks to reach to its hidden curricula (Cortez, 2008; Pennycook, 2003).

## 5. Conclusion

Analyzing the ELT books, the present study has viewed the paradox of foreign ideologies thriving in the ideological state of Pakistan whose foundations are laid in the ideology of Islam. Two representative books of both the ideological centers i.e. Cambridge and Oxford each were selected for the ideological analysis from multimodal approach. Content Analysis, CDA and Semiotics have triangulated the results. This triangulation was further consolidated by both qualitative as well as quantitative aspects.

The study brought to light a wide breach in the world views presented in the selected books and that which is expected in Pakistan by the enforcement of the canons of Islam. The ideologies of adventurism, hedonism, materialism, polytheism and racism permeated predominantly throughout the pages of these books. Islam, on the other hand promotes the ideologies of prudence, self-restraint, spiritualism/altruism, monotheism, assimilation etc. in place of the former ideologies. As far as the procedure of this research is concerned, first the number of occurrences of the opposing ideologies were enumerated in tabular form for Content Analysis and then their references were taken out from the books and analyzed by the application of CDA and Semiotics.

The matter of ideology is a very sensitive matter in any ideological state. Pakistan, being an ideological state, is exposed most to the adverse ideologies. One of the channels for this intrusion of adverse ideologies is ELT. Language is a powerful actor in human life. It shapes our thoughts, feelings and attitudes (Fromkin, Rodman & Hyams, 2018; Owens, 2015; Van Dijk, 2004) but Language learning should not be at the cost of ideological shifting. Any syllabus of ELT, prescribed in this state, should be passed through the ideological funnel of Islam as it is the state religion here. But the private elite schools, in this state, have established monopoly in the field of ELT. They select foreign published syllabus for their students which contains some ideologies that are in clash with the ideology of Islam and hence of Pakistan. The environment produced as a result of learning these ideologies create a situation of ideological paradox in this ideological state. The learners of these imprints possess different world-views than are beheld by the general public (Rahman 2005; Waseem 2009 and Yaqoob 2012). In one of the study, Varzande (2015) also holds the view that the learners of the internationally distributed English learning textbooks develop an identity that is in clash with the cultural as well as political identity of the main stream.

Muslims are expected to be steadfast on the ideology of Islam. They are expected to live a life of selflessness, simplicity, piety, fraternity, Monotheism, and as well-wishers of the whole humanity for their eternal salvation. The ELT books recommended by private elite schools in Pakistan, on the other hand, promote ideologies of adventurism, cuisinism, materialism, hedonism, racism, imperialism and polytheism. The promotion of these ideologies in this ideological state shows a conscious effort on the part of the

power houses i.e. Euro-American Centers to root out the very seeds of Islamization of the Pakistanis. These books depict the picture of a model society (Ballena & Shim, 2018; Gray, 2016; Heywood, 2017) and present the one sided bright aspect of that society like, material progress and prosperity of these power houses and present the denigrating picture of the other nations which is catastrophic for the ideological life of the other nations. Islam has its own ideological standards of progress and prosperity, which cannot be judged and measured from the Euro-American ideological yardstick. It destines more to spiritualism than to dry lot of materialism, it desires pious reservation instead of unlimited hedonism, and it wants Muslims to think universally instead of binding one's self locally or regionally. Moreover, it wants man to be freed from the slavery of the creation to bow before the Creator. It draws humanity from the riches to the rituals. It invites our attention to be shifted from the dry rotten joys of this world to the unlimited delights of the world hereafter. In this way, there is a wide gap between both of these philosophies. The history witnesses that until and whenever the Muslims stuck to these doctrines, they ruled the world and whenever they turned their back to these creeds, they were ruled over. The reason for the servility of the Muslims is not in their distance from the scientific and technical development but in their distancing themselves from the life of good deeds and their trust in Allah Almighty. The dichotomy of the situation is that those who should have all this blessed optimism are driven to the depths of profane pessimism as is viewed by Assad (1982, 2004).

The solution to this problem is multifaceted. Textbooks are practical tools for educational procedure and most of the ELT books are ideology laden (Apple & Christian-Smith, 2017; Gray 2016). One of the solutions is in replacing these books with the ones having comparatively neutral material which is very difficult. Comparatively neutral books are suggested because some studies claim that English can never be neutral and objective as it does not represent reality (Pennycook, 2017; Summerfield & Lee, 2001). But if it could be managed to design the syllabus with minimum cultural load, it may save the learners from Euro-American hegemonic interests as well as be helpful in better language learning (Shah et al. 2012; Kasaian and Subbakrishna, 2013). Pakistan as an Islamic state is supposed to promote Islamic ideology even through the subject of ELT to the maximum. Critical pedagogy or post-colonial pedagogic system is another plane for the purpose (Al-Quaderi and Al Mahmud, 2010; Pennycook (2017). Through the application of CDA, as is suggested by Rahimi and Riasati (2011), the hidden agendas of the language use can be detected. The teachers and the taught may be trained enough to raise their "cultural antennas" as is suggested by Frank (2013). By raising this antenna, they can unmask the hidden relation of power exemplified in binary oppositions as is envisioned by Berten (2014). Moreover, glocal instead of global culture as is suggested by Ulum (2018) can be presented to overthrow the hegemony of the imperialistic designs of the power houses i.e. Britain and America.

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