ACADEMIC AND IDEOLOGICAL DISCOURSE AT INTERFACE: A STUDY OF TEXTUAL AND PEDAGOGICAL PRACTICES IN PAKISTAN

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ISLAMABAD

April, 2018

Academic and Ideological Discourse at Interface: A Study of Textual and Pedagogical Practices in Pakistan

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M. A., University of Peshawar, 2003

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

In **English**

To

FACULTY OF ENGLISH STUDIES

NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

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Thesis Title: Academic and Ideological Discourse at interface : A Study of Textual and Pedagogical Practices in Pakistan

Submitted By: Nazakat **Registration #:**   426-PhD/Eling/F-12

Doctor of Philosophy

Degree name in full

 English Linguistics

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ABSTRACT

Thesis Title: Academic and Ideological Discourse at Interface: A Study of Textual and Pedagogical Practices in Pakistan

Objectivity and empiricism are one of the tenents of academic discourse especially in science subjects but the researcher has observed ideological discourse interfacing in the writings and pedagogical practices of many teachers in Pakistani colleges and universities. The current study presents a systematic investigation of this interface between academic and ideological discourse in the educational institutions of Pakistan especially with regard to religious, political and gender ideologies. The study attempts to explore and examine the intermixing both in oral and written academic discourse. Academic writings, observation sheet and questionnaire are used as research tools for data collection, whereas researchers, teachers and students serve as the target population. First of all postgraduate institutions across Pakistan were separately selected through purposive sampling both for social and natural sciences. Textual data was drawn from the academic writings of teachers and students; followed by pedagogical data in the form of class lectures. Employing the methodological assumptions of Critical Discourse Analysis, the analysis has been carried out. The study argues that the academic discourse in Pakistani institutions is informed and shaped by social and cognitive structures. It also explores how overlapping between ideological and academic discourses happen and for what purposes. The findings of the study are useful signposts to the national educational policies and pedagogical practices. The futuristic aspects of current research are discussed for other researchers as well.

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ACKNOWLEDGEMENT

I express my feelings for few individuals who helped me in my PhD studies. It would be unjust not to mention these supportive hands and minds in completing this stupendous task. First of all I owe my research to my respectable and affectionate supervisor Prof. Dr. Muhammad Safeer Awan, Dean, Faculty of Languages, NUML Islamabad. During the difficult hours of my research journey his smiling face, scholarly input and appropriate guidance always provided me sigh of relief. He extended his fullest support and encouragement whenever I approached him. Despite his overwhelming

DEDICATION

I dedicate my work to all who believe in scientific method for the solution of problems.

CHAPTER 1

INTRODUCTION

It is a common observation, that needs to be verified through this research, that students, teachers, writers of academic texts, such as research theses, digress and deviate from the main subject matter and occasionally delve into ideologically oriented observations and discussions. Instead of remaining focused on the academic nature of their topic, they start invoking various ideologies pertaining to their religious and cultural beliefs and biases. As a student, the researcher had observed a few of his teachers digressing from the topics of their lectures by bringing up discussion about politics, religion and society at large. For example, Darwin's theory of evolution and survival of the fittest had often been criticized in the light of Islamic/Quranic injunctions, instead of putting up a rigorous scientific counter-discourse (See addendum T13 for reference). This research is designed to study those tendencies among the academicians (teachers, students, writers and researchers) and analyze how and why academic discourse in educational institutions, with a focus on Pakistan, is interlaced with other discourses. On such occasions, the researcher often felt that such digressions may be avoided as unnecessary forays into discourses other than academic. Why do they do so and what discursive strategies are employed by them is the subject of this study.

The impact of social factors on education is not a naïve concept. An academic place is necessarily a part of a broader social structure and both, education and social structures influence each other in different ways. The impact of social, historical, cultural and ideological influences in the formation and realization of academic discourse may not be ruled out in the backdrop of their reciprocated impacts on each other as described in the preceding discussion. Francois (2015) writes that "Education occurs within the complexity of the structures of a society" (p. 15). The inter-dependence of society and 'academy' necessarily demands inevitable influence flowing in both directions. Fairclough (2000) in his commentary on discourse and power borrows the Foucaldian concept "the orders of discourse". These orders reflect the power structure of a society that is determined by the dominant and dominated groups. It means an order which is

more powerful, backed by political forces or strengthened by social actors will influence an order which is less privileged, neglected or socially marginalized. It is through this angle that we can hope to get a broader view of education which is fundamentally a social phenomenon.

A society is composed of a group of people harboring certain beliefs which are their ideologies. Shepard (2010) defines society as an anthropological, sociological and political construct where people live in a defined geographical territory participating in a common culture. The term culture encompasses languages, norms, habits and the patterns of behaviors that are transmitted from one generation to another through a lifelong learning process called socialization. It is the researcher's assumption that academic discourse is one of the cultural modes. It also undergoes anthropological, sociological and political constructs which are simultaneously constituted and constitutive. Among other social institutions involved in the process of socialization, educational institutions play an important part in the construction and perpetuation of certain ideologies which generally serve the interests of the dominant groups of society. Freire (1970) asserts that there has been a growing realization regarding a definite need for the analysis and understanding of the phenomenon as well as the dynamics of education from a sociological perspective. Spring (1991) argued that "education has a social purpose, which involves social control" (p. 12). The incursion of social and cultural ideologies in educational matters serves the purpose of society as education is a system, a process through which knowledge is transmitted from generation to generation. Education as a process involves learning through formal (schools, colleges, universities) non-formal and informal curricula (family, religion, media, peers). Francois (2015) believes that education aims to instill social, religious and cultural values that can help individuals integrate their society and communities. It brings a question in mind whether an academic discourse influenced by external (formal and informal curricula) is a process of knowledge or it serves some agenda at the cost of quality of knowledge.

1.1   Academic Discourse and Extraneous Influences

There are different discourses which reflect necessarily varied characteristic behavior and nature according to the area they belong to such as media discourse,

security discourse or legal discourse, etc. Academic discourse refers to pedagogical and learning strategies in oral, written and online works for the propagation of knowledge in academic settings. Hyland (2009) observes that academic discourse is the way of thinking and using language in teaching and learning practices for educational purposes. It is the language of educational institutes, textbooks, seminars, classroom lectures, research articles, tutorials, reports and other such academic concerns. The language used by teachers, researchers and students in their written and non-written discourses concerning generation and promotion of knowledge is called academic discourse. It is not merely the language of higher education but all levels of education. While mentioning the intertwined relation of social and academic structures, Hyland (2009) notes that complex social processes like educating students, disseminating ideas, constructing knowledge and demonstrating learning rely on the language of academic settings to accomplish academic purposes. The extraneous factors influencing educational concerns may be both material and non-material. Fullan (2000) uses the term 'outside forces' to characterize those external factors which exert pressure on the education system of any society. He mentions a few of them which overtly influence an academic place. These include elected political leaders, professional organizations and policymakers. He, however, does not mention some covert forces which are also instrumental in academic processes taking place in educational premises. Such forces are more cogent and persuasive because they are not visible. Foucault (1972) calls it a normalizing force which is more persuasive than coercive force.

Becher and Trowler (2001) found in their work that communication is life and blood of academia and the promotion of knowledge depends on it. Ideological intermixing is one of those normalizing forces in discourse which are inherent and covert and more hegemonic. Ideologies according to Eagleton (1991) represent beliefs, truth values, relative facts and social semiotics; therefore, by definition, they represent subjective and angular stances. Academic discourse, on the other hand, demands neutrality and universality in the interpretation of facts. For this sake, academic discourse is expected to follow academic and scientific standards. If it is not persuasive, factual and objective it may not communicate a new body of knowledge to the existing one. Our worldview is formed by what our educational institutes inculcate in us. Hyland

(2009) is convinced that academic discourse shapes and reshapes our worldviews. The entire circumference of ideational and factual knowledge revolves around what academic discourse has determined and defined for learners in their academic premises. The mutual dependency of social and academic practices makes it very interesting for a research project to understand how social and cognitive layers constitute any discourse. Gee (1996, p. iii) discerns that "language alone is not enough to understand social realities but "Discourse." Discourses include ways of thinking, behaving, believing. Discourses are ways of being in the world. They are in fact forms of life and one can peep into social corridors through the lens of discourse in vogue in specific social settings.

A student necessarily experiences academic discourse in his/her academic life. From teaching and learning to assessment, a learner being central stakeholder remains at the forefront of academic discourse. A great flux of scientific development and modernity in various fields since the last few centuries show the significance of academic places for the generation and progress of knowledge. It holds great significance how this generation and progress of knowledge is viewed, understood and treated. The attitude and approach towards academic practices is what we call the academic discourse of any particular institution. The arduous pursuit of knowledge depends on how we attempt to seek and segregate facts from covered layers of any existing source of knowledge. Since the Greek period, there are different sources of knowledge in classical philosophy to realize the worth of any academic enterprise. These sources determine the reality of knowledge. Among them, intuition, logic, Divine source and the scientific method are/were popular methods to investigate knowledge. In today's world, the scientific method has influenced both science and social science subjects and the outcome is unprecedented growth in respective areas.

Objectivity and empiricism are one of the tenets of the scientific method. It rules out personal and communal biases and brings universality in the process of seeking knowledge. Empiricism also provides uncontroversial premise where sensory knowledge is preferred over cognitive realities. To the researcher, an academic discourse following objectivity is more productive than other above-mentioned sources of knowledge. In the preceding paragraphs, it is already discussed while narrating socialization of academic

discourse that it is inseparable from the academy's milieu. While mentioning the relation of social and academic boundaries in holistic terms, Lave and Wenger (1991) observe that learning is about the whole process. It is not about some specific activities but influenced by social communities. This reality and aspect of learning cannot be overlooked in order to accomplish the purpose of learning. Gee (1996) believes that the process of acculturation in academic discourse is hardly escapable. It is also a fact that academic discourse defines and determines the academic literacy of the learners. It is the use and appropriateness of academic language both in written and non-written assignments which regulates the creation and promotion of knowledge.

1.2 Ideology, Education and Pedagogy

In order to bring about a qualitative change in the educational practices, it is imperative to identify the affiliation between ideology (one of the socializing factors) and education and the vital role ideology plays in the conceptualization and implementation of educational matters. Before analyzing the character of ideology in the construction of social practices, it is pertinent to unravel this term. Ideology is an obscure term that has been used in different periods with different undertones and connotations. Ideology like many terms of social sciences does not have a fixed and adequate definition. It is in simple words a set of beliefs entertained by groups or individuals but this definition is far from complex and implicit notions undertaken through ideological practices in text and talk. History reveals that ideology in many places constructs the stereotypes that are legitimized and supported by certain social institutions. The communist vs capitalist rivalry between American and Russian camps is still in the air in post-cold war scenario. In the past, the term had negative connotations, but in contemporary times it is considered akin to philosophy. Eagleton (1991, p. 1) believes that ideology does not concentrate on singular or particular phenomenon, but it has a whole range of useful meanings, not all of which are compatible with each other. One aspect of ideology is pejorative which terms rival as negative while it is not always negative. Eagleton (1991) further argues that ideology has to do with *legitimizing* the power of a dominant social group or class. It may be by promoting beliefs and values congenial to it, *naturalizing* and *universalizing* such beliefs rendering them inevitable; *denigratinging* the challenging stances; *excluding*

other voices through systematic way and *obscuring* social reality in ways convenient to a particular ideology. Althusser (1971) tries to identify the role of false consciousness in ideological discourses. He argued that ideology is responsible for obscuring and blurring the facts and unacknowledged value systems that operate to subjugate people in the name of ideologies. According to Marxist theory, capitalist ideology spreads false consciousness, an illusion about individuals that they alone are responsible for personal gains. Gramsci (1973) defined ideology as "a conception of the world that is, implicitly manifest in art, in law, in economic activity and in the manifestation of individual and collective life" (p. 328). Beneviste (1971) suggests that ideology is a matter of discourse rather than language. Language is the manifestation of what discursive structures constitute under any social fabric and one cannot according to Beneviste decide whether a statement or any 'texture' is ideological or not by inspecting it in isolation from its discursive context. Fairclough (1976, p. 17) also defines ideology and social connection as "ideologies are tied to action and judged in terms of their social effects rather than their truth values". Thus, ideology that has the patronage of dominant social institutions becomes dominant in society and has the potential to capture the minds of marginalized groups which according to Gramsci (1971) are is an invisible practice of producing hegemony through common sense.

The interconnection between pedagogy and ideological discourse is much debated among researchers. Some contest for and others contest against the mingling of ideologies in academic discourse. It is the researcher's assumption that pedagogical practices established on excessive extra vocalization weaken the intra vocalization of any text. These do not encourage any innovation, creativity or reflection. The students are considered passive recipients. Knowledge in most mainstream educational institutions is viewed as fixed and predetermined. The ideology of knowledge encourages a certain pedagogy the sole objective of which is to transmit or pass on pre-existing knowledge from one generation to another (Freire, 1973). It is important to understand its rapport with education with special reference to Pakistan. It can be done by looking at ideologies linked with certain educational notions and practices. The prevalent evaluation system in Pakistan according to Aziz et al. (2014) is developed in a way that encourages the disjointed assessment of incoherent items where learners are not necessarily required to

understand and apply acquired knowledge. This has impelled the researcher to look at the ideology of a broader aim of the present educational system that is not encouraging critical thinking in learners. The kind of education, prevalent in most educational institutions, not only supports existing power structures but also widens the gap between the dominant and dominated sections of the society. The ideology of learning, encouraged by this kind of pedagogy, is that of cramming and recalling, which is rightly dubbed by Freire (1973) as the banking concept of knowledge. The ultimate aim of this learning is to cram pre-existing and fixed items of knowledge and reproduce them in examination papers. The process and practice of learning nurtured under such an ideology of learning remains devoid of any critical thinking. The students find no inspiration to replicate, reproduce, reflect, and reinterpret any academic marvel. This process of dominant teaching and passive learning gets encouragement and reassurance by the ideology of the existing assessment system.

Michael (1990) in his findings establishes the claim that educational institutions not only distribute ideological values and knowledge but as a system of education and institutes they also help to create the type of knowledge; a kind of commodity that is needed to maintain political, educational, economic, political and cultural hegemony of some particular ideology. He calls it a technical knowledge that is politically inseparable from power structures, which produces a tension between production and distribution of knowledge to legitimize economic and cultural power. Such tensions impede cultural, economic and cultural reproductions. His words hold water in the backdrop of Friere's (2000) pedagogy of oppressed that education purported for vested designs strengthens despotic forces and augment boundaries of marginalization. He assumes nexus of education and ideology counteractive to the development of knowledge as such behaviors give birth to biased and often subservient approaches and stagnation to the positive progression of knowledge.

The modes of modern pedagogy advocate recursive criticism, openness, critical inquiry and skepticism in learning. The pedagogical practices where knowledge is filtered through subjective inputs, and the voice of learners is silenced through retrogressive strategies surely stands against objective and cold- blooded inquiry. In

another words a practice undertaken to control the cognition of addressees i.e., learners in a class, and instead of binary relation of teaching- learning act, there mostly takes place dispensation of one voice. The learners under the burden of teacher's ideology go through an alienation process and their participation in classroom activities is compromised. Gramsci (1973) terms it 'commonsense' a kind of axiomatic faith on the part of controlled actors about the position of controllers. The range of ideologies may vary with respect to multiple factors. These may have religious, political, feminist, economic and ethnic to other linguistic and regional biases. This question might emerge in the wake of such inclusion in educative matters that, what is legitimate knowledge, and where is need of questioning and challenging the taken for granted phenomena? It is evident since the last few centuries that the academic approach based on empiricism, unbiased, objective and universal values has resulted in unprecedented development of science and technology in developed countries. Michael (1990) suggests that we should not be talking about a common culture where everything is uniform and we all should conform to, rather we should demand a free, contributive and common process of participation in the creation of knowledge, values and meaning. He admits that whether we accept or not, curriculum and other educational issues have always been trapped in the history of religious conflicts, class, race in the United States and elsewhere in the world. He believes that this has made curriculum a political football. One can understand from it that curriculum and its practical form .i.e. pedagogy have always been used as tools of manipulation, covertly or overtly. The outcome of these ideological inculcations in the form of gender, race and class inequalities is a topic of interest in the postmodern era. We can safely interpret that social marginalization because of ideological curricula is viewed from research perspectives as a very innovative and promising field.

The current research is an attempt to analyze academic discourse and, presumably, the existence of ideological intrusions in the classrooms and textual practices. Michael (1990) finds that ideology barricades an objective flow of knowledge resulting in an imbalanced relation between the teachers and the learners. The ramified and filtered education promotes parochial and tunnel vision overlooking the very core purpose of academic pursuit that *what* and *whose* knowledge is of most worth. Such schools and classrooms are used as a mechanism of economic and cultural preservation

and result in an unequal and stratified society. The researcher believes that ideologically loaded teaching and teaching materials distort learners' picture of social reality. It causes social, religious and political labeling with respect to particular ideology instructed and the knowledge filtered through teachers lacks universal appeal. It is an important question to investigate what this process of filtration produces as a final product. Michael (1990) wonders, through what categories of deviance and normality this knowledge is filtered. For him, this is the phase of social internalization which constitutes complex ideological nexus of social and academic patterns in the classrooms.

The qualitative evolution in education in Pakistan has been an area of concern, and various governments often demonstrate political determination and commitment to initiate practical steps in this regard. The required improvement needs real efforts and cosmetic changes leave shallow impressions. The problem is far deeper. It needs to review and encounter all such impediments that are associated with the notions of education and hamper critical learning in students. Education needs to move from the transmission to transformation, the terms familiarized by Freire (1973) for which we have to revisit our definitions of knowledge. A classroom where students are more prone to inquiry, skepticism to existing theories, criticism and analysis rather treading on fixed ideas may result in positive learning activity. This would lead to more vibrant and interactive classrooms where students are involved in real academic practices rather than futile academic pursuits. It is researcher's understanding that there is need to strive for an academic culture that requires students to think critically and apply knowledge in diverse contexts. For all these changes in learning, pedagogy and assessment, it is important to revisit the role of unnecessarily incorporated ideological underpinnings in educational matters. The transmission mode of education that supports existing power structures has not helped Pakistan so far to compete with her competitors regionally and globally. Contrary to transmission mode there is transformation mode which needs to be applied to evaluate its efficacy in transforming education. After establishing the premise for current research the following discussion straightforwardly starts with the statement of the problem.

1.3 The Statement of Problem

Ideology and its various discourses are pervasive in all spheres of life. The use and abuse of ideologies for political control and socio-cultural propaganda are commonly observed in academic settings. When pedagogical practices are adulterated with discursive practices, it happens at the cost of quality of education. This study is an attempt to gauge the extent and impact of adulteration and abrogation of pure academic practices with political and ideological discourses with a focus on selected Pakistani educational institutions.

1.4 Objectives   Attempt is made to achieve the following objectives.

1. To investigate the textual evidences of mixing academic and ideological discourse in the written academic content of Pakistani teachers and students.
2. To evaluate the interplay of discursive strategies between ideological and academic discourse.
3. To analyze the interface of academic and ideological discourses in the pedagogical practices of Pakistani teachers.
4. To understand students' perceptions about intermixing of ideologies in teaching.
5. To evaluate intermixing phenomenon from interpretive and social analysis perspectives

1.5 Research Questions

The following research questions are investigated to seek the answers of the above-stated objectives.

1. What are the evidences of intermixing ideological and academic discourses by Pakistani teachers and students in their written academic contents?
2. How do discursive strategies used by teachers and students in their academic writings serve ideological purposes?
3. What are evidences of ideological intermixing in pedagogical practices in terms of
   a) fequency of ideologies in teachers' utterances in the classes?

b) students' perceptions about intermixing of ideological and academic discourse?

4. Why do teachers and students rely on the ideological content in their academic discourse and what are possible alternatives to it?

1.6   Rationale and Significance of the Study

Researchers working in discourse analysis view that almost unnoticed discourses frame our world views. Hyland (2009) observes that the language of the academy inserts itself into every cranny of our lives, colonizing the discourses of technocracy, bureaucracy, advertising and entertainment. A discourse may become a dominant mode of interpreting existence and reality. Similarly ideological discourse creeps into academic inquiries. In academic settings what is more important is the execution of academic discourse. Freire (1972) while writing about fundamental aspects of pedagogy believes that teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. In this mutual project according to Freire (1972), the teacher is a narrating subject and students are patient and listening objects. Narration, where teacher is a narrator, leads the students to mechanically memorize he narrated content. Worse still, it turns them into 'containers', into receptacles to be filled by the teacher. The more completely he fills the receptacles, the better a teacher he is. The more meekly the receptacles permit themselves to be filled, the better students they are. Education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and 'makes deposits' which the students patiently receive, memorize and repeat. Under this penetrating process of discourses, it is observed by the researcher that there are traces of ideological discourse in the writings and conversations of academicians in the Pakistani Universities and colleges. In fact, ideological doctrines converge where they should not be in the course of academic discussion. This makes it quite relevant to investigate whether such convergence is actually present and has any impact on educational product or not. Amid debates going on about intermixing and non-intermixing of academic discourses, such research stands important as it attempts to seek answers of contemporary questions in academic discourse.

The study is important from many perspectives. The objectivity, scientific pursuit of facts, empiricism, ideology and education are some relevant phenomenon in international research. The importance of academic discourse cannot afford oversight due to many reasons. Pakistan struggles hard in the field of education to compete regionally and internationally. A research study exploring factors determining the current status and character of academic discourse in Pakistani higher education institutes is much needed. Moreover like all researches, it attempts to add in the existing body of knowledge. The proposed study would help to provide significant guidelines and research interests to new researchers in the field of academic discourse. The definite merit which the current study will try to serve is filling the gap as no such study is attempted yet. A few studies conducted on similar topics have only scratched text for analysis. The study will provide newer dimensions and avenues to search for other possible gaps and different aspects of research for learners, researchers, teachers, students and policymakers. Another important aspect of this research is that issues of academic discourse so far handled with taken for granted respect will have chance to be explored in the light of modern research and academic requirements.

1.7   Overview of the Chapters

This research thesis will have the following scheme of the chapterization.

Chapter One is about the phenomenon of intermixing in academic discourse. This chapter briefly discusses different schools of thought holding respective views about the mixing of discourses. A brief survey about variation in academic discourse is made. The relation between academic and ideological discourse is discussed which is followed by the context and statement of the problem of the current study. The same chapter is not only the introduction of the topic but also elucidates objectives and research questions of the study. In brief, there is explained the relevance and significance of the study. In short chapter one provides the premise of the main thesis which is about the interface of ideological and academic discourse.

Chapter Two is about relevant literature about discourse and its analysis followed by the conceptual framework. It discusses contemporary progress and links the current study

theoretically with preceding studies. This chapter provides a broader outlook to develop the conceptual framework for present thesis.

Chapter Three is about the research design and methodology. This chapter provides overall line of action to collect the data, sampling procedure and conceptual framework. A framework in the light of different perceptions and research works is designed to seek the answers of the research questions of the current research endeavor.

Chapter Four . The chapter four is presentation of both written and oral data collected from the universities randomized for this purpose. This data consists of writings of both teachers and students while oral data is presented which is collected through Observation Sheet and questionnaire. Chapter four has second part which is about analysis of the data in the light of the theoretical framework. This analysis is for the sake of investigating and seeking the answers of research questions. The analysis is based on findings from teachers' and students' written and oral content.

Chapter Five is conclusion which consists of major findings, implications and recommendations of the study.

CHAPTER 2

LITERATURE REVIEW

In mid-1960s, formal research about linguistic properties of scientific and academic writing started followed by massive research in it. This project was funded by the British Government and today the dimensions of academic research have expanded to include research papers, instructional and student courses, academic writing and speech (Huddleston, 1971). Earlier it focused on specific genres namely Genre analysis, English for Academic Purposes (EAP) in English studies. Flowerdew (2002) used simultaneously narrow and deeper terms for research in academic discourse. Narrower is used by him in the sense of surface scratch of academic matters i.e. research about visible formal features of academic language and the deeper aspect he used for communicative aspects, where meaning is not extracted from formal features like vocabulary, syntax but is evaluated by context and sociology of knowledge. This deeper aspect is close to the current study which has attempted to analyze textual as well as discursive layers of academic discourse in the Pakistani context. The researchers approached the topic of academic discourse from multiple angles. Trimble (1985) used rhetorical approach on scientific and technical texts at Washington University which was one of the seminal projects to explore knowledge about knowledge. The rhetorical approach as a methodology is a useful tool to measure features of textual practices in classrooms. Significant in its both deeper and narrower approach in academic discourse analysis was Tarone et al.'s (1981) study on the use of the passive in two papers in astrophysics journal papers. It focused only on the communicative value in syntax 'the passive' but it is an interesting work that addresses a subject of pure science from linguistic perspectives. There may be other reasons as well but Hyland (2009) concludes major factors responsible for rapid research in academic discourse which include the unprecedented attention given to teaching, learning, and research by various funding agencies of the world. Due to widening access policies, there resulted in an influx of students in diverse fields of knowledge from diverse cultures and backgrounds. This expedited pace of

learning and academic concerns became interest of research. Similarly the emergence of the English language as the international language of research and scholarship inspired researchers to study academic discourse.

During the last 20 years, there has been the expansion of higher education in different parts of the world including Europe, Asia and Australasia. Due to political policies on education, today there is a greater ratio of enrollment in universities and heterogeneous cultures and diverse backgrounds of students are bringing different identities on the campuses. This carries the risk that such heterogeneity on the part of learners can impede their traditionally required academic literacy. This has surprisingly attracted greater research on academic discourse. Secondly, due to the privatization of education and growing reliance on students' fee, it has become normal practice to undertake quality audits of teaching staff and their lectures and writings. The scope of academic discourse studies also increased with the changes in the curriculum. Apart from it, the demographic changes caused the decentralization of education resulting in more competition and consequently more attention on academic affairs. Such professional development programs and accreditation procedures require an analysis of academic discourse. Hyland (2009) proceeds with an important reason for the growing interest and works in academic discourse and emphasizes that it is due to the status of the English language as an international lingua franca of research and scholarship which opened up new avenues of research in academic discourse. In the immigrants' context, the research in academic discourse chiefly focused on the impact of L1 on L2 in an academic context. Contrastive rhetoric is widely used as a methodology in L1 vs L2 research in academic discourse. Kaplan (1966), Kachru (2000) and Scollon (1997) subjected contrastive rhetoric under stiff criticism. Other researchers like Ventola (1992) and Mauranen (1996) have given added impetus to it. Ethnography, or, more broadly, naturalistically influenced approaches, is perhaps the least recognized of the research paradigms discussed here in the field of academic discourse. Ethnography views text as one feature of the social situation, which includes the values, roles, attitudes, assumptions, patterns of behaviors of the participants (Flowerdew and Miller, 1996; Van Lier, 1988; Candlin and Plum, 1999). The ethnographic methodology focuses on direct observation, interviews and other modes of analysis of the situational context in addition to textual analysis.

Swales (1997, p. 374) calls the English language as 'Tyrannosaurus Rex' eating other languages with its lingua franca status resulting in an increased rate of research in education and academic discourse around the world. Corp (2007) also reports that the majority of academic publishing takes place in the English language. The status of the English language as a global lingua franca provides linguistic convenience i.e. not providing language barriers to the scholars to work on academic discourse globally. This is responsible for the production and growth of knowledge and it is influencing the producers of knowledge around the world as well. Hyland (2009) contests these enduring reasons as a strong argument for unpacking the black box of academic discourse, especially in the English language. The current study is also an inspiration after perusing literature on the subject. Some other approaches to investigate academic discourse include psycholinguistic processing involved in text production and reception (van Dijk and Kintsch, 1983; Olsen and Huckin, 1990; Rost, 1994; Tauroza and Allison, 1994; Flowerdew and Tauroza, 1995). Diachronic approach to do a discourse analysis of academic content is popularized by researchers namely Bazerman (1988) and Atkinson (1992). Critical Discourse Analysis (e.g. Bourdieu et al., 1994; Pennycook, 1996; Canagarajah, 1997) and Hallidian approach pertaining to the systemic functional analysis of academic discourse are few other approaches to investigate academic texts and pedagogical practices.

2.1   Intermixing of Academic and Non-Academic Discourses

The process of mixing other discourses in academic discourse is known as intermixing. Hebb (2000) defined hybrid discourse as a mix of home and school languages. Bizzell (1999) terms it as slippery as academic discourse can be loosely defined as a blend of non-academic discourses with traditional academic discourses. For Bizzell (1999) mixing or intermixing in discourses is not a negative phenomenon. Academic literacy does not require inculcation of academic discourses only but the mixing of discourses is more helpful for the academic development of the learners. She advocated that classroom pedagogy should find ways to practice mixing of discourse. Some researchers believe that the inclusion of non-academic contents in academic processes is a parallel journey where discourses do not grapple with each other but

maintain 'peaceful' coexistence. Hebb (2000) believes this intermixing is a continuum and not a sort of dichotomy and therefore not problematic in due course of education. Those students who have English as the second language derive some margin when their discourses are not looked down upon as hybrid or dichotomous rather existing on a continuum. This approach seems untraditional and unintelligible but viewing it after the continuum concept makes it meaningful rather than failure. Hebb (2000) finds it meaningful and for him, it can result in the emergence of the true value of education. His notion is that discourses are inherently ideological having traits of traditional academic discourse. He further takes his stance that considering juxtaposed voices as unacceptable and violation of representative academic discourse is equivalent to the marginalization of "other" voices. This is a continuum of language use that reflects the value of diversity and pluralistic approach towards discourse.

In discourse theory, Bakhtin is considered as the first philosopher to use the word 'hybrid'. Bakhtin (1981) refers to this hybrid construction as double styled, double accented structure which has enormous significance. On the surface, such speech belongs to a single speaker but actually, it has two languages, two styles, two semantic and axiological belief systems. He believes that an utterance is the polyphony which is constructed from several social voices which are internally in dialogic, it is multivocal and serves many social meanings. The preceding discussion reveals how intermixing in discourses is inseparable mixing of two or more linguistic consciousness, where a single utterance separated by some epoch, social differentiation or by some other possible factor. It is ideological becoming, in other words, a continuum, a process of assimilation of other discourses. Throughout his essay, he takes his stance that discourse is both private and public, internal and external, centrifugal and centripetal, direct and indirect, impersonal and personal, authorial and other, persuasive and authoritative (Bakhtin, 1981.) However, Kells (1999) has a different view in this regard and opposes multivocality or polyphony and believes that judging hybrid discourse with dual measuring means of non-traditional and traditional discourse will render it unacceptable. The supporters of intermixing find mixed language as broader and more multileveled mirrors than obtained by a single language or mirror. Bakhtin (1981) calls it as illumination of one language by another where the more enriched language is produced

which has the potential to produce meaningfully more creative and more intellectual discourse. Hebb (2000) agrees with Bakhtin and proposes an analogical reference of bridge and travelers. For him, hybrid discourse is a bridge, a connection between travelers (conversant) to freely travel in any direction therefore mixing of discourses broadens horizons of thinking otherwise not possible in monolithic language.

Due to these opposed systems there becomes a kind of dialogic tension. This diverse approach relation with discourse equips students with better and sharp academic literacy to face ongoing and incoming rhetorical and academic challenges. Bizzell (1999) has counted number of characteristics of mixed discourse at the academy, such as using non-traditional shared cultural references, offhand refutations, personal experiences, humor, indirection, and appropriative history. He argues that deliberate hybrid discourse has the capacity for achieving, serious, dense, reflective and rigorous intellectual work unattained through traditional academic discourse. She considers various academic communities as an opportunity for discovery. Hebb (2000) takes the view that if taken hybrid discourse from a continuum perspective then other discourses are valued and not dismissed as aberrations. Hybrid discourse does not point restriction and difficulty rather it is the language of possibility and opportunity. Such practices empower learners while restricting them to one monolithic academic discourse that leaves them marginalized and silent. Royster (1996) believes that hybrid academic discourse is a breeding field for the growth of genius. It results in the form of particular expertise which helps learners to attain remarkable creative and reflective expressions. It transforms ordinary limits into excellent positions. Furthermore, it is the language of collaboration and bridging. It is argued that language and identity are inseparable and this leaves us with belief that all of us are culturally or linguistically hybrid. It is worth investigating whether polyphony shapes us or not? The notion of cultural pluralism in language might have some positive outcomes in bridging people to people gaps but it is yet to investigate what positive or counter effects these polyphonic practices can bring in case of academic discourse.

Some postcolonial and cultural scholars hold a negative notion about hybridity in academic discourse. For them, it enhances identity crises among students when treated not with one standard approach in their classrooms. Vesudeva and Bhari (1996) call

hybrid discourse as exiled, multi-located and dislocated which keeps sliding between identities. It is again a question of how to problematize academic discourse and then to accept it as a discourse of possibility and not limitations. The current research intends to surface this inherent reality that how mixed forms of discourses are in-between reality. It is pertinent for the researcher to investigate how this hybridity is the process of negotiation. Olson (1999) contests this phenomenon of negotiation and finds this whole hybridity journey fraught with tension. He questions Bizzell's (1999) notion that the zone of mixing discourses is the zone of contact, a summit and social place where cultures meet and not grapple or clash with each other.

The continuum which Hebb (2000) and other linguists discuss needs rigorous and objective analysis to find out the validity of mixing non-academic with academic discourse. It will give informed decisions whether in actual this pedagogical and theoretical move would help to bridge gaps between language, people, identity and projected improvement in academic literacy. Due to multicultural classrooms, and linguistically, socially, economically, politically and religiously diverse backgrounds of the learners it is quite possible to have a mixing of academic discourse and "other" discourses. There are rival approaches in this regard. As it is evident from the preceding discussion some favor and some oppose the existence of a multiplicity of discourses. Some regard it as ideological becoming and a continuum rather burden on the academic discourse. It is significant to know what ideology and ideological discourse is and how there is a possibility of a linguistic continuum. The above-cited literature exhibits the scope and significance of hybrid discourse and paves way for exploring new dimensions in the Pakistani context.

2.2   Ideology and Discourse

Like many terms in social science, the notion of ideology is a controversial, elusive and complex phenomenon. The word ideology first appeared in English in 1796 as a direct translation of French ideologie means science of ideas (William, 1976). Dictionary meaning of ideology according to Merriam Webster dictionary online edition is a set of beliefs and ideas of a group or a political party. The same can be applied to an individual's ideology. It is a common observation that ideology and discourse have a very

close relation. In the past few decades, CDA analysts such as van Djik (1995a), Fairclough (1992) and Wodak (2001) have done substantial work regarding ideological underpinnings working explicitly and implicitly in discourse. van Djik (1995a) has many contributions in this regard. In his book Ideology: A Multidisciplinary Approach (1998) he has identified the existence of ideological structures in different discursive patterns where he made a commentary on how dominant groups manipulate their power and convince the dominated group to follow their ideology. Such dominating structures are situated in different communicative processes. Gruber (1990) states, "ideology manifests itself linguistically and is made possible and created through language" (cited in Schffner, 1995, p. 110). One important feature of manipulative discourse is that the intentions of the speaker or writer always remain covert. It is worth mentioning that there is a difference between cases of convincing hearer or reader of the standpoint by argumentative and logical stance and cases of making addressee follow and adopt certain positions utilizing manipulation. Thus manipulation can be defined as intentional deceiving addressees by convincing them in favor of something which serves one's interest. Here manipulation involves covert use of communicative structures and discursive devices that lack critical standards of reasonableness. Such devices are sophisticated and often argumentation can also be used as a device of manipulation.

The manipulative use of arguments is conveniently called fallacious argumentation. An implicit act of manipulation can be somehow disguised as positive and may go unnoticed. This is referred to as strategic maneuvering (van Eemeren & Houtlosser, 2002). Such strategic maneuvering can be used to manage argumentative discourse while reconciling one's argument and addressee's stance. Along with this legitimate use of argumentation, it can also derail into fallaciousness by overstepping the boundaries of critical consciousness. Thompson (1990) writes that in ideological texts meaning does serve to sustain relations of dominations. Fowler (1979) is among early linguists who used linguistics to elucidate ideologies in texts. Fairclough, as mentioned earlier, took this trend ahead with deeper insight about the use of ideology in discourse. These ideologies can range from religion, politics to patriarchal and matriarchal setups.

Mills (1995) through his research brought to surface anti-women ideologies otherwise covered not in textual but contextual and discursive structures. Several other researchers endorse this notion who delved deep in feminist sciences to point discursive structures causing disparity and polarization in discourses. Mills (1995) refers to a prime focus of the critical linguists which is to expose and unmask such covert ideologies that present them as natural. Fairclough (1992) calls these seemingly neutral discourses, as naturalized discourses. These discourses seem unchallengeable, common and natural but they serve taken for granted assumptions, value systems and believes and such ideologies serve powerful or dominant groups. It is difficult to have an awareness of ideology while living amid it because it results in, taken for granted phenomenon and to challenge such status quo situation is virtually difficult. Modiano (2001,

p. 340) observes that formal education in peripheral countries provides much exposure to English culture which has a negative impact on indigenous cultures. To promote a specific culture at the altar of other cultures is ideological agenda fulfilled through means of academic content.

Textbooks, teachers, curriculum designers are some important actors of academic discourse. Phillipson (1992) finds textbooks as agendas of ideologies which aim at making the economy and dissemination of culture or ideas. Though he talks about British textbooks but the agenda of ideology in educational matters whether by books or teachers is an important research area. The clandestine motives served through educational modes and in educational premises are few relevant concerns of Critical Discourse Analysis. According to Barnard (2004), imperceptible characteristics of ideologies provide strength and pervasiveness and often long-standing validity to them. They no more remain noticeable or identifiable because they are merged in our life. They inevitably serve the interests of their powerful stakeholders. When such discourses are more carefully scanned and investigated critically they are no more natural but they are ideologies or set of some other related ideologies. Functional grammarians find it their job to seek the relation between language and its use. They see language as a meaning-making attitude in society. They do not see codification of rules as the primary function of language but they regard semiotic resource as bedrock where meanings exist, posit and proceed. These

studies provide direction concerning the current study and identify areas and gaps for possible works in this area.

2.3   Discourse and Discourse Analysis

Discourse is defined as beyond sentence or utterance level study of language while discourse analysis according to Gee (2011) is the study of language in use. It not only dissects how people speak the language but how they use it and how it turns into a speech act. People use it to lie, benefit and benefit from others. There are different approaches to study discourse analysis. Gee (2011) argues that any theory about discourse analysis provides helping tools to analyze language in use and these tools are not universally true or otherwise but their function is mostly specific for some kind of data. He states that Discourse Analysis (DA) as a method of inquiry works to inquire how language simultaneously works as a mental, political, social and cultural phenomenon. Current research is an attempt to probe the ideological aspect of language which delimits itself to political, gender and religious aspects only. This work does not offer a wider range of theories but holds on a single theory in detail. In his both works cited above Gee (2011) argues that discourse analysis is closely connected to language structure i.e. grammar but it deals in social, cultural and political semiotics. Rymes (2008) has tried to provide tools to analyze discourse in the classroom where his research mainly aimed at student-teacher interaction beyond stereotype perceptions and intrinsic passion of pedagogy. He believes that such findings give insight into cultural generalization in the classroom and may result in enhanced academic achievements. We use the language both spoken and written to build and rebuild our worlds. Gee (2011) believes that we construct six things of reality through language.

i) Material world giving the aspects of meaning.

ii) Activities

iii) Relationships and identities

iv) Politics (Distribution of social goods)

v)   Connections

vi) Semiotics

Gee (2011) in his celebrated work elaborates these building tasks of meaning-making and relates them to discourse analysis. These works provide stimulus to area of classroom discourse. McCarthy (2000) writes at length how discourse analysis is of immediate interest for language teachers to abreast themselves of competitive professionalism. The knowledge of discourse analysis helps teachers to know and communicate and build in them instincts of differentiating what is artificial and authentic in discourse. He further favors artificiality for the sake of solving the complexities of language. His work also considers how complex intonational patterns and discourse norms differ from culture to culture and pose resistance to discourse analysis. This book is a very useful document about discourse analysis as it tries to explain brief historical view of discourse analysis, its form and function, speech acts and discourse structures, the scope of discourse analysis, spoken discourse and models of analysis. It also relates written discourse to the analytical framework and explains the role of grammatical cohesion and textual as important aspects of discourse analysis. It also provides an important background to language teachers to analyze discourse by lexical matters of cohesion in the organization of texts. The work is a significant milestone to analyze written and spoken discourse and its specific relevance to teachers is worth reading the document for pedagogy. Gee's work is very much relevant to the current study for understanding the dynamics of discourse although it does not discuss ideological mixing. Bloom et al (2005) take micro-ethnographic approach of discourse analysis of literacy events in the classroom. This study probes at length about the intervention of social identity and power relations in classroom discourses and provides a social linguistics or social interactional approach to discourse analysis. They call it a micro-ethnographic approach that investigates how people use systems of communication in classrooms to construct social, political or social identities. Gumperz (1986) and Hanks (2000) discuss in length how discourse analysis can be built on sociolinguistic ethnography. Yule (1983) opines that discourse analysis can best be worked upon by knowing the role of context in interpretation and other pragmatic aspects like paratones, implicatures, presuppositions, inference, coherence, deixis, and co-text, etc. Yule chiefly focuses on the stance that these are the people who speak and people who interpret therefore for good discourse

analysis it is important to study pragmatic conditions and a discourse analyst is committed to investigating what language is used for.

Wooffitt (2005) in his work mainly talks about origin and orientations of debates about conversational and discourse analysis. He further delineates the similarities and differences between both and at length discusses critical approaches to discourse analysis. The study discusses at length both conversational and discourse analysis as methodological approaches, both of which have some close implications for current research. Some more critical and relevant works in discourse analysis provide sufficient premise to study texts and talks and their analysis like (Smith, 2003; Wood & Koregar 2000; Willig, 1999, 2001a, 2002b, Coulthard, 1977; Coupland & Jaworski 1999; Hayes, 1997; Philips & Jorgensen, 2002, Antaki 1988, 1996, 1998; Richardson, 1996). Foucault (1972) and Fairclough (2003) view that texts are beyond linguistic structures and other structures have their role in meaning-making and while making discourse analysis it is pertinent to study these structures holistically. Coulthard (1992, 1994) has contributed to discourse analysis in his popular publications with Routledge Advances in Spoken Discourse Analysis and Advances in Written Text Analysis. These works provide theoretical and philosophical bedrock for a study investigating discourses in any context.

2.3.1 Academic Discourse Analysis

Current research is in fact about academic discourse analysis and attempts to observe the existence of ideology in academic discourse. Discourse analysis and Critical Discourse Analysis serve the purpose of the current study as their focus is also to observe hidden meanings of the discourse. Academic discourse is the language of classrooms used by the teachers and the learners and due to its specific domain, its analysis is different in its way. A lot of work is done in this regard. Coulthard and Sinclair (1975) view that interest in classroom discourse initiated firstly in the 1940s. Their work, however, is not about mixing ideologies in discourse and hence not very much related to the current study. Sinclair and Brazil (1982) and Bellack et al (1966) in a comprehensive way outlined the natures of classroom activities intending to understand and improve classroom work. Mehan (1979) however took quite different dimensions of the study and developed the ethnographic study and tried to explore structures of teaching-learning

activities in the class. Cazden (1988), Edwards and Westgate (1994), Lemke (1998) and Hicks (1995) are one of many reviewers on classroom discourse. Useful research on teaching is offered by Cazden (1986) in another work related to classroom discourse. These researches on classroom discourse show an effort to extend research insight about pedagogical and learning processes being taken place at different levels. Flander (1970) termed the interactional analysis of teacher-student discourse. Gumperz and Hymes (1972) in their work relate to speech events in the class like storytelling and greetings. Goffman (1981) and Sacks (1992) have approached classroom analysis from a conversational analysis perspective. Their observation mainly focuses on turn-taking and adjacency pairs.

Lemke (1995) has expounded models of analysis that manifest human nature as a social practice. He was interested in how classroom behavior is a structured social practice. He has received inspiration extensively from Gee, Foucault, Bakhtin, Halliday, and Bernstein and also brings into use extensive use of biological theories such as Bateson to develop a theory of human behavior (1995). Some scholars link the teacher to talk directly to learning. These findings can be approached to understand the significance of teachers' discourse in the classroom and other pedagogical matters (Hardman, 2008, Clarke, 2006; Mercer & Littleton, 2007, Marzano & Simms, 2014). According to Russell (1995) for academic writing, there is no autonomous or generalizable skill or set of skills that we can call writing and then apply to all genres. This work although suggests some principles of writing but it is not directly related to current research. Badran's (2002) study is broadly concerned with the analysis of ideology in discourse. More specifically, it investigates the role modality plays in reflecting underlying ideologies as well as ideological inconsistencies in three practical analyses of discourse.

The main argument put forward in this study is that all 'types' of discourse can be approached similarly for critical analysis. Consequently, practical analyses of ideology through modality in three instances of discourse: literary texts, political texts, and scientific texts are presented. The study entails how a systematic, functional and pragmatic analysis of modality is adequate in critically analyzing the ideologies present in all texts. Rymes' (2008) analysis of classroom discourse is quite relevant in this context

as it adopts CDA as a method but the focus here is on teacher-student discourse focusing on dimensions of discourse and identity which he gives forward in three dimensions. The social context, the interactional context, and individual agency are refereed respectively as first, second and third dimensions. The study also uncovers some aspects of the multidimensional aspects of discourse analysis. While the current research study is to investigate a similar phenomenon but the context and content are quite different. Christie (2002) provides a comprehensive framework of classroom discourse but it does not discuss if the hybrid academic discourse is of any significance or not. In the work, the argument is empirically substantiated about early literacy teaching and learning and pedagogic discourse and curriculum macrogenes.

Edward-Groves & Hoare (2012) find that developing dialogues and classroom talk as useful pedagogical practices for quality education. These studies mostly revolve on talk in a classroom while the current study takes a step further to investigate the phenomenon of interfacing discourses and discursive and social structures responsible for particular observable texts. Mercer (2000, 2005, and 2008) researched teacher talk and found the importance of active involvement of students in teaching-learning activity as a useful indicator of knowledge propagation. Alexander (2008) suggests how it is important in pedagogy to model talk at its best to stimulate reasoning and analytical thinking in learners. Some researchers have worked extensively on the use of teacher language in the class and they suggest that language is an important tool to make problems explicit, addressing these problems rationally and creatively and to devise solutions. The students learn how language is to be used to describe the world and bring solutions (Biggs & Collis, 2007; Marzano & Simms, 2014; Scott, 2015). The same has been corroborated in the researches that teacher's discourse is of much significance in the knowledge development of learners' knowledge (Nystrand, 2006 & Fisher, 2007).

The objectives of the present research are to measure the level of ideological and academic discourse. Fisher and Larkin (2008) have touched this issue which is most relevant to present research. They have tried to discover how ideologies interfere in pedagogy and there remains a constant struggle between pedagogy and ideology. Johnston (2004) finds evidence that the choice of our language affects the minds of

learners. These studies show how important is an academic discourse which makes it pertinent to investigate the interface of intermixing and if ideological discourses bring a continuum in the process of learning or otherwise. Mercer (2009) discusses how classroom discourse can be analyzed and he mentions the methods and methodologies whereby discourse analysis of pedagogical structures can be made. Skidmore (2002) has provided a useful understanding of current research by developing a theoretical framework of pedagogical discourse. This study has different content and context nevertheless provides some insights and premise to analyze pedagogical discourse. McPherson (2014) discusses professional accounting practices in university classrooms and their implications in professional learning. Recent research in the sociology of education adopts the stance of critical research and practice which focuses capabilities and attributes of the knower rather than knowledge itself (Maton, 2013, 2014; R. Moore, 2013; Wheelahan, 2010).

Bernstein (1990, 1999, and 2000) has worked on pedagogical discourse model which suggests a framework for discourse of the teachers in and outside the classrooms. He also relates different phenomena of the structural elements of pedagogic discourse. Speciale (2015) explored the role and function of counselor educators' ideology in their sexuality counseling pedagogy, as demonstrated by teaching philosophy, curriculum, and teaching strategies performed. The researcher applied Critical Discourse Analysis on the dialogic and textual discourse generated from interviews and curricular document mining to identify ideologies embedded in educators' discourse. The study delimits itself to sexual ideology and the findings showed the significant role of ideology in sexuality counseling pedagogy, discussed the relevant social, cultural, and political considerations of teaching sexuality.

All the above-stated studies in one way or another provide very useful insight and methodological and theoretical data for current research. However current study has its specific research context and intrigues. Shanahan et al (2012) in a study proposed three factors of literacy instruction i.e. establishing purpose, fostering motivation and building skills. Dozier, Johnston, and Rogers (2006a) place language as an axis of literacy, learning and teaching. Their work, however, is addressing the issues of social and cultural

implications of applying critical literacy and critical teaching in the classrooms filled with a diversity of cultures. Baker (1992) also considers language as an integral component of learning. He views this linguistic interaction as responsible for quality learning. Blanton et al. (2001) do emphasize the importance of strategic pedagogical discourse but their focus is the subject of mathematics. The works of other researchers like McNair (2000) and Cobb et al. (1992) discuss teacher students' mutual scaffolding to achieve goals of classroom teaching, but their work is also specific to mathematics. Rogers (2006a, 2004b) thinks that discourse analysis is a suitable tool to better know and understand the nature of teaching, the classrooms and their role in the social world

2.4   Discourse and Power

Inequalities manifested through discourse are prime concerns of discourse and ideological investigations. Critical Discourse Analysis (henceforward CDA) is associated with well-known researchers like Norman Fairclough, van Djik and Ruth Wodak and its axis is a manifestation of social and political inequalities in discourse. CDA studies how covertly and overtly power is invested in discourse structures. There is no singular method of doing CDA but according to diverse philosophical and theoretical orientations of researchers, its styles and methods vary accordingly (Meyer, 2001; van Dijk, 1993; Wodak, 2001a). Fairclough (1995) views that the aim of CDA is the systematic exploration of opaque relations of determination and causality between discursive structures, texts, and events to investigate how such practices, events, and texts result out of and often are ideologically shaped by relations of power and struggle over power. This book is about CDA as a method and explores how it can reveal the power invested and diffused in educational environments through various discourses throughout the system both at the micro and macro-level. Locke (2004) has demonstrated in his work how CDA can be understood through an analytical, discourse oriented and critical manner. He explains how language is the heart of Critical Discourse Analysis and discusses how CDA can categorize such features like the context of culture, context of situation, function/purpose, typical content and features like layout, diction, punctuation, syntax, and structure. In the course of interpreting CDA, he suggests the categories which can serve the features of hypertext. These categories include architecture, composition, verbal

diction and syntax, aural elements and thematic organization and cohesion. One new thing this work expounds is that discourse is not only socially but also technologically mediated and one of many challenges of CDA is to expand its theoretical repertoire for analyzing texts to study new types of hybrid texts spawned by the digital revolution. This work is different in the sense that it demands unconventional and digital facet of CDA which in one way can be helpful in modern academic discourse which is inevitably influenced by flux of unconventional variables most importantly technology and gadgets. This aspect is important if any other researcher can research to investigate academic and ideological discourse interface.

In recent studies, the issue of ideology in pedagogy has been addressed at length. Several linguists have contributed to finding the ways how language is the source and means of social control. These writers utilize their research skills to let readers understand how there are hidden patterns of inequalities and discrimination and how they can be deconstructed (ed: Coulthard & Rosa Coulthard, 2003). Part one of this edited work is about the theory of critical discourse theory starting from critical linguistics. The relation of power and discourse is exposed through the representation of social actors, technologisation of discourse and discourse, power and access. This exploration in CDA is spawned in racist, tribal, ethnic, police versus criminal and gender discourses. Some interesting studies also include problems of representation of the face and its exposition in the discourse of 'old-old'. The theory of critical approaches is also applied in such domains as discourse in heterosexuality, morality, and sex-related issues in discourse, male hegemony, and contrast-compatibility in definitions of man and woman. These studies question and make analysis of these issues by theoretical and practical CDA where inequalities are served through discourse (Fowler 1979, 1991 1987 2nd ed) ; Kress (1979, 1993);, Leeuwen (1993); Fairclough, (1989 a, 1992b) ; Djik, (1983-84, 1987, 1990, 1993a) ; Wodak, (1985) ; Hoey, (1983, 1991, 1986, 1988) ; Coulthard (1985) ; Ribeiro (1993); Talbot (1990) ;Rosa Coulthard, (1994) ; Halliday (1978). Some writers call CDA as neo- Marxist as it claims that cultural and economic positions are important in creating power relations (Wang, 2006).

Agger (1992b) and Rasmussen (1996) write that some of the tenets of CDA can be traced backed to the critical theory of Frankfurt School in the decade of Second World War. van Djik (2000) has discussed what kind of research CDA mostly addresses and attempts to bring from invisible to visible surface what is dominating, hegemonic, powerful, and coercive. The research ranges from gender inequality, media discourse, political discourse, racism, ethnocentricism, anti-Semitism and nationalism. Gee (2003) differentiates between small "d" and capital "D". The capital D relates to the general historical sense of superiority which remains in-groups while small "d" is the actual manifestation of it in speeches and texts. Fowler (1994) sets out what must be the goals of discourse analysts in terms of defamiliarization and consciousness-raising. For him, it should be objective of analysts to provide critique rather than criticism to let readers reach the factual positions and motives influencing the composition of different discourses. The current study in this regard is such an attempt where one research question is to have access to the causes of the ideological and academic interface. Wallace (1992) has applied CDA to EFL classes and the research mainly focuses on literary awareness. The research has limited scope restricted to one subject but has great significance concerning the application of CDA. Fairclough's (1992) research was once considered a comprehensive and committed effort to understand the underpinnings of power being exercised in different ideologies. It is about critical and descriptive goals in discourse and how language and ideology interplay within. Richardson (2007) has attempted to apply CDA on analyzing newspapers. The analysis is about newspaper discourse and CDA is applied to resolving problem contents in editorials and war reporting. Some concepts and tools of linguistics analysis have been used to study rhetorical tropes, sentence construction, modality, syntax, and transitivity, etc. Social and discursive practices are analyzed to study propaganda journalism.

Mayr (2008) gives sufficient debate to the area of language, power and institutions and exposes how language and power are intertwined across institutional settings where institutions like, the university, the prison and the military are shaped by discourse and in turn how they shape discourses. The study concerns the hegemonic rise of specific institutional discourses and their legitimization in framing the mindsets. The work is a useful attempt to study this relation of power and language in institutions and

has provided some useful insights for the current study. Errington (2008) has touched upon linguistics issues in European colonies where the language was used by colonizers from the 16th to 19th centuries knowingly and consciously to subjugate the minds of colonized. Leeuwen (1993) has collected work of two decades on Critical Discourse Analysis focusing on methodological and theoretical issues in Critical Discourse Analysis. He has developed a conceptual framework based on Foucault's concept of semantic construction and Bernstein's concept of recontextualization focusing on particular aspects of reality serving the interests of some specific historical and social contexts. The same thesis and argument is developed extensively in other works (Leeuwen, 1987, 1993, 1995-96, 2000a, 2000b).

An edited work of Ruth Wodak and Michael (2001 is about important concepts and developments of CDA. It also discusses positioning about the approaches of CDA. Some of the important methodological and theoretical aspects of dispositive and Critical Discourse Analysis and CDA as a method in social sciences research are edited in this work. Ruth Wodak and Christopher Ludwig in another edited work Challenges in a changing world; Issues in Critical Discourse Analysis collect search articles addressing the issues of social sciences in challenging world and apply CDA as a method that blends theory, research and practice (Wodak, Ludwig, 1999). All works cited above have great significance for the current study because they provide theoretical premise and practical findings of the use of CDA as a method and approach. Many studies are conducted by applying CDA as a method in Pakistani settings which will be mentioned in subsequent literature under the relevant heading.

2.5   Ideological Discourse and Pedagogy

Following important works related to ideological discourse provide a ground of great significance for understanding the role of ideology in discourse. These studies highlight the positioning of particular ideologies used for serving particular interests. Fowler (1991) writes that anything said or written is articulated from a specific ideological perspective whereby language is not a clear window but a refracting, structuring medium. Barnett (2003) is straightforward about the adverse and "corrosive" effects of ideology and thinks that universities and colleges are susceptible to ideological

showers and this ideological intrusion or infringement maintains and promotes a particular culture and values. These values are embedded in layers of meanings that support the invisible ideology within the discourse. Some layers are superficial where meaning is easy to identify but values are much deeper where meaning remains hidden. According to Rice and Paster (1990), the journal Chronicle is a great source of showing prevalent ideologies in higher education. The Chronicle has 1.9 unique readers and it is a window to higher education landscape. It is an awareness tool for happenings in higher education classrooms and administration. Different players in higher education like faculty, administration, practitioners and researchers, students tend to affiliate with ideological leanings which are demonstrated through language. These studies have no direct relevance with current research but they reflect the importance of academic discourse concerning certain ideologies.

Tierney (1991) asserts stakeholders must be "constantly engaging in unmasking the ideological determinants" to overcome or avoid ideological hegemony in academic discourse. McGee (1980) has given the concept of ideographs which are conduit to reach ideological impressions since they represent particular worldview or assumptions. This ideograph according to Gee is one of the "building blocks" of any established ideology. Slaughter (1991) points toward the consistent use of euphemism in higher education discourse which substantiates the idea of ideographs in higher education. To investigate these ideographs provides a channel to investigate interdisciplinary ideologies in academic discourse. An ideograph highlights the utility or any significance of the word used by any player. Words signify what is important, less important and more important i.e. they work as a discursive vehicle to convey institutional values. Regarding the influence of ideology on cognition, Mullins (1972) gives four criteria for identifying this ideological hold on discourse. He opines that; ideology retains power over cognition; ideology shapes and reshapes reality and theoretical future; it provides an impetus for mobilization and is logical sound and cogent. Jacob (2013) is critical on academic discourse by referring it as an outdated and archaic mode of thinking where higher education discourse perpetuates the use of terms which carry powerful, political message that is subject to objective inquiry. Jacob and Frickel (2009) emphasize the need of exploring the social production of interdisciplinary practices and perceptions but also

their consequences. Brinet et al (2005, p. 189) find a steady change "slow and still very limited erosion of disciplinary boundaries in the liberal arts". Parekh (1982) quotes Marx that ideology is like a prism and he asserts; to understand the overall structure of meaning it is essential that the whole structure be refracted into foundational pieces. This shows how ideology is interlocked in discourse and an appropriate methodology alone can extract covert meanings working there. Ware (2004) thinks the use of ideology as the politics of pedagogy. Littledyke (1996) examines the ideological, epistemological and pedagogical implications of the National Curriculum for science and argues that a knowledge-based, objectives and assessment-led curriculum has positivist assumptions about the nature of science, an adaptive approach to education and can lead teachers to instrumental teaching methods. The above-cited

Despite differences in the definitions of ideology and discourse, there is general and widespread agreement that language and language use i.e. discourse and social interactions are of greater relevance to ideology. These ideologies find their clearest expression at different levels of language i.e. lexical, semantic and syntactic levels. van Djik (1995) thinks that ideological discourse analysis is a widely practiced scholarly endeavor in social sciences and humanities. These ideologies may be disclosed or uncovered by close reading or systematic analysis. The ideological analysis examines what ideologies are associated with the writer or speaker's respective position and how these ideologies are reflected in the discourse. Some researchers like Rosenberg (1988) and Lau and Sears (1986) discuss how ideologies are at the bottom of the socio-political cognition of different groups. van Djik (1995) thinks it important to seek a link between discourse and ideology and ideological discourse analysis presupposes these links. These links are indirect. Billig et al. (1988) realize that the presence of ideologies in discourse may be result of internal insecurity or social pressures of the groups they belong to. Abercrombie et al (1990) have tried to explore dominant ideologies in discourse. These efforts are although commendable in the field of discourse and ideologies but their method is almost descriptive and approach is limited to a particular era although a brief background is also given. These studies help provide data about ideologies but are not enough to develop a framework about ideological discourse analysis. van Djik (1995) however has elaborated the way of analysis by dividing in-group and out-group based on

discursive structures. Fairclough (2003) counts how in ideological excitement particulars are assumed as universals. These assumptions abet in maintaining and improving the elite's ideological stance and positions.

Dewey (2007) and Freire (2000) have contested this idea that education and ideology are interlinked. Their perception is quite different from the central thesis of current research. They regard it as a binding American spirit to make pedagogy inclusive and democratic encompassing and embracing the diversity of ideas in academic discourse. Barnett (2003) and Zizek (1989) also explicate that ideology is not inherently bad and its presence in discourse does not always mean the departure of rationality and it can yield benefits. He uses the term floating signifiers which are close to the idea of ideographs used by McGee (1980). Zizek, as mentioned above, uses the word quilt for an ideology that quilts together non-tied elements into a structure of meaning which can act as a rich ideological tapestry. Cheal (1979) wrote that ideology is a source of convenience and makes possible the interface between individual and societal interactions.

Kezar (2004) opines that in the US the rise of Neoliberalism paved the way for industrial entrepreneurial model of higher education. His work shows the emergence of the dominant belief system in every age and its consequent impact on academia. No doubt educational enterprises take place in particular set up and their outright objectivity seems difficult. Today in Pakistani setting the researcher hypothesizes religious, political and gender influence at the bedrock of making discourses in higher education therefore its investigation is essential to avoid taken for granted assumptions. Slaughter (1991) views that everyone in the social system is supposed to share or accept the ideas embodied in myths and metaphors. Thus an ideology covers the journey from cognition to expression and becomes part of the social system of thinking, behaving, believing and interpreting the facts. Geiger (1993) mentions some micro ideologies which are representative of informal values and influence the corridors of higher education. He quotes the 1980's era of diversity and multiculturalism in universities and colleges. Mansilla et al (2009) developed a new rubric to measure college and university level interdisciplinary ideological interface. The authors tried to identify four areas where such

interlinking can be assessed i.e. purposefulness, disciplinary grounding, critical awareness, and integration.

Duraisingh (2009) used this rubric at the University of Miami to find statistical findings of ideological underpinnings in the writings of college students. Bishop's (2005) ideological analysis rests on journalistic discourse. He used a textual analysis method to discover and uncover latent meaning and discursive or thematic strategies found in the texts. His findings revealed how the process of news coverage influences the discourse. Although this work is limited in many respects but gives useful insight into ideology working in journalism. Maharaj (2006) in her MEd explored challenges for Governments to "cleanse" the education system established on racial lines. The study mainly relies on education policies for further education and participatory academic milieu against racial backgrounds in South Asia. Macris (2009) examines the processes by which neoliberal ideologies seek to restructure the context of public education by promoting market-based principles and values through the implementation of educational policies and reforms; principles and values that have become so firmly embedded in the vision of education, they subsequently operate as mechanism for upholding and reproducing the asymmetrical and imbalanced power relations in society. Giroux (2004) writes that as long as the dominant ideology of any society functions as a dangerously latent force within dominant public spheres, individual critique and collective political struggles become all the more difficult.

Yin (2007) conducted similar research by comparing human rights news in two dailies of the US and China each. The study focused on ideological structures and found US data sources as offensive and Chinese as defensive. These researches although address ideological discourses but their focus is not on pedagogical discourse which is related to the current study. However, the cited literature is a source of research insight about ideologies prevalent in classrooms. Their content and context although varies nevertheless their contribution in helping to build a theoretical framework cannot be denied. Current research is about the interface of only three kinds of ideologies in the academic discourse in Pakistani academia. The cited works have a lot in methodological sense to help in identifying the issue of intermixing of discourses and their implications

for the practitioners in higher education. To appreciate the research relevant to ideologies it is pertinent to study critical pedagogy. Hazirullah's (2006)'s work mainly focuses on the use of critical pedagogy in postgraduate Pakistani classes. His findings suggest that the current practices in our higher education qualify the majority of faculty members as 'preacher' rather than 'teacher'. Preacher is one who passes on the messages and believes that what s/he says is correct and the audience has to agree with him/her; whereas teachers, in Freire's sense, are those who listen to the audience (students) and take them as the creator of knowledge. The researcher shows concern over lack of critical pedagogy and calls for improving higher education, where universities may have to rethink the core mission of postgraduate teaching and research and revisit their evaluation system and its values to ensure postgraduate classroom to be a place that engages learners in larger ideological discourses, promoting their agency and knowledge so that they influence their immediate personal lives and communities

2.6   Researcher's Context

As briefly debated in preceding literature review, the interlaced relation of ideological underpinnings in educational affairs has attracted many researchers in recent past. In the above-mentioned literature, it has been manifested how various researchers and authors view discourse and its sociological perspectives. These researches manifest a subtle relationship between ideology and education and the vital role ideology plays in the conceptualization and execution of education. These studies offer a great deal of insight to understand the philosophical and material role of ideology in perpetuating discourse both in general and in academic activities but do not address any aspect of the current study in any setting. The researcher has done his possible effort to search existing literature in research repositories on similar research pursuits and could not find any work already attempted in Pakistan or even elsewhere. This makes the current project on one hand very challenging and groundbreaking and on another hand interesting owing to its innovative nature. The admittance of inclined subjective stance in educational matters powerfully reflects the clandestine yet pervasive nature of dominant ideologies. There is an urgent need to articulate their existence and their harmful (if) impact on education. It is also one view that the solutions to many of the educational challenges facing

subordinated students are not purely technical or methodological, but are instead rooted in commonly unacknowledged discriminatory ideologies and practices. Freire's (1972) lamentation over the oppressed condition of marginalized class in education focuses on how invisible foundation in the form of hegemonic ideologies that inform our perceptions subordinated students needs to be made explicit and studied critically to comprehend the challenges presented in postmodern pedagogy.

In the Pakistani context, some very significant studies are made regarding education and ideologies although having diverse and different objectives. Khan, Khurshid, Malik and Hameed (2017) worked on narrative teaching in Pakistani Universities in the backdrop of critical pedagogy. Their work highlights one of the key pitfalls of the Pakistani educational system i.e. the pedagogical process based on narrative teaching that makes learners incapable of thinking critically which ultimately converts them into memorizing machines. In the backdrop of critical pedagogy as presented by Freire (2005), the pedagogical process prevalent in some of the selected Pakistani Universities has been analyzed critically. Based on these theoretical underpinnings, the researchers observed some classrooms of the selected universities and found that the pedagogical process in Pakistan lacks the enhancement of critical thinking and self-reflection among students along with their teachers who seem to ignore such elements in their pedagogical process. Education can only serve its basic purpose of humanization by developing critical consciousness of learners; otherwise, it will merely keep on producing passive robots Durrani (2012) analyzes that the language ideologies which undergird the language-in-education discourses are embedded with political, cultural, and moral projects about speakers and their languages. She argues that current language-in-education policies for political and Governmental purposes may continue to be counterproductive unless they take local knowledge and realities into account. The focus of her research is about the marginalized status of vernacular varieties and the English language as a remnant British colonial supremacy. Akhter (2013) in her doctoral dissertation carries out a research project close to work under study. Her work is not about ideological and academic crisscross in textual or pedagogical practices but it is on one hand limited to science subjects and secondly, is motivated by Initial Science Teacher Education (ISTE) project emphasizing inquiry-based pedagogy. Inquiry-based

versus ideology based pedagogy, apparently seem simple but acts as rival approaches and that is why current work has a similar ground of motivation. Sajid (2015) explored a very significant aspect of ideological intervention in textbooks. Textbooks are source of pedagogy and academic discourse and ideological lattice spread over academic spaces is a relevant investigation for the current researcher. The study tries to probe the ideological effects of textbooks on the minds of the young generation that how textbooks are used in the propagation of various types of implicit and explicit ideologies to the readers and how their mindsets are shaped accordingly. The study has tried to investigate issues related to power, hegemony, identity, political ideology, gender and class differences which are very effectively presented through the discourse of the textbooks. The study concludes that twofold function of textbooks is manifested in our educational institutions.

Perveen (2015) critically evaluates the challenges involved in the contextualization of critical pedagogy tenets in Pakistani literature classrooms. The paper tries to probe the issue of whether critical pedagogy can practically be implemented in any given situation. In this regard, the Pakistani context has been chosen to analyze the implications of applying critical pedagogy to a literature classroom by using the method of grounded theory. Pandiani, Memon, Qureshi, and Memon (2016) examine the cultural values, beliefs and ideology constructed through the Pakistan Studies textbook, published by Sindh Text Book Board, currently used for secondary education in the Government sector in Pakistan. The study aims to critically analyze how discourses are created and what ideologies are embedded in them in the form of textbooks published by the Sindh Text Book Board. The work analyzes how texts are manipulated in the public education sector to portray certain cultural forces, beliefs and values for the young reader and how these discourses in turn position the learner to go through the way these discourses are developed. They find that such discourses are contrary to the young learner's interests and serve the interests of the powerful elite. Although it is not the first endeavor concerning ideological interposition in Pakistani educational matters but an important investigation to trace how textbooks are used to spread implicit messages. The researchers found that the selective versions of knowledge presented in the textbooks are constructed in a manner congruent with the interest of the Government. Citizenship education appears to be used as a tool of indoctrination in favor of controversial ideologies. These discourses

position the child to conform and to be self-restrained and obedient citizens while omitting or even condemning the child's interest, curiosity, creativity and critical thinking. The writers conclude how education in Pakistan since 1980 is serving the elite for mind- control with a focus on the cultivation of Islamic values and ideology among the learners. The objectives of curriculum require textbooks to promote Islam as the national ideology of the state; more than a religion; as a political ideology and a great unifying power. The vocabulary and concepts used in the textbooks are consistent with the vocabulary and concepts that are generally found in the political rhetoric of pan-Islamism, nationalism, patriotism and spirit of sacrifice for the nations which are some of the key elements that Pakistani citizenship education offers to the learners.

The work takes a critical survey of the Pakistani curriculum. For the writer, the curriculum as well as the books, emphasize the ideology of Islam which is a post-independence construct. Pakistani nationalism is repeatedly defined in such a way that it excludes non-Muslim Pakistanis from the national sphere. The consequence of this Muslim Majoritarianism is that it creates an environment for non-Muslims who become second rate citizens and their patriotism becomes suspected. Text and power politics go hand in hand, add to this religious zeal, we have the perfect formula for citizenship instruction in Pakistan. Such instruction can be expected to exploit the learners mentally, socially and even materially, shutting the door of independent inquiry altogether. Although this work is written from post-modern perspective of voicing for marginalized it is different in settings and nature from the current study. Mustafa (2004) also views how powerful political elites have furthered an Islamic version of civic instruction, through the national syllabus at public schools. Rehman (2004) discusses the power and politics of discourse but his work mainly focuses domain of language and gender. The author suggests ways to reduce gender inequalities in education which are created by typical patriarchal culture. Shah, Tariq and Bilal (2013) explore ideological traces in English textbooks in Punjab. This case study research argues how school textbook is socially constructed and textbooks' contents are manufactured by powerful groups according to their ideological vision. The findings of this research reveal that English textbooks in Punjab at matric level rather clarifying academic concepts in academic way harbor ideological missions. This educational policy is detrimental for society at large as

it promotes particular *majoritarianism* by brushing aside pluralistic spirit. This research is very close to the researcher's stance but its scope, data and length is limited. The significance of it cannot be underestimated as it points to very important phenomenon of ideological and academic discourse interface although its focus is entirely on the textbook of English and religious ideology. The present research has attempted to expand its ambit to both textual and pedagogical practices in social and natural sciences.

Hoodbhoy (1991) has in detail discussed warfare of theology and science concerning orthodox Christianity and Arab Golden age of science. His work chiefly focuses on how ideological intervention in scientific discourse is still working at the state level in Pakistan in the wake of Islamization reforms. The work provides significant insight into the nature of science and the importance of scientific methods in education. a similar study in the European context has earned welcome from the readers of critical linguistics where White (1896 and 1978) has extensively discussed warfare of clergy's ideologies with science. This work is a very significant record of medieval times where ideology was yoked with academic concerns. He quotes the incidents in Medieval Europe where scientists who deviated from Christian ideology were prosecuted. This work provides a significant theoretical understanding of the tension between science and medieval orthodoxy. The Ph.D. work of Yaqoob (2011) is a Critical Discourse Analysis of ideological contents related to culture in Pakistan English language textbooks. His analysis shows that both the Punjab Text Board and Oxford University Press English textbooks are replete with cultural ideologies where they represent different cultural ideologies that are, therefore, likely to impart different worldviews to their young readers. Azher and Mehmood (2016) explored the dimensions of Pakistani academic writing register in the non-native context of Pakistani English. It is a corpus-based study collected from MPhil and Ph.D. theses applying multidimensional analysis. The research is a useful endeavor to offer help for researchers working in the area of academic writing as a register. However, the nature of current research is different both in motif and methodology although data sources are the same

2.7   Research Gap

Several studies have been undertaken regarding educational issues in Pakistan. These studies attempted to highlight underlying causes of poor and declining quality of education. The studies focused on both tangible and non-tangible factors which included broader areas like anxiety, infrastructural, financial, textual and such other actors which impede improvement of quality education. The role of teachers and students has also been focus of many researches in Education. Qureshi and Rarieya (2007) explore gender and education in Pakistan by looking at the underlying processes that result in different patterns of educational experiences of and outcomes for females and males. This study makes gender issues in Pakistan more visible by illustrating how gender is both a very personal and yet, public issue, and calls for more carefully thought out approaches to dealing with gender disadvantage in the education system. Alvi (1988) writes that the very origin of Pakistan was to fulfill a religious ideal, to create an Islamic state and Islamic society for Muslims of India and this zeal is reflected in educational matters as well. The study is however more about ethnic and socio-cultural differences between Muslims and other communities in India but has importance in the sense as it discusses accumulative impact on every social section including education. Rahman (2004 & 2002b) has carried out an analysis of ideological contents related to religion, nationalism, culture, racism and language i.e. English, in the school textbooks. He finds that these ideologies affect students' attitude and the students from Government and non-elite schools are more religious and nationalistic than their counterparts from the elite schools. Rahman, however, has mentioned the one aspect which is visible and he does not discuss deep-rooted historical forces working through texts.

The PhD work of Muhammad (2015) is about ideological shift in curriculum policy of 2006. The study examined three policy contexts macro policy text production (curriculum documents), meso policy text production (textbooks) and teachers' practice. Qualitative content analysis of the Pakistan Studies curriculum policy documents was conducted to understand the policy objectives and recommendations for the teaching of Pakistani national identity, cultural diversity, and global perspectives. Ahmad et al (2014) explore few critical problems that have plagued education system of Pakistan but the

study has dealt issue superficially and does not provide any theoretical understanding about the correlation of existing issues and social and historical links. A number of studies about ideological in discourse are conducted in media studies. They do not investigate academic discourse from critical lens. Ali (2017) in his study tries to unravel how the elite press in Pakistan discursively constructs the 'other' while reporting a regional conflict. He argues that the press reproduces and reifies the ethnocentric and nationalistic sentiments in the news discourse by representing the „us" and „them" in highly ideological polarization. India is represented as an „enemy other" in contrast to Pakistan which is represented as peaceful, rule-abiding and under consistent threat from an aggressive India. The distant actors namely the US, UN and international actors are also represented predominantly negatively. Few studies like Khan, Khurshid, Malik and Hameed (2017) as mentioned in previous section lament over narrative teaching which hampers critical thinking among students. Naseem (2010) explores patterns which are germane understanding complex systems of oppression at work in the subordination of women in Pakistan. His study carefully deconstructs how gender inequalities emerge in the broader society, especially within the context of political, religious, and public life. From there, he goes on to explore how educational discourses both reflect and influence the unequal gendering of citizenship that perpetuates the unequal and sometimes brutal treatment of women. All these studies are important in their content and methodologies but are quite different from present work. To the best of researcher's literature review and academic pursuit there is not a single study attempted to investigate intermixing of ideologies in academic discourse. This shows a visible gap that needs to be filled through a deep analysis of the factors causing ideological imbrication in written and oral academic discourses.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

This chapter deals with the research design and methodology. To design and follow any research methodology for research projects, it is important to clearly understand the significance, purpose and research questions of particular study. Current research is about the mixing of different ideologies in academic discourse. The researcher has selected only three ideologies i.e.

i.   Religious: The covert or overt use of religious sources in the interpretation of facts is considered as religious ideology for current study.

ii. Political: Political ideology for current study means political doctrines and national policy for determining social orders. The linguistic strategies used by writers and speakers to produce *US vs THEM* impact.

iii. Feminist: Feminist ideology means use of gendered discriminatory discourse with respect to females.

The objectives of the current work included observing and analyzing the academic discourse of Pakistani academia from the perspectives of the above-mentioned ideologies. It was to find whether the academic discourse is influenced by these ideologies in Pakistani academic texts and classrooms or not? The first research question was

1. What are textual evidences of intermixing ideological and academic discourses by Pakistani teachers and students in their written academic contents?

The research question investigated the visible evidence in the form of semiotic representation in the selected texts only. Fairclough's (1995, 2001) first dimension of three-dimensional CDA model is about the textual analysis of any text. He borrows Systemic Functional Grammar (SFG) as his linguistic theoretical standpoint which links text to social semiotics. The transitivity analysis at word, phrase and clause level is used

as a yardstick to evaluate lexical differences. The syntagmatic and paradigmatic choices of Process (verbs) and Participants ensue metafunctions like ideational, interpersonal and textual. Eggins (1994) calls this meaning potential of language as a strategic, meaning-making resource. van Dijk (2000) formulated four principles encoded in *US vs THEM* choice of vocabulary to mitigate and augment personal choices. The text is an immediate source to unravel these binary choices of words to fulfill ideological agenda. The first part of Causal Layered Analysis (Inayatullah, 2002) is Litany which is the uppermost visible part of any social problem. These theoretical traditions help to manifest how cognitive, social and discursive structures work i.e. how societal structures determine cognitive modes which as a ripple effect mold our discourse. Systemic Functional Grammar expounded by Halliday does not focus on grammar in the traditional but considers language as a system which is syntagmatic in form but paradigmatic in structure. The discursive structures invoke meanings from societal structures and text leads to cognitive and social realities. In simple it consider meaning residing in the text but understanding derives directly from the analysis. The analysis does not just contribute to but constitutes understanding. Halliday terms it as a higher level of achievement in the analysis.
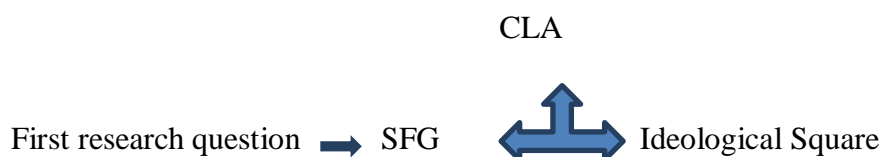
CLA

First research question ➡ SFG ⬅⬆➡ Ideological Square

The second research question was about discursive strategies used by teachers and students in Pakistani academic discourse while interfacing ideologies in academic discourse? In chapter four this question is dealt by using different discourse strategies. Third research question consisted of two parts. Part (a) was about the evidences of ideological intermixing in pedagogical practices. The research question required participant observation of classroom activities. Data was collected through Observation Sheet. The part (b) was about students' perceptions about intermixing of ideologies in the academic discourse by their teachers. The purpose of pursuing this research question was to observe teacher's pedagogy while part (b) is the continuation of the same question. The aim of questionnaire was a follow up validation about Observation Sheet data. The

question four was about the *whyness* of the study which analyzed the reasons for ideological interface in the academic discourse. This question was investigated in the light of second and third dimensions of Fairclough's three-dimensional model. A deeper level social analysis in the words of Halliday is much harder than textual interpretation. He writes

> The higher level of achievement is a contribution to the evaluation of the text: the linguistic analysis may enable one to say why the text is, or is not, an effective text for its purposes-in what respect it succeeds and in what respect it fails or is less successful. The goal is much harder to attain. It requires an interpretation not only of the text itself but also of its context (context of the situation, the context of culture), and the systematic relationship between context and text (Halliday 1994: xv)

Fairclough considered Systemic Functional Grammar (SFL) an integral auxiliary tool in understanding language as a social practice, to assess language in use by studying how language is a social practice. The methodologies used by researchers in similar studies vary according to the objectives and research settings. Memon. Qureshi and Memon (2016) examined the cultural values, beliefs and ideology constructed through the Pakistan Studies textbook, published by Sindh Text Book Board. Data was collected from the textbooks and content analysis was used as an analytical tool. Golden (2014) used rhetorical criticism on chronicles and selected texts to investigate her research questions in Ph.D. study. Mansoor (2005) conducted an extensive mixed-methods case study on language planning in Pakistan to examine whether students received sufficient linguistic support in Urdu, English or the mother tongue to achieve academic success. A study by Azher and Mahmood (2016) used Multidimensional semiotic approach to analyze data collected through the corpus method. The present study is different in its nature and research intrigues used both textual and oral academic discourse to seek the answers to research questions.

3.1   Target Population

The title of current research is about mixing academic and ideological discourse in textual and pedagogical practices in Pakistani academia; therefore, the target population of current research is the whole Pakistani academia. This research targets the issue of academic discourse and in strict sense; the discourses in Pakistani institutions for the academic purpose make the target population. According to the definition of academic discourse wherever academic discourse (works of both teachers and students) was found in Pakistan comprised the target area of current research. Due to the pedagogical part of the title one part was restricted to the teaching community however in the written content section the writings of students were also included to understand/analyze trickling down effects on learners. Consequently target population was educational institutes in the general term of the definition of academic discourse but the researcher delimited his targeted population to the higher education institutions only which comprise higher secondary schools, postgraduate colleges and mainly universities. In schools and degree colleges there is a rare practice of writing articles unfortunately.

3.2   Sampled Population

In the light of the above-mentioned discussion, the target population of the current study included teaching faculty and students in all postgraduate institutions of Pakistan. The students were included in the writing and questionnaire section as academic discourse by definition belongs to all practitioners of knowledge in educational settings. This made the current study richer and more productive. To sort out sampling for the current study the researcher studied different sampling techniques. As discussed in the above pages there were various techniques including both probability and non-probability measures. For the current study, the most appropriate procedure was the purposive sampling technique.

3.3   Purposive Sampling   (Homogeneous)

The sampling technique was a very challenging task. It was not a single decision made in the spur of the moment but after a lot of pondering over the pros and cons of the

issue, purposive sampling was adopted. Other procedures of sampling were relatively less useful for the current study. In the first phase of sampling it was required to select the limited number of institutions for the study. Other procedures like, systematic and convenience samplings were not adopted in the first phase to avoid any kind of possible bias or invalidity threatening the quality of the work. The researcher first opted to choose simple random sampling which provides chances of representation to all the items intended for the study. This probability of inclusiveness of the institutions provides a premise to work without any kind of personal bias. Simple random sampling was not serving the required objectives. In randomization, availability was probable of all such content or otherwise.

The purposive technique was used because it is a non-probability sample that is selected based on the characteristics of the population and objectives of the study. It offers convenient options amongst many strategic choices about whom, where and how one does one's research. Palys (2008) while citing the importance of sampling states that it is always tied to one's objectives. Some other names like judgemental, selective or subjective sampling are also synonymsly used for this technique. In this technique, the researcher relies on his or her judgement when choosing members of the population to participate in the study. In the case of the current study keeping in mind the title and objectives of the study only those written works from educational institutions were selected which served the objectives and responded to the research questions of current work. This technique seemed to the researcher, adequate and useful, as no other technique was more useful according to time and space limitations of current research. The purposive sampling made the researcher's work less hectic and convenient but not at the cost of any negative impact on data. The basic research question was to investigate the existence of ideological influence in the academic discourse in Pakistan which does not restrict the study to specific institutions for both written and oral purposes. Total forty (40) written works were selected from various postgraduate institutions through purposive technique. Twenty five academic writings were selected from teachers' academic writings while fifteen (15) were of students. The list of those institutions is mentioned in chapter four in different sections but a consolidated list is available

(Appendix A). The list of students' work is attached as Appendix (A1). Appendix (B) is about institutions from where oral data was collected.

3.4 Data Set 1

As discussed in detail about the nature of data, it was divided into two parts i.e. Set 1 and Set 2. Set 1 part of the data was obtained from the written academic discourse of the writings through purposive (homogeneous) sampling. The list of selected institutes for the sake of written data is attached as Appendix (A). As explained in chapter 1 academic discourse is all about what is argued, taught, elaborated, exemplified, explained and analyzed by the teachers for the sake of teaching in their writings and pedagogy. In this sense, the writings of the students in academic fora like college magazines were also part of this research. These writings reflected the way students think, argue and write in the light of their understanding from larger (curriculum, teachers, institutions) academic discourse. There were 25 writings of teachers and 15 students strictly falling in the domain of academic discourse. There was again a difficult question to select limited written sampling for the sake of research. It was impossible to analyze every kind of written academic text for the sake of current research. These writings according to the definition of academic discourse by Hyland (2007) included essays in magazines, articles, research articles, research reports etc. For the sake of current research, the texts of teachers were selected from the magazines and journals written for the academic purposes. The written content consisted of the last fifteen years i.e between 2002 and 2017. These writings were selected from both social and natural science subjects. This splitting up of the subjects could also provide information about the trends of this mixing separately in both social and natural subjects distinctly and independently. This reduced the study to further micro-level for more authentic investigation.

The following were the sources whereby the textual content was extracted for the sake of the current study.

i.   Magazines
ii.   Research Journals
iii. Conference papers

Appendix (A) is about teachers and Appendix A(1) is about the writings of the students. These writings were obtained through homogeneous purposive sampling from all the above said three sources of the universities i.e. magazines; research journals or conference papers whichever available. These writings were properly labeled for the names of their institutions for the sake of convenience and the reference in the analysis stage. This labeling is a kind of initial words or codes explained in their respective Appendix. The magazines in colleges and universities are fora for the exchange of academic and non-curricular activities. According to the definition of academic discourse by Hyland (2007), the above-mentioned sources fall in the definition of academic discourse; therefore, not a single source like research journal alone relied. The writings were to be analyzed with the help of Critical Discourse Analysis. Another important aspect of current research was the pedagogical part of academic discourse. This was named as data SET 2 for the sake of convenience.

3.5   Data Set 2

Data Set 2 was about oral or classroom teaching material. Classroom lectures are also part of academic discourse and as mentioned above make an essential part of current research. The pedagogical part of this research considered classroom lectures, seminars as part of the research. Data for Set 2 was collected from the postgraduate classes (MA or BS 4th onwards).

This part of the data was collected from the institutions randomly selected from the list retrieved from the Higher Education Website. This list was separately made to check the existence of random institutions. These universities/ institutions had their separate list in Appendix (C). There are obvious differences in the procedures of written and oral data. Written data remains static and easily accessible but in the case of oral data, a researcher needs quick and dynamic steps. It is not easily approachable as a written one. Different techniques and procedures are required for this purpose. For the present study, there were visible difficulties in this regard where the research challenges included permission, time, space factors and most importantly dealing against research culture. There were a total of 40 lectures required for the data. The list of 10 universities present in Appendix (C) was divided into four lectures per university/college. These four lectures included

classes and seminars regarding natural and social science subjects. Hence there were 20 lectures both for social and natural science classes. The recording of classroom lectures is a quite challenging job. It offers technical as well as management-related challenges. To check this possible challenge a pilot study was made in some universities of Lahore and Islamabad (Appendix C) to observe the usefulness and otherwise of the recording method.

3.6   Pilot Study

The pilot study is a very common and useful exercise to bring richness in research output.   According to Teijlingen van et al (2007), the benefits of conducting a pilot study include developing and testing the adequacy of research instruments and establishing whether the sampling frame and technique are effective. For the current study, the need for a pilot study popped out because of two factors. The first factor was the possible resistance against recording in the class by the teacher and administration and second was technical issues which could mar the quality of the recording. For this sake, a pilot study was made in five (5) universities the list of which is annexed in Appendix (D). In all five institutions, one lecture of concerned teacher/subject was recorded. During the process of recording lectures, few benefits of recording lectures were noted by the researcher. The first benefit was the ubiquitous nature of observation by the researcher. It provides itself best for the analysis. Secondly, it is in the original form.

All these benefits were uncontroversial in themselves but few challenges on the ground were also there which prompted the researcher to think about other options of data collection. The first factor was that in some institutions it was helped in quite professional ways but in some, it was a tedious experience which often delayed research due to reluctant behavior of the heads of concerned institutions. Few teachers showed their reservation about their recorded teaching. These fears might had their causes and reasons but it was surely detrimental for the collection of data. Sometimes there was such a noise that; later on, this recorded voice was almost inaudible. Another important observation was the watchful eyes on the part of the classroom teachers. It seemed they were very much conscious and not natural in their delivery of arguments and statements. They were teaching under monitoring and this sense of check forced them to adopt a very

much formal and non-typical attitude towards teaching. Another significant observation was the unwelcoming culture about the use of gadgets in research which made a surprising shock for the researcher.

Keeping in mind all these research challenges the researcher opted for any other tool of data collection from the classes. Among these tools, the most suitable and appropriate method was Observation Sheet in the current context. This method is very popular in both social and natural sciences research which is widely used even in the presence of audiovisual aids where there is not even a small issue in the use of these gadgets. It is useful in the context where specific research issues arise in particular cultures. A very important matter is to design an Observation Sheet properly which can help to note, observe, extract required information properly and appropriately. An Observation Sheet requires more alertness and sharpness than recording. The redundancy, as well as insufficiency, makes any Observation Sheet defective and improper for quality research. The researcher keeping all these things in mind decided to design an Observation Sheet corresponding to the required information.

3.7   Observation Sheet

The Observation Sheet is used in research as one of the tools of collecting data as non-participant observer. Its design depends on the objectives of the study. For present study an Observation Sheet was designed to record evidences of ideological intermixing in pedagogical (Appendix E). It covered all the targeted aspects of the research question (3a) and worked as the first-hand source of information for the researcher. It covered the name of the subject, content, number and level of the students, the lesson objectives etc. There was also mention of the teacher but the name and subjects were codified for ethical reasons. Some research fellows in Education Department Hazara University were consulted while designing the sample Observation Sheet. It covered separately the portion for different ideologies. There is another important part related to research i.e. brevity which was maintained in the Observation Sheet but not at the cost of important facts.

3.8   Questionnaire

The students were included in the study both in written and oral sections to make research wide-ranging and more inclusive. The questionnaire was used to understand and include students' perceptions for present work. The inclusion of the questionnaire was in one sense the supplementary part of the Observation Sheet. The idea of questionnaire after Observation Sheet information was a step of corroboration of the facts observed through Observation Sheet. Questionnaires are considered as a convenient way to collect data from a large number of population. The purpose of this technique using here was to enrich the results of the study. Nichols (2009) believes that the important goal of a study, using such questionnaires is to learn about the feelings, ideas, knowledge, sentiments, opinions/attitudes and self-reported behaviors of a defined population.

The researcher decided to design a questionnaire based on the Likert scale (Appendix F). For the current research, the questionnaire based on numerical values could best answer the research questions of the current study. The benefit of this type of questionnaire was to obtain required data with a greater level of authenticity as numerical values provide a clear sum representing the opinions of the respondents. The data obtained through questionnaire was to be presented along with Observation Sheet data and textual analysis. Earlier a small size population for filling the questionnaire was selected but later it was extended to five per university.

Thus overall methodology for current research was as follow.

   i.   Textual analysis
  ii.   Observation Sheet Notes analysis
 iii.   Questionnaire analysis.

Data obtained through written content, classroom lectures and questionnaires were assessed through Critical Discourse Analysis approach supplemented by, van Dijk's Schema Model (2004), Wodak' (2001) strategies, Systemic Functional Grammar and Causal Layered Analysis. The research questions made both qualitative and quantitative approach workable here. The qualitative part was about why questions while the quantitative portion took into consideration the frequency of ideological discourse in

academic discourse. All these methods were not final in themselves. There were many other techniques, sampling procedures and other research-related methods that could also be used. The researcher found the above-explained methods as most appropriate keeping in mind the nature of the study, time and space restraints. This study did not depend on qualitative approach and by applying a mixed approach its scope was dilated and became more important as well. Purposive sampling helped to come out with the labyrinths of randomization. The overall summary of the research methodology can be briefly explained as follow.

Table 1

Course of Research Questions.

Research Q 1	Research Q 2	Research Q 3(a)	Research Q 3 (b)	Research Q 4
Textual analysis of written content	Discursive Strategies in written content	40 Lectures Observation Sheet	50 Students Questionnaire	Social Analysis
Whatness and Howness				**Whyness**

The codified list for the written part of academic discourse was made after purposive sampling of the written content. It is described in detail in the next chapter. The list of these universities with their respective codes is attached to the thesis as (Appendix A). In the current chapter, the codes of these institutions were used for the reference. The written data was collected from a total of twenty-five (25) written sources from different postgraduate institutions. The data as explained earlier covered sub-genres like magazines, conference papers, and research articles. This fell in the domain of academic discourse therefore their selection is justifiable and valid. The selection of these written texts is presented in integrated form as social sciences (humanities) and natural sciences.

The written data were selected from different academic institutions including universities and postgraduate colleges. The list of complete names is in the form of

Appendix A. WGPA is the code for a Government institute for postgraduate studies (Appendix A). Other abbreviated forms are clarified in the list of abbreviations. For the textual data, the researcher visited it and searched from writings like research articles and magazines. The researcher found written academic discourse in magazines. These magazines were yearly published which contained writings on various academic topics. The researcher selected writings between 2002 and the same was done for the writings of the students which were 15 in number.

. The topics selected for analysis are on the next page. These topics were properly numbered and codified for reference convenience. The same type of reference points was used for oral data in the latter part of this chapter. The written content (title pages only) of both teachers and students is attached as addenda with proper numbering. Data obtained through the above methods is presented in the next chapter.

After mentioning some very relevant and updated works following discussion is about conceptual stance which helps in understanding the current study. The theoretical work takes into consideration some important works which are quite useful for understanding the premise of this study.

3.9   Conceptual Framework

A brief conceptual framework is discussed to understand the relation between ideological and academic discourse. The purpose of constructing this debate is to identify philosophical relevance of research conventions concerning the current study.

3.9.1   Sources of Knowledge

Logic, intuition and oral history have been conventionally considered ways of believing. The scientific method is the latest method of approaching facts that claim to follow objectivity and empiricism. This method follows the principle of observation and experimentation and always remains open to new inquiries and possibilities. Positivists view it as the only valid source of knowledge as it has contributed a lot in the generation and development of knowledge.

The meaning of objectivity is keeping one's personal and subjective thoughts and feelings aside and to assess, measure and produce data with the help of neutral instrumentation. Similarly, observation and empiricism demand tangible, observable and measurable phenomena to be tested. It examines visible and concrete data and not abstract and faithful feelings. Subjective, ideological and intuitive interpretation lacks universality and thus does not hold the ground of authenticity. While the objective and scientific method does not claim absolute truth and is a consistent attempt to test available data. It is open to testing, re-test, rejection, denial and refutation. Academic institutions are places where the teachers and the students indulge in learning activities. The language used by the teachers and students for academic purposes is referred to as academic discourse. Academic discourse is the process of learning and examining facts to contribute to the existing body of knowledge. The parameter of objectivity and empiricism is uncontroversial in the sense that it does not serve any particular ideology, bias or agenda. While ideologies, beliefs and value systems, shaping academic discourse, can blur facts and learning processes.

3.9.2   Ideology and Neurobiology

Ideology and neurobiology have a close connection. Why do humans invent ideologies? Why do not we ask for evidence? Some neurobiologists say that it is survival need that we make decisions based on incomplete information/evidence (Pinker, 2009). This takes away the burden of reason and to make fast decisions based on shaky evidence (Rose, 2005). An ideology is a convenient tool and one does not need to weigh the evidence. Ideology is like a filter or blinker so that we do not want to see everything and see what we want to say and this is the time where ideology intervenes. Hoodbhoy (2014) discusses this bond of neurobiology and ideology in different contexts. The purpose of this discussion is to exhibit how ideology frames a specific angular approach in the brain (mind) where other facts which are contrary to particular sight are filtered and only that spot is focused which belongs to particular affinity. He continues further that it is a matter of great concern why people prefer ideology at the altar of facts. Why is it that there are so many people who are blind to facts. They do not ask questions. They don not reason. They do not ask for evidence. They simply believe what they are told. In other words,

they have an ideology. Does it mean that we humans are irrational, stupid? If it so how humans have lived against large animals, natural harsh conditions?? We have invented a lot in science. Why is it that we find so many examples around us where blindness to facts is found?. He compares scientific facts with unquestionable impact of ideology where religious zealots say that the polio vaccine reduces fertility (based on incomplete knowledge). Contrary to it polio vaccination has not the slightest effect on fertility. In the 1950s in the USA, there was the ideology of anti-communism and most of people thought that adding fluoride to the supply of public water was the plot of Soviet Russia to weaken the minds of Americans 9on the basis of incomplete knowledge). Fluoride is a substance that is good against tooth decay and adding it in public water supply was in line with the health policies of the Government. The destructive part of ideology comes when it captures the minds of millions of people. About two centuries ago there emerged new political ideology which raised the slogan of liberating people from capitalist exploitations. Karl Marx and Engel founded the ideology where working classes could have just rights in capitalist societies. In the line of this ideology in the 20th century there came Bolshevic revolution where instead of the dictatorship of the proletariat there was the dictatorship of the communist party. It was even worse in Germany where Hitler in the name of Nazi ideology killed millions of people. He convinced the educated Germans that they were the superior people (based on incomplete knowledge) and they must rule the world. This Nazi philosophy demanded the physical elimination of all Jews and Communists. Today the Germans hate Hitler. They ask themselves why they lost the ability to challenge the Nazi ideology.

McGee (1980) writes that ideographs are important tools to study ideology since they provide a path to understand ideology. One can through ideographs comprehend hidden and inherent markers taking inspiration beneath discourse because these ideographs are the components of building blocks of established ideology. The term ideograph denotes the link between ideology and rhetoric and embodies sets of belief within them. McGee further exemplifies some ideographs. For example, he refers to freedom and equality as classic ideographs. These ideographs are an important part of discursive community because of their cultural significance and default complexity. The very ideograph "equality" is an ordinary term but has special meaning in U.S judicial and

political system and is influential in American political rhetoric. The same term functions differently in Russian context and discourse. This discussion reveals the role of cognition in selecting a particular ideology for particular objectives. People-based on incomplete knowledge take a quick decision rather than weighing and calculating facts. The path which is easy and rewarding is adopted. Fairclough (1992) calls it loading off responsibility.

3.9.3 Foucault and Discourse

Discourse or language use is a semiotic manifestation of ideology/ideologies. For Foucault (1972) power is diffused and pervasive and it operates at the most micro-levels of social relations. The exercise of power is strategic and war like and as capillaries it is infused everywhere. For Foucault, power is not discipline rather discipline is simply one of the ways in which power can be exercised. Foucault emphasizes that, power is not discipline; rather discipline is simply one way in which power can be exercised. He also uses the term 'disciplinary society', discussing its history and the origins and disciplinary institutions such as prisons, hospitals, asylums, schools and army barracks. Foucault also specifies that when he speaks of a 'disciplinary society' he does not mean a 'disciplined society'.

This manifestation of ideology through language is supported as well as contested by number of scholars. The discursive model of ideology is built up in a similar scenario which regards discursive practices and processes as similar to ideological notions. Shi-xu (1994, p. 648) observes that discourse is a medium of operation of ideology. Gruber (1990, p.195) also supports this theoretical convention that ideology is deep and invisible but the language is its material representative. Thus language in use can lead to language in cognition. This is a journey from visible to invisible as in the case of many scientific experiments. Stone is a visible and material existence that led Newton to invisible gravitational force. Thus linguistic structures, in other words, are cognitive structures. Foucault has a notion about language and power which is very close to social constructivism. For him discourse is a group of statements which provide a language for talking about – a way of representing the knowledge about – a particular topic at a particular historical moment (Hall, 1992, p. 291). Discourse for Foucault constructs the

topic and is a culturally constructed representation of reality. Foucault holds that powers of the regime in discourse can be examined only through the historicized deconstruction of regimes or systems of meaning-making constructed in discourses. It means to investigate how and why certain/specific modes and categories of thinking and lines of argument have generally been considered truths while other ways of being/thinking and doing are marginalized.

3.9.4   Critical Pedagogy

Critical Pedagogy is a significant toolkit to analyze ideological intervention in academic discourse. It is a teaching approach inspired by Marxist Critical theory which stands against posited domination in the classroom and to mitigate and challenge the sense of hegemony. It is a practice of arousing the critical consciousness of the learners. Some other major philosophical methods influencing CDA include critical social theory anti-foundationalism, post-modernism and feminism (Powers, 2001). The critical social theory discusses how people exist and identify themselves concerning historical based dominant ideologies. Althusser (1971) tries to identify the role of false consciousness in ideological discourses. He argued that ideology is responsible for obscuring and blurring the facts and unacknowledged value systems operate to subjugate people in the name of ideologies. According to Marxist theory, capitalist ideology spreads false consciousness; an illusion about individuals that they alone are responsible for personal gains. Habermas (1971) is among those critical theorists who consider ideologies as control strategies which have made human beings both subject and object. Foundationalism (Rockmore, 2004) describes certain underlying traditions of empirical scientific approach based on bare facts and not unobservable phenomenon. Natural sciences are the most quoted example of what is labeled as foundationalism. Logical positivists also set scientific standards for true statements. Their assumptions about truth include objectivity, empiricism; separation of facts and values; cause and effect phenomenon. They demanded and claimed absolute value freedom for analytic scientific tradition and denied the discourses like ethics and aesthetics.

Postmodernism has also a very important influence on discourse. Postmodernists do not accept the legitimacy of the research tradition in the field of social sciences based

on arguments of truth. They assume that to reach the facts it is important to analyze the process itself instead of the analysis of reified concepts. This (process itself) is very important concerning interpretation and explanation part of the three-dimensional model of Fairclough (1989). Michael Foucault considers empirical analytic science, capitalism, humanism as emancipating forces to challenge religious and superstitious monarchies in discourse. He uses terms like power, resistance, social agents, medicalization and clinicalization for social control (Power, 2003). These concepts act as cultural myths, unacknowledged assumptions or ideologies and together these concepts drive a strategy that imparts a specific direction to microscopic practices of daily life. Foucault terms it as 'bio-power or disciplinary power or knowledge'. Power is performed through covert interplay of non-equal and non-static relations of force in a specific context. Systemic Functional Linguistics (SFL) is an approach in linguistics that helps to understand how language is a social semiotic. It elucidates language concerning the forms and functions of interactions. The systemic functional linguists theorize and hypothesize that any action can be understood at three levels; i.e. interpersonally, textually and in the existing wider social context (Rodgers et al., 2005). However, SFL has nothing to do with how language is processed inside the brain.

3.9.5   Discourse and Critical Discourse Analysis

Gee cited in Rogers (2005) develops the notion of capital "D" and small "d" explaining cultural models of thinking and language in use respectively. One important phenomenon of discourse is that both capital and small "D" have historical legacies of participation and politics and constitute and constituted social, cognitive and linguistic structures. van Djik (2001) uses the terms micro and macro for the same social-linguistic landscape in a bit different manner. Due to the political tempering of language and society, it becomes important to analyze discourses critically and the theoretical and conceptual framework of CDA can contribute to the understanding of complicated social, linguistic and cognitive enigma. CDA not only focuses on language and its use but also the linguistic features of social and cultural processes. Fairclough & Wodak (1997, pp. 271-80) have summarized the tenets of CDA as follows.

    i.   CDA is about social issues.

ii.   Power relations have discursive nature.

iii. Discourse shapes and reshapes society and culture.

iv.   Discourse undertakes an ideological agenda.

v.   Discourse has historical roots.

vi.   The relation between society and text is mediated.

vii. Discourse analysis is explanatory and interpretive.

viii. Discourse is a kind of social phenomenon and action.

Fairclough has tried to bring together CDA and the theory of Systemic Functional Linguistics popularized by Halliday. Rogers (2004) further proposes the concept of Classroom Critical Discourse Analysis (CCDA) which is one way to diagnose the complexity of discourse structures. In the SFL concept of meaning, FIELD refers to general experience or happening or what is being talked about. The field is what the text is about. Typical fields may include sports, medicine, education and science. It can be more specific like hockey, virology, English literature etc. In the case of the current study, ideological mixing in explaining non-ideological topics is the field in SFL terms. There can be further divided based on specialized vs non-specialized vocabulary. A word of specialized vocabulary may have a quite different meanings in non-specialized version. For example, the word constituent in Politics means the member of a political unit but in Linguistics it will be a syntactic unit. Textual analysis is second name for the field. The tenor is about language and its context. It includes power relations like equal vs unequal as student vs teacher, father and daughter, between doctor and patient. Similarly, the context of formality and informality and deictic situations also determine the contextual meaning. Mode means what part is being played by language in the interaction. The ancillary or constitutive role is the important mode which is often exercised by the discourses. Similarly, the patterns of directionality, channel, media and preparation are important in determining the meaning of any discourse. Thus Systemic Functional Linguistics proposes that textual meaning is interrelated with ongoing orchestration of ideational and interpersonal in any (written and spoken) text. In the term of lexicogrammatical thus textual meanings are realized by systems and information. Rogers et al (2005) observe that Fairclough's analytical framework is a comprehensive approach to analyze any text. A text may be

i. A spoken or written text

ii. A discourse practice undertaking production and interpretation of the text.

iii. A part of social practice.

3.9.6   Fairclough's Model

Textual analysis undergoes the study of language structures produced in the discursive event. It pays attention to the production, consumption and reproduction of the text. Linguistic characteristics of text are described here. The analysis of sociocultural practice studies what is happening in a particular sociocultural framework. It is mainly concerned with the issue of power and ideological interventions in discourse. Fairclough thinks that CDA is interested in how language use is socially shaped and socially shaping and how discourses are simultaneously constitutive of social identities, social relations and systems of knowledge and belief. Through his theoretical framework, Fairclough attempts to establish a systematic relationship between text and its social context. In ideological and academic intermixing of discourse, this framework is an important source to understand the cognitive frame causing this intermixing. Following is the labeled diagram on the next page. A diagram on the next page is a simple illustration of this complex phenomenon of text, its consumption and social analysis (next page).

Figure 1

Fairclough's Dimensions of Discourse and Discourse Analysis

Conditions of production and interpretation

Process of production and interpretation

Description

1. **Text**

2. **Interpretation**

analysis)

(Processing

Discourse practice

3. **Explanation (Social analysis)**
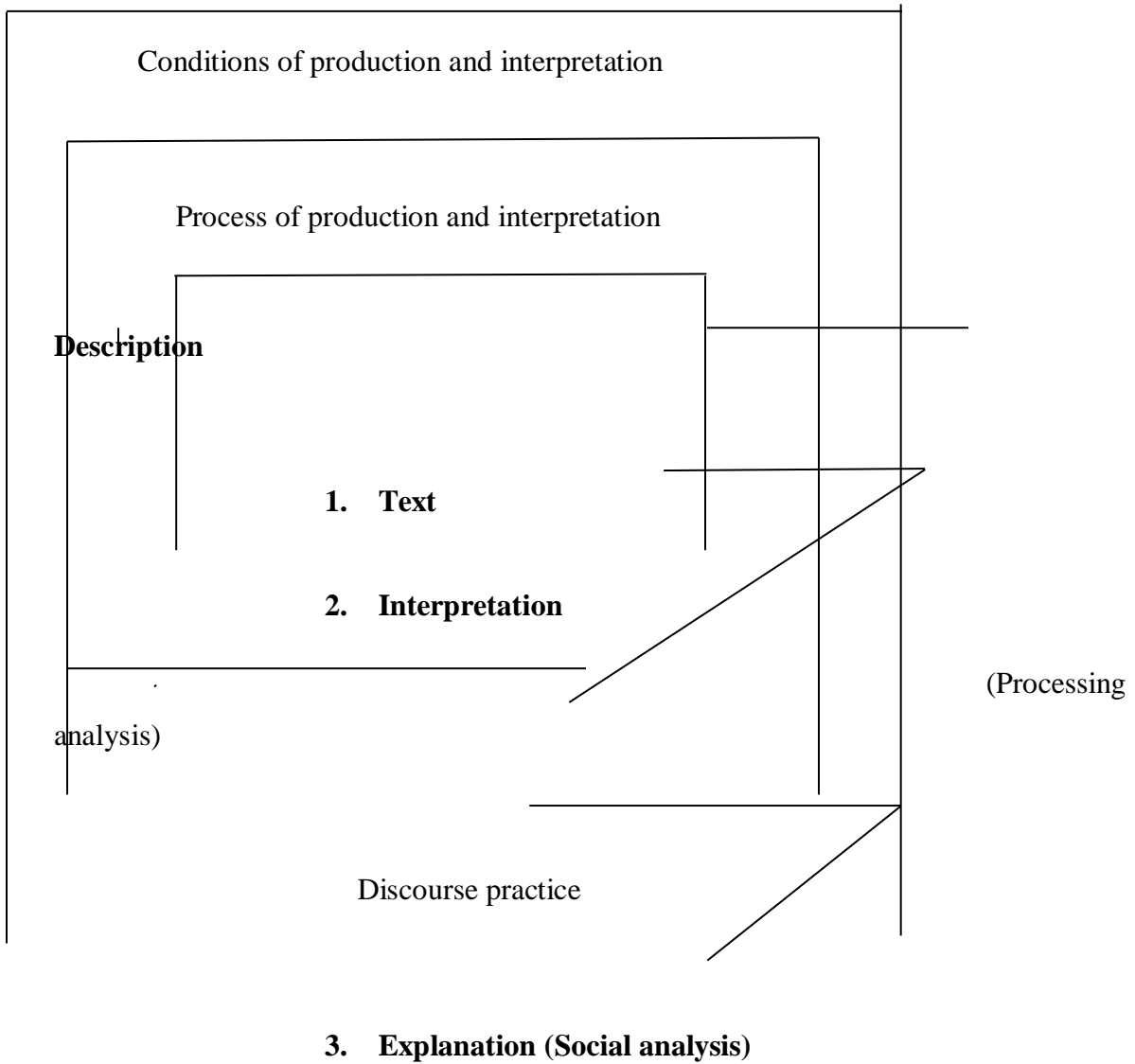
3.9.7 Causal Layered Analysis

Causal Layered Analysis Model (CLA) is offered a new research theory by Inayatullah (2002). As a theory, it tries to bring integration of interpretive, critical, empiricist and action learning modes of knowing. As a method, it does not predict the future but attempts to develop transformative spaces for alternative futures.

Figure 2

Causal Layered Analysis
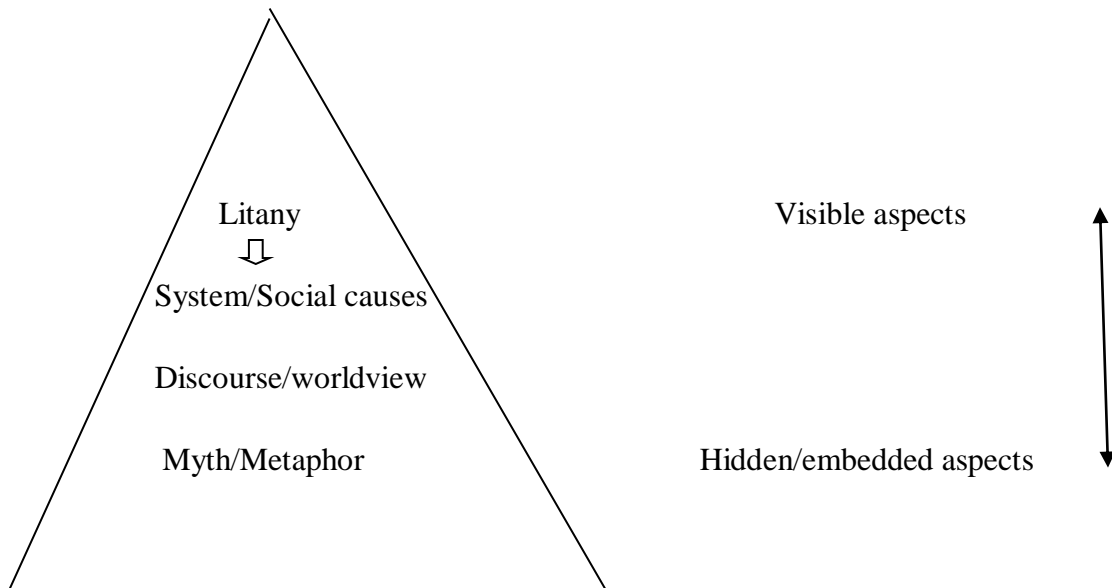
i. Litany; official unquestioned view of reality
ii. Systemic level; social causation level
iii. Discourse/world view. Deeper, unconscious and ideological level
iv. Myth / Metaphor level the unconscious and emotive level

CLA presents a framework for a challenging task to move up and down across these layers of knowing and thus is considered as inclusive of different ways of knowing. CLA takes inspiration largely from poststructuralism, postcolonial multicultural theory and macrohistory.

One of the research questions of the present study is to know the possible causes of mixing ideology in academic discourse and based on theoretical and philosophical readings; the researcher intends to follow the following framework. All the above-discussed research traditions, in one way or another, help to investigate ideological intervention in academic discourse. SFL, Poststructuralist, Foucault's discourse analysis, Fairclough's three-dimensional model and most importantly Causal Layered Analysis provide a landscape for the investigation of discourse and invisible ideological relations. The stances are taken by neurobiologists that it is survival need that we make decisions based on incomplete knowledge. We only rely on ideologies when we have not sufficient resources and time to weigh and argue any issue. It is an easy solution to bring some ideology that provides readymade answers. Logic, reasoning, objectivity and observation seem tiring and unpalatable elements to explore the difficult solutions. This exercise spanned on years becomes a social system and shapes discourses or world views. Beneath this discourse, there is myth or metaphor and the uppermost surface of it is demonstrated in our speeches and writings. It is illustrated on the next page (next page)

Figure 3

An eclectic framework of CLA and Fairclough's Model

Text/ Speech

Social structures (Systemic level)

Discursive Structures   ←   Cognitive structures

Ideological Bed

Myths/Metaphors	Academic Discourse (Visible)
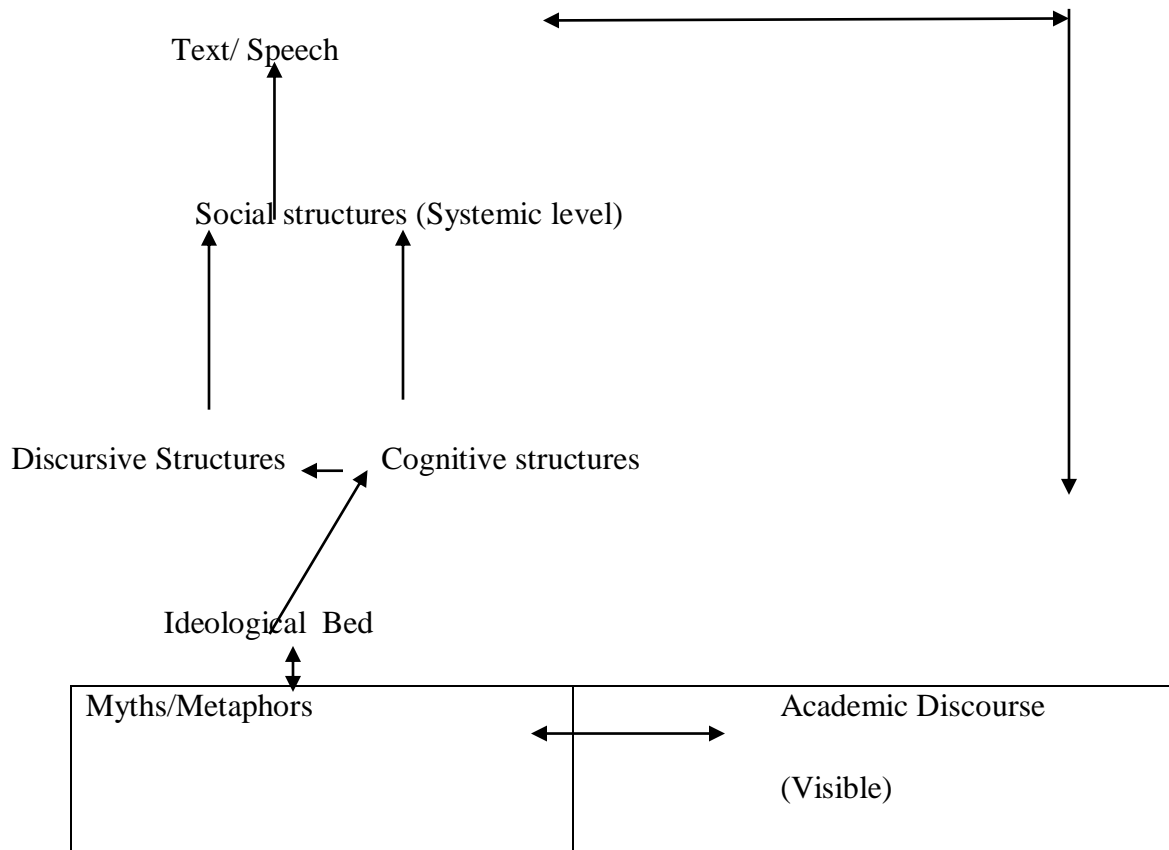
    In the light of above- mentioned theoretical traditions, the current study relied on a new conceptual framework as shown in the above diagram.

CHAPTER 4

DATA ANALYSIS

This chapter analyzes the obtained data in the light of the theoretical framework earlier discussed in chapter 3. Data is analyzed with the help of different approaches to CDA. The principal part of this theoretical framework consists of Fairclough's three-dimensional model but Causal Layered Analysis, van Dijk's Schema Model (2004), Systemic Functional Grammar and Wodak (2001)'s Discourse Strategies are included as supplementary instruments to seek the answer of research questions. The sketch of this eclectic framework is shown in fig 2.3. According to van Djik (1993) interface of ideology in any discourse is a very significant aspect of Critical Discourse Analysis. He views that

> Ideological analysis of language and discourse is a widely practiced scholarly and critical endeavor in the humanities and the social sciences. Such analyses presupposes that different ideologies of both speakers and writers may be uncovered, highlighted by close reading, understanding or systematic analysis if language users explicitly or unwittingly express their ideologies through language and communication (van Dijk, 1993, p. 56).

Fairclough's three-dimensional model offers social, textual and cognitive understanding of ideology and language relation. The model is about three stages of explaining any text. These stages include description, interpretation and explanation of a text concerning its outer, deeper and bottom (root structure) levels respectively. For the current study at the first two stages, the linguistic choices of the texts were examined by using the analytical devices of Halliday's Systemic Functional Grammar and van Dijk's (2004) Schema Model which explains use of intentional or unintentional words that make any discourse ideological. It is the micro-level investigation of text focusing on the formal linguistic features. To seek the answer to all research questions the linguistic choices were explained in the light of the wider social context in which the texts are produced. One research question was quantitative which attempted to quantify the frequency of ideological intermixing in pedagogical practices. The second part of the

question was also quantitative which dealt with perceptions of the students about intermixing of academic and ideological discourses. This is often termed as 'bricoleurian' approach and according to Denzin & Lincoln (2005), the mixing of methodologies and methods of data analysis (triangulation) to suit a particular research agenda is more useful than relying on a single approach. Systemic Functional Grammar (SFG) provided CDA with clear linguistic categories for analyzing the relationships between discourse and social meaning. It is appropriate here to note that as early as 1970; Halliday (1970) had stressed the relationship between the grammatical system and the social and personal needs that language is required to serve. Keeping in line with Halliday, CDA scholars viewed language in use as simultaneously performing three metafunctions which were closely interconnected: first, the ideational function. In ideational function language lends structure to experience because the ideational structure has a dialectical relationship with social structure, both reflecting and influencing it. The interpersonal function constitutes relationships between the participants. The textual function constitutes coherence and cohesion in texts (Wodak, 2001). Moreover, the subcategories such as transitivity, lexical classification, transformation, modality, presupposition, etc., have been employed in CDA. According to the review of the previous studies of Critical Discourse Analysis, Fairclough's three-dimensional takes inspiration from SFG and is workable for the analysis of academic discourse (any discourse) especially where ideology influences. Keeping in mind the strengths of this model the study has employed this model as a theoretical framework together with van Dijk's Schema Model, Halliday's Systemic Functional Grammar and Causal Layered Analysis as the additional tools. Before starting data analysis based on the mentioned models it is relevant to have a short glance at how this model is useful for the current study.

According to Fairclough (1989), language is a kind of social practice "Discourse refers to the whole process of social interaction of which a text is just a part" (p. 24). He insists that critical analysis should not only focus on the texts, the process of text production and interpretation of the texts, but also look into the interrelationship among texts, production processes, and their social context. Based on such assumptions, Fairclough (1989; 1992; 2003) views that every communicative event comprises of three dimensions: it is a text not necessarily linguistic text (speech, writing, visual images or a

combination of these); it is a discursive practice which involves the production and consumption of texts, and it is a social practice which is the most important moving spirit behind every text. The linguistic form is the overt manifestation of what discursive orders through centrifugal and centripetal pressures invisibly keep on evolving. Discourse is just a practice of these historical, institutional and political orders. An illustration of his three-dimensional model can be seen in Figure (1)

The table on the next page illustrates the scheme of data analysis for this study. This consolidated description manifests the importance of the combination of different approaches which rightly coordinate with each other to investigate any text. The traditional approach of analyzing linguistic form or grammatical features is not sufficient analysis for a text which owes its existence to deep-rooted causes. In famous Saussarian terms *signifier* alone is not enough and representative of what actually *signified* is. In the same way, discourse is not language but a continuum of social practices and present discourse is not an independent phenomenon but a tip of an iceberg laying deeper inside. For current study textual analysis was done by investigating lexicalization, modality, transitivity; the second research question was about discursive strategies which are explained with the help of van Dijk's conceptual square and other strategies that characterize language as a strategic potential. The third question was about oral data of classes which is explained as oral data explanation. The second part of third research question was about students' perceptions and was explained under questionnaire heading. Fourth research question was about the causes of intermixing which was explained from social analysis perspective. In the following table, the consolidated picture of data analysis is shown (next page).

Table 2

Consolidated framework for data analysis

	Fairclough		CLA	SFG
1	Description (Textual)/van Dijk's Schema Model	Micro (Modality, Trasitivity)	Litany (language)	Ideational (Field)
2	Interpretation	Meso (Production, distribution and consumption)	Causation/Systemic level	Interpersonal (Tenor)
3	Explanation	Macro (Institutionalized)	Discourse/Myth/Metaphor	Textual (Mode)

The very first stage of data analysis was the visible crust of a text, how it was designed, what lexical choices were, who its addressees were and how did it correspond through form to its readers. In the following discussion, an attempt is made to analyze obtained data with the help of the first row of the above-mentioned consolidated scheme (framework). It was not possible to analyze the bulk of huge content therefore only relevant and appropriate examples were utilized for the respective purposes. This chapter consists of two parts. The first part is about data presentation. The data is presented in tables with titles and codified name of institution followed by brief content from written data.

4.1   Data Presentation (Teachers)

As discussed in above paragraph, first part of this chapter is about data presentation. The second part is about data analysis in light of the theoretical framework

already mentioned. In the following pages a brief sketch of data is presented for the convenience of readers. This is also attached for reference as addenda

Table 3

Codified names of institutions and subjects (teachers). Part 1

1

	Codified name	Topic	Teacher's subject	Addendum title
1	WGPM	Economics facts and findings	Economics	T1
2	WGPM	Allah's presence: Testimony from modern Molecular Biology	Zoology	T2
3	WUOP	The scientific Dimension of Design in the Universe and Beyond	Physics	T3
4	WGPM	Islamic Responses to ecological crisis. New Cultural paradigm Shift from Machine Model to Garden Model	Zoology/English	T4
5	WGPA	Beware of Jinns	English	T5

The very first academic essay (Akhtar, n.d) discusses in detail the relation between Economics and religion. The essay uses several explicit ideologically loaded registers of religion along with academic jargon of Economics to ensure a strong bond between a

secular and religious topic. It is important to note that the subject of Economics is a vast academic area having its theoretical background, research mechanics and models which are applied to understand the issues of Economics. It discusses in typical economics terminology the issues which pop up in markets economy and a great number of theories and propositions constitute a dialogical academic debate in the subject. It is a very reductionist stance to condense a vast academic contention into a couple of ideological sentences. The reference of the essay is available in the addendum (T1). The essay T(2) is about the manifestations of God's presence through the concept of molecular biology (Majid, 2002). The author is a professor of Zoology and has written several such articles for academics sake. The students study these articles and apply in their research. The students, on one hand, apply solid and empirical evidence of the scientific method and on the other hand, are also prone to ideological belief systems. Up to belief, such things are one's matter but when classroom is an 'areligious' place where it sounds a bit difficult to understand

The Scientific Dimension of Design in The Universe and Beyond (T3) is also a very interesting effort of the author to incorporate the motivation of studying science for the strength of Muslim Ummah. The digression often comes into interface with academic content when teachers are not sufficiently prepared for their teaching. Literature borrowed from students' sacred sources often barricades question or inquiry in that particular area. It results in axiomatic teaching-learning practice in a class. Ideological belief is one's personal affair but if it is intermixed with changeable academic and scientific facts it results in unquestionable teaching which earns teachers a superior position against learners. Foucault calls it a power; a normalizing power, which is not physical but non-physical that is exercised not through aggression but persuasion. Ideologies provide convenient nexus to power and power users where people under domination do not challenge but take for granted whatever is said to them. Gramsci (1973) terms it common sense a cogent source of hegemony. There is another interesting topic 'Islamic Responses to the ecological crisis New Cultural Paradigm Shift from Machine Model to Garden Model' (Karim, 2002) attached for reference as (addendum T4). The article exhibits author's perception about ecological crises. It starts in this way "The whole Universe originates from God and centered around Him. It is man's duty to

take care of Nature. So in ecology, everything that there in Nature is God's sign, and one must protect it".

The Cosmic Mercy Model and Garden Model versus Machine model are discussed to explain Islamic response to ecological crises. The use of such word *shifts* is potentially ideological as it is vehemently advocating Garden Model as a better model than the Machine Model. The voice of the author is the voice of discursive layers in near and far past as his sentences seem judgemental, patriarchal and sermonizing. In the light of Fairclough's model, this voice which is in textual forms is the semiotic manifestation of clandestine meaning concealed in discursive strata. The author rarely uses the concerned subject and ecology related to academic discourse. The use of ideology stifles the quest for inquiry and rebuttal. Here refutation is prohibited while in academic discourse the frontiers of knowledge are not cordoned off by absolutist stances.

The following essay (T5) is written by one renowned professor of Linguistics (Islam, 2006) about a supernatural being. The topic is well entrenched in cultural and religious narratives. The title of the academic essay is Beware of Jinns (Genie) (Addendum T5). The writer has interestingly built an atmosphere of unknown world by borrowing allusions from the religion. The essay starts in this way.

> One is always safe from dangers whose attackers are in the control of powerful authority and that authority alone is the Almighty Allah. Whosoever surrenders to Allah by following the right deeds becomes safe from all the worldly dangers (Addendum T5).

It is worth noting point that teachers in Pakistani culture are often given titles like 'builder of nation', 'beacon of light', koozagar (pot maker), 'spiritual father', ' knowledgeable' etc. All these connotations have an unconscious persona in the minds of students about a teacher that his/her words specially written in some academic fora are above any doubt. The use of explicit ideological sentences like " Jinns cannot harm a practicing Muslim" ignore a great number of people on the earth. The argument does not win universal appeal and runs the risk of infusing parochial literacy in learners' basket of knowledge (Islam, 2006 pp. 8-10). The cowardly and unguided persons are also tortured

by a section of Jinns. The Jinns feel pleasure in creating a nuisance upon them, but the Jinns cannot harm a practicing Muslim. A true Muslim need not be afraid of Jinns. It is only when man descends from his elevated status, loses his confidence and faith in Allah and starts seeking help for protection from other sources, Jinns become bold, seek a chance to establish their hegemony over the betrayed men and torture them the way they like (Islam, pp. 8-10).

The following extract shows a teacher who is a researcher of linguistics uses "Hazrat Suleman Elaisalam knew the language of *all the men*, animals, birds and Jinns" (P.9) without framing it from any source of linguistics. At the same time, his approach is that of scientist and non-scientist. There is an interface where ideology oversteps the academic stance. Neither arguments from religious perspective nor academic support from astronomy (meteors) or linguistics are provided. Ideology is convenient as it needs not to delve deep in inquiries so its choice reflects that teachers prefer a cherry-picking and convenient way of teaching. It is a sort of controlling furtively the minds of the pupil. The following paragraph can be viewed for reference.

> Jinns in fact like human beings are rational and responsible creatures. They have freedom of deed and are accountable to God for their actions. Their origin is from fire. As Adam was created from baked clay and the human race ensued from him, in the same way, the first Jinn was created from smokeless bright flame of fire and all the coming generations of Jinns came into existence after him. Jinns possess a lot of extraordinary powers. They can see but themselves are invisible. According to one of the versions, the meteors (shooting stars) are a means of freeing them from the upper region. . . . Hazrat Suleman Elaisalam knew the language of all the men, animals, birds and Jinns. God had given him authority over all those creatures….The Jinns kept on working for months together unknowingly, till his staff being eaten by termites broke into pieces and the body of prophet fell (Islam, pp. 8-10).

The following table lists the codified names of topics and institutions for the second slot of the written content of teachers.

Table 4 *Codified names of institutions and subjects (teachers). Part 2*
2

	Codified name	*Topic*	Teacher's subject	Addendum no
6	WGPA	Azan and rotation of earth	Geography	T6
7	WGPM	Science and Islam on healing power of faith	Botany	T7
8	WGPM	Eschatology and Life after death	Mathematics	T8
9	WGPM	Religious outlook and attitude towards science	Education	T9
10	WUOK	Religion and Positive Psychology	Psychology	T10

Following is an essay (Addendum T6) about the Azan and Rotation of the Earth. The author who is a teacher of Geography believes that the shape of the earth is naturally

made so that Azan keeps on playing all the time (Khan, 2005-06, p. 11). The author discusses in detail the nomenclature of Geography in support of his argument.

Allah (Subhanahu wa Taala) created the Universe and the Solar System within the Universe. Like other planets, the earth is also spherical. It is not stationary but rotates on its axis from West to east at a speed of 1000 miles per hour and revolves around the sun at the rate of 66600 miles an hour. Rising and setting of sun and day and night are two great manifestations of the rotational of the earth (Khan, 2006).

The author is convinced that it is a Divine plan to design earth in this way. The explanation of spherical antipodes, the positions of meridians and differences in times make a geographic rhythm to correspond 'Azan' time on the earth.

All the meridians to the east of Greenwich meridian have sunrise before that meridian. Local times along these meridians are therefore ahead of G.M.T., for example, Pakistan is 5 hours ahead of London (G.M.T) as Pakistan is situated 75 degrees to the east of Greenwich meridian. Places to the West of Greenwich meridian have sunrise after this meridian and therefore their local time is behind G.M.T. New York is situated 75 degrees to the West of Greenwich is 5 hours behind G.M.T (Khan, 2006, p. 09).

After counting numerous scientific aspects the writer proceeds with his ideological stance that all this is for the sake of Azan (call for prayer) to reverberate all the time across the globe.

As the earth rotates the prayer time continues to differ in east-West direction due to different times of sunrise and sunset at different places situated at different longitudes. Thus when the sun is rising in one place, it sets at that time at the antipode. A nimazul Awqat (Timetable) for five-time prayers is determined for each city within a country and this timetable also differs according to four files. Azan is not given at the same time in all the mosques. The difference ranges from half an hour to one hour. This makes possible there is a day and night constant and continuous call for prayers from east to West and north to south without any

pause or breaks as Muslims are found almost everywhere in each nook and corner of the inhabited world announcing the greatness of Allah. This pleases Allah very much. *This world will stay as long Azan* is given and a single *kalimago (believer) is present on the* face of the earth. Our Qibla is worldwide (Khan, 2006, pp.11-13).

The essay is written by a professor of Geography and he is of the view all this geographical convenience is for the believers. He continues in the following way

Allah said about it Muslims turn towards Kaba from each corner of the world at the time of prayers and Azan is given for each prayer continuously around Kaba in all the four corners of the world at the time of prayers and azan is for each prayer continuously around Kaba in all the four corners of the world from Japan to Alaska and from south pole to North pole because Muslims are found everywhere in the world. Allah's decisions are eternal and Allah knew that a time will come that Azan will be heard continuously in all the four directions of the world (Khan, 2006, p.13).

The author continues his understanding of Geography based on his understanding of the Holy Quran.

Interestingly a similarity exists in the direction of rotation of the earth and that of Tawaf of pilgrims around Kaba in Baitullah Sharif. The earth rotates counterclockwise on its axis as viewed from above the north pole and the pilgrims also make Tawaf countereco-theology clockwise starting from Black Stone as seen from above (Khan, 2006).

The said description of the author narrows down the vast existence of Heavenly objects for a single community (i.e Muslims) which is against the word of God written in the Holy Quran that all creation is like family of God. Similarly, Namaz timings are the latest obligations for Muslims and to relate it with the origin of the Universe without counter argument also seems a bit shaky.

The following is a very interesting topic. Healing Power of faith (T7). The writer in detail explains the healing power of faith. It seems strange but the writer builds his argument by quoting relevant references.

Healing has a long and very old history. It is man's fight against spiritual/mental sickness, diseases, maladjustment or any other disorder of this kind. Healing is defined as the diagnosis of the cause of evil and mental and physical sickness, and the development of techniques for its cure (Majid 2006, p. 1).

In the below paragraph the writer explains psychotherapy through the abstract phenomenon of faith and prayer. He views faith as more effective than anti-depressants.

Psychotherapy is a systematic effort to restore the disordered personality to the general pattern of normalcy. A variety of anti-depressants are suggested as a course of therapy but there is no recovery. More and more people, in the modern era, trying to seek pleasure, through carnal, and corporeal mode of satisfaction. The sacred sources are denied the blessings which they deserve, while the unsanctioned avenues are unfolded for immediate gratification but their dissatisfaction is increasing. Now people are realizing that real peace of mind and tranquility cannot be gained, without faith in God (Majid 2006, p. 2).

As a continuation of the argument writer believes that real peace of mind lies in faith in God. He argues in the following way

Now in West people believe that religious beliefs have an important impact on physical and mental health. More than three hundred studies reveal that the medical value of religious commitment cannot be overlooked. These benefits include (depression, suicide and anxiety, heart disease, cancer, sexually transmitted diseases, addiction, reduced pain, disability and prolonged survival (Majid 2006, p. 2).

The following argument is stated in the support of his argument.

For the faithful, religious commitment offers many health advantages. A cohesive, comforting set of beliefs and participation in sacred rituals may endow a

sense of meaning, purpose and hope. Faith offers a peace that passes understanding in times of pain, grief and disability. Persons of faith usually cope effectively with stress and have strong social support and high quality of life (Majid 2006, p. 4).

The following discussion shows how religion and belief can be tonic for psychological issues.

"Several studies have now shown connection between religious involvement and immune system function. . . . Likewise, studies of patients with AIDS indicate stronger immune system functioning among those who are more religiously involved" (p. 5)

While quoting Dr. Mathews the reason for comfort "It raises the possibility that perhaps the effect of prayer is not going through the inflammatory mechanism, but instead is happening at a man's cerebral level. (Majid 2006, p. 5)

The writer is quoting one case study of a medical college to bring a link between his argument and the findings of scientific studies.

In Allama Iqbal Medical College Lahore a study was conducted on the effect of Tahajjid Salat in curbing depression. After applying the Hamilton Depression Scale, it was shown that 25 out of 32 patients with experimental group (Tahajjid group) had a remarkable recovery. Dr. Charles T kaelber in his article Link between Depression and Spirituality reported that depression is less common in people who are actively involved in religious activities" (Majid 2006, p. 6).

After many researchers like Dr. Pagament, Kate Loewenthal, Marks Su the author quotes verses of the Holy Quran. Following is the reference from the Holy Quran. The writer thinks that his idea is well supported by the verses of the Holy Book.

"Prayer is the weapon of a believer, the pillar of religion Islam and is light (Noor) of Heavens and Earth" (Majid 2006, p. 6).

The above discussion shows the writer's fixed belief in the healing power of faith and prayer.

> Salaat promotes health, drives out diseases, strengthens the heart, brings light and beauty on the face, enlightens the soul, refreshes the body, cures indolence, relieves the mind, illuminates the heart and guarantees Allah's favor. In short, Salaat is a guarantee for all that is desirable. Modern experiments revealed by Dr. Randolph Byrd the effects of prayers on the patients (Majid 2006, p. 7).

> They required 20% fewer antibiotics they were 2.5 times less likely to suffer congestive heart failure. They were less likely to suffer cardiac arrest and left the hospital earlier. The miracles of spiritual healing should be accepted as the Western medical technology. (Majid 2006, p. 4).

One can see the use of male pronouns and abundant use of religious ideology to steer ahead of academic discussion.

Eschatology and Life after death (AddndumT8) is also a very interesting essay about scientific veracity on life after death. The details of this essay can be obtained by consulting reference attached (Shah 2006, p. 127). Religious Outlook and Attitude towards Science (T(9) by Sarwar et al is also a very comprehensive debate on science-religion relations. The writers have explained in detail after quoting from history and its prospects on modern Muslim societies. Following is an academic extract on the topics of religion and Positive Psychology in Pakistan. Religion And Positive Psychology In Pakistan (Addendum T10) (Haneef, 2009, pp.74-76).

> "Research in the West increasingly demonstrates a connection between Positive Psychology and religion. There is a relation between religion and psychological functioning. Positive Psychology focuses and emphasizes the psychological dynamics that underlie human beings. There are scales like Spiritual Well Being Scale, Religious Well Being Scale and Existential Well Being Scale which is used to conduct such studies" (Haneef, 2009, pp. 74-76).

The writer tries to quote various references to explain the impacts of Positive Psychology and its relation to religion.

Direndnock and Mohan (2006) contest the Spiritual Well Being Scale because it explicitly refers to God. This study hypothesized that Religious Well Being Scale clarifies the spirituality of Pakistani Muslims. The most important and general goal of the present project was to illustrate how a focus on Positive Psychology might encourage dialogue between Science and the Muslim religion. The question items were like "If I could do what I wanted to do, I would pray (like offer Namaz) in the mosque or at home. My whole manner of life is based on my religion. I have often had a strong sense of Allah's presence (Haneef, 2009, pp.74-76).

The writer concludes by seeking favorable opportunities in linking science and Islam. He mentions the scale of Religious Well Being and Extrinsic Social Factor and links them as incompatible with Muslim spirituality. It is important to observe an objective and rational approach in academic discussion as academic discourse is responsible for the propagation of knowledge. It is again a responsibility of a practitioner as a teacher and student to review if there is any need of scaffolding external voice in the internal voice of any text. There is one verified convention of external voice i.e. citation which is considered a legitimate source, an accredited way of substantiating one's voice. In the case of citations, there are conventions of rigorous criticism, counter argument, negation and fleecing the fact to root. In case of any sacred or authoritative referencing, there are no questions of negation, criticism, fleecing and arguing. This leaves any text to the level of absolute truth. It is a great responsibility of an author to seek if academic integrity is at stake or not when s/he falls back on a particular interpretation of any sacred text. This self-interpretation or a subjective commentary runs the risk of academic compromise. A table on the following page is about codified names of institutions part 3.

Table 5

Codified names of institutions and subjects (teachers). Part 3

	Codified name	Topic	Teacher's subject	Addendum
11	WGPM	Implications of Darwinism	Pakistan Studies	T11
12	WFCUL	The Qur'an and Science : The Nature of Their Mutual Relationship	Chemistry	T12
13	WGPM	*Is Darwanism opposed to Religion?*	Zoology	T13
14	WHUM	Botany and Quran	Botany	T14
15	WGPM	Science-religion: issues in trans-disciplinary methodological approach	Pakistan Studies	T15

Implications of Darwinism (Rahman 2006, p. 43) presented as an addendum (T 11). The essay tries to write on the implications of Darwinism concerning various belief systems but especially focusing on Islam. The teacher is a professor of Pakistan Studies but in this essay he is explaining an important concept of science, the questions which have always been deemed as controversial or taboos in particular perspectives. Darwinism is a theory of biological evolution developed by the English naturalist Charles Darwin (1809–1882) and others, stating that all species of organisms arise and develop through the natural selection of small, inherited variations that increase the individual's

ability to compete, survive, and reproduce. The researcher assumes that such biological theory needs a counter scientific argument to refute Darwinism instead of cherry-picking from scriptures. Secondly choice of ideological argument in itself is equal to truth and truth is absolute. The choice of the teacher to follow ideology is easy because it is helpful to convey messages. Addendum (T12) is about the mutual relationship of the Qur'an and Science and the nature of their mutual relationship. The above title shows the stance of a science teacher about the mutual relation of science Qur'an. The author in the outset accepts their different role but goes ahead by mixing them as compulsory union (Ahmed, 2009, p. 63).

> Religion and science are primarily two separate disciplines but they have a lot common and they overlap and influence each other. History stands witness to it that man has created possibilities and broadened his world view with time. The Holy Qur'an introduces itself as a book of guidance and Man as a consciousness being has a natural urge for guidance that can only be satisfied by Divine revelation. God according to His absolute wisdom has bestowed upon humans the responsibility to explain and interpret (Ahmed 2009, p. 63).

The author continues as " It was the month of Ramadan in which the Qur'an was bestowed from on high as a guidance unto man and a self-evident proof of that guidance and as the standard by which to discern the true from the false" (p. 63). " we have bestowed from on high upon thee, step by step, this divine writ, to make everything clear and grace and a glad tiding unto all who have surrendered themselves to God" (p.64).

Knowledge that man possesses is of two categories; cognitive reality and objective reality. The knowledge revealed by God through His messengers and knowledge that man gets through God-given faculties of sense perception and intellect (cognitive reality). The above references clearly explain how there is the writer's perception of the Qur'an and science. How the writer considers them as necessary for the smooth running of human affairs. " All this have We expounded in his blessed Divine writ which we have revealed unto thee (O Muhammad) so that men may ponder over its messages, and that those who are endowed with insight may take them to heart" (Ahmed

2009 p.64). The writer believes that the Quran emphasizes pondering as it is approach of science.

> If we ponder on the interrelationship between Quran and Science it is revealed how Holy Qur'an emphasizes the study of nature. The Quran terms this cosmos as a manifestation of God's most perfect attributes and wants man to acquire the cognizance of God through pondering and reflecting on the Book and Work of God (Ahmed 2009, p. 64).

For the author, today's manifestation of science is the script of the Qur'an. The following discussion ensues.

> Today science has manifested how vast our cosmos is. Do they not look at the sky above them- how We have built it and made it beautiful and free of all faults and the earth We have spread it wide and set upon it mountains firm and caused it to bring forth plants of all beauteous kinds, thus offering an insight and a reminder unto every human beings who willingly turns unto God. And We send down from the skies water-rich in blessings and cause thereby gardens to grow and fields of grain and tall palm trees with their thickly clustered dates, as sustenance apportioned to men and by all this, We bring dead land to life (and) even so will be (man's) coming forth from death (Ahmed 2009 p.66).

The following extract is a continuation of the author's argument.

> Art though not aware that God sends down water from the skies-whereby We bring forth fruits of many hues- just as in the mountains there are streaks of white and red of various shades as well as raven black as there are in men and the crawling beasts, and in cattle, too many hues? Of all His servants only such as are endowed with innate knowledge stand truly in awe of God. Verily God is Almighty much forgiving (Ahmed, 2009, p.65).

The writer continues as science is endeavoring every day to explore the Universe similarly we see in the Quran such instructions and messages.

It is God who has made the sea subservient to His laws so that ships sail through it at His behest and you might seek His bounty. And He has made subservient to you from Himself all that is in Heavens and on earth; in this behold, there are signs indeed for people who think" This view is quite correct since a scientific fact also endorses it. The Quran alerts man to ponder. The Quranic verses are not used for messages only but the phenomena and the realities of the Universe. In this context, ayah will mean evidence, witness, sign, etc (Ahmed, 2009, p. 65).

All the above references quoted from Qur'an by the author provide sufficient proof of the writer's stance. May be many people disagree with it but the author has belief in it and has quoted numerous stances and examples in this regard. This is followed by another very interesting essay on binary relation (if any) of religion and Darwinism. The use of allegorical and metaphorical references in scriptures are not necessarily written for science purpose. The Divine scriptures are meant for morality and things that science cannot answer. The matters related to life after death, the relation of man and God (Ghamidi, 2009). The hanging of ideological mazes in the material is difficult to defend against inquiries. There are many topics of interest for any student of ideological discourse analysis. The following is another attempt about the explanation of biological and genetic concepts from the book of morality. Quran is not a book of science, mathematics and history (Ghamidi, 2009) and to use it as without sufficient understanding of its message may lead to fallacious commentary. Let us have a glance over the next essay.: Is Darwinism opposed to religion? (Addendum T13). It is an academic discussion on very important topic whether Darwinism is opposed to religion or otherwise. The writer defines evolution and then goes ahead with discussion in the following way (Majid, 2002, p. 119).

Evolution means a genetic change from simple to complex. Let us know why Darwin's theory of evolution by natural selection is called a dangerous idea and why it is threatening to religious beliefs? Three inseparable ingredients like randomness, struggle for survival and natural selection, all seem to suggest that the Universe is impersonal, utterly unrelated to any Creator. It is called the final

victory of skepticism over religion. Molecular Biology challenged the theory of Divine Designer.

The author brings logical relations through the following sentences.

If you find a watch lying alone it must be made by someone. In the form of evolution, we are observing only the scientific materialism which maintains matter as the only essence and ultimate explanation of everything. This theory leads to the "Unknowable" and incomprehensible concept of God. This corroborates the concept of evolutionary monism which says that all organic and inorganic including life is derived from the chemical properties of carbon" (Ahmed 2009, p.67).

The author views that Darwinism is one reason for social unrest if accepted without understanding it.

If evolution is taken seriously as a norm, our traditional values will have to be turned completely upside down. Hence Evolution was used to justify ethical norms opposed to those of the Christian and Islamic tradition.

The above discussion tells how Darwinism is opposed to Christianity and other Divine religions. Addendum (T14) is an academic essay written by a renowned professor of biology about Botany and the Qur'an. The following discussion is worth analyzing. In the following paragraphs a few excerpts are quoted from the essay of Shah (2012). Like many other writings, the essay is also related to an important topic of creation. There is no harm in explaining facts with the help of authentic sources. An important factor in this regard that cannot be ignored in any pluralist society is that educational institutes, courts, hospitals, administrative setups, armed forces and other state agencies are supposed to be secular as they are open to citizens. In case of an academic discourse replete with particular ideology loses its universal nature. If a teacher loses a universal approach and relies on his belief system for academic purposes it may be acceptable for the majority but for others, his pedagogy may be parochial. It is important in academic discourse to review it for counter argument, criticism and objective inquiry. The writer has quoted in the following essay very pertinent verses regarding the topic.

Botany has the following main branches. These branches include Plant morphology, Plant physiology, Plant Ecology, Plant Taxonomy, Plant Pathology and Plant genetics. Quran has some guiding verses regarding the knowledge of Botany. "And we spread the earth and set heavy mountains and grew everything in it, in a balanced manner (Shah, 2012).

The writer after quoting verse of holy Quran continues in the following way.

Since human is best of the creature and these plants (about 0.5 million species) have enormous utility in them. We get medicines, perfumes; use them for furniture wood, ships and fruits and oils. No work of Allah is without wisdom. Woods are not for fuel only but to maintain carbon-oxygen balance in the environment. The tons of wood of plants does not come from the soil but air. When wood is burnt the ash is maximum 7% of the original weight of wood.(Shah, 2012).

"If a sound exceeds 180 decibels/s, it can annihilate life and these are trees which contain sound intensity"

The following argument exposes how the writer believes that trees also have a communicative system. "Allah has also taught trees to wage battle with insects by secreting poisonous chemical matters. Trees spread specific scent to let attacking insects stay away. Science could not so far check out this communicative system but knows about chemicals" (Shah, 2012, p. 27).

The writer is explaining the phenomenon of couples as mentioned in the Quran and as being exhibited in worldly elements discovered by science. "Today we find couple in many compounds like electrons and protons." (p. 28). Similarly following verse points towards Plant Improvement Research and Horticulture. Science-Religion: Issues In Trans-Disciplinary Methodological Approach (Marwat p. 38).Attached as Addendum T15). The fourth slot of data from teachers is presented below. (on next page).

Table.   6

Codified names of institutions and subjects (teachers). Part 4

	Codified name	Topic	Teacher's subject	Addendum
16	WUOP	Creation and evolution in Quranic perspective	Philosophy	T16
17	WGPM	Religion and Science: Some important aspects	Zoology	T17
18	WSSCP	Human Cloning : Some Ethical and Religious Concerns	Zoology	T18
19	WGCPP	Ecological crises and the human stewardship	Botany	T19
20	WGPM	The muslim responses to evolution	Zoology	T20

This article (addendum T 16) is the continuation of the second last essay on the list. The author takes a bit different angle and uses the word creation of everything. He brings into a discussion how important is to understand evolution through Quranic verses. (Ahmed, 2002 p 04). The essay is written to bring conformity between modern science and belief system. The author uses deductive approach to understand how creation took place and how the concept of evolution is not adequate in the light of many verses. The author believes that science is wrong in evolution and must consult religion for correction. In this essay Religion and Science: Some important aspects (Addendum T17),

Majid (n.d, p. 22) develops a kind of connection between science and religion. The author has extensively written what are different points of difference between science and faith and how compatibility may be insured. Human Cloning: Some Ethical and Religious Concerns (Addendum T 18) (Khattak 2002, p.58) is an essay about cloning. The author starts his academic argument as

> Science and religion, in their spheres, doing a lot to decrease the miseries to which the man, made of flesh and bone, is an heir. Before the advent of science, religion was the only source of knowledge helping people to find answers to the questions arising from the deep inner self. Although all of his answers could not have been answered, he was satisfied with whatever solutions, to the small problems he obtained. Then the science of modern-day came forward boasting to solve all the problems of the human race, but how far it has been successful is a big question mark. People are fond of heroin and morphine even in the most civilized nations of the world. Marriages are broken and kids growing in the orphanage. Homicide, rapes are rampant (Khattak, 2002, p. 58).

The writer believes that because of this 'misadventure' of science the whole social fabric is overturned and is causing upheavals in the life of people. The author calls it a problem with 'secular science' as he starts

> Cloning is one of those formidable problems where the secular sciences, religion, ethics and the philosophy of human emotions seem to be at crossroads. Cows have been cloned from mother's milk…Such alarming developments in the field of cloning pose serious challenges to religious philosophers and experts of bioethics. After the invention and use of atomic bombs, cloning is the biggest blow to the serenity of human philosophy. A clone is a group of genetically identical cells or whole organisms derived from a single original cell or organism. Cloning is a subject fraught with ethical and moral controversy. It can create many men like Adolf Hitler (s) to be used for subversive and antihuman purposes (Khattak, 2002, p. 60).

Our religion Islam shows us the path of moderation in all walks of life. It forbids crossing of certain limits. I think human cloning is one of those limits and this needs to be dealt with extreme caution. Science, as conceived by modern materialist man, is based only on secular rationality. There is no room for emotions, mysticism, and religion which says the Universe is Godless and there is no greater cause of existence other than to eat, drink and have sex. In my opinion, the desire for immediate results makes such people blind to the fruits of mysticism and religion which in the long run will prove to be the ultimate reality and the absolute truth. My personal belief is that one day all the sciences will end up believing in religion because He (God) is before everything and by Him, all things exist. (Khattak, 2002, p. 61).

The writer believes that there is no room for such debate as the Universe is Godless and if there is such perception it is because our environment is growing devoid of religion and mysticism. The topic under discussion (addendum T 19) is about the ecological crisis and human stewardship. It tells how human activities are bringing changes on earth.(Khattak & Naeem, 2009 pp 49-58).

Today human activities are bringing changes on the earth at a massive scale. Changes that the earth witnessed in millions of years are now unleashed in decades. Lymn White a renowned historian says that what people do to their environment depends on how they see themselves concerning nature. Medieval Latin Christianity considers man superior to the rest of God's creation and everything else is created for his use and enjoyment. According to Lynn White, the only way to deal with the ecological crises is to change the view that nature has no reason to exist except to serve humanity (Khattak & Naeem, 2009 pp. 49-58).

The writer talks about the inherent ability of religion to reach the deepest realms of the human mind. It tailors the human mind to protect the environment and earth.

Religion with the inherent ability to reach the deepest realms of the human mind can play an important role in tailoring a culture which has a very strong regard for

the earth as the site for the flourishing of human ideals. Of course, many societies have religious beliefs to save nature. Religious traditions mold their opinions. In the subcontinent, nobody harms plants and trees growing in shrines and graveyards. Under religious impact, they would not waste even the cheap commodity like salt (Khattak & Naeem, 2009 p.53).

Below is the extension of the argument about the same topic. "Religion has many aspects from paying alms to poor to removing harmful things from the roads and streets and promoting the cause of a clean environment "Even when doomsday comes, if someone has a palm shoot in his hand he should plant it (Hadith) (p. 53).

Environmentalists and religious people can be the main players in this process. Making practical use of the insights of the world's religion is a task of utmost urgency. The formation of new eco-theology and environmental from religions is the need of the day" (Khattak & Naeem, 2009, pp. 56).

Above is a comprehensive discussion by the author about how religion safeguards the environment if it is followed in true letter and spirit. The Muslim Responses To Evolution (addendum T20) (Majid 2002,s p.147). The following essay is about Muslim responses to evolution. The writer mentions three viewpoints in this regard (Majid, 2002).

There are three viewpoints of Muslim theologians regarding evolution. One view is that it is incompatible with Islam. Their view is that all organism was created in the present form and then scattered from those parents causing present biodiversity. About the creation of man they quote different verses of the Holy Quran where it is described that Allah created the father of all humans "Adam". His wife Hawwa (Eve) is the mother of all humans. It has been presumed that Darwin's theory had been rejected by Islam. it appears to create complications for us because we presume that Darwin was an atheist, although he believed in God. Being sick of the world he became interested in God. He also learned Arabic to study Islam (Majid 2002, p. 147).

In the following paragraph, the view of the Quran regarding evolution is explained in detail. The writer proceeds with the argument in these words.

> In the Quran, it is stated that God created men out of clay. Our concept about the creation of man is that God like a potter molded clay into shape and breathed his spirit into it and Adam was thus created. Possibly this was the process but one does one do with verses 18:37. 22:5, 25:11, 40:67 which state time and again that God created man from clay and sperm? It is obvious that clay does not create sperm; it comes from an animal and a human being. It means the mention of all intermediary stages of evolution has been omitted and attention is drawn to the source which is clay. The last cause is the sperm of man which stays in the womb of a woman (Majid, 2002 p.149).

The following discussion is the extension of the argument which the author is explaining vociferously to let readers understand the relation of the topic. The writer is borrowing the following references to support the argument.

> He created you in stages (Wallah-o-Khalaqaqum Awara, 71:14). The word tawr is the basis of tatawwar which means evolution. This can also mean that God created man as a mineral in the first instance. Mineral developed into vegetation, which developed into animal life. Human beings have a dual nature. There is a non-material mind or spirit or ego which exists side by side with man's corporeal body. Allah created Adam in His image which refers to man's spirit and not the body (Majid, 2002, p.150).

Following is the discussion about men's evolutionary stages mentioned in Qur'an. Different stages of man's creation

> " He created man of fermented clay dried tinkling hard like earth ware" (Al Rehman 55:14)

> "It is He Who created man from water"(Al Furqan, 25:54).

Today the modern scientific findings also confirm that all human beings of today are the descendants of a single pair, "because the Mitocheridrial DNA in each living

human being can be traced back to a single female, who lived in Africa or South Asia some 100,000 years ago. The Quran declared this fact fourteen centuries ago" (Majid 2002, p.147). Following is a table which is about last slot of teaching content.

Table 7

Codified names of institutions and subjects (teachers). Part 5

	Codified name	Topic	Teacher's subject	Addendum
21	WUOP	Causality and Divine Action : How Science is Related to the Islamic Beliefs	Physics	T21
22	WHUP	Eschatology & Divine Action: How science is related to the Islamic beliefs	Economics	T22
23	WGPM	Origin of life: Scientific and Religious perspective	Zoology	T23
24				
	WGPM	Reason and faith relationship	Botany	T24
25	WGPM	Some Scientific Facts And The Qur'an	Zoology	T25

Causality and Divine Action: how science is related to the Islamic beliefs (Addendum T 21).The topic of the discussion is about how science supports Islamic belief. The topic itself shows its subjective nature. The writer (Masud, 2002, p. 71) believes that ideology and scientific facts are indivisibly linked. He assures a harmonious

complementarity notion between Islam and the natural world. Let us see how the writer links visibly irreconcilable conflict

between physics and metaphysics. Interestingly, the writer does not view scientific epistemology flawed as well. It is a quite daunting task to let arguments open to different and independent observers. The author continues as

> If we are the cause of our actions or Allah is responsible for all that we do? Principle of causality in the scientific tradition. The Creator after creating things cannot make any decision is not the view of at least Islam. We believe that He not only created this Universe but one day will end it also even if scientific laws did not require the presence of these attributes as a necessary consequence. Quran and Sunnah imply that Allah separately created different biological species on earth. We cannot leave Divine Action or even say that science is against the concept of Divine Action (Masud, 2002, p. 71).

All the above discussion is manifesting how the Quran and Sunnah guide science. The writer has a particular stance to take ahead his argument.

> A Muslim physicist is encouraged to go ahead and unify forces and study the evolution. His message is Islam, available in the only fully preserved book that is said to be Divine that is Quran. Accepting Islam means that to those questions where we have no other reason to choose between natural and supernatural explanations like the remote future and the final destiny of the Universe, the truth of the miracles of the Divine Prophets. In science or otherwise, whenever the human beings make use of the logical capability, they conclude for example that a statement and its contradiction cannot both be true(Masud, 2002, p. 73).

A detailed analysis of the above content shows the writer's academic style of proceeding with the argument. Eschatology & Divine Action: How Science Is Related To The Islamic Belief (addendum T 22) is a detailed essay about eschatology and Divine Action. The author has relied upon scriptural sources to substantiate his thesis and has also involved modern concepts of science in this regard. Origin of life (Addendum T23) written by (Majid, 2002, p.98) is similar to his already included essay about evolution. It

is worth reading if one wants to know about science religious academic intermixing. There is an essay on the topic of Reason and Faith Relationship (Addendum T 24). The essay is about an important topic. It tells us about reason and faith relationship.

Many human observations and scientific results can be used to justify the design in the Universe indicating the Divine Existence and Action. These include the signs of Allah mentioned in Quran such as the alteration of day and night, the sun and the moon running with precision, the animals serving human beings, the delicious and healthy fruits, the water system on the earth, the winds and clouds bringing life to dead earth, mountains stabilizing the earth, the ships sailing on the sea, the fire and others. The discussion shows how important is the evolution of science and faith relationship.

> There are also examples of extraordinary precision in the design of the Universe brought out by science and pointed out by Muslims. These include the Universe expanding precisely according to a required speed and modern Big Bang theory of the start of Universe in astrophysics (telling that the Universe started from a point long time ago), the precise balance of different forces in the Universe to guarantee the emergence of stars and life, the precise arrangement for the formation of of different elements in the Universe, the precise cancellation of electrical charges in an atom, precise parameters like temperature, size and magnetic field of the earth and its atmosphere like the oxygen percentage and the Van Allen Belt, the precise equality of the wavelength of light emitted from sun and the wavelength suitable for life, photosynthesis and vision, the extraordinary thermal properties of the water including its resistance to flow ideal for respiration and bigger mass density of 4-degree water than ice allowing fishes, in extremely cold weathers to survive in the water beneath the thermally insulating ice layer, and the extraordinary properties of different elements such as carbon, oxygen and nitrogen necessary for life etc (Majid, 2002).

The above paragraph is all about scientific development and the hidden mysteries of the Universe. "Unseen should not be strange; in natural sciences most of the concepts like atoms, protons, force and energy are unseen. Reading the Quran and Sunnah, one finds nothing against the common human belief that observations give knowledge. In the

surah Al-takes (number 102) of the Quran, two stages of surety are mentioned: Ilm ul yaqeen and ain ul yaqeen. Since the common human habit of taking experience as a source of knowledge is not even discouraged in the Islamic teachings, it is a criterion and hence source of knowledge for a Muslim as it is the source of knowledge for any human being, Muslim or Non-Muslim alike. In Islamic teachings, human experience is mentioned as a source of knowledge in two kinds of contexts. Human experience supports the Islamic beliefs and teachings and indicates that the Islamic family, social, political, educational and economic systems are wiser and just". The writer has tried to involve the Quran and Sunnah in the support of his argument. The writer believes that there is possibility of science and faith harmonious and compatible relation."The increase in total disorder of Universe in technical terms is known as the second law of thermodynamics or the law of entropy but we see a lot of order, life and variety in the Universe" (Majid, 2002).

The following is the stance of the writer about fine-tuning in the Universe.

> Thus there must have been a lot of order (fine-tuning) in the early Universe and this order and variety have been decreasing for only a finite time i.e. for a finite age of the Universe. To put all this in philosophical language, the Muslim philosopher Ibn-e-Sina introduced the terms Mumkin-ul-Wajud and the Wajib-ul-Wajud that were later translated in English as the contingent and the Necessary Being. But the Necessary Being (the Creator) is the One whose absence causes problems for the reason as well, not only for the observations: the human reason cannot consistently think of a Universe that was not created, of a Universe that has no explanation having the supernatural quality of not needing a further explanation.

In the concluding paragraphs, the writer has also included Islamic history to corroborate his point of view. Following essay, Some Scientific Facts and The Qur'an (addendum T25) is written by another teacher of science. The topic relates to how the Quran has already described centuries ago which science is discovering today. The writer mentions the Quran's pro-science stance in the following way (Mohmand, 2009, p. 104).

The writer tries to bring at light the harmonious relation of science and ideology. One can see it

"Do yo"Quran encourages the scientific approach. Time and again we come across such verses in the Quran Do you not reflect, do you not ponder, do you not see and so on". (Mohmand, 2009 p. 105). Quran tells on the creation of specific creatures u not see the camel, how we have created it and the earth how we have leveled it, and to the hills how we have erected them (88: 17-19) (Mohmand, 2009, p. 104).

The author of the essay presumes that modern science considers protoplasm is the basis of life or it is the matter of life. The Holy Quran describes this scientific reality centuries ago in the following words.

We have made out of the water every living thing, do you not believe" (21:30). Formerly science believed that the sun was stationary but in the course of scientific advancement it is discovered that the sun is moving. The Holy Quran has confirmed it centuries ago that all Heavenly bodies move in their orbits. (Mohmand, 2009, p. 106).

The writer freely quotes the verses and tries to relate to them what is happening in the field of modern science. The following verses can be found as testimony. The author believes that scientific laws are subservient to ideology; in other words, there is no conflict between work and word of God. There is no contention as a believer that work and word of God work on harmonious principle but there is no evidence if a particular excerpt is written for scientific explanation or it is the brainchild of one particular person.

"Everyone revolves in its own orbit"(36:40)

When the sun (with its spacious light) is folded up. When the stars lose their light. When the mountains vanish (like a mirage).When she-camels, with young, about to give birth, Are left unintended. When the wild beasts are herded together. When the oceans boil over with as well. (81: 1-6)

The stance of the writer is very interesting in the following body of the argument.

"It is strange when the Quran says the oceans will burn. How the oceans can burn? Science has shown that water is a compound of Hydrogen and Oxygen (O2). Hydrogen burns and oxygen helps in burning and when their order is broken, the burning of fire in seas is possible".

The writer further narrates his perception in the following way.

Modern science says that all energy and matter was concentrated in a single cosmic egg and Big Bang caused an enormous ongoing escalation of energy and matter. Some physicists believe that our Universe will expand forever. Others are convinced that the expansion of our Universe will slow down and will start contracting to result in a big crash. Gravity will prevail and will pull the galaxies together again causing a Universe to experience a reverse of Big Bang. After it, a new Universe may come into existence with totally different laws of nature (Mohmand, 2009, p. 107).

Following verses put further light on how there is a connection between science Holy Book Quran. "The day that we shall roll up the skies like a scroll (and) as written scrolls are rolled up. We produced the first creation, so shall We produce a new one: a promise we have undertaken: Truly shall we fulfill it (21:104)

Overall the discussion is very interesting and informative written from a different angle.

In the following discussion, the written essays of students are presented in tables followed by their brief introduction and some quotations.

4.2   Data Presentation (Students)

Following tables show data about students.

Table 8

Codified names of institutions and subjects (students). Part 1

	Codified name	Topic	Student's subject	Addendum
1	WGPM	History of Chemistry	Chemistry	S1
2	WGPM	Ablution and science	BSc	S2
3	WGCL	Problems of Democracy in Pakistan	?	S3
4	WGPM	Revival of Parliamentary Democracy in Pakistan	Pakistan Studies	S4
5	WFCL	Puppets in the hands of society : Pakistani women	Media Studies	S5

The writings of students based on the topics related to their text were also included in the current study. The inclusion of students as follow was meant for keeping track of a trickling down effect notion. These topics were briefly mentioned and their analysis is in the next part of the chapter.

1. WGPA   HISTORY OF CHEMISTRY (Appendix S1)

Following is a short academic commentary on the history of Chemistry. The writer thinks that it is the oldest science which humanity can take pride in. The essay starts in the following way (Bibi, 2012, p. 32)

The earliest record of man's interest in Chemistry was approximately 3000BC. Tablets record the first known chemists as women who manufactured perfumes. Many groups of people contributed to these developments. Among them were ancient Egyptians, Greeks, Hebrews, Chinese and Indians. In 632 C.E When Prophet Muhammad Salla-Allahu Alayhi died Islam had raised these people from ignorance and darkness into light the Muslims started to become the most advanced civilization of that time (Bibi, 2012, p. 32).

The following discussion reflects how the writer presumes about the role and history of this subject. It can be seen in the writer's mood. The writer proceeds as

Chemistry was not a science before the Muslims. The Muslims invented the scientific method and used it in their research tremendously. The Greeks of Egypt are regarded as the forefathers of attempts to change valueness metals into metals of greater value. e.g iron into gold (Bibi, 2012, p. 33)

One can disagree with this stance but the author tries to continue in this way.

Muslims were not the alchemists but rather they were the world's first true chemists. Muslims used useful compounds for the development of science, culture, industry and civilization. Muslims perfected the process of distillation, sublimation, crystallization, oxidation and precipitations. They discovered the process of calcination. Muslims' Spain had roads paved with cement instead of stones and had the world's first street lights. Muslims used many chemical instruments that are still used. Muslims perfected the production of paper by establishing a paper manufacturing plant in Baghdad in 794 C.E. Millions upon millions of books were published wherever this invention arrived (Bibi, 2012, p. 33).

The above commentary of the author is sufficient proof to exhibit the writer's particular angle of perceiving history. She does not use any valid references in this regard. "Slowly but steadily, Europeans became accustomed to the luxury of imported paper from the Muslims. Al Razi's (d.g25) booklet " Secrets of Secrets" is said to be the first known example of a Chemistry lab manual. Muslim's books were used in many

European schools for many centuries. After the crusades especially as returning Western soldiers told fantastic tales of the Muslim world and all the knowledge that was there. Europeans wanted to learn more and their thirst for knowledge grew. Slowly the Western world acquired the knowledge of Muslims and began its renaissance."(Bibi, 2012, p. 33). In the above last paragraph, the writer is trying to compare West and Muslims in this regard. For the author, the Westerners are only followers of Muslims and not originators. There is another interesting topic that speaks for students' perceptions about ablution and its scientific appeal. Brief content is copied from the essay which is presented on the next page.2. WGPA(s)   Ablution and Science (Addendum S2) is an essay by a student on the topic of ablution and science. The writer explains how there are invisible benefits of ablution which medical science is appreciating and explaining today. (Abbasi, n.d, p. 11).

A heart specialist says with conviction that ablution is the treatment of high blood pressure. The best treatment of psychological treatments is ablution. Western psychologists ask patients to use water every day as is done in ablution. The use of miswak increases memory power removes the headache and increases eyesight. During ablution, the use of water in mouth removes palatal diseases and moniliasis and regular practice stays oneself away from throat cancer. Face wash, certain times a day is the best treatment of scars as endorsed by American beauticians (Abbasi, n.d, p. 11).

The writer in the above paragraph gives references and continues the same thing in the following discussion.He continues as

Elbows have three important nerves which have a direct link with the heart, liver and brain. If it remains covered it can create nervous problems and during ablution when elbows are washed they invigorate brain and heart. Feet receive dust most and infection between fingers initiates all infectious diseases. In ablution, their wash not the only infection is prevented but diseases like depression, insomnia, palpitation and such diseases are removed (p. 12).

The writer counts various body organs involved in ablution and how scientific facts prove the effects of ablution (Abbasi, n.d, p. 12). The following topics are not

discussed in detail to observe time and space issues. Problems of Democracy in Pakistan (Addendum S3) Khan (2010, p. 10) is a comprehensive essay where various ideological underpinnings can be understood in light of the analysis section.   Revival of Parliamentary democracy in Pakistan (Appendix S4) by Riaz (2016, p. 106) is an essay that has tried to abide by objective principles of academic discourse but covertly there are ideological effects that can be traced through lexicalization. The Caliber And Status Of Arab Women In Muslim Society (Addendum S5) by Naeem (2004) is an attempt to explain the status of Arab women in Muslim society. The article starts with the usual male-dominant phrase. The article is specific to region and religion therefore its universal feminist appeal remains questionable. (Naeem, 2004) continues

> Man is the most conspicuous of all beings. The honor is awarded by the Creator of the world. " Taffakur" is a unique quality and the cause of the supremacy of man. The positive thinking is the driving force that always provided advancement in social life, evolution in civilization and protection of the status of adoration of the angels. Despite the importance of the qualities of meditation and Knowledge the descendants of Adam and Eve could not maintain balance and consequently some times, a goat got the status of God and even some times the denial of Almighty mighty became his faith (Naeem, 2004).

The following debate is a continuation of religious allusion to support the argument. All this article is Arab's history and its cultural dimensions."Abraham was the pioneer of religious guidance in the modern history of mankind. He was the architect of Baitullah so that people should be able to form real relation between Lord and Slave i.e Allah and mankind" The use of the word Lord and Slave is important to note.

> The Arabian peninsula is a place where " Bait-Ullah" was built by Hazrat Abraham and his great son Ismail. The place was for the worship of Allah Almighty. Holy messengers descended from Isaac were deputed for the guidance of all inhabitants and citizens. But with time, all the teachings of the holy messengers were obliterated and the religion of Abraham was subdued by polytheis. Likewise, the Persians were deviated from the teachings of Zoroaster by the Yazdan and Ahrman. Christianity and Judaism were also in a pitiable

condition. Both revealed religions were deviated from their basic ideas and faith "(Naeem, 2004).

It is pertinent to note that most of the discussion is deviated from the real topic and instead of women folk there is a discussion about men and religion."In short, all the spiritual centers of humanity including Bait-ul-Muqadas and Baitullah were converted to the centers of illiteracy, cruelty and sins. Mankind was waiting for the right path which could provide justice, protection equity, knowledge and wisdom".The simple mention of the above bold words is manifestation of specific superiority. "The Arabs married their stepmothers. These circumstances demanded basic and deep-rooted revolt by a unique leader. The emergence of Islam and the teachings of last revealed guidance by the last messenger of Almighty Allah, Muhammad Bin Abdullah (p.u) was the only solution to the miserable conditions of the then body socio-political, economic and religious circumstances. Muhammad (PBUH) started his mission from Mecca and after only thirteen years he succeeded to form the State of Medina. Within ten years it was the progressive, civilized and liberal state. It was a more democratic, constitutional, liberal and enlightened welfare state than and other states of the world not only in the past but also in the present"(Naeem, 2004).

The following discussion focuses on the role of Islam as a cultural shock to Arab society lacking women's rights.

Due to the religious teachings of Islam and revealed guidance the humanity started to get real gentleness, purity, Knowledge, tolerance and wisdom. The present assignment cannot permit to highlight all aspects of the evolution of human civilization. . . .Islamic teachings of equity, justice, honor and respect for every class of the society became the cause of the dawn of a unique and bright civilization. It is a very bright chapter of the history of mankind. The most important aspect of this historic state (State of Medina) was that only ninety years were spent to construct such a historic, capacious and civilized state. This miracle took place because of Islamic values, traditions and teachings.Women were the most depressed class of society everywhere in the known history of mankind. The pre-Islamic Arabs like the ancient Hebrews were accustomed to marrying many

wives. Thus under the Republic, the home life was patriarchal, the buying and selling of the slaves were strictly forbidden. Human chattel hood was denounced in the strongest term. . . . In the reigns of the Ummayads and the Abbasids, the women were perfectly free. Among the Muslims, the women moved freely in public, attended the sermons of the caliphs. Fathers were still proud to assume surnames after their accomplished and beautiful daughters and brothers and lovers still rushed to battle acclaiming the names of their sisters and lady –loves. The high bred Arab maiden could still hold converse with men without embarrassment and in absolute unconsciousness of evil. She entertained her guests without shyness, and as she knew her worth she was respected by all around her. The system of absolute seclusion and segregation of the sexes does not seem to have become general until the time of Kadir Billah who did more to stop the progress of the Muslim world than any other sovereign (Naeem, 2004).

The above discussion takes a categorical stance about Arab history that it was savage, brutal, warring and illiterate.

Amid the great turmoil of the eleventh century when the social and political fabric of Western Asia was almost in a state of dissolution, women, was still the object of chivalrous adoration. Marriage was regarded as a solemn act, the domestic hearth a sanctuary, and the birth of children, especially of sons a blessing from heaven. To the mother belonged the training of her sons and daughters, the sons were brought up by her until they passed into the hands of tutors. The daughters were trained to be virtuous, pure souled women, future mothers of men.

All the above argumentative stances are attempts to expose rights given to women by Islam. The discussion not only borrows necessary references from scriptures but in overall discussion the display of ideologies is quite explicit (Naeem, 2004).

Puppets in the hands of society: a case study of Pakistani women (Addendum S5) is writing about women's rights in Pakistan. It is a case study written by a student to expose prevalent state of affairs in Pakistan.

The position of women in our society is hard to explain; to my understanding Pakistani women are subservient; they are enduring the burden of their existence by unwillingly following the path directed by men. Women are not allowed to make their decisions; they have no right to spend their lives according to their own will. This creature named "woman" is the "woe" of men. They have always been clutched in the nose of customs, traditions, and culture. They are 'spending' their lives, not 'living'. . . .The condition of womenfolk according to the writer is deplorable. A queer wish 'if it were a boy' is expressed at her birth in Pakistan. A man can murder his wife, can burn her, mentally torturing her or by pushing her down from the roof. They are considered as culprits wedged in men's cage (Ijaz, 2007, p. 70).

For the writer, the women in Pakistani culture are that they are wedged in men's cage."Still everywhere in our society women are supposed to take decisions according to men's will, no matter what they want. We hardly see a man bound such constraining customs and traditions".(Ijaz, 2007, p. 70) "They are victims of watta satta and Karo Kari. Jirgas and tribes decide and support the marriage of a 4 years old girl with a 45 years old man" (p. 72). In the following paragraph, the writer argues that this subservient position of women is the direct impact of Hindu civilization.

After partition, we are still rooted in Hindu civilization with some influence of West as well. Women are still treated in the same way as shooders were being treated in the Hindu tradition. The multicultured society we are living in is only producing narrow-mindedness"(Ijaz 2007, p.72). The writer in the following written content compares Islamic stance to provide deliverance to women against any kind of inequalities or atrocities permeated to them." oh humankind, we have created you from a single pair of a male and a female and made you unto tribes and nations that you may know each other. The most honored of you in the sight of God is the most righteous of you. (Ijaz, 2007 p. 70). . . .The rights given by Islam are not given by society. The life of a woman is a tragedy in Pakistan. We have reprehensible images of woman subjugation like Makhtaran Mai, Dr. Shazia

Khalid and Zil-e-Huma. Men like animals are set free to get their victims. (Ijaz, 2007, p. 72)

Overall the discussion is full of references borrowed from religion, culture and history. Following is slot 2 about topics and their codified names.

(STUDENTS) (2)

Table 9

Codified names of institutions and subjects (students). Part 2

	Codified name	Topic	Student's subject	Addendum
6	WGPA	Idealism and our youth	MSc Mathematics	S6
7	WGPA	Terrorism And Real Terrorists	FSc	S7
8	WGPA	Knowledge is power	MA	S8
9	WGCL	The contemporary relevance of Western Literature	??	S9
10	WGPM	Today's naked man	BSc	S10

Idealism and our Youth (Addendum S6) by Basit (2006, p. 77) is another attempt to connect ideology in a secular topic. 7: Terrorism and real Terrorists (Addendum S7) an

essay is about worldwide discussed phenomenon of terrorism. The writer has tried to deal with it from his subjective angle. For him, it is a war against Muslims in the pretext of the war on terror. For him, it is not a religious issue but an attempt for political change (Mayab, 2012). Terrorism is defined as the act of creating fear and violence to bring about a political change. It provides a means by which weak can confront much stronger opponents. After the attacks of 9th September 2001 on the world trade center and Pentagon, USA, the UK and some other countries launched an anti-terrorism campaign and named it as " the war against terrorism". Unfortunately, only the Muslims have been the victims of this campaign so far. The first victim of the campaign was Afghanistan in 2001 and next was Iraq in 2003. Moreover, the Muslim freedom fighters of Kashmir and Palestine are being declared as terrorists. Due to these reasons war against terrorism seems to be against Islam. . . . It should be recognized that Muslims are not terrorists. Islam is a religion of peace. It demands peace for the whole of humanity. The freedom movements of Kashmir and Palestine are not terrorism. Freedom is the basic right of every man, so they are fighting just for their basic right. . . .The real terrorists are those who are killing innocent people in Kashmir, Palestine, Bosnia, Iraq and Afghanistan . . . . Now all the Islamic and peace-loving countries have to play a part in stopping the war against Islam and if the world wants to finish terrorism, Kashmir and Palestine disputes have to be resolved and real targets should be targeted .(Mayab, 2012)

The essay mainly focuses on sore areas like Kashmir and Palestine and demands to maintain difference in terrorism and freedom movement.

8: Knowledge Is Power (Addendum S8). This essay is in general about the unprecedented journey of human being and today we see the display of power because of knowledge. Knowledge and power both are relative terms and the writer has explained it in his way. He starts his essay as follow (Muneer, 2006). In the name of Allah, the Most Beneficent, the Most Gracious. . . .God said in the Quran " Real in the name of thy Lord; who created, created man with a clot and told him what he knew not"God has created this creation of humankind not just only for prayer and thanks sake. He has bestowed upon the creation that he hasn't bestowed upon any other and that is working, thinking, feeling, calculating and analyzing mindGod gifted Humans with knowledge and they conquered

all. Slowly and gradually they began to see a relationship between different things and deduced laws from them, the laws of nature. As his knowledge increased, man's power also increased in some proportion. (Muneer, 2006). The following extracts throw light on a particular angle of the writer. The above discussion is also reflecting a subjective angle of knowledge and power.

A man may be wealthy today and it is true he may become poor tomorrow. So a man's power cannot be a source of power. Knowledge may belong to the poorest men, just it may belong to the richest, or an exceptionally wealthy man maybe without it, but the very poor man may be its fortunate possessor. Still, it is found that male dominating vocabulary is obvious in the discursive structures. "The ancient man though was not ignorant of something that he had observed but he was completely blind to most of them. As he didn't know, so he was afraid. Allah asks mankind" (p. 76) "Are those who know equal with those who know not".

It is the knowledge that has made, once impossible, a possible. Ancient man couldcouldn't dream of flying like birds or swimming like fish but science has made it possible. He couldn't even imagine wandering on some other Heavenly bodies but modern man has made laboratories and offices in space, on the moon, on Mars and has traveled in many territories. Though man has been distinguished from beasts still he has that quality of evil and brutality which comes out often. Every man is created for a particular purpose and he should realize his worth otherwise he would get indulged in destruction as is said: " An empty brain is a devil's workshop.

Besides men have invented means to destroy humanity. As was witnessed in the world wars and still people devise means to threaten the safety of so many. Men must live by reason and not by emotion, only then, they would become great and strong. They must believe in reality and strive to beautify it, the world of dreams and fantasies would do them no good. If we want to stand glorified before Him on that great day we must lead our life in as He wants us to. Men will be judged on that day by the virtue of their responsibilities as guardians of their homes and society and only those who utilize their

power for this great purpose will be successful"(Muneer, 2006). The Contemporary Relevance of Western Literature (Addendum S9) is about the relevance of Western literature in the contemporary world. The essay starts in the usual way with the norm of the male pronoun (Kalim, 2014 p. 14). The most important among them is the isolation of the artist from his community, he no longer speaks with a public voice; in his poetry, he is merely trying to discover himself and addresses the audience only indirectly. All these literary modes have reached us via Western literature, and hence their contemporary relevance to our cultural situation. . . .Our life today is being shaped by the Western social and cultural modes, the changing reality in Pakistan on modern industrial lines has made this impact more obvious and immediate. Many Western patterns are even being telescoped, and the situation is no doubt baffling, both for the writer and his audience.

> A work of arts has to be imaginatively re-created by a reader which he cannot do unless he resurrects it in the context of the cultural situation which produced it. I must assert here that this method (acquaintance with the context of the text) has roots in our old Oriental method of studying literature. Even in the case of contemporary Western literature, have to follow this scholarly method to some extent at least (Kalim, 2014, p.14).

Perhaps such difficulties as these do not arise in the case of contemporary Urdu or Punjabi literature.

> Today we also believe that a literary piece is a verbal structure and that our artist must also do something to bring about order in our society as well within human beings. No doubt gross materialism has invaded us and we have lost belief in old traditional values like friendship, affection or fellow feeling. Hard cash nexus determines our individual and class relationships; self-interest is the governing 'motif of our conduct. Our young men and women and perhaps old also attracted by the glare and glitter of the external and the material. . . .In such a state of affairs when religious values to do not exercise any hold on our life, it is but essential that the writer looks inward. It is only natural that he should emphasize the spiritual as against the mundane; it becomes imperative for him to aspire to live at a transcendental level as against a day to day sordid one. In this

connection, some of us are also feeling the need for religious experience. All art aspires to the condition of religious experience since it gives us a sense of the infinite, eternal and permanent in terms of a work of art; it unites us with the Creator, the Principle of Life or the one among the many. But some writers stressing the need for a revival of religious values in the orthodox sense and that indeed will be retrogression. They also forget the fact in the West today the need for religious experience and that too not in the orthodox sense is stressed in the man-centered Universe which is more or less governed by rationalism and materialism whereas ours is still very largely the eccentric, and I must again stress that our writers, critics and reviewers have a very heavy duty to discharge which demands from them not only intellect and vision but also integrity (Kalim, 2014, p. 14).

Today's Naked man (Addendum S10) by Pervaiz (2007, p. 117) is an attempt to describe the evils of today's human being in a very subjective manner. The essay lacks objectivity and is a kind of abhorrence towards science. On the next page

Table 10

Codified names of institutions and subjects (students). Part 3

	Codified name	Topic	Student's subject	Addendum
11	WFCL	Women are not born they are made	English	S11
12	WGPA	The Observations Of Modern Science In The Light Of Holy Quran	FSc	S12
13	WGPM	Pakistan As An Atomic Power	MSc Botany	S13
14	WGPA	Youth And Current Education System	BSC computer science	S14
15	WFCL	The Quaid-e-Azam His Love towards State and His profession	Freshman	S15

WFCL   Women Are Not Born; They Are Made (Addendum S11) reflects the writer's dissatisfaction with human rights. For him women are made; which means they are not humans but a product a commodity. He is comparing men with women and counts how females are marginalized and deprived. (Farrukh, 2009) "There is no denying the

fact that women are not born, they are made….Their education, grooming and nurturing is far more important than that of men folks." (Farrukh, 2009, p. 131).

The writer proceeds in the following way.

> Liberty enjoyed by the women of a society is a true barometer of the actual independence of that society…In the male chauvinistic society, they are considered to be the property of man. Today no society can progress without the emancipation and education of women. The so-called custodians and standard-bearers of modern society tarnish the real image of women by holding beauty contests and encouraging them to become model girls (Farrukh, 2009, p. 131).

In the following discussion, the writer draws a conclusion that seems too much generalized. This shows somewhat a lack of facts. Maybe it is fact in many cases and it may be in majority women are psychologically and emotionally tortured but generalization may lead tarnishing of facts.

> Men are responsible for alluring women to become sex workers, calls and sluts. It is the man who determines the role of a woman. He persuades them to adore and decorate themselves by using costly cosmetics and costumes…..Man has reduced her to the position of a petty slave….Man is the architect of the doom and the author of ruin. A false and distorted image of women is created by conservative and stubborn men (Farrukh, 2009).

The above discussion seems a mixed form of academic discourse where writer's subjectivities are active as well. The Observations of Modern science in the light of the Holy Quran (Addendum S12). This essay is a true topic to judge the mixing of ideology and academic discourse. The writer believes that many modern inventions are already covertly mentioned in the Holy Quran. (Ali n.d., p. 82). In this paper some inventions, experiments and observations of modern science are mentioned in brief and then in light of some verses of the Holy Quran, the above observations are discussed in detail. In the end, it is concluded that the information and the results given by the modern science in the field of High Energy Gama Radiation, Proto Galaxies, Density, Embryology, Meteorites, Matter and Atom, etc are already mentioned in brief and somewhere

discussed in detail in the verses of Holy Quran. It is also proved in this paper that after knowing about the truth of the verses of the Holy Quran some scientists converted to Islam. (Ali n.d., p. 82). The writer has quoted examples from different branches of science like Embryology, Physics and Biology etc. the writer claims that scientists embraced Islam on account of this knowledge already present in the Quran. The scientists after the research of centuries reached to some points which are already mentioned in the Holy Quran. The scientists are not only taken aback at few discoveries already mentioned in the Book but some of them impressed so much that they embraced Islam. e,g a famous oceanologist Dr. Jacques Costeau after painstaking research proved that difference ofs density and organic salts keep oceanic waters separate even when they mingle. Quran has said the same thing fourteen centuries ago that it is He Who mixed two waters, which quench thirst, it is brine and He kept a curtain between them. (Ali n.d., p. 83)

In the above discussion, the author has quoted such inventions that correspond to the verses of the Holy Quran. Richard Baker was a scientist who was impressed by this verse

"They said we will not accept you until you sprout spring of water from barren soil and there is the miracle of a garden of dates and grapes and canals for you"

Quran says about High Energy Gama Radiation

"Didn't see these unbelievers that earth and Heavens were closed and we made them asunder

" The Universe is expanding all the time"…."We created the human from a zygote" (Embryology)…….Below is the mention of knowledge of meteorology…….. Meteorology there is mention of rocket science, metals etc….The mention of the lunar tidal force is another such example…..There is mention of lunar tidal force……There is mention of pairs of plants and animals. This reality science discovered centuries later. Quran mentioned the roundness of the earth. There is a hint about oscillation and axis. There is also mention of all kinds of conveyance. There is a prophecy about giant ships. Scientists are happy

over the discovery of atom but its cursory mention is in the Quran. Asghar is about atom while Akbar is about molecule.

The writer has explained in his own academic style different dimensions of scientific discoveries already mentioned in the Holy Quran. As we see

The creation of earth and Heavens and changes between them are His signs for those who remember Him while standing, sitting and sleeping. They know it is not vain and save us from the Wrath. Then accepted their pray as He never wastes work of any one man or woman (Ali n.d., p. 82).

The writer has sufficiently quoted sources from the source of religion and compared them with the modern and current inventions.

 Pakistan as an Atomic Power (Addendum S13) is an academic essay about Pakistan when she became the world's seventh atomic power. The writer sees this status as a symbol of pride and respect among the comity of nations. (Tayyab, n.d)

Pakistan became the seventh atomic power on 28th May 1998. Pakistanis became respectable among the world community, especially among Islamic states. Pakistan became a ray of hope for the oppressed Muslims and got a leadership role…Before it, Pakistan was having a very negative image. IMF etc were imposing their favorite conditions and restrictions on Pakistan. Pakistan's assets were sold to International capitalists on the Western rates. International forces were dictating Pakistan to obey India. But atomic tests made Pakistan safe. Indians earlier threatened to leave AJK (Tayyab n.d). The above discussion shows that after becoming atomic power Pakistan became invincible and invulnerable against India. The following discussion expands this status from a nation to Millat.

Islamic world celebrated this success of Pakistan very much. Iran was suggesting Pakistan conduct nuclear tests. OIC congratulated Pakistan. As compared to India Pakistan has a flawless missile system which is more sophisticated and lethal. The world came to know that a small country with jazba e imani can defeat a big country (Tayyab, n.d).

The above paragraphs show the writer's enthusiastic analysis of Pakistan's defense system. The use of words like jazba e imani and flawless explicitly show the writer's love for Pakistan. Youth And Current Education System (Appendix, S. 14).The topic under discussion in the following paragraphs is very important in modern times. It shows how education is being treated today. The discussion takes place by historical angle (Khurshid, 2006).

Education is the central issue of all developing nations. We are Muslims. We had given the status of Islam's laboratory to Pakistan. First of all, we should Islamize education. We need to think that by education we are to make our youth better human beings and better Muslims. This way we can design a clean society but our system focuses on making our youth clerks and officers. Education is increasing and in the same ratio, knowledge is decreasing (Khurshid, 2006).

The writer uses words like exported education from the West. This marks demarcation about the writer's concept of education and pedagogy. Education of science is important but conditionally according to the author.

Education of science is need of time but we must not rely on exported education from the West. The actual education is to understand the Islamic perspective of each subject. Quran tells us to use imagination and while researching if the mind of our students will be towards Allah rather matter it would strengthen their relationship with Islam (Khurshid, 2006).

The following debate throws light on why the Muslims lag in scientific and modern education. The writer complains that the only cause is that we do not follow the teachings of Islam

Had Muslims been true followers of the teachings of Allah and His Prophet, they would-be inventors and originators of all knowledge of science. We are not familiarizing our students with Muslim scientists like Avicena, Bu Ali Sina and Tusi etc. Westerns learned the knowledge of cipher (zero) three centuries after Muslims introduced. Numbers are inventions of Muslims. Our education system

does not allow that knowledge of medicines was first time propagated and commercialized by Muslims (Khurshid, 2006).

The discussion reveals how the author feels pathetic about the prevailing education system in Pakistan.

The question is till how long our education system will not create good men and Muslim?. It is obvious in the above discussion how ideologies intervene and make the interface of academic and ideological discourse. Science and Allah (S. 15). There is another very interesting article by a student about science and God. He proceeds in the following style.

As in the vast Universe in a small atom, there is a vast and extraordinary system involved. All this commonality in a tiny atom invisible with the naked eye and infinite Universe there is Sign of Allah, spin neutron number is a scientific phenomenon where electrons move quickly around the nucleus. Similarly, there is a solar system. In an atom and solar system, there is constant rotation and there has never occurred a difference of even one billion part of a second. Similarly, complete human physiology is like that of the frog. Did all this happen by itself?. . .No all this is because of one Supreme Being who can convert such a big system in a small thing. All this balance is the sign of the existence of One God. Very strong arguments cannot convince those who have kept their eyes blind. . . .Let us look at science has given Big Bang theory which is testified from the verses of the Holy Quran. Today the scientists through the mathematical formula calculated that Big Bang explosion was such timely and organized that even difference of billionth part of a second could annihilate all matter after six seconds. An expert on theoretical Physics Dr. Stephen William Hawking writes, in this case, Universe had not come into existence. All this happened by itself is above understanding. Even after these great signs if people don't admit there is God it can be safely concluded about them that they are worse than animals.

The writer concludes that the Universe is not on automatic mode and there is strict monitoring by God. There are signs of the existence of Allah which science is discovering with every moment.

15 Origin And Evolution Of Life In The Light Of Islam

Following the topic is again on the topic of evolution and Islam by another author. He starts in a similar tone as explained by the second last author of the discussion.

Adam was the first rational being. Islam has its point of view and the Quran and Hadith have pointed towards it.

All the above discussion borrows all possible sources to explain purely the subject of science with the light of religious discourse. The author's tone is grouchy and pessimistic. As discussed in the previous chapter it was very challenging in the scenario of current research to collect relevant data. The researcher utilized all his research skills and motivation to pursue it. First of all randomization issue was overcome but another challenge that popped out was the availability of relevant material in the selected institutions. Another challenge was to select data subject-wise; which was again a challenge owing to the diversity of subjects. This challenge was overcome by adopting purposive sampling. This facilitated to a great extent in organizing the required data. In the following data second part of the current thesis is discussed which is about pedagogical practices.

4.3 Data Analysis

Following is data analysis in the light of Norman Fairclough's three-dimensional model. The first part of the analysis is about textual analysis which is done with the support of SFG and van Dijk's cognitive model. Following discussion deliberates upon the first research question of the study which is

1. What are the evidences of intermixing ideological and academic discourses by Pakistani teachers and students in their written academic contents?

The purpose of analyzing written content is the linguistic analysis which enables a researcher to focus on the signifiers that form the text, the specific words selection, their

paradigmatic positioning. In simple words the study has systematically has examined following aspects of the texts.

  i.   Lexicalization
  ii. Patterns of transitivity
  iii. The use of active and passive voice
  iv. The use of nominalization (For second research question as well)
  v.   The choices of modality or polarity
  vi. The cohesion devices

4.3.1   Text Analysis (Description: Micro)

Description as earlier explained, according to Fairclough (1989) is an inquiry of visible part of a text with respect to formal linguistic properties. Halliday (1994) calls it an ideational part of text where idea is transferred from mind to form. This form does fulfill semiotic requirements and appears in linguistic shapes. It is also known as micro-analysis of a text where texture of a text is evaluated. In the earlier part of this chapter, the discussion mainly dealt textual listing of selected essays which were presented to show how linguistic structures manifest ideological influence in Pakistani academic discourse. The textual metafunction refers to written language and how information is organized and presented. This may relate to the theme of a clause or to the cohesion of a text. For the sake of convenience discussion is further divided into subcategories.

4.3.2   Lexicalization

Fairclough (1989) believes that textual analysis requires diversity of focus with respect to function as well as levels of analysis. Sinclair & Coulthart (1975) also believe that DA is analysis of text above text structure. Fairclough views it as a social practice and how texts operate in sociocultural practice but without proper analysis of texture, sociocultural practices cannot be traced out. Therefore an analysis requires attention towards 'texture' and in case of present study it was lexicalization in text. Lexicalization refers to choice of words, grammatical categories/features of various sorts (pronouns, voice, modality etc) passivization and use of other grammatical markers in discourse. The choice of words in other words is called 'incorporation', the voices manifested through lexical choice. Referred to addendum (T1) in this dissertation the very first academic

essay selected for analysis is written by a professor of economics and it can be seen in the descriptive frame of Fairclough. . The essay tries to develop a framework of economic development in the light of belief system. Whether a belief focuses on it or not but the content is as follow. "History of economics thought is broader than the history of other sciences (Akhtar, n.d., p. 26). The use of vocabulary, academic jargon is manifestation of social and cognitive frame. A comparative degree *broader* is self-evident of comparison with other subjects. The description lacks any academic empirical data. It reflects writer's *self-representation* vs *others*. It is an outcome of discursive practices in vogue in general. The use of words like *broader* and a comparative degree with explicit use of *others* is manifestation of author's conception that science as knowledge inferior and subordinate to ideology (author's sense of his own subject). In T21 by Masud (2004, p. 71) the use of words *no one* and unchangeable laws of nature, accidental heap are examples of diction selected to condense ideological effect.

The ideational metafunction is that part of the meaning which concerns the way external reality is represented in the text. Ideational lexemes are linked with construing experience. They answer questions such as what is going on, including who is doing what to whom, where, when, why and how the logical relation of one going on to another. Interpersonal are related to negotiating social relations, which is least relevant to current study. Textual metafunctions are concerned with information flow. Ideational metafunctions are branched out as Transitivity, Voice and Polarity. Polarity is exhibited by the use of modal operators and Voice (active vs passive) by realizing emphatic subject or Object. In Transitivity terms it is called Participant. Transitivity is configured of three components (Halliday, 1994).

    i.   Process (Verb)
   ii.   Participant (Subject, object)
  iii.   Circumstance (Adverb).

According to Matthiessen & Halliday (1997), these terms can be considered in the following manner: Material Verbs Material verbs can be categorized as doing and happening verbs. This includes actions, activities and events. As well as the term Material these verbs can also be termed Behavioral Processes. The differences in the processes lie

in that they contain different ideological meanings. The structures of any text represent material process which correlates verbal and cognitive structures. This material or presence is, in fact, an attempt to create harmony between the social and existential process. Both can be used to portray experiences in the external world but Behavioral Processes relate more to physiological and psychological behavior (Butt, 2000, p. 51). Projecting verbs can be categorized as Mental and Verbal. Mental verbs refer to cognition, emotion, intention and perception (Matthiessen & Halliday, 1997). These verbs encapsulate the inner mind and consciousness. Relational Processes can be sub-divided into Existential and Relational verbs. Existential Processes are identified by the use of is, are, was, were and signal the existence of a relationship between two concepts (Thompson, 2004, p. 96). The function of Relational verbs is to "identify one entity in favor of another" (Thompson, 2004, p. 96). The use of was, were, have, felt and belong to are typical of these processes. Using the above process types as analytical tools it is possible to pinpoint how the writers represent the dominant agents of the text and so uncover the motivation and bias of the text producer.

Table : 11

Transitivity analysis (Process Types)

Material (Physical actions) Participants	Mental (experiencing verbs) Participants	Relational (Experience to others) Participants
i. Actor ii. Goal	i. Sensor ii. Phenomenon	i. Carrier ii. Attribute
Behavioral .(Inner workings) i. Behavior process	Verbal (Expressions) i. Sayer ii. Verbiage	Existential (Presence) i. Existent

Table 12

Few examples of transitivity from the texts

Material	Mental	Relational	Behavioural	Verbal	Existential
Carnal (T7) Buried (S11)	Evolutionists are *unable*(T2) Healing (T7) Striving (S10)	Determined (T6) Enjoyed (S11) Role to *play* (S11)	Opposed (T5) Dreamt (T9) etc	Claimed,	Are, Were etc

Transitivity analysis in current study is not done on quantitative frequency; it is only qualitative interpretation done on lexical items chosen randomly. The purpose of SFG is to analyze some processes and then explain their functions of construing themes. In informal terms the process types it might be thought of as the content of the message, and is probably what many think of first when they refer to a semantic component. The beginning of academic essay is like this: "Economic process started soon after the creation of Adam and Eve" (p. 26). The process *start* shows mental picture of the reality, what is inside the mind of the author. The creation of Adam and Eve is a circumstance, while verbiage is the content of the message.

The choice of vocabulary and references from the belief system show how outwardly secular topic is substantiated with the help of ideological sources. It is mere description and has nothing to do with real issues of economics. "Who had appointed the Earth resting place for you and the Sky Canopy, and causes the water to pour down from the sky, thereby producing fruits as food for you" (Akhtar, n.d., p. 9). The use of rhetorical question *Who* is judgemental and is used with certainty. Certainty is opposite of skepticism which brings out writer's inner sense of absolutism and unquestionable conviction. It is not clear to author if these verses are used in metaphorical, allegorical sense or scientific fact. It can be further analyzed in Hallidayian perception about use of

language. Systemic Functional Grammar (SFG) is a sociologically oriented functional linguistic approach. It holds a view that language is functional in that it is used by people to achieve social goals. Halliday (1970) explains the nature of language in terms of social structure: "why is language as it is? The nature of language is closely related to the demands that we make on it; the functions are specific to culture, the particular form taken by the grammatical system of language is closely related to the social and personal needs that language is required to serve" (p. 142). He further explains that language is a system of network consisting of a number of subsystems from which people take choice to express their meanings. He conceptualizes transitivity as the procedure of how the idea is transferred through the words to express the meaning and how people encode their thought towards the reality as well as how they understand and explain the experience of the world. The reliance of writer on ideological sources can be viewed by frequent reference from the faith .*" O mankind! Eat of that which is lawful and wholesome in the Earth " " And Allah hath caused you to grow as a growth from the earth"* (Appendix T1). Just as Fowler (1979) once mentioned, "During the process of Critical Discourse Analysis, it is of great importance for researchers to explore and discover the hidden ideologies from transitivity, modality, transformation, classification, etc. (p.198). SFG cannot be applied holistically here rather three metafunctions are utilized for Critical Discourse Analysis, which are branched out as transitivity, classification and modality. Based on the viewpoint of functional grammar, modality means the attitude, idea, or opinion of the speaker or the writer expressed through the use of language towards a certain phenomenon or event. The writer's academic scholarship in the essay under analysis (Akhtar, n.d) stems out chiefly from his religious belief.   *"While others travel in the land in search of Allah's bounty. And when the prayer is ended, then disperse in the land and seek of Allah's bounty. And Allah is the best of providers"* Pinker (2009) a neurobiologist finds that it is survival need that we take decisions on the basis of incomplete knowledge. We only rely on ideologies when we have not sufficient resource and time to weigh and argue any issue. It is an easy solution to bring some ideology which provides readymade answers. The usage of words like 'unable', the strong modals like 'no' , ' highly intricate' and such other modal operators (see T2, pp. 45-47) indicate ideological underpinning in the specific texts.

Due to the deep influence that Hallidayian grammar has exerted on Fairclough's three- dimensional model, the metafunctions can serve as an analytic tool for Critical Discourse Analysis, especially the first part of the three-dimensional model, linguistic practice. In fact, the transitivity system is responsible for encoding the experiences and thoughts of the speaker and through this system the context of the text can be inferred. In the case of the current study, this element of transitivity can be understood by deconstructing clauses concerning the functions of verbs. Texts need to be described as exactly as possible at all linguistic levels', which, refers to the 'micro-analysis of text' that is said to take place at the 'smallest circle' of contextual analysis (Halliday, 1976, p. 30). A very important aspect concerning micro and macro-level analysis is to link linguistic analysis to social analysis. This relation is aptly described by van Dijk in his commentary about the relation of discourse to social hierarchies. The same in Fairclough's model can be called second dimension which is Process Analysis or interpretation. In this regard van Dijk (2006) points out role of a text to context.

It is obvious that text analysis can take place in two distinct levels of macro or micro. Micro-level deals with the participants of the text or the conditions, issues or people that directly are related to the text within the context while macro-level deals with more prominent and major issues that can be related to the context in higher level and beyond the actual condition of the text. For example, in normal social behavior, the analysis devoted to the people involved in the behavior, the place and time of the behavior and physical description of that behavior consists the micro-level of the analysis whiles in a higher level describing and investigating the power relations among the people and groups or studying the possible ideology which exists behind the text is related to macro-level of the analysis (van Dijk, 2006c; van Dijk, 2007).

Halliday (1973) writes that "Language plays a central part, both as a determiner and has determined: Language is controlled by the social structure, and the social structure is maintained and transmitted through language" (p. 90). That is the reason why CDA research starts from an investigation of the linguistic features of the target discourse to disclose the true hidden ideologies and powers inside the language. Besides, ideology is

closely related to power. The following extract from a written content has different Verbal Processes which manifest ideologies of the author in academic discourse.

> Humans **struggle** to adjust and cope with the realities of Economic life. Human **has** unique needs and he **remains** in search of means to satisfy his needs which are varied and insatiable. If he **succeeds,** the pleasure of success and satisfaction of fulfillment while cause him to repeat this behavior. For the time immemorial, man **has been** in search of prosperity and happiness. (T1). "Human beings, unfortunate creatures are **plagued** with wants." (Akhtar, n.d). (T1).

The process type (Mental: struggle, remains, succeed, has been, plagued) indicates series of words showing futility of Human life which in paradigmatic sense reflect author's adhoc approach to his own subject. He means that for search of prosperity and happiness these materials mean 'plagued with wants'. Personal ideology is intermixed in the subject which deals with the objective realities determining human prosperity in term of wealth, production and the growth. The ideational metafunction is manifested here, the sense of writer's experience of the world, what is going around and in the author. Least references from the subject reveals that the author does not experience culture of his subject around him and he is expressing what he is experiencing.

In Addendum T (2) the writer himself is a professor of pure science but has the opinion that scientific and physical laws are blind. *Are* depicts relational process to establish writer's belief as universal fact. A sort of dissociative approach from the very subject he is assigned to teach shows a social picture which is in case of Causal Layered Analysis an uppermost layer of any text. Just as the encoding in language depends on the semantic metafunctions, so the content of the metafunctions themselves depends on and is determined by the semiotic functions of register. Language cannot be divorced from the context which produces it. This in an idiomatic sense is tip of an iceberg demonstrating a deep-rooted anti-scientific mindset promoted by (in Fairclough's) words *process* i.e. Process in other words is a deeper social or state level and in words of CLA a systemic level stage responsible for popping out a text. These textual evidences hint

towards deeper system level which works as bedrock for social and linguistic or textual manifestations. The writer in (Addendum T2) holds the view that the overruling power (Creator) is proof of benevolence and intelligence. He believes that owing to immense complexities the evolutionists are unable to explain the formation of even basic units like DNA and protein. The same description is evident in another academic essay:

> Our observation includes periodicity and regularity pointed out by science in the Universe. Science has informed us about fine-tuning in the Universe. In most cases science is unable to describe whole precision. Thus science describes one aspect but cannot tell other. Basic point is that there is always is and will be drama, queries, sports and discussions. The consideration does not contradict with Quran or Sunnah provided it is believed that the Designer has not become bound by the dynamics of the system he has created (Masud, 2002, Addndum. T3).

Systemic Functional Linguistics proposes that textual meaning is interrelated with ongoing orchestration of ideational and interpersonal in any (written and spoken) text. In the term of lexicogrammaticality thus textual meanings are realized by systems and information. An instance of it can be seen in the form of academic writings as in the following discussion the writer talks about objective metaphysics provided by Islam. The argument of essay reflects an effort of author to wedlock science and faith but he does it with incomplete knowledge of both as nowhere faith seeks help of science to survive.

> The objective metaphysics provided by Islam can use scientific theories for illustrating its message. But the basic message is not tied to any theory. Islam completes the explanation of the Universe partially provided by Islam, and science provides the examples that can be used for illustrating the Islamic beliefs. Thus Islam and the scientific mentality complement each other, rather than clashing (Addendum, T3).

If there is a clash between one understanding of Islam and scientific thinking; we should see which side has stronger evidence --- no matter what is the nature of the evidence. Scientific curiosity and quest for worldly knowledge may be accepted as motivations for doing science, in addition to other motivations like " science for strength of Muslim Ummah" and "science for copying". 'Presently these kinds of motivations for doing science are absent from a typical Muslim's psychology; this seems to be the main

reason for backwardness of Muslims in the present world (Masud, 2002, Addendum, T3). In terms of ideational meaning, the nature of clause whether it is transitive, optative, declarative or authoritative is determined by the mode of lexical items and their positions in any text. The specific position signifies a process of transporting ideological investment from other ways of signifying the same event. An important gauge to measure subjectivity is use of mental processes in clauses or sentence. The Mental Process interprets the world in term of feelings, emotions and cognition (cognitive reality). Objectivity is also calculated by reversing the subjectivity order obtained from mental process. From the Transitivity perspective, the objectivity is revealed through the use of Verbal Process. The more the other sayers are involved in the texts the more it is objective. In transitivity analysis the proportion of involvement between sayer and receiver is quite important to understand the extent of subjectivity and objectivity. This also speaks for the active role of the agent and this agent in case of current written content is author. An author can ensure minimum involvement for objectivity sake by the use of objective lexical items. Fairclough (1992) believes that vocabulary is first-hand tool of 'ideological investment'.

When internal relations (vocabulary) of any text are connected with external relations (discursive practices, social structures) through the means of interdiscursive analysis it is known as relational view of any text. The use of definite articles (the), demonstrative pronouns (this, that) personal pronouns (he, she, it, they) fall under reference relation of vocabulary to a text. Similarly conjunctive relations between sentences are marked by conjunctions such as 'but' sentence connectors like 'therefore' or 'however' determine the specific message of any text. It is quite significant to analyze these items and their relation in a text to make a sense of any ideological prevalence in a text. The most obvious distinguishing features of discourse are likely to be features of vocabulary — discourses `word' or `lexicalize' the world in particular ways. However; rather than just focusing atomistically on different ways of wording the same aspects of the world, it is more productive to focus on how different discourses structure the world differently and therefore on semantic relationships between words. One area of vocabulary which varies with identification is intensifying adverbials such as 'carefully', 'fully', 'frightfully', and so forth, as well as swear-words which function similarly.

Messages about both social identity (e.g. social class) and personality are carried by the variable selections people make from words of this sort (including whether and how much, and how obscenely, they swear).

By close reading of Majid (2015) addendum T (2) lexical items for ideological investment are used. The use of words like *blind physical laws*, the explicit use of negative modal auxiliaries as *cannot* (see Appendix T2, p. 45) used in clause spread a particular ideology. In the same paragraph the use of strong words like *very much right* used in support of an author who endorses writer's stance shows immense reliance on subjective beliefs. The author also uses words like *simplest man made* vs *ten thousand times more evolved and intricate* attributing human an inferior and submissive position in science. It is not possible to write each vocabulary item and explain it in detail here; therefore a few examples and clause patterns may suffice to explain the purpose of textual analysis.

A sentence can be changed once the participants or the situations are altered. In general, it is the ideology that decides the process or the transitivity. In the functional grammar, classification is about the description or definition of certain events or characters (Halliday, 1994). This kind of action mainly relies on the choice or the selection of vocabulary by the speaker or writer. Since any language in the world is not completely objective, the classification of the vocabulary is more or less accompanied with personal experiences and opinions. In this way, it is helpful to take classification into consideration during the discourse analysis. That is, it includes the negative or positive viewpoints of the speaker or the writer. In the clauses of English, the thematic structure is the foundation of organizing the propositional content given by the speaker or the writer. The choice of different themes involves different ideological ideas and opinions of the message provider. Theme, according to the functional grammar, is a starting point of the clause, and rheme is the substance and content about the theme. To quote Halliday's (1994) words, "The theme is the element which serves as the point of departure of the message; it is that with which the clause is concerned" (p. 37). Thus, the theme is very essential in the clause because all other parts are revolving around it. Modality usage also contains the speaker's viewpoints. Some examples manifest use of material, mental verbs with modals of certainty. The purpose of ideology loaded writing

is to convince the *other group* about veracity and absoluteness of certain message. In case of pedagogical and textual practice thematic influence of ideological intermixing is directly on learners and it may inculcate taken for granted approach in learners. The students rather developing critical thinking follow "banking model" of Freire (1970) and are reluctant or afraid to question any ideology. The interpretation of ideology remains unquestioned. (Addendum T7) is very interesting topic. The writer in detail explains healing power of faith. The process (has) lends complete subjectivity.

> Healing has a long and very old history. It is actually man's fight against spiritual/mental sickness, diseases, maladjustment or any other disorder of this kind. Healing is defined as the diagnosis of the cause of evil and mental and physical sickness, and the development of techniques for its cure (Majid, 2009).

In the academic content the writer explains psychotherapy through abstract phenomenon of faith and prayer. He views faith more effective than anti-depressants. The use of conjunction 'but' negates by default grammatical tone the affirmativeness of following clause. The theme of such sentence negates the efficacy of medical science and Lyons (1991) defines it as the expression of the attitude of the speaker, or the expression of subjectivity and the speaker's opinions and emotions. "A variety of anti-depressants are suggested as a course of therapy **but** there is no recovery" (Appendix T7). The use of **carnal** pleasures again loses academic integrity when it is made confronted with spiritual world without providing any solid source or proof

> Psychotherapy is a systematic effort to restore the disordered personality to the general pattern of normalcy. A variety of anti-depressants are suggested as a course of therapy **but** there is no recovery. More and more people, in the modern era trying to seek pleasure, through **carnal, and corporeal** mode of satisfaction. The sacred sources are denied the blessings which they deserve, while the unsanctioned avenues are unfolded for immediate gratification but their dissatisfaction is increasing. Now people are realizing that real peace of mind and tranquility cannot be gained without faith in God (Majid, 2002, Addendum, T7).

As a continuation of the argument writer believes that **real** peace of mind lies in faith in God. He argues in the following way. The adverbial "now" gives a message if West in past had no belief in religious sources. It apparently gives a sense of conceptual square by erecting *US vs THEM* block. Again *Modality* is the way of introducing additional voice into the texts.

> Now in West people believe that **religious beliefs have an important impact** on physical and mental health. More than three hundred studies reveal that medical value of religious commitment cannot be overlooked. These benefits include (depression, suicide and anxiety, heart disease, cancer, sexually transmitted diseases, addiction, reduced pain, disability and prolonged survival (Addendum T7).

Following argument is stated in the support of his argument.

> For **the faithful, religious commitment** offers many health advantages. A cohesive, comforting set of beliefs and participation in sacred rituals may endow a sense of meaning, purpose and hope. Faith offers a peace that passes understanding in times of pain, grief and disability. Persons of faith usually cope effectively with stress and have strong social support and high quality of life (Addendum T7).

Following discussion shows how religion and belief can be tonic for psychological issues.

> "Several studies have now shown connection between religious involvement and immune system function……. Likewise studies of patients with AIDS indicate stronger immune system functioning among those who are more religiously involved. While quoting Dr Mathews the reason of comfort " It raises the possibility that perhaps the effect of prayer is not going through the inflammatory mechanism, but instead is happening at a man's cerebral level"(Addendum, T7).

The writer is quoting one case study of certain medical college to bring link between his argument and the findings of scientific studies.

> In Allama Iqbal Medical College Lahore a study was conducted on the effect of *Tahajjid Salat* in curbing depression. After applying Hamilton

Depression Scale, it was shown that 25 out of 32 patients with experimental group (Tahajjid group) had remarkable recovery. Dr Charles T kaelber in his article *Link between Depression and Spirituality* reported that depression is less common in people who are actively involved in religious activities.

Following is reference from the Scripture. The writer thinks that his idea is well supported by the verses of Holy Book. Relational Process is evident from the clauses.

> One who turns away from the remembrance and admonition of Allah, for his is a life narrowed down and he shall be raised blind on the Day of Judgment. So we can say that real satisfaction is due to closeness to God and remoteness from God results in mental diseases. Prayer is the weapon of a believer, the pillar of religion Islam and is light (Noor) of Heavens and Earth.

Above discussion shows writer's fixed belief in the healing power of faith and prayer. There is no contention when one talks about healing power of faith but it lacks references from the relevant subject of psychology. The author with scientific certainty claims without empirical evidence which is prerequisite of any scientific mode. The use of speech acts makes discussion further authoritative. The use of word 'guarantee' takes lead to all modal auxiliaries.

> Salaat promotes health, drives out diseases, strengthens the heart, brings light and beauty on the face, enlightens the soul, refreshes the body, cures indolence, relieves the mind, illuminates the heart and guarrantees Allah's favour. In short Salaat is a guarantee for all that is desirable. Modern experiments revealed by Dr Randolph Byrd the effects of prayers on the patients
> - They required 20% less anti biotics.
> - They were 2.5 times less likely to suffer congestive heart failure
> - They were less likely to suffer cardiac arrest and left the hospital earlier.

The description of these textual academic fragments in the words of Fairclough, are manifestation of deeper social structures. In the following lines the use of modal "*should be*" is against scientific spirit of pedagogy. If one commands one;s student **should be** in academic sense then student may close doors of inquiry on him/her.

> The miracles of spiritual healing ***should be*** accepted as the Western medical technology. Prayer is the direct link between man who is certain to die and the Power which is everlasting. We must stand up and pray because healing is in the pray.

There are abundantly used the male pronouns and ideology laden sentences, phrases and clauses to steer ahead academic discussion. The modal auxiliary verbs, like 'should, may, "might", etc. Second, the modal adjectives, like "possible", "affirmative", "likely", etc. Third, the modal adverbs, like "probably", "perhaps", "undoubtedly", etc. As for the analysis of discourse, the exploration of modality is to investigate the writer's comments and standpoints through the entire language employed (Halliday, 1994). The use of words like " The above quoted views of various scientists *fully* support the viewpoint expressed" (Appendix T8, p. 136). The use of some other words which are modifiers is demonstrating an inclined approach. 'a perfect and realistic'. These adjectives suppress objectivity and foreground subjective notions in any writing let alone academic writing. Idea travels and adopts the shape of words. So words, phrases and sentences monitor our inner cognitive notions. In Fairclough's description, interpretation and explanation there is direct link of Halliday's ideation, interpersonal and textual mode. One important term grammatical metaphor and nominalization of process is explained by Halliday. The use of such metaphors as mentioned in above text gives scientific information in subjective ways (next page).

Table 13

A specimen   chart for lexicalization

Appendix	Verbs	Adjectives	Adverbials/adverbs	Modals/ Auxiliaries
T2	Invoke, determines;	Unable, cosmic scale, giant library, incredibly voluminous, immense, head of a pin, ever written	Highly (p. 45)	Should, can, must,

An essay selected for this purpose is providing enough lexicalized items for analysis. <u>*Islamic Concept of Human Nature.*</u> The writing contains ideological intervention used extensively to argue his point of view. Since the title of topic is explicit about religious ideology therefore existence of religious jargon seems obvious but article is almost having same intensity and magnitude of gender ideology. Consciously or unconsciously there is excessive use of words reflecting male domination. Although the title is about human nature, but it seems it is address to *man* only. The use of the words like *man, masterpiece, potentially capable, higher, Adam, he, most superior, best, denying God, commanding, physical and worldly, false and transitory joys* and *fretful* etc are used. These words are just examples to show how ideologies make discursive structures of academic discourse. In the essay there is frequent and excessive use of pronoun *he, his, him, man* does not seem lapse of grammar but it shows taken for granted use of masculine norm in the writing. The essay has layers of all ideologies required to be studied for this thesis.

In the following discussion for the sake of convenience these words, structures, phrases or clauses are tabulated and will be followed by their analysis. The detailed analysis is not part of this research question. In the following tables only grammatical structures are diagnosed which covertly or overtly contain ideological underpinnings. A list of different grammatical categories is presented from random writings which openly claim for ideological presence.

Table   14

Examples of ideological lexical items 1

Codes	Examples of ideologies		
	Religious	**Gender**	**Political**
WGPA	Allah, Jinns, Practicing muslim, haikal-e-Sulemani, Saba and Solomon, Iblees, awowed enemy of Adam, Ayatul kursi, pleasure of Allah, seduction of Adam	His, man, betrayed men, men Adam, him, whole race of Adam, man is captivated towards wrong doing, Man's knowledge, seduction of Adam	*Powerful, surrenders, cowardly, unguided, elevated status, commandments,,,unconditional submission, simplest formula to get rid of,* *Deputy*
WGCUL	Religious values missing, Infinite satisfaction, Creator, integrity	His, Him, He (for reader), Man	*Shaped by West, Western patterns, gross materialism, invaded, nexus, glare and glitter of external and material, West, rationalism*

In the above table some of the words reflecting ideologies have been chosen to demonstrate how ideologies act in writings. There are four essays in each table and these italicized words give the answer of the first research question.

In the following table such words from next four institutions are presented (next page).

Table 15

Examples of ideological lexical items 2

Topics	Examples of ideologies		
	Religious	**Gender**	**Political**
Economics-Facts And Findings	Economics started after Adam and Eve, The Qur'an, Verses of Sura Noah, Barah, Muzzamal, Jummah, Imran, Bani Israeel, Al Hijr, al Qasaas, Ai Zukhruf etc	Human and his, A **man** can neither be a saint, nor a lover, nor a poet unless **he** has comparatively recently had something to eat" No man worth a Damn unless understands economics, For the time immemorial, **man** has been in search of prosperity and happiness. Etc	History of economics older than other sciences, Human beings, unfortunate creatures are **plagued with wants."** etc
Science Requires A Human Face	Material goods corroding spirituality, Enlightenment separated knowledge from values, Christianity, Islamic sciences, Muslim scientists, scriptures, worl of Islam	Mankind,	Gotterdammerung, so-called scientific progress and development, future shock, Western science, West itself, shibboleths, humanize science, bogus empiricism, Big Science, science not inherently superior
The Caliber And Status Of Arab Women In Muslim Society	adoration of the angels, Creator , Abraham, Lord, polytheism, Baitullah, sins, revealed guidance, real gentleness, Islamic teachings of equity	Man the most conspicuous, man , supremacy of man, step mothers, Marrying many wives, fathers were proud of daughters, sisters and lady lovers, sons blessings from	Arab women, slave, deviated, Within ten years it was progressive, civilized and liberal state(unlike before islam)

		heavens, The daughters were trained to be virtuous, pure souled women, future mothers of men.	
Religion, Science And World Peace	Religion came to rescue man, Religion elevated man, Religion and science pervade every sphere of life. Religion systematized and organized life, superhuman check	Man's search, Man has looked yearningly, Feelings of futility kept on haunting man , Religion elevated man, bring out the best and noblest in man, story of man, deprives man, God made things good, man meddles with them, Man racialized God, in the hand of man, today's man	Deputy of the Creator, savage Arab hordes,
Reason And Faith Relationship	Divine existence, Signs of Allah, by Science and Muslims, Quran and Sunnah,	Sinew of warriors,	Precise, Islamic philosophers, Muslims and non-Muslims alike, Ibne-e-Sina

Above is the tabulated presentation of data collected from four different authors teaching in different institutions. In the next table data from further institutions is presented.

Table 16

Examples of ideological lexical items 3

Codes	Examples of ideologies		
	Religious	**Gender**	**Political**
Islam And Cosmology	Holy Quran, God, Verses of Sura Bakra, al Younus, Al Imran, Al Ziarat, al Furqan Creator and sustainer, unlettered Prophet, **Allah** Almighty tells **about ozone and atmosphere**	Men, Mann (his, he, him)	Clearly shows, categorical answer, **Quran** does not contain a single verse that can be refuted by scientists or modern cosmology.
Idealism and our Youth	Wrong concept of eternity, To bring back the lost glories of Muslims	Child and his age, youth and his etc	Unfortunately worldly earned fame, Heroes are like Tipu Sultan etc, False ideals

On the next page the examples of ideological lexical items part 4 are presented in table

Table 17

Examples of ideological lexical items 4

	Examples of ideologies		
	Religious	**Gender**	**Political**
Pakistan As An Atomic Power	Jazba e eemani,		Especially among Islamic states, Ray of hope for the oppressed muslims, IMF and its favourite conditions, international capitalists,Indians earlier threatened to leave AJK, Islamic world celebrated Pakistan's atomic tests, OIC congratulated Pakistan, Unlike India Pakistan has flawless missile system, millat
Youth And Current Education System	Islam, should Islamiz education, Qur'an, Allah, science, true followers of Allah	The question is till how long our education system will not create good man and Muslim?	Islam's laboratory to Pakistan,. Better muslims, Exported education from West, Muslim scientists,
On the distinction between islam and islamism	Dar ul Kufr, Caliphate, Quran, Islam, Sublimity of religion	Higher men	Middle east, Ottoman

The Quaid-E-Azam : His Love Towards State And His Profession	As a true Muslim and sincere individual,	Accorded to a man,	Unwilling hands of Hindus and British, The utterances of Hindu leaders, He was different from Gandhi in many respects

Table 18

Examples of ideological lexical items 5

	Examples of ideologies		
	Religious	**Gender**	**Political**
Puppets in the hands of society: a case study Pakistani women	Islamic stance, Islam, God	Path directed by men, woman as creature, Woe of men, queer wish "if it were a boy" Culprit wedged in men's cage, Men like animals are set free to get their victims.	Subservient, After partition we are still rooted in Hindu civilization with some influence of West as well, Women are still treated in the same way as shooders were being teated in the Hindu tradition.
Students And Politics	One man the gift of Almighty Allah, Allah helped in creation of Pakistan	our youth from participating in politics when his blood,	AIML, uprooting Muslims Cleverness of Hindus and politics of British, Nation and millat, Vested interests, detrimenta, must be etc

All above tables show tabulated presentation of some grammatical and linguistic structures; which include vocabulary items, phrases in academic discourse reflecting inclusion and intervention of ideologies. Above tables are from social science subject and in the following tables same is presented from the natural science subjects. In the following table it is presented.

Table 19

Examples of ideological lexical items 6

Codes	Examples of ideologies (Natural science)		
	Religious	Gender	Political
Azan (Call For Prayers) And Rotation Of The Earth	Allah, Namaz (prayer), Azan, faithful, nimaz ul auqaat, fiqa, believer, tawaf, kaba, qibla,		Service of mankind, worship ,pleases, all directions, devotee
Healing power of faith, prayer and sacred readings	Carnal and corporeal mode of satisfaction, sacred sources, God, religious commitment, Tahajjid Salaat, closeness and remoteness from God, soul	Man's fight, man's cerebral level,	West, faithful, AIDS, power,
The Scientific Dimension Of Design In The Universe And Beyond	Designer, Quran and Sunnah, metaphysics, Muslim Ummah,		
Religion And Positive Psychology In Pakistan	Quran and Sunnah, metaphysics, islam, Muslim's psychology, religion,		Research of West, Pakistani Muslim, Muslim psychological functioning,

| The Qur'an and science: the nature of their mutual relationship. | Holy Qur'an, Divine, God Verses of holy Qur'an, work of God Ribat ul Khayal, Quranic hints for promotion of technology, | Man as conscious being, Man is alerted to ponder, man to acquire the cognizance of God through pondering and reflecting | |

Table 20

Examples of ideological lexical items 7

Codes	Examples of ideologies (Natural science)		
	Religious	Gender	Political
Islamic Response To Ecological Crisis	Islam as protector of nature, God's signs, ayah of God, Cosmic mercy model of Islam	Man as vicegerent of God Quran deems man, , Mother earth, man is destroying, man's relations with, makes man responsible,	Lack of religion, command of God, sustainer, all pervading, Muslims should keep whole earth like mosque,
Some Scientific Facts And The Qur'an	Lessons of reflection in Qur'an, protoplasm in Qur'an, Qur'an confirmed movement of Heavenly bodies, Verses about creation.		Energy matter concentrated,

Ecological Crisis And The Human Stewardship	Religion with inherent ability, plants in shrines, Eco-theology	Man superior to rest of creatures, His use and his enjoyment,	Medieval Latin Christianity, Subcontinent,
Cosmos, Fine Tuning And Divine Action	Vastness of Universe in holy Qur'an , wonders of creation, Verses, theologians, tajali of Divine names, seven skies mentioned in the Quran, One Supreme Being, Divine works, s	They are like a man who seeing a beautifully written letter should suppose that it had been written by otself without any writer.	Muslim and non-Muslim scientists, atheist scientists, The Supreme,
History Of Chemistry	Prophet Muhammad (pbuh), Flawless Universe,	The earliest records of man's interest,	These people (non-muslims) raised from ignorance by Islam, Chemistry was not science before Muslims, true chemists, Muslims' Spain, Muslims' perfected, Europeans became accustomed, The Western world acquired, knowledge of Muslims,

Table 21

Examples of ideological lexical items (8)

Topics	Examples of ideologies (Natural science)		
	Religious	Gender	Political
The Muslim Responses To Evolution	Muslim theologians, Darwinism and Islam, He created in stages,	Allah created the father of all humans, God created men out of clay God created man from clay and sperm?Created man from a mineral, Created man in His own image, different stages of Man's creation, ,	Declared this fact.
:Human Cloning: Some Ethical And Religious Concerns	Secular sciences, Our religion Islam shows us the path of moderation, Secular rationality, Godless Universe, Him,	Miseries of man,	Modern science boasting, Marriages are broken and kids growing in orphanage. Homicide, rapes are rampant, Formidable problem, alarming developments, extreme caution
Science And Allah	Did all happened by itself? All this balance is the sign of the existence of One God, Big Bang theory which is testified from the verses of Holy Quran, strict monitoring by God.		Very strong arguments cannot convince those who have kept their eyes blind.

Causality And Divine Action: How Science Is Related To The Islamic Beliefs	The Creator, Qur'an and Sunnah, Muslim Physicist,		No other reason to choose,

Table 22

Examples of ideological lexical items 9

Codes	Examples of ideologies (Natural science)		
	Religious	Gender	Political
Ablution And Science	Psychological treatments,	,	Western psychologists, conviction, they invigorate heart and brain, best treatment, Endorsed by American beauticians,
Botany And Quran	Botany and Qur'an, Qur'an has guiding verses, The wisdom of God, Quran refers to Plant Breeding, No work of Allah is without wisdom		The end of plants will end life of animals. Allah has also taught trees, Sacred,

Is Darwinism opposed to religion?	Unrelated to any creator, Divine Designer, God, Evolutionary monism, Christian and Islamic tradition. Only Allah necessary being, Fashioner, Originator	Today's man has crossed some frontiers of unprecedented knowledge. appearance of man, Adam is thus a man in divinis, the entire progeny of Adam	Dangerous idea, scientific materialism, turn completely upside down, Diametrically opposed, verbal imperative of Allah "Be"
Creation And Evolution In Quranic Perspective	Islamic theistic belief, Guidance and Straight Path,		
Origin And Evolution Of Life In The Light Of Islam	islam has its own point of view and quran and hadith has pointed towards it.	adam was the first rational being. islam has its own point of view and quran and hadith has pointed towards it. Man is successor to some other creatures, Allah has created one hundred thousand Adams before the Adam known to us".	

WGPM(s) The Status And Conduct Of Human	Holy Quran,	he as vicegerent of God,	Greed, war, Hunger

WFCL(s) Women Rights Bill		Male chauvinist society, Women folk are shut in four walls, Islam has made male as boss and he as accountable, separate working places for women	our liberty is different from the West or the liberty before 1947

The above-tabulated data shows that there is a mixing of academic and ideological discourse in Pakistani academia. This data covers both social and natural science written content collected from various postgraduate institutes of Pakistan. This presentation is the answer to the first research question which was whether there is intermixing in academic discourse from an ideological point of view or not. Data shows yes; there are words, structures that show this tendency. The above tables are representative examples. There are three kinds of ideologies. In some essays, there are all three and in some essays, there is dominance of one. It depends on the topic. As there are different institutions and it also depends on these institutions which determine the kind of ideology and its pervasiveness. There is a difference in the proportion of these ideologies. It is found that religious ideology is at the highest premium followed by political ideology. The ideologies like gender and politics are also in one way or other linked with religious impact on the writer. This aspect of discourse analysis is akin to pragmatic analysis where meaning is sought through context an interpretation is made from 'more than what is said'. The use of vocabulary items which manifest personal qualities and ideological tilt from the perspective of discursive practice belong to a discursive mix. Halliday and Hassan (1976) name this form of discourse which is at the forefront of any analysis and leads to intertextual and historical conventions forming discourse as 'texture'. Let us consult Fairclough again about text analysis before proceeding to selected lexical items and their 'incorporative' position in relevant texts. Text analysis can be organized under four main headings: 'vocabulary', 'grammar', 'cohesion', and 'text structure'. These can be thought of as ascending in scale: vocabulary deals mainly with

individual words, grammar deals with words combined into clauses and sentences, cohesion deals with how clauses and sentences are linked together, and text structure deals with large-scale organizational properties of texts. Besides, I distinguish a further three main headings which will be used in analysis of discursive practices rather than text analysis, though they certainly involve formal features of texts: the 'force' of utterances, i.e. what sorts of speech acts (promises, requests, threats, etc.) they constitute; the 'coherence' of texts; and the 'intertextuality' of texts (Fairclough,1992, p. 75).

According to Fairclough's (1989) Model, the relational worth of vocabulary at the micro-level comprises of formality, informality, and euphemistic words and the relational value of grammar also includes different modes of sentences: e.g a declarative, an imperative, etc. In other words, as van Dijk (1989) considers these micro-level concepts can steer ahead of the text to macro-level insinuations that help to receive a wider image of the circumstance of power, (re)production and other related subjects which is quite relevant in case of present work. Deep analysis is approached via texture. There is no other way to relate macro-level concepts such as group hegemony and disparity with micro-level notions as text, talk, meaning and understanding. This discussion reveals that discourses are characterized and differentiated not only by features of vocabulary and semantic relations, and assumptions but also by grammatical features.

Discourses differ in how foundations of social actions like processes, people, objects, etc are embodied, and these variances can be grammatical as well as lexical (vocabulary). The difference between a nominalization and a verb is grammatical, so also is the difference between transitive and intransitive verbs, the difference between generic and specific noun phrases and so forth. Litany as earlier explained in the theoretical framework section is an official unquestioned view of reality in the Causal Layered Analysis (CLA) is a parallel explanation of the same phenomenon which opines how text which is superficial and visible part speaks volumes for hidden and invisible cognitive and deeper structures. Approaching discourse as discursive practice means that going through the first phase i.e. textual analysis, vocabulary, text structure and cohesion. In the words of Fairclough (1992) vocabulary is manifest intertextuality which draws upon the other texts.

A text banking upon an ideology of society at large is manifestation of hidden power structures that compel a text to behave in a way society wants. A society where people hold a belief as a strong and very sacred part of their life becomes a convenient topic to digress from a relevant discourse of your topic. The Causal Layered Analysis calls it a systemic level; social causation level which goes hand in hand with formal linguistic features to lodge a stronghold of any social or other ideology. A topic about metaphysical topics indicates an interesting intermixing of social behavior and religious belief. It is obvious that such an essay necessarily relies on belief system but there are some sections of essay which turn dogmatic. Religious ideology provides a stimulus to such opinions. The essay is written in an academic magazine for the readership of an academic audience. SFL deals with register in terms of three variables or parameters known as semiotic functions. These are Field, Tenor and Mode (Halliday, 1978). The field is the area of external reality with which the text deals. Tenor concerns the relationships between those taking part in the linguistic act. Mode is the means through which the communication takes place. The following arguments are built as a universal truth. These are described with complete confidence and academic surety. The whole premise is built on the narratives from the Holy Book and historical legacy. Although it is written by a social scientist for postgraduate students its outlook lacks academic touch. "Jinns are quick in movement. One of the Jinns brought the throne of queen Saba"((Islam, 2006, T5).

The following paragraphs are also the extension of similar religious narration. Here is not a mere interface but a complete inclusion of religion It is through ideational metafunction that the writer embodies in language his experience of the phenomena of the real world; and this includes his experience of the internal world of his consciousness: his reactions, cognitions, and perceptions, and also his linguistic acts of speaking and understanding (Halliday, 1971, p. 332). The content in the addendum as (T5, T6, T8, T9) vehemently represents this Hallidayian notion. In the following lines again one can interpret this function is to convey new information, to communicate content that is unknown to the hearer. It reflects the events and experience in both objective and subjective worlds. "Some of the modern doctrines negate the existence of Jinns in the Universe as they are against the spirit of **empiricism**. But the fact is not so. Man's

knowledge **remains limited** howsoever he may claim to have achieved" …."Jinns are supernatural beings. They do exist but men cannot understand them. . . .Illiterate folk holds another concept of Jinns. They consider psychological diseases as Jinns. The self-constituted enchanters play havoc upon the innocent patients. . . . *Jinns are responsible creatures who do not harm any person* unnecessarily. Man *should* not worry about them. He *should* obey Allah. Those who do not care for the commandments of Allah may receive worldly wealth and pleasures but are always devoid of peace of mind. The mental unrest is attributed to various factors that can even be in the shape of unforeseen calamity hurled through the agency of invisible Jinns. God showers blessings upon those people who fall prostrate to him, obey him in all circumstances, bear the odds and resort to Allah's will. The simplest formula to get rid of the anxieties in the world is to endeavor to achieve the pleasure of Allah. All the prayers should be aimed in this direction. One should submit to Allah unconditionally. If Allah becomes happy, there is nothing that can harm a person in the Universe. Such persons remain safe from the seduction of Satan and nuisances of the Jinns. (Islam, 2006, Addendum, T5). The use of strong modal operators embodies strong subjective approach. Many clauses in the essay are imperative and didactic which do not provide equal floor to the reader or listener. Material Process indicates that a text construes the world in term of concrete facts, actions, and happenings; what actually is happening on physical plane. In the selected texts there is relatively very less ratio of Real Processes compared to Mental and abstract process. Secondly, the clauses are overwhelmingly imperative and declarative. This aspect of linguistic strategies. Not only there is religious but here and there gender ideology linking in the essay. Following the last section of the essay is a witness to it.

> "Man should understand his position and should stick to the status of being Deputy to Almighty Allah. The way to the peace and confidence in life lies through devotion, holiness, piety, self-denial and unconditional surrender to the will of Allah' (Islam, 2006, p. 109).

Overall the essay is glued with patches of religion's tale and makes a completely mixed kind of academic discourse. It is important to observe that religious and gender ideologies exist side by side and rarely there is any political or other ideology. Language

according to SFL also serves as interpersonal function. As Halliday observed, the speaker is using language as the means of his intrusion into the speech event: the expression of his comments, attitudes and evaluations, and also of the relationship that he sets up between himself and the listener—in particular, the communication role that he adopts of informing, questioning, greeting, persuading, and the like (Halliday, 1971, p. 333). Hu Zhuanglin (1988, p. 313) points out: "The interpersonal function embodies all uses of language to express social and personal relations. This includes the various ways the speaker enters a speech situation and performs a speech act."

RQ 2   (Discursive strategies)

Second research question of current study was "What discursive strategies are used by teachers and students in Pakistani academic discourse while interfacing ideologies in academic discourse?

4.4   Discursive Strategies

Cohesion

Halliday and Hassan (1976) believe that cohesion is that feature of discourse structure which gives text a kind of texture: 'We can interpret cohesion, in practice, as the set of semantic resources for linking a sentence with what has gone before' (Halliday and Hasan, 1976, p. 10). Cohesion alone does not lead to the understanding of a text as a coherent discourse. It is important to identify cohesive links by noticing how semantic features are copied across different items and different modification principles work inherently in a text. For this will depend on contextual 'evaluation'. This contextual evaluation points towards the implications of texts in the historical sense. Cohesive devices like references, cataphoric and anaphoric words; the connecting words like however, moreover, and, but (conjunctions) in any text determine the ideational metafunction. In selected texts and few extracts in preceding sections under the titles; Teachers and Students data, these cohesive devices can be found as important part of meaning-making in texts. In the following table few examples of cohesive devices used as discursive strategies are included for reference. Text cohesion only has a point when

interpreted as discourse coherence: co-textual relations are only realized by users to the extent that they are contextually relevant. In the case of the current study, these references are frequently used which tie this text to social and historical strains. These linguistic items refer to something else for their interpretation.' This refers to expressions that take their meaning from elsewhere.

It is important to understand that all languages are ordered around two chief kinds of meaning, the 'ideational' or reflective, and the 'interpersonal' or active (Halliday, 1994). These components, called 'metafunctions' in the terminology of the current study, are the manifestations in the linguistic structure to understand the context (ideational), and (ii) to act on the others in it (interpersonal). Interpersonal metafunction is about relations between addresser and addressee and its main appliance to set up such a relation is called mood. In SFL transitivity is much more than the traditional distinction between transitive and intransitive verbs; it is concerned with the type of process involved in a clause, the participants implicated in it, and, if there are any. Transitivity is thus the associations recognized between the processes, the participants and the circumstances encoded in the clause. A major feature of the interpersonal metafunction is that of mood. The mood is analyzed in terms of a Mood element and the Residue. The Mood element is created by the Subject and the Finite. The finite is that element which, with the Subject, enables us to determine the mood of a clause. In English, the Finite is encoded in the first (the leftmost) auxiliary in the verbal group. One of the foremost elements of the textual metafunction is that of thematic structure, which is an analysis of the clause in terms of Theme, the speaker's starting point and Rheme, where the clause goes from there, For example, transitivity could be paralleled by an analysis of the ergative structure in terms of Agent, Process and Medium (Halliday 1994 & Thompson, 1996). It means that we can find out about the relation between the groups and institutes out of the nature of relations that exists within the context (van Dijk, 1989).

Apart from cohesion the five types of discursive strategies outlined by Reisigl and Wodak (2001, p. 45) are found at various discursive levels in selected texts. Second research question deals these written contents of teachers and students from the following strategies of Wodak (2001) and van Dijk's conceptual square (2004).

Table. 4.20

Discourse strategies Reisigl and Wodak (2001, p.45)

i. Referential strategies	How persons are named and referred linguistically in discriminatory way,,,negative evaluation in terms of national, linguistic, sexual or religious characteristics..
ii. Predicational Strategies	.Basic process and result of linguistically assigning qualities. difference level is achieved,,,people are specified and characterized (deprecatory or appreciative), metonymy, synecdoche
iii. Argumentation strategies	Topoi…common sense reasoning typical for specific issues (van Dijk 2000a p.97),,topoi of advantage/usefulness, danger/threat, burdening/weighting down, abuse, authority, responsibility, culture
iv. Perspectivation strategies	Framing or discourse representation
v. Intensifying and Mitigation Strategies	Framing of discourse, overt or covert articulation….

The question as discussed above is about the use, existential nature of ideological underpinnings in the form of words, phrases to determine the nature of academic discourse. The answer to this question attempts to investigate what kind of discursive, referential, nominational, pragmatic and other strategies are used by the discourse actors which reflect intervention of ideology in academic discourse. Since the purpose of CDA is to explore where asymmetric situations develop and asymmetric power relations appear with the ultimate purpose of making them appear "given, commonsensical and natural" (Luke, 1997). In the following analysis first, there is an investigation of such strategies from the written content of Social Science academic discourse. The analysis is made in the light of discourse strategies, Frame Analysis and linguistic structure terms.

The Framing theory was first put forth by Goffman (1974), under the title of Frame Analysis. He put forth that people interpret what is going on around their world through their primary framework. This framework is regarded as primary as it is taken for granted by the user.

While analyzing one of the written academic contents (Majid, 2002, pp. 119-12) T13, there are such strategies profusely used by the author. The frequent use of a Genitive man speaks by itself writer's asymmetrical sharing of gender in discourse. The use of Modifiers like very, most etc. reflect vehement force behind the writer's effort to Foreground the importance of religion in the interpretation of human affairs. The use of excessive reference from religion and ignoring worldly sources to support one's argument is the strategy of Erasure or Exclusion. It is important to note that identities that threaten to disrupt boundaries between hegemonic and subordinate identities can be erased to secure the appearance of stable, discrete and different identity categories helping to maintain a clear power hierarchy.

Wodak (2010) has categorized different discourse strategies. Referential or Nominational Strategies according to Wodak (2010) imply and entail the construction of in-group and out-groups. The devices used here are membership categorization, metonymies and metaphors (pars pro toto, totum pro pars). If we study our collected data there are many examples of this strategy used by the writers and speakers. These strategies thus can include grammatical terms like names, noun modifiers, prepositional phrases, relative clauses etc. circumlocution, word coinage, approximation, literal translation and appeal for assistance are some other strategies used by linguists. Khattak (2002) uses

> Our religion Islam shows us the path.. . .Europeans became accustomed to the luxury of imported paper from the Muslims. . . .Muslims were not the alchemists but rather they were the world's first true chemists. . . ..Muslims perfected the process of distillation, sublimation, crystallization, oxidation and precipitations (Bibi, 2012).

If one peruses with critical angle the content of T (11) written by (Rahman, 2002, p. 43) there is a clear use of nominational strategy. The use of words like Genitive man's and other grammatical terms like God, Islam, Scriptures and the use of adverbials like "only" reflect the use of referential strategies that evoke the reader's faculty of constructing in-group and out-group strata. The following line manifests the writer's way of seeing life.

"Although man has been created with a natural tendency towards the righteousness, he (excluding the Prophets) cannot be free from all sins and mistakes since his declared enemy, Satan tries to divert his attention by all possible ways and means"

The use of such referential strategies constructs an in-group proclaiming space for those who belong to this group only. This brings in a frame of Only True frame of reference and offers exclusion to others. In the following extract, the use of references that have modifiers like fretful and surely and except have the deeply religious tone of the writer. This shows the righter's universal Frame of Piety reflecting his view that only religious persons can become good in the world. The use of reference seems inappropriate and out of context. This leads to the idea that the topoi of religion is the most standardized tool to understand things " Surely man was created anxious, fretful when evil visits him, and grudging when some good visits him, except the worshippers" (Islam, 2006).

Similarly, the use of words practicing muslim in comparison with cowardly and unguided in WGPA (T2) manifest how there is construction of out-group as timid and deviated group. The use of the word true Muslim makes a mini group within a group. This strategy is responsible for making hierarchy of power to weaker. The same is being reflected in gender.

"To establish their hegemony over the betrayed men and torture them the way they like" (Islam, 2006).

According to Wodak (2010), such strategies highlight structures of cognition. For the writer apart from a few particular people all others are misguided and betrayed. The use of Prepositional Phrase makes use of the Referential Strategy of Collectivization by

using the epithet of betrayed men versus guided men. The same sense of Collectivization can be seen in WFCL (3)"The Western social and cultural modes, the changing reality in Pakistan".

The Epithet "Western" refers to the time-honored segregation of Oriental and Occidental. Here this segregation is exploited through Religionisation and Nationalisation. The same is taking inspiration to generate fellow feelings of love which is lost because of Western Acculturation. This is believed that our loss is because of Western social-cultural modes. This may be labeled as Oriental Culture (OR) Frame for this study. The objective Epithet "old traditional values" make it a Negative Appraisement strategy. We have lost belief in old traditional values like friendship, affection or fellow.

There is another example of out-group construction in the writing of Nayab (2012). The emphatic use of Subjective Epithet "real" acts as a Nominal group constructing in-group sympathies. The classifier "real" works as an immediate modifier of terrorists which is a significant effort to evoke the identity of terrorists who are killing innocent Muslims. This can be seen in the light of the Islamic Ideology (II) Frame for the sake of study under consideration. This can be termed as a Negative Ideologisation strategy that defines terrorists who are killing innocent people in some Muslim countries only. This evokes the frame of Religion which deliberates that aggression against Muslims is real terrorism. The use of Subjective Epithet shows the writer's personal view rather than a reality. "The real terrorists are those who are killing innocent people in Kashmir, Palestine, Bosnia, Iraq and Afghanistan" (p.16).

The use of the words "real", "all the Islamic and peace-loving countries" has two Nominal groups manifesting that all Islamic countries are peace-loving. The use of the modifier word "all" evokes a Muslim Block frame for the current study. Here referential strategy of Islamization is at work to the foreground, the perception that all the Islamic countries are by default working for peace. This strategy is backgrounding the existence of other actors in the comity of nations.

In another text (Munir, 2012) attached as S (8) referential strategies are also explicit in a sentence like "man's power cannot be a source of power". The apostrophic genitive Nominalization is predicated by absoluteness conviction which shows Humility Frame. This also makes human search of knowledge futile because the use of a modal operator cannot indicates complete judgement. Surprisingly there seems a bit contradictory argument which can be found in the following lines. On one-sided, it is claimed men (human being) can never be powerful (subjective) but is followed by a contradictory argument as shown following.

Men must live by reason and not by emotion, only then, they would become great and strong

In the sentence like "Economic process started soon after the creation of Adam and Eve" the outset of the sentence shows the referential strategy of Religionisation which foregrounds the importance of Economics in terms of faith. This also backgrounds other sources of knowledge who/which may think otherwise about economics. Thus the whole subject of Economics is elaborated in Scripture Frame. The same is reflected in "A man can neither be a saint, nor a lover, nor a poet unless he". The genitive use of man pronoun seems to stem out from the same Frame and results in exclusion strategy of backgrounding many actors (Akhtar n.d).

There is a reference to a Nominal Scientific Progress followed by the Negative Epithet "so-called" in phrase "so-called scientific progress and development". This strategy is mitigating the illocutionary for scientific progress. This may be called a reflection of Anti-Empiricism Dispositive which must not be confused with post-modern tradition of approaching problems. The nominalization in the sentences like very overtly constructs a group of Western science versus possibly Eastern Science. This is strategy of Regionalisation regarding the universal subject of science which is seen in the context of two warring camps. This strategy evokes a Hostility Frame regarding "failed mankind". Similarly "Westerns learned the knowledge of cipher (zero) three centuries after Muslims introduced" is another example….That the Western science, its civilization, and the intellectual framework which is its necessary concomitant, has failed mankind. Increased awareness of limits to the capacity of science (Ijaz, 2007).

One can visualize constructing in and out-group attempts through referential strategy of Religionisation while the difference is of the region. In WUOP there is mentioning of"Muslim philosopher Ibne-e-Sina introduced the terms Mumkin-ul-Wajud".

The emphasis on Nominal group Muslims shows science belonging to religions. A common modern practice is the attribution of Nationalisation as an identity mark while here a spiritual link is established. In the sentence like there is a Genitive man pronoun but in subsequent Relative Clause, there is the use of both men and men nominalization. This shows the author is conscious of gender pronoun and is not consistent in the genitive use of "men".

"Men have been examining and wondering the sky for many millennia. Men and women have watched and wondered"

WGPM (Bibi, 2002) S(1) relies on referential strategy of Collectivization when she uses the words " today the whole Islamic world is angry". The use of adjective with the Islamic world on one side generates a sense of collective groups and on the other side produces Negative Others topoi. In the same essay the use of "painful dissolution of Ottoman Empire" and "champions of free world……Axis Powers" is a manifestation of in-group propensity and out-group attempt because of the use of the emphatic and exclamatory modifier "painful" with the dissolution of Empire. The whole Clause becomes a Modifier. The phrase champions of the free world contain "champion and free which both signal as implicative use of Ipmersonalization. This is the example of utterance atomization used as an Intensifying Strategy of Oppression. This also evokes the Frame of Hostility for the current study. The same is further intensified in sentences like "great strategy of modern imperialist adventurism". The use of double modifiers is used as an Intensifying Strategy of Oppression. In the clause "Conspiracies hatched against Ottoman Empire" the use of Epithet conspiracies speaks for itself for the strategy of Exclusion.

It is important to note that predicational strategies are also used along with nomination strategies. In light of the above discussion, it can be said that different kinds

of referential strategies are used in the academic discourse of Pakistani academia. These strategies are responsible for making a discourse ideological. Mainly the nominational strategies of Propagation, Aggregation, Argumentation, Identification, Negative and Positive appraisement have been used. In the following discussion, a tabulated form of these strategies is presented for the convenience of the readers. In another example the writer uses the Nominal subject of Medieval Christianity to use the referential strategy of Negative Appraisement and also excludes gender. The adjective superior has mitigating illocutionary force. "The Medieval Latin Christianity considers man superior to the rest of God's creation and everything else is created for his use and enjoyment" "(Khattak & Naeem, 2009, pp. 49-58).

To address the answer regarding the research question under study tabulating relevant examples is a convenient and time-consuming approach. For this sake in the following tables, there are only a few examples in the form of Referential or Nominal forms that are presented to manifest the findings of the research question. These examples are purely pointing to the theme of the thesis and in no way compensation of overall content included in the previous chapter. Inclusion of every sentence and its in-depth analysis exceeds the time and physical limits of this thesis. These examples can link to the central agenda of the current study which is a Critical Discourse Analysis of academic and ideological discourse seemingly in vogue in Pakistani institutions

The purpose of the following tables is to condense debate owing to space and time restraints (next page).

Table 23

Ideologies Examples

Strategies	Examples of Strategies
Collectivization (refers to the representation of actors as group entities)	Islamic sciences versus contemporary Western Sciences, tradition-oriented cultures like the world of Islam (T12), The Arabs married their step mothers (T 8), Man's search for meaning making, Savage Arab hordes were converted into a peaceful society by Islam. (WGPM 9), crusades against the West (WGPM 11), unwilling hands of the Hindus and the British (S13), used against nation and millat.(T10). Muslims were not the alchemists but rather they were the world's first true chemists. (S3). A Muslim physicist is encouraged to go (T9), modern secularism
Religionisation	Religion came to rescue man, Man racialized God and tribalized Prophets and corrupted religion. (WGPM), we should Islamize education (WGPA), The banishment of God by modern secularism(WGPM) Modern Physics, and Quantum mechanics unlike cosmological doctrines of Islam are shaky and not closer to reality (WGPM) In the Quran it is stated that God created men out of clay (WGPM) Adam was the first rational being(WGPM)
Association/Relationship	Reading Quran and Sunnah, one finds nothing against the common human belief (WUOP), to bring the lost glory of Muslims (WGPA)

	Pakistan became ray of hope for the oppressed Muslims and got leadership role… Islamic world celebrated this success of Pakistan very much…OIC congratulated. (WGPMs),
Exclusion	exported education from the West (WGPMs 17), the utterance of the Hindu leaders (WFCL), After partition we are still rooted in Hindu civilization (WFCLs).
Genderisation/Discrimination	Feelings of futility kept haunting man (WGPM 9), far more important than that of men.. male chauvinistic… (WGCUl), . Man is destroying and depleting earth resources at an alarming speed. Man's relation with other creatures is ruthless.. Whole world is originating from God and centered around Him….. Nature is Allah's trust to man. (WGPM) the man, made of flesh and bone, is an heir (WUOP)
Aggregation	Had Muslims been true followers of the teachings of Allah and His Prophet, they would-be inventors and originators of all knowledge of science.(WGPMs), We hardly see man bound such constraining customs and traditions.(WFCLs). The earliest record of man's interest in Chemistry (WGPA) Allah has also taught trees (WGPA) we defeated our eternal enemy (WGPAs)
Burdening	man cannot be trusted devoid of super human check (WGPM), astute politicians of Congress are uprooting AIML (WFCLs)…. ship of Pakistan and Allah helped in its creation.

Impersonalization	Oil Mughals (WGPM), Muslims are found everywhere (WGPA), Western psychologists ask patients to use water every day as is done in ablution (WGPA)

The same strategies are investigated in other group i.e. academic discourse of teachers and students of natural science group. Islam (2006, p. 43) states that "the purpose of creation is worship and service of mankind". Here the use of referential item creation evokes Universal Frame of creation and strategy of Religisation is at work to make discourse efficacious. Similar strategies of Collectivization, Intensification, Mitigation, Perspectivation, Argumentation etc are used in academic discourse which evoke various Frames to bring home the purpose of discourse. In order to follow the restrains of time and space for this study, the examples of these strategies are briefly presented in the above table. (Masud, 2002) T3 is all about this. "Modern Physics, and Quantum mechanics unlike cosmological doctrines of Islam are shaky and not closer to reality". Bibi (2002, p.32) writes Chemistry was not a science before the Muslims. Khattak (2004, T18) "Cloning is one of those formidable problems where the secular sciences, religion, ethics and the philosophy of human emotions seem to be at cross roads. In S(9) "It is encouraging act in male chauvinist society". Above-stated references point towards, referential strategies, used by the authors constitute various ideological underpinning in the academic discourse.

4.4.1 Predicational Strategies

According to Wodak (2010), the second kind of strategy is predicational. Its main objective is labeling social actors positively or negatively. It is through stereotypical and evaluative attributions of positive or negative traits in implicit or negative predicates. Like referential strategies, there are referential strategies used by both teachers and students. These strategies bring at surface ideological intervention in academic discourse.

WAIOU (1) is about human nature "Islam, however, redirects him from false and transitory joys"

The use of predication from false and transitory joys is taking inspiration from a particular ideological interpretation of Islam. The use of Epithets false and transitory as a Negative Attribution effect on those who live an enjoyable life. This does not fall in Universal Fact frame and thus evokes Specific Frame of a particular ideology.

Man's knowledge remains limited howsoever he may claim to have achieved. In (WGPA) there is another example of the use of predicational strategy which explicitly attributes negative trait to human endeavors in the field of knowledge. This seems to expose religious impact where status omniscient is accorded to the Creator only. The use of a modal operator sends a strong sense of this mentioned deficiency of "man". WGPA "Our life today is being shaped by, the Western social and cultural modes." In this clause, the predication is used as a negative attribution. Here is used the strategy of Burdening and is assumed that our whole life depends on Western social and cultural modes and that's why it is not original and good. Here the predicational strategy of Burdening is an attempt to construct out-group feelings. WGPM. "Religion and science pervade every sphere of life". The predicative use of every sphere of life is an example of strategy of Exaggeration. This strategy tries to convex the reader's attention toward the theme of his/her choice. By the use of modifier 'every,' the writer tends to mix one empirical phenomenon with metaphysical system. It gives the impression of leaning over science. This strategy of comparing one popular thing is like scaffolding to communicate one's agenda. If one gives attention to an excerpt in WGCUL. One can see how the writer has an emotive and vocal tone to let his ideas convey.

"Man is the architect of doom and the author of ruin. A false and distorted image of women is created by conservative and stubborn men."

In the above sentences, the excessive use of modifiers shows bit subjectivity in the argument. The underlined predicative phrases vehemently speak the author's strong belief that only men are responsible for the plight of women's rights. This type of argument shows the author's own belief in Emphasized Feminity. In the argument like

WGPA (18) our education system will not create good men and Muslims? is another example of predicational strategy of applying ideological bent towards education. This gives a type of message that a country has a Muslim population only. The predication containing adjective good and Muslim, both are strategies making Exclusion and Collectivization pattern towards the education system of any country. The same can be seen in WUOP "Marriages are broken and kids growing in orphanage. Homicide, rapes are rampant.". The use of words like broken, kids, orphanage, homicide, rapes and rampant are used to build an argument against cloning. It seems according to the author all these evils are because of cloning and before the advent of this phenomenon the world was free of these "vices". The author in the predication uses words to evoke Social Empathy Frame to convey his message with intensity. If we give a glance to WGPA we observe the predications ablution when elbows are washed they invigorate brain and heart give a sense that the only ablution does this and those who do it will not suffer brain and heart weakness. This strategy Foregrounds the importance of ablution and backgrounds many other aspects. In WGPM. There is again the use of a predicational strategy to build his argument against evolution. The author fears evolution as a threat and uses strategy of Warning to communicate his message properly and vocally."If evolution is taken seriously as a norm, our traditional values will have to be turned completely upside down"

In brief, it can be said that in academic discourse collected for the current study the use of Predicational Strategy can be observed to serve the purpose of ideological discourse. In the following discussion, the use of some other strategies is investigated.

4.4.2   Argumentation

According to Wodak (2010) argumentation is a strategy of justifying positive and negative attribution. The devices used to fulfill the purposes are fallacies or topoi. If we quickly glance at the collected data it can be seen there is the use of this strategy. If you find a watch lying alone it must be made by someone (Ahmed, 2009, p. 67) is used against evolution. WGPM "Religion and science pervade every sphere of life" is an appropriate example of an Argument from analogy. Another example of an argument from analogy is "if the world wants to finish terrorism, Kashmir and Palestine disputes

have to be resolved" (WGPA). There is a false analogy drawn here to develop argument that only these two sore areas are responsible for terrorism. On the one side, it is imperceptibly accepted that Muslims are responsible for "terrorism". On the other side, this analogical stance is wrong because behind terrorism apart from religious factors there can be economic, regional, ethnic, political, historical and so many factors. Thus only linking two quite apart factors is another attempt of making arguments from analogies. WGPA (1) is analogous in total argumentation by building a premise that the shape of the globe is devised for the reverberation of Salaat sound (Azan). The argument is developed to convince the universality of a particular faith. WGPM (6) is another example of an analogy between the protector of Nature and Human beings. Islam gives important responsibility to human beings as the protector of Nature. This foregrounds human beings in nature and backgrounds other actors of the ecosystem with their role to protect nature. WGPM is an example of an analogy for the creation of the Universe.

> "if you find a watch lying alone it must be made by someone. In the form of evolution, we are observing only the scientific materialism which maintains matter as the only essence and ultimate explanation of everything. "

Mostly in current data, there is an abundant use of analogy from Thought Experiment. One such example of thought experiment is "It is not religious influence but lack of it that is destroying earth's ecosystem" (WGPM). It is the writer's assumption which is not based on concrete facts. One other example is WUOP) "Modern science says protoplasm is the basis of life or it is the matter of life. The Holy Quran describes this scientific reality centuries ago in the following words". The writer is imagining protoplasm as water and thus an analogy of imagined thought experiment is working here. WGPA is another example of this argumentative position

Every specie has such reproductive fertility that even a single plant can spread on the whole earth but it is the wisdom of God that the growth of each specie stops at a certain point. WGPA argues like this….Pakistan is a nation of brave men and women and when there is any trial the brave sons of soil will safeguard her honor.

He ignores other factors of safeguarding like the economy, health, employment, education, satisfaction index etc. The writer is writing under the influence of the Historical Tribal frame where only being a warrior was the sign of patriotism.

Argument from absurdity is also-called reduction ad absurdum believes that to avoid absurdity one should believe in something. It is an often invalid form of reasoning which can give false result although having a good argument in premise and result. WGPM is a good example of it "If evolution is taken seriously as a norm, our traditional values will have to be turned completely upside down". WGPA is another such example. "No all this is because of one Supreme Being who can convert such a big system in a small thing". Such arguments are included in academic discourse to let readers believe promptly. These arguments are taken from ideology. These argumentation strategies are important vehicles for the propagation of one's ideas and they are not necessarily wrong all the time. They can be misused and twisted. The inference is another important argumentation strategy. It is also known as abduction. It considers all viable discussions and finds out which is most likely true. It works on possible causes and effects of things. In the current study, there are such inferential examples which the writers have used to establish their point of view. WGPM (23) the first impediment is a Western perversion in the name global village is an example of inference Western influence has caused perversion for our society. This inference makes the strategy of Collectivization and constructs out-group feelings.

4.4.3 Perspectivation

Perspectivation is also known as framing or discourse representation. Its main objective according to Wodak (2010) is expressing involvement and positioning the speaker's point of view. Reporting, description, narration or quotation of events and utterances are some leading devices for this purpose. Data for the current study shows there is a manifest use of Perspectivation by the authors. Apart from the topics which have titles of religious themes, there are also quotations and narrations used according to the choice by authors. WGPA (2) has several examples where author a renowned linguist uses excessive references from his perspective which are otherwise lacking in original

text about the topic. E.g. the cowardly and unguided persons are also tortured by a section of Jinns.

In WGPM (6) the topic is about Economics and the author under the strategy of Perspectivation has filled his essay from religious sources. Most of the time, the essay seems teeming more with references than the writer's point of view regarding economics. In WIUB, the writer is talking about the caliber of Arab women in Muslim society but tries to write about every woman of the world. The theme of the topic trespasses from specific to general. The use of modifying words openly speaks for the writer's point of view. Man is the most conspicuous of all beings. The honor is awarded by the creator of the world. A very strong perspective is developed by the author in WGPM (9) when he is framing his discourse to report his evidence regarding his topic. "Science divorced from religion and faith has proved the most destructive weapon in the hands of man". Such strong modifiers in no way foreground all aspects of the topic. It is one aspect of the study and foregrounding specific elements can background other aspects.

WGPM (12) shows another glaring example of Perspectivation by arguing in this style regarding civilizations. The following discussion shows how the author uses his perspective and this is manifested by the use of words like a fanatic, fundamentalist, extremist versus intelligent, enlightened, and imaginative.

" Huntingtons' theory of Clash of Civilization appealed the fanatic, fundamentalist and extremist among the Muslims and also caused deception and misleading for the intelligent, enlightened and imaginative Muslims."WGPA.

If we have a look at the following structures of the sentences, it is evident that these are the writer's perspectives about true or false ideals. The phrases like "for good of humanity" and "the lost glory of Muslims" make two opposite layers of thought. One is universal in appeal while other is communal in tone. This type of discourse representation openly points towards the writer's positioning in the discourse."Let us leave false ideals. Let us begin to work for good of humanity. Let us go forward and work hard to bring the lost glory of Muslims."

In the above sentence, the use of us creates us and they construct and exploits the relevant strategy.

4.4.4   Intensification And Mitigation is another common and important discourse strategy used to obtain the required objectives. Wodak (2010) believes that its objective is to modify the epistemic status of a proposition. The devices used for this purpose include the use of intensifying and mitigating the illocutionary force. By the use of intensification, the purpose of the extended and exaggerated message is achieved while through mitigation the tone and resonance about out-group is reduced. This serves the purpose of Negative Appraisement. It is most commonly used in us and them discourse. The purpose can be served by the use of grammatical terms, phrases, clauses and even sentences. Often this purpose is served by entailment, implicature, speech acts and other semantic and pragmatic strategies. Some of the examples from the collected data are as under. Majid (2010) talks on very important topic of Islam and Islamism. Here the use of the word "collapse" in itself has the mitigating effect which in result diverts away readers' attention from other factors of the emergence of political Islam. This strategy only foregrounds one cause for the effect. The word collapse in itself has a covert meaning of doom and its use denotes the necessary outcome of something not normal."The collapse of the Ottoman Empire resulted in the emergence of political Islam in the Middle East". In Majid (2010) if one can see the use of words, "how can we", "blood" and "sweat" it serves intensifying the purpose of the author about the inevitability of students' politics. "How can we stop our youth from participating in politics when his blood and sweat is included in the politics of Pakistan's formation?"

The use of a genitive pronoun his is also intensified which also reflects the writer's gender positioning in important political and national activity. Majid (2010 has an ardent approach regarding the Iran Revolution which is quite visible by the intensity of the verb "shook". This produces an impact of doing and by the use of this speech act, one can feel the trembling effect of revolution. "The Islamic Revolution in Iran shook the Western world". This strategy simultaneously is serving the purpose of Collectivization, Perspectivation and Intensification. WGPM is emphasizing on participation in sacred rituals for a sense of meaning and purpose.

The use of words "A cohesive, comforting set of beliefs and participation in sacred rituals may endow a sense of meaning, purpose and hope",… like cohesive and comforting are used for intensification's sake to let ideological perspectives have some effect. This increases the epistemic status of a proposition. This can be further seen in the following argument. Here the use of word endeavor in itself has the intensity of speech act. The comparison of science's effort with the Quran intensifies the veracity of the subject. Here the Religious Frame is used to evoke faithfulness and a possible tilt towards skepticism about writer's approach of skepticism is mitigated . "As science is endeavoring every day to explore the Universe similarly we see in the Quran such instructions and messages." (Majid, 2002). The same is exercised in the following (Majid, 2002)."Science and religion, in their spheres, doing a lot to decrease the to which the man, made of flesh and bone, is an heir."WUOP is another relevant example to show the use of mitigating and intensifying strategies. "Literature interprets life through imagination and feelings while science deals with things empirically and objectively. Literature, humanism, science and religion are interrelated areas. For peace on earth, these have to develop a harmonious working relationship."These strategies are in one way or another are used as devices to make one's message more communicative and elaborative. As discussed in the above discussion there are various discourse strategies which have been used consciously or unconsciously in the academic discourse of Pakistani academia. Some examples have been quoted from the collected data which reveal how discourse is turning ideological. It is pertinent to reiterate that current data comprises of both teachers' and students' discourse. The findings showed that there is intermixing in the discourse of both teachers and students. The main strategies in written texts are Referential, Predicational, Perspectivation, Argumentation and Intensifying and Mitigating linguistic structures. All these strategies are present and overlap each other. The Nomination strategy is serving sometimes argumentation or Intensifying Strategy. Similarly, predicational strategy often is there to fulfill some topoi or analogical stance. It is also found that Nominational strategy is serving as some positioning stance to oblige mitigation or intensification in discourse. The second research question was about discourse strategies in academic discourse which help in the mixing of academic and ideological discourse. After a detailed analysis of written texts, from teachers and students, both in social and natural

science subjects, it can safely be concluded that Wodak's (2010) strategies make semantic of the discourse here. In the above discussion obtained data both written and oral was analyzed concerning textual analysis. This textual analysis was in the form of vocabulary use, modifiers and use of pronouns etc. This responded to the very first research question which was "To what extent ideological and academic discourses are at interface in Pakistani academia"? The second part of the preceding discussion was about discourse strategies, van Dijk's Schema which corresponded to second and third research questions which were "what kind of political, gender and religious ideologies intervenes in Pakistani academic discourse"?

4.5   van Dijk's conceptual square and Schema

A very important aspect of textual analysis as already explained is the use of vocabulary items and grammatical categories that work as a lens to the author's thoughts. These lexical items reflect to some inspirational source or cognition of the author. This cognition is also not an independent entity but is structured by social structures. Fairclough's third dimension is about social and root level explanation of any discourse which will be dealt in the latter part of this chapter. To further explain the second question i.e discursive strategies in academic texts, it is useful to include van Dijk's conceptual framework which views the use of certain items as a sign of power abuse or otherwise.   van Dijk's (2004) Schema suggests the relationship between ideology, society, cognition, and discourse. He believes that social attitudes can denote a collection of ideologies (next page)

Table 24

Conceptual Square and Other Strategies

Strategies	Representative lexical examples
i. Emphasize positive things about Us (Hyperbole)	The whole, one is *always* safe, Now in the West as well, Religion vs Science, the best treatment ablution
ii. Emphasize negative things about Them (Polarization)	Medieval Latin Christianity, real terrorists, Western social and cultural modes, discovered centuries later
iii. De-emphasize negative things about Us • (Euphemism)	Men are responsible, alluring
iv. De-emphasize positive things about Them	Secular sciences, Shooders, was the only solution…misadventure of science

Apart from conceptual square of van Dijk some other strategies are often used where an ideology is working. The conscious and unconscious use of these strategies carries hidden meaning which are in broader sense formation of US vs THEM grouping. In the following discussion few other such strategies are mentioned. Vagueness is a useful linguistic strategy to promote one's message or obscure importance of opposite group. The unclear expressions are used in order not to give enough information or not to say the exact meaning. Presupposition is often used to strengthen the argument in favor of personal ideology. It is how discourse meanings are inferable from previous sociocultural knowledge. Norm Expression is used to express norms that are what should and what should not be done; the use of modal operators and authoritative sentences, clauses is chief source to identify and spot ideological investment. National or other type of Self-Glorification: How the country's history, traditions, principles and laws are glorified through the intentional use of language; - In case of political ideology it is rampant in the case of the current study. Metaphor is used where ideologies persuade

using different terms, either with a positive or negative connotation, to refer to a topic or a person. Authority is an instance where ideologies determine the way different authorities are cited. The content included displays how loading off responsibility is exercised through the use of authorities. The use of any authority is an easy escape and secondly, its association also works as a vehicle for personal emancipation from rigorous critical inquiry. This is in abundance in case of current study where very complex notions are broken in piecemeal for learners on a convenient scale of ideology. Counterfactuals: To indicate something in contrast with the current facts; - this is explicit in topics on evolution, creation, Botany and other topics related to science and religion intercourse.

The purpose of bringing van Dijk's Schema is to manifest that ideological underpinnings exist in the form of grammatical markers and discourse strategies. It has already been discussed that a classroom and especially topics of science are purely secular and incorporation and entertaining of any ideology will encroach over the marginalized section. If there are patriarchal lexical items it would ensure presence vs absence strategy. These strategies work as foregrounding and backgrounding resulting in an unequal representation of actors. This leads to palrization in text. The use of hyperbolic expression towards our and vagueness about them is again a powerful strategic attempt to magnify one's traits. There is presence of these strategic maneuvering in presented texts. Appendices T1-T25 and S1-S15 have clauses and sentence structures containing these discourse strategies, which are further illustrated in the tables in forthcoming discussion.

RQ 3. Following discussion is about research question three part (a) which is about pedagogical practices and is quantitative in nature. "What are the evidences of intermixing ideologies by teachers during pedagogical practices in the classes"

4.6   Oral Data: 3(a) :   Pedagogical Practices

Since current research is to investigate the interface of ideological and academic discourse in both written and pedagogical form; so this part is about the oral section of the data. The oral part of the data was collected through the Observation Sheet (Appendix E). The list of the universities and postgraduate institutions is also attached in the form of

(Appendix B). Table 4.23 which is on the following page is about codified names for oral data obtained on the Observation Sheet.

Table 25

Table of Codified Names for Oral Data

S. No	Codes	Social sciences	Natural sciences
1	OHUM	02	02
2	OCIITA	02	02
3	OGPGM	02	02
4	OIIUI	02	02
5	OGCL	02	02
6	OAWK	02	02
7	OFCL	02	02
8	OUOS	02	02
9	OGPGA	02	02
10	OPUL	02	02

Above is the list of those institutions which were visited for the sake of oral data. Details of the institutions are written in the Appendix section. For the sake of convenience following topics were selected to observe academic discourse. Prior permission was sought from the concerned teachers to observe their discourse on any one of the selected topics. The teachers were requested earlier to select any one topic for classroom discussion. The topics of discussion were following

4.7   Topics for Pedagogical Purpose

i.   Population explosion
ii.   Women Rights and Pakistan
iii. Global warming
iv.   Democracy
v.   Science versus Religion

vi.   Terrorists and Terrorism

vii.   Secularism

viii.   Pakistan and her issues

ix.   Education in Pakistan

x.   Origin and evolution

xi.   The Qur'an and Science: The Nature of Their Mutual Relationship

xii.   Students and Politics

xiii.   The third World, the Islamic Ummah and the Third World War

xiv.   Youth and Current Education System

xv.   Religion, Science and World

xvi.   Economics – Facts and Findings

xvii.   The Quaid-e-Azam: His Love towards State and His Profession

xviii.   Knowledge is power

xix.   Puppets in the Hands of Society: A Case Study of Pakistani Women

xx.   Terrorism and Real Terrorists

xxi.   Pakistan's Foreign Policy

xxii.   Poverty, its causes and strategies for alleviation

xxiii.   Constitutional reforms in Pakistan

xxiv.   Curriculum issues in Pakistan

xxv.   Pakistan as an ideological state.

There was choice of topic for the teachers and it was a fair chance that there could be a repetition of the same topic for different teachers. This was rather a positive probability to observe ideological interface by many teachers on the same topic. The lectures were staged where the total academic environment was ensured. Two teachers from social and natural sciences each were requested for this purpose. The time, venue and topics were arranged with the help of teachers and concerned departments. Ten universities were selected whose list is annexed at the end of the thesis. There were a total of 40 lectures. The choice of the topics made this research not restricted to a specific academic issue. The topics were included both from social and natural science subjects. The data was obtained through Observation Sheet designed for specific purposes (Appendix E).

Manually recording is often considered as more reliable than audio recorded content because of its pervasive and participant character. Hawthorne Effect has widely discussed objection which mars the results of the studies. For the researcher in case of manual recording, there was less chance of alteration of the behavior of participants. Thus there was less impact of the Hawthorne Effect. It is researcher's observation that in Pakistan it is difficult to research with a video recorder or audio device than a written manual. People trust written observation more than electronic gadgets. Qualitative data requires subtle observation and although mechanical devices provide very full and reliable evidence but can be very intrusive. They are also time-consuming to analyze.. Keeping these concerns in mind the researcher opted for Observation Sheet. In the following discussion the tabulated oral data collected from designated institutions is presented followed by a brief analysis. The table is representing four teachers from one institution further divided into natural and social science groups. The topics of discussion are selected from the list earlier mentioned for this sake.

4.8   Oral Data Explained

In the following tables, there is a presentation of universities' names, subjects and respective teachers. For the sake of convenience, the data is enumerated and divided into all three ideological instances. The topics were selected by the teachers and a class was staged in the universities and colleges. Following is an inventory obtained through the Observation Sheet which is about relative percentage and instances of all three ideologies in the topics. It is pertinent to mention that total content meant the frequency of total utterances (counted with digital finger calculator) which was divided by the occurrence of any ideological intervention in the form of the lexical item, phrase, reference, allusion or sentence is counted. This was total content and then three ideologies were separately quantified in the form of mean and percentage position as shown in the following table. The same was applied to the rest of the tables and in the end an overall discussion is made. The Observation Sheet was designed to note the frequency of ideological intermixing in the oral discussion of the teachers. These findings correspond to the research question related to the frequency of intermixing (3a). The data in the following

tables show how many times particular words, phrases related to particular ideology were explicitly used by teachers. The representative words are given in Observation Sheet data.

SS = Social Science   RI = Religious Ideology

NS = Natural Science   GI = Gender Ideology`

T1 = Teacher 1   PI =   Political Ideology

   The following table   is about utterances of teachers regarding ideologies in second institution selected for oral data.

Table 26

Utterances' Frequency part 1

Institution OCIITA	Topics v. Global Warming (iii) vi. Population explosion (i). vii. Economics- Facts and Findings (xvi) viii. Science versus Religion	Teachers T1. T2	Subjects : SS Development Studies English
		T3 T4	NS Environmental Sciences Information Technology
Ideological Intervention Inventory			

Total Content		RI	GI	PI	Mean & %
T1	23/400	02	01	20	8 & 6%
T2	25/320	12	02	11	8 & 8%

T3	12/230	10	00	02	04 & 5%
T4	15/190	14	00	01	05 & 8%

Not only universities but postgraduate colleges were also included for data collection. Following table presents frequency of ideological content in the different subjects on the given topics.

Table 27

Utterances' Frequency part 2

Institution	Topics	Teachers	Subjects : SS
OPGM	ix. Terrorism and real terrorists (vi) x. Secularism (vii)	T1. T2	Pak Studies English
	xi. The Qur'an and science (xi) xii Youth and Current Education System (xiv)	T3 T4	Zoology Physics
Ideological Intervention Inventory			

Total Content		RI	GI	PI	Mean & %
T1	44/450	11	02	31	14 & 10%

T2	20/220	09	00	11	6 & 9%
T3	40/320	40	00	00	13 & 13%
T4	22/340	02	12	08	7 & 6%

Following table is about numerical data from IIUI Islamabad. Topics from both social and natural science were selected for classroom data.

Table 28

Utterances' Frequency part 3

Institution	Topics			Teachers	Subjects : SS
OIIUI	xiii. Students and Politics			T1.	Political Science
	xiv. Secularism			T2	English
					NS
	xv. Terrorism and real terrorists			T3	Computer Sciences
	xvi. Economics- Facts and Findings				Physics
				T4	
Ideological Intervention Inventory					
Total Content		RI	GI	PI	Mean & %
T1	56/430	21	11	22	18 & 13%

T2	41/250	23	03	15	14 & 16%
T3	22/300	06	00	16	7 & 7%
T4	11/155	02	02	07	04 & 7%

Following is Table for oral data presentation in OGCL

Table 29 .

Utterances' Frequency part 4

Institution	Topics		Teachers	Subjects : SS
OGCL	xvii. Education in Pakistan		T1.	Politics and IR
	xviii. A case study of Pakistani women		T2	English
	xix. Religion, Science and World		T3	NS Chemistry
	xx. Women Rights and Pakistan			Physics
			T4	
Ideological Intervention Inventory				
Total Content		RI	GI	PI	Mean & %
T1	19/271	02	11	06	06 & 7%

T2	11/190	07	04	00	04 & 5%
T3	07/200	04	01	02	02 & 4%
T4	11/210	02	09	00	04 & 05%

Following is table 6 for oral data.

Table 30

Utterances' Frequency part 5

Institution	Topics	Teachers	Subjects : SS
OAWK	xxi. Youth and Current Education System	T1.	Journalism
	xxii. Knowledge is Power	T2	English
			NS
	xxiii. Global Warming	T3	Chemistry
	xxiv. Students and Politics		Genetics
		T4	
Ideological Intervention Inventory			

Total Content		RI	GI	PI	Mean & %
T1	11/110	01	07	03	04 & 10 %

T2	10/160	04	04	03	03 & 6%
T3	03/80	01	00	02	01 & 04%
T4	03/61	00	02	01	01 & 05%

Institution	Topics	Teacher	Subjects : SS
OFCL	xxv. Women Rights and Pakistan	T1.	English
	xxvi. Global warming	T2	Environmental Science
			NS
	xxvii. Science versus Religion	T3	Computer Science
	xxviii. Education in Pakistan		Botany
		T4	

Ideological Intervention Inventory				
Total Content		RI	GI	PI	Mean & %

Total Content		RI	GI	PI	Mean & %
T1	11/91	02	08	01	04 & 12%
T2	09/122	01	00	10	03 & 7%
T3	11/108	11	00	00	04 & 10%
T4	06/211	03	03	00	02 & 03%

Following is table 6 for the presentation of data. The ratio of different ideologies is different in different departments.

Table 31

Utterances' Frequency part 7

Institution	Topics	Teachers	Subjects : SS
OUOS	xxix. Democracy	T1.	Politics
	xxx. Pakistan and her issues	T2	Pakistan Studies
			NS
	xxxi. The Quaid-e-Azam	T3	Computer Sciences
	xxxii. Origin and Evolution		Biology
		T4	

Ideological Intervention Inventory				
Total Content		RI	GI	PI	Mean & %

Total Content		RI	GI	PI	Mean & %
T1	08/200	03	02	03	03& 04%
T2	03/230	00	02	01	01 & 01%
T3	02/112	00	00	02	01 & 02%
T4	18/233	15	02	00	06 & 7%

7

SS = Social Science   RI = Religious Ideology

NS = Natural Science   GI = Gender Ideology`

T1 = Teacher 1   PI =   Political Ideology

Following is table 8 for frequency chart from different departments of selected institutions.

Table 32

Utterances' Frequency part 8

Institution	Topics	Teachers	Subjects : SS
OGPGA	xxxiii. Terrorists and Terrorism	T1.	English
	xxxiv. Knowledge is Power.	T2	Urdu
			NS
	xxxv. Religion, Science and World	T3	Botany
	xxxvi. Youth and Current Education System		Chemistry
		T4	

Ideological Intervention Inventory				
Total Content	RI	GI	PI	Mean & %
T1 16/96	08	00	08	05 & 16%
T2 00/50	00	00	00	00 & 00%
T3 04/103	04	00	00	01& 04%
T4 02/79	01	01	00	01 & 02%

Table 33

Utterances' Frequency part 9

Institution	Topics	Teachers	Subjects : SS
OPUL	xxxvii. Students and Politics	T1.	Political science
	xxxviii. Women Rights in Pakistan	T2	English
			NS
	xxxix. Religion, Science and World	T3	Physics
	xxxx. Origin and Evolution		Botany
		T4	

Ideological Intervention Inventory				
Total Content		RI	GI	PI	Mean & %
T1	09/99	01	03	05	03 & 09%
T2	12/102	06	06	00	04 & 12%
T3	02/32	02	00	00	01 & 06%
T4	03/75	03	00	00	01 & 04%

Table 34

Utterances' Frequency part 10

Institution	Topics	Teachers	Subjects : SS
OGPGA	xxxiii. Terrorists and Terrorism	T1.	English
	xxxiv. Knowledge is Power.	T2	Urdu
			NS
	xxxv. Religion, Science and World	T3	Botany
	xxxvi. Youth and Current Education System		Chemistry
		T4	

Ideological Intervention Inventory				
Total Content	RI	GI	PI	Mean & %
T1	16/96	08	00	08	05 & 16%
T2	00/50	00	00	00	00 & 00%
T3	04/103	04	00	00	01& 04%
T4	02/79	01	01	00	01 & 02%

In the light of tabulated data presented above it can be said that there is presence
of ideological intervention in academic discourse of Pakistani academia. This presence is

variant with respect to subjects, teachers and universities. There were separate subjects of social and natural science and teachers selected their topics of classroom. This percentage and mean position is quantified out of total content divided by occurrences of three selected ideologies. There were total forty (40) teachers from twenty (10) institutions and are divided in ten tables. Four teachers were selected from each university in-groups of social and natural science. This percentage is direct answer of part (a) of third research question. It shows there is presence of ideological intermixing. Another very important part of oral data was obtained from students by questionnaire. This segment of data was obtained to further enrich oral part of academic discourse. The students were asked relevant questions through questionnaire attached as Appendix (F). The part (b) of third research question was the investigation of students' perception about intermixing of ideological discourse in academic teaching. It was done to corroborate the findings of Observation Sheet. Data was collected from the students of the classes where pedagogical practices through Observation Sheet were recorded. The questionnaire data was collected before the start of the class.

RQ 3 (b):   What are students' perceptions about intermixing of the ideologies by their teachers in the academic discourse?

4.9   Data by Questionnaire

There were total twenty five written documents from the textual angle from teachers and fifteen from students. Same followed in the oral data where forty classroom lectures were manually recorded from teachers and data from five students each university was collected through a questionnaire (Appendix F). These students were selected from the institutions codified in table below. The names of these students are codified after their institutions. e.g. a student from Hazara University is HS. Following is list of those institutions from where students were selected for questionnaire. The students were selected randomly from the lists obtained from CRs of respective classes. These institutions were same from where teachers were selected for the oral part of content.

Total students = 10 *5 = 50 (Q stands for Questionnaire).

Table 36

Codified Names Of Institutions For Questionnaire Data

1	2	3	4	5	6	7	8	9	10
QHUM	QCIITA	QPGS	QIIUI	QGCL	QAWK	QFCL	QUOS	QPGA	QUPL

Appendix (F) shows relevant questions about ideological intervention in academic discourse. These questions intended to investigate existence of ideologies in academic course viz a viz students' own perception about this phenomenon. The information was tabulated in the following manner.

This information was basically reflecting views and facts regarding ideologies in academic discourse. The questionnaire was designed keeping in mind research question. It focused on the information which from the students as participant observation in the class can be extracted and used for research purpose. To check the validity of current questionnaire in the backdrop of specific purpose of data collection through questionnaire the researcher consulted few colleagues at Education Department Hazara University.

Following table shows feedback of five students from ten universities against nine relevant questions. The + and – show results on the basis of sum of numerical values. The scale was like 1+2+3 for disagree and 4+5 for agree. The values up to 6 means disagree and is represented as - while above 6 shows positive. Following chart was made on the basis of integrated numerical values. Classroom data collection is difficult task (next page)

Table 37

Close Ended Questions Chart

Students										
Question statements		HS	CIIS	PGS	IIUS	GCLS	AWS	FCS	SGS	PGAS	UPS
1	If ideologies existent?	+	+	+	+	+	+	+	+	+	+
2	AD ought to be objective?	+	_	_	_	_	+	_	+	_	+
3	Political ideology existent in class?	_	_	+	+	+	+	_	+	+	_
4	Gender ideology existent in class?	+	+	_	+	+	+	+	+	+	+
5	Religious ideology existent in class?	+	+	+	+	+	+	_	+	+	+
6	Ideology is a better tool?	+	+	+	+	+	+	_	_	+	+
7	Objectivity impossible?	_	_	+	+	_	+	+	+	+	+
8	Subjectivity has no impact on AD?	_	_	_	+	+	_	_	_	_	_
9	I personally like mixing?	+	+	+	+	+	+	+	+	+	+

showed – while from 6 to 9 it was considered as +.The chart was used for the convenience and statements are partially mentioned with + and – signs meaning affirmative and negative respectively. The signs affirmative and negative were in correspondence with the statements of questionnaire. The data obtained showed that according to students' responses there was presence of different ideological patterns in

their class room discourse. There may be other ideologies but the students had indicated only specifically asked ideologies. Most of the responses showed that absolute objectivity in academic discourse was impossible and such subjective discourses did not have negative impact on growth of knowledge.

In the light of above table the researcher finds that different ideologies intervene in academic discourse. The ratio and proportion can be different but most of the students agreed that they like it and its impacts were not detrimental for academic discourse. This perception of the students was also visible in the written content already discussed. In the following discussion analysis is made to discuss research questions with respect to propose theoretical framework.

RQ 4. The following discussion is made to investigate fourth research question. The question was "Why do teachers and students rely on the ideological content in their academic discourse and what are possible alternates to it? It is in fact very important research question which is being investigated by applying third dimension analysis of Fairclough.

4.10 Process Analysis (Macro : Interpretation)

The second part of Fairclough's three-dimensional model is interpretational aspect of any discourse. This is very important to understand the motif and force behind any visible text. How this apparent text is formed depends upon the structures and systemic efforts whether by any political or other concerned elite to consolidate their power control. In Causal Layered Analysis, a framework proposed by Sohail Inayatullah same is named as Litany over causation stage.

As already been discussed Fairclough's three-dimensional model and most importantly Causal Layered Analysis provide a landscape for the investigation of discourse and invisible ideological relations. The Causal Layered Analysis explains its ' causes" stage where a complete socio-cultural system plays its role in building certain agendas. Fairclough (2003) view that texts are beyond linguistic structures and other structures have their role in the meaning-making; making discourse analysis it is pertinent to study these structures holistically. Fairclough (1989) says "interpretation is concerned

with the relationship between text and interaction with seeing the text as the product of a process of production, and as recourse in the process of interpretation" (p. 26). In the interpretation stage, the relationship between the discourse and its production and its consumption should be interpreted. Besides, discourse is not only regarded as text but also a discursive practice in this stage, which means apart from analyzing linguistic features and text structure, attention should be drawn to other factors such as speech act and intertextuality. These factors link the text to its context. This dimension (text as discursive practice) includes two processes. One is institutional process (editorial procedure), and the other is the discourse process (the alteration that the text goes through in production and consumption). Here, the key concept of "intertextuality" is highly conducive to explain the discourse process. In other words, this step deals with the exploration of intertextual relations among discourse, texts and settings. That is, the discourse should not only be considered as the linguistic version, but also a kind of discursive practice.

The interpretational level is also-called as the discursive practice level – discourse(s)-as-discursive practice. In the current study, the researcher analyzes the factors that influence how social actors interpret an event and how this process influences the production, distribution, transformation and consumption of texts. At this level, an interpretation of discursive practices concerning events, inter-discursively (how different discourses are related), orders of discourse (a network of a socially ordered set of genres, social practices and discourses associated with a particular social field) and the power relations between people in an event are undertaken. It is also at this level that moments such as action, interaction, social relations, the material world, material practices, the rituals, beliefs, attitudes, values, desires of people and institutions, power and discourse, forms of consciousness, time and space, objects, instruments, subjects and their social relations, activities as well as abstract social structures and concrete social events are taken into consideration concerning text production, distribution, transformation and consumption to ascertain possible social injustice in and over discourse. Fairclough's stage is very close to van Dijk's socio-cognitive stage of any discourse analysis. There is a linguistic level at text analysis but there is also linguistic analysis at discourse practice level when Fairclough calls it intertextual analysis (1995b, p. 61). This level is

interpretive and Fairclough identifies situational context and intertextual context as central to the stage of interpretation. Situational context has these main dimensions

    i.   What is going on….activity, topic and purpose?

   ii.   Who is involved?

  iii.   In what relation?

  iv.   What is the role of a language?

In the case of the current study, the academic discourse of teachers is an effective mode of carving behavioral patterns of learners without their knowledge. The researcher perceives that the most crucial aspect where power and domination are exercised are academic relation between teacher and student. By default, a teaching domain is supposed to be more knowing than learners' domain and naturally, it presents an edge and superiority structure over the learner's domain. It is important to know who the addressers and who is the addressee. The learners are already under this ideological burden of pedagogical crust and bear the brunt of double "ideological marginalization" in the form of two texts. One text is in the form of the book and another text is socially molded, socially supported and culturally institutionalized person(s) who is driving that text. The ideological influence of pedagogical practice in the form of classroom teaching or otherwise in written discourse involves discursive influence. The interpretive level involves the role of social and historical processes on the formation of particular ideological base between recipient and contributor. The legacy of attributing positive ideology and disseminating negative plays a vital role in making any writing more effective and penetrating. The role of the teacher in academic discourse in the Pakistani context must be seen in the social, cultural, historical and religious background to gauge the impact of pedagogical practices. It is considered as time-honored, most respected, spiritual and fatherly relation. The inherent respect given to this institution by social and historical processes is responsible for authority and command in pedagogical tone. In other words, the position a teacher attains and the status one assumes is a strong factor in determining the value of his written or spoken text. This is responsible for a positive construction of ideological patterns in the sayings and doings of a teacher towards learners in typical Pakistani context. A very important aspect of Fairclough's model is

Who is speaking? And Who the addressees are? The second dimension about consumption and distribution is very relevant in determining the role of a teacher. A teacher himself is a shadow of an ideology where obedience is not an option but an obligation. A word from a teacher is deemed as authority and source of knowledge. These discursive practices in the past have constituted one reason not to question taken for granted matters in discourse. No renaissance, no revolution at the collective level has appeared after the golden age of Islam in the 12th century and the pedagogical practices are following the footprints set centuries ago. Political systems have patronized the forces which supported blind following and where questioning was a threat to the status quo. How this happened in the past is the topic of the following discussions.

4.11   Orders of Discourse

Orders of discourse according to Fairclough (1989) are viewed as domains of hegemony and hegemonic (ideological) struggle, within institutions such as education as well as within the wider social formation. He has borrowed this concept from Focault (1971). The discourse practice dimension of the three-dimensional analytical framework introduced above shows, for any discursive event, how text producers and interpreters draw upon the socially available resources that constitute the order of discourse. Fairclough indicates there are two major centripetal forces which form discursive incident i.e language and the order discourse. Intertextual analysis links the text and discourse practice dimensions of the framework and shows where a text is located concerning the social network of orders of discourse. Discourse practice, intertextual analysis and different orders of discourse have crucial interplay in Fairclough's framework. In other words, discourse practice ensures the historicity of discursive events showing continuity of these events with the past as they depend upon orders of discourse and their remaking of orders of discourse. In the words of Fairclough, it is called production, consumption and distribution of texts (Fairclough, 1992a). Distribution means how texts move within different orders of discourse where texts are shifted and transformed systematically. There are always opposition and struggle built into the view of orders of discourse both engaging and possessing ideological-discursive formations (IDFs) that are layered or ordered in dominance. The dominance of one IDF over others

within an order of discourse results in a sort of naturalization of these ideological meanings and practices.

Figure 4

Interpretation and discourse orders

Text IDFs   DOs

The superiority of these IDFs constitute a kind of hegemony. Resistance is most likely to come from subjects whose positioning within other institutions and orders of discourse provides them with the resources to resist. The conventions have drawn upon certain discursive events which are close together in hierarchy of discourse aligned with certain identities that are ideologically invested in particular ways. These orders of discourse according to Fairclough (1992a) are viewed as domains of hegemony and ideological struggle within institutions such as education as well as within the wider social formation. In investigating current data the structures with dominant IDFs can be roughly sketched as follow.

An order of discourse is a network of social practices in its language aspect and concrete discursive practices give rise to hegemonic structuring of discourse structures that are produced, reproduced, challenged and transformed. Any instance of discursive practice can hence be understood in terms of its affiliation to prevailing orders of discourse and discursive practices. These discourse orders are normative, replicating, recursive or creative contributing to their transformation (in a hegemonic sense). In other words, the orders of discourse are a social organization and control linguistic variation. Althusser (1971) makes a further point and finds that as we move from abstract structures to concrete events; it turns more difficult to separate language from other social structures. He terms it as increasingly 'overdetermined' by other social elements. The common idea is that the examination of change requires a combination of 'micro' forms of analysis (discourse analysis is one) and more 'macro' forms of analysis (see Fairclough

(1992a). In Causal Layered Analysis (CLA), the notion is that what we see is multilayered and below are many stages. These layers support each other and language that is constituted and drives ahead a particular discourse is dependent on myth/metaphor. These metaphors are part of particular language vocabulary and are condensed ideographs. To understand the ideological push of particular language one needs to decipher myths behind these linguistic items. The same is described by Fairclough (1992a) as above "change requires a combination of 'micro' forms of analysis". In the case of the present study, the learners are under both direct and indirect nudge of ideological pressure exerted on them by teachers and discursive practices. The researcher perceives an ideological scenario is enacted in the minds of learners to believe and trust the academic practice. The use of ideological examples, formal linguistic markers and vocabulary items have a secondary role when the recipient already perceives it emanating from grand ideological influence. The academic practice involved in the context of the current study shows the creation of in-group vs out-group phenomenon in a very interesting way. The science vs ideology groups produce a sort of inner vs outer group feelings. Due to historical influence and the edge of discursive practice, the voice of ideology is more heard and more effective. To the researcher, this academic practice is not academic. It infringes the basic tenet of any academic principle where a learner is supposed to be critical, inquisitive, rational, productive and innovative. If a learner believes what is already there then where is his contribution? The interpretational aspect of Fairclough's model is central to understand the nature of academic practices in the context of current research. Intertextuality involves the overlapping of other texts on any text and it adopts the form of either discursive practice or institutional practice. The discourse exhibited in academic manifestations is a social practice and according to the social theory of discourse, a discourse establishes power between various entities. Fairclough (1992) proclaimed that language use in a society is a social practice rather than an individual activity. The trickling down effect of the practices of social or historical groups may contain propositions essential to any particular practice and these propositions contain power and lead to the presence of ideology. Fairclough (1992) proposed three principles which are regarded as a social practice.

i.   Discourse is constitutive and constituted

ii.   Social practices construct social identities

iii.   The social practice contributes to system of knowledge. (identity, relational, ideational functions)

It is perceived that ideologies are acquired by members of a social group through the long-term process and other forms of social information processing (van Dijk, 1995). Fairclough (1992) has called them as ideological-discursive formations (IDFs). Next page

Figure 5

Discourse orders and discursive structures
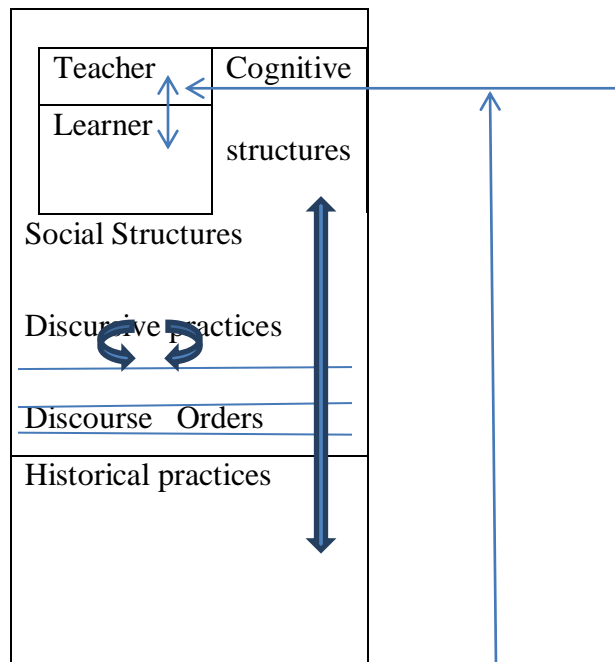
It is imperative to understand the role of intermediate organizational entities to see through opaque ideologies especially the knowledge of linguistic sort, the linguistic elements of networks of social practices which are discourse orders. These include discourse genres, styles which according to Halliday (1978) control linguistic variability for a particular areas of social life. Discourse is seen in terms of the processes of hegemony and changes in hegemony. Large-scale hegemonic processes such as democratization (here Islamization) …institutionalized discursive regimes, constructing selves. CDA's locus of critique is the nexus of language/discourse and social structure. How social structure impinges on discourse patterns and models.

4.12   Intertextuality

Fairclough (1989) explanation has two dimensions, depending on whether the emphasis is on processes of social struggle or relations of power. By the way, discourses are regarded as the social struggles which are contextualized in broader struggles or other words, non-discoursal struggles. On the other hand, explanation presents what power relations determine discourses. The stage of explanation clarifies what has been obtained and interpreted in the stage of interpretation by examining interaction and social context.

The basis of SFG in which CDA has a long root is the matter of choosing among some possible choices for a certain place instead of other possibilities. These special kinds of choices can imply ideological tendencies. The unique features of ideology determine that they cannot be read directly. Thus, the communication of ideology can only be achieved through a certain channel. As the crust of ideology, language is the most common means of communication and discourse production. Therefore, discourse, which takes the form of language, is ideological. van Dijk (2006) states that ideology and other social representations control discourses and other social practices of group members. Therefore, discourse is a language group in processing rather than a language product. van Dijk (1998) argues that ideologies are the knowledge, attitudes, and beliefs which are shared by the members of groups, organizations, or other social collectives of people. He (1995) also thinks that "besides their social function of sustaining the interests of groups, ideologies have the cognitive function of organizing the social representations (attitudes, knowledge) of the group, and thus indirectly monitor the group-related social practice; and hence also the text and talk of its members" (p. 256). Cognitive functions are the basic form of ideological properties which organize, monitor and control attitudes of a social group. Every ideological representation is accompanied by experiences of a person which is referred to as models. van Dijk (1987) proclaimed that models represent personal experiences such as particular information about each event or action which is processed in short-term memory. In other words, models are parallel to cognitive functions as they observe the thinking of a person and personal knowledge that one possesses. Models are uniquely formed as they hold the ability to control experiences of a social actor (van Dijk, 1995) as well as being influenced by the cognitive process of other

member groups in society. Concerning this, it is perceived that models are the primary unit which controls the various acts of human life as multiple ideologies are discovered. The theory of ideology presented above brings about the presence of van Dijk's influential framework which is known as van Dijk's ideological square or conceptual square.

4.13   Explanation (Social Analysis)

Explanation is the third dimension of Fairclough's three-dimensional model. One very significant tool to understand the interpretive part of any text is sociodiagnostic critique. This technique aims to demystify the potentially ideological character or order of discourse. Here a discourse analyst draws on one's contextual knowledge and social theories as well as various rhetoric models of various disciplines to decipher embedded knowledge. This dimension is concerned with seminal and primary sources of power. Analysis of this dimension includes the exploration of the ways how discourses operate in different domains of a particular society. The accumulative impact of the third and second dimensions is manifested in the uppermost layer of text. It is important to diagnose and discuss these 'grid stations' of ideology to interpret the formation of discourse orders. van Dijk (2003) states that the function of CDA is to monitor how a social group's mental representation is structured by social orders. The implementation of power through language and ideological practice in society provide power in discourse and signifies various world views from different perspectives. Mahboob & Paltridge (2013) explain one of many postulates of socio-cognitive theory that hegemonic actors in social discursive processes dominate the floor and dominated group is refrained to comment on it. In academic discussions, the incursion of religious ideologies in a society that is dominantly religious is equal to send a red signal on any topic. It is equivalent to forming a strong domain that is closed to any critical inquiry. It is crucial to investigate the enactment of this power and comprehend how power is exercised for blindfolding by dominating over dominated groups. This is not an individual activity but a form of social practice. Fairclough (1992) proclaimed that "language use in society is a form of social practice rather than an individual activity" (p. 63). This notion is correlated with the occurrence of power and ideology in discourse. Ideologies usually control the thoughts of

a social group which then represent the basic social characteristics of a group based on their identities, goals, norms, values, positions and resources (van Dijk, 1995).

In respect of ideological consumption both cognitive and social factors are involved in this process. Luke (2002) thinks that a very significant aspect of the CDA approach is macro analysis of social formations, institutions that texts construct (Luke, 2002), Kristeva (1980) terms this macro-analysis as vertical axis which connects the texts to other texts while the horizontal axis connects the author and reader to the text. Fairclough's notion of interpretation and explanation of any text is close to this macroanalysis and vertical axis of discursive practices. Stubbs (1996) states a researcher must identify the linguistic mechanism which transports ideology. van Dijk (1995, p. 248) states: Ideologies are basic frameworks of social cognition, shared by members of social groups, constituted by relevant selections of socio-cultural values, and organized by an ideological Schema that represents the self-definition of a group. Besides their social function of sustaining the interests of groups, ideologies have the cognitive function of organizing the social representations (attitudes, knowledge) of the group, and thus indirectly monitor the group-related social practices, and hence also the text and talk of member.

At explanation level one also takes into consideration the underlying power relations which might be reproduced, how they facilitate the exploitation and marginalization of groups as well as possibilities of change and resistance. The process also helps a researcher to identify, understand and explain the causal and circular logic at work, in other words how and why powerful discourses and powerful agentic forces "shape beliefs, fantasies and desires to regulate practices of institution-building that set the stage for material production and reproduction activities that in turn construct social relations that finally return to ensure the perpetuation of power" (Harvey, 1996, p. 82).

4.14   Overall Analysis

In the preceding discussion data on academic discourse was explained with the help of Fairclough's three-dimensional model. SFG and Causal Layered Analysis along with van Dijk's Schema model were also applied as a supplementary instrument to
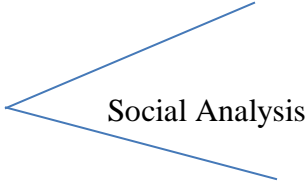
analyze the first dimension of the model. SFG is very useful concerning the texture of any text. Fitch (2005) describes that the previously Discourse Analysis mostly focused on the internal structure of texts but Halliday had a wonderful influence on DA as he gave field, tenor and mode as metafunctions of language which consists of phonology, lexicon-grammar and semantics. Halliday (1979) states that a particular text is a process as well as a product that is created, embedded and interpreted in a social context.

The ideational function of discourse which manifests cognitive behavior through the use of specific verbs pertaining to experiential, interpersonal or textual mode relies on choice and use of lexical items.

Causal Layered Analysis is the technique for future planning developed by Professor Sohail Inayatullah (2014) a Pakistani born Australian academician. CLA has four layers to understand any problem. The visible, observable, audible, concrete, official public description of the issue is called Litany. The deeper layers are causation stage (system analysis, social analysis etc), worldview (discourse orders) and Myth/metaphor analysis (Jungian archetypes, ancient bedrock stories, jokes etc) respectively. These stages in their discovery of facts seem very close to Fairclough's model and inspiration for using it was to enrich the analysis. The very first part i.e. textual analysis or description has been discussed in detail regarding relevant data of the current study. The analysis showed there was the use of abundant use of such explicit lexical items which manifest ideological investment in Pakistani academic discourse. In the earlier part of this chapter, there are examples and references from the primary data and for the sake of brevity, these are not repeated here. The second part of this data is very important. This is to be explained in light of Process Analysis and social analysis. The first part was about 'whatness' while the second part is about 'howness' and the third dimension relates to 'whys' of the study. It is very important to understand this 'why' question. Any text has intertextual and discursive structures that lead to retrospective reflections in the historical institutionalization of a particular discourse. It is very important to understand that there has been some widening of perspective, and beginnings of a realization that the roots of science are to be found in highly diverse cultural and temporal locations (Hoodbhoy, 1991). The researcher views the dilemma of current educational plight especially in

science in discourse orders of history. In Causal Layered Analysis, this plight or visible state of our education is "Litany". The contribution of our scientists, the enrollment of Pakistani science students in internationally coveted institutions and ranking of Pakistani institutions speak volumes about the fact. Unfortunately, the contribution of Pakistan in educational matters is lagging behind many countries. This is a bitter fact and being a part of the international community one cannot oversight it.

Pakistan is an ideological state therefore it is important to see Pakistan as a continuation of Muslim rules and not on the model of Nation-states. Thus social analysis of the Pakistani version of academic discourse dates back to ancient Muslim dynasties and can better be interpreted if we have an understanding of Muslim's attitudes towards science. Hard though these questions may be, they are not irrelevant; some of the forces which retarded scientific development in Muslim societies in the past are operative today as well (Hoodbhoy, 1991). This is related to the second and third dimensions of Fairclough's three-dimensional model, where it is explained how text is consumed and is made from social structures. Hoodbhoy (1991) mentions some major faultlines resulting in an education system of education which is incompatible to work in commensuration with modern needs of education. These factors are briefly explained below.

- Attitude and philosophy
- Certain concept of education   Social Analysis
- Particular nature of Islamic law
- Non-existence, or weakness, of certain socio-economic formations
- Particular character of politics in Islam

4.15 Free Will

Weber's (1968) psychobiological notion is that the search for rational knowledge is determined to a great degree by the overall idea system which prevails at a given time in society. "Rationality is about the application of free will and a belief about Divine intervention in the affairs of the outside world puts one to less inclined to probe with help of science". In the heyday of its intellectual and scientific development, Islamic society was not fatalistic. The active commentaries and debates between Mutazillah and

predestinarians (rationalists) were often in favor of the former (Hoodbhoy, 1991). These debates were purely academic although both remained opposed in their thoughts. The political establishment of that time did not sit on the fence but favored the fatalist group (predestinarians) as it provided legitimacy to their status quo by not questioning their authority. The gradual hegemony of fatalistic mortally weakened the 'will to power' of Islamic society and snatched away from its scientific spirit. It was an Asharite dogma which insisted on the anti-science spirit in pursuit of knowledge (Sharp, 1920). This anti-science nature of the Asharites is evident from their belief that it was impossible to make any kind of prediction. Even a speeding arrow may or may not reach a destination in estimated time because at each moment along its path God destroys the world and then creates it afresh at the next moment. Where the arrow will reach the next moment is impossible to predict given that it was at a particular spot at an earlier moment. It cannot be predicted because it is God alone who knows how the world is to be re-created. One of the most influential figures of the Asharites went so far as to claim that a piece of cotton does not burn merely because the fire was put to it but because God intervenes either directly or through his angels and it refutes those who say the fire is the agent of burning (Averroes, 1954). The favor of political establishment, the dominance of such fatalistic attitudes, the denial of the independent spirit of inquiry, and rejection of the Greek rationalizing culture, made it harder for any important intellectual advance to occur in medieval Islam (Hoodbhoy, 1991). The nexus of Church and King in Medieval Europe was a blatant example of consolidating forces of status quo against free will and rational thinking. The emergence of scientific ideas was being interpreted in the light of the clergy's explanation of scriptural commentaries (Averroes, 1954). The same was being practiced in the Islamic society after rational school (Mutazillah) was marginalized by the opponent group abetting with political forces (IDFs as discussed in earlier pages). This leads us in history about politico-religious abetting to implement a particular model of education. The analysis of text from text alone is not sufficient unless a deep understanding of driving forces forming these textual practices is not made. The utilitarian approach towards knowledge and mode of inquiry is another important dimension to understand the exact nature of discourse orders.

4.16   Utilitarian Approach

Another factor that dispirited knowledge for learning's sake was the progressively utilitarian character of post-Golden Age Islamic society. Utilitarianism is a notion that the only desirable things are those which are useful, and it was not an obsession of Islamic society in the early days of its intellectual development. The spirit of generating innovative ideas and extending frontiers of knowledge is different from a particular view of utilizing knowledge for specific and selected causes. Lewis (1982) counts a very interesting example from Ottoman courts. He points towards the attitude of the Turkish Ottomans who, in the 16th century, had established an extensive and magnificent empire. They did recognize the utility of some recent technological inventions of the West and they even appropriated some of these, but they were not inclined to allow advances in thought or to recognize that technology was a consequence of scientific thinking. Lewis (1982) quotes a very interesting historical account. He quotes it was observed, for example, by Ghiselin de Busbecq, ambassador of the Holy Roman Empire in Istanbul, in a letter dated 1560 in which he wrote that:

> No nation has shown less reluctance to adopt the useful invention of others; for example, they have appropriated to their use large and small cannons and many other of our discoveries. They have, however, never been able to bring themselves to print books and set up public clocks. They hold that their scriptures, that is, their sacred books, would no longer be scriptures if they were printed; and if they established public clocks, they think that the authority of their muezzins and their ancient rites would suffer diminution (Lewis, 1982).

The general lack of interest among Ottoman Muslims in the recently discovered wonders of science is also reflected in an embassy report by Mustafa Hatti Efendi who went on a mission to Vienna in 1748. While he was there, the Turkish entourage was invited by the Emperor to visit an observatory, where various strange devices and objects were kept. Efendi and his group were not impressed. Lewis (1982) quotes as follow,

> The third contrivance consisted of small glass bottles which we saw them strike against stone and wood without breaking them. Then they put fragments of flint in

the bottles, whereupon these finger-thick bottles, which had withstood the impact of stone, dissolved like flour. When we asked the meaning of this, they said that when the glass was cooled in cold water straight from the fire, it became like this. We ascribe this preposterous answer to Frankish trickery (Lewis, 1982).

As far as the sub-continent is concerned, in Mughal India too the utilitarian spirit prevailed. In the rule of Akbar, there had been a marked enthusiasm for useful technology. Newer inventions though on a limited scale but were known as progressive signs of that time society. Right-angled gearing, distillation of alcohol and perfumes, lenses for spectacles and telescopes, water cooling using saltpeter, etc. made their appearance in India in Akbar's time. Around the middle of the 17th century, large numbers of ships resembling the modern ships of the European imperial fleets were built in India. But for all this, and the undisputed magnificence of Mughal architecture, history does not credit them with significant intellectual achievements such as the establishment of universities, observatories, or encouragement of positivistic thought. Utilitarianism - and a thinly veiled anti-intellectualism - are, of course, to be found aplenty in modern times as well (Hoodbhoy, 1991). As indicated by Fairclough (1992) there are always IDFs (ideational discursive formations) and during the interplay of resistive forces only those succeed which have more power and political backing. In Mughal India too we see the dynastic forces which tried to consolidate power utilized these IDFs by exploiting the force of ideology and political hegemony.

In the postmodern era, the same can be observed in a place known as the spiritual center of Muslims. After the disintegration of the Ottoman Empire, there was not a single effort for the promotion of education in respective Arab states. The Saudis, for their part, have made no secret of their liking for the comforts provided by the wonders of modern technology, and for their dislike for theoretical, scientific knowledge. Hoodbhoy (1991) avows that there is little doubt that Saudi establishment fears the emancipating effect it has on the minds of men, and the dangers it holds in store for an inflexibly hierarchical and dynastic society where the leaders derive their legitimacy by appeal to divine sanction. It is pathetic for the Muslims in general, as the dominance of utilitarian values in Muslim society does not augur well for the development of the science of developing

abstract thought and creating the intellectual apparatus for science which, by necessity, must be far removed from what is visible or useful. An Iranian physicist succinctly states the case:

Saffouri (1986) believes that only true spiritual societies have been able to develop science. It is inherent in a utilitarian society that it is unsympathetic to true spiritual values. A nation that has no great philosophers will never have any great scientists. Heidegger opines that a philosopher is a man who is always capable of wonder. This also characterizes the scientist. The utilitarian man is not capable of wonder. One another factor for dispiriting the quest for scientific method and promotion of non-scientific methods in search of facts is the education system prevailing in Muslim countries.

4.17   The Role of Muslim Education

The ultimate values and aims to which any society desires are to be found in the way by which it educates its students. What Freire (1970) has termed as transformation or transfer is very relevant to mention here. It is here where one faces head-on the question of whether the society values transformation and change, or whether it prefers the existing status quo or the past instead. It is useful to enumerate the distinctions between traditional religious and modern secular education. For they define two radically different models attitudes inherited from traditional education, wherein knowledge is something to be acquired rather than discovered, in which the attitude of mind is passive and receptive rather than creative and inquisitive (Freire, 1973). Knowledge is unchangeable and all books tend to be memorized or venerated to some degree in the traditional model of education. The concept of secular knowledge as a problem-solving tool that evolves is alien to traditional thought. Because the teacher derived his power and authority from unchallengeable sources, the style of traditional teaching was inevitably authoritarian (Hoodbhoy, 1991). One can have a look at traditional teaching in Dodge's (1962) description of Mughal days schools. In Moghul India. as in village schools even today the teacher at the end of dictation or commentary on a text, he would rise with the words: 'And Allah knows best'. Thereafter the students would reverently kiss his right hand and disperse (Dodge, 1962). Scientific way of exploring any fact is based on free inquiry and

empirical stance. It does not claim absolutist's stance while rigid and static stance opposes free will. The concept of fixed, rote-centered education has origins which can be traced back into history, beginning with the Nizammiyah curriculum devised in the 11 century. This curriculum was faithfully passed on to subsequent generations and adopted in unchanged form in Mughul India (Ikram, 1958). In this curricular approach, the emphasis was largely on the memorization of facts and figures. Ibn Khaldun, in a comparative study of education in Muslim lands of the 14th century, pointed out that only in Muslim Spain and Persia were subjects such as poetry. Grammar and arithmetic included in the syllabi. Elsewhere, subjects unrelated to the Qur'an were regarded as being too secular to teach to children. Traditional education with its emphasis on perfect memorization, it created its standards of excellence and role models. Among those who are quoted is Muhammad ibn-Ziyad ai-Arabi of al-Kufah. who died at Samarra in 840 AD. and who is said to have met with a hundred pupil. He dictated to them for ten years, during which time nobody ever saw a manuscript in his hand because he had such a prodigious memory. Yet another story is told about a scholar who went from Baghdad to Sijistan to give a course of lectures. To avoid carrying books, he memorized the traditions to which he wished to refer. The story was that although he quoted 30.000 traditions about the Prophet. The persons following his lectures were unable to find more than three mistakes. Following the end of the Golden Age of Islam around the 13th century, Muslim education simply ceased to change. Religious learning, with grammar and literature as the supporting instruments, totally dominated education.

The private curriculum of Shah Waliullah (d. 1761) was relatively wider in scope and included some amount of mathematics, astronomy and medicine. But secular learning always remained a low priority among Muslims of the sub-continent. Moreover, even where some degree of free inquiry and experimentation was permitted, the implications of that were firmly limited to the world of inert matter and not allowed to intrude into religious and cultural domains (Ikram, 1958). This practice continued until the start of the 19th century when the British introduced a system of modern education in the sub-continent. The Hindus and the Muslims two majorities of the Indian sub-continent reacted quite differently to this move of British Raj. The Hindus welcomed it ardently and desired the British Government to give more opportunities for secular

education and establish more colleges and schools. The Muslims, on the other hand, took with a pinch of salt the British decision. In part, this was because the British had brutally put an end to centuries of Muslim rule in India. Hence 'European science' was seen as a trick of the enemy for undermining the Islamic religion and culture. The resistance to science was heightened by the characteristic arrogance of the imperialists who openly ridiculed past Muslim achievements in science. Hali (1957) has lamented over Muslims' response in detail where they were left behind to Hindus in jobs and other important seats in British rule. Sharp (1920) quotes a speech of Lord Macaulay which endorses Hali's (1957) and Ikram's (1958) conclusion about Muslims' reaction. For example, in a speech on 2nd February 1835, Lord Macaulay derisively referred to:

> "Muslim medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding house school, history abounding with kings thirty feet high and reigns thirty thousand years long, and Geography made of seas of treacle and seas of butter" (Sharp, 1920).

There were many psychological factors behind the reactionary stance of Muslims. They were rulers when they were defeated and their sovereignty was bashed and fragmented. A combination of hurt, pride, defiance and conservatism led the Muslims to reject modern learning. The Ulema were particularly hostile and, after Macaulay's decision in 1835 to introduce modern education throughout India, a petition was signed by 8,000 Ulemas in Calcutta asking the Government to exempt Muslims. It is said that the Education Bill was partly responsible for the bloody events of 1857. Parents kept their children away from schools, preferring either to keep them at home or send them to Madrassahs. Social pressure, including threats and derision, was applied against the small number of parents who defied the ban (Hali, 1957).

This was the miserable time in which Syed Ahmed Khan started the battle for Muslim educational reforms, a war which he won but only partly. In short, conditioning through rote memory and authoritarianism are the foreseeable outcomes of traditional learning, and such learning is natural for a society in equilibrium. But when society develops towards greater multifariousness, it cannot strictly follow the simplicity of past patterns and requires pursuit which must satisfy the needs of progress while upholding

some level of historical and cultural continuity. Hoodbhoy (1991) argues that the inability of the traditional system of education to respond effectively to a changing world may well have been the most critical factor which denied to Muslims the chance of spearheading the Scientific Revolution.

The Scientific and Industrial Revolution of post-Renaissance Europe was not a creation of philosophers and thinkers alone; it was a very complex economic and social phenomenon as well (Weber, 1968). Development in technology gave upswing to influential new means of production, but it was the European bourgeoisie which controlled the technical progress and finally brought about the metamorphosis of a feudal society into a modern capitalist one. The bourgeoisie, following Karl Marx, was a class capable of linking the means of production and of bringing about fundamental structural transformations by making innovations and investments with the help of new means of knowledge.   Marx, while recognizing the vital role that the bourgeoisie played in transforming society, also identified it as the exploiter and natural enemy of the working class. The researcher believes that inquiring why the Scientific Revolution did not occur in Islam is equivalent to asking why Islam did not produce a bourgeois class. It has been argued, particularly by Weber (1968) and his followers, that the nature and practice of Islamic Law with different commentaries was instrumental in discouraging the emergence of the bourgeoisie and nascent capitalism. This claim needs critical analysis.

The Weberian argument holds that the existence of a bourgeois class makes essential the existence of a legal system that can resolve disputes over property rights, contractual obligations, banking and financial transactions, etc. Legal judgements derived from rational laws as opposed to arbitrary ones and the scope of these laws should be wide-ranging to cover the wide range of problems and cases which appear in a complex economic environment. New laws are required for new situations, and these must be consistent in spirit with the existing laws. Legal rationality is a requirement for modern capitalism; without a coherent and comprehensive legal system, the economic system would soon collapse. The secular and rationalized legal framework needed for the emergence of capitalism, the argument continues, is incompatible with the nature of Muslim law which seeks law finding and not law-making (Weber, 1968).   It is

encouraging that there are reforms in the legal system and over-reliance on British law and vague interpretation of Islamic injunctions are re-interpreted in the light of modern needs. This may lead to inculcating the secular spirit of seeking help in mundane affairs.

4.18   Economic Causes

When Muslim rulers in various parts of the world were defeated their lands were conquered and occupied by imperial powers in the 18th century. Muslim society was in the dark medieval stage. There was no Islamic capitalist class that could take the help of modern technology to combat aggressors on one hand and transform feudal society to a capitalist one. The argument is another way round as Habib contests this argument that India and Egypt were on the point of arriving at a capitalist socio-economic formation when the onset of colonial rule interrupted their natural development (Habib, 1979).

Whether it is the case of Arab lands under the Ottomans or Indian lands under the Mughals, Islamic civilization has been very definitely urban-based. Villagers have had little cultural contact with the city civilization aside from selling produce to city dwellers, and they lived a remote and backward existence in an entirely self-enclosed world. Local governors and officials were appointed as administrators to collect revenues and foodstuff from peasants. The dependence of the city on the villages, and the assured supply of food and revenue, substantially reduced the incentive for technological advances in production. A noted scholar of the history of science in India, Irfan Habib of Aligarh Muslim University, first raises and then answers the question of why Mughal nobles and learned men showed so little urge to obtain knowledge of mechanical devices (Habib, 1979).

In this context, the style of Islamic city life seems different as compared to European cities. In Muslim lands, cities were regulated by the ruling dynasties and means of production dominated by them. This control meant that municipal institutions either did not develop or had a little effective role in governing the life of the city. Therefore, instead of being an integrated whole, the city in Arab lands, as well as Mughal India, was a collection of heterogeneous self-contained cells which regulated mosques and other community facilities (Turner, 1974).

The social fabric, economic system, the particular nature of the legal system and priorities of Muslim rulers determined the fate of the education system in their respective regimes. The education system which evolved out of these historical practices was traditional, local and limited. This did not respond to critical, universal, secular and objective spirit of tantalizing facts and questioning taken for granted issues. The tradition of intermixing ideology in academic discourse is not a new one. The social process as described above had its influence at different times and its impacts were manifested at various points of history.

4.19   Tradition of Ideological Interface

Syed Ahmed Khan held the view that attempts to derive scientific truths from the Book were entirely misplaced and it was futile to regard the Qur'an as work on science. A good portion of his labors as a religious scholar were pointed at unraveling what he considered to be the essential message of the Qur'an from certain confusing and wrong beliefs of Greek astronomy. While he believed the Qur'an to be divinely revealed, Syed Ahmed Khan wrote that: The Qur'an does not prove that the earth is stationary, nor does it prove that the earth is in motion. Similarly, it cannot be proved from the Qur'an that the sun is stationary. The Holy Qur'an was not concerned with these problems of astronomy; because the progress in human knowledge was to decide such matters itself; the real purpose of religion is to improve morality (Mansfield, 1987). The researcher believes that the Work of God and the Word of God can never be antagonistic to each other; we may, through the fault of our knowledge, sometimes make mistakes in understanding the meaning of the Word. Before Syed Ahmed Khan many orthodox Muslim scholars tried to mix religious ideology in scientific interpretation. Among them, the most influential has been Seyyed Hossein Nasr, a Shiite Iranian by birth and professor emeritus at George Washington University. He has earned a reputation as an impressive author of Islamic history. This ability to communicate has made Nasr by far the most influential of Muslim historians who write on Islam and science. Nasr is not only a historian of science. He is also an advocate and propagandist for a new 'Islamic' science which, according to him, should not be constrained by the tyranny of logic. He berates what he called Western science for being destructive of man and nature. Sharp (1920) quotes his concept of

Islamic Science as a truly Islamic science cannot but derive ultimately from the intellect which is Divine and not human reason. The seat of intellect is the heart rather than the head, and the reason is no more than its reflection upon the mental plane.

Ziauddin Sardar a Pakistani born émigré residing in Britain who has authored scores of books on Islam and Science. The tradition of Islamizing science is not a naïve idea. The current study is focusing it concerning academic discourse while its existence at the state level in Pakistan during the Zia ul Haq regime was patronized by state. We have already seen Professor Nasr's version of Islamic science. In an article published in the esteemed journal New Scientist entitled 'Why Islam Needs Islamic Science' Sardar declares that the quest for Islamic science is the most urgent task facing Muslims today. What he calls Western science is unsuitable, he says, not only because its applications have been harmful but also because its epistemology is basically in conflict with the Islamic view (Hoodbhoy, 1991). On October 18, 1987, an international conference on the theme of "The Scientific Miracles Conference" was held in Islamabad which was jointly organized by the International Islamic University Islamabad and the Organization of Scientific Miracles in Mecca (Islamic Science Conference Proceedings, 1983, vol 2). A similar conference was held in Karachi a few months back. About 70 research papers were presented on topics such as, Description of Man at High Altitude in the Qur'an. The dichotomy of Insan (Man) and Jinn & their Destiny…Chemical Composition of Milk concerning Verse 66 of Surat An-Nahl of The Holy Quran…Mechanics of the Doomsday and Life After Death. by S. Bashiruddin Mahmood.

Rector of IIUI, Islamabad Mr. Brohi uttered little empathy for the 'dubious impact of modern science that is reflected in Physics and Chemistry· He lamented that the textbooks used in universities today were the particular objects of his annoyance because these: 'bear on the face of their pages indelible imprint of the findings that have been recorded by some, at least, of the outstanding irreligious thinkers like Darwin, Freud, Karl Marx (proceedings, 1983). Mr. Brohi found Einstein's theory of relativity to be objectionable and incompatible with Islam: 'In my considered opinion, the Einsteinian view of the behavior of moving particles - or the ultimate constituents of matter regarded from the Islamic perspective, is false'

Mr. Brohi was not a physicist - let alone that special kind of physicist who spends a part of his life simply acquiring the mathematical tools without which Einstein's theory of relativity cannot be comprehended, much less challenged. Lesser men, or those who admit to a small amount of doubt or ignorance in some matters, would have probably refrained from commenting on matters outside their ken lest they appear a little foolish. But, like the venerable Archbishop Ussher who had concluded from his study of the Bible that the world began at 9 a.m. on Sunday 23 October 4004 BC, Mr. Brohi, too, was a man of conviction who gave priority to his interpretation of faith over the exigencies of scientific reasoning.

Another affirmation of the view that science should be subordinated to religion was provided by Dr. M. A. Kazi, an adviser to the President on Science and Technology. This high position in the Pakistani scientific establishment did not prevent him from expressing distaste for the methodology of modern science. In a speech entitled Islamization of Modern Scientific Knowledge, Dr. Kazi announced the imperative need to write new science textbooks for all levels such that 'whenever we have to prove a scientific theory or principle based on available information and arguments, we must provide an additional proof by quoting a relevant reference from Qur'an and Sunna if the same is available (Kazi, 1982).

In light of the above discussion, it is assumed that Muslim's attitude towards science is not a recent one. The commentary throws light on the socialization of ideological becoming in academic matters. In CLA and Fairclough's language, it is long rooted in discursive structures in the past from where our political inspirations emanate. The discourse is more political than academic. State policies further strengthen this attitude towards knowledge as it strengthens the hegemonic status quo of the political elite. The glory which Muslims once enjoyed in science diminished because a particular discourse overcame a weaker voice of intellectual liberty as discussed in preceding paragraphs. The intermixing of ideological ideas unnecessarily is not common and not in all academic practices. As Fairclough (1989) has mentioned there remains a resistive and binary opposition to every social practice and there are vocal voices against this. The preceding discussion showed there are orders of discourse in political and academic

history that determine today's text and academic text in case of the current study. The stronger impulses of IDFs dominate weaker voices and political patronage has a very important role to play in making any discourse. The next chapter discusses these findings in brief followed by discussion and recommendations. Few such names do not make the whole history of Islamic civilization. There were also few achievers who were exceptional in science, philosophy and other worldly subjects. The reason was that they did not mix faith with science. At that time Europe was passing through darkness; new and free thoughts were banned by clergy; at the same time, Muslims of Arabs were creating names in science. It was the heyday of Muslim civilization and it is important to mention the luminaries of Islamic scholarship who resisted orthodoxy of their time. Al-Kindi was the founder of the Islamic Peripatetic school of philosophy. He authored about 270 treatises on the subjects of mathematics, physics, music. He was a rationalist and defined truth as universal and supreme. As a rationalist, AI-Kindi proposed that certain passages from the Holy Book whose literal interpretation would conflict with reality should, instead, be understood as allegories to guide men of reason. He believed there existed two truths; one for uneducated masses and others for educated. When orthodox Sunni Caliph Al –Mutawwakal ascended the throne. It was not hard for the Ulema to convince the ruler that the philosopher had very dangerous beliefs. Mutawwakil soon ordered the confiscation of the scholar's library, known to all Baghdad as al-Kindiyah. But that was not enough. The sixty-year-old Muslim philosopher also received fifty lashes before a large crowd that had assembled. Observers who recorded the event say the crowd roared approval with each stroke. Long before his death in 873 at the age of seventy-two, AI-Kindi had succumbed to prolonged depression and silence. Although a friend managed to retrieve his library employing some subtle extortion, he never really recovered from the ordeal of his public flogging. AI-Kindi was the first major figure of Islamic scholarship to fall victim to the orthodox reaction against rationalism (Hayes, 1983).

AI-Razi (865-925) is known as the greatest clinical physician of Islam. He earned the title of 'Arabic Galen' and 'most brilliant genius of the Middle Ages' for his remarkable accomplishments in the field of medicine. He also suffered at the hands of orthodoxy due to his liberal ideas and hard resistance to non-scientific approach. In the

last stage of his life, he became blind and it is said that the blindness resulted from the punishment meted out to him by an emir who was a member of the conservative Mansur family of Bukhara. The emir ordered AI-Razi be hit on the head with his book until either the book or his head broke. Thereupon AI-Razi lost both his eyesight, as well as his zest for life. When an occultist recommended surgery, AI-Razi replied: "I have seen enough of this world, and I do not cherish the idea of operation for the hope of seeing more of it.' Shortly thereafter he died (Hoyt, 1975).

Ibne-e- Sina (980-1037), similar to Norbert Wiener in modern times, was a precocious brain whose work covered gigantic areas of knowledge. By the age of ten, he had memorized the Qur'an to perfection, and by seventeen he was a reputable physician. Like his precursor AI-Kindi, Ibn-e- Sina was a fiercely independent-minded philosopher who vowed on the primacy of reason, although he had disputed the Mu'tazilites on various technical matters. Due to his independent bent of mind, he fled persecution and the wrath of rulers several times. With his books banned, and powerful enemies plotting against him, his friends counseled moderation. To this, he replied: 'I prefer a short life with width to a narrow one with length,' and continued his work undaunted (Ansari, 1983)

Ibn Rushd (1126-1198) is by far the best acknowledged Islamic philosopher in the West. He stood in the leading ranks of international scholars of repute. During the great philosophical and theological mayhems of medieval times, his works were frequently consigned to the fire and decried as heretical both by the Church and the orthodox Muslim Ulema. Because they formed the most detailed and precise commentary on Aristotle. Ibn Rushd's writings were translated into Latin and Hebrew by European scholars. There soon appeared super-commentaries on his commentaries. He became the victim of political intrigues and a target for the orthodoxy.

Ibn Khaldun (1332-1406) the last of the intellectual giant of Muslim civilization, Abd-al-Rahman Ibn Khaldun continued a completely hidden figure until the 19th century when he was 'discovered' by Western scholars who recognized him as a master of the science of human behavior and a forerunner of modern anthropology. This rather astonishing neglect was, in the words of Philip Hitti, because: This philosopher was born at the

wrong time and in the wrong place. He came too late to rouse any response among his people deep in medieval slumber, or to find a would-be translator among Europeans. He had no immediate predecessors and no successors. No school of thought could be styled Khaldunic. His meteoric career flashed across the North African firmament leaving hardly a glare behind. Nevertheless, Ibn Khaldun's greatest contribution to Islamic thought was as a positivist (Hitti, 1968).

Interestingly, these Muslim scholars delivered at the behest of their penetrating skills of reaching to facts and they were looked down upon by the status quo of that time. The dominance of this status quo marked the decline of once flourishing Islamic civilization of promoting science. The resistive and hostile forces never accepted the mode of free inquiry. It can be noted down from the comments of an eminent scholar

The story of famous Muslim scientists of the Middle Ages such as AI-Kindi, AI-Farabl, Ibn-al-Haytham, and Ibn-e- Sina shows that aside from being Muslims there seems to have been nothing Islamic about them or their achievements. On the contrary, their lives were distinctly un-Islamic. Their achievements in medicine, Chemistry, physics, mathematics, and philosophy were a natural and logical extension of Greek thought (Ansari, 1983). Another Indian scholar Abdur Rehman has similar views about Muslims of that time who trespassed prohibited fences scaled by the orthodoxy of that time. The dislike for free reasoning and rational thoughts is ideational formation in words of Fairclough (1992) where he mentions IDFs. This abhorrence for those Muslims who were dubbed as "heretics" is visible in one of the remarks of an Indian scholar Abdul Rehman (n.d). Men of the philosophers were either Mu'tazilites or agnostics. Many of them practiced music, astrology and magic which is either prohibited or not encouraged by Islam. AI-Razi did not believe in revelations AI-Farabi depended on 'pure reason for discriminating between good and bad. Ibn-Sina did not believe in Maad Jismani (resurrection of the body)... There was a gradual loss of Islamic values from society (Rehman, n.d).

These IDFs push forward impact and are exhibited at times in societies. The forces which dominate constitute further IDFs and roll down invisible discourse orders and during this struggle only those IDFs sustain and consolidate their hold, which has the

backing of the political elite. In the case of the current study, the implications of ideological intermixing can be viewed both in historical and futuristic perspectives. Present practices are conduit to past discourses. This can rightly be observed in students' writings attached in this study as S1- S15 in addendum.

It is high time for academicians to understand the effectiveness of the scientific approach in analyzing facts. The use of ideology in matters which have their natural laws may have compassionate appeal to many but in reality, does not serve any service neither to science nor to ideology. Religion is for moral uplift and the use of allegorical and aesthetic metaphors in scriptures has language subtleties and hanging them with changeable dynamics is an un-academic practice. Here science is not restricted to natural or laboratory sciences but it reflects an attitude of exploring facts. In the scientific approach, one is always self-critical and open to other's points of view. Science believes in objectivity, its problems and modalities are international and have a systematic path of inquiry consisting of facts, laws, hypothesis and theory. There are either inductive or deductive approaches to keep track of any discovery. Any theory or finding can be completely refuted with the help of any subsequent work. The purpose of mentioning some illuminating scholars of past Muslim History is to demonstrate that there is no warfare between Islam and Science. Both have their separate channels, different aims and procedures. Mixing Physics with Metaphysics is not necessary as one can be an avowed believer and a fecund scientist. Yoking them together can bring academic and inquisitive tragedy as Muslims are experiencing after the fall of the rationalist school of thought. These implications can multiply if such IDFs are not created which focus on reason, objectivity, and empiricism and most importantly do not bank upon extra vocalization to load off their responsibilities. The implications of this mixing blur students' concept about laws of nature and their urge for innovation and inquiry is halted. A few suggestions are put forward to the concerned stakeholders.

CHAPTER 5

CONCLUSION

The current study attempted to investigate four research questions. These questions were about the mixing of ideological content in written and academic discourse in Pakistani educational institutes. An attempt was made to probe the answer to all research questions with the help of sampled data obtained from various educational institutions of Pakistan. The analysis of data showed the presence of ideological content at various levels of academic discourse both in written and pedagogical practices. The possible causes of this interface have been discussed in the previous chapter in the light of critical framework. The study showed that in Pakistani perspective the use of ideological content lies in many sources.

5.1   Major Findings

1. The answer of the first research question shows, there are ample textual evidences of ideological existence in the written academic discourse of both teachers and students in Pakistani postgraduate colleges and universities. This evidence is explored with the help of simple textual inquiry-based on vocabulary, cohesive devices, transitivity analysis and the use of grammatical markers. The analysis revealed that the texts borrowed exhaustive number of allusions from ideological sources mainly religious and cultural repertoire. The academic discourse concerning science subjects like Darwinism, Environment, Eschatology, Psychology, Geography, Physics, Linguistics, Biology etc have excessive number of references from religious and cultural sources. An academic discourse especially in Higher Education is supposed to be taught science subjects especially with scientific method. A scientific method is necessarily based on empiricism, hypothesis, data and rigorous analysis. The study showed the topics related to pure science were written for academic purpose without abiding by the spirit of Science. There is explicit and implicit use of potentially ideological

lexical items; some topics overwhelmingly composed in declarative and imperative clauses and sentences left least space for cross questioning, inquiry, reasoning, criticism and objectivity. The ideological discourse interfaced the written academic texts of both, the teachers and the students.

2. The transitivity analysis of the texts revealed overwhelming use of Mental and Relational Processes while Material Process is relatively used rarely. This indicates that in academic texts subjectivity is more than objectivity. Mental processes show the authors are more opinionated, more judgemental, more authoritative and absolutist in their teachings. This also leaves students' autonomy during classroom at risk. The study finds ideological intermixing against students' autonomy which is a prerequisite for their symmetric participation in classroom activities.

3. It is also found that there is trickling down effect of teacher's discourse on the learners' discourse. The academic texts of the students have similar ideological presence as in teachers' writings.

4. The ideational metafunctions served by the use of Mental Processes also revealed that critical thinking is downplayed and compromised at the cost of convenience. Ideology provides readymade answers and spares one from challenging academic endeavor which discerns the activities by which knowledge is produced. This shows our written and pedagogical practices do not meet standards of modern teaching. The learners instead of inquisitive learners follow the footprints of their teachers.

5. The academic texts also revealed that topics of science instead of strong reasoning promoted anti-science thinking. It is researcher's assumption that a strong reasoning helps to learn facts and figures and absorb contents better but indulging in opinionated and parochial academic discourse may lead to blurred picture of facts.

6. The second research question revealed there were various discursive strategies used in academic discourse while adulterating it with ideological contents. The use of strategies normalizes and naturalizes certain subjectivities. A use of potentially strategic discourse brings polarization which can be used or misused

accordingly. In case of current study different kinds of discursive strategies had interplay in academic and ideological discourse.

7. Referential strategies are used in the academic discourse. These strategies are used to name and refer someone linguistically in discriminatory way, negative evaluation in terms of national, linguistic, sexual or religious characteristics. These strategies are used in terms of religious, political and gender sense in the academic texts. These strategies are working through the devices of Religionisation, Collectivization, Genderisation/Discrimination Association/Relationship, Exclusion, Aggregation, Burdening and Impersonalization.

8. Predicational strategies have also been used in the written content of teachers and students to specify and characterize *others* in deprecatory sense while appreciative to *us.*

9. Argumentation strategies are very useful mean of using different topoi. A topoi is a common sense reasoning typical for specific issues (van Dijk, 2000a) e.g topoi of advantage/usefulness, danger/threat, burdening/weighting down, abuse, authority, responsibility, culture. These strategies have also been used while interfacing ideological discourse in academic discourse (p. 97).

10. A very important discursive technique of better self-representation vs other representation has been used by the use of euphemism, hyperbole, foregrounding, backgrounding etc.

11. van Dijk's conceptual square where positive qualities of other group is deemphasized, its negative is emphasized and reverse is done in *self* case is also important technique of investing ideology. In current study data analysis shows this square is sufficiently exploited by teachers to advocate their opinions in academic discourse.

12. Current study revealed there is not only interface of ideological and academic texts but the intermixing of ideologies is also present in teaching practices. The teachers while teaching their academic content bring in their discussion different ideologies pertaining to their religious and cultural beliefs. Religious ideology is mostly present in natural science specially Botany, Zoology while gender and

political ideologies interface in social science subjects. This is not hard and fast division.

13. Religious: Religious ideology means the inclusion of vocabulary, reference, clauses, any kind of discourse strategy (like intensification, mitigation, argumentation, etc.) covertly or overtly from any religious content or source to propagate, substantiate, authenticate or validate one's argument. For the current study, it was observed in academic discourse. The findings of the study revealed there is extensive, wide-ranging and often unchecked use of ideological intrusion mainly from the Islamic faith. The reason for this particular conviction is the predominant and overwhelming majority of the Muslim population. The purpose of this study was not to explore academic content from certain specific convictions. It was to observe any belief system intervening in the teaching and learning process. There is a need for further research study regarding other religions to fill this gap. The contents and institutions were selected randomly and the nature of these topics was also not the same. Certain topics were about comparative analysis of certain secular topics from a religious perspective. Most of the topics were general as explained in the previous chapter and displayed in the respective Appendix. Certain topics were purely non-religious nature. This gave a difference in the findings and made the study extensive and challenging as well. It is not possible to explain the nitty-gritty of the topics due to lack of space and time. In the following discussion, only the broader and outer stratum of the required results will be discussed. This discussion will attempt to delineate and demarcate ideological (religious) and academic boundaries of the discourse. The study showed there is a considerable but varied and diverse mingling of ideological and academic intermixing. The data collected showed in certain institutions this act is overwhelmingly practiced while in certain institutions it is not as enormous or overt. The possible reasons can be social, historical, personal or institutional. In the forthcoming discussion, these reasons will be investigated in the light of the theoretical framework developed in the second chapter of the thesis. There is the same case regarding two other targeted ideologies of the current study. There is not sameness in quantity and frequency of both political

and gender ideology. This depends on the topic and this difference is noticeable in the data. The result here is also not similar to institutions.

14. Political: Political ideology here means an ideological tendency towards certain countries or groups which reflects some collective interest or motif. The findings of the current study reveal that there is role of political ideology in academic discourse. In the case of the current study, the existence of political ideology is not as vibrant and extreme as religious ideology. In oral data, it is observed more than written. The position and interplay of political ideology show a subtle link with religious inspiration as well. Here and there a sort of web of ideologies works to sustain academic discourse. Political ideology not only appears indirect political or national issues but is found as an inspirational tool in apolitical subjects as well. There is again difference in the case of institutions. In certain geographic regions, there seems added influence as compared to another area. The possible reasons can be investigated against historical, physical, national, curricular and other such lines. The data revealed that academic discourse is not the same across different institutions and these differences can be investigated from different angles.

15. Gender ideologies relate to imbalanced and biased use of gender-discriminatory language. It can be through the use of lexical and grammatical structures in discourse which points towards the use and misuse of power regarding any gender. Gender ideology constitutes an important section of this thesis and after analyzing data for the current thesis it is found that in our academic discourse there is unavoidable mixing of ideological discourse. Like the other two ideologies probed for the current study, this ideology is also in varied amounts and frequency in different institutions of the country. In certain institutions both in written and oral content it is comparatively more and frequent; while in certain it is not so. The selection of topics and relative audience no doubt matters but one important research question regarding the existence of this phenomenon is answered. It is interesting to note that all these three ideologies coincide with each other often during the interplay of debate on any issue. The researcher assumes that religious source and tradition in one way or another provides stimulus and

source for these ideologies. In gender ideology, mostly religious content is relied and justified. Thus religion works as linchpin to materialize other ideologies in academic discourse. It makes an interesting idea for other researchers to investigate why religion is a cornerstone of academic discourse.

16. Data from the questionnaire also corroborated the above said fact that teachers practice intermixing of ideologies in their teaching. The questionnaire data was collected from the students of the same classes from where teaching practices were recorded on Observation Sheet.

17. By applying Fairclough's theoretical framework with the help of other traditions like Causal Layered Analysis, it is found that discourse is a social practice. The academic discourse is not an act of a single practioners but is done at the behest of Ideational Discourse factors (IDFs) the term popularized by Michel Foucault.

18. The study also found that intermixing is not practiced by all the teachers. This was the reason that the researcher opted for purposive sampling in case of written texts. The social and interpretive dimensions of analysis reveal that the impact is drawn from socio-political actors. The CLA terms it as Myth/Metaphor stage. In the light of these findings the following discussion is made followed by implications of intermixing practice and few recommendations to ensure Freire's concept of transformation learning.

What CLA refers it can be concluded that these myth metaphor discursive practices are responsible for overuse and misuse of ideographs in the written and verbal discourse. The purpose of conducting this study was twofold. The first purpose was to analyze academic discourse in Pakistani postgraduate institutions and the second purpose was to understand Pakistani academic discourse in the light of objective parameters of academic discourse. The results of the research study show that there is diverse tendency of intervention of ideological discourse in Pakistani academic discourse. The frequency, quantity and nature of this mixing are not homogeneous and consistent across the country as the education system of Pakistan either it is primary education or higher education is not aligned on the same lines. There are different syllabi whether it is O/A level or English medium or public education and this varied and speckled line runs through college level to university level education.

There may be many other factors responsible for the teaching process because a teacher may have particular political or other ideological background or stance. It is also probable that a student or teacher is rooted in a specific syllabus whether a religious or secular. Apart from this there are many more variables simultaneously and persistently influencing one's lifestyle; for example, one's friends, family, media, most immediate teachers, books or some other change (s) in life. All these factors possibly mold one's way of behaving and understanding life. It is not fair in this particular scenario to expect exactness in any form of pedagogy or learning process. This collegial and mottled picture is reflected in our teaching and learning content and environment.

Many ideologies constitute one's discourse depending on a particular environment or personal inclinations. All ideologies were not targeted for this study. The focus was given to only three kinds of ideologies i.e. religious, political and gender ideologies which are briefly described earlier in this chapter.

In the first case where titles of the academic writings are ideological; there is an abundance of such ideological intervention. The tone of academic discourse here becomes more ideological than academics. Different kinds of discursive strategies namely referential, predicational etc are used to proceed with the theme and purpose of the writing. There are more quotations and references from the ideological source than the writer's analysis and the content includes more ideological chunks (can be seen in chapter 4) and less academic debate. For example in a topic related to Islam, there is the number of verses, traditions that have justification but their mixing has certain causes that need to be discussed here. Before discussing it is pertinent to discuss the second two parts as well. In the case of semi-ideological topics, there is also interface of academic and ideological discourse that has its causes. The third part is about that kind of academic discourse where topics are non- ideological but even then there is interfacing of academic and ideological discourses. Since the current study is about ideology and where there is ideology there is power. This power is not physical but in the linguistic and verbal sense; the power which determines selection, supposition, suppression and identification factors in discourse. In ideology, there is an imperceptible sense of superiority traveling from social sectors to cognitive structures which in turn is reflected in linguistic structures.

van Dijk's (2005) Socio-Cognitive Discourse Analysis is one approach which refers to relation and interaction between cognition, discourse and society has mostly worked on stereotypes, the reproduction of ethnic prejudice and power abuses by elites and resistance by dominated groups. For him, control of discourse dimensions is used as a means to gain access to power. He uses the term K-Device which is shorthand for interpersonal, personal, national, institutional and cultural sources of knowledge. These societal structures are enacted, instituted, legitimated, confirmed or challenged by text or talk. An individual's cognition is informed by dynamic constructs known as social representations where discourse maintains norms, values and the concepts. The semantic macrostructures, formal structures, local meanings, lexical selection, coherence, speech acts, rhetorical figures, implications, propositional structures, turn-taking are subject to analysis for this purpose. The socio-cognitive approach is another approach that pays attention to the role of cognition in the production and comprehension of texts. In the previous chapter, the discussion in the light of Fairclough's social analysis is quite relevant to this mutual relation of social and cognitive structures. If one has cognition of a particular group, he or she will accept the relevant ideology and identity progress naturally. Moscovici (2000) is of the view that social representations are systems composed of images, preconceptions or values which have specific cultural meaning shaped in specific history and society. As already described in conceptual framework there is a proposition, why do humans invent an ideology and why ideological evidence supersedes empirical one? Some neurobiologists believe that it is survival need that we make decisions based on incomplete information/evidence. This takes away the burden of reason and to make fast decisions based on shaky evidence. An ideology is a convenient tool and one does not need to weigh the evidence. Ideology is like a filter or blinkers so that we do not want to see everything and see what we want to say and this is the time where ideology intervenes. McGee (1980) writes that ideographs are important tools to study ideology since they provide a path to understand ideology. One can through ideographs comprehend hidden and inherent markers taking inspiration beneath discourse because these ideographs are the components of building blocks of established ideology. The term ideograph denotes the link between ideology and rhetoric and embodies sets of belief within them. The manifestation of ideology through language is supported as well

as contested by number of scholars. The discursive model of ideology is built up in a similar scenario which regards discursive practices and processes as similar to ideological notions. Shi-xu (1994, p. 648) observes that discourse is a medium of operation of ideology. Gruber (1990, p. 195) also supports this theoretical convention that ideology is deep and invisible but the language is its material representative. Thus language in use can lead to language in cognition. This is a journey from visible to invisible as in the case of many scientific experiments. Stone is a visible and material existence that led Newton to invisible gravitational force. Thus linguistic structures, in other words, are cognitive structures. Among many possible causes one possible cause is the overwhelming influence of social norms, personal cognition and context. Another possible cause is the inability to follow a logical and scientific way to investigate issues. Fairclough (1992) terms it loading off responsibility. This takes away the burden of reason and to make fast decisions based on shaky evidence. Another possible reason is lack of culture to argue in a way where ideology is avoidable. The collected data is from different parts of the country so all the above-stated reasons are variously present in discourse. CLA believes that a particular discourse or worldview is built on the residue of a myth and this discourse is pushed forward on the scaffold of a system which helps to propagate it in a wider range. Coming from the channels of this system is reflected an outermost line of text which we call a discourse. This discourse according to CDA represents the binary relation of the controller and controlled. There seems power facet through words. The groups i.e. dominating and dominated take place working through the use of vocabulary items, anecdotes, and covert lexical strategies. Ideological impacts reflect those social structures framed by myth and framing cognitive structures. It can be said that the use of ideology is not a simple phenomenon. It is more than a quotable reference. It is a culminating point of a web of social, political and historical toes of power. Pakistan is an independent state which was liberated from united India under the slogan of Islam. There lived many nations in India before the Partition but Two-Nation theory was much popularized in the Pakistani syllabus since the Partition. Thus in the light of the CLA proposition, the religious and political ideology is stemmed as a steering force in our national discourse. Since our academic discourse is determined by national policies; therefore what our academic discourse reflects is not natural but controlled and synthetic.

According to causal layer analysis myth level or emotive stage is moving spirit in building unconscious tilt or otherwise towards any phenomenon. The level is if further investigated backward it leads us to a long-standing religious divide in India. This divide has been responsible for political dynasties through ideological suzerainty. To the researcher, it seems that the feeling of religious superiority is very deep and historical. It is used as an ideograph to avoid painstaking and hard investigation and religious backup is developed as an easy vehicle to reach a certain conclusion. Similarly, other ideologies also work on certain ideographs that determine the thought process. The unnecessary incursion of scriptural instances in academic inquiry is not unique to Muslims. It was once popular in Christianity when the Church was considered as authority of knowledge. Many scientists were given brutal punishments when they deviated from the trodden path of knowledge (see Hoodbhoy, 1991). It is a common reaction in the Muslim world to give Islamic brands to the common heritage of humanity. There are often slogans of the Islamic bomb, Islamic medicine, Islamic democracy, Islamic games and so on. This separatist tendency also seems present when dealing with science. It is interesting to note that this ideological intervention is visible in both teachers' and students' written and oral academic discourse and it is in the form of political and gender ideologies also. In the case of the current study due to the nature of content mostly there was found religious ideology framing academic discourse. There seems impact of teachers or background education on the students' discourse. Due to the limitation of this study, it is not possible to investigate and analyze all possible variables responsible for this intermixing. This kind of study requires extensive resources and a lot of time. The current study thus serves as a signpost to policymakers, which is an important and crucial aspect of our academia. The nature of its positive or negative impacts does not fall in the domain of the current study. It is pertinent here to discuss the theoretical aspects of this intermixing. Other studies conducted in Pakistani and international contexts reveal similar findings. Golden (2014) in her Ph.D. work *expansion of ideological discourse in higher education* concludes ideology as a discursive vehicle to exercise power concerning assertions and values by administrators and teachers. Hazirullah (2006) concluded that the practices which are contrary to objective tantalization of facts in our higher education qualify the majority of faculty members as 'preacher' rather than 'teacher'. Preacher is one who passes

on the messages and believes that what s/he says is correct and the audience has to agree with him/her; whereas teachers, in Freire's sense, are those who listen to the audience (students) think of the creator of knowledge. Khan, Khurshid, Malik and Hameed (2017) found the factors which are incongruous to academic discourse are infact abetting poor pedagogy. According to their conclusion, it is a kind of narrative teaching in Pakistani Universities that incapacitates the learning faculties of students.

5.2 Implications

Based on the researcher's findings, some suggestions are given here. But before that, it is necessary to discuss some preliminary concepts about academic discourse and implications of ideological and academic discourse fusion and amalgamation. In the first chapter in detail, there have been discussed existent concepts about academic discourse. Some researchers contest for the concept of intermixing while others go against it. There is a long tradition working in philosophical and intellectual circles and both schools of thought present respective reasons for their claims. It is researcher's personal view that mixing of different discourses does improve the quality of communication. If I borrow the words of Virginia Wolf about life written in some other context, researcher's concept will be the same for discourses. For her "life is not a series of gig lamps symmetrically arranged but a luminous halo and a semitransparent envelope surrounding us from the beginning of consciousness to the end". In the same way, discourse cannot be a gig lamp symmetrically arranged. It is a dynamic, elastic and ongoing process that grows with the help of variety added in it. It cannot be a dry and cold-blooded phenomenon which cannot overstep rules and regulation. In the case of academic discourse again researcher favors mixing of discourse. It is not possible that we have a class or written content, presenting a monolithic trend of talk and writing. Academic discourse involves a huge and extended world of knowledge-generating and knowledge sharing processes which necessarily encompasses a variety of communication techniques. Again there are a variety of subjects, concepts and knowledge traditions which in one way or another require hybrid discourses. As there is concept of intertextuality and interdisciplinary modes of inquiry, similarly, there is nothing wrong if we follow interdiscoursism.

While discussing from the Critical Discourse Analysis perspective it is evident that ideology has hidden power motifs. Ideological discourse analysis actually "uncovers" these power units in the form of semantic and pragmatic analysis. If one keeps track of ideological intervention there may be some implications that are important to be mentioned here. One implication of this mixing is the overarching influence of ideological myths that can overcome independent inquiry. If the ideological stance is to enhance communicative capacity then it is positive but according to van Dijk (2003) ideology is the basis of our social judgements and ideologically controlled propositions often are opinion statements. An ideological involvement whether it is gender, religious or some other follow a clear strategic pattern and according to Djik in general in-groups and their members as well as friends, allies or supports tend to de mentioned in positive terms whereas out-groups, enemies or rivals are described in negative terms. Egley and Chaikan (1988) believe that ideologies are responsible for organizing social group attitudes consisting of "schematically organized generally opinions about relevant social issues". It is quite possible that depending on one's social position each group will select from the general cultural repertoire of social norms and values that optimally realize its goals and interests and use these values as building blocks for its group ideologies. One of the most pinching observations or possible implications of ideological and excessive ideological dependency in academic discourse can show a polarizing between the US and THEM.

For van Djik (1995a, 1995b) ideologies, just like other social representations, may have a standard schematic organization, consisting of a limited number of fixed categories. These categories may be the same as those of a self-group schema. That is, while underlying the self-serving interpretations of members of social groups, ideologies may be the same as the representation a group has of itself (and of the relations with relevant other groups, e.g., opponents) in the social structure. If such is the case, ideology might be constructed from such group-defining categories as Identity/Membership, Activities, Goals, Norms, and Values, Social Position, and Resources. The ideological stance has risk of subjectivity and polarization which can negatively affect the mode of inquiry in academic discourse. An ideology has strong in-group affiliation or tendency so this helps to develop 'I am the right' myth. This myth in the CLA term makes a particular

worldview and blinkers are put on the critical side of the mind. Thus a resultant discourse runs the risk of bias, predisposition, absoluteness, partiality, and one-sidedness which possibly shuts one's critical eye to look on another side of the picture. In academic discourse, this approach is detrimental in the sense that it lacks a touchstone of free inquiry resulting in a kind of academic fascism, while history shows the academic journey is a democratic one, sustaining oppositions, inquiries, changes and restructuring. Another implication is undue reverence towards iconic and taken for granted traditions of knowledge which restricts to touch holy ideas and one's academic pursuits stop together. Ideological intervention drapes scientific mode of inquiry as an ideology is faith and faith has prior claims which science is endeavoring to search. A few months back a man claimed in Pakistan to run a car on water against principles of thermodynamics. It was appreciated and welcomed by engineers and scientists of the ministry of science and technology in Pakistan. There is a question of why renowned scientists and engineers were confident about his charlatan claims which later on caused embarrassment. It is because of the habit to accept and adopt things quickly without raising questions. Ideology has similar imprints which tempt to accept things without passing through the tests of merit and inquiry. These are impacts of indifferent and pathetic approach towards our curricula. This curriculum is training the next generations to meet the challenges of the future. If attention is not given towards this important aspect of our national life it is not possible to pace with the advances of modern knowledge in the academic comity of nations.

In the previous chapter, it is already discussed in detail about the golden days of Islam when Muslim scientists were far ahead in the field of science and philosophy. In medieval times Islam's relationship with West had been of qualitatively different natures. Christian orthodoxy was the order of the day and the entire social order was predicated on a literal observance of specific rules laid down by the Church. There was a rule for everything from worshipping rites, to eating and drinking, to marriage and sex. In short Medieval Christianity was a complete code of life. These rules - and the ability of the Church to enforce them - depended on the total and unquestioning acceptance of Church dogmas (White, 1896). Science and free-thinking were considered a threat to Church and nobility and hence strictly proscribed. The strangulation of scientific thought by the

medieval Church reflects one of the darkest periods of human history. Christian orthodoxy held geology to be a highly subversive tool in the hands of Satan. The famous Archbishop Ussher had concluded after reading between the lines of Bible that the world began at 9 a.m., Sunday 23 October 4004 B.C. A scientist named, Wycliffe had claimed and provided evidence of geology and fossils that earth was more than thousands of years old. The Church did not tolerate this 'heinous' insolence and ordered that dead Wycliffe's bones be dug up. Unable to tolerate this insolence, the Church ordered that Wycliffe's bones be dug up, broken in pieces, and thrown into the sea so that the germs of dissent and doubt might no longer contaminate the earth. For Church dogma thunderbolt was wrath (finger of God); the result of five sins i.e. impenitence, incredulity, neglect of repair of churches, fraud in the payment of tithes to clergy and oppression of subordinate (White, 1896).

The scientific discovery about the spherical shape of the earth, and the existence of the antipodes, was severely opposed by theologians and they argued if crops and trees could grow downward or rain and snowfall upwards? St Augustine bitterly opposed the idea of the antipodes and for a longer time, it was believed that there could not be human beings on the opposite side of the earth - even if the earth had opposite sides. In the sixth century, Procopius of Gaza presented severe opposition to the concept of antipodes on the premise that Christ would have had to go there and bear sufferings again. Also duplicate Eden, Adam, Serpent, and Deluge must be there. But that being wrong, there could not be any antipodes. Plagues, smallpox and cholera were Divine retributions and "Judgement of God" and to avert them are to provoke God. Inoculation was a revolt to God's decisions and Dr Boylston who invented vaccine of smallpox was chased and tortured (White, 1896). There were other incidents of violence against scientists who treaded different from set paths of Christian orthodoxy. Dissection of dead bodies was opposed on the ground that it would create 'unimaginable horror on resurrection'. The fields of science and theology are different in their mode and nature. Science deals with matter and laws of nature governing matter's characteristics while religion is about the soul, life after death and morality. Mixing them without understanding their basic difference leads to misplaced interpretation. Placing an eternal truth which is a word of God to the unfixed theories of science is an inherently dangerous academic attempt to load off one's

responsibility. The understanding of the Universe on empirical evidence may change at some point in research. The abandonment of old theories and espousal of new ones is easily acceptable to science but hanging it with ideological fixed truth may wreak havoc.

5.3   Recommendations

The education system is the bedrock on which the whole edifice of the nation is erected. For too long, we have remained apathetic to the flaws of the current education system responsible for the future of our nation. It is need of an hour that we have a voice to shed some light on the issue that has been suppressed in the dark for so long time in history. We need an approach that can question previously indoctrinated dogmas. By doing so; it may broaden the mindsets of the people and make them aware of the current deep-seated issues that reside within the wider education system. Few suggestions are put forward here based on findings that may help other researchers and policymakers to review academic practices in Pakistan. There is a need to review for those things which do not correspond to the requirement of modern knowledge. An extensive and critical review is required to analyze issues that exist in the curriculum. There is a need to investigate such lacunas which cause marginalization and disparity for different sections of society. A pragmatist view is needed to have a pedagogy that nourishes in learners spirit of free inquiry.

It is a matter of concern that why the scientific revolution came in Europe and we are still wishing only to reform our educational matters. Muslim civilization between the 9th and 13th centuries is known as an envious contributor in the field of science and scientific spirit. Great names like Ibn- Haitham, Avicenna and Jabir Bin Hayan are known to be examples for Europe and their works have been part of European universities. Similarly in India as well as great Hindu names like Aryabhatta and Bhaskara and Chinese scientists have made their contribution to the field of science. But it is a matter to ponder why West only has a lion's share in the tradition of knowledge contribution? The answer to this question is very simple that earlier Europe also crowned theology as Queen of Science. For a long time, Church subjugated channels of knowledge and answers to natural problems had to pass through the prism of Clergy's

consent. This was a time notorious for ban on human inquiry and in Europe known as the gloomy period of human academic journey.

On the other hand, the scientific method of inquiry is based on logic, reason and rationality which develops the ability to question, refute and tantalize taken for granted things. In case of ideological intervention, this faculty of doubt and inquiry is shut down because ideology by default is built on 'I alone am' right myth. While in the scientific method of inquiry there is a coherent relation of hypothesis, experiment and results. It is researcher's personal opinion that the scientific method is valid among existent tools of inquiry because this method brings intellectual transformation to work.

According to (Lewis, 1982) the Scientific Revolution is preceded by bitter and longest history with Christian orthodoxy. Because of theological and ideology; there have been attempts to impasse and impede vibrant science culture in Europe. Diseases were considered eye-opening retribution for human sins and vaccines were refused as a remedy. These developments against natural catastrophes were considered as an intervention in the works of God. Thunderbolts were according to Church was a finger of God; a punishment of five cardinal sins which included neglect of repair of churches and fraud towards the clergy.

This type of bizarre science is still ruling our academic premises which can rightly be called a resurgence of orthodoxy. Once a German scientist worked to measure "angle" of God many Pakistani scientists have spent their energies on such topics in a metaphysical way which are purely physical. They used as was used in Medieval Europe their theological perception to weigh and measure certain academic phenomena which were of great significance. Proceedings of the conference (1983) mention prominent scientists of Pakistan particularly and from few Islamic countries generally wrote their research papers and presented them in conferences. Surprisingly their papers were approved and published. A senior director of the Pakistan Council of Scientific and Industrial Research (PCSIR) attempted to provide a scientific method of measuring hypocrisy. For him, hypocrisy matter rests on analogy between polarizing forces acting on molecules and corresponding forces acting on individual. He gave the result after applying the number of mathematical equations that West has 22 levels of hypocrisy

while Spain has 14. Another prominent scientist tried to measure Mairaj (accession to heaven) of Prophet (PBUH) with the help of Einstein's theory of relativity. While the theory of relativity is quite opposite even if his stance is accepted. The topic of one research paper was the chemical composition of milk concerning verse 66 of Surat ul Nabi. A senior director of said PCSIR proved that Jinns (genie) are methane gas with hydrocarbon which yields a smokeless flame and these Jinns being fiery creatures ought to be tapped as a free source of energy. They were also proved as white races. Another very vocal topic was Mechanic of Doomsday which was based on the principle of magnetic field in an electrical conductor. This is an easy and time-saving way to prove things borrowing the ideological mindset of people. For informal storytelling, it may work but in the field of free inquiry and the physical world, it cannot be passed through experiment and logical consistency.

It is a bitter fact that today we are lagging in the field of knowledge. Muslim scientists whose works are quotable in Europe had not accepted orthodoxy in the field of knowledge. Their approach was based on the principles of inquiry, question, objectivity, rationality and reason. Their subjects whether in social or natural science treated issues on scientific lines and never included superstitions in the course of their inquiry. For scientific inquiry, you need prior knowledge and it is a difficult job while for storytelling there are no such difficulties. The approach which was started in past was an attempt to offer an Islamic alternative to the challenge of modern Western sciences and flourished in Pakistani academia. Today it is a fact that our scientists, students and universities are far behind in the line of competition. We spend a lot of money on making universities and colleges and conducting seminars. A lot is suggested and propagated regarding our educational malaise. It is lamented that financial problems impede the quality of our education and a lot is asked in the annual budget for education. Even after spending a lot in terms of scholarships, remuneration: infrastructure and in terms of number of universities still we stand nowhere as it should be. It seems we have lost the end of a string and trying to search it in a confused manner. This makes further confusion in search of a solution.

It is worth noting that what we do with education is not done in other developed countries of the world. We are still relying on motivational speeches and a kind of mythical discourse is part of our curriculum. In our prominent educational institutes (LUMS is one case) seminars are conducted on topics such as ghosts, black magic and genies. While we see towards other counties they work in their universities on Mars, meteors, vaccines, electronics, Ebola, space, artificial intelligence, medicines, genetic engineering etc while our scholastic magnitude limits itself to mentioned mythical topics. It is because of this approach of inquiry that when one tries to dig out real life-related issues there is a mythical way applied which leads to wrong results. Whether it is pure science or social science inclusion of illogical and ideological stances may obscure the findings.

It is a fact that the whole stock of national wisdom comes from our curricula. Whether these are economists, political scientists, journalists, lawyers, teachers or bureaucrats they have curriculum baggage with them. Because of all the above-stated reasons, it is suggested that appropiate changes in our curricula be made and bring it in line with international standards so that our end product is compatible with standards in the international market. Our school system is not based on the principle of encouraging curiosity. Regardless of the subjects; whether Biology, Physics, Mathematics, Urdu, English, History or Islamiat we need to maintain logical way of argument rather emphasizing memorization method. There is a need of the method of reason and intelligible causal relationship to understand and solve issues in the required way. In case such mixing is causing blinkers and is hindering the genuine flow of knowledge then it is detrimental for an individual as well as for the whole nation. A particular ideology in secular education produces a sense of alienation and citizens do not show their loyalty towards a nation. This is against national strength and a blatant violation of Article 22 (1) of the 1973 constitution of Pakistan. The schizophrenic and incoherent babblings produced by unnecessary ideological in curricula have impacted both teachers and students. This ripple effect can be then observed in all spheres of life. If we will build our national consciousness on intellectual laziness and conspiracy theories then our role in the world of science will be meek and unacceptable. The product in the form of students and writings will be set aside as an obsolete one

There can be other reasons for our educational backwardness but the current study shows academic discourse is one of the culprits.To be objective and critical is a sort of mindset and if it lacks the flow of knowledge is lost in dogmas. It is because of this that in some of our educational institutions there is a rule of anti-science attitude in written and oral discourse. Rationality is sacrificed for belief. To refute science is a very convenient task because it saves you from the pains of inquiry and research. A few days back it is writer's observation that in the humanities department of CIIT Islamabad; a reputed university there was a workshop on genies and black magic conducted by a renowned professor. He gave a weird and creepy logic in the existence of spirits. For him, since Hollywood makes a lot of movies on these themes it means they have existence. A similar type of discussion was recorded in IBA Karachi on the topic of " Man's last moments". Life after death was depicted through different sketches and images. Chairman of Biology department of LUMS sent an email to faculty that by listening or reciting Holy Quran's verses genes and metabolites can be controlled. In one interesting debate, a professor of the top university of Pakistan vociferously claimed that Jews in Montecarlo are controlling the whole economic system of the world. A professor of the same university was bent upon in a class that 9/11 was conducted by America herself to destroy Afghanistan. To rebuke science or scientific mode of inquiry becomes rather easy than doing labor in it. It is researcher's view that educational institutions need to be a source of enlightenment and free inquiry. There is need of free flow of knowledge obtained through rigorous and objective spirit of inquiry. Our students need not to be trained in an environment which promotes taken for granted mindset; instead it needs to be developed on authentic parameters of inquiry which is the scientific method. Only through this we can raise the standard of our education and bring it at par with international and accredited standards of the developed world of today. If we live with current practice we may keep oscillating which once Europe of dark ages was experiencing. It is high time to set parameters of academic discourse which can help in creating knowledge and surfacing critical thinking of learners.

In the backdrop of the whole discussion in the above paragraphs, few recommendations are given here. Our curricula from basic primary education to higher education need critical review for quality at par with international standards. We can

exclude from our textbooks those ideas which are confusing our children or propagating disinformation, sense of discrimination among learners. A modern critical theory may help in discouraging biases, hegemonic discourses and to promote a sense of equality, respect, and universalism. This will strengthen national identity rather than separate identities.

Our teachers and students need to engage in practices that create critical thinking. To make objectivity and rationality as hallmark of academic discourse our curricula and educational policies may be devised on professional scales. We need to purge our curricula for fallacies and false ideological leanings. There is a sheer need to have a check on those ideological interferences either borrowed from history or created by some groups which make our academic discourse unacceptable to international standards. There is a need to review academic discourse for politically motivated objectives in the guise of ideologies. Hybridized academic discourse which does not affect the objective and rational mode of inquiry and helps in generating and expanding knowledge can be an important pedagogical tool. On the other hand, a mixed academic discourse at the cost of objective inquiry needs to be discouraged. Following illustration envisages possible prospects of teaching through ideological and non-ideological academic discourse.

Table 38

Possible prospects of teaching through ideological and non-ideological academic discourse. (Adopted from Hoodbhoy, 1991 p. 123).

Ideological academic discourse	Non-ideological academic discourse
i. Other worldly orientation	i. Modern orientation
ii. Socialization of ideology	ii. Individuality
iii. Knowledge is revealed	iii. Empirical knowledge
iv. Knowledge is acquired	iv. Knowledge is needed
v. Questioning not welcomed	v. Questioning is welcomed
vi. Memorization	vi. Internalization of key concepts
vii. Passive and receptive	vii. Active-positivist

The above description also corresponds to a part of the last question that what are the possible alternatives of mixing academic and ideological discourses? For the researcher, science is the application of the scientific approach in discovering knowledge which is equally important in all subjects. It is evident from the last few centuries that the use of rational approach and objective analysis has opened various avenues of knowledge both in material and social sciences. Pakistan is one of many Muslim countries that are struggling against illiteracy and other social evils. There is no question, but today, of all civilizations on this planet, science is weakest in the lands of Islam. The dangers of this weakness cannot be over-emphasized since the dignified existence of a society depends directly on its strength in science and technology in present times. Muslims have a great legacy of knowledge and a bright past where they taught to the rest of the world. It is important to understand what factors are responsible for the abysmal degradation of knowledge in Muslim countries, especially in Pakistan. There may be others but the current study revealed ideological intermixing is one important factor doing a disservice to both academic practices and ideology itself. Not only religious but other ideologies have their strengths and spheres of use. If their use in academic discourse is used to augment communicative purpose then it brings continuum and polyphony as Bizzell (1999) supports this intermixing. To confuse individual or communal affinities with the objective and changing the subject of science is an anomalous combination. Science is for the whole of humanity and its problems and modalities are international. Social and historical analysis as discussed in the previous chapter reveals how Muslims of Arabs did wonders in science. There is a need to understand why these wonders are not happening these days. Restorationists seek solutions in an idealized version of the past, reconstructionists believe in reinterpretation of faith to reconcile the demands of modern civilization with the teachings and traditions of Islam while pragmatists believe that Islam and modernity are not in conflict and scientific method be given due course to investigate facts. This is not limited to pure sciences but all subjects. The same topic is open for futuristic studies from various other perspectives as issues of academic discourse are continuously changing under the influence of social, political and historical factors.

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