

Influence of Islamization and Propaganda in Curriculum of Higher Secondary Education in Pakistan: A Study of The Sindh Textbook Board of Pakistan

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Abstract

The phenomenon of language is undoubtedly social, and its primary function is to facilitate interaction with the world. The content of The English Language textbook of Class 9 published by the Sindh Textbook Board of Sindh, Pakistan, under study portrays language as a rather aggressive instrument of indoctrination as well as exclusion from the dominantly marginalized categories. This study employed the CDA framework attributed to Fair Clough 1995 as a lens to expose the covert preconceptions concerning discourse within the textbook. English in Pakistan is taught as a curriculum subject in the context of L2 Acquisition. However, the textbook language structures have interwoven and overt ideological patterns Rahman (2002). The primary target of the language textbooks is learners, with the intent to embrace indoctrination as a primary tool of Islamization and glorification of war and war heroes. This study found ‘Critical Discourse Analysis’ level pertaining to Text to be overused. The inescapable conclusion is that language textbooks owe it to users to be free from indoctrination and assist learners in developing a critical stance to provide divergent thinking necessary to sustain the ever-changing context of the modern world. Designers and policymakers are advised to concentrate on the language learning components and the content of the learning materials, rather than on content-focused instructional materials. This focus on research will help policymakers and educators conceptualize why indoctrination should be discouraged in the education process—Language, in its essence, should be taught unfiltered.

Keywords: Ideology of Language, Islamization, Textbooks, Ideology, Cultural & Social Policy

1. Introduction

Language and its written and verbal forms allow for the articulation for one’s ideas, thoughts, and emotions. Written language possesses the unique ability to preserve and relay concepts for centuries, thus making its durability more superior to the oral form. In many countries, formal education is a means through which social, ideological, cultural, religious and political aspects are taught and ingrained into the populace. Most of the time, dissemination and propaganda are achieved through textbooks which serve to convey the language from one generation to the other. In the case of Pakistan, the situation is not any different, as education is also used as a means to disseminate social, ideological, religious, cultural and political concepts. The textbooks used in Pakistan are often filled with language which not only hinders a citizen's ability to think critically but also fosters harmful and dangerous forms of patriotism. Textbooks serve as instruments of personal intellectual enhancement. They set the balance of the individual as a socially rational human. New rights and responsibilities emerge and within the framework of them new psychological and social elements create reasoning and

understanding as well as comprehension and self-realization. At another level, the very psychosocial factors serve as defining elements of the individual and collective identity and value. Simply stated, textbooks foster the individual and society from ignorance to knowledge and wisdom. They also form society and identity. The research thesis has pointed out textbooks as the roots and the primary means of knowledge. Hence, they must contain a neutral approach to the serve as a real purpose of learning the languages. Textbooks and students are said to have a certain relationship which is “one out of many influences on a person’s world view” (Rahman, 2002). Even though “the howness” of its influence cannot be measured, that does not mean that there is no influence as such. There is influence which, of course, is part of the total influence on the learners. One way of examining the effects of textbooks is to analyze the discourses and the ideological messages they embody. This is the focus of the present study. It focuses on Critical Discourse Analysis (CDA) of an English textbook which is taught at the Secondary Level, grade 9, and distributed for use in certain schools of Sindh Hyderabad, as authorized by the Sindh Textbook Board (STBB). In the textbook for the English class, Indoctrination has a focus on integration of Islamization. Indoctrination, or Indoktrinasi in local vernacular, refers broadly to perception, religion, ideologies or nationalism, which is structurally adopted and culturally shared by the members of a given society. The why behind the discursive nature of the English textbook from the Sindh textbook board is to scope out the ideological tenets that relate to religion, especially to Islam, and assess the level of indoctrination and examine the possible repercussions of such ideologies on worldview formation Islamization and beyond. This is why the current study uses Fair Clough (1999) as a theoretical framework. This heuristic is tailored for the study of ideologies on considerable lengths of discourses, like school textbooks. In the textbooks of schools, these are termed as government textbooks; these are constructed and published by a provincial board as per the educational policy put in place by the government of the day. These are constructed and published by the provincial boards under the curriculum supervisory Instruction of the Ministry of Education. The tenor, themes and rhetorical techniques in these textbooks are a direct representation of the governing educational policies which tend to prioritize Islam in a multicultural context. The subjects pertaining to Islam encompass Islamic figures, tenets, historical events, as well as rituals and practices.

The Islamic lesson provides information on Islam, represents Islam as an all-embracing civilization and encourages the students to practice Islam and live Islam as a way of life paradigm which is achieved in the country of Pakistan. The textbooks discourse represents Islam as an identity and equate it to Pakistan in order to simplify and reduce multiple identities to a single identity which is Islam in counter distinction to other identity which is non-Muslim identity. Non-Muslim identity includes people like Christians and in particular, Hindus. The textbooks represent Christians and more specifically, Hindus, as absolutely distinct from the Muslims. It is important to point out that the authors of the textbooks do not seem to be attempting to write a lesson which would induce cooperation and rather an exclusivist one sided negative reinforcement on the differences between us and them.’ The textbooks are compiled according to the concluding remarks of the ministry of education of the state and developed under the policies formed by the supervision of the curriculum wing. Accordingly, the curriculum wing of the Ministry of Education is considered to be central and holds the additional jurisdiction to examine the textbooks published by the provincial boards and suggest alterations if the textbooks are infused with such ideologies (Rahman, 2002b). This is the current research in hand, which is concerned with the analysis of English textbooks termed to be infused with a diverse set of ideologies published by a Sindh Textbook Board. Pakistan’s history curriculum specifically has always been criticized for negative sentiment and projecting a one-sided opinion . The policy of constructing and imposing an Islamic identity through the formal system of education and the textbooks has always been an integral part of Pakistan’s history. Differently from today’s part of history, these textbooks did not include the Pakistan ideology and were far more liberal and inclusive. Hoodbhoy and Nayyar, for instance, show that these textbooks contained the discourses of the Hindu empires that ruled the subcontinent and of the pre-Muslim history of the regions that later constituted Pakistan. The formal system of education from the 1980s onwards, however, has set aside,

for and wide, that history of the subcontinent, and presented the territory's history as though it were begun from the subsequent invasion of Muslims. The notion that other subjects "Islamize" their disciplines hinges on teaching through a single lens – Islam – even if it necessitates exchanging facts for fabrications. Not only does it obliterate history for the sake of Islam, it also obliterates the existence of 'others' as Indians and Hindus. After the emergence of Pakistan, the state's challenge is by no means to disintegrate the population into disparate provinces. It's meant to be a means to educate them for the twin objectives of unification and the instilling of a particular type of religious fervor that is to be aimed at the youth. General Ayub Khan, while embellishing the fabric with the history of Pakistan in 1962, proclaimed that Pakistan as a state with its own boundaries is a reality and itself does not believe in the other. It is the Islam that unites. 'The other' is absent here. 'The other' does not exist, as no President and General is in the volumes of the separated states of India and Pakistan (Pakistan's Publications 1962).

Anyone who argues about and battles for the Islam of the school syllabi in Pakistan has not for one single moment taken the trouble to pose the questions as to why the history textbooks of Pakistan do not think that Abul Kalam does not deserve to be in the same galaxy. In 1965, the Saigon of the East, and India was his only 'whim'. 'Who does not love India, the 'wor of the East', Saigol (2004), it the 'act. It was the blossoming of a full-fledged rivalry. In addition, the fracture of Pakistan in 1971 resulted in the additional neglect of the other and caused the strongest and most aggressive ideologies of nationalism, religion and militarism to be integrated into the academic curriculum. The particular study is of immense value and adds to the body of knowledge of the particular discipline. It shall motivate the students and the educators to acquire the language in a more neutral way. There is a lot of value in the learning of the language for students and teachers who have no prior exposure to it. This body of research is primarily targeted to the boards responsible for publishing textbooks designed for learning the languages of Sindhi, Urdu and English. These textbooks serve the purpose of enabling learners to acquire proficiency in the language under instruction. However, the language in the textbooks is designed in such a way as to convey messages that only serve to reinforce stereotypical notions. The likes of Mubarak Ali, R.R Aziz (1993), Pervez Hoodbhoy (2003), Rubina Saigol (2003), A mad Salim (2003), A.H Nayyar (2003), among other people, have also shed some light and pondered over the issue regarding the language of instruction of the textbooks in the province of Sindh. Broadly speaking, the study attempts to establish the impact of language on the education system. More narrowly, it attempts to identify the impact of the so-called hidden agenda about the textbooks on Pakistan.

1.1. Aim and Objectives

This study sought to examine how exclusivist and biased English language textbooks are regarding the indoctrination of content through L2 pedagogy.

Below are specific objectives of this study:

1. Identify the ideological linguistics (lexical and grammatical) constituent used in English language textbooks to promote a particular ideology and marginalize others.
2. Examine the concept of a hidden curriculum in the English language textbooks used in public sector schools.

1.2. Research Questions

Informed by the aforementioned aims and objectives, the following constitutes the research questions:

1. What ideological discourse is woven into the linguistic construct (words, phrases, or sentences) of the English Language Textbooks?
2. Is the concept of a hidden curriculum applicable within the English language textbooks used in the public sector schooling?

1.3. Theoretical Framework

Critical Discourse Analysis (CDA) is an approach that is used quantitatively to describe, interpret and

explain the ways and means discourses construct, sustain and justify social inequities. CDA is argument that there is a purpose to every use of language, even if that purpose is not held consciously by the discourse participants. The model of Fairclough, 1989 and 1995 applied to illustrate such matters with respect to written language. He identifies three different stages of CDA they are: Text Analysis (Description), Processes Analysis (Interpretation) and Social Analysis (Explanation). The current work makes use of CDA to show the ideological agendas that are hidden and uncovered in language of secondary school level textbooks.

1.4. Critical Discourse Analysis

Textual Features: Focus on the structures of the text, the vocabulary, and the grammar of the text and analyze it. This is what description involves.

Discursive Practice: Focus on the text and interaction and analyze the text in order to demonstrate how it works in a social practice. This is what the text is ascribed in most cases.

Societal Context: Focus on the Interaction and Social Context and analyze the text in order to demonstrate how a given piece of text illustrates a given society. This is called explanation. (Fairclough, 1995).

The study will help learners to the neutral language, that will help them learn the language textbook language. language textbooks should serve the purpose without purpose the intended purpose, as textbooks serve the main purpose in the learning process. This will help in the redevelopment and crafting of future textbooks that will not require input and internalization of the guiding ideologies.

2. Literature Review

A discourse is formed by combining words and sentences. Critical reading skills assist in expanding the learners' horizons. It is then essential for textbooks to include works tailored towards developing advanced language skills. They seek to examine the way in which textbooks have distorted learner understanding in incorporating sections which only serve the purpose of supporting Muslim learners. They do not internationalize the material to serve all students. Rather, these textbooks overly simplify the material by embraced the following points: the denial of the embrace of various religions, nations, and ethnicities all for the purpose of fostering intolerance, apathy, and jingoism; blatant historical or factual inaccuracies; the diminutive portrayal of women; disproportionate emphasis on Islamic Studies; and the erosion of critical thinking skills. In this wording, these are only a few of the linguistic components the researcher explored in analyzing the works of some authors, like Aziz (2003), Pervez Hoodbhoy (2003), Ahmad Salim (2003), and Nayyar (2003), all of whom have investigated these matters. Nayyar (2003) examines a compulsive chapter on Pakistan as an Islamic republic in defense(!) of the about compass education of the Hindi Tarbiyat textbook and the singular perspective from which it speaks of "We are all Muslims." Then, in a class 6 Urdu textbook, the same authors included the following quote: "Who am I? I am a Muslim, and my religion is Islam." (Nayyar & Salim, 2003). In the class II textbook of Pakistan, there is a chapter 'Major Aziz Bhatti' in which 'Bharat' and 'Hindus' are clearly demonstrated as our enemies. The role of the textbook is crucial. For some, textbooks are the only source of information about the rest of the world. Undeniably, it is used to nurture a person. In fact, it would be wrong to say that the textbook will not decide the personal and education development of the learner. Thus, the narrow and isolating comments in our textbooks profoundly contradict the interest of our children's future. (Hoodbhoy, 2003) Textbooks, as discuss by Nayyar, Salim and Hoodbhoy (2003), include such titles as, "Islam is a Peaceful Religion" and "Women as the Subordinate Half of Society, in the Textbooks," and, of course, all of these are true. In one of the recommended reading articles of Mubarak Ali, the famous historian of Pakistan, he emphasized the issue concerning the existence of a democratic state. In his view, our country is a democratic country and one of the important aspects of it is multiculturalism. So, promoting a single, monolithic and one-sided idea, is, in his view, complete madness, one that has historically, stalled the development of Pakistan as a democratic state. In the case of a multicultural state as ours, Mubarak Ali thinks that it is necessary to present a unifying ideology. (Mubarak Ali, 2012) Regrettably, the rulers have always

sought to control the average citizen through textbooks. In addition to this, the changes made to the textbooks.... have made changes to the curriculum to serve the interests of a small number of powerful people.

General Ayub Rhan was the first to personalize the use of textbooks for self-serving purposes. Later on, Ziaul Haq set out to reshape the educational system of the country, changing all the educational policies put in place by Ayub Rhan. Ziaul Haq's policies on education initiated a process of Islamization which has come to be regarded as a curse in Pakistan, intimately tied to the country's education system, and extending into social and political realms as well (Mubarak Ali, 2012) Omnipresent in the textbooks, ideology is said to be manipulated in the name of learning a language. Ideologies themselves are not a power. It is the power that is sustained by ideology. That ideology is dominant in textbooks. Textbooks are accepted as a part of society where people do not bother to think. When textbooks are compared to the other instruments of socialization like the media, they are most influential for a learner in the early stages of education. School textbooks are like a 'code of conduct' which defines a set of behaviors. It is compulsory to know what is to be done and what is not to be done. The concepts ingrained in these textbooks convey the notion that societal customs and practices ought to be unquestioned in the accepted and 'natural' ways (Lye 1997). Rahman (2004 and 2002b) has examined some of the ideological content in the textbooks within the domain of Language and Islamization and concluded that these ideologies certainly impact the attitudes of the learners. Rahman also discussed the Islamization and Nationalization of the students these subjects cover as well as the omissions and factual distortion concerning the history of Pakistan. The omission of historical facts, distortion of history, and the presence of biases and inaccuracies has also been pointed out by Mubarak Ali (1986). In the same context, the textbooks of History, Social Studies, and Pakistan Studies have been pointed out by Nayyar and Salim (2003) for lacking factual accuracy and containing exaggerations and errors. The authors of these textbooks as cited by Nayyar and Salim (2003) assert that the themes and content of these textbooks certainly do not provide access to a pathway for the attainment of peace within Pakistan. As example of the other issues creating hatred for India, Aziz (2003) mentions the glorification of wars and war heroes. The glorification of warfare alongside the military 'heroes' and other forms of military glorification have also been examined by Nayyar and Salim (2003). They analyzed the policy texts and various 'nationalist' and 'military' oriented textbooks. One of the concerns 'the researchers have underline is the stereotype- and discrimination-based content within the textbooks. It is the inequitable distribution of functions, rights, power, etc, of the sociocultural system. Society holds the view that women are weak, thus, they are not able to perform to the standards of men. Feminist Linguists Woolf (1972), Raplan (1976) and Spender (1980) claimed that textbooks reinforce negative gender stereotyping and that there is sexism directed towards women. There are two areas of gender inequities pointed out by Lakoff (1975) concerning the use of language within the social structure. These are the language about women and the language of women. In the first case, one finds parallel terms like master and mistress, and in the second case, one finds a woman described as a fully human and appropriately feminine on the other side. A similar view is offered by Raplan (1976) that men and women relate differently to spoken and written discourses. Identity constructions involve the use of language. Also, people communicate using several languages and ascribe to different identities (Zubair 2007b). The concept of culture learned signal is the name put by Tannen (1995); that is, in numerous cultural situations, identities are organized through languages. Spender (1980) reflected on language, reality, and power in the context of sexism. She posits that the world is created and classified by the dominant over the dominated for the purpose of controlling and manipulating the language to construct realities that serve their dominance. The case of Pakistan has seen numerous works done on the ideologies concealed in the texts of the textbooks. Such textbooks employ emotive and ideology-laden vocabulary to construct a social reality for the learners (Rahman 2002b). The words that are related to honor as, izzat, asmat, ghairat, sharam, and haya demonstrate a low value of women compared to men. Needless to say, these words place a particular emphasis concerning women's roles in society. Socially conditioning minds logic has it that women are to be confined to domestic roles, maintained somewhere in a home, while their supposed

male acquaintances are a no-no, unable to converse with. 'In a large chunk of Pakistan, women are murdered as a result of male 'dishonour because ' the women are seen to control the female 'virtue. Most of the time the women are seen in these homes are termed 'pardah observing, 'sharif, 'pure, 'dainty, ' and 'beautiful. ' (Rahman 2002b) There are books, curriculum and instruction materials that contain discriminatory content towards women (Mattu and Hussain 2003) Having reviewed educational policies and documents from the past, they established that content even in textbooks on women from primary to secondary education, as used from the 7th grade to Matriculation, are suffused with textbooks biased education. In addition, there is a pervasive and uniform conclusion regarding women's subordinate position in the sociocultural domain, confined to domestic activities. There are some feminist authors, Brickhill (1996), Rabira and Masinjila (1997), Obura (1991) and Sifuniso (2000) who have developed a systematic approach to explore and make sense of the discourse in the textbooks. The authors suggested the Feminist CDA which can examine the discourse sustaining a patriarchal world. As noted by Leach (2003), curriculum designers and authors need to review all materials to 'minimize bias' in textbooks and other educational resources.

3. Research Methodology

The current research at hand is unique in its approach having qualitative elements. In an attempt to understand the phenomenon on the Interest, extensive data was garnered through written texts. Writing in regard to 'Qualitative Research', Dey (1993) argued, "It is a term which seems to be in much currency these days in place of survey research. It is an attempt to gather data in the form of participant (or non-participant) observation, a variety of informal and group interviews, and systematized collections of other materials". Source materials of this kind would include video and audio recordings, transcripts of interviews, graphic materials, writings, and other forms of draft documentation. Within this research, Critical Discourse Analysis served as the theoretical lens to extract the ideological underpinnings of the selected textbook.

4. Source of Data Collection

The data in this case has been taken from the 9th-grade English textbook published by the Sindh Textbook Board of Pakistan. The lines have been drawn from 5 lessons which are idealized in nature and are selected in order to evoke the meaning concealed within the text. The present study concentrates on the language indoctrination and considers only a monolithic culture case. The lessons will undergo discourse analytical First Order Cybernetics by FairClough.

5. Analysis and Results

Indoctrination from the mentioned English language textbook of class 9th occurs through the following outlined subthemes:

- Religious
- Cultural
- Ideological Representation
- Historical Manipulation

To better understand the sub-themes of the study, five primary lessons have been selected in the previous section, while five more will be examined in the current section.

1. CDA and Religious Content

To complete this section of the text, content from an Islamic Domination of Religion Textbook for the English Language Islam has been singled out. The following lines have been chosen arbitrarily for the purpose of showing the religious content in the textbook.

Lesson 2: Shah Abdul Latif

Islam is a peaceful religion. As a gift to mankind, God, the remarkable, conveyed the Prophet... An exceedingly large number of these holy persons succeeded in making Islam a religion for people of other faiths.

The previous quote is taken from the English language textbook of class 9. The quoted text says, without any doubt, inscribes Islamization into our textbook. Such students' books are taught from one corner of Sindh to another. The fact that the province of Sindh and, in fact, the entire country of Pakistan has the socially, culturally, and religiously diverse population remains oblivious to the mind of the framers of such a curriculum. Without an iota of doubt, we could say that textbooks of Sindh lack an inclusivist perspective.

Lesson 14: Nursing:

Islam regards nursing very important... Among those who helped in looking after and nursing the patients in this hospital were Hazrat Fatima, the youngest and dearest daughter, and Hazrat Asma, the daughter of Hazrat Abu Bakr. This excerpt is from the lesson which has the title 'Nursing'. The lesson deals with the caring and the wellness of individuals as well as of the groups. It is this angle which the lesson should have been taught from. The lesson of 'Nursing' is however taught from an Islamic perspective which implies that the profession is only meant for Muslims and only they can perform the responsibilities that come with it to the highest standard. This kind of material being taught in the classroom will only serve to reinforce and amplify the already existing sense of monolithic dominance over other religions.

Lesson 7: Allama Iqbal

Allama Mohammad Iqbal, the Poet of the East... 'If today, with all the chaos, you manage to hold on to your beliefs in Islam, believe me, you will emerge as a strong, united nation and save yourselves from utter annihilation. The preface of each chapter suggests that we study and appreciate the country's great poet without any biases or assumptions. We do arrive at the chapter with the biases and prejudices that surround the character of Allama Iqbal as pertaining exclusively to Pakistan and Islam. The chapter boasts of Allama Iqbal's contributions to Muslims and Islam, especially the contributions to the creation of Pakistan, most of all. Not much is said about his personal history, about his parents or his childhood, or his adolescent years, life, is also ignored.

2. CDA and The Great War Hero. Glorification of War and Manipulation of History

Among the Pakistani heroes of the 1965 War who fought on the Lahore front, one of them was Major Raja Abdul Aziz Bhatti... 'Do not recall me. I do not want to go back. I will shed the last drop of my blood in the defence of my beloved country.' The way every one of us believes these words will also remain etched in time and will motivate the youth of Pakistan to every last ounce of determination and courage. The lesson under discussion continues to celebrate warfare and warfare heroes. The lesson encourages children to become aggressive and to adopt a war-ready mentality. It engenders a sort of loathing for another country—namely India—because it clearly marks India as 'the enemy' of Pakistan. The lesson uses the term 'enemy' more than five times. The major named and the lesson's focal point pertaining to the story was Major Aziz Bhatti who with fought with valor and to whom the lesson ascribes the title 'great war hero' was most prominent in. The word 'hero' in the lesson referring to Aziz Bhatti is because he was the hero of the war and the victor of 1965. However, it is a known fact that Pakistan lost 3,800 soldiers and India lost 3000.

Lesson 4: Moen Jo Daro

Mohenjo Daro or the Mound of the Dead is among the oldest cities ever built. We shall then know much more than we do now regarding this dead civilization. The Mound of the Dead, as is it was called, was one of the largest settlements of the ancient Indus Valley Civilization. That said, nowhere in the lesson is the name Indus Valley Civilization, of which Mohenjo Daro was a part of, mentioned. This, in fact, this blunder on the part of the formulators or policy makers of the curriculum design, forces the learners to miss out on vital information pertinent to the topic they are studying. The lesson in this case seeks to alter the proper history of the case because it does not give the readers the proper information much less the accurate information regarding the lesson.

3. CDA and Ideological Representation

Lesson 16: the Responsibilities of good citizens:

We cannot be good Muslims without being good and dutiful citizens. To be a good Muslim is often simplistically equated with being a good citizen. It is a common refrain that good Muslims only become good, dutiful, and responsible citizens of the state when they become good Muslims. This lesson on being a good Muslim is enriched with Encouraging the practice of one religion. In his model of CDA, Fairclough (2003) analyzes social context in order to demystify ideologies and social power. Such ideologies and social power are evident in the given lesson lines which only serve to promote a dominant ideology of religion, and culture, in and through the English textbook.

4. CDA and English Language

Any society's advancement can be promoted or detracted from using language: the most powerful form of communication and the most important form of articulation. It is the language that is used to teach a particular language. In the mind of Fairclough (1995), language has the capacity to shatter a society and the violence of a society is the violence that society has had to endure. Take for example the ideological of Islamization that is integrating into the textbooks is not merely an notion espoused in the textbooks but actually a processed societal notion where students are raised. This however is an environment that is a minimal construction that is endowed to every person of a particular faith or community but when it comes to teaching and learning language in schools' English language teaching using language textbooks, it ought to be neutral and it should include all types of learners. The English language has been the language of power, prestige and a language that is for employment, therefore, in the textbooks, it is necessary to learn the English language, to master the discursive practices woven into the discourse. This is an aged study flam am attempting to complete in discourse analysis in which the unfounded conspiracy English language textbooks were studied. The negative impact of the English language texts published board on the other cultures is the focus of my study. The current study used Fairclough's (1995) Critical Discourse Analysis as the framework This study analyzed the class nine English language textbook published in the Sindh province by the Sindh textbook board. This study found contents of the textbook to be inappropriate for the multicultural context of Sindh classrooms. English has a major value in Sindh, Pakistan as it is a prestigious language. English is a symbol of 'true literacy' for one is presumed to be educated if one is able to converse in English fluently. These myths which are popular and accepted as the truth is that English language has a more complicated and hidden agenda for the Third World countries. In Third World countries, learners are taught English due to the assumption that it will enable them to secure a job; however, they are systematically socially conditioned in their thoughts and behaviors.

The context of Sindh where Islam is the religion of the Muslim majority is interesting. Books do not consider learners from other cultures which are part of the country. Cultures from other parts of the world are lacking in the textbooks of Sindh. Texts from other parts of the country do not neglect the native religions and cultures (Yaqoub, 2011; Siddiqui, 2014) .

6. Conclusion

The instruction of all languages should within a neutral framework devoid of any ideological indoctrination stemming from Islamization. Many parents are interested in learning English due to its prestige in society. However, curriculum designers now publish English books that focus exclusively no monolithic religion, thereby excluding all other cultural aspects. This study Addressed Islamization Indoctrination in a Grade 9 English Textbook of Sindh. The study utilized Fairclough's Critical Discourse Analysis to identify the salient dominant features within the English Language Textbook for Grade 9. The study found that English language textbooks are Islamized and socially ideological textbook.

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