

## **CRITICAL DISCOURSE ANALYSIS OF POSITIVE SELF AND NEGATIVE OTHER REPRESENTATIONS THROUGH ENGLISH LANGUAGE TEXTBOOKS IN PUNJAB, PAKISTAN**

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### **ABSTRACT**

*The present research is a critical discourse analysis of the contents related to positive-self representation and negative-other representation projected through Punjab Textbook Board's (PTB) School English textbooks which are taught in government and non-elite English medium schools at the secondary level (Grades 9 & 10). The present research aims at finding out the ideologies of positive-self representation and negative-other representation in the discourses of PTB School English textbooks. It employs Van Dijk's (2005) analytical framework of critical discourse analysis to explore the ideologies of positive-self representation and negative-other representation in the discourses of School English textbooks. The findings show that PTB School English Textbooks are replete with the ideologies of positive-self representation and negative-other representation. The said textbooks are more religious, nationalistic, anti-Israel, anti-Hindus, and anti-Christians. The findings of the study can be useful in a number of ways. They can be useful in developing new curricula and teaching materials including textbooks with less nationalistic,*

*religious and cultural biases. They can be helpful for policy makers and textbook authors to realize the politics of language textbooks to establish a symmetrical educational system.*

### **KEYWORDS**

*Critical Discourse Analysis, Discourse, Ideology, Negative-Other Representation, Positive-Self Representation, Punjab Textbook Board*

### **INTRODUCTION**

This research study is a Critical Discourse Analysis (CDA) of contents related to national self-glorification and also related to positive-self representation and negative-other representation in English textbooks. Ironically enough, school English textbooks have become agents of ideologies of Positive-Self Representation and Negative-Other Representation in the hands of concerned authorities. The ideological school English textbooks shape the world views of teenagers. According to Galbraith (1984: 131-4) "Social conditioning through schooling is the most important way of changing worldview whether taken by business organization or by the state". Furthermore, the particular world view and mindset, created by these school English Textbooks, are parts of problem rather than parts of solution where our children learn to internalize a discriminatory framework. For example, these textbooks are the representatives of their own cultures. The contents in PTB English textbooks mostly represent Pakistani culture positively and the western culture negatively and is likely to make the learners religious, nationalistic, patriotic and militaristic. Unfortunately, the majority of people in educational institutions are unaware of the power of ideological discourses. But it is not difficult to manipulate the discourses for sustaining the relations of power, for creating ideologies of 'us' and 'them'. After the fall of Dhaka, in order to unite the distorted nation and Islamization in Pakistan in the eras of Zulfikar Ali Bhutto (1971-1977) and Zia-ul-Haq (1978-1988), the ideologies of positive-self representation and negative-other representation were ideologically included in the textbooks.

This Curricula and textbooks help create a particular mindset. Our schools and universities should be a defense against the dissension within, and not locations where our children learn to internalize a discriminatory framework. Textbooks are unimaginatively written and the contents are presented in ways that they promote different ideologies among the students. Among these ideologies, a prominent one is the 'national self-glorification'. National self-glorification is

actually a way for positive self- presentation or praise of one's own country, glorification of its history as well as traditions. It is a part of the problem rather than a part of the solution. Critical discourse analysis is a technique to locate these ideologies that have been disseminated in these PTB English textbooks. The present study implies Van Dijk's (2005) analytical framework to find out implicit as well as explicit discursive moves to represent 'us' with positive attributes and 'them' with negative attributes. As it has been proved by many research studies that CDA is a very useful tool for analysis of language, or discourse (Fairclough, 1995), the major aim of CDA in these research studies is to deconstruct those implicit and explicit ideologies of discourses which help produce and reproduce unequal power relations in society (Wodak & Meyer, 1997 and van Dijk, 1998). Since, PTB English textbooks are discourses, this research study carries out a semantic and lexical analysis of these PTB English textbooks.

The present study also determines to highlight the gap between the ideologies of positive-self representation and negative-other representation in discourses of PTB English textbooks and tries to fill the gap through research in domain of ELT curricula.

### **Role and Development of Textbooks**

The word 'Textbook' is metaphorically used to define and convey a sequence of actions which do not deviate from an agreed procedure towards the completion of a task. It is obvious that school textbooks are important things to create a mindset and worldview of the learners. A single textbook carries a variety of discourses and each discourse is embedded with certain ideologies. So, school textbooks are crucial organs in process of constructing legitimated ideologies of the 'self' and 'others' considering crucial by powerful groups in society. It has been claimed that the function of a textbook is to "...tell children what their elders want them to know" (Fitzgerald, 1979: 47).

But a question attracts the attention how ideologies become the part of a textbook. One way to answer the question is to look at the way these textbooks are developed. Textbooks are "...conceived, designed and authored by real people with real interests" (Apple, 1993: 46). The Curriculum Wing of Ministry of Education is the respective authority for the development of PTB English Textbooks according to the educational policy of Pakistan. Therefore, the

Curriculum Wing is responsible for disseminating such type of ideologies in School English textbooks of PTB.

### **Theoretical and Methodological Perspectives**

Before going to deal with the analysis of national self- glorification and positive-self representation and negative-other representation, it is necessary to discuss some theoretical and methodological perspectives which are used to explore ideologies.

According to Rahman (2002b, p. 61-2) “ideology represents politico-religious dogmas and beliefs, and they are embodied by the term ‘worldview’ as a whole”. He asserts that owing to the influence of social institutions like media and education this term cannot be applied easily to the people of educated societies because their ideas and beliefs keep fluctuating. Therefore, no monolithic worldview can be found in any society. The term ‘world view’ can easily be utilized to the ideas and beliefs of subgroups of a society such as learners, farmers, and merchants etc.

Hence, in language and discourse, the ideologies exist. Gruber (1990) proposes that through language, ideologies are produced and are propagated through texts (Blommaert, 2005). According Fairclough (2003), “ideologies are embedded in features of discourse which are taken for granted as matters of common sense”, and according to Van Dijk (2005) notion of ‘ideology’ has also become the central element in the common sense and the systems of self-serving ideas of dominant groups (Dijk, 2005). In a nutshell, ideologies and discourses can be said to be corresponding features of each other. Ideologies are being produced, propagated and circulated through discourses (Rizwan, 2006, p. 17). It can be said that according to Rahman (2002) textbooks are agents of and worldviews owing to his analysis of textbook language in the politico-religious fields. Therefore, ideologies and worldviews both are influenced by textbook discourse.

Deciphering the underlying ideologies is the most significant area of (CDA) of discourse that “helps produce and reproduce unequal power relations in the society (Fairclough & Wodak, 1997, p. 258)”. On the other side, the symbolic as well as indistinct constructions get clear by unveiling their efficient role in maintaining uneven power distribution in a society. The dormant “ideologies under the cover of apparently harmless and neutral discourse undergo a

dissection or post-mortem procedure called CDA to expose the toxic, debilitating agents (Rahimi & Sahragard, 2006).”

Ideology is known to be a group of overt and inherent themes deep-seated in textbook discourses in order to foster certain changes in the learners’ worldviews to advantage the state and the dominant strata; these ideological themes are created through different strategies in discourse. “These underlying ideologies of the material are interpreted as reality by the young learners and streamline their knowledge and work accordingly. Even the ELT practitioners and academics are not exploring these ideological themes in Pakistani educational contexts through CDA.

Discussion of CDA in this research is aimed at identifying effectively the inherent ideological themes rooted in the Pakistani English textbook discourses. Despite having the same agenda different approaches of CDA have been proposed that vary from one another according to the discipline. Moreover, CDA requires no monolithic approach. Moreover, different analytical frameworks are needed for effective analysis of various types of texts. For example, the present study which is focused on long stretched messages of texts, Van Dijk’s framework (2005) seems more practical than the others.

Van Dijk (2005) takes the texts as ideological representation of the ‘self’ and ‘others’ or polarization between ‘us’ and ‘them’, ‘us’ as in-group and ‘them’ as out-groups. Therefore, that polarization is social. On the Other hand, through the term ‘discourse’, he refers to spoken or written language declaring discourse as a social phenomenon influenced by ideologies. Hence, his theoretical framework is multidisciplinary related to discourse and society. Ideologies, thus, form the basis of social representation and practices of group members, including their discourse, which at the same time serves as the means of ideological production, reproduction and challenge (Dijk, 1998). Therefore, according to van Dijk (2005), ideologies may serve to establish or maintain social dominance, as well as to organize dissidence and opposition; social representation is the direct input into the semantic module of discourse. His approach to CDA is based on the hypothesis that social representation of groups is ideologically biased (Dijk, 2005).

Van Dijk’s (2005) analytical framework focuses on semantic analysis. To unveil power and disparity existing in society, Van Dijk (2005) suggests two

levels of analysis: macro level and micro level. “Macro level is on broader scale comprises power relations between groups and institutions, power as to control, control of text as well as discourse, access and dominance. On other hand, micro level of CDA deals with power relations between social actors of a group. It consists of language, discourse, verbal interaction and social practices. Analytical framework employs two macro strategies i.e. positive-self representation and negative-other representation. This means, different social groups confront with ideological conflict and this leads to different ideological positions in the world. ‘Us’ and ‘them’ are presented through ideologies. Where there is no conflict, no struggle, there is no ideology. Ideologies normally organize social groups in a polarized way as ‘us’ and ‘them’. In ideologies of positive-self representation, they disseminate and emphasize positive things about ‘us’ or de-emphasize negative things about ‘us’, but in ideologies of negative-other representation, they disseminate and emphasize negative things about ‘them’ or de-emphasize positive things about ‘them’. The discursive moves that mediate these ideologies are: topics, level of description, implications and presupposition, local coherence, synonymy, paraphrase, contrast, examples and illustrations, disclaimers, actor description, modality, evidentially, hedging and vagueness, topoi, number game, national self-glorification, lexicalization and victimization” (Dijk, 2005). A brief description of discursive moves by Dijk (2005) is as follows:

**Topic**

Topics represent gist or main and important information about discourses, that the information can be best recalled. Mostly, that information is topicalized which presents ‘us’ positively and ‘others’ negatively (Dijk, 2005).

**Level of description**

Level of description means the degree of detail about our good things and about bad things of others. Level of description means ‘to give many or few details about an event, or to describe it at a rather abstract, general level, or at the level of specifics’ (Dijk, 2005).

**Implication and presupposition**

Inferring or deducing implicit information or implied meaning from the texts. Implicitness is one of the pervasive properties of discourses or texts.

**Synonymy / Paraphrase**

Strict synonymy does not exist and that paraphrases are typical expression that have more or less the same meaning' (Dijk, 2005). 'The word 'synonym' means near in sense while, "Paraphrase is an amplification or explanation of the meaning of a segment of the text' (Newmark, 1988)."

**Contrast**

Contrast can also be marked by negative-positive sequence, whereas the negative is likely to introduce an opposite or heightened the meanings of the positive (Newmark, 1988). It is a form of polarization to emphasize our good things and their bad things (Dijk, 2005).

**Actor description**

Actors may be described as the members of a group or as an individual, or as by their first name, or by their family name, or by their positions, or relations to the other people' (Dijk, 2005). Actually, actor description is controlled by ideologies of 'us' and 'them'.

**Authority**

Authority means quoting authorities' statements to support a claim. According to Van Dijk (2005), speakers are accountable for what they say. Therefore, they quote an authority's statement as an evidence of belief for those who deny it.

**Categorization**

The construction of the in-groups and out-groups and associating the people with different ideological groups is called categorization. This discursive construction starts with labeling of social actors, proceeds to the generalization of in-group 'us' with positive attributions and out-group 'them' with negative attributions. Social actors are polarized on the basis of inclusion and exclusion (Dijk, 2005).

**Evidentiality**

Using facts to support a claim.

**Hyperbole**

A device for deliberate exaggeration of meaning.

**Lexicalization**

Selection of words for negative representation of the ‘other’.

**Polarization**

Categorization ‘our’ members of groups with good attributes and ‘their’ members with bad attributes.

**Vagueness**

Creating ambiguity and uncertainty in meaning.

**Number game**

Using numbers/statistics to make a claim appear credible.

**National self-glorification**

Representing someone positively by glorifying one’s own country.

**RESEARCH METHODOLOGY**

For CDA, the corpus has been taken from Punjab Textbook Board’s (PTB) Textbook for English Language. These PTB English textbooks are further divided into two subcategories: PTB textbooks are English 9 and English 10. The Curriculum Wing of the Ministry of Education is the respective authority for the publication of PTB textbooks which are taught in all government schools as well as in non-elite English medium schools at secondary level (Grades 9 and 10). For CDA, these textbooks are mentioned as, PTB 9 and PTB 10 respectively. PTB 9 consists of twelve lessons and PTB 10 consists of thirteen lessons: Twenty-five lessons in total. The division of the lessons of these four English textbooks is as: poems, narratives, letters, essays, autobiographies, articles etc. All of these lessons relate to the themes of gender, religion, morality, nationalism, patriotism, war, racism, society, science, technology, education, nature, health and general knowledge. But, the focus of this study is only those lessons in which ideologies of positive-self representation and negative-other representation have been embedded.

These ideological lessons are, therefore, critically analyzed by using the selected framework. The analysis has been carried out at sentence level. The sentences are randomly selected from ideological lessons for the critical analysis and it is quite impossible to discuss all the lines/sentences carrying the ideologies of positive-self representation and negative-other representation. In



short, ideologies of positive-self representation and negative-other representation are being embedded in discourse like PTB school English textbooks. Therefore, critical discourse analysis is very useful tool with its discursive moves to explore these ideologies.

## **RESULTS AND DISCUSSION**

The researchers performed critical discourse analysis of Punjab Textbook Board's (PTB) English Textbooks at secondary level to find out the ideologies of positive-self representation and negative-other representation in contents related to culture, religion, nationalism, 'us' and 'them' and society. In order to find out these ideologies, they used the analytical devices of Van Dijk's analytical framework (2005) which have been mentioned earlier.

### **Topic**

Topics of various units of PTB's textbook 9 and textbook 10 are ideological because they provide a gist of religious, national and cultural events and practices for the Pakistani society. The units 1, 2, 4, 6, 7 in PTB's textbook 9 and units 1, 13 in PTB's textbook 10 are the best examples for these things. They become 7 out of 25 (28 percent). Topics of these units not only provide gist of lessons but also topicalize positive information about 'us' which is an ideological function of topics (van Dijk, 2005).

Topics of unit 1 of PTB's textbook 9, 'The Saviour of Mankind', and title of unit 1 of PTB's textbook 10, 'Hazrat Muhammad (Peace be upon Him) an Embodiment of Justice' refer to attachment of Pakistani society with Prophet Muhammad (peace be upon Him) as both textbooks start with direct reference to Prophet Muhammad (peace be upon Him), the most reverend figure of Islamic world. Though explicitly, there is no negative-other representation but implicitly, they refer that these textbooks are for the Muslim readership as well as for the Muslim society. Ideologically, Pakistan is an Islamic Republic that came into being on the basis of the religion of Islam. Topic of unit 4 of PTB textbook 9, 'Hazrat Asma', regards ideological function, implicitly. It also refers that it is for the Muslim community. The Muslims have great respect for the companions of Holy Prophet (peace be upon Him).

Topic of unit 6 of PTB's textbook 9, 'The Quaid's Vision and Pakistan' also topicalizes an ideological function because it conveys social and national fervor of the Pakistani community as Quaid -e- Azam is a national hero and founder

of Pakistan. Topic of unit 7 of PTB textbook 9, 'Sultan Ahmad Mosque' ideologically says positive information about historical/cultural heritage and Muslim architecture of the world in seventeenth century. Topic of unit 13 of PTB's textbook 10, 'Faithfulness' is ideological through and through, though explicitly, there is no negative-other representation, yet the authors in expression of ideology follow two of four principles: 'Emphasize positive things about Us' and De-emphasize negative things about Us' (Dijk, 2005).

### **Level of description**

In unit 1 of PTB's textbook 9, after the selection of topic, 'The Saviour of Mankind' the details about topic cover four pages. In these details, the author tells about the condition of Arabia especially the city of Makkah before the birth of the Holy prophet (peace be upon Him), how pagan Arabs put a lot of pressure on the Holy prophet (peace be upon Him) and his companions to restrain from the preaching of Islam, what answer the Holy Prophet (peace be upon Him) gave to his caring Uncle, Abu Talib, what Hazrat Aysha (R.A) said about the life of the Holy Prophet (peace be upon Him). Similarly, in unit 1 of the PTB's textbook 10, the level of description about topic, 'Hazrat Muhammad an Embodiment of Justice' covers four pages, the writer tells that no one could be more just and equitable than the Holy Prophet (peace be upon Him), due to good reputation and equitable plan, he settled the tribal conflict on the issue of Black Stone during construction of Ka'bah, what he said to Hazrat Usama bin Zaid about the punishment of a Quraishi woman who was caught red handed, the Jews in spite of being his bitter enemies came to him for justice.

In unit 2 of the PTB's textbook 9, the details of specific information about the topic, 'Patriotism' cover the range of what origin of word patriotism means, what patriotism gives to the people. Sovereignty, integrity and honour of the country are supreme values for a patriot and Quaid-e-Azam (The Great Leader) Muhammad Ali Jinnah said about patriotism, 'We must develop a sense of patriotism which galvanizes us all into one united and strong nation'. Nishn-e- Haider, the highest military award was given to great patriots who laid down their lives for the motherland. Similarly, in unit 6 of the PTB's textbook 9, in level of description about topic, 'The Quaid's Vision and Pakistan', the author tells why the Quaid (The Leader) took a countrywide tour, what he said in his speeches about the nation and country, what the Quaid's motto was, on which fundamental principle, ideology of Pakistan was based and why Pakistan was facing numerous challenges. All of these detailed descriptions are actually the

depictions ‘our good things and about bad things of others’ (Dijk, 2005). These details support to ideologically topicalized information and information that is already present in mental modal and social modal of the readers.

### **Presupposition and implication**

The PTB’s textbooks include various examples of presupposition and implication. The way, they are practiced, help the people know about their ideologies. Notable examples for presupposition and implication include;

- 1 “It is no wonder that Allah Almighty chose the Arabic Language for His final dispensation and preservation of His Word” (PTB 9, p. 2, 1.12-14).
- 2 “They told him to restrain the Holy Prophet (peace be upon Him) from preaching Allah Almighty’s message, or face their enmity” (PTB 9, p.3, 1.16-17).
- 3 “He had a pressing urge to eradicate wrong beliefs, social evils, cruelty and injustice. The moment had arrived when he was to be bestowed with prophethood” (PTB 9, p. 2, 1.25-27).
- 4 “We are a nation”, he affirmed three years before birth of Pakistan (PTB 9, p. 63, 1.16).
- 5 “The spirit of patriotism makes us stay alert in the wake of foreign invasion” (PTB 9, p. 13, 1.17).

Lines (1, 2, and 3) reflect the Muslims’ ideology. The words ‘Chose the Arabic language’ imply that this language is superior to other languages as it is the language of the Holy Book of Muslims. The words ‘His Final Word’ imply that according to the Muslim ideology, the Holy Quran is the last book of Allah Almighty, which was revealed on the Last Prophet, Muhammad (peace be upon him). The words ‘preaching’ and ‘Allah Almighty’s message’ imply that these are used for Islam, the religion of peace. All of these words are used in positive connotation and ideologically support ‘positive-self representation’. But the words ‘restrain’ and ‘enmity’ presuppose that non-believers are against the preaching of Islam and they are the enemies of the Muslims. Plus, they were more powerful and used their power against Islam and Muslims. The word ‘wrong beliefs’, ‘cruelty’ and ‘injustice’ presuppose that there was chaos in Arabia, the people were idol worshippers, they were cruel, even buried their innocent daughters as well as there was lawlessness all over the world especially in Arabia. All of these words have been used for negative representation of the others.

Similarly, the words in line (4) ‘we’, ‘nation’ and ‘Pakistan’ imply and presuppose for Pakistani nation and particularly for the Muslims because according to two nations’ theory, the Muslims are a one nation and the Hindus and the Christians are not included in it. Ideologically, these words have been used for ‘positive-self representation’. Here ‘we’ means those who belong to ‘us’. Likewise, in line (5), the phrase ‘foreign invasion’ implies that India attacked Pakistan on many occasions because the Hindus were our enemies. This line is also ideological because it makes distinction between ‘us’ and ‘them’.

### **Synonymy and paraphrase**

There are many instances of synonymy and paraphrase in English Textbooks of PTB which are ideological as follows:

- 1 “Hazrat Muhammad (peace be upon Him) practically proved that no one could be more just and equitable than the Messenger of Allah Almighty” (PTB 10, p.2, l.8-9).
- 2 “Oh Messenger of Allah! Their ancestors killed a member of our family” (PTB 10, p.3, l.6).
- 3 “The pagan Arabs started to mount pressure on the Holy prophet (peace be upon Him) and his followers” (PTB 09, p.3, l.12-13).
- 4 “They told him to restrain the Holy Prophet (peace be upon Him) from preaching Allah Almighty’s message, or face their enmity” (PTB 09, p.3, l.16-17).
- 5 “On the night of the migration, a tribal chief of disbelievers, Abu Jahl, in a fit of fury headed towards Hazrat Abu Bakr Siddique’s home” (PTB 09, p.33, l.16-17).
- 6 The villager replied, “Commander of the Faithful, I plead to the charge” (PTB 10, p.150, l.08).
- 7 “Patriotism means love for the motherland or devotion to one’s country” (PTB 09, p.13, l.1).
- 8 “He gave the Muslims a sense of identity by securing a separate homeland for them” (PTB 09, p.13, l. 12-14).
- 9 “The spirit of patriotism makes us stay alert in the wake of foreign invasion” (PTB 09, p.13, l. 17).
- 10 “This is my own, my native land” (PTB 09, p.14, l.6).

In these lines, there are different words which have been used as ideological agents for shaping the teenager's worldviews about religious perspective of the world. The words like 'The messenger of Allah Almighty' and 'messenger of Allah' are paraphrase of the word 'prophet' and are used in positive connotation for the Muslims. The words 'pagan' and 'disbelievers' are the synonyms of the word 'non-believer'. Though, no two words in a language are ever exact synonyms. But here these words are ideological agents for 'negative-other representation'. It indicates the ideologies of 'us' and 'them'. In line (6) the words 'Commander of the Faithful' are paraphrase of the word 'Caliph'. Faithful is used as a metaphor for the Muslims. Metaphorical expression of 'Commander' is indirectly reference towards 'Jihad'. The very word 'Commander' is used for the second Caliph of Islam and it romanticizes this aspect of religion.

Ideology not only covers the religious aspect of life, but it also involves all other aspects cultural and nationalist ideologies. Words in lines (7, 8, 9 and 10) like 'motherland', 'homeland' and 'native land' are synonymous with 'country'. But these are more ideological in the sense than the word 'country' and give the sense of identity to the inhabitants. The words 'foreign invasion' is synonymous with 'attack of enemy' and here these words indirectly refer to India that has attacked Pakistan many times as in 1965, 1971, and 1999. The use of this technique also disseminates positive information about 'us' and negative information about 'them'.

### **Contrast**

Here are some examples of this ideological move regarding contrast in the PTB's English textbooks;

- 1 "As head of the state of Madina, he decided all cases on merit with justice and equity, irrespective of colour, creed, or race" (PTB 10, p.02, 1.17-20).

These lines semantically stand in contrast to the non-Muslim Arabs, who decided their cases on the basis of ethnicity, creed, and colour, (because before Islam, law and justice were just for the elite class). On the other hand, Hazrat Muhammad (Peace be upon Him) decided all cases on merit without any discrimination of race, colour or creed. Semantically, here is a polarization of 'us' and 'them'.

- 2 “The Holy Prophet (Peace be upon Him) very furiously said, “Bani Israil was ruined because of this. They applied law to the poor and forgave the rich” (PTB 10, p.03, 1.2-3).

Here in contrast to Bani Israil, where law was applicable to the poor only. The Bani Israil was destroyed due to injustice. The Holy Prophet (Peace be upon Him) was an embodiment of justice. He did not accept the request of Hazrat Usama because it was a form of nepotism. He punished the Quraishi woman who was found guilty of stealing. Ideologically, negative things of Bani Israil are explained to heighten the positive things of Islam. Hence, the ideologies of positive representation of the ‘self’ and negative representation of the ‘others’ have been depicted through these lines.

### **Actor description**

Here are some examples of actor description ideology taken from English Textbooks of PTB;

- 1 “The Holy Prophet (Peace be upon Him) did go the way Allah Almighty had chosen for mankind” (PTB 09, p.03, 1.30).
- 2 “Hazrat Muhammad (Peace be upon Him) practically proved that no one could be more just and equitable and the Messenger of Allah Almighty” (PTB 10, p.02, 1.7-8).
- 3 “This response shows the wisdom and courage of Hazrat Asma” (PTB 09, p.34, 1.03).
- 4 “Quaid-e-Azam Muhammad Ali Jinnah was a nation builder and a great patriot (PTB 09, p.13, 1.10-12).

In lines (1 and 2), the ideological move for the strategy of Positive-self representation depicts the actor description. In the first four sentences, there is a reference to the most reverend figure of Islam. The description is in positive sense. The Holy prophet is described by words like ‘go the way chosen for mankind’, ‘practically proved’, ‘just’, ‘equitable’, and ‘Messenger of Allah Almighty’. Semantically, all of these words are used for ‘positive-self representation’. Hazrat Muhammad (Peace be upon Him) proved practically what he said, he did not believe only in theory. His life was a practical model of The Holy Quran. Islam is a right path chosen by Allah for humanity. Because of his Justice and fairness, he was popular among all others. In Line (3), Hazrat Asma (R. A) is described through the words like ‘wisdom’ and ‘courage’. This

description is in positive sense because commonly in different cultures such types of attributions are not given to female gender but Islam gives high status to females. In the next line (4), there is a description of Quaid-e-Azam with positive attribution by using words like ‘nation builder’ and ‘patriot’. The title ‘Quaid-e-Azam’ means ‘the great leader’ is used instead of his real name Muhammad Ali Jinnah. It is considered blasphemy to call by real name.

- 5 “On the night of the migration, a tribal chief of disbelievers, Abu Jehl, in a fit of fury headed towards Hazrat Abu Bakr Siddique’s home” (PTB 09, p.33, l.23-25).

In the given lines, the actor description is with negative attribution of ‘chief of disbelievers’ and ‘in a fit of fury’. These words are used in negative connotation. Moreover, title given to him is ‘Abu Jehl’ which means ‘the father of ignorance’ instead of his real name. Thus, here is strategy of ‘Actor Description’ to negatively represent the ‘other’.

### **Authority**

In any ideological discourse, the statements of different personalities are quoted for supporting a claim which carries the ‘ideologies positive-self representation’ and ‘negative-other representation’. According to Van Dijk (2005), speakers are accountable for what they say. So, they quote an authority’s statement as an evidence of belief for those who deny it. This move is also ideologically biased in any discourse because at first the authors make claim then they quote the personalities to support their claim. There are many examples of this ideological move in English Textbooks of the Punjab Textbook Board for Secondary level students. Such as;

- 1 “In the words of Michal Hart, a great historian: “Muhammad (PBUH), however, was responsible for both the theology of Islam and its main ethical and moral principles” (PTB 09, p.4, l.5-7).
- 2 “Hazrat Aysha said: His morals and character are an embodiment of the Holy Quran” (PTB 09, p.04, l.18-19)

In these given lines, the authors have employed the ideological move of authority and given the references not only from religious figures but also from a famous historian who was a Christian to support their details about the most reverend and influential figure of Islam, Hazrat Muhammad (PBUH) and to

make discourse more credible to the readers. Michael Hart says that the Holy Prophet is the only man in history, who stands supremely successful on both secular and religious grounds, a man who prefers words to swords. Hazrat Aysha (R.A), one of the wives of the Holy Prophet Hazrat Muhammad (PBUH) says that The Holy Prophet (PBUH) was a practical model of verses of the Holy Quran.

- 3 “In the words of S.W. Scott, a man devoid of patriotic spirit, is like the one who: Breathes there the man with soul so dead” (PTB 09, p.14, 1.2-4).

In these lines, the ideological move of authority is used. The authors have cited from the poem of Sir Walter Scott about patriotism. In the lesson, the authors gave details or arguments about patriotism and patriotic spirit of Quaid-e-Azam Muhammad Ali Jinnah as a great patriot as well as the patriotism of many brave soldiers of Pakistan who laid their lives for the protection of their country. At the end, the writers quote the authority to devoid the charge of accountability of this act. The authority, S.W. Scott said that it was a universal spirit among human beings and without this sense of patriotism, one is dead.

### **Categorization**

According to Van Dijk (2005), the construction of in-group and out-group and associating the people with different ideological groups is called categorization. The ideological description of the people as ‘us’ and ‘them’ is the foundation of ideological discourse. This discursive construction starts with labeling of social actors, proceeds to the generalization of in-group, ‘us’ with positive attributions and out-group, ‘them’ with negative attributions. Social actors are polarized on the basis of inclusion and exclusion. They are referred to in terms of major categories by means of which a given society or institution differentiates between classes of the people. ‘*Us*’ and ‘*Them*’ are classified by provenance, ethnicity and religion (Leeuwen, 2008).

But this identification or classification becomes ideological when in-group ‘us’ is polarized with positive attributions for ‘positive-self presentation’ and out-group ‘them’ is polarized with negative attributions for ‘negative-other presentation’. Particular sorts of categorization, establish both a relatively negative sense of ‘others’ and positive sense of ‘self’ (Mckinlay & Mcvittie,



2008). Following lines have been taken from some lessons of the PTB's English Textbooks for secondary classes;

- 1 "Once a Quraishi woman was found guilty of stealing" (PTB 10, p.2, l.20).
- 2 "Since this belief was threatening their dominance in society, the pagan Arabs started to mount pressure on the Holy Prophet (PBUH) and his followers. They wanted them to renounce their cause and take to idol-worshipping" (PTB 09, p.34, l.03).
- 3 "She simply posed a counter question that infuriated Abu Jehl. He slapped Hazrat Asma's face so hard that her ear-ring fell off" (PTB 09, p.34, l.05-06).

In these lines, the Muslims and the pagan Arabs have been categorized as two different ideological groups. It is important to look here that the members of the latter group have been described negatively as the out-group semantically with negative connotation or derogatory terms like 'guilty of stealing', 'pagan' and 'idol-worshipping'. Moreover, the members of the other group are categorized as a pressure group. In last sentence, Abu Jehl is categorized as a member of another group. Thus, this description of 'others' is done for 'negative-other representation' and 'positive-self representation'.

- 4 Bani Israil was ruined because of this. They applied law to the poor and forgave the rich" (PTB 10, p.3, l.2-3).
- 5 "The Holy Prophet (PBUH) was so well known for his justice that even the Jews, who were his bitter enemies, brought their suits to him and he decided cases in accordance with the Jewish law" (PTB 10, p.3, l.9-12).

In these lines, the Bani Israil and the Jews are categorized the members of out - group. They are described with negative connotation as 'ruined', 'injustice' and 'bitter enemies'. Thus, the description is done for 'negative- other representation'.

- 6 "We are a nation," he affirmed three years before the birth of Pakistan, with our own distinctive culture and civilization" (PTB 09, p.63-64, l.23-01).
- 7 "The ideology of Pakistan was based on the fundamental principle that the Muslims are an independent nation" (PTB 09, p.63 , l.16-17).

- 8 “We should face it bravely to save the honour of Pakistan and Islam” (PTB 09, p.63, l.09-10).

In these given lines, the Muslims and citizens of Pakistan are categorized as the members of in-group with their own culture and civilization. They are a separate nation. Pakistan came into being in the name of Islam. Therefore, we are a nation and we are different from the ‘others’ particularly from Hindus as it shows the context of this lesson. All the description of in-group members in this lesson is with positive connotation for positive-self representation.

### **Game number**

Game number means using number or statistics to support the credibility of the ideologies of positive-self representation and negative-other representation (Dijk, 2005). This analytical device is very helpful in showing the objectivity in the ideologies of positive-self representation and negative-other representation. There are many examples of this analytical move in the school English textbooks of PTB at secondary level. For example,

- 1 “In the fifth and sixth centuries, mankind stood on the verge of chaos. It seemed that the civilization which had taken four thousand years to grow had started crumbling. At this point in time, Allah Almighty raised a prophet from among themselves who was to lift humanity from their ignorance into the light of faith” (PTB 09, p.2, l.15-19).

In these lines, for negative-other representation, the ideological move of game number has been used. For making it clear to the readers about the importance and need of The Prophet (Peace be upon Him) for humanity, the authors have used the figures ‘four thousand’ years. But, now after crumbling the civilization, before the advent of Islam, the people were living in ignorance. Therefore, Allah sent the Prophet (Peace be upon Him) who showed the right path to the ignorant people. Therefore, here, it is the ideologies of positive-self representation and negative-other representation.

- 2 “The flow of the Divine message which continued for the next twenty-three years had begun, and the Holy Prophet (Peace be upon Him) had arisen to proclaim Oneness of God and the unity of mankind” (PTB 09, p.3, l.06-08).

In these lines, through the ideological device of game number, the ideology of 'positive-self representation' has been disseminated. The figure 'twenty-three' years has been used to enhance the credibility of the claim. It has also been used to show that Islam did not spread within a day, rather it took a long time get established. The phrases 'Oneness of God' and 'unity of mankind' have been used for 'positive-self representation'.

- 3 "The interior of the mosque at lower level is lined with more than 20,000 hand-made ceramic tiles in more than 50 different tulip designs. More than 200 stained glass windows with intricate designs allow natural light to brighten up its intricate and the chandeliers further illuminate it with their glow. The decorations include verses from the Holy Quran" (PTB 09, p.75, 1.05-08).

In these lines, the ideology of positive-self representation has been emphasized through the ideological and analytical device, game number. In these lines, the figures '20,000', '50' and '200' have been used to enhance the credibility of the ideological information about the magnificence of Blue Mosque that is a wonderful monument of the Muslim architecture with hand-made ceramic tiles with tulip designs and with stained glass windows. The decorations have been done with carved verses from the Holy Quran. Here, positive things of 'us' have been emphasized through statistical figures. Thus, it is the ideology of 'positive-self representation'.

### **RECOMMENDATIONS**

In the light of above critical discourse analysis of school English textbooks at secondary level, it can be concluded that the PTB's textbooks are replete with the examples of ideologies of 'positive-self representation' and 'negative-other representation'. Therefore, the textbooks of English language for grades 9 & 10 are highly ideological. In this era of terrorism and chaos, Pakistan needs moderate youth as well as nation; therefore, the government should have a strong check and balance on the publication of such textbooks.

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