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**RESEARCH PAPER****Exploring Ideology in Intermediate English Textbook: A Case Study of Sindh Textbook Board**

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**ABSTRACT**

Textbooks and Ideology have become key areas of study these days. This research focuses on the exploration of ideology in Intermediate English textbook-2 devised by the Sindh Textbook Board Jamshoro and employed by the college education department of Sindh throughout Sindh province of Pakistan. This study is based on a textual and critical discourse analysis of ideological content found in Pakistani English language textbooks. It is crucial to note that these English syllabi are used in colleges that accept the Sindh Textbook Board and use the syllabus of the same boards at the intermediate level. Moreover, the study focuses on whether the textbook contains any elements of prejudice, intolerance, hatred, or discrimination against those who practice other faiths. Examining the ideology-related content in intermediate coursebooks, the research utilizes the Critical Discourse Analysis (CDA) of the Fairclough analytical framework. What kind of ideology is employed in the English textbook, as per the first query? The results suggesting of this study show that there is a mixture of several ideologies in intermediate English book-2 i.e., religious ideology, secular ideology, and most dominantly scientific ideology. The textbook, on the other hand, takes a hateful, biased, discriminatory, and intolerable stance against Hindus. Correspondingly, the results of this study can be beneficial in several ways. The results point to the necessity of creating a new English curriculum with better teaching resources. The curricula authors should go back and reread the books to create a syllabus with more ideologies.

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**KEYWORDS** Discourse, Ideology, Textbook, Textual Analysis

**Introduction**

It is a known fact that language and ideology are mostly interconnected terms and language is one of the sources of propagation. The present study focuses on how the English textbook of intermediate propagates ideological stuff into the minds of students. As it is a known fact that English textbooks are a core and essential part of the course outline devised by Sindh Textbook, Jamshoro. English curriculum is designed by one of the well-known boards Sindh Textbook, Jamshoro, and followed by most of the private and public colleges of the province of Sindh Pakistan. Textbooks got important in countries like Pakistan because most of the students spend their significant time reading textbooks. Intermediate students are engaged by the teachers in various activities i.e., discussing the context, solving different exercises, class tests, and board exams annually taken by various

boards. All the above-mentioned activities show us the significance of content reading at the college level within the province.

Additionally, Sindh Textbook Board has also such exercises and activities in an intermediate English textbook. The course books are demonstrated in several academic excellence institutions that are available in the province of Sindh Pakistan so textbooks must be taught with valid content to the students. Sindh Textbook Board (STB from now) syllabus books are taught in private and public colleges in different parts of the province of Sindh Pakistan.

Students pursue their degrees by passing from the primary level to the university level and in this process, academic languages are Sindhi, Urdu, and English. The textbook that is opted for this research is the intermediate English Textbook to find out what the content that spread ideologies and most importantly, what ideologies are disseminated through English textbooks. How these ideologies are disseminated through intermediate English course book. There is an understood fact that the content syllabus books are always well-planned and syllabus designers and the government has intended content to transmit to students. The state and syllabus designers always have clarity that what type of content must be taught in the classes to the students.

The contents in textbooks particularly here in Pakistan are predestined that they must contain elements of patriotism and Islamic touch. Most of the textbooks are either social studies, Pakistan Studies, Islamiyat, Urdu, Sindhi, or English and will begin with Islamic lessons or patriotic lessons (Muzaffar, 2016 & Muzaffar, et. al., 2020). Our textbooks are full of stories of victories, wars, and hatred against the Hindus. So, this research on intermediate textbooks will be done by doing Critical Discourse Analysis (from now on CDA) adopting the (Fairclough, 2003) model.

As Pande (2010), elucidates that Pakistani textbooks had mostly remote tactics since 1947 taking education and education policies that it utilizes. After reading most of the Pakistani textbooks one would feel that books are full of stories of the struggle for freedom, wars with India, heroes that died in wars, and superiority based on religion. Most of the time times feelings of being biased against the Hindus and it is going to hurt the sentiments of the Hindu students that live within the province of Sindh Pakistan.

## **Literature Review**

Ideologies are public exercises and patterns of tangible events that have several effects on transmuting and creating approaches of humanoid biases (Wright, 2008). There are no questions that ideologies do have so many impacts and impulses on any nation because now a days set of ideas or ideologies decide more appropriately to define any nation. Ideologies are the identification of any nation. For example, Spitulnik (1998 P-32) warrants it "language is a marker of ideology". Languages are the basic source of reaching any ideology to anyone. Similarly, the English language is also a significant contributor to bringing western or local ideologies and penetrating the minds of students (Muzaffar, Javaid & Sohail, 2017).

Rahman (1996) one of the prominent scholars has a great understanding of languages, syllabi, and propagation of ideas and culture through these textbooks. For him, it is simple to develop an understanding that coursebooks in any elite school emblazoned by foreign writers often represent English ideology and culture. Antithetically, an elite school, in a government school whose syllabus books are written by the local curriculum developer will try to inscribe the local culture and ideology.

Textbooks are not just sources of teaching and learning but are also indicators of political representation, cultural identification, and ethical values of any nation with intended ideologies. Textbooks always need required attention, scrutiny, and inspection because these are the carrier of different intended and unintended ideologies spread into the raw minds known as college students (Bhattacharya, 2019).

Asif and Siddiqui (2015) explain how syllabus books serve as excellent, well-designed guides for both the student and teacher throughout the teaching and learning process. If textbooks are not used properly, they will undoubtedly mislead students and harm any country's educational system, whether it is a developed or underdeveloped one.

Asif and Siddiqui (2015) the course reading improvement rule suggests some criteria for allocating a course reading. According to this rule, a book's title should be intriguing. We do not find any particular standouts when we look at the title pages of the five average English reading materials for courses XI and XII.

Text assessment has emerged as a crucial activity in the fields of learning and teaching, seeking assistance in selecting the best textbook possible given a specific context (Fatima & Kazim, 2015).

Afzal (2015) as a result of her intense interest in such a crucial subject, the researcher included all of these elements in her study. The official education system in Pakistan is unsuitable for preparing students to deal with real-world challenges, escalating issues, and obstacles while also encouraging them to think critically about the material they are being taught in school. This is a major issue because they favor rote learning over developing their rational faculties. Pakistan's textbooks, however, attribute themselves to having narrow thinking as opposed to broad thinking. Textbooks are created in a way that only promotes memorizing things verbatim. It is equally the fault of the parents, society, and educators. Even teachers forbid students from asking questions that are unrelated to what they are being taught in our educational system, which discourages students from developing critical thinking skills.

It is regrettable to say that Pakistani English textbooks are not any different from other textbooks in that they encourage students of various ideologies and faiths to engage in violent behavior. It is acknowledged that English textbooks are frequently distinct from other syllabus books. However, in Pakistan, Social Studies, Urdu, Sindhi, and Pakistan Studies textbooks begin almost identically to English textbooks. Lessons on Islam or lessons on patriotism are also included in the opening. However, since Islam serves as the foundation of our ideologies, we prefer to start everything with its teachings (Paul, 2014).

English is more than just a language; it also represents a particular ideology. A particular ideology dominates the material found in English textbooks all over the world (Seargeant, 2008).

Dr. Abdollahzadeh (2017) describes how foreign languages (FL) are important tools for propagating political ideology and educating people about politics. These languages, and English in particular, contain predetermined ideologies that are intended to spread throughout the entire world.

Hoodbhoy (2013) the institutional-based books of the nation, which have a structure and are cited in several academies, are exhorted to unquestionably move into better circumstances. Such curriculum books that are taught to students in these academies about education in Pakistan lack several educational qualities, including social production,

responsible citizenship, a well-informed and well-furnished personality, and civic-minded and thoughtful rational individuals.

The proper functions of textbooks are important in English language teaching in comparison to that in Indonesia; they concentrate on the textbook's contents as crucial and very suitable so that students may find it appropriate and interesting because it is directly related to state educational objectives (Faris, 2016).

As Ahmad Muhammad and Muhammad (2019) describe how English is used in this country, along with international languages, for official purposes in addition to Urdu. This language undoubtedly occupies a prominent position of strength and glory in Pakistan. In addition, all of the textbooks used in schools from primary to university level are written in English. If the language is not the native tongue, then the ideology will also be influenced by the local dialect and culture. It signifies the separation of Islam and Pakistan from Hindus due to their differences as Muslims. All four provinces' textbooks interpret the same ideology. These textbooks are even frequently criticized for their bigotry and prejudice against other faiths (Ibrarullah, 2018).

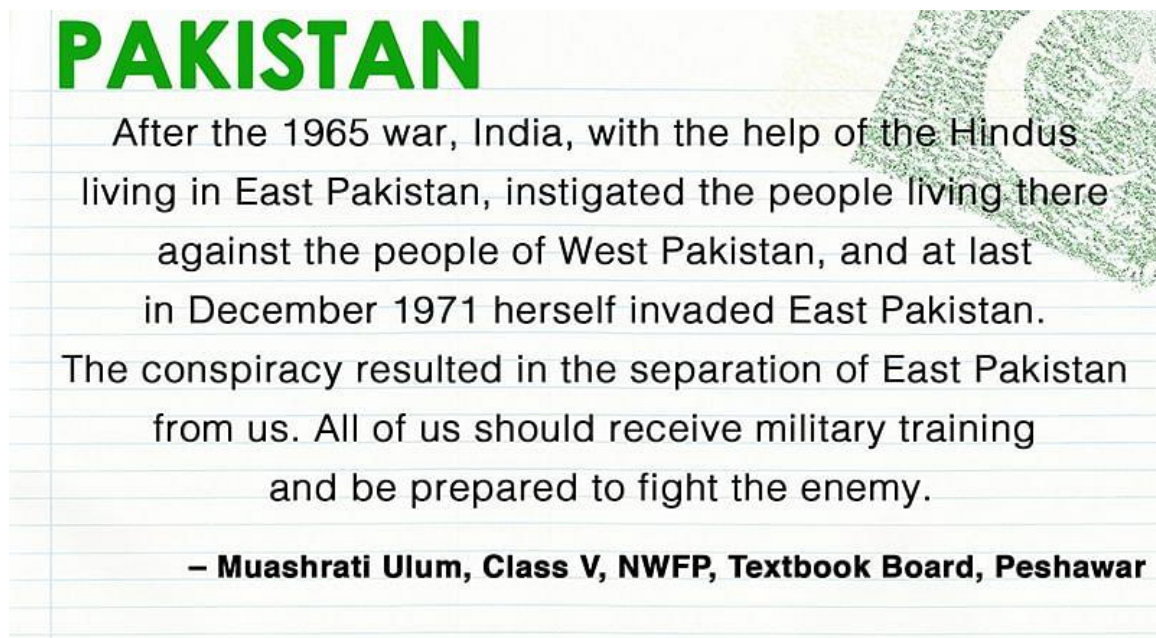


Figure 1 Extreme Approach to Having Military Training.

Akbar and Salma (2019) explain the unavoidable fact that textbooks are the government's primary concern whenever students are concerned. Every state aspires to introduce and make possible the introduction of its ideology to the populace.

GRADE	SUBJECT	CONTENT
4	Social Studies	"Muslims treated Hindus in [a] very good manner despite that Hindus used to main[tain] deep animosity against Muslims." <sup>1</sup>
5	Social Studies	"... But Hindus never cooperated with Muslims. They were not ready to accept the existence of Muslims in the sub-continent. Due to this, the social, religious and political differences between Muslims and Hindus persisted and there was a growing concern towards partition." <sup>2</sup>
6	Social Studies	"Before the Arab conquest the people were fed up with the teachings of Buddhists and Hindus." <sup>3</sup> "The foundation of [the] Hindu set up was based on injustice and cruelty. The system of Islam, which was based on justice, equality and brotherhood as described earlier, impressed a lot to the Hindu culture and set up." <sup>4</sup>
8	Social Studies	"All those who created the Two Nations Theory were primarily the supporters of Hindu-Muslim unity. However, what made them to take first steps towards the preservation of a separate Muslim identity was the racist mentality of Hindus." <sup>5</sup> "... Hindus and Sikhs had started [a] massacre in the Muslim settlements in Bharat (the new name of India after partition). In order to protect their lives, property and honor, 12.5 million Muslims started migrating to Pakistan." <sup>6</sup>
10	Pakistan Studies	"Hindus were against the creation of Pakistan. Despite their utmost opposition, when Pakistan was created, they used all means to weaken and harm Pakistan. Hindus in the 'East Pakistan' started mobilizing their fellow citizens against the 'West Pakistan.'" <sup>7</sup>
<p>1 Social Studies Textbook, Grade 4, Khyber Pakhtunkhwa Textbook Board, p.16  2 Social Studies Textbook, Grade 5, Khyber Pakhtunkhwa Textbook Board, p. 6  3 Social Studies Textbook, Grade 6, Punjab Textbook Board, p. 97  4 Social Studies Textbook, Grade 6, Punjab Textbook Board, p. 100-101  5 Social Studies Textbook, Grade 8, Balochistan Textbook Board, p. 111  6 Social Studies Textbook, Grade 8, Balochistan Textbook Board, p. 119  7 Pakistan Studies Textbook, Grade 9/10, Khyber Pakhtunkhwa Textbook Board, p. 31</p>		

Figure 2 Approach of Pakistani Textbooks against Hindus

## Material and Methods

Research methodology is meant to be a systematic, theoretical investigation of approaches used in a field of study (Kumar, 2011). This chapter will go over the overall approach taken for the current study. Procedures, data analysis, and data collection come after the study. Additionally, the researcher will include an analytical framework, i.e. (Fairclough, 2003). Additionally, this study heavily relies on an analytical study that examines the information in intermediate-level English textbooks. Finally, the primary research tool used in the current study was the Critical Discourse Analysis (CDA), which the researcher will discuss.

There is a consensus that these research techniques are by no means all-inclusive, but one suggests that they meet the key research methodology criteria. These can be found in qualitative methods and are present simultaneously in small-scale and large-scale study designs (Cohen, Manion, & Morrison, 2007 P-245).

The study is a significant and highly effective instrument for development in the modern era. For example, a researcher might discover that there is no proper methodical procedure for investigation, even though there may have been very little advancement in

the various research fields (Pandey, 2016). The research technique is a method that can be used to anticipate an examination and follow a solid rational arrangement. Nevertheless, the qualitative approach is covered in this study.

## Results and Discussion

### Lesson (An Astronomer's View of The Universe) Showing Scientific Approach

If we conduct a critical evaluation of chapter 9 An Astronomer's View of the Universe of Intermediate English Textbook, authored by eminent scientist Sir James Jeans we will come across several scientific ideas. The author is a renowned scientist who holds degrees in physics, mathematics, and philosophy. He was endowed with a vivid imagination that allowed him to draft several important books, including *The Space Around Us*, *Philosophy, Physics, and Enigmatic Universe*. The intermediate book's current chapter covers a few crucial and fascinating subjects, including i.e., stars, the universe, earth, coastlines, space, and the discovery of life. Due to differing levels of ideology acceptance, several issues merit discussion. Even though a particular school of thought may not agree with the given ideology regarding the origin of life on earth, it might. because scientific ideologies may not be the same as religious ones. A few lines from the lesson are chosen for critical analysis to better understand these viewpoints of Sir James Jean's claims.

"In course of time, we know not how, when, or why, one of these cooling fragments gave birth to live." (STBB p. 120)

Preliminary, CDA of the text indicates that author Sir James Jeans shares Big Bang theory ideologies. George Lemaitre, a cleric with a base in Belgium, explained the Big Bang. According to this ideology, there is no such thing as a Creator and mankind is the outcome of the Big Bang event. The Big Bang theory emerged from observations of various galaxies that are constantly changing shape and are spreading in different directions as a result of the force of explosives. A single atom that formed after the universe became extremely cool gave rise to man, according to the central thesis of this theory. The development of humans was brought about by that one atom. In addition, the development of microwave radiation supported the Big Bang theory. It took up the cause and explained what the Big Bang theory had already asserted.

Sir James Jeans further elucidates:

*"It started simple organisms whose vital capacities consisted of little beyond reproduction and death."* (STBB P. 120-121)

According to Sir James Jeans, a writer with a scientific theory of life, life began with simple organisms. He views the beginning of life in a similar way to how the Big Bang theory claims that man was created from a single atom. Simple organisms have those two words in common with atoms. Simple organisms are used here to illustrate the meaning of an atom, and Sir James Jeans later notes that there was not much more to it than just death and reproduction. A new beginning is given life by all these concepts.

### Lesson (Life in the Universe) Showing Scientific Approach

Critical Discourse Analysis of Intermediate Textbook-2, *Life in the Universe* by J. A. V. Butler is an extensive form of the previous chapter *An Astronomer's View of The Universe*. It may be noted that this chapter is related to life in space and the previous lesson.

The common ideology in both lessons includes information on how life is created and developed, as well as a discussion of the universe, stars, earth, space, seashores, skies, and the origin of life on Earth. The billions of stars and galaxies present in the universe are covered in both of these lessons. There is a small chance of stars colliding despite the billions of stars in the universe. A million Earths could easily be adjusted because there are so many big stars available, say, scientists. Because of the size of these massive stars and galaxies in the eyes of these astronomers and scientists, man is merely a minor component. Atoms and other elements similar to atoms are the only components of life. The sentences that follow describe the origin of life and declare that it is an accident. The author J. A. V. Butler,

*"What is life? A little scum of no importance on the surface on the surface of an unimportant globe-circling around a second-rate star?" (STBB p. 129)*

There are many interpretations of these lines, all of which reveal a clear meaning about life. The question is "What is life?". Scientists have described life as a small and the least important thing without any meaning. It is used as an elicit response from scientists about life. In the lines above, a writer J. A. V. Butler calls life fairly unimportant and meaningless. These statements support secular and scientific ideologies, but from a religious perspective, life has value and is blessed for being significant. The world was created with humans in mind, and if that is the case, then every created being is of the utmost value. Here, the two points of view are at odds with one another. Because this lesson's primary focus is on the Big Bang, the theory of evolution, and the ambiguous processes of human creation on this earth. There is the possibility that course designers are promoting scientific ideologies. The same text advances one step more, and J. A. V. Butler holds this opinion,

*"An accidental conglomeration of atoms which have come together by an odd chance, the result of an exceedingly improbable happening?" (STBB p. 129)*

These above words are taken from the lesson "Life in the Universe.". Here, Butler backs the hypothesis that life was created when atoms accumulated accidentally. These lines imply that man is not God's creation, but rather the outcome of a sudden accident from which man emerged. Because science holds that trivial creatures existed billions of years ago and eventually gave rise to man.

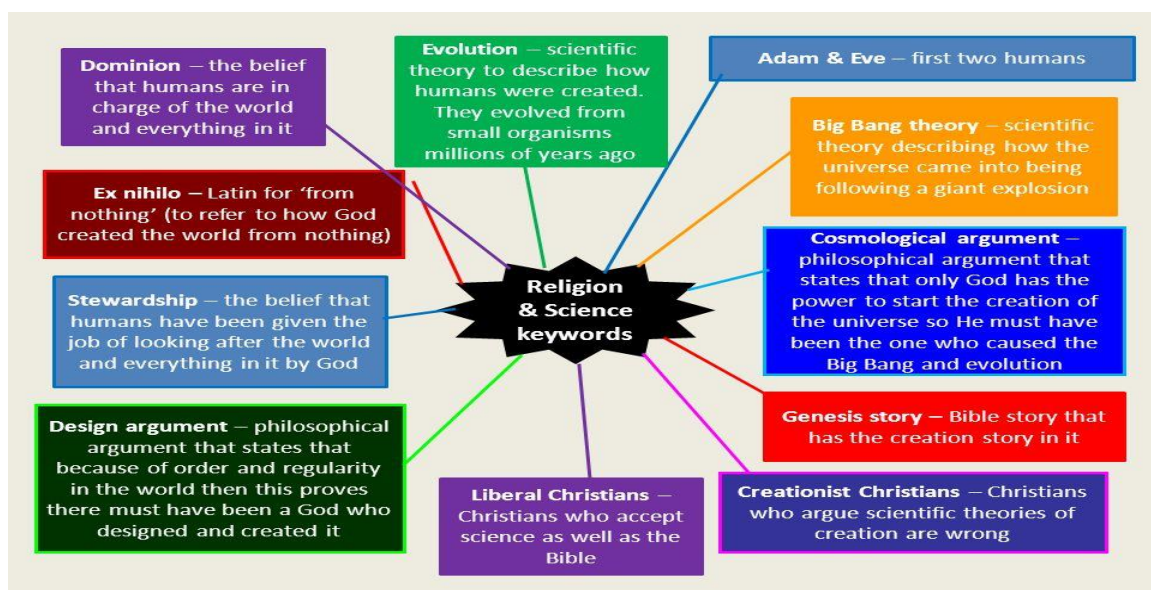


Figure 3 Beliefs of Science and Religion

Ideas in the preceding sentences are similar to those in the science section of figure 3 from the intermediate textbook. The majority of scientists hold the view that life is merely the product of an odd coincidence; it was brought about by some strange event on earth. J. A. V. Butler presents his thorough justifications, which are provided below:

*"Life seemed to be, as Jeans said, 'an utterly unimportant by-product' in a universe which was not designed for life, and which, to all appearances, is either indifferent or hostile to it. It seemed incredible that the universe can have been designed primarily to produce life-like our own....."* (STBB p. 129)

Both Sir James Jeans and J. A.V Butler as was previously mentioned, talk about how the atom is the primary driver of the origin of trivial life on earth. Astronomers identify the cause of the universe cooling down to give birth to life. According to Butler, this planet was not intended to be created by any means to let life survive. Considering that the universe appeared hostile to life and was never going to be in its favor. It was because life could not exist in the universe's hottest conditions. Because, according to astronomers, the universe was extremely hot at the time of the Big Bang and required millions of years for life to develop there. The author speculates that perhaps life was not meant to be created in the same way as ours.

**What is life ? A little scum of no importance on the surface of an unimportant globe circling round a second-rate star ? An accidental 'conglomeration of atoms which have come together by an odd chance, the result of an exceedingly improbable happening ? That is what some astronomers would have us think. Looking out into the depth of space, they have discovered a universe of unthinkable dimensions. A billion suns in our own galaxy, beyond it perhaps a billion galaxies, only revealed to us as tiny smudges on a photographic plate. No wonder they are impressed by the enormous disparity between the scaffolding and the result. Life seemed to be, as Jeans said, 'an utterly unimportant by-product' in 'a universe which was clearly not designed for life, and which, to all appearances, is either totally indifferent or definitely hostile to it'. It seemed 'incredible that the universe can have been designed primarily to produce life like our own; had it been so, surely we might have expected to find a better proportion between the magnitude of the mechanism and the amount of the product'.**

Figure 1 Scientific Approach.

J. A. V. As an astronomer raises the possibility that life may exist on other planets in addition to our own. The following statements provide examples of such concepts:

*"There is no reason we should not be willing to think that life may exist in great profusion in other worlds. If this is so, we must not expect that evolution has followed similar paths everywhere or has gone on at the same speed. There may be a world in which life has not yet produced thinking and reasoning creatures like us; there may be others in which organized rational societies have existed for many millions of years."* (STBB p. 130).

In the above passage, astronomer and scientist J. A. V Butler suggest that there may be life on other planets where humans may not have advanced as far. According to this scientist, other life forms or life forms similar to ours may exist on other planets. Why do we not consider the possibility that people who lived in other worlds were similar to us?

After discussing the existence of life on other planets, the author considers the possibility that all of the world's ecosystems have undergone a similar evolutionary process. He anticipates that if there is life on other planets, evolution theory will be expected to hold. This ideology now supports the theory of evolution. According to the theory of evolution, life first appeared in the form of monkeys millions of years after atoms



transformed into cells. Monkeys were identified as the ancestors of humans. There is one immediately obvious thing: Lessons 9 and 10 in this textbook of Intermediate compiled by the Sindh Textbook Board do not represent Pakistani ideology. It is because those two lessons of the intermediate English course book written by the book designers of Sindh are contrary to what religion teaches. Pakistan is a country that follows Islam as a religion Islam is the antithesis of evolutionism. According to Islam, Adam (AS) was the first human being created by Allah, and humans did not evolve from monkeys.

The author also thinks there is a chance that there might be a creature around, but it's possible that it wouldn't have the same capacity for thought and reasoning as humans do. Due to the lack of conclusive evidence and the lack of research, the author has the alternative theory that perhaps there were creatures that existed on other planets thousands of years ago but have since disappeared. Such lessons have used some fundamental terms like doubts, expectations, possibility, maybe, might have, and could be that are used throughout life and the universe. All of these terms are merely hypothetical. Sir James Jeans expressed skepticism about whether evolution was occurring even in the previous lesson. Even though the origin of life and how it came to have been the subject of intense debate for many centuries. Scientific ideologies do not share the same beliefs as religious ideologies.

**If this is so, it is not unlikely that in many of them there will be planets in which the essential requirements of life are present. All we know about the material universe suggest its great uniformity. We know from the light they emit that the stars contain many of the elements we have on the earth. There is nothing whatever to indicate that our present world is unique, or even exceptional. Should we not expect that conditions which have produced life on the earth will operate wherever similar conditions exist? There is no reason why we should not be willing to think that life may exist in great profusion in other worlds. If this is so, we must not expect that evolution has followed similar paths everywhere, or has gone on at the same speed. There may be a world in which life has not yet produced thinking and reasoning creatures like ourselves; there may be others in which organized rational societies have existed for many millions of years. Life may also have developed other and perhaps fantastic forms. Some worlds may be completely covered by the oceans, and have developed fishy societies. In worlds which are much greater than the earth, the greater intensity of gravitation will have forced living things to solve quite different structural problems. A man's limbs would not be strong enough to support his weight on a larger planet, where the force of gravitation is considerably higher.**

Figure 5 Ideology of Evolution and Possibility of other Creatures in Other Worlds.

Author and scientist J. A. V Butler returns to the world in which real people exist. He challenges us all to look around our world if we are unable to explore other planets. He clarifies such concepts in the statements that follow:

*"Since we have no prospect whatever of exploring these other worlds, these are idle speculations at present. All we can find out about life; we must discover from what we see in our world. We must turn away from the macrocosm to look at the microcosm, which exists everywhere around us and within us." (STBB p.130)*

Equally, as was previously, mentioned, the author was urging every person still alive on this planet to consider the possibility of there being living things on countless other worlds that are similar to our own. Now the author contends that if we as humans are unable to locate living things, we must attempt to locate, observe, and experiment within our immediate environment. Either a minor level or a higher level of exploration should be

conducted. There should be research on us, whether it's on a micro or macro level. In addition, he suggests that either internal or external exploration should be done. because there is still so much to discover.

Here, in the same chapter, the author advances the ideologies that were previously presented. He thinks that it could be a problem if a person were to be created in a test tube instead of a woman's womb. Consider the following in light of the writer's intended point:

*“But perhaps it will be a matter of time before all those compounds can be made. Will it then be possible to create a living system by putting together all the compounds which make up a living organism? Shall we be able to create a lie in a test tube?”*

In the above lines, he is displaying a purely science-based worldview that is related to what way life was developed naturally. The fact that this chapter was written in the 1930s and has such amazing predictions, but it is against the morals of religions like Islam and even other religions.

This chapter on biology and astronomy was written in prehistoric times when test tubes were uncommon; therefore, the writer is posing the question of whether it is feasible to produce artificial life. The thing is, though, that it is now done everywhere.

Indeed, a religion like Islam will never accept and support such an ideology. Most significantly, Pakistan as a nation adheres to the Islamic worldview. Therefore, including such lessons in Pakistani provinces' textbooks may not go as planned. Even though it's possible for teachers to choose not to teach, if they do, they won't compel their charges to subscribe to such ideas. It's because it's been noticed in Pakistani society that ideas like evolution, communist ideology, secular ideology, the Big Bang theory, and anything else that runs counter to the teachings of Islam are included in textbooks, either because it's not taught or because it's asked that students not adopt those views.

Pakistani and religious people do not accept all of the aforementioned elements. The most crucial chapters in biology textbooks, like those on reproduction and sex-based knowledge, are skipped by science teachers. If teachers disagree with such ideologies, how can students advocate ideologies proffered by scientists like Sir James Jeans and J. A. Butler?

Here is a crucial role that curriculum developers must play when creating the curriculum. They need to keep in mind what can and cannot be digested by the societies in which we live. Keeping in mind people's ideologies and beliefs, what should be added to textbooks, and what should be avoided?

**This discovery opened up the road to the synthesis of a large number of organic compounds, many of them the products of life, others types which have not been found in Nature.**

**The success of organic chemistry in making these compounds – natural and artificial colouring matters, drugs, solvents, essential oils, etc. - has given rise to an exaggerated idea of its capabilities. It is true that some types of compounds such as the more complex carbo-hydrates like cellulose, and also proteins, still resist the efforts of chemists. But perhaps it will only be a matter of time before all those compounds can be made. Will it then be possible to create a living system by putting together all the compounds which make up a living organism ? Shall we be able to create life in a test-tube ?**

Figure 6 Reading - Text Ten Suggesting Test-Tube Life.

## Lesson (Pakistan and the Modern World)

Liaquat Ali Khan, Pakistan's first prime minister delivered his famous speech in America and this chapter number four belongs to it. Lesson four Pakistan and the Modern World will serve as the primary reading source as this particular lesson is devoted to the current research project. The researcher will examine here whether English text is transmitting hatred and intolerance through the textbooks. For this purpose, lesson four, titled Pakistan and the Modern World, is chosen.

A critical discourse analysis of the current chapter is conducted to obtain the findings and the response to this question. The study is conducted at the sentence level from the text to better understand whether or not this lesson is spreading hatred. Consequently, the sentences that follow are covered in this article:

*“It was not merely a question of religious differences, as that phrase is generally understood. It was not merely that whereas the Muslims were monotheists, the Hindus were polytheists, or that the Muslims believed in the Prophet of Arabia and Christ and the Old Testament, whereas the Hindus did not”.* (STBB p. 45)

The animosity and intolerance toward Hindus are obvious and any rational mind can easily judge a biased approach towards the other faith holders. The factors of hatred and intolerance are demonstrated in the sentences above. Before including this text in the curriculum, the textbook's authors must have considered that Sindh is home to a large number of Hindus who read the same material at an intermediate level.

The following is more of Liaquat Ali Khan's speech, which he continues after this:

*“The differences were even more pervasive than this and created maladjustment between the two peoples in almost every situation of their daily lives. The Hindus believed in a caste system, which made it a sin for those at the top of the hierarchy to eat with the so-called lower human beings or in some cases even touch them; the Muslims believed in the equality of all men.”* (STBB p. 45)

Once again, the speech criticizes Hinduism and portrays it as a lesser religion. Any rational person can sense the intolerance and hatred toward Hinduism in the sentences above. Once more, Liaquat Ali Khan is attempting to establish the disparity between Muslims and Hindus in all facets of daily life. He implies that caste is something held dear by Hindus. Which state rejects the caste system? There are caste systems that even Muslims must contend with. Muslims are segregated into castes, despite the Prophet (PBUH) outright forbidding it.

The question is again raised: is it spreading bigotry and intolerance in this Sindh province through such a dividing curriculum if that is the case, in which case what is the difference between us and them? The credibility of the curriculum designers is heavily contested. Why do they include texts that incite hatred and intolerance toward people of other faiths? Why don't the authorities take action to remove such writings, courses, and sections from coursebooks and instruct panels, and experts who design the syllabus must not add such textbooks that incite such hatred?

## Conclusion

This research was designed to investigate the types of ideologies that Sindh-province students were exposed to. A college-level English textbook is used for the study. The textbook's potential to incite hatred, discrimination, bias, and intolerance toward other faiths was another factor that needed to be determined. Critical Discourse Analysis was

used in the study to accomplish the desired goals. The study and analysis of the English textbook revealed that it contains a variety of ideologies. Two of the lessons favor a scientific approach, and one lesson implies that the book is both religious and scientific at the same time. So, the dominant ideology is shown as scientific ideology.

On the other hand, when the textbook's analysis was done while keeping question two in mind, the text provided sufficient proof of prejudices against Hindus because the curriculum designers included such a lesson. The method of obtaining the results is very typical because the textbook's readers will immediately perceive that it penetrates scientific and secular ideologies while also promoting Islam's claim to be a separate nation from Hindus. The intermediate textbook has no specific direction, as can be seen by performing CDA on it.

To conclude this study in short, we observed that textbooks that belong to colleges are considered one of the most influential means either used as means of change or agents of ideological tools. As a result, it is helpful to expose the ideological underpinnings of texts that may appear unimportant, and the politics being practiced in the name of education by dissecting their discourse.

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