

CRITICAL CLASSROOM DISCOURSE ANALYSIS AT UNDERGRADUATE LEVEL IN PAKISTAN

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The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Languages for acceptance.

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ABSTRACT

Title: Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan

The current study focuses on the ESL multicultural classroom discursive practices on ideology, race, power, resistance and gender. The ESL classroom involves the classroom participants in learning the non-native language in a common setting where all the students learn the content of the ESL course in socially constructed practices. Since, classroom is a constituent of the social growing practices, the classroom approved practices contribute a significant role in the development and establishment of social norms. All the three universities of Islamabad (the capital city of Pakistan) were selected as the sites of the study where the undergraduate four-year English program is being offered. The study is a census enquiry where all the population of the sites is considered as the sample. Moreover, all the teachers and the students of the research site were contacted to participate in the study. The data were collected through interviews, questionnaires and structured observation sheets. The study is a mixed-method approach and the design is explanatory-cum-exploratory where the results of the data have been triangulated in order to ensure the validity. It was found that the dominant groups and ideologies are prevalent in the ESL (English as Second Language) classrooms discourses where the teachers enjoy complete academic and administrative authorities. In a multicultural ESL classroom, the students also feel alone and in certain minority groups. Silence among the students has also been observed. Although the classrooms have religious freedom, Islamic ideological discursive and non-discursive practices embedded with local cultural values dominate. In order to get plausible academic results in the ESL multicultural classroom, the teachers need to understand, perceive and sensitize themselves to the cultural, ideological and social understanding of the students for a smooth academic process in the language classroom.

TABLE OF CONTENTS

Chapter	Page
THESIS AND DEFENSE APPROVAL FORM	ii
CANDIDATE’S DECLARATION FORM.....	iii
ABSTRACT.....	iv
TABLE OF CONTENTS	v
LIST OF TABLES	x
LIST OF ABBREVIATIONS AND ILLUSTRATIONS.....	xiii
ACKNOWLEDGEMENTS	xiv
DEDICATION.....	xv
1 INTRODUCTION.....	1
1.1 Overview.....	1
1.2 Background to the Study.....	5
1.3 Statement of the Problem.....	8
1.5 Objectives of the Study.....	10
1.6 Research Question	10
1.6.1 Main Question	10
1.6.2 Ancillary Questions	10
1.7 Significance of the Study	11
1.8 Delimitation	11
1.8.1 International Islamic University, Islamabad (IIUI)	11
1.8.2 Air University Islamabad	12
1.8.3 National University of Modern Languages, Islamabad (NUML)	12
1.9 Theoretical Concept.....	12
1.9.2 Analytical Framework.....	13
1.10 Organization and Structure of the Thesis.....	14
1.11 Summary	14
2 LITERATURE REVIEW.....	15
2.1 Introduction	15
2.2 Critical Classroom Discourse Analysis	15
2.2.1 Discourse	16
2.2.2 Discourse Analysis	20

2.2.3 Classroom Discourse Analysis.....	22
2.2.4 Critical Discourse Analysis.....	29
2.3 Critical Classroom Discourse Analysis in a Second Language Classroom.....	31
2.4 Discourse and Power.....	34
2.4.1 Classroom Discourse and Power.....	35
2.5 Discourse and Gender.....	41
2.5.1 Women and Discourse.....	44
2.5.2 Classroom Discourse and Gender.....	47
2.6 Discourse and Ideology.....	53
2.6.1 Classroom Discourse and Ideology.....	57
2.7 Discourse, Race and Ethnicity.....	62
2.7.1 Classroom discourse, Race and Ethnicity.....	67
2.8 Discourse and Resistance.....	74
2.8.1 Classroom Discourse and Resistance.....	74
2.9 Discourse and Multicultural Classroom.....	81
2.10 Summary.....	83
3 RESEARCH METHODOLOGY.....	85
3.1 Research Design.....	85
3.2 Population.....	86
3.3 Sampling Technique.....	88
3.3.1 Sampling.....	88
3.3.2 Participants.....	89
3.3.2.1 Students' Participation.....	89
3.3.2.2 Participation of Students According to Countries.....	90
3.3.2.3 According to Languages.....	91
3.3.2.4 According to Age.....	92
3.3.2.5 According to Gender.....	92
3.3.2.6 Marital Status of Participants.....	93
3.3.2.7 According to Institutions.....	93
3.4 Instruments.....	93
3.4.1 The experts asked to avoid:.....	94
3.4.2 The Experts asked to include:.....	94
3.5 Pilot Testing and Validity & Reliability of the Instruments.....	94
3.5.1 Questionnaire.....	95

3.5.2 Observation Sheet.....	95
3.5.3 Interview Guide.....	96
3.6 Levels of Data Collection and Analysis.....	96
3.6.1 Procedure of Data Collection	96
3.6.1.1 Observations.....	97
3.5.1.2 Questionnaires	98
3.5.1.3 Interviews	99
3.7.1 Structured Observation Sheets	99
3.7.2 Closed-Ended Questionnaires	100
3.7.3 Semi-Structured Interviews	100
3.8 Theoretical Framework.....	101
3.9 Results and Findings of the Study: Complexities and Limitations of the Study	104
3.10 Ethical Considerations	105
3.10.1 Meetings with the Supervisor.....	105
3.10.2 Voluntary Informed Consent.....	105
3.10.3 Explanation of the Process to the Participants.....	105
3.10.4 Right of Withdrawal.....	106
3.10.5 Privacy.....	106
3.10.6 Authorship.....	106
3.11 Summary	106
4 DATA PRESENTATION AND ANALYSIS	107
4.1 Analysis of the Questionnaires	108
4.1.1 Power Relations.....	108
4.2.2 Gender Representation	117
4.1.3 Ideological Instances	127
4.1.4 Racial and Ethnic Biases in the Classroom Discourse	137
4.1.5 Resistance and classroom Discourse	148
4.2 Analysis of Classroom Observations.....	158
4.2.1 Power Relations.....	158
4.2.2 Gender.....	165
4.2.3 Ideology.....	172
4.3.4 Race & Ethnicity	179
4.3.5 Resistance.....	186
4.3 Emergent Themes	193

4.3.1 The discourse of CR and GR.....	193
4.3.2 Unusual Getups	194
4.3.3 Non-Academic Physical Tasking is Male-Specific	195
4.3.4 Instances of Religious Practices are Preferred	195
4.3.5 Instances of Teachers Coercive and Legitimate Power Roles.....	196
4.3.6 Classroom Attendance.....	197
4.3.7 Teachers' Non-Academic Paralinguistic Features	197
4.3.8 Deficient Roles of Females and Males' Dominance in the Academic Milieu.....	198
4.3.9 Multiple and Hierarchical Power Pillars in the Language Classroom.....	198
4.3.10 Peer opinion in the classroom.....	198
4.3.11 Unity of students in groups: Ethnic Groups and the Language Classroom.....	199
4.3.12 Lack of Racial and Ethnic Perception in the Language Classrooms	199
4.4 Interviews	200
4.4.1 Power Relations.....	200
4.4.1.1 Coercive Power	200
4.4.1.2 Expert power	202
4.4.2 Gender	203
4.4.2.1 The Position of Females in the ESL Classroom	203
4.4.2.2 Bias towards Females	204
4.4.2.3 Females as the <i>Other</i> in the ESL Classroom	206
4.4.2.4 Gender Equality.....	207
4.4.3 Ideology.....	208
4.4.3.1 Classroom Discourse and Ideology	208
4.4.3.2 Ideology and the Classroom Discourse	209
4.4.3.2 Dominant Islamic Ideology	210
4.4.3.3 Subordinate Ideology and Classroom Discourse.....	211
4.4.3.4 Emergence and Enactment of Secularized Ideology	211
4.4.4 Race & Ethnicity	212
4.4.4.1 Racial and Ethnic Bias in the ESL Classroom Discourse.....	213
4.4.4.2 Peer/Teacher Approval and Dominant Racial/Ethnic Group	216
4.4.4.3 Minority Groups and Classroom Discourse	218
4.4.5 Resistance	220
4.4.5.1 Non-Interactiveness and Resistance in the Classroom Discursive Practices.....	220
4.4.5.2 Teachers' Role in the Classroom Discourse and Resistance	222
4.4.5.3 Effects of Multicultural Background and Classroom Discursive Interaction.....	225
4.6 Summary	226

5	CONCLUSION FINDINGS AND RECOMMENDATIONS.....	227
5.1	Answers of the Research Questions.....	227
5.1.1	Power Structures in the ESL Classroom	228
5.1.2	Religious Ideology.....	228
5.1.3	Gender-based Observations and Discourses in the ESL Classroom	230
5.1.4	Racial and Ethnic Understanding	231
5.1.5	Resistance in the ESL Classroom Discourse.....	231
5.2	Findings.....	233
5.2.1	Power Relations: The Pivotal Role of Teachers in the ESL Classroom.....	233
5.2.2	The Representation of Gender.....	235
5.2.3	The Enactment of Religious Ideology	236
5.2.4	Racial and Ethnic Acceptability or Bias.....	237
5.2.5	Resistance of the Students and the ESL Classroom Discourse	238
5.3.1	Power Relations in the ESL Classroom.....	240
5.3.2	Resistance	240
5.3.3	Gender	241
5.3.4	Ideology.....	241
5.3.5	Race & Ethnicity	241
5.4	General Recommendations	242
	REFERENCES.....	246
Annexure 1	Questionnaire	280
Annexure 2	Structured Observation Sheet.....	285
Annexure3	Interviews	287
Annexure 4	Letters to Universities for Permission.....	355
Annexure 5	Letter of Data Collection from Universities.....	359
Annexure 6	Consent of the Participants for Data Collection.....	362

LIST OF TABLES

Table 1 Students' Participation	89
Table 2 Participation According to Country	90
Table 3 According to Languages	91
Table 4 Participation According to Age	92
Table 5 Participation According to Gender	92
Table 6 Participation According to Marital Status	93
Table 7 Institution wise participation	93
Table 8 Questionnaire	108
Table 9 Questionnaire	109
Table 10 Questionnaire	110
Table 11 Questionnaire	111
Table 12 Questionnaire	112
Table 13 Questionnaire	113
Table 14 Questionnaire	114
Table 15 Questionnaire	115
Table 16 Questionnaire	116
Table 17 Questionnaire	118
Table 18 Questionnaire	119
Table 19 Questionnaire	120
Table 20 Questionnaire	121
Table 21 Questionnaire	122
Table 22 Questionnaire	123
Table 23 Questionnaire	124
Table 24 Questionnaire	125
Table 25 Questionnaire	126
Table 26 Questionnaire	127
Table 27 Questionnaire	129
Table 28 Questionnaire	130
Table 29 Questionnaire	131
Table 30 Questionnaire	132
Table 31 Questionnaire	133
Table 32 Questionnaire	134
Table 33 Questionnaire	135
Table 34 Questionnaire	136
Table 35 Questionnaire	137
Table 36 Questionnaire	139
Table 37 Questionnaire	140
Table 38 Questionnaire	141
Table 39 Questionnaire	142
Table 40 Questionnaire	143
Table 41 Questionnaire	144
Table 42 Questionnaire	145

Table 43 Questionnaire	147
Table 44 Questionnaire	148
Table 45 Questionnaire	149
Table 46 Questionnaire	151
Table 47 Questionnaire	152
Table 48 Questionnaire	153
Table 49 Questionnaire	154
Table 50 Questionnaire	155
Table 51 Questionnaire	156
Table 52 Questionnaire	157

LIST OF FIGURES

Figure 1 Observation Sheet.....	159
Figure 2 Observation Sheet.....	160
Figure 3 Observation Sheet.....	161
Figure 4 Observation Sheet.....	162
Figure 5 Observation Sheet.....	163
Figure 6 Observation Sheet.....	164
Figure 7 Observation Sheet.....	165
Figure 8 Observation Sheet.....	166
Figure 9 Observation Sheet.....	167
Figure 10 Observation Sheet.....	169
Figure 11 Observation Sheet.....	170
Figure 12 Observation Sheet.....	171
Figure 13 Observation Sheet.....	172
Figure 14 Observation Sheet.....	173
Figure 15 Observation Sheet.....	174
Figure 16 Observation Sheet.....	175
Figure 17 Observation Sheet.....	177
Figure 18 Observation Sheet.....	178
Figure 19 Observation Sheet.....	179
Figure 20 Observation Sheet.....	180
Figure 21 Observation Sheet.....	181
Figure 22 Observation Sheet.....	182
Figure 23 Observation Sheet.....	183
Figure 24 Observation Sheet.....	185
Figure 25 Observation Sheet.....	186
Figure 26 Observation Sheet.....	187
Figure 27 Observation Sheet.....	189
Figure 28 Observation Sheet.....	190
Figure 29 Observation Sheet.....	191
Figure 30 Observation Sheet.....	192

LIST OF ABBREVIATIONS AND ILLUSTRATIONS

ESL	English as a Second Language
EFL	English as a Foreign Language
CCDA	Critical Classroom Discourse analysis
DA	Discourse Analysis
CDA	Critical Discourse Analysis
CDA	Classroom Discourse Analysis
CIA	Classroom Interaction Analysis
FPDA	Feminist Poststructural Discourse Analysis
BSML	Bachelor Studies in Modern Languages
IIUI	International Islamic University Islamabad
NUML	National University of Modern Languages
KPK	Khyber Pakhtoon Khwah (A province of Pakistan)
Pashtoon/Pakhtoon	A Resident of KPK
Beta/Bacha	A word used for ‘Boy’ in Urdu language
Baltistan	A city in the North of Pakistan
Gilgit	A city in the North of Pakistan
Chitral	A city in the North of Pakistan

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DEDICATION

I dedicate this piece of research to my homeland, the Protectors and Saviours of the country and my family members

CHAPTER 1

INTRODUCTION

1.1 Overview

Critical Classroom Discourse Analysis is an emerging field of research in the subcontinent which directly addresses the human social existence and its manipulation by the social actors, particularly the participants of the English as Second Language (henceforth ESL) classrooms. The division of the participants in different blocks and segments of social discursive practices is visible since the human social set up itself started. The formation of different groups in a social setting and then the power struggle for a specific group and its domination has been part of the social activity. However, a major part of such social groups and their struggle depends upon how language is manipulated in different social contexts. Similarly, the same internalized and conceptually socialized discursive practices traverse to the classroom and either become a classroom discursive practice representing the dominant group or simply vanishes as ignored discursive practices. It is also a fact that classroom is such a reality which can be considered as a higher social pedestal than the society itself as it provides the social actors of a society to mend and produce erudite social discursive practices for its development and advancement among all other social structures. Nonetheless, during this process different types of social discursive incompatibilities may also originate such as: cultural and racial biases, power and ideological instances, normative feministic altruism or resistance among some of the discourse participants. In addition, it may be visibly be construed that classroom discursive practices are both academic and social and students take more interest in the social aspect as it lies close to their lives for interpretation and practical exposure.

The current critical study aims to investigate layers of dominant discursive practices containing religious ideology, race, gender, ethnic and cultural variations, which promote sociocultural and sociopolitical thoughts embedded implicitly or explicitly in the classroom discourse. It further addresses issue of racial and stereotypical discourse in the language classroom as to how teachers explain and exemplify the social and cultural issues in their discourse while they are absorbed and engaged in a discussion with students. A classroom discourse cannot be considered as a holistic discourse of society rather it is a constituent of society, and social and cultural internalization of traditions is constructed through the same discourse. Furthermore, how feminist and pedagogical principles are critically constructed

and viewed in sociopolitical and sociocultural contexts in Pakistani classroom discourse. The directions of this study also include critique of social inequality, the way we approach these dimensions is by focusing on the role of discourse in the (re)production and challenge of dominance. Dominance basically, is the exercise of social power by elites, institutions or groups over the underprivileged that results in social inequality, including political, cultural, class, ethnic, racial and gender (Little, McGivern & Kerins, 2016; American Political Science Association, 2004). This reproduction process may involve such different modes of discursive power relations as the more or less direct or overt support enactment, representation, denial, mitigation or concealment of dominance, among others. Discourses in the classroom are crucially important not only for an individual but also for the society wherever they are enacted. The discursive and non-discursive practices in the classroom can be seen from multiple angles in order to figure out the linguistic diversions, accuracy and its application. Linguistic diversions (Adlam & Salfield, 1993), variation (Labov, 1972, p. xix; Kachru, 1985, & Crystal, 2003) or deviations (Mukařovský, 2014; Halliday, 1973) in terms of language enactment in its pure form are related to social and ecological perspectives whereas the accuracy of language defines how languages are being used by the people of multiple societies in terms of their syntactic, semantic and pragmatic perspectives. Looking at the language enactment of the classroom from entirely a different viewpoint which undoubtedly is related to explanation of the content of the classroom; however, the implicit and hidden ideas and concepts are also embedded within the discursive practices of the classroom participants. Also, vanDijk (1981) views the discursive practices in education by stating that “What goes on in the classroom should not be analysed in isolation from what goes on in the heads of teachers and pupils” (p. 01). Analysis of the classroom discourse dates back to Sinclair and Coulthard (1975) which inspired teachers to investigate the student-teachers patterns of conversation. It further developed and made substantive contributions to the classroom discourse analysis. The first L2 classroom observation study that included discourse analysis was Allwright’s (1980) study on patterns of discourse that he later improved after Mehan’s (1979) ethnomethodological study which convinced Allwright that whatever happened in the classroom is a co-production and therefore, it was teacher’s behavior that mattered in the classroom interaction. According to Christie (1991), classroom discourse includes two major themes focusing on the classroom activity as structured pattern and that language is part of social practice. At the same time, Flanders’ (1970) *Classroom Interaction Analysis* (CIA) had the equal importance that addressed the verbal behavior of teachers and students through classroom observations as they interact in

the classroom. Critical Classroom Discourse Analysis (CCDA) is a later development in the classroom discourse and it addresses the realities which are unseen but still represent strong ontological existence in the ESL classroom discursive practices. Instead of looking at the discursive practices on the basis of language use directly, it rather focuses on the postcolonial (the *other*) and poststructural (Power relations) perspectives in the ESL classroom discourse.

As mentioned previously, the discourses incorporate and integrate many areas of discursive and non-discursive practices in the social and official contexts. Discourses are uttered by the discourse participants whereas they (the discourse participants) are also targets of many discourses every day. Classroom is a social reality which takes place in the formal framework of academic cognizance. The discourses enacted in the classrooms are quite formal and give the normative and legitimate power to the teachers; and students accept those discourses considering them as part of their academic needs. It is also a fact that the discourses in the classroom shift from one aspect to the other while the content is being explained such as ideology, gender, race, ethnicity etc. During this process of explication, tangents and digressions are also used in the classroom discourse that carry other social domains and contexts. While teaching the content, the teachers discuss different ideologies, races, and cultures, and even at times, the students' personal shortcomings for what the teachers seem unaware of (Kumar, 1999). Possessing a very focal and central position, the classroom discourse contributes a lot to the values, traditions and dominant discourses as the leading practices, which the majority of students also accepts and follows willingly and unwillingly. The current social dominant 'dispositives' (Jager, 2001) do become a part of the classroom practices where some students deem to be accepting or resisting to the discourses on Power, Gender, Ideology, Race & Ethnicity, and Resistance etc.

In this perspective, the ideological discourse is universally crucial as it addresses the holistic ambiance of humanity. It covers all the issues and matters of human in such a way that it maintains and reserves the ideological differences and upholds humanity. Ideology is sometimes considered to be from the same category as religion. However, the differences between ideologies and religions are perhaps more important than the similarities. It is also exemplified that in certain religious movements ideological elements can be seen. Hence, ideology (doctrine) is somewhat different from conviction (a fundamental belief of right and wrong (Satika, 2010)) as it covers the whole of human values and ways of life. At the

same time, ideology exhibits social norms and proceedings. It is a system of representations which serves to sustain existing relations of class domination. It helps the individuals and society for future by orienting them towards the past rather than the future, or towards images and ideas which conceal class relations and detract from the collective pursuit of social change. Social change, on the other hand, is a constant phenomenon that remains present in the human social life. Its elements may include: ideology, culture or language (Wodak, 1989; Frase, 2008). In the recent past, this aspect has influenced the Islamic ethnicity and civilization at large. Moreover, languages of Islamic countries and values have altered to affect the future social discursivity interminably.

In the recent age, wars have changed to the games of words and culture in psyching and conning or simulation and dissimulation of social and cultural interactions among the people worldwide (Buitenhuis, 2011). In this regard, social media can be noticed in psychologically taming the minds of the viewers. Secondly, it is a linguistic-semantic battle to paralyze the minds of others by the imperial powers targeting the recipients of the states as has been mentioned earlier. The identity of people is established through our use of language. Change of language while speaking or code switching has a direct effect on the minds and actions of people in a society which directly relate to the need or desire to use another language in their daily interactions (Gulzar, 2009). Language can be a powerful means of exercising social control – if one belongs to a particular linguistic or cultural group; this means the one is adopting the linguistic/cultural conventions of that group. Interaction with others is always building and negotiating the identity individually, socially or institutionally. (Fowler, Hodge, Kress & Trew, 2018)

The foreign or second language use in the classroom carries multiple facets of social values, conventions and dominant discourses. It is another source that is providing a strong manifestation of the ideo-cultural and linguistic dominance in society that privileges and marginalizes some segments of social adherents. It also conveys the meanings and highlights the implicit social deficiencies and creates vacuums to fill it from within as per their own scheme of interest. A notion of the classroom discourse which restricts it only to racial or cultural discursivity is another misconception (Martinez, 1994). Rather it is all semiotic, curricular, and discursive circulation in society which continues to affect society ideo-culturally and socio-linguistically. It also indirectly promotes and affects the identity from person to polity. Classroom discourse is also subjectively initiated and causes the dominance of some of the groups which indirectly unprivileged a few members of the

classroom discourse (Moore, 2004). For instance, we see radical changes have been taking place in terms of some movements and dominant discourses regarding ideology, culture and race being present in the classrooms, too (Lipman, 1997). In addition to this, people and their language shift play a crucial role in these social, linguistic and ideo-cultural dominance and diversity in society. Some of the notions are based on fallacies that are very common among the discourse participants at any level. Classroom is composed of growing social actors who go back to their social structures with responsibilities in the society. Classroom discursive practices leave an impact on the participants as the focal person or the discourse initiator has a very sacred and dominant position in the classroom. In a conventional classroom, the teacher has a very crucial role and governing discursive attitude and students are mostly vulnerable to ideology and knowledge being exercised therein.

Unlike the approaches of *classroom interaction analysis* and *classroom discourse analysis*, Critical Classroom Discourse Analysis does not consider the classroom as a mini society rather the focus of Critical Classroom Discourse Analysis (CCDA) on classroom is as the constituent of society. The classroom establishes and constitutes social set up and practices through classroom discourse where most of the social structures, conventions and mores are addressed and constructed. Classroom discourse involve such discussions that address the religious, ethnic and gender discussions which might be impacting the learners to avoid participating and getting dominated in the ESL Classrooms. In this way the classroom discourse constructs and constitutes the social reality in terms of social, linguistic, cultural and political patterns privileging and privileging the parts of class.

1.2 Background to the Study

Classroom discursive practices have been the/a universal reality in the educational context around the globe. Everywhere, students and teachers are involved in the process of teaching and learning. Particularly, when a classroom is diverse and has students from different regions and religions, it comes across some subtle differences on the basis of cultural and ideological grounds. Students come to the classrooms with their own backgrounds and the values they are practicing. As a matter of fact, the students from different backgrounds also vary in their practices, understanding, perceptions, values and power structures. Like students, the teachers also come from certain regions and religions, and their discourses converge to specific thoughts and values. The sites where the study has taken place, teachers usually have normative powers and authorities as granted to them by

the society and the religion in order to enact the content of the classroom discursive practices (Lahlali, 2003); as a result they can form dominant groups on the basis of culture, ideology or ethnicity by approving of some dispositives (discursive and non-discursive practices) during the classroom discourses.

Historically and formally, the discourse analysis or the investigations of the classrooms started in the early 1930s. Nevertheless, research in the area increased from the 1960s. During this period the investigations on the classroom started from different aspects such as the teachers' teaching styles, methods, English language teaching methods etc. (Green & Dixon, 2008) and different observation systems were also introduced. Sinclair and Coulthard (1975, 1977) first conducted research on teachers and students in Birmingham to know how they use English in the classrooms. A new dimension in the classroom discourse was seen in form of classroom discourse analysis and classroom interaction analysis; however, later it was further updated by Kumaravadivelu (1999) where he focused on the Critical Classroom Discourse Analysis instead of classroom discourse or interaction analysis in order to find out the hidden discursive practices which are socially constructed and politically motivated. It was further substantiated by Chick by talking on Apartheid Ideology (1996), Political and Language Ideology by Pennycook (1989, 2006) and Canagarajah (1999, 2007), Resistance of students in the language classroom by Miller (2015) and Miller & Zuengler (2011). However, research studies on classroom and the discourses therein formally started in the early 90s when Shamim (1993) conducted her study on the teacher-learner behaviour and classroom processes with reference to the size of the classrooms. Besides her work on the behaviour and classroom size question (1991b), problems of teaching-learning in large classes (1991a) and communicative techniques in the classroom (1989) and (2008). She further talked about trends and challenges in Pakistani education system; she also carried out her study how classroom participants resist on the basis of culture and ideology owing to the clash between assumptions and beliefs (1996). Similarly, Khanum (1992) focused her study on the English [proficiency] tests at tertiary level. In Pakistani ESL classrooms, there have also been research on bilingual aspects of the classroom discourse such as Gulzar (2009, 2010) and on the similarly Bashir and Naveed (2015) conducted their study in the classroom bilingual interactions. Janjua (2011) also conducted a study on evaluation criteria requirements for the classroom and suggested that visual support is essential to help contextualize the classroom discursive practices. Mehboob (2009) conducted his study in the classrooms looking at the English language as

Islamic and his study in (2017) involved the English medium instructions at higher education level whereas Parveen (2015) critically analysed the power relations of the discussion participants what she termed as Moderated Discussion Board. The classroom discussions involve different types of discourses as has also been substantiated by Brown, Bloome, Morris, Power-Carter and Willis (2017) that there are different types of discourses in the classroom such as discourse of curriculum, discourse of discussion and discourse of disruption. The discourse of disruption only generates out of reaction to any activity implicitly or explicitly. The reactions of the classroom participants are originated due to some discourses that are either beyond their understanding or, may be, it is offensive as we may see in Miller's (2015) observation. The ideologies are also embedded in the discursive and non-discursive practices as Razfar (2005) has claimed it. Moreover, in a mixed gender class, there can be instances focusing the roles of females and their position. Both genders may be trying to perform as competing counterparts to precede the other in order to show their superiority over the other as has been covertly asserted by Baxter (2002) that there do exist the gender-based comparisons at different levels in the language classrooms. In a study by de Zuazu (2016), it was also found that the classroom discourses usually represent the dominant race and class and on the basis of the same they are tested and evaluated. A similar experimental study conducted by Marashi and Yavarzadeh (2014) in the Iranian EFL School in order to use CDA to develop the argumentative writing of students where they found out that experimental group worked better than the control group. Nevertheless, it is a fact that the classroom discursive practices have not been investigated from the critical perspective yet. For example, as mentioned earlier that researches from the perspective of teaching methodology, communicative techniques and about language instruction etc. have been focused. Hence, there is no such example to witness the study regarding the critical aspects of the classroom discursive practices where power relations, gender issues, ideological views, showing of resistance, racial and ethnic levels of discourses have been investigated. Undoubtedly, the classroom content is communicated to the students through the explanatory discourse including the power positioning of the classroom participants, the views of the participants on feminist grounds – as how the participants think about the male and female roles – also the levels where the students show resistance to the classroom discourse. This area has been found to be neglected in the studies conducted in Pakistani ESL classrooms as it has been mentioned previously.

Keeping in view the above mentioned social variables such as power, race, culture and gender, the Pakistani classrooms are highly multicultural, multiethnic and multilingual besides having religious diversity. The presence of ontological variety of such social instances in the second language education context supports the epistemological themes to be discussed in the ESL classroom

1.3 Statement of the Problem

Language of the classroom constructs social norms, values and behaviors and, above all, it contributes to all the growing and practiced values as a constituent of society. Going beyond the classroom discourse analysis and classroom interaction analysis, Kumar (1999) introduced the Critical Classroom Discourse Analysis, which directly addresses the discourse of the classroom pertaining to the hidden practices.

The classroom discursive and non-discursive practices include a series of mutual interactions among the classroom participants where they discuss the realities and values of the social contexts in order to coordinate and mature those realities through the classroom content. In other words, the students are a product of the classroom to the society and they are performing in the same way as they have actualized and internalized knowledge in the classroom. In addition to the students, the teachers have a powerful and influential role in the classroom discursive practices. The discourse of teachers plays a very vital and considerable role in the enactment of the objectives of the classroom content. The academic perspectives and the critical analysis of the discourse, particularly in terms of classroom discourse contributes a major part in the construction of social truth, values and norms. The teachers are not only conforming to the objectives of the courses but they are also conveying the hidden and subjective ideological themes to the students.

In Pakistani context, it has been observed that researches related to classroom practices and classroom discourses have been in focus and conducted; hence, they were directed to the discourse itineraries such as the use of discourse related to syntactic and bilingual modalities, discourse and its communicative perspective or the levels of writing and so forth in the classroom discursive practices. Discourse in its critical perspective has also been witnessed only in the domains such as social interactions, education and media context; nonetheless, until now, no research has been witnessed that may have addressed the critical perspective of the classroom participants or the classroom discursive practices. The purpose

of the present research is to investigate the classroom discourse as to how it addresses the ideological, critical, linguistic, stereotypical and gender notions implicitly or explicitly.

1.4 Rationale for the Study

Students in the ESL classrooms at the undergraduate level in Islamabad (the site of the study) hail from different ethnicities, cultures from Pakistan and from different nationalities around the world. All the students coming to the capital city of the country have different cultural, social and religious backgrounds. There is also variation in the perceptions of such multiethnic and multilingual students with regard to different interactions being enacted in the ESL classrooms such as teachers-student interaction, student-student interactions, interaction of intra-ethnic, intercultural, inter religious affiliations. As a matter of fact, all the classroom participants are involved in learning teaching of a foreign/second language which makes them a homogeneous category for the study. Conversely, the interactions they are involved in are based on the learning and teaching of English language and cultures at the same time. During this process, some specific values are fostered and some others are derelicted/unkept which causes the emotional as well as personal grooming of the students.

The study was undertaken to investigate and highlight the discursive relations of the participants of the ESL classrooms. The ESL classroom participants are usually from multiethnic, multicultural and multilingual backgrounds, However, as a matter of fact, teachers are enacting the classroom activities in order to complete the course content. During this practice, different kinds of discourses are produced which might cover the social aspects such as gender, race, ideologies, resistance, power relation, political, socioeconomic or sociopolitical ones. Similarly, the social values, political illustrations and religious ideologies that are prevalent in the social settings are also, once in a while, part of the classrooms discursive practices. Keeping in view the fact that teachers ordain power relations in the classroom as some of the researches such as Thomas (1995), Lahlali (2003) and Chun (2010) and Cazden and Back (2003) have found that teachers mostly are in the control of the classroom discourse. Hence, the idea motivated the researcher to probe into the classroom practices in order to see how the relations of the participants of the ESL classrooms are enacted. The other aspect was the claim of the Kumaravadivelu (1999), who asserts that classroom is not a minisociety rather a constituent of society. Thus, on the premise of these two major avowals, the study was undertaken in order to see how the

constructs selected for the study are being enacted in the Pakistani ESL classrooms at the undergraduate classrooms.

1.5 Objectives of the Study

The objectives of the study are:

1. To find out how the power relations are enacted in the ESL classroom discourse.
2. To highlight how the classroom discourse represents the position and status of both genders.
3. To investigate how racial and ethnic relations develop in the ESL classroom discourse.
4. To underline how ESL learners show resistance to classroom discursive practices enacted by teachers or other groups.
5. To identify how (certain particular) religious ideologies are promoted and advocated in the ESL classroom discourse.

1.6 Research Question

1.6.1 Main Question

How are the discursive relations of power, race, gender, resistance and religious ideology established and enacted in the multicultural ESL classroom discourses at undergraduate level in Pakistan?

1.6.2 Ancillary Questions

1. How are the notions of power enacted and addressed in the discursive practices of the language classroom?
2. How is gender addressed in terms of its position and role in the language classroom discourse?
3. What different religious ideologies are promoted in the language classroom discourse?
4. How are the values of different races and cultures treated in the second language classroom discourse?
5. At what levels do the teachers and students show resistance to the second language classroom discourse?

1.7 Significance of the Study

Critical Classroom Discourse Analysis focuses on the discourse of critical linguistics, critical pedagogy and feminist education with special reference to poststructuralism and postcolonialism (Kumar, 1999). The study may be helpful in highlighting the significant discourses produced in the universities of Islamabad (the capital of the country) and be able to suggest a way how to provide contents of classroom discourse to both teachers and students. The study is also important in bringing forth the discursive practices that are prevalent in the classroom and help suggest as to what discourse patterns be preferred to the best of social requirements in the Pakistani context. The study may be supportive to address the enactment of different relations in the classroom and how the students manage to cope with the hegemonic stances of teachers in the classrooms if so. Above all, this work may bring in some important contribution to the *Critical discourse analysis* particularly CCDA.

The research may support the students as well as teachers besides it might attract the attention of the policy makers and stakeholders concerned with National Ideology, Identity and Social Change in the overall cultural-civilizational context, and creative discourses to serve the abiding National Ideology and Interest by means of persuasive rhetoric, discourse and dialogue.

1.8 Delimitation

The study has been delimited to the multilingual and multicultural classrooms of undergraduates (BS Hons English) in Islamabad, Pakistan. That means a classroom where Pakistani and foreign students are studying together. There are only three universities in the capital of the country that are running the BS (Hons) English program. In order to make the sample size representative of the population and sites, the whole population was taken as the sample i.e., all the teachers and students of the below mentioned sites were contacted for the collection of data. In addition, all the sites are multilingual and multicultural and include students from within the country and abroad as mentioned in the chapter 3.

1.8.1 International Islamic University, Islamabad (IIUI)

The university is a public sector university and is located in the sector H/10 Islamabad. The university is running/offering the BS (Hons) English program and I included the university as one of the sites for the current study. The classrooms are multilingual and multicultural as the students of different nationalities and ethnicities are studying together.

1.8.2 Air University Islamabad

The university is also a public sector university and is located in the sector E/9 Islamabad. The university is running BS (Hons) English program.

1.8.3 National University of Modern Languages, Islamabad (NUML)

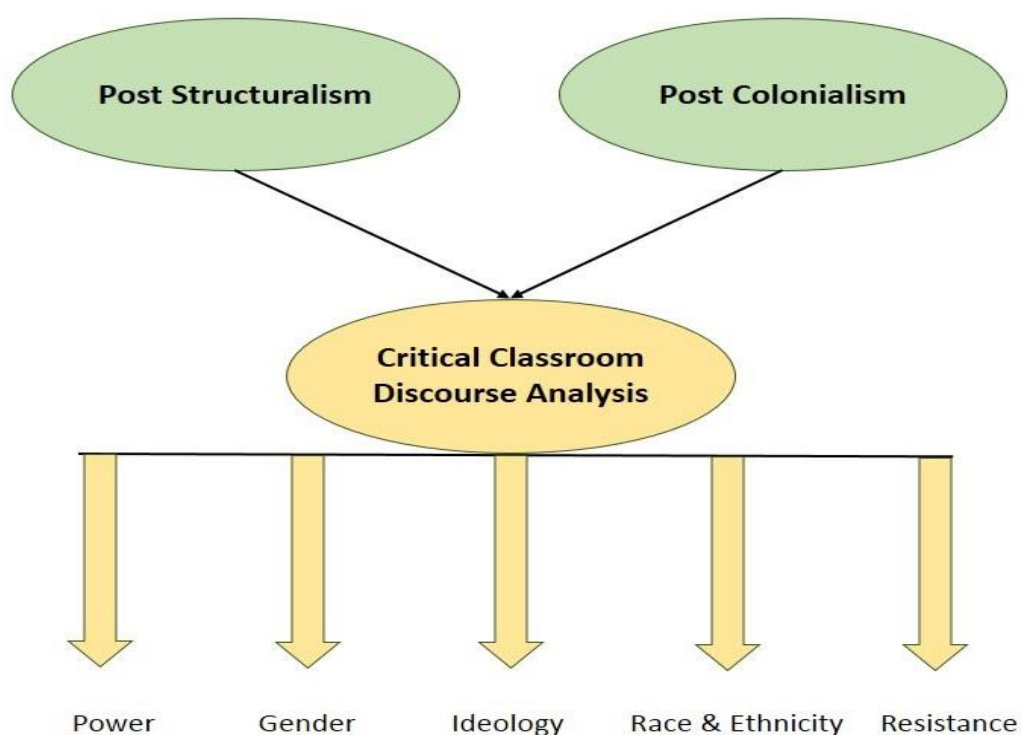
The university is a bit different from the other two universities. This university is running two parallel four-year programs of English: BSML (Hons) and BS (Hons). BS (Hons) in English is the same program as is being run in the two other universities whereas BSML is a bit different. BSML is a four-year program comprises eight semesters that is offered at the National University of Modern Languages only. Students study two languages instead of studying the Core Subjects such as: Maths, Mass Com. and other such compulsory subjects. The two languages that they study are categorized as the Major and the Minor. The students study the Minor language for two semesters and the Major one for six semesters. The students are given the degree in the Major language whereas the Minor language is considered an additional qualification for the students. I have included and carried out research in the classroom of those students who opted for English (Language and Literature) as their Major language. I have delimited his study to classrooms where students are studying English as elective and the Major language and not to the compulsory or core subjects such as Pakistan Studies, Information Technology etc.

1.9 Theoretical Concept

Kumar's theoretical framework (1999) has been adapted to conduct the study. The study has been delimited to five demographic variables (mentioned at the end of this heading) although a few more areas have also been mentioned by the theorist regarding Critical Classroom Discourse Analysis in the educational context. The details of the framework have also been mentioned in the third chapter; nevertheless, some of its features have also been presented below in order to explain how it has been delimited to certain areas in this study. During the execution of the classroom content, the teachers' discourses involve different areas of social, ideological and cultural backgrounds (Li, 2000). Out of the areas mentioned in the theoretical framework of CCDA in the educational context, I have selected five areas to conduct the study: Power, Gender, Ideology, Race & Ethnicity and Resistance. Kumar's model emerged out of poststructuralism and postcolonialism known as Critical Classroom Discourse Analysis hereinafter CCDA. Critical Classroom Discourse Analysis has its own transformative role tries to play a reflective role that enables teachers (who are involved in the process of teaching) to reflect on and deal with what they are producing in

the ESL classrooms in form of the sociocultural practices and structures which, in any way, shape the content of the classroom. Kumar (1999) asserts many aspects that take place in the ESL classrooms with reference to Gender, Power relations, racialized, stratified and ethnic experiences, many forms of resistance, ideologies and identities and so forth. The adapted variables have been taken from the model presented by Kumar (1999) in order to investigate and test the theory presented by him. All the variables taken for the study are interconnected and woven in the discursive strings. The theorist has already given the premise of the theory as extracted from the poststructural and postcolonial perspective that mainly deal with the power relations and the concept of the *Other*.

9.1 Theory



1.9.2 Analytical Framework

For the five demographic variables of the current study, an analytical model was tailored what Dillman (2015) termed as Tailor Design Method for analysis, by reflecting upon different theorists in order to address the variables. Within this framework the data have been collected and analyzed accordingly. CCDA addresses the discourses regarding the criticality of discourse in the classroom and feminist perspectives such as gender, race,

power etc that are quite integrated with poststructural and postcolonial perspectives. In order to analyze the points of views of the classroom participants with reference to the variables selected for the study, frameworks presented by the different relevant theorists, were analyzed accordingly. The complete details have been mentioned in the third chapter.

1.10 Organization and Structure of the Thesis

Chapter 1: The first chapter introduces the topic and highlights the objectives of the research and research question. It also carries the details regarding significance of the study, delimitation and statement of the problem.

Chapter 2: The second chapter involves the details of the review of literature regarding the current study. All variables have been discussed in detail.

Chapter 3: The third chapter reflects the method and the methodology regarding the current study. It also carries all information how the research has been planned and executed. Furthermore, how the data were collected and what tools were used. It also describes the sample techniques and procedures.

Chapter 4: In this chapter, the collected data have been analyzed and presented.

Chapter 5: Keeping in mind the analysis of data, findings have been presented in this chapter. Conclusion and recommendations have also been presented in the chapter.

1.11 Summary

This chapter included a brief introduction of the current study. It also carries background of the study that provided a motivation for conduct of the research. It carries a preamble for the study as to how and on what grounds the study will be conducted. It has included that five major demographic variables that are observed in the classroom discourse have been pointed out to be investigated. Kumar's view regarding CCDA has been referred to for the conduct of the study. The analytical framework has been indicated and in the third chapter, it will further be elaborated. In this chapter, objectives of the research and research questions have also been mentioned. Moreover, topic has been narrowed down and its delimitations have also been accentuated. Overall, the chapter includes the basic features and domains of the current study.

CHAPTER 2

LITERATURE REVIEW

This chapter includes a brief but in-depth review of the use of discourse in a language classroom from different perspectives. It also describes how critical discourse analysis (CDA) has been incorporated in the classroom discourse research that later contributed to Critical Classroom Discourse Analysis (CCDA), which ultimately grew out of postcolonialism and poststructuralism. A brief introduction of all the variables has been given before they are discussed with reference to the discourses in the second language classrooms.

2.1 Introduction

Critical Classroom Discourse Analysis is quite a new term as compared to discourse analysis, critical discourse analysis, classroom interaction analysis or classroom discourse analysis. Discourse forms the relations and interactions in society from family to friendship, enmity to reconciliation. Before discussing the impact of CCDA, I would like to talk about the evolution of discourse from discourse to critical discourse analysis and its existence in the language classroom discourse. There will also be some discussion on how different implicit realities exist in the classroom discourse such as ideological instances, racial biases, power relations, feminist attitude and resistance among English as a Second Language (ESL) students.

2.2 Critical Classroom Discourse Analysis

Critical Classroom Discourse Analysis addresses the discourses of the classroom participants which they interactively involve in and often the students are at the receiving end while explaining the teaching content material to students, teachers convey different academic, social and ethnomethodological aspects of life to students through digressions and content explication. Talking on the same topic, Kumaravadivelu (1999) illustrates that once as a Director, he went to observe a class of Southeast Asians in the US. After the class, when he discussed about the subject and teachers, he was informed that during teaching and discussing the subject matter, the teacher is always telling about heroic events of the USA and was not properly teaching Reading Skills. Kumar writes:

They said that she was not at all helping them improve their reading and writing skills. She is all the time talking about American culture and American heroes and nothing else. They complained bitterly. It soon became clear to me that the tension arose not because of

the content of the text but partly because of Debbie's method of teaching and partly because of the students' perception of her ethnocentricity" (p. 454).

CCDA reflects not only upon the discourses that are enacted while conveying the content to the students but also upon the discourses explaining the content as well. Particularly, (what I would call) the explanatory discourse is the matter of interest for the current study where the teachers and students both initiate and support the conducive discourse to facilitate their own ideologies, cultural values and to some extent the racial biases as this may make them dominate and marginalize students from other ethnicities and politics.

2.2.1 Discourse

Language is a means of self-expression, communication, motivation and inspiration. It is also a means to identify the systems of power, politics and identity (Collins, 2012), reflecting the perpetual battle of words for minds, hearts and spirits. Rhetoric, discourse and dialogue are effective means of ideological representation (van Dijk, 1998) in every field of its use. It is, therefore, considered important to analyze creatively and critically these human linguistic instruments, which influence and shape history both for good and evil.

Language is an extremely important way of social interaction that emerges different ethnomethodological aspects in the cultural, social and ideological perspectives (Garfinkel, 1967). We use language to let others know how we feel, what we need, and what we do. The interlocutors (speakers of a language) can modify their language within the given situation as per their contextual requirement within the cultural domains (Schiffrin, 1994 cited in Alba Juez, 2005). For instance, we talk to our children with different words and tone from the way we conduct a business meeting. To communicate effectively, we send a message with words, gestures or actions, which somebody else receives. Such communication develops groups in the everyday communication among the interlocutors (Durkheim & Mauss 1963) Communication is therefore a two-way process, with the recipient of the message playing as important a role as the sender. Therefore, both speaking and listening are important for communication to take place. The humans communicate in very systematic, plausible and developing ways. Moreover, humans have developed many new ways and means to communicate; besides, they have been developing the language they use in different ethnicities.

Discourses in particular ethnicities and social contexts have developed and at the same time have brought change in the social values and traditions (Carvalho, 2007). It takes place

in human society, most often, through the enactment and establishment of different discourses in different contexts on the basis of social acceptance (Bracher, 1993; Fairclough, 1992). With the passage of time, there has been a radical change in the human social system around the world, particularly it happens by virtue of language use and change. Humans use language in a social set up for different purposes. As it has already been recognized, it is a powerful tool for communication and interaction for a certain ethnicity or for socio-cultural needs and desires. However, the modern uses of language also reflect that the use of language for the former purposes is secondary and the attainment of power and socio-cultural change in the subordinate ethnic groups is primary (Pieterse, 1996). Resultantly, it has given birth to language imperialism and cultural relativism. It also insinuated that wars are fought by men but ultimately they are won by words. Words form a language and language protects the human interests – their culture and ideology (Canagarajah, 1999; Said, 1978). There is also a dichotomy which reflects that there are dominant and dominated cultures, languages and ideologies. According to a view, it is regarded that language itself is an ideology because people use language on purpose and it comes out of their emotions and beliefs. Ideology may be considered as the outcome of commonsense assumptions, which are partially universal and partially accepted by all social groups. According to certain ethnic groups, it may not be the case as in others; however, there are still certain commonalities which need to be addressed at large (Phinney, 1989), for example, in a classroom where teachers and students share the same race/ethnicity; students benefit from such teachers and also racial and ethnic backgrounds affect the learning process (Egalite, Kisida, & Winters, 2015).

Discourses and dominant discourses in multicultural social and official settings can be a powerful means of exercising social control for the dominant/unstigmatized groups (Weber, 1948; Karen & Travis 2000) over the *Other* participants and subordinate discursive groups (Weber, 1948; Karen & Travis 2000) or subordinate out groups (Bourhis, Zanna, & Olson 1994). If one belongs to a particular group and is among the host or dominant group, this means slowly or gradually the interlocutors or people of the guest/subordinate culture will be adopting the linguistic conventions of dominant group as well. Interaction with others is always building and negotiating our identity individually, socially or institutionally (Canagarajah, 2004).

Discourse and language in use might be considered the same as mentioned previously. The use of language in a society is always on purpose: to convey the desired messages to others. In other words, we may say that discourse is a social practice which ties people among one another at different levels. We can easily get to know how language is used in real situations by real consumers of language through the analysis of discourse rather than studying artificially created sentences (McCarthy, 2002). Discourse, according to Cook (1989, p. 6), has been defined as “the language in use”; however, when we tend to analyze discourse, it can be termed as “the analysis of language in use” (Brown & Yule, 1983, p. 01). Discourse analysis can also be referred to as studying the interaction of languages in use and their contextual connections where it is being used. However, discourse can be used more or less interchangeably with different discursive contexts in terms of writing, speaking or giving different meanings in a social context that is pertinent in different texts. Undoubtedly, as mentioned by Foucault (1981) and also cited in (Gee & Handford, 2013, p. 35) that discourse has also readily been used “in relation to the political and social approach” besides, it is also used as a characterization of mutual social interaction, maintaining a unified knowledge for the same community of practice as is visible in the work by Habermas (1984).

In every day context, discourse is taken as the written or spoken communication besides it covers the other areas such as conversation, dialogue, monologue, and interpersonal communication (Coulthard, 1985). In linguistics, according to Crystal (1980), discourse is a stretch of language longer than a sentence. It may also be referred to as unit of language longer than a sentence which can broadly be termed as the language in use in its social context (Spolsky, 2005). However, Renkema (2004) and Renkema & Scubert (2018) reflect upon discourse by saying “The discipline devoted to the investigation of the relationship between form and function in verbal communication” (p. 1). Van Dijk (1997) explains that discourse is usually identified as speech in a community or a company or in social context to convey certain meanings, ideas or thoughts in a specific community of practice. He further elaborates discourse that it is a complex social event where people from different walks of life communicate and interact with each other to convey their feelings and ideas (van Dijk, 1997). According to van Dijk:

“The term discourse is understood as a particular form of language in use, as well as a form of social interaction that can be defined as a communicative event in a social situation” (van Dijk, 1981).

The presence of people in a social context is evidence that they are involved in discursive and non-discursive practices of social interaction and moral values of the same ethnicity (Hatch, 1992) and intertwine with the situated experience of the individual (Pietikäinen & Dufva, 2006). As mentioned above in the definitions and comments of different theorists that discourse is larger than a sentence and carries the emotions and feelings of those who use it. Discourse forms conversations and conveys the underlying meanings. Similarly to some of the researchers and linguists, discourse is above and beyond the sentence. (Jaworski & Coupland, 1999, p. 3) define discourse as “language use relative to social, political and cultural formations . . . , language reflecting social order but also language shaping social order, and shaping individuals’ interaction with society”. Jaworski & Coupland (1999) collected ten different definitions in their paper on *Discourse analysis* and reached the final point by concluding three main points. However, the same is mentioned by Schiffrin D. Tannen D, Hamilton (2001, p. 1):

- (1) Language beyond the sentence,
- (2) Language in use, and
- (3) Language is a broader range of social practice that includes non-linguistic and non-specific instances of language.

Discourse has been a focus of theorists, language users, literary writers and researchers overtime, discourse as a field of research or a topic of discussion emerged in the 1960s. There was a notable synchronous paradigm shift in the humanities and social science research including semiotics, psycholinguistics, pragmatics, sociolinguistics and discourse, and this can be termed as inter-disciplines or inter-disciplinary. During this period, a change in the meaning of the word *discourse* was also observed. The philosophical and theoretical meanings of the word had a slight change; however, the more general meaning has always inflected the theoretical meaning of discourse. The use of language in text or speech has always been difficult to trace down the meanings; the glossaries and the texts are full of meanings but the exact understanding of the meaning has always been difficult to trace out. However, Jørgensen and Phillips (2002) have reflected upon the use and definition of discourse by saying that the term Discourse has become very unclear and vague in its use and it is more often being used ‘indiscriminately without being defined’. Discourse is considered as the structured patterns that people use to convey what they feel and the discourse analysis is the analysis of such patterns (2000, p. 01).

Gee's different works reflect that his approach to discourse has three different levels or layers: American Anthropological Linguistics and Narratives (Gumperz, 1982; Hymes, 1974; Labov & Waletzky, 1967; Scollon & Scollon, 1981) Cognitive Psychology (Holland & Quinn, 1987; Lakoff & Johnson, 1980; Strauss & Quinn, 1997) and Social Discourse Theory (Foucault, 1972, 1977; Latour, 1987) cited in Rogers (2004, p. 11). While discussing discourse, one of the distinctions of Gee is that he differentiates between Discourse and discourse, and how they both influence meanings. According to him, discourse carries the same literal meanings as reflected in and at the sentence level, whereas Discourse may be considered as tools of inquiry such as: frameworks, storylines and narratives which are embedded in one society. Besides, Gee (2011) has also divided the discourse in society at three different levels: situated meaning, which also induces the Bakhtin's (1981, 1986) view of Genre and Dialogue, social languages refer to the way language is used and gives its meaning in a society reflecting social practices that people design, not inherit, and figured world is the image people create for the understanding of the world and their identities. Fairclough (1989, 1992, & 2000) has developed discourse on the basis of textual and social mediation attaching power and semiosis to it. The concept was later explained by Kress where he emphasised that how meaning are better conveyed through images which he also calls design (Kress & Leeuwen 2001, 2006).

In view of the above, the discussion may be summed up as the discourse is an essential part of a social system whether it is verbal or non-verbal. It juxtaposes different social structures and orders of discourse in different ways in different constructions of realities. However, these realities are subject to the relative truth of the social system.

2.2.2 Discourse Analysis

The discourse analysis emerged in the early 1970s after the language structure has faced the development of language through certain phases such as: first, under Russian formalism where interdisciplinary combination of Poetics, Linguistics and Anthropology were observed. Second, French structuralists, and the third was the introduction of semiotics by Barthes and Greimas (van Dijk, 1972). However, sociolinguistics started to take place in the late 1960s (Fishman, 1968). Above the language patterns, such as syntax, morphology and phonology, this orientation also started to begin on discourse and discourse analysis as is visible in the work of Labov (1972a, 1972b). His work *Studies of Black English* also involves many analyses that contributed to *discourse analysis*. Another important development in the field was the discoveries by Austin, Grice and Searle about Speech Act

which later contributed to the Social Action by introducing different speech acts in language use. This new dimension in language added some more meaning to language use and pragmatic orientation to the usual use of language (Dijk, 1972). The third development in this regard came through the systemic use of language that was mostly contributed by Halliday and Hassan (1976), where not only was grammar studied but its pronouns and other structures were focused besides other integrative perspectives.

The term *discourse analysis* is used by many people in a variety of academic departments and disciplines for how and what they do. Discourse analysis in the current research scenario in particular is a rapidly growing and evolving field. As mentioned above discourse is the everyday language in use and how it could be interpreted could be known as discourse analysis. The main object of *discourse analysis* is to get the meaning of what is being said or portrayed. However, these meanings are confirmed according to the social practices and linguistic structures of society. This discursive manipulation and understanding of truth varies from society to society owing to the pragmatic understanding of a certain community of practice.

“Discourses exist both in written and oral forms and in the social practices of everyday life ... and are inherent in the very physical layout of our institutions such as schools, churches, law courts and homes” (Weedon, 1997, p. 108). In turn, the discourses are closely associated with discursive practices: social practices that are produced by/through discourses. Indeed, Foucauldian (1984) notions of discourse are always inextricably linked with concepts of *power*, not as a negative, repressive force but as something that constitutes and energises all discursive and social relations: As observed by Foucault (1977), language plays a powerful role in reproducing and transforming power relations along with many different dimensions. Discourse and discourse analysis have been used differently by different scholars of different fields. Discourse, in fact, is the language in use and it also has been defined generally as “anything beyond sentence” (Schiffrin D. Tannen D, Hamilton, 2001, p. 1). According to Fasold (1990) the study of discourse is the study of language use. However, all these types of definitions and assertions focus on the instances and spaces of language. Now discourse analysis has risen out of certain disciplines such as: anthropology (Silverman, 1987), sociology (Coupland, Sarangi & Candlin 2014), psychology (Giles and Clair, 1979) and also can be visible in certain other areas such as: discourse and ethnicity, discourse and power, discourse and race and so on. Levinson (1983) also discussed about discourse analysis while discussing pragmatics. He talked about twelve different definitions

of Pragmatics where some of the definitions directly or indirectly relate to either *discourse analysis* or *pragmatics*. According to Levinson, it should not be surprising that these three fields of Linguistics such as Discourse Analysis, Pragmatics and Semantics whose definitions seem to be most variable besides they all concern language, communication, meaning and context. One very interesting point raised by Johnstone (2007, 2018) about discourse analysis is to create analogies for discourse on the other patterns of existing fields of research. The author raised a question as to why the term *discourse analysis* is used and why not Discourseology on the pattern of Phonology or on the pattern of ethnography as Discourseography, and so on. The answer is that the analysis of discourse has got to do with the analytical processes “in a relatively explicit way” (p. 03). By asserting on this, discourse analysis is similar to the chemical analysis that involves many processes. Discourse analysis has also come out of linguistics now and it has entered into any field of life where the questions are asked about linguistic structures, meaning, and language change or language acquisition; however, the questions on discourse are more interdisciplinary such as: social roles and reality, identity and racism, communication and power (Johnstone 2007, 2018).

Discourses exist around us and we are more prone to them than we produce them in our interactions with other interlocutors. Different discourses have different meanings as they are interpreted differently as a similar discourse may have different meanings at different places. The analysis of the talk may have different interpretation if they are viewed and analyzed out of context. The analysis of discourse is highly contextualized.

2.2.3 Classroom Discourse Analysis

As far historical reference, the classroom discourse started in 1930s whereas it exponentially expanded from 1960s. The growing diversity of the students created a need for the new ways of understanding learning, teaching and classroom interaction in addition to social changes and demands. As a matter of classroom talk, it can be asserted as cited by Hinkel (2006) that the foundational aspects of language teaching and learning are constituted through spoken and face-to-face learning. Focus of the researchers, at first was the impact and interaction of classroom discourse upon the students’ learning of cognitive skills between 1930s and 40s (Hinkel, 2006). Later on, during 1960s, for measuring the teachers’ behaviour in the classroom interaction and discursive activities, the researchers primarily sought to develop observation instruments (Green & Dixon 2008) hitherto every observation system focused on quite different phenomena (Simon & Boyer, 1970). Right from that time, classroom based research was conducted through quantitative methods and

observations in order to measure how the teachers' variables affected the student outcomes. The qualitative method of researches started in the classroom from 1960s onwards. They were focusing on the understandings and the discrepancies in the achievements of students with diversified ethnic, racial, linguistic and cultural backgrounds. Green and Dixon (2008) underscored the basics of this (qualitative) research in the UK and the USA. They found that the UK scholars focused on the research related to school failure whereas the USA scholars focused how linguistic differences of the students influenced the learning in the language classroom. The early research conducted were ethnographic and grounded in ethnography, sociology and sociolinguistics.

Classroom discourse is of paramount importance in a social environment. All the young generation of a community moves to educational institutions where they learn new knowledge and the interpretations of that knowledge. Classroom is a social reality where students and teachers both interact to reach a conclusion regarding the subject matter under study. As Kumar (1999) asserted, the classroom is not a mini society; rather, it is a constituent of a society. This is a place where norms and values are protected and social practices are strengthened through students. The very first study that is also known as the pioneer study regarding classroom discourse was carried out by Bellack et al (1966). The study brought forth a four point framework consisting of a) react b) response c) structure, and d) solicit (Allwright & Bailey 1991). Another study followed by this that is also very significant and has been a reference for researcher of this area was carried out by Sinclair and Coulthard (1975) at the University of Birmingham. They carried out research on classroom discourse on the use of English by teachers and students in the classroom. They published their work in the same year *Towards an Analysis of Discourse*, whereas Coulthard also published a book *An Introduction to Discourse Analysis* in 1977 based on the same research where they mentioned their findings.

They mentioned in their findings that there are five ranks of discourse hierarchy: lesson, transaction, exchanges, move, act, each of which builds up the elements of the higher rank in accordance with the hierarchical structure. Discourse in the language classroom refers to the language (discursive and non-discursive practices) that is used to communicate among the classroom participants (Nutall, Graesser & Person, 2013) is a matter of the oral use of language in the classrooms. There is another finding by the same authors in a traditional language classroom that has also been acknowledged by (McCarthy, 1991). It is an important direction in applied linguistics and educational research sought to understand the

nature and implications of classroom interactions, or what is commonly referred to as “classroom discourse”. The influential approach to the study of spoken discourse by Sinclair and Coulthard (1975) suggested a three tier approach, *beginning-middle-end*, to focus on the distinct ‘moves’ that take place in discourse, which can be considered as *question-answer-comment* in the classroom environment, or *command-acknowledgement-polite formality*, as occurs in a shop between the client and the shopkeeper. Broadly speaking, classroom studies can be viewed from three different perspectives (Johnson and Johnson, 1998):

1. In terms of interaction (between teacher/learners with each other)
2. In terms of the effects of instruction on language development.
- 3 In terms of whether different methods of instruction have different effects on language development.

Being very vital to the future of a society, the concept/term *discourse* and *classroom discourse* carries very subtle intricacies in it. However, the development in the field of classroom discourse has been very gradual. This concept has, in fact, been to different interpretations. As mentioned previously, the research by Sinclair and Coulthard has simply been addressing how the teacher student relationship is maintained in the classroom discourse and discourse is enacted for teaching language in the classroom discourse. This is also evident in the research carried out by McTear (1975, as cited in Ellis, 1994) where he observed four types of language use in EFL classroom discourse such as Mechanical, Meaningful, Pseudo-communication and real communication. He further elucidates these four points saying that

- a. Mechanical, when in discourse exchange of meaning is not involved,
- b. Meaningful, no new information is conveyed; however, meaning is contextualized,
- c. Pseudo-communication, where new information is imparted but it would be unlikely to take place outside the classroom
- d. And finally real-communication is the spontaneous speech that takes place in real life situation.

Research studies in terms of classroom discourses also witness that such findings have been seen across the globe. It has also been seen, in the Unites States, Scandinavia and the UK where such studies on *classroom discourse* claimed that sociocultural prescriptions and expectations that are part of social existence are strongly reflected in the discourse and

norms of the classroom practices and interactions. For instance, one of the greater and influential works by Heath (1983) and Gee (1990) as cited in Hinkel (2010) advocated the same notion and further highlighted “the pervasive discontinuities between the middle-class linguistic and interactional practices widely adopted in schooling and those in children’s homes (p. 66).” In the same way, it is also observed that the disparities between rigidly prescribed and traditional rules within the classroom talk renders the learning, literacy development and socialization of the children in the diverse linguistic and racial situation (Scollon & Scollon, 1981).

The researches on the classroom discourse right from its inception have been focusing on different aspects of the talk from the perspective of language use in the classroom. As mentioned above, it is evident that every researcher has brought a different aspect in the limelight. For instance, Breen (1985) investigates the classroom discourse and recommends it is two dimensional:

- a. Individual-subjective experience is marked by the teachers’ own experiences through his social and classroom interaction that he/she shares with the students for performing activities whereas
- b. Inter-subjective experience is interlaced with the shared experiences of both the teacher and the students by which they are enabled to work together in a crowd.

While commenting on this two-dimensional classroom discourse Van Lier (1988) asserts that such two-dimensional classroom discourse that entails personal exposure, “is a central part of this social context, in other words the verbal interaction shapes the context and is shaped by it” (p. 47). However, such a view of social context in the classroom discourse can teach social norms, values to the students; besides, it can provide some room to the classroom discourse analysts to study the routines of activity types, turn sequencing, turn taking, and elicitation techniques. Thus, the interpretation of any category involving “repeats”, “elicits”, “responses”, and so on was seen to rely on “the contingent relationships between current and the preceding or upcoming discourse” (Chaudron, 1988, p. 39).

In the same vein, it is observed that the classroom discourse according to Ellis (1990) has been viewed as containing two dimensions such as a) interactive goal and b) address. However, Chang (1999) divided the classroom discourse into four structures that are as follow (pp. 2-3):

1. *IRF (Initiation-Response-Feedback)*,

2. *Instruction*,

3. *Probing Questions*,

4. *Argumentation*.

Ellis (1990) cited Mehan (1979) who offered three different structural components in a pedagogic discourse (classroom discourse) that entails an opening, instructional and closing phases.

- a. An *opening* phase makes the participants (learners) ready for the target task in the classroom instead of any unknown/ task.
- b. An *instructional* phase is the time in the classroom discourse, where students and teachers exchange information as to how the classroom process will be enacted.
- c. A *closing* phase reminds the participants (learners) about the overall activity and sums up the core of the lesson.

Here we can minutely observe that some new has been established in the form of instructional discourse in the classroom. This aspect is of significance that also gives power to the teacher while asserting on the instructions in the classroom. Ellis (1990) in the second dimension of the same talks about “address” that relates to all those essential identities that a participant in the class can have such as: pupil, group member, class member or a teacher. The classroom discourse can hover around these identities and at every different identity discourse can differently be enacted. All this takes place with the interactive role of the teacher that he takes up to the addressees and hearers. However, Van Lier (1998) also highlights two dimensions of the classroom which are different from the aforementioned. According to him, classroom discourse has two dimensions: topic and activity. He classifies the discourse of classroom interaction according to whether the teacher controls the topic and activity. He looks at the classroom interaction on the basis of these two dimensions from four different perspectives or may be classified the classroom discourse into four different types:

- a. The first type of classroom interaction takes place when neither the topic nor the activity is controlled by the teacher.
- b. The second type of interaction occurs when the teacher controls the topic but not the activity.

- c. This type of interaction requires teacher transmitting some information or explaining an issue. Type three interactions involve teacher control of both the topic and the activity.
- d. The fourth one occurs when the teacher controls the activity but not the topic (Ellis, 1990).

It is, therefore, of immediate interest to language teachers because we need to consider how people use language when we design teaching materials, or when we engage learners in exercises and activities aimed at making them proficient users of their target language, or when we evaluate a piece of commercially published material before deciding to use it (McCarthy, 2002).

Classroom discourse has been the focus of researchers and they have been trying to find out the implications of discourse enacted by the classroom participants. The discourse in the everyday life constructs social attitude of people towards truths and different materializations of discursive and non-discursive practices (Green, Yeager & Castanheira, 2008). As we talk of discourse, we ultimately think of asymmetrical and power relations. The social strata are divided into different classes on the basis of certain elements and discursive power is one of them. The same discursive attitude is observed in the classroom discourse too where social norms, attitudes and behaviors are constructed and later on executed in the society.

The interactive goal is divided into three types as follows:

- a) core goals are revealed in the explicit pedagogical intentions of the teacher. These goals can be medium-centered, message-centered or activity-centered.
- b) Framework goals are defined as the interactive goals related with the organization of classroom activity.
- c) Social goals occur when the participants interact on daily social matters
(Ellis, 1990 as cited in McLaughlin, 2012).

As studies on classroom discourse increased and evolved, some other aspects and areas were also studied. Nunan (1993) depicted the discourse in the classroom as the distinctive type of discourse during the interactions and practices. He looked at the classroom discourse from the different perspectives as compared to his predecessor researchers. He found out that the relations in the classroom discourse are different for being unequal because of the unequal opportunities provided to the both in terms of selection of topics and taking turns

for speaking. The power relations as described by Nunan simply revolve around the power of holding the floor.

Exhaustive investigations of classroom talk have undertaken to gain insight into a large number of sociocultural and linguistic properties of interaction, such as equal and unequal opportunities of participation, some aspects of turn-taking, talk management, and the timing and length of speech events (Markee, 2000). From the perspective of conversation analysis, classroom interactions have provided a fertile ground for examinations of repair, correction, self-correction, discourse and face-saving markers in equal and unequal educational contexts. At present, almost most of the researchers including educators, sociologists, and linguists acclaim universally that the social and cultural institutions of schooling are inseparable from how language and discourse are employed to transmit knowledge and socialize learners (Cazden, 2001; Watson-Gegeo, 1997). The emphasis on social context has helped classroom discourse analysts look at the classroom event as a social event and the classroom as a mini-society with its own rules and regulations, routines, and rituals. Their focus is the experience of teachers and learners within this mini-society.

Classroom reality is socially constructed, politically motivated and historically determined (Kumar, 1999). Therefore, critical pedagogy has to empower classroom participants “to critically appropriate forms of knowledge outside of their immediate experience, to envisage versions of a world which is ‘not yet’ in order to alter the grounds on which life is lived” (Simon, 1988, p. 2). Such pedagogy would take seriously the sociopolitical and historical conditions that create the cultural forms and interested knowledge that give meaning to the lives of teachers and learners. As Giroux (1988) asserted:

“In one sense, this points to the need to develop theories, forms of knowledge, and social practices that work with the experiences that people bring to the pedagogical setting” (p. 134).

In view of the above, it can be asserted that classroom discourse has had a lot of development in its shifts and essence. Researches on the same area have dynamically been conducted to find out the nature and sources of discourses being prevalent in the classroom discourse in order to find out the requisite information and reality. Classroom being an important part of society plays a vital role in promoting and protecting values, political alignments and historical assets. Despite this, the classroom discourse also hovers around

the ideological and cultural subtleties among the participants. The discourses in the classroom include: the academic discourses, the normal discussions including jokes and digressions, and the disruptive discourses that might involve some sort of prejudices, biases and other racial and ideological issues.

2.2.4 Critical Discourse Analysis

Critical discourse analysis hereafter CDA is an approach to discourse analysis that challenges the status quo and goes deeper into the meanings being conveyed through words. *Critical discourse analysis* has entirely changed the scenario analyzing discourses particularly in the educational research paradigm. It grew out of *Critical Linguistics* in 1970s (Roger, 2017). Fairclough (1995) talks about *critical discourse analysis* (CDA) that it “aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power” (p, 132).

The edifice of *critical discourse analysis* has been founded as asserted by Leeuwen (2006, 2010) on the insight that text and talk play a pivotal role in legitimizing and maintaining the injustice, oppression and inequality in society. It employs discourse analysis to show how it is done and tries to spread awareness among the social actors as to how language is used in social contexts in terms of its use and meanings. *Critical discourse analysis* cannot only be viewed merely as a tool for analyzing discourse; rather, it also employs critical theory in this context as we see Fairclough (1997) has tried to find ways in grounding *critical discourse analysis* in critical social theory (Chouliaraki & Fairclough, 1997). In developing, establishing and promoting the *critical discourse analysis*, he (Fairclough) stands somewhere in the middle. He was influenced by Marx and Gramsci; and at the same time he was influenced by Habermas, Harvey, Foucault and Bourdieu. Ruth Wodak (2001) considers that *critical linguistics* and *critical discourse analysis* are often used interchangeably, whereas according to Leeuwen (2006) *critical discourse analysis* is the mature form of *critical linguistics*. He substantiated the idea by referring to Tony Trew’s (1979) study, where the newspapers published the news subjectively by deleting the agent (White Police) who killed a Black (known as the *other*) or emphasizing the other agent through ideological transformation. In this regard it can be observed that such interpretations of language are fundamental steps of explaining grammatical category of

potential ideologies, and such work leads to the development of *critical discourse analysis*. However, this slight difference does not have much impact upon the understanding of the CDA. Fairclough and Wodak (1997) regard language as a social practice and language can only be understood well in its contexts to be crucial (Benke, 2000; Wodak, 2000c). However, CDA takes a specific interest in the relation between language and power. As mentioned by Leeuwen (2006), CDA goes beyond *critical linguistics* in a few ways: CDA grounds itself in Critical social theory and to articulate the relation of discourses with social practices; CDA distanced itself from the dominant tendencies from the social discourse to discourse only; CDA adopted a more interdisciplinary approach and focused not only on discourses and talks rather their contexts, and CDA emphasized that discourses are often not only realized by text and talk but they are also multi-modally identified. Luke (2002) thinks that CDA is a ‘fringe dweller in the mainstream analysis’ (p. 99) and some skepticism about its place as a theoretically grounded analytical and methodological approach for the social sciences remains, even though it appears to be showing ‘some signs of maturity, if not late adolescence’ (Luke, 2002, p.100). According to Rogers (2017) CDA found its way into education research through an interdisciplinary interest in language, power and ideology (p. 1193) and one of the earliest essays on CDA and education was written by Luke (1995).

A very important shift in the CDA has been summarized by Wodak (2001) that CDA does not attempt to see whether a discourse is right or wrong; rather, it tries to make certain choices and make these choices transparent. She further asserts that CDA should theoretically justify why certain interpretations of discursive events are more valid than the others. CDA got a new direction in 1980 by developing the work of Fairclough; however, it formerly started in 1992 and the proponents were: van Dijk, Wodak, Kress and Leeuwen to mention a few. Unlike other discourse analysts, critical discourse analysts take an explicit socio-political stance: they spell out their point of view, perspective, principles and aims, both within their discipline and within society at large. Although not in each stage of theory formation and analysis, their work is admittedly and ultimately political. Their hope, if occasionally illusory, is to bring change through critical understanding. Their perspective, if possible, is that of those who suffer most from dominance and inequality ... Their critique of discourse implies a political critique of those responsible for its perversion in the reproduction of dominance and inequality. Such a critique should not be ad hoc, individual or incidental, but general, structural and focused on groups, while involving power relations

between groups. In this sense, critical discourse scholars should also be social and political scientists, as well as social critics and activists. In other words, CDA is unabashedly normative -- any critique by definition presupposes an applied ethics. In contrast to a descriptive approach to discourse studies (such as Sinclair & Coulthard, 1975), van Dijk claims that, “critical discourse analysts takes explicit position, and thus wants to understand, expose and ultimately resist social change” (2001b, p. 352). A long spell of discourse analysis in the educational and academic contexts has been of huge significance for the speakers of languages and the researchers both at the same time. The inception of the *critical discourse studies* has been witnessed into three different corresponding intellectual transitions: poststructuralism, discourse studies and critical linguistics. Rogers *et al* (2005) have affirmed that discourse studies are involved in the investigation of discursive patterns in order to view the world and discourse in its actual occurrence.

This integrated unintentional linguistic and cultural incorporation in the classroom is also creating a multi-cultural polity that may affect values and mores to burgeon. Language use for the appropriation of values is necessary to sustain the values and normative ideology in order to maintain social peace and govern the future unacceptable social change.

2.3 Critical Classroom Discourse Analysis in a Second Language Classroom

As compared to *classroom discourse analysis*, Critical Classroom Discourse Analysis is an emerging field in the educational paradigm of research. Studies related to critical discourse in the classroom have clearly shown that the discourses and cultures are very intricate and difficult to deal with students who come from multiple ideological and cultural backgrounds, particularly in the current global scenario (Apple, 2017; Hollins, 2015). Before Kumar (1999) conceptualized a framework for classroom discourse analysis, plenty of work had been carried out in the classroom settings through conversation analysis and interaction analysis. According to Kumar (1999) interaction analysis is composed of plenty of predetermined and preselected set of observation schemes in order to ascertain the behavior and attitude of teacher and students in the classroom. Classroom interaction analysis can be traced back to the behavioral sciences that emphasize the objective analysis of observable behavior. He also argued that interaction analysis can only produce a fragmented picture of classroom reality. Later, Flanders proposed his own *interaction analysis model* in 1970. According to Chaudron (1988) about twenty five (25) observation schemes and other procedures were introduced in the interaction analysis during 1970s and

1980s; however, these schemes followed the Flanders model by and large. Later on, an important development took place when Allen (1985) proposed *communicative orientation of language teaching* (COLT) observation scheme.

According to Kumar (1999) discourse can be viewed as three-dimensional construct or at three different levels such as: sociolinguistic, socio-political and socio-cultural. All discourses including classroom discourse involve the common and dominant social practices which may possibly involve all or any of the three-dimensional construct. However, Kumar (1999) has based his conceptual framework on two major movements in discourse that is poststructuralism and postcolonialism. The main focus of the former is upon power and the latter one includes the perception and understanding of the *Other*. It also reflects that the classroom reality insinuates the power relations as well as the alienation aspects among the classroom participants. In view of the aspects involved during the classroom activity and the classroom discourse, it is the CDA analytical framework that offers to dig out the “possibility of penetrating hidden meanings and underlying connections in the observable data” (Kumar, 1999, p. 476). One such example can be quoted from Canagarajah’s (2004) study of safe houses, where he argued that students in the classroom suppress their own identities and adopt or abide by the dominant ones or the one negotiated by the teacher. In this study, he further argues that classroom is a safe site for students to negotiate their own identities and the identity of the language they are studying. Similarly, the resistance and less participation by the students in the language classroom has also been a matter of concern for the researchers as for example Norton (2001) found out the reasons of non-participation in the ESL classrooms.

Critical Classroom Discourse Analysis emerged after the conversation analysis and interaction analysis that has been in the realm of classroom research for a long time. Interaction analysis was also known to be the simplified analysis of the classroom interactions; on the other hand, conversation analysis was applied in the second language classroom contexts. According to Markee (2000), conversation analysis seeks to explore the structured organization of discourse as an indicator of social practice and activity, and the power relations, which is the domain of CCDA, are mostly different in a teacher-fronted class from the ones those are observed in other contexts as the teacher is in full control of the topics and turns; besides, he evaluates the learners’ interaction. It is also important to know that conversation analysis has also contributed much to such type of interactional organization such as: turn taking, adjacency pairs etc. While commenting on the

conversational analysis, Seedhouse (2004) pointed out that conversation analysis usually focuses on attempting the ‘emic of how social actions are carried out but the means of language (p, 33)’. However, linguistic approaches tend to analyze and focus on language itself. In this perspective, *Zones of interactional transitions in ESL classes* by Markee (2004) is one of the examples of conversation analysis. Apart from the description of speech sequences in the interactional organization of discourse, Markee also asserts that psycholinguistic study cannot be disassociated from the social contexts of language use particularly when acquisition-al processes are mediated through interaction. Besides CA and interaction analysis, *discourse analysis* has also contributed much in the research regarding classroom discourses particularly in the ESL/EFL classrooms. One similar model on discourse analysis was presented by Compernelle and Kinginger (2013) that focused on the socio-pragmatic competence of French language students in order to assess the use of pronouns of address. This model carried out the process through the teacher who applied the cooperative interaction talks about the expression of power relations and social distance by using the pronoun of address. Overall, about the use of discourse analysis in the classroom, detailed discussion has been carried out previously.

Critical Pedagogy is another emerging theory to be applied in the language classroom. Critical pedagogy addresses the classroom context where English is taught as a foreign/second language in order to dismantling the power structural systems and false consciousness. Being forerunners of critical pedagogy, Pennycook (1989, 2006) and Canagarajah (1999, 2007) tried to explore the role of English language as a foreign language and found out that it carries political and ideological assumptions in the international language classrooms. According to Pennycook (1989), teachers need to understand the local political ideologies and their configurations in order to ascertain whether ‘particular language policy is reactionary or liberatory’ (p. 112).

In the presence of all these theories and models, Kumaravadivelu presented his own theory or a model for classroom discourse analysis which he terms as *Critical Classroom Discourse Analysis*. According to him, in the ESL/EFL classroom discourse contains a lot other than the classroom instructions. Looking at the classroom discourse critically unleashes the hidden truth to the researchers, academicians and social structures. It goes without saying that analyzing discourse on different patterns as mentioned above is of much significance; however, the origination of that classroom discourse and its analysis critically unfolds some other concealed truths that have not be addressed so far. Kumaravadivelu

(1999), however, established his theory of classroom discourse on the critical approach. For the word *critical*, he refers to the educationists of the Foucauldian school of thought such as Popkewitz and Brennan (1998) who defined the term *critical* as a “a broad band of disciplined questioning of the ways in which power works through the discursive practices and performances of schooling” (p. 4). The Critical Classroom Discourse Analysis focuses on the power relations, dominance, stereotypical attitude behavior of the classroom participants etc., construction of truth and racial biasness and so on. These are the areas beyond mere discourse analysis, where CCDA puts its impact to identify the politically vested interests in language education. Kumar builds the edifice of his theory on the concepts of discourse enunciated in Foucauldian poststructuralism and Saidian postcolonialism to develop a critical framework for understanding what actually transpires in the language classroom.

2.4 Discourse and Power

Power may be defined as the ability to communicate or do something in a particular way. According to Oxford Advanced Learners’ Dictionary power is the ability to control people¹. As far as discourse is concerned, power is quite implicit in everyday social practices (Fairclough, 1994) as well as the discursive practices. Power element in discourse has been an important area for researchers of language. The power dimensions and roles are of significant importance for speakers as well as analysts. People during their discourse usually look for those discursive nuances and subtleties that may make them important. Likewise, Fairclough (1999) has described about three different aspects of discourse and power: a) power in discourse, b) power behind discourse, c) hidden power (p. 43). Power dimensions and roles are split everywhere in society i.e. family, markets, politics, offices and so on. Anyone being on higher position hierarchically enjoys power behind discourse, whereas someone with good knowledge and communicative competence is privileged with power in discourse and the power in media discourse is known as the hidden power (Fairclough, 1999).

Apparently, the use of language in society attributes power to the people which is known as discursive power. The modern debate and discussion on power dates back to 17th and mid-18th centuries of Nicollò Machiavelli (*The Prince*) and Thomas Hobbes (*Leviathan*). Both the books have boon master pieces for politics and power. In view of this

¹ https://www.oxfordlearnersdictionaries.com/definition/english/power_1?q=power

Foucault's notion of discourse has been considered as a vital *methodological concept* that has uncovered *power* in the poststructuralist time. It goes without saying that 'discourse' serves as converging point and also has juxtaposed knowledge and power together. The same has been observed by Hutcheon (1991) that discourse is not only a source of domination but as a tool for power. It is power which constructs the social reality too.

2.4.1 Classroom Discourse and Power

Classroom is an activity where students from different ethnicities and cultures stay together for a longer time in order to learn the content of the classroom. In this context, students as well as teachers try to maintain the control through certain practices and discourses. As Kearney (1987) mentions that power in the classroom refers to those resources which assist instructors in their attempts to influence the behavior of students. The presence of power dynamics in the classroom discursive and non-discursive practices have been in focus of researchers, overtime (Candela, 1998; Martin-Jones & Saxena, 1996; Pitsoe & Letseka, 2013). Wherever humans populate, they need the social system to generate a process for the children upbringing in the right direction. The purpose can only be fulfilled by the educational institutions. Regarding these institutions, there are certain preconceived notions as being sacred and also about the teachers as they is one of the noblest creatures. In Islam, it is evident from the famous Hadith of the last prophet as narrated by Ibn e Maja: 229 that *انما بعثت معلما* (I have been deputed by the Almighty primarily as a teacher) which clearly gives more respect to the teachers than that of the ones in any other profession. For the last prophet himself adopted to be a teacher; therefore, it gives a plenty of significance and power to the teachers in the classroom discourse. The fact is also substantiated by the words of Wagner (1993), the teachers are an authority figure in the classroom situation because they are the ones who have more knowledge and experience in that context; besides, Lahlali (2003) has also described particularly, society appreciates if someone is respectful and obedient to superiors/teachers. He further explains that a teacher is a person who controls the practices, behavior and overall organization of the classroom. Teacher is the one who controls all actions and has all powers. In addition to the power and control that lies with the teachers in the classroom context, it is the teacher who also controls the discipline of the classroom. He further explains and gives analogy that teacher enjoys respect not less than a father. "Like the father, the teacher is supposed to hold the same power and authority. Children have to express their respect and show their fear to their

teachers. In Moroccan culture, teachers are often described as tough, stern and unforgiving” (Lahlali, 2003, p. 10).

The power of teacher in the classroom is also linked to the knowledge of the teacher. As Foucault (1972) associates knowledge with power, Mills (2003) talking about Foucault says that even in universities there are unwritten rules that state who is allowed to speak and who is not. Even during the class, when a student is called to come up and speak and they are unable to talk there, is considered to be “aberrant or potentially disruptive” (p. 61). Mills’ (2003) view about this is that universities are not merely places where knowledge is communicated; rather, as Foucault (1981) asserted that “any system of education is a political way of maintaining or modifying the appropriation of discourses, along with the knowledges and powers which they carry” (Foucault, 1981, p. 64). Moreover, it is quite obvious that relations of people are invested with power; Foucault (1972) also asserts that power exists (somewhere) in human social relations and practices. What we can understand by this is that these relations and practices bring the individuals and groups together. Since power is very much covet, and it works very implicitly and tacitly (Gordon 1980; Dryfus and Rabinow 1983)

However, Foucault (1980) also explains that individuals are not the points of application (of power); rather, they are the vehicles of power. Moreover, power is something which circulates or functions as a chain. At the same time, Canagarajah (1999) who is being a poststructuralists and influenced by Foucault, views power as exercised ‘sustained at the micro-level by diverse local networks’, thereby creating space for ‘tension and conflict’ which can then ‘enable opposition and change’ (p. 33). However, the poststructuralists see power as hegemony, where the oppressed class literally gives freedom to the oppressors the freedom to oppress. Such phenomena are easily visible where the teacher enjoys complete freedom in terms of religious, social and knowledge autonomy. As the same has been mentioned by Peters (1966) and Winch and Gingell (1999) also cited that teachers have two significant positions in the classroom: ‘being in authority or being an authority’ (p. 70). Youwen (2018) also found out during his micro and macro level analysis of teachers discourses and decision making and instructions that they are free in using their powers in the classroom decision making. However, teachers being controllers of the educational system and they need to abide by certain rules as set by institutions and their proper understanding towards the students and educational systems can curtail the convergence of power to one unit. In the ESL classroom, the teacher enjoys almost all types of freedom

what in operational category calls Fairclough (1999) coercive or instrumental power; however, they are also part of an institutional hierarchy and they need to fit themselves in whereas it is observed by Fairclough and Wodak (1997) that it is one of the tenets of *critical discourse analysis* that power relations are discursive. So sometimes, the power relations are instrumental and at times, they are influential; moreover, we can easily link the influential power with the power of knowledge (Foucault, 1981).

In this context, McBride (1989) reflects upon in her study in the mathematics class, where she found out that teacher is given all powers as experts, knowers of knowledge and stay in front all the time with less interactions with the students. She further describes that power exists in every social and classroom interaction. Discourses do not serve as silences that once and for all are subservient to power or are raised by power. However, the discourses can be both an instrument and an effect of power; it can further be a hindrance, a stumbling block and a starting point for opposing strategy. Besides, discourses transmit and produce power. (Foucault, 1978) Power is not acquired, but it is exercised by the roles one has to perform in the society. Fairclough (1999) also defined the same feature of power in social system that comes through the roles attached to people. A police officer may be exercising power over a common citizen; however, the same policeman at another point may be known as powerless. McBride (1989) in her study says that students in Maths class may become submissive in order to memorise the facts and get good grades in exams. This situation may give teachers more power in the classroom. In particular she is of the view, that the prevalent system may not foster “creativity and foster problem solving strategies” (p. 43).

The existence of power in social relation, according to Foucault (1972), is also a part of another phenomenon that he calls the power of the social norms. These social norms are socially constructed and executed by the social dominant groups in society (Hui, Chen, Leung, & Berry, 2015). As a matter of fact, such dominant groups have early acceptance by sub-groups or the dominated groups; that is why norms accepted by the groups becomes norms of society, too (Lahlali, 2003), and exertion of such power is counted as a part of norms and conventions (p. 44). According to Watts (1991), when people are ready to accept such norms, conventions, attitudes, rules and other principles against their attitudes and beliefs is called the power of norms. Lahlali (2003), cited Lewontin *et al* (1984 & 1996, p. 149), also refer to the power of norm as a scale to judge individuals and deviations from such norms are considered as threats to society. In view of this it can be established that

classroom practices have also to comply with the social norms. Teachers' respect and power to the students is also a part of social norm in the Pakistani social system. The norms in a Pakistani classroom are established on religious and social values where both give power to the teachers inside and outside the classroom.

Fairclough's (2001) idea of power is divided into three different levels: power in discourse, power behind discourse and hidden power. Power in discourse is related to face to face interaction and the power behind discourse reflects the institutional power that one enjoys being part of an institution where the third one is related to the discursive practices of media towards the masses. Fairclough like Foucault believes and associates language with power and control. By giving an example of the interaction of men and women Fairclough (2001) says that women's responses in the institutional and societal terms may be in minimal such as *really, hmmm, yeah* etc. According to him these features may be providing supportive position but in institutional and societal terms they may be considered as markers providing them to be cast as supporting players (p. 137). Here we may relate it to the classroom discourse that is also institutional form of discourse that may highlight how discourse is shaped by the social practices. In the same vein, Lahlali (2003) also found out in his study that Moroccan classroom discourse, the teachers have the choice whether s/he has to ask question or carry out some other activity, interrupt the students and so on. However, the students have only a secondary role and that is responding to the teachers' questions.

van Dijk (1998) also talks about power of language in social contexts. His research deals with social justice. He believes that power is a social phenomenon where groups are controlling and showing power over others. According to van Dijk (1998) social power is exercised at different levels in different settings. He divides social power in four different levels such as:

- a. **Coercive power**, where there is no logic behind doing an action but some force is applied in getting anything done by the users of this force, discursively or non-discursively.
- b. **Monetary power**, rich people use to get their objectives in order to remain powerful in society.
- c. **Persuasive power**, it is used by people to change the minds of other people to align them with their own beliefs and thoughts.
- d. **Mental power**, it used for knowledge consumption and production.

van Dijk (1993a) in this regard also reiterates that there is a division among the social actors who are involved in the discursive practices as speakers and listeners. He further says that speakers are the producers and listeners, the consumers of the knowledge being produced. However, the former can dominate the minds of the other group. He also reflects on Foucault by stating that not only power can oppress the people but it can also motivate them. Moreover, the use of power can also be abused if the dominant groups use it for their own set purposes. He concludes that people or groups in power can control the minds, beliefs and attitudes of people. However, Luke's (2004) view is that the modern age looks at discourses and contexts that work on three levels in their construction and negotiation, i.e., Capital, identity and power. Cummins (2000) expresses his view on the power relations in the social or academic setup. He further says that complex (power) dynamics are played out in society and classrooms as well. He also questions that how one situates oneself in society within these complex dynamics particularly on the basis of coercive power between the pupil and the teacher.

Subsequent upon that Thomas (1995) also defined her own features of power in discourse by juxtaposing the theories presented by Foucault and van Dijk. She asserted that power can be materialized at three different levels as mostly people use their self-image and status to control others through power. The three levels that she talks about are: legitimate power, referent power and expert power. All these levels of power are explicitly and implicitly used in the classroom discourse. Teachers, in the classroom are authoritative power owing to their social status and by all means they enjoy this power by being legitimate in saying all the right things. Secondly, the referent power which is related to being a role model as a teacher among students. Those teachers who are academically sound and express their views and contents well in the classrooms are admired by the students, staff and even by the employer, and finally the third level of power is the power of expertise. Those teachers who have command over their knowledge do enjoy this power (expert power) and students do benefit academically from such teachers. For example, if we consider the discursive practices of a doctor and an electrician, we might see that when there is a problem of electricity at the doctor's house the electrician will be enjoying the expert power, whereas when the electrician is not feeling well, the doctor will be enjoying the expert power. In the same vein, we can assume that a teacher will enjoy the expert power with the students if they convey the relevant content and material by responding to the students regarding

queries in the classroom discourse. Moreover, we find that Thomas (1995) also talks about the power of reward and coercive power.

Some of the theorists are of the view that the teachers should not use control and power in the classroom discourse; rather, they should try to promote collaborative talk and encouragement. In this perspective, Barnes (1976), and Edward and Westgate (1996) supported and emphasized clearly the requirement of collaborative talk and encouragement in classroom discourse as this will improve the confidence level as well as the learnability of the students. In a study in the UK classroom, Fontana (1994) found that power and control in a way control the aptitude and individual abilities of the students which may be termed as 'controlling them physically into a spatial context' (p, 03). Fontana is of the view that teacher should simply perform as facilitators; in addition, he has tried to disempower teachers from their conventional powers and empowered students in the context, i.e., classroom discourse. In her study conducted on *English language learners and their attitude*, Simich-Dudgeon (1988) identified two problems: 1) they are learning a new language and 2) they come across new knowledge. This is what makes students submissive and they at times, lose confidence. In her study, she has tried to reduce the control of teachers in the class and promoted students' proactive participation. Similarly, Park (2008) argues that languages carry some specific sort of symbolic power and hence, marginalize and legitimize particular type of discursive practices which may affect the classroom discourse and all the classroom participants. He continues to advocate the teachers' powers in the assessment of students' academic tasks that has been viewed as a crucial component of socio-cognitive learning (Purpura, 2011). Markee (2000) also views teachers' power as absolute in the classroom as they (teachers) control all turns, topics and learners' evaluation. Lin (2006) also says that the system of power relations in most of the classes means that teacher holds the floor more often due to asymmetrical roles. It is a common practice that the students learn from variety of sources which relate their knowledge to their linguistic and cultural background. She further says that teachers select their questions in the classroom and students simply follow their discretion. Gillard (1996) also negates the passive role of students in the ESL classroom discourse as it may have grave effects upon their learning. However, there are still some theorists who advocate Thomas' (1995) legitimate power in the classroom discourse.

Tansy (1998) in his study that he carried out in the classroom to find out the power and control relations through right and wrong answers as supported in classroom discursive

practices, and this he says is an example of power and control when the students are being judged on the basis of right and wrong in the classroom milieu. It also reflects the legitimate and coercive power of teachers over students who ultimately present the idea of Foucault that knowledgeable people have power and exert this power over non-knowledgeable people. Lack of knowledge in any field puts people behind in the realm of learning and confidence. In such cases, there are two extremes such as presence of knowledge, and absence of knowledge; the presence of knowledge has power over the other extreme. Therefore, concept of Foucault has been incorporated by many researchers that those who enjoy power in the classroom context, also enjoy the power and control. Auerbach (1995) also found that knowledge and power are inextricably interrelated and all this comes out of the experiences in the second language classroom by posing a question “whose experience is valid?”(p. 11). Further, the course selection for the classroom practices is seen to be a driving force for instructional practice because the teachers mostly bank upon such type of material to exercise power at any time that is suitable in this case.

For this study in terms of power roles in the ESL classroom the model of Thomas (1995) has been selected and it has been operationalized as follows:

Legitimate power

Referent power

Expert power

2.5 Discourse and Gender

Research and discussions on gender and language started in the late 1960s and early 1970s in the US and it became a part of the western world in no time. This aspect of language in terms of gender focused mainly on the discriminatory language and behavioral matters in offices and for the publishers (Wodak, 2015). In the Pakistani context and to some extent, among most of the researchers, gender and feminism have very close involvement in the classroom (Zubair, 2003). Similarly, when we talk of gender, one automatically thinks of feminism, females and certain other social inequalities on gender basis. At times, both the words are used interchangeably. Before proceeding, the terms shall be explained in order to get the clear idea about main variable *gender*.

It is commonly assumed about feminism that perhaps women are not given proper position in society and they are deprived of their basic rights. Talking on feminism from

any perspective has become so controversial particularly on account of its interpretations (Bartlett, 1990). Different people in different societies interpret it in a very different way. It has also been observed through media and general discussions that females are not in a proper position that they deserve most importantly when they are compared with men (Connelly & Barriteau, 2000). Here an important example is worth quoting from the Pakistani Politics as when a female became the Prime Minister of Pakistan, it was expressed as if something unusual had taken place.

Women in society have their own role and perspective. In any society, they do have their roles which they perform along with men and alone as well. However, it is also very important that their roles vary in different societies. The role of a female in European and American society may be different from women of eastern society. Similarly, an Eastern Islamic society will give women a different role from the Western Islamic women. It is not possible to look at the human roles of different societies from the single lens.

If I start the discussion of females' roles, position and existence in our societies, it is evident that they have not enjoyed their rights as they are depicted by different people or feminist activists. If we look back at the early literature, females are not seen as part of literature nor as writers. The place and status of women has been restricted in societies and certain patterns are followed where females are required to comply with. For instance, in most cases it has been observed that females are limited to household activities and males are required to perform all activities related to outside of the house. Moreover, all authority is also assigned to males. Vicinus (1972) found out that in England males were supposed to be associated with the public sphere and the women with the private. In Vicinus's study a clear distinction has been observed in associating the roles of males and females. In the same way, one of the (so-called) scientific studies carried out by Dalemont and Duffin (1978) proved that the entry of women in universities will harm their capabilities (also cited in a report by European Commission on Gender Differences in educational outcomes, 2009). Another progressive approach that gives power to the males has stemmed out of history, culture and society itself and it still continues. This also insinuates that women have different and subordinate position because western and other societies are patriarchal (De Beauvoir, 1953; Harding, 1986; Hill-Collins, 1990; Riley, 1988; Scott, 1988).

The word *feminism* includes many spheres in itself; however, it is mostly the endeavor to get emancipation of women and bringing them at par with men in society. A plenty of activists are seen to be working for female rights whereas they are not considered as

feminists. Forsthuber, Horvath & Motiejunaite (2010) asserted while defining the word feminism that feminism is the struggle and commitment such as economic, social and political empowerment of women equating with men, which draws on and has instigated a variety of movement, struggles, and theories, philosophies and campaigns (p. 18). In the same way, Western and European countries also have the same opinion about the status of females as is critiqued and found out in the Eastern and Muslim countries. For the rights of women there have been *three waves* that strongly emphasized the movements for women. Right at the outset, as it was observed that females were not streamlined in the perspectives of economic, social and political spheres. The first wave or stage started by the last decade of nineteenth century and early twentieth century. It focused on bringing the females close to the political and social milieu so that they can also play the role as effectively as their counterparts. The second wave was seen in the 1960s and 1970s and a little later. The main focus of this stage was to realize that women were being exploited and affected at different levels; their low wages, sexuality, reproduction domestic violence etc. As far as education of females is concerned, there were three distinctive elements namely: political, critical and practice oriented (Wiener, 1994). The third wave started from 1990s onwards and it was juxtaposition of the first two. During this time many feminists including even men emerged and they talked about females' rights. This third stage of *three waves* responded to political, cultural, technological and economic circumstances that seem unique to the current era (Kinser, 2014). Also during this era, the older conception was rejected that feminism was merely more or less a set of ideas and values, in favour of more emphasis on agency, and women can act more autonomously and politically besides often crippling social sanctions (McNay, 2000).

Pakistan is an Islamic country and most of the people of the country try to observe Islamic commandments and regulations in their lives. Even in certain cases, intensity of actions and reactions is also observed when Islamic commandments are not properly carried out. One of the verses of the Quran as translated by Al-Hibri (1982) implies that *Men are protectors of women* whereas Pickthal (1977) translates that men are the in-charge of women and al-Zamakhshari writes that men are the in-charge of the affairs of women. Another important figure from Pakistan Maududi (1983) translates the verse that men are the managers of the affairs of women. However, some others have used the word "responsible". Similarly, the Quranic discourse gives the power of divorce to males and above all males can marry four times whereas females cannot leave the one until they are

divorced by the male and complete a specific period after she is divorced or becomes a widow.

Whereas gender refers to the social roles of both males and females as Yule (2010) defines (also cited in Yavuz, 2015, p. 26) gender at three different levels: a) ‘natural gender’, which is the biological distinction b) ‘grammatical gender’ which is the distinction between classes of nouns as masculine and feminine and c) ‘social gender’ which is a distinction between social roles between men and women (p. 244). In regard to gender, Lakoff (1975) also points out that our roles in society define our categories such as ethnicity, gender etc. The cultural values and norms of the Islamic countries also correspond to the Islamic commandments at large being Islamic Republic. It has also been observed that the historical and cultural values at times give disproportionate value and power to both the genders. And undoubtedly so, the society teaches the individuals to behave like ‘a boy’ or ‘a girl’ (Yule, 2006). For instance, in many areas of the country, we observe that still females are not allowed to go out alone. The honor killing type of systems/customs or activities are also in vogue although the government is trying to overcome such issues.

2.5.1 Women and Discourse

It has also been observed that women also find themselves at a lower level when there is a mention of representation of men and women in society. It is all because of the socially constructed notions regarding gender as mentioned by Yule (2006) that a society itself makes rules for the individuals to perform at different level in society. It is also because of the dominant social values and norms that mostly do not allow women to stand at par with the men in different ethnicities and regions. There are many quotations and adages that reflect that women stand at lower position than men in different contexts. For example some comments or quotation about females in quotes are as follows found in Obarr & Atkin (1986):

Be especially courteous to women (Keeton 1973, p. 149)

Avoid making women cry, “A crying woman does your case no good”. (Keeton 1973, p. 149; Bailey and Rothblatt 1971, p. 190).

Women behave differently from men and this can sometimes be used to advantage. “Keep after her until you get a direct answer-but always be the gentleman”. (Bailey & Rothblatt 1971, p. 190-1).

Similarly, there are quotations which are usually observed in the Pakistani society. The Pakistani society in particular and the whole world affairs in general have almost a similar perception about women in society Janssens (1997) and have different opinions about the rural and urban women particularly in terms of economic status of women) in addition to determining the role and status of men and women quite often, in terms of urban and rural contexts (Ferdous, 2007).

- a. It is the duty of females to look after the children and males are responsible for bread earning. However, it has enormously changed in urban areas.
- b. Get advice from the females and do the opposite.
- c. The driver is driving wrong, it must be a female. So on. Ashfaq and Shafique (2018) have also addressed the type of stereotypes in their study about gender.

Taking females into discursive practices, we can date back to Jespersen (1922) who very stereotypically depicted women are at low status, less confident and less than men in society. He further says that women themselves are the linguistic deviants and they do not follow the normative rules of speaking. Jespersen also portrays 'the women' in his article as *the linguistic other*. However, this representation of females continued and was testified by Lakoff (1975) when she declared in her article that women have different register from that of men and lack competence in different aspects of language use. She found that women are deficient in language use. One refinement in the argument that women are deficit in language use is the so called *dominance approach* that stemmed out of the social values that give power to men. The differences in language use affect and reflect the power differences in society (Obarr & Atkins, 1980).

Later, Coates (1986) outlined four features of the language of gender such as: dominance, deficit, difference and dynamic approach. The *difference approach* is the speech which is not gendered; rather, it is based on the speech itself as a matter of its significance. Here it is pertinent to discuss Thimm (1995) who discussed about two hypotheses on female styles of talk: Sex dialect hypothesis also known as genderlect of female register hypothesis and the second one sex stereotypy hypothesis. The former portrays that both the genders differ in language use on the basis of their own actual language performance such as *tag questions, softeners, and hedges* and this has also been discussed by Crosby and Nyquist (1977). Similarly, Verma, Balhara, & Gupta (2011) also highlighted that men and women tend to react differently to stress both psychologically and biologically. However, the latter is also endorsed by Burgoon, Birk & Hall (1991), who propose that the judgments on gender

language are subject to stereotypes rather their performance. Moreover, it does not fall in any gender category rather the interactional discourses support it as a socially appropriate gender construct. It can be viewed and substantiated by the approach “doing gender” given by West and Zimmerman (1975, 1987).

Difference among the males and females is also created on the basis of their wages that is visibly seen in the job training and promotion (Connell, 1987). Such differences are also observable in other areas of professional commitment (McElhinny, 1997). Language contributes and reflects in the survival stereotypes. For example when we talk about men and women in power, we use different words to describe identical behaviour by the both sexes such as: women interested in power are called *Shrew* and *bitch* being more polite; however, they have no equivalent for men. Similarly, the phrases like *Henpecked* and *pussy whipped* having no equivalent are used for women (Lakoff, 1975, p. 162).

Dividing gender and attributing some qualities only on the basis of their physical features may not be justified. Secondly, in different societies, regions and cultures, males and females have different social construction and acceptability at different levels. For Example, according to McDonald (1995), the adjectives used for females reflect their physical and emotional qualities, whereas for men the case is quite the opposite. According to the analytical study of Page (2003), where a female saves the life of her husband was considered an exception instead of giving the credit to the whole female community. Women being far behind than men in social acceptability of their performance and the use of power, and they still try to come at par with their counterparts. Such performance markers and power pillars are basically imbedded in impersonal discursive practices and institutional structures that are associated with men. Women as a group are still a disadvantage and responsibility lies in religion and culture.

Females have been a part of the research particularly in terms of discursive practices. As per the folk linguistics mentioned above, females are not given equal position in social discursive practices. Right from Jespersen (1922) to Lakoff (1975), it has been observed that females have a lower pedestal as compared to their counterparts, and also their positions as constructed by the society. However, later on it was also advocated that the social position of any individual is not subject to anyone’s biological position; rather, it has to be on the basis of one’s performance. This was advocated by Coates (1986) and Zimmerman and West (1975) that males and females are not only the individuals divided on the basis of

biological features rather they have their own qualities in different spheres of life and they should be given the credit according to their performance.

2.5.2 Classroom Discourse and Gender

As mentioned previously, feminism is a political movement and has been a focus of many feminist scholars around the world. According to the researchers and activists, females' rights should be given to them wherever they are deprived of. Similarly, the discourses on gender issues and female roles are also quite current in public. According to Hosseini (2015), the discussion of gender and equality between man and women is a current topic of discussion in the public discourses (p. 9). Hosseini (2015) also cites that school should be a place where boys and girls should be given equal space to live and succeed. However, it is necessary to understand different aspects of feminist perspectives and gender issues. As Barry (1995, 2009 & 2020) and Showalter (cited in Shukla, 2006) say that feminism has been divided at three different levels: Feminism, Female and feminine. Therefore, one aspect of the term feminism also refers to feminine which is directly related to gender particularly, women and their roles. Moi (1987) also explained the same as the word *feminism* is a political movement for the rights of females, whereas the word *female* is a sexual category; however *feminine* relates to 'a set of culturally defined characteristics', where female and males both equally live together and strive for their own rights and objectives.

Classrooms are the places where the males and females both are compete with each other occasionally, and their identities are on the basis of feminine and masculine being which cannot be overruled altogether (Giraldo & Colyar, 2012). Rind (2015) while talking in the Pakistani context states that female students in the Pakistani ESL classrooms act in limited environment; however, a few female students seem to be challenging the current situation in the ESL classrooms. Similarly, Amna (2009) suggests that the roles of gender in Pakistani (classrooms) society are coercive. Similarly, Ullah and Khan (2018) highlighted in their study on Pakistani classrooms that not only in the classrooms but also in the library, café and playgrounds, females are treated stereotypically. Moreover, they found out that males dominate in the Pakistani classrooms and classroom interactions whereas female students are hesitant in the classroom interactions. It also verifies the model adopted for the study where Baxter (2002) says that females want a collaborative talk and peer approval for their presence in the classroom interactions. In another study on gender and classroom, it was identified that there is 'gender disparity, cultural constraints and negative attitude

towards female education besides females are considered less intelligent than males' (Khan F, Khan I, Ali & Bilal, 2019, p. 158). Overall, we may say that both the genders where they both are striving together for their academic goals, they are also competing for their social rights as males or females.

Discourses in the classrooms construct certain realities which are part of society and gender roles is one of those realities. According to Kumar (1999), the construction of truth and reality through classroom is more effective than any other place in society. He also reiterates that classroom is not a mini society; rather, it is a constituent of society. The classroom discourse inculcates among the students different types of values and orders of discourse at different levels of social structures. Implicitly or explicitly, the classroom discourses underpin the actual understanding of females in the society. Although it is clear under the sun and by different research that females do not enjoy a status in the world as the men do. The position of females, as asserted by Shukla (2006), is sexually colonized and biologically subjected; besides, feminism recognizes the inadequacy of male-created ideologies in terms of spirituality, race and religion. In the same way, according to Roy (2016), *feminism* is the cultural, political and theoretical response to the patriarchal power structures in order to seek equality for men and women both. She has also pointed out that in Pakistan there are two types of feminism: modern Islamic feminism and secular feminism and both of them have differences which need to be clearly understood.

In classrooms, the description of the position of females or how the way females are portrayed and depicted will definitely be affecting the students of both the genders by privileging the one and the vice versa. This is such a pattern which is visibly present in the higher education setting where male and female students have unequal participation inside the classroom (Karp & Yoels, 1976; Kramarae & Treichler, 1990; Latour, 1987) and among the interaction of faculty members outside of the classroom (Eakins & Eakins, 1978; Edelsky, 1981; West & Zimmerman, 1987). Further, Lahelma (2014) has created the difference by saying that after 1980 there have been two discourses in the classroom: gender equality discourse and boy discourse. However, during the discursive interaction of females, comments of males are recalled whereas comments of females to males are attributed (Spender, 1982). In this perspective a very paradoxical comment appeared by Sunderland (1994) 'The effects of gender roles, relations and identities are everywhere. Ironically, because of this, in much writing and thinking on English language teaching, gender appears nowhere' (p. 211) In Pakistan, at undergraduate level, mostly we have co-education, where

males and females are studying together. In a study by Herring and Nix (1997) and Herring (1999) it was found out that the female students participate more than their counterparts. It was further concluded that even in some cases, where the teacher was male the same was found out that females participate more than males. Such levels of participation also define the social and academic positioning of the classroom participants, which ultimately gives them power and control in the classroom besides chances of dominance.

The theoretical framework for the study has its roots in postcolonialism and poststructuralism and both of which address the *Other* self, domination and power structures. In case of gender issues in the classroom, it is necessary to view how females are presented and represented. These subtle nuances of relationships during the classroom discourse give power and identity to the students. It has been observed by Streak (1986) and Gou (2000) that the classrooms usually organize small groups and within task-specific activities boys may have chances to dominate; furthermore, girls may not fully participate in the activity. Here it is important to discuss that such instances may take place in some specific and cultural settings, where boys even dominate in the non-academic practices. Talbot (2008) in her study within the academic domain suggests that men talk much even in public places, whereas feminist research has claimed and produced extensive research that females are dominated by men in public talk. In the other part of this research men and women were dealt to be the homogenous group without problematizing gender at all. The study shows that with the encouragement of their teachers, the school boys dominate the classroom discourse, besides men performing most of the university talk and participating in the seminars, academic conferences and management meetings.

An interesting study by Bergvall (1996) conducted at the American school of engineering suggested that male and female were quite accommodating and there was *no win and lose* situation among them. The stereotypes were not seen at all and the classroom was found to be gender neutral territory with equal opportunities for men and women. The role of stereotypes is also very important and crucial in this regard as a study by Michelle Stanworth (1984) suggested that in the school the boys were encouraged and appreciated for the demonstrations and the girl only appreciated those students who performed well. If the girls of the same class performed the same as was performed by boys, they (girls) were not appreciated at all.

Later, the poststructuralists gave a new line and status to feminism including such other instances like feminism, marginalization, minority etc. Baxter (2002) being the proponent

of feminism during the poststructuralism advocated that the status of men and women at equal levels and on the basis of performance. She is the originator of FPDA hereinafter known as Feminist Poststructuralist Discourse Analysis. She is of the view that the words like marginalized or minority have no place in the discourse; rather, they should be given more space in our discourses and identities. Both CDA and FPDA focus on the inequality and powerlessness of the females or other such un-privileged groups; however, CDA focuses on the ideological perspectives and FPDA focuses on the epistemological perspectives (Sauntson, 2002). Many studies during the 1990s highlighted what may be seen as a contradiction concerning gender in the context of education and achievement. Even though the evidence suggests that girls are academically at an advantage over boys, other research shows that girls are still socially disadvantaged in the education system and in society as a whole (Epstein et al., 1998; Mackinnon et al., 1998; OFSTED, 1996; Skelton and Francis, 2009). At the time of writing, for example, there continues to be a concern over unequal pay between women and men, and women's continued failure to occupy the highest professional jobs. The gender pay gap in 2011 stands at 19.8 percent. That gap is even greater in the private sector where men's pay is on average 27.5 percent higher than that of women (Sauntson, 2012, p. 6).

Further, even though there has been increased access into professional occupations for women in Western countries, Bourdieu points out that while some university educated women have found employment in "middle-range occupations (middle management, technical staff, medical and social personnel), they still systematically remain excluded from positions of authority and responsibility, particularly in industry, finance and politics" (Bourdieu, 2011, p. 94). Although girls do better academically than boys, they are still socially disadvantaged at school, and both of these issues need to be taken into account when examining the relationship between all the aspects of gender and education, including gender and classroom interaction. As highlighted by the examples cited at the beginning of this chapter, both girls and boys suffer from the restrictive ideologies of gender normativity which pervade the school environment.

One early set of arguments proposed to explain gender differences in educational attainment focused upon the idea that due largely to divergent processes of socialization, boys and girls typically develop and employ different ways of working and interacting at school (Ellemers, 2018). The ways in which male and female students respond to curricula content as it is mediated through various teaching/learning strategies in the classroom, have

been associated with their differing 'learning styles' (Zelazek, 1986). Evidence for this was collected throughout the 1980s and 1990s. Gilligan (1982), for example, studied the ways in which males and females address issues in education and concluded that males tend to address issues in a more logical way, looking for patterns of cause and effect and rules of procedure. Males approach tasks in a very rule-bound, legalistic manner, whereas females are more likely to display empathy and place more emphasis on emotions and feelings than on rules and logic. These gender-based differences in approaches to educational tasks have also been found by Kelly (1987), who examined gender-differentiated ways of working in science lessons and discovered that the boys were more likely to choose to work alone or to compete with each other, whereas the girls were typically seen as 'helpers' to each other and to the boys. Gipps and Murphy (1994) and Powney (1996) are of the view that there has to be equality of gender in the educational spheres. Other work has identified similar gender differences in approaches to tasks in specific subject areas such as Mathematics, Information Technology, English, Science and Technology (see, for example, Murphy and Gipps, 1996). These differences, then, seem to be characteristic, because they have been found across all age groups and across a variety of different countries. Girls' emphasis on verbal interaction and collaboration and boys' emphasis on individuality and competition is a notion which has been addressed and supported by several studies, including those which focus specifically upon gender differences in linguistic interaction in the classroom (Graddol & Swann, 1989; Tolmie & Howe, 1993).

According to Baxter (2002), it is not only the gender that makes the difference in the classroom discourse regarding gender roles and status but there can also be other reasons contributing to the construction of stereotypical assumptions regarding masculinity, femininity and binary gender differences. In addition, there can also be oppositional or resistant discourses advocating, for example, gender diversity, inclusion and separatism. She also asserts that the discourses on gender will also be competing with the institutionalized or less formalized discourses within the classroom context that might constitute teacher approval or peer approval, discipline or punishment etc. Besides, the discourse in the classroom that involves in teaching and learning of second language may be interwoven with the gender differentiation (Baxter, 2006). However, she also says that *woman* is a necessary category within the feminist critique of power relations. At the same time, it has been observed by Norton (1997), who demonstrates the poststructuralist principle of resistance, recounting the story of how Mai, a young woman from Vietnam and

an adult immigrant to Canada, resists the way she is positioned as a listener rather than as a speaker on her ESL course. Moreover, the study by Baxter (2002) conforms to her three discourses – peer approval, collaborative talk and gender differentiation that the male students, who had got the approval of their activities were seen to be powerful whereas a number of quiet and conformist girls, who had less peer-and-teacher approved found to be powerlessly participating in the classroom discourse. Similarly, according to Sauntson (2012), there was a discussion about the boys' underachievement in British education system in the 1990s, whereas the discussion and research on gender put the girls at disadvantage. Similarly, the researches in 90s also made it evident that girls were high achievers. On the other hand, some researchers such as Elwood, 2005; Francis & Skelton, 2005; Mendick, 2006 are also of the same view that there is a visible disparity between both the genders in terms of their difference of relation and overlap in the educational context as well.

With regard to classroom discourse and gender, it would be unjustified if *feminist poststructuralist discourse analysis*, is not referred to. FPDA is quite close and most common to CDA among all other approaches to discourse analysis. However, it is also a fact that both the approaches still have different epistemological directions and try to find out multiple results. Although they have contrasting outlooks yet they share commonalities in methodology and theory. Baxter (2002, 2003, & 2005) is known to be the forerunner, originator and predecessor of the approach. The operationalized model as suggested by Baxter (2002) regarding the roles and position of females in the classroom discourse has been extended to *collaborative talk, peer or teacher approval, and gender differentiation*. According to Baxter (2002) gender differentiation is considered to be one of the most leading, dominant and connected discourses among all the competing discourse during the analysis of all types of texts and FPDA takes it this way. Moreover, to discriminate among humans between their gender and sexuality, *Feminist Poststructuralist Discourse* also regards gender differentiation as one of the most pervasive discourses across many cultures in terms of its systematic power (Baxter, 2005). The definition of FPDA has been developed on the basis of discourses, power and knowledge, and the underpinnings of the approach were originated from the ideas and foundations laid by the formalist, Bakhtin (1981), and the poststructuralists, Derrida (1987) and Foucault (1980). At the same time, it is also important to mention that it was also inspired by feminist work of Weedon (1997) and Walkerdine (1998) among others. Baxter developed this model of FPDA in her empirical

research in relation to classroom spoken interactions which earlier extended to management meetings and gender leadership roles in the boardroom. FPDA, theoretically, has some parallels and connections with the versions of feminist CDA (Lazar, 2005; Caldas-Coulthard, 2003). Baxter also asserts that CDA is not a monolithic construct; rather, it is a multidisciplinary perspective drawing upon diverse approaches. Therefore, it may be considered that this diversity and multiplicity of speakers' identity in the discursive practices at different places such as management meetings, boardrooms or classroom interactions, gender could be seen as one of the main cultural variables that also constructs speakers' identities. The construction of meaning within localized or context-specific settings or communities of practice such as classrooms, board meetings, and TV talk shows are also seen to be advocating the dominant binary groups. An interest in deconstruction, working out how binary power relations (e.g., males/females, public/private, objective/subjective) constitute identities, subject positions and interactions within discourses and texts, and challenging such binaries.

2.6 Discourse and Ideology

Ideology is an ancient source of civilizational inspiration, societal motivation and socio-cultural altruist normative change. *Language, ideology and culture* are so interrelated that each one of them is dependent upon each other. Even they are also a source of recognition for each other in a broader way. Language exposes the culture and culture hovers around social norms and ideology. Believed and practiced values are categorized and differently dealt with in most of the social groups. Change is a common phenomenon in a society or organization. In the same way, values and practices also keep changing. The former relates to religion and the latter exposes the culture and ideology. The relationship of language and ideology is so ingrained and basic that it would be difficult to see them operating in isolation from each other. It is through the combination of language and ideology that status quo is maintained in society and truths and falsehoods spread and crystallized. As can be understood from examples collected by some of the foremost voices of our time, the transformative power of language of ideology or ideology of language is vast, strong and lasting.

'Ideologies are the foundational social beliefs of rather general and abstract nature' (Van Dijk, 2006, p. 116) and that 'ideologies are shared by the social groups' (p. 116). As

per the Oxford dictionary definition² “a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy.’ Primarily all ideologies are ideas – the belief system of a society and a group about anything they practices such as gender, race, politics, religion etc. as Martin (2015) says that usually political and nonpolitical ideologies are separated whereas all ideologies are political. According to Eagleton (1991), if not bemoaning, it is common for the sociological discussions to acknowledge the plurality of different ways of using the term ‘Ideology’ and ‘an ideology comprises the ways of thinking and behaving within a given society, which make the ways of that society seem natural or unquestioned to its members (p. 20). According to van Dijk (2006) 'systems of ideas', ideologies are sociocognitively defined as shared representations of social groups, and more specifically as the `axiomatic' principles of such representations (p. 01).’ However, Ideology is an ancient source of inspiration, societal motivation and socio-cultural altruistic normative change. Language, ideology, power, race and culture are so interrelated that each one of them is dependent upon one another in the social and academic contexts. In the ESL classrooms, such variables are enacted in Explanatory Discourse (the discourse when a teacher is explaining the content in light of his/her own subjective experiences and knowledge and the main content of the classroom is connected with the subjective knowledge). Even, these variables are a source of recognition for one another in a broader way. Language exposes the culture and culture hovers around social norms and ideology and the same is reflected in the ESL classroom. Believed and practiced values are categorized and differently dealt with in most of the social groups. Owing to these discursive practices, the minds, values and the social practices also change through the normative and normal discursive practices. The relationship of language and ideology is so ingrained and basic that it would be difficult to see that they operate in isolation from each other. It is through the combination of language, culture and ideology that status quo is maintained in society and truths and falsehoods are spread and crystallized. As can be understood from examples collected by some of the foremost voices of our time, the transformative power of language of ideology or ideology of language is vast, strong, and lasting.

This integrated unintentional linguistic and cultural incorporation with the Islamic world is also creating a multi-cultural polity that may hamper the Islamic values and mores to burgeon. Language use for the appropriation of values is necessary to sustain the values

² The definition is extracted on April 20, 2020 from the online Oxford Dictionary.
https://www.oxfordlearnersdictionaries.com/definition/english/power_1?q=ideology

and normative ideology in order to maintain social peace and govern the future unacceptable social and discursive practices. Culture most often discursively represents the norms, beliefs, and values of a society. From the sociolinguistic perspective, there can be certain social classes and group which might be having different languages and dialects to reflect their concepts and points of view, Thereby, Society primarily, is the interaction of people with one another at a specific locale while sharing a common culture (Aliakbari & Allahmoradi, 2014; Bernstein, 1971). The cultural varieties and differences may be based on ethnic or racial, gendered, or due to shared beliefs, values, and activities. The term *society* can also have a *geographic* meaning and refer to people who share a common culture in a particular location (Van Dijk, 1998). For example, people living in arctic climates developed different cultures from those living in deserted areas. Culture, race, language and society are intricately related and co-existent as one does not or cannot exist without the existence of other members of society. They may have some common elements but maybe they are not the same – they are not identical (Hammersley, 2019). The essential difference is that a society is composed of people while cultures consist of knowledge, ideas, customs, traditions, mores, beliefs, skills, institutions, organizations, and artifacts executed by or on people discursively or non-discursively.

In the current scenario, we are inundated with information through written or spoken language. Moreover, the socio-cultural and ideological information is available to all and sundry through news, media and the internet through which the society is staggering. It is making us the knowledge age instead of information age. The defining characteristic of the *knowledge age* brings about perpetual change. Unlike previous transformations, the transformation to the *knowledge age* is not a period of change, followed by stability. It will usher in an epoch of continuous change on an accelerating time cycle. This means that the kinds of knowledge that will serve each individual and our society as a whole are constantly evolving. This will also bring change in the practiced values and will also result in social change. It also insinuated that wars are fought by men but ultimately they are won by words. Words form a language and languages protect the human interests – their culture and ideology. There is also a dichotomy which reflects that there are dominant and dominated cultures, languages and ideologies. According to Razfar (2005) and van Dijk (1995, 1996, 2006), language itself is an ideology because people use language on purpose and it comes out of their emotions and beliefs. Ideology may be considered as the outcome of commonsense assumptions (Fairclough, 1995), which are partially universal. According to

certain ethnic groups, it may not be the case as in others; nevertheless, still there are certain commonalities which need to be addressed at large (Stell, 2015; Tromble, 2014).

In this perspective, the Quranic discourse is universally vital. It addresses the holistic ambience of humanity. It covers all the issues and matters of man in such a way that it maintains and reserves the ideological differences and upholds humanity. Ideology is sometimes considered to be from the same category as religion. However, the differences between ideologies and religions are perhaps more important than the similarities. It is also exemplified that in certain religious movements, ideological elements can be seen. Hence, Ideology is somewhat different from conviction as it covers the whole of human values. Islam is a religion which covers all ideological aspects of human life. There are certain religions that do not address all aspects of social life.

Parsons (1971) used a term specification in a very clear analytical way to argue that any social system configuration involved the application or utilization of cultural patterns that were necessarily more general than any particular institutional form of concrete behavior. The way concrete behavior utilized general forms inevitably involved a process of “specification”. Social system behavior, in other words, always involved some cultural reference. According to pluralist theorists social system level functions are not particularly antithetical. Indeed, that they usually support one another through a process of complementary exchange. These levels can be graded or divided such as: local, national, regional and international. The social interaction is usually based on these levels. The essence of the levels is rooted in the social beliefs and ethnic mutual understandability of the populace. This is strongly geographical and ideological.

Moreover, it is evident in the history of man that imperialists have always exploited the third world countries and Muslims in particular by using and exploiting language and discourses. They have used financial instruments along with the linguistic and ideo-cultural aspects of human life for the attainment of their desired motives. The main objective of the imperialists was to establish their own state and not the development of the social and economic condition of the people. Persian and Arabic were the languages of the natives, but they were made to indigenize colonizers’ language. Later on, Urdu was introduced and the local language faded. This directly insinuates the incorporation of two cultures and the native language was meant to be the handmaiden of the non-native language. Language can give a strong sense of belonging or being excluded. The first step of all invading forces in

wars of the past, was to eliminate the use of the native language – this stops dissent but also destroys group and national identity e.g. in Scotland, 1745 Gaelic was banned. Not being able to speak or understand a language effectively excludes one from a group or nation or makes one a second class citizen e.g. not speaking English or not having an R.P accent.

Ideology also exhibits social norms and proceedings. It is a system of representations which serves to sustain existing relations of class domination. It helps the individuals and society by orienting them towards the past rather than the future, or towards images and ideas which conceal class relations and detract them from the collective pursuit of social change. Social change, on the other hand, is a constant phenomenon that remains present in the human social life. Its elements may include: ideology, culture or language. In the recent past this aspect has influenced the Islamic ethnicity and civilization at large; besides, Islamic languages and values have altered affecting the future continuously. A speaker or a teacher in a particular setting usually does not deviate from their own ideologies as their discourse include ideological precepts naturally (Kumar, 1999; van Dijk, 1998).

2.6.1 Classroom Discourse and Ideology

Discourse and ideology have an inseparable synergy. One cannot easily be detached from the other. Ideologies are implicitly or explicitly stated within the discourses of everyday interaction. The social actors, who are promoting their conducive thoughts and ideologies in the social interaction, try to perform the same once they have a chance to discursively influence the classroom participants predominantly when it is an international or multi-cultural one. While talking in a setting of people whether society or a classroom, people usually try to represent a specific school of thought. For example, when they buy anything from the market in order to influence people regarding their trade, they would be eulogizing the shop they buy from or they would become the exponents of school of thought they belong to. The ideologies are usually found in the discourse implicitly. Kumaravadivelu (1999) asserts in his article about classroom discourse that the discussion of the teacher dominated discussions about the heroes of America. He further says that he was observing a class as a Director. The teacher was trying to convey the Middle Eastern and Southeast Asian students to react and respond to a reading passage set with overall thematic context titled “American Heroes”. As the class was over, he discussed with the students about the teacher’s pedagogical competence etc. The students were reluctant for being dominated by a certain ideology that they resisted. Miller (2015) has also pointed out the same that we find ideologies being part of our discourses and interactions every day.

Although it is difficult to find out where exactly the ideologies are located, they are highly implicit and elusive. As Miller (2015) says that “we ‘see’ ideologies *as* they are resisted” (p. 463). In the ESL classroom discourse the moment there is an activity of impudence and defiance, it reflects and is understood as an act of fundamentally ideological.

Classroom discourses usually carry multiple thoughts and ideas. Kumaravadivelu (1999) cited his empirical study of the use of specific ideologies by teachers in an ESL classroom by interpreting some specific text. At times, the text itself reflects certain ideology as it is evident by the title that the title of the course for the students (Asian Students) was *American Heroes* (Kumaravadivelu, 1999). In such type of classroom setting, teachers can communicate specific ideologies to the students that can increase the chance of resistance among the students as well. According to Kumar (1999), the discourses in an ESL classroom and the discourses being enacted in them whether cultural, social, visual etc. are “crucible where the prime element of education was ideologies, plans, policies and ideas” mixed together to produce exclusive and at times explosive environment that might help or hinder the creation of learning opportunities (p. 454). It also reflects van Dijk’s (2000) notion of Ideological Square or the conceptual square which can be applied to all discursive structures at all levels. It is the ideological function that most often determines the meaning of a structure (p. 54) and similarly, the teachers’ ideas do affect the classroom participants in the interactional discursive practices. The ideological square refers to the in-group favoritism and out group derogation i.e. positive meaning about us and negative meaning about them (p. 56). In the ESL classroom perspective, the ideological instances where the participants may be talking about their own ideological preferences and values.

In view of the preceding discussion, it is also important for teachers to reflect upon what they are communicating in the class. Moreover, it is also important for instructors to view and discuss their own teaching practices, and how their actual teaching embodies and excludes certain discourses that might embody certain ideologies. Pachler, Makoe, Burns and Blommaert (2008) have identified a “Glimpse of two different faces of ideologies: ideological processes and ideological practices” (p. 439). For ideological processes, they mean the articulation of meta-level reflections in which ideologies become an explanatory frame of reference, whereas ideological practices are the discursive activities in which ideologies become organizing frame of reference.

Undoubtedly, languages develop and uphold their uniqueness and inimitability in their own ideologies and cultures. Language, culture and ideology have their own interactive

synergy. Teachers are not only the dominant users of language in the classroom, but also they control the classroom discourse therein. It is also a fact that all discourses carry specific messages that are usually quite elusive and hidden. In order to make out the discursive messages, a specific lens of analysis is used. As it has been asserted by Ochs and Schieffelin, (1986) language is a social reality and it also plays quite a vital and primary role in its construction as a social reality. They also questioned the earlier understanding on language (e.g. Lakoff, 1975) that there is a straightforward mapping of language onto gender or in other words language is a referential index of gender. The existence of this reality is subject to the constant variation as meanings are constantly negotiated and re-negotiated among social fragments crossing generational and epistemic boundaries. At the same time, these negotiations as mentioned by Ochs and Schieffelin (1986) also include the historical and ideological relations of power (Gal, 1989; Gee, 2008; Rogers, 2003; Street, 1993). Teachers, being the sole controller of the activities and discourses in the classroom, try to give shelter to the dominant (and native) ideologies (Aneja, 2014) in the classroom discourse. This may influence the students and their ideological affiliations besides students' assessment "if it is subject to misalignment; rather, it may be more acute for the historically marginalized population in terms of outcomes and social promotion" (Razfar, 2011, p. 350). He further reiterates that the beliefs and purposes not only affect the personality of the teacher, but also it has greater influence on the outcomes, assessments and learning processes. In addition, it is also a fact that language ideologies are the only discursive practices that are grounded in the political, historical and social relations (Irvin & Gal, 2000; Kroskrity, 2010; Razfar, 2005).

To perform successfully in any community, it is imperative to learn to think, speak, and act like an expert in a specific cultural, physical and ideological space. Further, it is the use of language that human are socialized to interact in the cultural and ideological ways (Lee and Bucholtz, 2011). Languages contribute much to the preservation and development of cultural values and ideological instances. As Woolard and Schieffelin (1994) asserted that language ideologies serve as the "mediating link between forms of talk and social structures" (p. 55). It also affects the beliefs, ways of talking and attitudes about the out-group and in-group people and also how they are expected to talk and use language. In doing so, there are many possibilities of the language learning outcomes such as partial learning, normative practices, resistance and ideologies (Garret & Baquedano-López 2002). In this context, Pennycook's (2001) view about the ESL/EFL classroom is very pertinent, where

he reiterates that classrooms cannot be seen merely as autonomous sites in which participants engage in neutral, non-political activities; rather, it has to be viewed and seen as part of society reflecting and reproducing social relations. In some parts of the academic world, English has become the only legitimate language with its own ideology and this has also been discussed by Arthur (1996) that English has been discursively structured as a sole legitimate language, where it is also observed that there is ideological pressures on the teacher to continue with the same ideological settings of school.

The emergence of CCDA as a new subject can also be viewed from this angle that even the proponents of CDA such as Fairclough or Wodak even did not talk about power and dominance from the perspectives of classroom discursive and non-discursive practices. For example, Fairclough is among the proponents of *critical discourse analysis* and has analyzed language in terms of power and many other aspects in social context (1989); however, he even did not discuss the use of language and power in classroom context although research in language and education context had started in the 1970s (Roger, 2017). The recent requirements for research in the context of the classroom discursive practices are also significantly important (Roger & Christian, 2007; Wodak & Mayor, 2001). Power in the context of language also carries ideology. According to Fairclough (1992), any example to view the use of language is a 'text'; a discursive practice that is marked by specific practices of language production, distribution and consumption. The social practices of language are marked by ideology and power in a particular community (Bernstein, 2000; Fairclough, 1992; Gee, 1999). Fairclough (1989, 1993) mentions that the conventions based on common sense often draw upon in discourse carrying ideological assumptions. Luck and Rudman (2017) also are of the same view that language ideologies have the potentials in the form of common sense, assumptions in constructing the identities in society or in the classroom. The classroom participants including the teachers and the students have their own ideological identities which are constructed in the classroom discourse. It is an undistorted truth that identity construction is closely linked with the discourses and ideologies in the language classroom at the institutions. They further argue that in the classroom there are three spaces; the third one is the 'Other' that is meant for the local language in order to reconstruct and disrupt binaries. In the same way a study was carried out by Talmy (2008) in a polylingual classroom, where he found that the conduct of the students in non-native classes is submissive and further he found that the teachers' authority regarding ideological instances is also dominating.

The critical theorists are also of the view that the economic, historical, ideological and socio-cultural discourses influence the classroom practices. Kumaravadivelu (1999) in this regard maintains that the second language researchers should shift their focus from micro level social interaction to the macro-level social world. He further says that classroom is a social reality, but at the same time it is not a self-contained mini-society; rather, it is a constituent of a larger society where different forms of domination and inequality are produced for the benefits of vested interests. This is what has also been envisaged powerfully in the Chick's (1996) re-analysis of the classroom interaction in the South African context to integrate the effects of the "apartheid ideology and structures" on the student-teacher interactional styles. This is really a very subtle feature of the classroom discourse, where the students and teachers are striving together academically and the teachers are also controlling the ideological instances in the discourses very delicately. A study on the same was carried out a little earlier by Jinkerson (2011) in English medium primary school in Finland, and Cekaite (2012) carried out a study in a first grade classroom in Sweden regarding the ideological establishment and development. They both identified, although their classrooms are entirely dissimilar, the aspects of ideological embedded discourses which contribute to the constitution and construction of identities under the rubric of specific ideologies in the conflictual language classroom interactions. It is a fact that the dominant ideologies do prevail in the classroom and the other students try to adopt such ideologies inside and outside the classroom (Shamim, 1996). In the same way, Copp Mökkönen (2012) found how monolingual ideology in a school in the teaching practices became an extra way, and the children were found to be acting with their peers in a way that the teacher liked. Further, they imitated each other in the use of their L1 and L2 in small groups and in so doing adopted each other's identities. The language structures and the sentences also affect the learners as they carry specific ideology particularly during listening practice, which according to Heath (1983) is not neutral and it has socializing importance within cross communities, and it is rooted in participants' ideological dispositions. Baquedano-Lopez and Hernandez (2011) also have highlighted the fact that it is only through languages that educational practices and inequitable ideologies are enacted and established either positively or negatively; however, it influences individuals, families, teachers and communities.

In this regard language choices are replete with the ideological instances and dominance, Auerbach (1995) also underscored that all linguistic and educational choices

are ideological in nature. Similarly, it is also a common practice in the classroom discourses that discursive practices, specifically from the teacher's side in the academic context do carry ideologies with them. Pennycook (1988) also asserts that a historical association with colonialism in its situating of the students of the colonized regions being considered as the Others, the ESL classroom becomes a nexus of power dynamics and complex processes which ultimately revolve around class, ideology, gender, culture and identity etc. (e.g., Canagarajah, 1993, 1999; Kubota, 2002; Kubota & Lin, 2009). He further argues that within the historical connection between western colonialism and English language education, it is inevitable that ESL classrooms are the sites where cultural, social, and historical dimensions with its concomitant involvement of power and ideology traverse. And finally Williams (1977) gives a definition of language as it is always implicitly or explicitly a definition of human beings. In the same way the definition of ideology indexes one's own ideology.

2.7 Discourse, Race and Ethnicity

Race and ethnicity are very intricate and confusing terms as far their use is concerned in terms of social context besides they have been seen to be used interchangeably. Initially, they have been used to designate 'race' as a biological phenomenon and 'ethnicity' as a cultural category. Ethnicity is a something given, ascribed at birth, a form of social structure and hence, something less fixed and permanent (Geertz, 1963; Isaacs, 1975; Stack, 1986) on the other hand, according to Oxford Dictionary 'A belief that one's own racial or ethnic group is superior, or that other such groups represent a threat to one's cultural identity, racial integrity, or economic well-being; (also) a belief that the members of different racial or ethnic groups possess specific characteristics, abilities, or qualities, which can be compared and evaluated. Hence: prejudice, discrimination, or antagonism directed against people of other racial or ethnic groups (or, more widely, of other nationalities), esp. based on such beliefs'. We may also say that racism is a conscious or unconscious belief that a particular race is superior to another.

Race according to Moore (2008) is a biological concept and this concept was borrowed by the human biologists from general biology. The term race that reflects a local kind of species attracted the early philosophers such as Herodotus, Aristotle, Lucretius and Albertus Magnus. However, among human beings, the division on the basis of colour was not visible and nor did it make people conspicuous of it. Even Plato as cited in Moore (2008) mentions that there were inherent and invisible features among men that made them kings or slaves. Moreover, it is not the blackness that would qualify someone to be the slave. However, later

the word race sprang forward from a colour to a social construct. According to Manisha Sinha as cited in Moore (2008), race and ethnicity are more or less the same as they are treated in society. While treating humans in society, mostly people are discriminated on the basis of racial and ethnic ontological features of life and attitude. As it has been mentioned by Appiah (1989) and (Omi & Winant, 1994), Race is not a biological category; rather, it is a social construction which is given significance and meaning in political social and historical contexts. It has enduring and long term effects on the communities, people and also on research. Here it is pertinent to mention that the use of language plays a pivotal role in the defining and constructing the status of race in a society. For instance, when people interact and coordinate with each other while using language and responding to each other, it clearly reflects and deflects the existing conceptions of race and race relations (Volosinov, 1973). Language use is very much pertinent in defining one's social position as how one is asking and then getting responded. The choice of words on the part of the interlocutors also defines their social and interactional prestige. The same has been advocated by Gumpers (1986) that languages also identify meanings implicitly through indexical aspects and explicitly through denotational aspects of language use, language choices and other delicate ways which lie beyond consciousness. Similarly, Aghaei, Lie & Noor (2015) also assert as they found out in their study on all but a same issue that the way teachers romanticize the discourse of cultural values among the learners, it creates marginalization among the participants, who would like to know how to be critical instead (p. 156). Thus, it is a fact that race may be socially constructed by language use; however, this construction of race through language occurs when the discursive practices are intentional or the otherwise. Notwithstanding, it is also imperative to understand that the word 'race' has also been used for political gains despite the fact it is socially constructed. Also, evidence has been given by Lewis (2003) that *race* has its political gains and monetary benefits more than its social construction. Moreover, the significant use of race is visible in the Black-White binary only. Similarly, during the campaign of Barrack Obama for the presidential candidacy, it was also clear that it also propagated dialogues and discourses about colour, race and racial identity on national and international levels (Walters, 2007; Wise, 2009). Those presidential elections also revealed articulated and visual representations of racism. Ironically, such representations regarding race were combined with a positivistic socio-political analysis of post-racialism in which the latter seemed to neutralize discussions of race (Morris & Woodruff, 2015). In short, we may say that race is connected to the physical features

whereas ethnicity is linked with the practices of individuals in a social setup (Little, McGivern & Kerins 2016).

To understand the association of discourse with racism. It is essential to know the theory of racism. Racism is a complex social system of ethnically or racially based domination which results in inequality (van Dijk, 1993b). The system of racism is divided into two subsystems, that is, social and cognitive subsystem. The social subsystem is established by social practices of discrimination at lower or micro level and relationship of power abuse by dominant groups at a global or macro level. According to van Dijk (1993b, 1998) discourse is a persuasive kind of discriminatory practices. And those elites who have the power to say everything in society are involved in power abuse or what we call domination. Second subsystem of racism is cognitive. The discriminatory practices of dominant groups form a substantial manifestations, those practices consists of biased models of ethnic events and interactions. These practices are not intentional but they are socially shared and negatively disposed mental representation of us about them. Ethnic prejudices are not innate, they are acquired and learned through communication, talks and tests. Basically, racism is learned in a society.

In many respects, contemporary forms of racism are different from the old racism of slavery, segregation, apartheid, lynchings, and systematic discrimination, of white superiority feelings, and of explicit derogation in public discourse and everyday conversation (Cottle, 2000). The New Racism (Barker, 1981) wants to be democratic and respectable, and hence first off denies that it is racism. Real Racism, in this framework of thought, exists only among the Extreme Right dissidence) against such racism even more difficult and precarious. It needs no further argument that the consequences of these forms of discursive racism in the lives of members of minority groups are hardly discursive: they may not be let into the country, the city or the neighbourhood, or will not get a house or a job. According to Delgado and Stefancic (2001) critical race theory views Whites as ruling and the other colors as ordinary people and this ordinariness cannot be addressed but with discrimination. They further say that the thesis of 'social construction is based on the concept that race is by product of our thoughts and relations' (p. 7).

It is also necessary to highlight how discourse is involved in the reproduction of racism which also insinuates to ascertain and discern what racism is. According to Cottle (2000), it is a 'complex theory, we shall simply assume here that racism is a social system of 'ethnic' or 'racial' inequality just like sexism or inequality based on class' (p. 35) .

Discourse is the study of “text in the contexts” (Cornish, 2009). Its meaning range from linguistics, through sociology, philosophy and other disciplines while Racism means prejudice based on the belief that one’s own race is superior. It is within this complex framework of the study of discourse that we need to examine, more specifically, the role of text and talk in the social, political, and cultural structures and processes that define the system of ethnic and racial dominance of white groups over minorities.

Society and culture are complexly and tortuously related. It is a nexus of values, norms, beliefs and the social discursive and non-discursive practices. According to sociologists, society is a place of interaction for the people on the basis of common and shared culture. This cultural bond may be ethnic or racial based on gender or other variables such as beliefs or shared activities. Culture and society are co-existent. One does not or cannot exist without the other. Culture and society may have some common elements, but the two are not the same; they are not identical. The essential difference is that society is composed of people while culture consists of knowledge, ideas, customs, traditions, folk tales, mores, beliefs, skills, institutions, organizations and artifacts.

Media is another source that is providing a strong manifestation of the ideo-cultural and linguistic changes in society. It also maneuvers the social deficiencies and paucities and creates vacuums to fill it as per their own scheme of interest. A notion of media which restricts it only to either electronic or print media is another misconception. Rather it is all semiotic circulation in society which continues to affect society ideo-culturally and linguistically. It also indirectly affects the identity from person to polity. Media investment is mostly subjective and also causes the accomplishment of the ambitions of the colonizers and the imperialists. For instance, we see radical changes have been taking place in the Muslim societies particularly in the subcontinent (Rehnema, 2008). In addition to this, people and their language shift play a crucial role in these sociolinguistic and ideo-cultural changes in society. Some of the notions are based on fallacies that are very common among the mediators. The study of race and of racism presently requires at least two general and somewhat different approaches -- one from science and the other from the humanities. It is up to scientists to test the biological assertions of racist theory—that human groups, regional populations and races are significantly different from one another in their mental, artistic, and physical abilities (Moore, 2008). The defense and justification of racial hierarchy was appropriated by the national identity politics that dominated scientific racism during the 19th century (Goldberg, 2009). To differentiate and distinguish between the lords and the

enslaved, the concept of race emerged out of the end of chattel slavery and it reshaped this concept in White and Black entities (Guèye, 2006).

In discursive practices, there has been division of values and mores on the basis of class, race and gender etc. This has been articulated at different stages; however, Freire (1996) has been the proponent who never accepted such divisions. Cohen et al (2013) asserted that oppression in any society based on race, culture and gender to the discursive space of the subject position is not accepted. Cohen et al (2013) also mentions Freire (1970, 1993; Freire & Friere 2005) that he/they did not accept the poststructuralists' oppression in the discursive practices to the un-privileged. In the book *Pedagogy of the oppressed* translated by Bergman (2005), he resisted the approach to focus only on a monolithic entity of race by referring to the African functionaries who enjoy their ideo-cultural authority in the polity. In addition, it would also be a mistake looking at all African Americans as a monolithic group without marked differences. The colour of people and the values they carry, convey much about them without even the introduction. As Schegloff (1999c) asserts and poses a question as to what makes people one species or being the product of Tower of Babel. However, he argues that (it is a calamity that) humans create differences on the basis of heterogeneity of language, culture, race, gender and ethnicity etc., whereas these (differences) may be viewed as the formal relations and interactional practices – preeminently the discourses – that define and “provide the armature which undergirds our common humanity” (p. 427).

Another aspect of the ethnic and racial manifestation is the superdiversity in social relations among people. It exhibits as quoted by Vertovec (2007) a multidimensional perspective that diversification of diversity thereby expands and complicates “the range of attributes that conventionally account for it beyond origin, race or ethnicity and L1” (p. 1025). In the way Ag and Jørgensen (2013) also contribute and say that Polylinguaging is both outcome and manifestation of superdiversity serving as language agents and conventional linguistic terms are elements which circulate in a particular superdiverse context.

Differences in the social and linguistic interactions have existed among people at different levels. However, these differences have also stereotypically defined the social position of the people in society on the levels of cultural backgrounds and ecological properties (Gumpers, 1964). These layers of social positions often originate from the ethnic

and racial context. The same positions and statuses are carried into different social spheres such as social and formal gatherings, occasions and classrooms.

2.7.1 Classroom discourse, Race and Ethnicity

The ethnicity and race-based discourse in the classrooms not only impedes the learning of the students, but also affects their identity and makes them less competent. It also brings about change in their attitudes and behaviors. This change has gradually evolved in human society. As time passed, there has been a drastic change in the human locale around the world. It has also affected the language and the culture. Humans use language in a social set up for different purposes. As recognized, it is a powerful tool for communication and interaction for a certain ethnicity or for socio-cultural needs and desires. However, the modern uses of language also reflect that the use of language for the former purposes is secondary and the attainment of power and socio-cultural change in the subordinate ethnic groups is primary purpose. Resultantly, it has given birth to language imperialism and cultural relativism. It has also insinuated that wars are fought by men, but ultimately they are won by words. Words form a language and language protects the human interests, their culture and ideology. There is also a dichotomy which reflects that there are dominant and dominated cultures, languages and ideologies. According to a view by Cameron (2006), it is regarded that language itself is an ideological phenomenon (p. 144) because people use language on purpose and it comes out of their emotions and beliefs. Ideology may be considered as the outcome of commonsense assumptions, which are partially universal. According to certain ethnic groups it may not be the case as in others; however, still there are certain commonalities which need to be addressed at large.

According to Tatum (1992), the very first published work on racial discourse in a university classroom setting was seen in 1992. Race talk has been of a greater concern among the researchers and theorists over time. There are remarkable prospects to evaluate the racial discourse in the classrooms of educational institutions not only to analyze the discursive structures and contexts, but also to underscore how the teachers and students engage themselves in the discursive and non-discursive practices of race in order to improve their knowledge about the world they live in and also to aware themselves of disruption of the inequalities existing within (Tatum, 1992). As a matter of experiential context as asserted by Lewis (2003), that racial discourse takes place at two different levels: local and macro context. He (Lewis) further advocates that the broader socio-political and socio-historical contexts concede the fact that the local context of racial discourse may provide

the safe way to the broader contexts to establish the classroom discourse on race. According to Horne (2007), classroom discourse on race is dangerous and brings about calamitous environment for the minority students, whereas Lewis (2003) in this regard asserts that racial discourse outside the classroom influences racialization and promotes such conversations in the classroom. Kubota's (2004) argument regarding critical multiculturalism which critically investigates how inequality and injustice are produced and perpetuated in relation to power and privilege" (p. 37). Moreover, by focusing on the issue of racism, according to Kubota (2004), it is a matter of collective rather than individual oppression.

An interesting study on minority versus majority ethnic groups by Thijs, Keim, & Geerlings (2019) highlighted that the children from different ethnicities show more identification of classroom if they are not rejected very often by the teachers or the peers and the conflicts appear only when their ethnicities are underrepresented. In the same way, Dunkin and Doenau (1982) also asserted that the ethnicities of students affect the capabilities of students as well as behavior of students besides acting as the stimulus for the teachers' behavior. The role of teachers in a multi-ethnic classroom is very vital too, as asserted by Byrnes (2005) that the role of teachers can be very vital towards race, ethnicity discrimination or injustice in the classrooms discourses by creating multi-cultural or anti biases classroom interaction involving the content of the classroom. He further suggests that the students need to perform assertively against any inequities. The other purpose of the educational climate was to civilize the Native Americans to give them good language education, Christianity, militarized social practice and industrial training for servitude with the purpose to "kill the Indian and save the man" (Adams, 1995, p.463). Sleeter and Grant (1994) are of the view that in the classroom discourse multifarious kinds of students produce a more diverse collection of thoughts. However, very little work has been empirically carried out to assess how far these dissimilar students' backgrounds affect the students in the classroom discourse. In the same way, Chang (1999) noticed the same feature of the classroom heterogeneity and its impact upon the students. He observed that "a major shortcoming of the existing body of evidence is that it fails to directly address the racially diverse classes" (p. 379). Similarly, Hooks and Miskovic (2011) reflect in their study on the voices of students and teachers in the classroom and asserted that racial ideologies do not tell what to do rather they lie in the interpretive choices and are embedded in the activities and practices of the actors; moreover, the race has been considered as ideology too. .

Classroom badly affects the participants if the racial and ethnic biases are carried through the classroom discursive and non-discursive practices. All societies have their values and features on the basis of which they are run and sustained. If the classrooms contain differences in the academic milieu, the future academic growth of the country and its values might get at stake because such biases on the basis of culture and colour may be a reason to perpetrate the feelings and the intellectual growth of the classroom participants. As it has been mentioned previously, very little research has been carried out on the topic comparatively and relatively. The area is crucial, intricate and subtle to deal with. Some researchers in this view have stated that including the US, teachers and students avoid explicit discussions on race and ethnicity in the classroom (Pollock, 2004; Schultz, Buck, & Niesz, 2006). However, in few cases, when they so do as identified by Bolgatz (2006), it happens in the very controlled and careful domains of sequence and scope... and treatment of race (and ethnicity) is limited to confined arenas. This limited and controlled racial discourse in the classroom gives birth to a few questions such as making a few privileged and indirect states that discussions on race in the classroom are not conducive for a few participants but helpful for a few others. Such restricted discussions on the race and ethnicity in the classroom is also a form of silencing and maintaining illusions. This silence of students in the class causes a plenty of obstruction in learning. Moreover, this silence is socially co-constructed by the institutional curriculum and the classroom participants; however, mostly members of a class or school community think that it is only because of student ethnicity, apathy, shyness and language ability (Cho, 2013; Duff, 2002; Morita, 2004). Carter (2007) has defined the different layers of silence and also explained those layers distinctively. He says that silence and silencing are very intricate processes, and they are not mutually exclusive or reciprocal of each other, whereas silence may be considered as a process that challenges experiences, ideologies and evidence (Fine, 1987). One's response to silencing can also be considered as silence (Carter, 2007).

Baldwin (1963, 2008) questions the disruption of inequalities in the classroom discourse on race because of the education policies and structures. As a result, he suggests that research on classroom discourse pertaining to race needs to be accessed because the classroom discourses related to historical, political and social avenues are not only relegated to classroom, but to a larger social context. The variable of race along with gender and class also affects the decorum of the whole class. These variables do have specific impact in the classroom discourse upon the classroom participants. Viewing the same aspect, Willet

(1995) carried out research on four students of a one-grade class: three females and a male. In the study, he found that all the girls did well, whereas the boy could not perform as desired. He also found that not only did the classroom have a complex interplay of race, gender and class but they also faced the consequences of opposing socialization in school. In a study carried out by Duff (2002) in a high school of ESL students showed that the students of different societies interacted infrequently and also avoided to take positions in the classroom discourse. Lewis Mumford School in a report in 2002 stated that even in America the schooling is segregated. Coleman *et al* (1966) identified that in the educational system there is variance and much of it is seen between schools. There was also a division among schools in terms of their race and status. For example, Metz (1986) asserted that resource-rich schools were entirely different from the one where the poor studied. Even, the religious institutions such as churches, according to Baquedano-Lopez (2001), were found to have had the historical dynamics in the catechism classes called ‘doctrina’ such as: religious, ethnic and racial differences in the moral education for kids. Lo (2004) also explains how expressions of epistemic stances are considered in evaluating the morality of students by reading their minds.

In the similar way, a study in a graduate TESOL program was conducted by Cho (2013) on disciplinary enculturation of three Korean students with diverse age limits, professional and educational experience and language proficiency. While telling their stories of frustration, challenges in the non-native TESOL classroom discourse, the participants presented a view of enculturation to underline many aspects of written and verbal discourse. One of them was of the view that he never had any issue in speaking English “I get brave when speaking English” (p. 141), whereas the other one had a different view of the classroom milieu by stating that he got back home with miserable conditions and did not participate in the classroom discussions. At the same time talking about the collaborative existence of the classroom participants, Aghaei, Lie, & Noor (2015) also assert that the classroom content should be explained on the individual as well as collective level of identities where the local can be negotiated with the global (p. 156).

The racial and ethnic relationships were originally inherited during colonial period and since then in different contexts these relations are being considered and used to empower a few and in order to expand neo-liberalism and international division. Such divisions also earmark a few students/people and a specific status is attached to them. Consequently, they are either marginalized or disempowered in social context as well as in the classrooms. In

the context of classrooms where students from the multicultural areas are present, the relationships of students are prioritized towards certain languages and students; and for some other students, disempowerment and unprivileged attitude is significantly visible. According to Rojo (2010, 2013), the unequal distribution of capital (and knowledge) at school is observed and has been witnessed through different pieces of research. This aspect is shaped by the existence of hierarchies of different national and ethnic groups both in rural and metropolitan areas. As a matter of fact, this inequality is legitimized by the institution, and also the competence is viewed through the same lens (Rojo, 2010). These aspects of ethnic rule and national group dominance are a common trait particularly after the colonial period. Grosfoguel (2003) substantiates the idea by saying that the eroticization and belittling of the 'other' is really the core of colonialism, contemporary racism and ethnic nationalism. This kind of atmosphere where all the participants cannot participate equally and are unable to share their views, such situations impede not only the learning but also makes the classroom participants less interactive and less competent. Further, as we see that when the classroom participants do not share the value system of a language that is assigned to it by the community, it gives rise to misunderstandings as well as the whole process of conversion may be questioned or challenged (Bourdieu, 1986). Another revealing study by Henley and Kramarae (1994) reflected that the discourse regarding gender, ethnicity and (race) has an impact upon the communication styles of the classroom participants. These two variables also interact to influence the classroom discourse. Unamuno (2013) conducted a very enlightening study regarding the exposition of racial bias to a large extent, where he found that in bilingual education in which the Whites are teaching, the local or the indigenous teachers are relegated to a lower level in the classroom as translators or assistants instead of being teachers at the same level.

Ethnic and racial features in the classroom discourses not only marginalize the classroom participants, but also it leaves some impact upon the assessment of the students. Teachers, of course, are human beings and also have emotions and feelings in their interactions (Trigwell, 2012). Ideological and racial similarities build intimacy soon in the social contexts among the social actors. Subjectivities and ethnic closeness create a soft corner among the interlocutors at the vertical and horizontal levels. Quazad (2014) cited in Mason (2019) asserts that more favourable assessments of ability are given to the students of the same race. McGrady and Reynold (2012) also identified that the teachers' evaluation of the students' perceptions and attitude is also subjective that has bizarre effects. They

observed that the white teachers rated the white students higher than the Hispanic and black ones. The race/ethnicity influences the classroom participants in learning and evaluation. The same aspect of classroom evaluative interaction was examined by Ehrenberg *et al.* (1995) and pointed out the fact that the teachers of the same race/ethnicity give higher subjective evaluation to the students of their similar race/ethnicity. A similar study was carried out by Casteel (1998) where he also noticed that during the interaction between students and teachers the black students could not be treated as favourable as compared to their white counterparts by the teachers.

The main concern of this study is also to focus on the ESL classroom discursive practices particularly when the teachers are explaining the details of the contents of a subject in the form of digressions or tangents of their personal experiences, beliefs, cultural understanding, or likes and dislikes. We may see the discourse at different levels and also the discursive practices can be divided into different layers such as: content discourse, explanatory discourse and formative discourse. Content discourse describes the discourse from the reference book, and explanatory discourse is the discourse that teachers use to explain the content of the classroom, whereas the formative discourse is the discursive activity that is used to encourage, inspire students or make them realize about their mistakes etc. in the class. Mostly the formative discourse brings about the empowerment, disempowerment, ideological and racial preferences and so on. Similarly, we may see that Brown, Bloome, Morris, Power-Carter and Willis (2017) are also of the same view and divide the classroom discourse into three different categories namely, discourse of curriculum, discourse of discussion and discourse of disruption. They are more attentive towards the discourse of disruption as it is more critical. The only reason for its being critical is that – they think – it could lead to the racial biases and it may disturb a few students and their learning and efficiency.

In American schools, according to some studies, it has been observed that minorities even if those are of teachers are not represented properly; rather, they are underrepresented (Berends, & Naftel, 1999; Ingersoll & May, 2011; Villegas, Strom, & Lucas, 2012). Since the minorities are conspicuous and are a small group; therefore, they face the repercussions of the activities of the dominant groups. In all professions, particularly in the teaching profession, the disproportionate number of minority teachers is noteworthy which has a trickledown effect upon the students in the classroom discursive practices. The current and contemporary research on classroom discourse has proposed that due to this factor the

minority students may benefit from the same-race-teachers fraternity (Clotfelter, Ladd & Vigdor, 2007; Dee, 2004). There is also a view that the teachers who are demographically similar, they may diminish the aspect of racial and ethnic-based “stereotype threat” and biases towards a specific kind of students. This usually takes place when students perceive that they may be looked at through a lens of negative stereotype and lower academic engagement (Steele & Anderson, 1995; Steele, 1997). In this perspective, even in the Pakistani academic context, the teachers are demographically dissimilar and it causes discrimination in the classroom context in terms of learning/teaching and evaluation.

Race and resistance also go together in revealing the socially constructive positions of the classroom participants. The interrogation based on the ethnic and racial features also, at times, disturbs the students and affects the learning process. The students resist when they are interrogated on the basis of race and ethnicity. The research also substantiates the idea that the students feel uncomfortable with the interrogation on race (McKinney, 2007; McKinney & Norton, 2007; Soudien, 2012). This research also tried a safe place for the first-year students regarding this discomfort on the basis of race and ethnicity. The research studies proposed that according to the linguistic identities, it can be executed by positioning their reflections on discourse and ideologies. According to Naidoo (2016), during the protests of students on the *fee must fall* the students tried to create the awareness on the ethnic and racial issues, but the black Vice Chancellor could not understand the plight of students. Alexander (2002) in his study in South Africa also asserted that South Africa has yet not interrogated the aspect of race, and that the four nation racial thesis of Indian, Black, White and Colour still persists in the official discourse. It is also a fact that white students remain in the limelight of the education system and benefit enormously, becoming the primary beneficiary of the education system (Bell, 1992; Morris, 2003).

In spite of the racial and ethnic biases, the socio-economic differences, language and ethnic origin also influence the academic process in the discursive practices of the classroom. As a matter of fact, Sammons (1995) highlighted that such social factors (as mentioned previously) are more influential in academics as the classroom participants grow older. Besides, these social factors, says Sammons, the other factors such as Poverty, family size and the parents’ status and low or unskilled employment are also the hindrances to the learning aspects of students in the classroom. A report by the department (Department for Education and Skill) of the UK states that if a person of a minority group gets a membership,

it will be considered as advantageous or disadvantageous subject to their social and cultural position towards education (DfES, 2007).

2.8 Discourse and Resistance

Human interaction and communication involves asymmetrical relations at large. Some of the people enjoy power in the discursive relations and a few others remain unprivileged. It can be based on social system and personal perception. During human interaction, if the power is exercised, on the other side of the interaction there exists resistance. According to Foucault (1978, p. 95) “Where there is power there is resistance”. As a matter of fact, power and resistance are often interrelated. If power is being exercised, it results either in acceptability or resistance. However, a smooth action is visible in both the cases, whereas resistance ends in disobedience in the long run. Most of the theorists have tried the concept of power presented by Foucault and have tried to capture the complexity of relations of resistance and viewed more ideas out of it (Mills, 2003).

Another important aspect of the power relations among participants of discourse is the complexity of relations. At one point, two social actors may be having an interaction as a powerful and a powerless; however, at the second point the powerless may be acting as powerful. In this view we can see that Scott (1988) came out with the idea in his book *Domination of the arts of resistance* that the powerless and the powerful are constrained in their behavior within power relations. He further explains the idea that the behavior with each other may be of master and slave (or teacher and a student) maintaining the linguistic rituals for this type of encounter. However, while they are out in some other setting, the powerless among his/her peers may become powerful and “mock the powerful person, invent demeaning nicknames and tell stories of ways in which the powerful person will be humiliated. The powerful person, on the other hand, will tell their peers about the difficulties of maintaining control over the powerless and about the strain of maintaining the steely exterior demanded by his/her role” (Cited in Mills, 2003). van Dijk (1998) refers to the common goals of many types of CDA by mentioning the common vocabulary used “power”, “dominance”, “hegemony”, “ideology”, “gender”, “race”, “discrimination”, and “inequality”.

2.8.1 Classroom Discourse and Resistance

In the Pakistani context, most of the times, classrooms are diversified and students of different cultures are studying together. The students coming from villages or far flung areas

remain powerless and gradually maintain their position and presence. Being a Muslim country, the teacher is given plenty of space and respect in the language classroom particularly. Since English is not the mother tongue, it is, indeed, the official and international language. Most of the learners come from different cultures and ethnicities to learn English. In this respect in the language classroom, Canagarajah (1993) suggests that it would be significant to investigate the “range of behaviors students display in the face of domination” (p. 603). In order to understand the academic milieu that is created in the English language or literature classroom, it is also very significant to review the teachers’ discourse in the classroom. May be a specific ethnic or racial group is seen to be dominating in the ESL classroom. It is also to be considered that an ethnic group in the class feels independence and domination if the teacher of the same class is from the same ethnic group. Domination of a specific group may hamper or hinder the learning of the students. In certain cases, where teacher or a specific group dominates the ESL classroom, the other students (may) use multiple strategies to oppose the dominant group or their teachers at some levels. Chun (2010) asserts this by providing an example from the North America, suggesting that the student interactions should be seen “in the context in which English language classroom functions as a vector of special cultural and social values” (p. 38). Ahmed, Shakir and Siddique (2019) also highlighted that at times teachers take sufficient time in explaining the content and the management of the classroom is affected.

Critical Classroom Discourse Analysis is interrelated and serves as part of research paradigms with critical language awareness (Janks & IVanic, 1992), CDA (Fairclough, 1995), and critical ethnography in English language classrooms (Canagarajah, 1999). Students coming from different backgrounds during discourses interact with the class fellows to create the discursive strategies together or in individual context. However, the classroom may be the first place where the students have an encounter with the language teachers and the values and culture associated with it. These students are coming to the classrooms with certain sets of values and beliefs “that may not only talk back to the embodied socialized discourses of the language teachers, but also shape and influence the subjectivities of the teachers in the process” (Chun, 2010, p. 38). Therefore, it is of pivotal importance for both researchers and teachers to recognize and understand the levels and positioning of students where they resist in contesting the cultural, religious, regional, parochial and social positioning in the context of language classroom which is “a part of larger structures of ideological landscaping in which the *normal* is distinguished from the

abnormal” (Pachler, Makoe, Burns, & Blommeart, 2008, p. 438). The construction of identity related to resistance and non-participation has also been a focus of classroom interaction research. In a case study of two immigrant adult ESL learners in Canada, Norton (2001) explored the relationship between non-participation and ‘imagined communities’ (p. 159). In these two cases, learners’ non-participation was an act of resistance to maintain their identity in their imagined communities, the imagined world outside the classroom.

A study by Chun (2012) has reflected that resistance in the classrooms is associated with the cultural settings; besides, it generates out of the academic incompetence as well. He gave his critique on Certeau’s (1984) theory of everyday life and tactics of resistance as a theoretical framework (e.g., Haque, 2007). Chun mentions that the Certeau’s framework of resistance is not viable in the academic context. Likewise, it is also to be noticed that Roberts (2006) commented on the Certeau’s theorizing of resistance that has shifted to align with new cultural studies of post 1968 era (p. 88). Cultural values and understanding of the students contribute to the performance of students in the classroom context. At times the students resist too many questions in the classrooms as it requires a plenty of confidence to respond. Similarly, Mills (2003) cited Foucault and says that certain unwritten standards have been for the speakers and listeners of discursive practices in the academic hubs of educational institutions. If a speaker/lecturer is speaking in a place at the university, the listeners are not allowed to ask anything until one is finished. Foucault (1980) has used the word *aberrant or potentially disruptive of the status quo* (p, 64) for a student who asks a question. Similarly if the lecturer asks a student to speak, he may also feel nervous. Foucault (1980) argues that any system of education that conveys knowledge is a political way of maintaining the appropriation of discourse along with the knowledges and powers that they carry. This is the indirect influence and result of power that it carries resistance at some stage in the classroom discourses.

Foucault (1978) also advocated that knowledge and power are two different sides of a same process where knowledge does not reflect power relations; rather, it is imminent in them. He further mentions the presence of resistance in the academic and classroom discourse where he says that it is necessary to make allowance for the unstable powers, and discourse should be seen from two different perspectives: as an ‘instrument’ and as an ‘effect of power’. Thereby the academic discourse can also be viewed as a starting point of opposing strategy, a stumbling block, a point of resistance and a hindrance (Foucault, 1978, p. 101). Resistance in the classroom discourse has been quite elusive and implicit. A point

where the students or the teachers are opposing the discourse being enacted in the classroom cannot easily be identified and at the same time the frequency of such instances and discourses is not at par with the other variables in the second language classroom discourse. In spite of several publications related to resistance, it has been observed that quite less attention has been paid to resistance as a researchable phenomenon in the language classrooms. In these several studies regarding resistance, it reflects the presence, resistant or oppositional behavior particularly focusing on students and excluding the teachers. However, it is very much clear that the most influential contribution to theorizing resistance in the second language classrooms can be witnessed in the early work of Suresh Canagarajah (1993, 1999). In this view Mills (2003) also states that it is assumed that in Marxist theorizing, ideology is always negative, and it also constraints in terms of beliefs whereas Foucault argues that discourse can be the means of oppression and resistance.

Shamim (1996) also highlighted (cited in Lahlali, 2003) the same and argued that cultural diversities contribute to the resistance of the students in the classroom discourse. As a matter of fact, wherever the students are studying, the culture and practices of that place do affect the learners, their attitude and behaviour. She asserts that before taking up their turns in the classroom they assure that they are participants in the cultural milieu. She further says that the “beliefs and assumptions about modes about behaviour and knowledge are structured in the culture of the community in which they operate” (Shamim, 1993, p. 215). Furthermore, according to Shamim, the cultural and social beliefs also influence the teachers and students, and the way they perceive, judge and classify the discursive practices within the classroom context. Their practices in the classroom also reflect familial and social practices. According to Mercer (1994) teachers’ interactive ability and verbal responses in the classroom context improve the learning input of students. Particularly in the multicultural classrooms, where students from different races and ethnicities sit together, these social and cultural practices become the dominant practices and influence the students who join the institutions in the main cities or the metropolis. The dominant discursive practices influence the new comers, especially coming from far flung areas besides their resistance to such practices.

In a study carried out on Sri Lankan university students, Canagarajah (1999) identified that the oppositional behaviours are often ambivalent and unclear besides being largely passive. According to him, this attitude of students leads them to ambivalent possibilities for resistance instead of being instinctive only. These behaviours still ‘hold ambivalent

possibilities for resistance' though such resistance typically advances reproductionist or accommodationist orientations to 'dominant ideologies' (Canagarajah, 1999, p. 98). At the same time, Giroux is of the opinion that it is necessary to differentiate between 'resistance' and 'oppositional behaviour' in order to understand the interests underlying a specific way to attitude or behaviour (Giroux, 1983, p. 109). Furthermore, once it is understood, it will be easy to further "interpret through cultural and historical mediations that shape such behaviour" (Giroux, 1983, p. 110). Miller (2015), whose model of resistance for this study has been applied, mentioned Giroux, Pennycook and Canagarajah who previously had worked on it, and tried to explain the idea how resistance and resistant attitude are enacted in the classroom discursive and non-discursive practices specifically, and resistant or oppositional actions originate when groups or individuals perceive some threat to their identities, cultures and ideologies. Further, these perceived threats can mostly be based on social norms and ideologies. Miller (2015) further argues that the emerging oppositional behaviours in the classroom can also have self-sabotaging influences on the learning process as well as their desire to protect their identities; such oppositional attitude also separates the learning processes from gaining access to desirable identities. It is also very significant to see the ideologies that are being promoted, lived and circulated in the everyday interaction of the classroom. Ideologies of a particular place may *not* have any importance at another point; this is how we see that ideologies are resisted from one side and enacted at the same point. Consequently, what initially appears to be an individual act of defiance or impudence is perceived as primarily ideological (Canagarajah, 2004, Miller, 2015).

One example in this regard is Canagarajah (2004), who is of the view that students subdue and overpower their own personalities and identities to comply with the preponderant and prevailing identities or the ones that are preferred by the teacher or the school administration. In his study on *Safe houses and spaces*, he emphasized that the classrooms are the safe sites for the students to negotiate their ideologies and identities critically. He further identifies that there is a conflict between the identity of a learner and the identity of the language/dialect they are learning. Such phenomena bring about resistance among the students who are not from the prevalent identity of the classroom discourse. As a result, according to Canagarajah, one of the focuses of classroom discourse has been related to the construction of identity related to resistance and non-participation in the classroom. Similarly, in another case study carried out on two Immigrant ESL Learners in Canada by Norton (2001), where he found out the relationship between the non-

participation and “imagined communities” (p. 150). Both the researches evidenced that the students try to resist when there is some dominant practice and their identity is being at risk. As a result, they resist their participation. The learners’ non-participation has been considered as an act of resistance and by doing so they try to maintain their identity in their imagined communities and the imagined world of the classrooms. Furthermore, it has also been seen that the resistance on the part of parents is visible in this course of academic practices. For example, a study by Gómez Lara (2011) has reflected that it is not only the teachers (and students) whose resistance in academics has been documented but also opposition on the part of parents has also be monitored.

In the academic context particularly, in the second language classrooms, it has been observed there exists a fundamental shift from the pedagogy to critical pedagogy which has brought about enormous change in the educational outcomes. In the course of research in the second language classrooms, researchers have put more focus on the power relations and resistance and this is observed more emphatically in the 1980s and 1990s (Norton 1989, Pennycook 1989, 1994). However, it was further observed in the TESOL (Teaching of English to the Speakers of Other Languages) classes in the form of critical approaches (Pennycook, 1999) and critical pedagogy in the second language classroom (Norton & Toohey, 2004).

The second language classrooms have different cultures and values established particularly at the graduate and undergraduate levels. Further, it is very difficult to understand the linguistic signals and para-linguistic features of the students in the social context. In the Pakistani academic and official context, Urdu being the national language does not have much protocol in the academic milieu. Most of the students use their regional languages on campus and in the classroom as far as I observed. Nonetheless, the medium of instructions for the undergraduates is English according to the Higher Education Policy. So it becomes very difficult for teachers to understand the classroom participants and at times ambiguities do take place in understanding the students. An example of the same is Miller’s (2015) observation when she arrived at a private school and was unable to understand a signal made by a female student, she was hesitant to respond to the question posed at her. However, later on, it was revealed that it was out of resistance made by that female student and as a result of lack of understanding the culture. According to Miller (2015), resistance cannot be seen as a monolithic force once it is merged into the theory of power. The side of classroom participants which has power also contributes powerfully in the learning

outcomes. Resistance whether shown by students or teachers leaves an impact upon the classroom learning practices and outcomes. However, resistance on the part of the students can be on religious, political and cultural grounds. Moreover, it directly conveys to the teacher that something went wrong in the classroom that the students did not like.

Such situations and practices also create problems in learning in the language classrooms, where students are more careful about their culture and respect than the language they are learning. The same has also been emphasized by Canagarajah (2004) that such actions where students resist in the classroom preclude students in learning at large scale. He (Canagarajah) further adds that when students find the glossing activities in their textbooks and explore romantic and sexual themes, they can then best be described as also referred to by Miller (2015) “escapists and sexists rather than transformative or interrogational” (p. 469). Giroux’s (1983) definition hovers around the actions which are radical and politically informed and oppositional behavior of students has been taken as a form of resistance. Although identities and resistance go side by side in the language classroom and each classroom context will reflect the identity, resistance and power relations in the classroom, the classrooms are diversified on the basis of their complex relationships and histories (Canagarajah, 1999). Giroux (1983) is one of those scholars who addressed critical pedagogy in the broader sense. He further cautions the scholars of the fact that the concept of resistance may not be permitted to “become a category indiscriminately hung over every expression of *oppositional behavior*” (p, 110). According to him, resistance may be considered as “an analytical construct and mode of inquiry”, besides “an interest in radical consciousness-raising and collective critical action” (p, 110).

The role of students in the class is also very significant and can be constructive at the same time. If the dominant cultures play down or consider the students of other cultures as the Other (who do not belong to or do not feel comfortable in the dominant classroom practices), it might hamper the students’ learning (the language) in the second language classroom. However, the same was also studied by Talmy (2004, 2008) in a longitudinal micro-ethnographic study as to how these resistant participants and their power relations are enacted in the second language classroom in Hawaii. He also focused on the inequalities among students and their oppositional behavior in the classroom discourse. According to Talmy (2008), the students of the class can break the identity of a new comer and also may resist to his/her ideology.

2.9 Discourse and Multicultural Classroom

Multicultural classroom is which there is a blend of students on the basis of cultural, regional, or ethnical bases to form a diverse environment. Such classrooms not only involve the cultural values and religious beliefs but also cater to the races, ethnicities, socio-economic conditions, languages and living environment. Therefore, teachers, in such classroom, need to have good command of knowledge as well as managerial and innovative skills quite sophisticatedly in order to address the students' cultures to make the learning environment smooth and conducive in the ESL classrooms. In the modern and globalized world where people from different countries and cultures have come very closer, it has become very easy for the people to get multiple chances to learn about the other cultures and interact with the people of different cultures and ethnicities. Such interactions and learning have increased the level of understanding of the people as well as originated implications among each other within the specific context such as classroom discourses and writings. Nadda (2017) is also of the view that multicultural classroom are so diverse and subtle that the students cannot get the equal attention which may result in the asymmetrical relations among the classroom participants. Nadda (2017) further explains that teachers need to learn the cultural values of the students and then try to incorporate the same in the classroom discursive practices. Such variations may give students a chance to discuss their experiences among themselves.

Multicultural classrooms in Pakistan are very often present due to its dense cultural, ethnic and religious population. Multicultural classroom are also a challenge where they present an opportunity for the classroom participants. The same has been addressed by the Eberly Center (2005) in the US as to how the multicultural students may be treated in order to form a one vision for them. The Eberly's Handbook writes 'appreciating and addressing cultural diversity in the classroom goes beyond meeting the needs of international students by creating a more dynamic and productive learning environment for all students, and a more rewarding teaching experience for faculty'. Classroom discourses in the multicultural and multilingual contexts are highly varied and complex due to its heterogeneity. These implications also underscore how the different writing experiences helped produce and sustain "classroom (multi)cultures" (Kamberelis, 2000, p. 278). That is, the journals and books offered "open" approaches for children in these urban classrooms to explore and reinterpret their familiar, life world ideas in relation to new scientific ideas and ways to express them. The details show that in the prescribed curriculum in multicultural

classrooms, “different students may experience the same curriculum differently” (Hollins, 1996, p. x). Our examples demonstrate how children employed intertextual connections in various ways—they relied on a range of sources in their meaning making. Moreover, these children’s teachers had high expectations for them in these activities. They believe that children can try out scientific ideas in responding to unit activities in their journals; children are capable of creating an illustrated information book on a topic of their choice; children can be seen as experts about their books, explaining to others how and why they wrote and drew what they did. Thus, the teachers challenged the deficit views that many still have regarding low-SES and ethnic-minority children, and instead practiced what Bartolome (1994) has called a “humanizing” pedagogy that respects and uses the perspectives of students as an integral part of educational practice.

“An example of this happened in a class of mine, in which the students were discussing stereotypes as learned behavior. A Latino student said, I don’t like this about myself, but when I see a White man driving a Lexus, I say to myself, “There goes a CEO, a lawyer, a successful person.” But when I see a Black man in a Lexus, I say, “There goes a drug dealer.” I learned all this from the media. An African American young woman replied, “I say ‘Go Man,’ and I say to you [the Latino student] ‘You’re wrong and you should know better.’” She then burst into tears and ran out of the room. An older African American woman followed her, signaling to me that she would comfort her. The bell rang, and class was over” (Bronstein, 2003, p. 350).

Sue and Sue (1990) and Sue, Arredondo, and McDavis (1992) cited in (Bronstein, P., & Quina K, 2003, p. 355) have identified six most common reactions students experience when working with multicultural curricula. They include

1. Anger, which is often expressed as “Why blame me?”, “How dare you?”, and “It’s your fault.”
2. Sadness and remorse, which often translate into “I am bad” and “I feel so guilty.”
3. Despair, which is often communicated as “I can’t do anything to change this”, “I feel ashamed of being White”, and “I feel like racism will never end.”
4. Fear, which is often expressed as “You can’t expect me to give up what I’ve earned”, “They control everything”, and “They will just assume I’m like other Whites and try to hurt me.”
5. Intellectualization, which may take the form of denying the relevance of feelings or claiming the primacy of the content issues.
6. Withdrawal, which may be expressed by lowered eyes, silence, or leaving the room.

2.10 Summary

The chapter includes details regarding the review of the literature of the current study on Critical Classroom Discourse Analysis. At the beginning, some aspects of CCDA and a brief introduction to *discourse, discourse analysis and critical discourse analysis* have been presented. Later, some important underpinnings and educational features of CCDA have been described as it has been underscored by Kumar (1999) in his article on CCDA. The approach CCDA was formally presented by Kumar in 1999 that pointed out a few areas taking place in the classroom discourse. Five important aspects have been selected for the current study in order to find out and explore how far they exist and may be influential and significant in the classroom discursive practices. The variables/elements include power relations, ideology, gender, race & ethnicity and resistance with reference to the ESL classroom discursive practices.

All the variables have been taken from the educational theoretical underpinnings as presented by Kumar (1999). The enactment of power relations, the presence of ideological instances, feminist views, the acceptability of races and ethnicities and the level of resistance by the students in the second language classroom with reference to its previous researches has been explained and presented. All the variables have been discussed separately at length to justify their availability in the related literature. Some of the variables are interconnected and they may form a nexus as well; however, they have been discussed individually in order to justify the requirements of the study. An overall brief glimpse of the each variable has been given and then it has been illustrated with reference to second language classroom discourse. Previously, these elements have been part of the second language classroom discourse and different recommendations have been made by different researchers and scholars have been presented. Finally, I have also talked about a multicultural classroom and what types of feelings a student might have or generate in such an academic milieu.

In order for stating the gap for the research, it is very much pertinent in the literature review that the amount of researches outside Pakistan has been conducted on the critical aspect of classroom discourse; however, not much in Pakistan as it has been ignored. A study by Shamim (1993) and then some other studies on classroom from the gender perspective have been conducted such as Amna (2009), Ullah and Khan (2018) and Khan F, Khan I, Ali & Bilal, (2019) and found that the gender is differentiated in the classroom discursive practices. The area of gender has been focused in dramas, jokes and news

headlines etc. but not from the perspective of classroom. The aspect of power in the discourses of classroom participants has not been able to get any attention. Similarly, the ethnic and critical racial prototypes and discursive layers in the classroom have yet not been able to be in focus of researchers. In addition, the element of less participation or resistance of the classroom participants has not been investigated yet. This all creates a gap for the current research which is quite important in the field of linguistics and the second language education.

CHAPTER 3

RESEARCH METHODOLOGY

In the previous chapter relevant literature was reviewed in detail. This chapter includes details about the methods and methodology regarding the study. The present chapter also presents how sample was selected and contacted in order to collect data. It also sheds light on the data collection tools and the procedures of analysis of the data. In addition, the chapter highlights the validity and reliability of the collected data.

3.1 Research Design

This current study is a survey research (Groves, 2011; Vaske, 2019) that deals with exploratory and explanatory research designs (Subedi, 2016; Mills & Gay, 2019). According to Bhattacharjee (2004, p. 6), exploratory research is conducted in a new area or explores new avenues in the phenomena under study. Its main goals are as under:

- 1 to scope out the magnitude of the phenomena, problem or behavior
- 2 to generate some initial ideas
- 3 to test the feasibility of undertaking a more extensive study of those phenomena

For the current study, the third point is more relevant although the above two points have also been focused. Similarly, according to Kothary (2004), in the exploratory research study, also known/termed as the formulative research study, the major emphasis of the research is to discover something new in an already existing phenomenon.

A Research design defines the research problem followed by the preparation of the research project. According to Blaikie (2019) and Blaikie and Priest (2010) research design is a working document that involves all decisions in the research and also it provides justification to these decisions (p. 12). It constitutes the blueprint for the collection, analysis and measurement of data. A research design is comprised of the research activities right from the formulation of hypothesis (or research question) and its operational implication to the final analysis. It is quite necessary as it helps the researcher to save time and money besides helping organize ideas in a form. It also helps, restricts and provides domains to the researcher for the smooth process of the various research operations.

At the same time, some aspects of the study include the explanatory or diagnostic design as stated by Kothary (2004) where he suggests that the main purpose of the research

design is to find out the frequency of a specific activity or action with reference to the other. Thus in this mixed-method study (Creswell, 1999, 2005), features of both the designs have been applied in order to execute the research with the help of closed-ended questionnaires, structured classroom observations, and semi structured interviews. Moreover, in this research, the data are triangulated in order to ensure maximum validity and reliability as it has also been claimed by Levy and Lemeshow (2013) and Skowron & Schmitt (2003).

Survey researches were started and pioneered by Paul Lazarsfield in 1930-40s who examined the effects of radio on the political opinion formation of people (Bhattacharjee, 2012). Since then, the method has become a very famous one. According to Bhattacharjee (2012), this method can be used for descriptive, explanatory and exploratory research designs and the method best suits the studies where the individuals are the units of analysis. The survey research, also, best suits the cultural and personal understanding of people. Furthermore, it is evident in the recent researches that culture moderates many social and psychological phenomena. According to Markus and Kitayama (1991), people of different societies have different construal of the self that may have deep impact on the cognitive nature of the people. The tools for the current survey research are the following:

- 1) Questionnaires (Annex: A)
- 2) Observations (Annex: B)
- 3) Interviews (Annex: C)

The current research on Critical Classroom Discourse Analysis of the ESL classrooms in the Pakistani universities has been triangulated by collecting data using three different types of data collection tools. The research is typically a survey in order to find out the actual itineraries of discursive practices in a multicultural and multilingual classroom. In a survey research interviews and questionnaires are the basic tools to collect data. Moreover, in classroom discourse research, classroom observation is also a very significant tool as Green and Dixon (2008) have also highlighted. Thus, the current study involves these three basic tools for the collection of data.

3.2 Population

All the items under consideration in any field of inquiry constitute a universe or population (Kothari, 2004). Bhattacharjee (2012) defines population as all people or items (units of analysis) with the characteristics one wishes to study. Now, this unit of analysis

may be a person, a group, a society, an organization, a country or any other entity that one might wish to draw inferences from. Similarly, Gay (2005) has defined population as the group of interest to the researcher to which the researcher would like the results of the study to be generalized. According to Bhattacharjee (2012), sometimes, the population is obvious and at times, it is a little harder to understand. When a researcher is trying to check the frequency of second language use at secondary level, it is quite clear that the researcher would undertake the grade nine and grade ten students. However, when the researcher is trying to check the effects of second language on the native language in any area of the country, it would be a little difficult to determine the population.

The current study is spread over the area of the capital city of Pakistan and the population is quite obvious i.e., there are three universities: International Islamic University, National University of Modern Languages, and Air university that are running the required degree program (a four-year BS (Hons) English or equivalent). However, there are some other institutions/universities that offer a two-year English program. Such institutions have not been included in the study as they may disturb the homogeneity of the sample. As a matter of fact, the students start BS (Hons) English after they have completed twelve grades (Intermediate certification) whereas the students, who get admission in MA English (a two-year program) do so after completing fourteen grades (in Pakistan, it is considered as Bachelors). NUML is also offering a four-year program i.e., Bachelor Studies in Modern Languages (BSML (Hons) in English). It has also been included in the study as it fulfills all the requirements of the population and it makes and keeps the sample homogenous. A total of three universities were included in the study.

Rawalpindi is the attached city that comes in the domain of the Punjab Province. Therefore, it was not selected for the study on the following grounds:

First, it is not a part of the capital and secondly, it is a part of the Punjab Province. In addition, international students at the undergraduate level are very few in number in this province.

Also, the students of MA in English are the undergraduate students. Nevertheless, they were not selected for the study as it is only a two-year program. The students of this program join this course after spending a time span of two years at different colleges of the country. On the other hand, the students of BS (Hons) English join the program directly after their intermediate – 12 grades. If the students of BA degree who are enrolled in MA in English

had been selected in the sample, it would have been an unequal and imbalanced sample which may have produced erroneous, questionable and unjustifiable results of the study besides raising question on the homogeneity of the sample.

Therefore, three universities of Islamabad, where the BS (Hons) English program is running, have been included in the study for data collection. During the observations, only the classes of Language, Literature and Linguistics were observed and the other courses such as Pakistan Studies, Mathematics or other such subjects were excluded.

3.3 Sampling Technique

A statistical process of selecting a subset is called sample of a population of interest for purposes of making statistical inferences and observations of the same selected population is called sample. Social Science Research is particularly about inferring patterns of behaviors within the specific populations (Bhattacharjee, 2012). Similarly, Gay (2005) has defined sampling as the process of selecting a number of participants/individuals in such a way that they represent a larger group from which they are selected. A sample can be items, events or individuals that are selected from a larger group referred to as *Universe* or *Population*. In this particular study, the population is spread at three levels: teachers, students and classroom observations.

3.3.1 Sampling

The sample of the research is the undergraduate courses of English subjects at the three universities of Islamabad as mentioned above. All teachers teaching at undergraduate level were approached and asked to participate in the study. Out of a total number of 57³ faculty members who were engaged in teaching the four-year undergraduate program, 49 teachers participated in the study in the form of interviews and classroom observations including the three teachers who participated in the pilot testing of classroom observations. Similarly, all the students of three universities were contacted and a total of 736⁴ students took part with their consent in the research study including 45 students, who were included in the pilot

³ The data of teachers was gathered from the coordinators' offices in the universities. This data reflects the number of teachers teaching at undergraduate level. Hence, the teachers who were engaged in teaching other supplementary/compulsory subjects are not a part of it.

⁴ Since, it is a census enquiry, all students and sections were approached for data collection. Some of the students being absent or not willing were not forced to participate keeping in mind the research ethics; however, the researcher visited the universities several times in order to give a chance to the students (as well as teachers) to give their opinion for the study. No probability or non-probability sample technique was applied because the population was turned into the sample of the study.

testing. In addition to Pakistani students, students from seven countries and fifteen different languages and cultures participated in the study. The respondents who participated in the pilot testing were not included in the formal research. The complete detail is furnished in the next heading.

3.3.2 Participants

Participants were categorized at different levels such as: course/class, countries, gender, institutions and languages. The details of the categories are mentioned below:

3.3.2.1 Students' Participation

Table 1 Students' Participation

		Class		
		Frequency	Percent	Valid Percent
Valid	BS	580	85.2	85.2
	BSML	101	14.8	14.8
	Total	681	100.0	100.0

Table 1 shows that 681 students participated in the study. Out of which 580 students are from BS (Hons) English and 101 are from BSML (Hons) English. BSML is an undergraduate degree program in which the students study two languages – a Minor and a Major one – besides studying the other compulsory subjects. Mostly, foreigners enroll in this degree course. In the English compulsory subject of BSML, there are students from many nations/countries and they have been included in this study. The lesser number of students in this course is due to the reason that only one university is running this course (BSML). The output of the course is that many graduates of this course are serving in the country and broad as they have learnt two modern languages besides their regional and national languages.

3.3.2.2 Participation of Students According to Countries

Table 2 Participation According to Country

		Country of the respondents		
		Frequency	Percent	Valid Percent
Valid	Pakistan	604	88.7	88.7
	China	30	4.4	4.4
	Saudi Arabia	20	2.9	2.9
	Somalia	6	.9	.9
	Afghanistan	10	1.5	1.5
	Thailand	6	.9	.9
	Indonesia	5	.7	.7
	Total	681	100.0	100.0

Table 2 shows that students of 7 countries participated in the study. The countries include: Pakistan, China, Saudi Arabia, Somalia, Afghanistan, Thailand and Indonesia. It also reflects that nearly 13% students from other than Pakistan nationals participated in the study whereas a huge number of students from different parts of the country (Pakistan) took part in the study.

3.3.2.3 According to Languages

Table 3 According to Languages

		Mother Tongue – L1		
		Frequency	Percent	Valid Percent
Valid	Urdu	123	18.1	18.1
	Chinese	29	4.3	4.3
	Arabic	19	2.8	2.8
	Persian	16	2.3	2.3
	Other Pak Languages	15	2.2	2.2
	Somali	6	.9	.9
	Indonesian	5	.7	.7
	Thai	6	.9	.9
	Punjabi	117	17.2	17.2
	Pashto	115	16.9	16.9
	Sindhi	45	6.6	6.6
	Balochi	29	4.3	4.3
	Pothohari/Pahari/Hindko	62	9.1	9.1
	Balti/Shina/Chitrali	43	6.3	6.3
	Saraiki	33	4.8	4.8
	Kashmiri	18	2.6	2.6
	Total	681	100.0	100.0

Table 3 above indicates that students from 16 different cultures and languages took part in the study. Out of those 16 languages, 6 are foreign languages and 10 of them are Pakistani languages. Some languages which are spoken at a small scale and connected with another major language, they have been considered as one language or have been categorized as “other Pakistani languages”. The percentage of such languages is 2.2%. From the international perspective, the students have their own background knowledge, values and understanding of different things. In addition, it is also a fact and commonly understood that every language has its own cultural, morphological, phonological and syntactic features that affect the social, semantic, pragmatic and psychological levels of language use. Even the enactment and transformation during transitional period in the classroom interaction, the local and international values are also diversified which undoubtedly make the difference in the international class from the poststructuralist and post-colonialist perspective.

3.3.2.4 According to Age

Table 4 Participation According to Age

Age of the respondent				
		Frequency	Percent	Valid Percent
Valid	17-20	358	52.6	52.6
	21-23	286	42.0	42.0
	24 and above	37	5.4	5.4
	Total	681	100.0	100.0

Usually, young students join the undergraduate degree courses in universities. In order to ascertain whether some dropouts or other such students are also in the BS degree program, the age factor has also been included. It is a common practice that at the age of 21 or 22 the students passes out; however, a number of students who are above 22 are also studying BS.

3.3.2.5 According to Gender

Table 5 Participation According to Gender

Gender				
		Frequency	Percent	Valid Percent
Valid	Male	266	39.1	39.1
	Female	415	60.9	60.9
	Total	681	100.0	100.0

Table 5 above clearly explains that female students have outnumbered the male students in terms of participation in the study. About 71% female students participated in the study and males' participation is about 39%.

3.3.2.6 Marital Status of Participants

Table 6 Participation According to Marital Status

		Marital Status		
		Frequency	Percent	Valid Percent
Valid	Single	666	97.8	97.8
	Married/Engaged	15	2.2	2.2
	Total	681	100.0	100.0

Keeping in mind the cultural trends and traditions of Pakistan, quite a few parents try to arrange marriage of their children or at least get them engaged to someone. Hence, the table shows that about 2.2% students were either married or engaged.

3.3.2.7 According to Institutions

Table 7 According to Institution

		Institution		
		Frequency	Percent	Valid Percent
Valid	NUML	439	64.5	64.5
	IIUI	207	30.4	30.4
	Air University	35	5.1	5.1
	Total	681	100.0	100.0

Table 7 indicates that 3 universities of the capital city of Pakistan are offering this four-year degree program (BS (Hons); BSML (Hons)). They are International Islamic University, National University of Modern Languages and Air University. However, Air university started the BS program quite recently; therefore, the students of only two semesters (first and third) could be included in the study.

3.4 Instruments

For the study, three main research tools were applied: questionnaires for the students, interviews from the teachers and non-participant classroom observations. The details are given in 3.5.

The closed-ended questionnaires for students, semi-structured interview guide for teachers and the classroom structured observation sheets were dispensed to the experts of the field for seeking their valuable opinions/suggestions. A total of six Assistant Professors and four Lecturers (Now all Assistant Professors), having their PhDs in Applied Linguistics, were kind enough to help modify and correct the questionnaire, interview guide and observations sheets. One Professor of a university helped immensely in preparing the rubrics for the items of the questionnaires and observation sheets. Moreover, he also suggested some items in the questionnaire and the observation sheet, which were made a part of it and subsequently the experts also approved it. The important points they were incorporated after the suggestions were received corrections are as follows:

3.4.1 The experts asked to avoid:

1. double-barreled questions
2. irrelevant questions
3. ambiguous questions
4. any negative questions
5. detailed questions
6. presumption in questions
7. direct questions in order to get the plausible responses

3.4.2 The Experts asked to include:

8. Include parallelism in the items
9. Improve face value of the questionnaires
10. Instead of 5 or 6, the questionnaire should include at least 9 items and observation sheets at least 6 statements.

Later on, corrections and modification were made in the instruments in the light of the suggestions with the consultation of the supervisor. Participants of the questionnaires have been reflected in the table 7 above.

3.5 Pilot Testing and Validity & Reliability of the Instruments

Before the execution of the instruments in terms of data collection, the validity and reliability of the instruments were checked. The data were collected in three phases as mentioned by Gay (2005) in form of Quan-Qual. The validity and reliability of the instruments for data collection were ensured before execution. The details are as under:

3.5.1 Questionnaire

The questionnaire was prepared keeping in mind relevant theories in the field. It was given to the experts in order to get their feedback and after seeking the expert opinion, the questionnaire was rectified accordingly with the help of the supervisor. Thus, the validity of the instrument was ensured. The present study focuses on the five main variables such as Power, Gender, Ideology, Race & Ethnicity and Resistance. The questionnaire for the students carries a total of 45 items and these items have equally been divided among the variables i.e., nine items for each variable. Secondly, after pilot testing, the reliability of the instrument was also checked on Cronbach's Alpha. If the reliability test is that of 0.6-0.7 level is considered to be the acceptable level (Hulin, Netemeyer & Cudeck, 2001). Also according to Mohamad, Sulaiman, Sern & Salleh (2015), Ghazali (2008) and Taber (2018) recommend that in social science researches 0.6-0.7 is good and acceptable. However, the reliability of the questionnaire was 0.63 on the software which confirmed the reliability of the questionnaire. The details are given in the table below:

Case Processing Summary

		N	%
Cases	Valid	45	79.3
	Excluded ^a	12	20.7
	Total	58	100.0

Reliability Statistics

Cronbach's Alpha	No. of Items
.630	45

3.5.2 Observation Sheet

The observation sheet was also prepared according to the theoretical framework in order to collect the relevant data. It was also distributed among the experts and after their opinion/suggestions; it was corrected and modified in order to validate its use for the study. Three classroom observations were carried out in order to ascertain the availability of data for the study. The pilot study of the structured classroom observation reflected that the data for the study was available. Afterwards, in the light of the suggestions of the experts and

the pilot testing of the classroom observations, with the help of the supervisor, the observation sheet was rectified and improved for the final execution in the classrooms. A few themes which were still missing, they were also noted down and have been mentioned in the fourth chapter under the heading of *Emergent Themes*.

3.5.3 Interview Guide

For data collection through semi-structured interviews, a research guide was also prepared. Similarly, the Suggestions/opinions were sought from seven experts of the field. Later on, they were discussed with the supervisor and a research guide was finalized to conduct semi-structured interviews for the data collection from the relevant respondents of the study.

3.6 Levels of Data Collection and Analysis

Primary data collection from the students and teachers was quite an arduous and strenuous activity that was spread over a period of almost two years. Owing to the security reasons, entry in all the institutions of the capital city of the country was also quite a difficult task. The data collection was sequential and was to be collected in three different phases as I visited the three institutions three times separately to collect the required data.

First, the teachers were contacted in order to get the data through classroom observations. It was quite difficult conducting the classroom observations. However, all the observations were carried out after proper permission from the authorities and by creating rapport with the teachers. Moreover, the students were also informed about the study in order to ensure collection of data in natural setting. Secondly, the questionnaires were filled by the students at three different universities after getting proper official appointment from the authorities. Finally, the data were collected through interviews. All the protocols such as consent of the subjects for data collection, ethics, clearance, convenience and clarity were completely addressed and considered before starting the activity. The teachers were informed, briefed and rapport was also developed regarding the study.

3.6.1 Procedure of Data Collection

First, the data were collected in form of classroom observations as a non-participant observer in the first phase. Second, the data were collected from the students through questionnaires in order to compare their results with the results that were found out through observations. Finally, data were also collected through the semi-structured interviews. In this way, the collection of data were triangulated to get valid results for the research. For

the collection of data, the mixed method approach was adopted as it has been suggested by Quan-Qual (Gay, 2005) where first quantitative and then qualitative data are gathered.

3.6.1.1 Observations

For the observations of the classrooms, a structured observation sheet was prepared. For its preparation, the same method was adopted as it was carried out for the questionnaires. The observation sheet was also finalized after seeking help from the experts and pilot study in three classes. The observation of three classes regarding pilot study was also included in the final data of classroom observations. In this way, a total of forty-eight classes from the three universities were observed. A formal letter (Annex: 4A, 4B, 4C) was sent to the relevant Dean/Head of Department for permission to conduct the classroom observations by my supervisor and the Head of the Department. In response, a letter from the focal person (Coordinator/Head) of every university (site of research) is also attached reflecting the collection of data from that institution (Annex: 5A, 5B, 5C). The teachers were contacted after formal approval of the authorities in the universities (sites of research). Later on, a consent paper (Annex: 6) was distributed among the relevant faculty for getting the consent regarding classroom observations and interviews. All those teachers, who agreed for the classroom observations, were included in this study. A number of 48 classes were observed for the study. Some of the teachers were not comfortable even after their consent in order to conduct the classroom observations in their classrooms; therefore, they were excluded from this data collection process and their lectures were not observed owing to their unwillingness. Since the classroom observations were structured, hence I came across a few emergent themes during the process of observation that were not mentioned in the structured observation sheets; they have also been analyzed qualitatively.

The university wise detail of the classroom observation is as under:

Sr. No.	Name of University	Total Classes	Males	Females
1	Air University	6	2	4
2	International Islamic University, Islamabad	18	7	11
3	National University of Modern Languages, Islamabad	24	12	12
Total		48	21	27

3.5.1.2 Questionnaires

For the second phase, a questionnaire was prepared under the rubric of the theoretical framework and according to the Lickert scale also known as Guttman scale or semantic differential scale (Bhattacharjee, 2012) with five options. After this, the expert opinion was sought from the five relevant experts. The changes suggested by the experts were incorporated in the questionnaire. The whole process of finalizing the questionnaire took about one month. Later on, a pilot study was carried out to test the reliability of the questionnaire. Fifty questionnaires were self-administered/emailed in the three universities, i.e., IUI and NUML and Air University Islamabad. Moreover, the reliability of the questionnaire was checked on SPSS (version 21) software through Cronbach's Alpha. Cronbach's Alpha is a measurement tool available in the SPSS 21 in order to check the reliability of a questionnaire and one of the commonly reported estimates in the language testing literatures (Brown, 2002).

In order to gain access to the population/sample a formal letter was sent to the Deans/Heads of the Departments concerned of the university and formal permission was sought from students too, to get the questionnaires filled in order to collect the quantitative data from the students. Only those students filled in the questionnaire who wanted to do so.

It took about two semesters in collecting data through questionnaires from the students of the three universities. A total of 681 questionnaires were group-administered and several of them were email-administered besides the forty-eight questionnaires used in the pilot study. The students were explained the questionnaires in order to avoid ambiguity in getting the responses. The students and classes, where the questionnaires were group-administered for the pilot study, were not given the questionnaires again for the final data collection via questionnaires. The questionnaires included the frequency words such as: Always, Often, Sometimes, Rarely and Never. All students of the three universities were given the questionnaires and after a repeated follow-up a total of 681 students returned the questionnaires directly or by email. Some of the students could not return the questionnaires. Some students who did not return the questionnaires in time, they were contacted repeatedly and some of them completed the activity manually. It was a group-administered activity in the respective classrooms. Some students could not be contacted directly in the classroom; they were asked the possibility to get the questionnaires filled in through email. After their consent, twenty four (24) students out of 736 students returned the questionnaires through

email also. So, overall, 714 students were group administered and 24 students were email administered for the data collection through questionnaires. In this way, all possible resources were utilized to get the data through questionnaires from the students.

3.5.1.3 Interviews

Semi-structured interviews were also conducted as a third research tool for the survey research. The same method was adopted for the activity. A formal letter was sent to the relevant Dean/Head of the Department regarding permission to conduct the semi-structured interviews. After permission from the authorities, the teachers were contacted to give their consent for the interviews. All those teachers were approached and interviewed for the study who gave their consent to conduct interviews although a few of them could not make themselves available for interviews despite their consent. A total of thirty three (33) teachers were interviewed (at their convenience) at the three universities in the capital of Pakistan. A detail of the teachers who participated in the study via interviews is as under:

Details of Interviewees

Sr. No.	Name of University	Total respondents	Males	Females
1	Air University	4	1	3
2	International Islamic University, Islamabad	11	4	7
3	National University of Modern Languages, Islamabad	18	9	9
Total		33	14	19

3.7 Data Analysis

The collected data were analyzed according to the tailored analytical framework of the study. It was analyzed sequentially according to the process of collection.

3.7.1 Structured Observation Sheets

A structured observation sheet was used to collect data from the classroom. The data were collected while the teachers were delivering their lectures. There were total thirty items/statements mentioned on the structured observation sheet that were equally divided

for each variable. The responses on the structured observation sheet were mentioned as “yes” or “no”; however, in some cases the item of a variable in the observation could not be seen or observed and the same is mentioned and analyzed accordingly at the relevant place in analysis. A total of five variables were mentioned on the structured observation sheet and each variable has six points. A total of 30 items were mentioned in the observation sheet. According to the analytical framework, the observation sheets were analyzed.

3.7.2 Closed-Ended Questionnaires

First the data of the closed-ended questionnaires was analyzed. The response format of the closed-ended questionnaire was prepared on the pattern *Interval Level Response*. It is also known as Lickert Scale, Guttman scale or differential scale. In such a format of questionnaires, the respondents are presented with a five to seven-point scale and they are expected to give one suitable answer. Since the purpose was to check the frequency of certain actions in the language classroom, hence the closed-ended questionnaires had the same frequency words such as: Always, Often, Usually, Rarely and Never. The students were explained about the positive adverbs of frequency as their response would be considered as positive if they reply in positive and it would be considered as negative once they respond by ticking the negative adverb of frequency.

Each variable has nine different points according to the theoretical framework and they were analyzed according to the tailored analytical framework.

3.7.3 Semi-Structured Interviews

The personal and one-on-one interviews were conducted to collect data for the study to triangulate the research data. Out of the total population 34 teachers were interviewed. Regarding every variable, a general and comprehensive question was prepared followed by some subsidiary questions. All the responses were transcribed and duly checked to ensure the accuracy and correctness of the transcription. Afterwards, all the transcriptions were read thoroughly and the instances regarding the variables for the study were separated for analysis. After reading the interviews, and taking out the relevant lines/sentences of the transcribed interviews, the qualitative data were analyzed according to the analytical framework. As Dawson (2002, 2019) asserted that the analysis of qualitative data are quite personal that might include the personal like or dislike. He further states if some suggestion is taken from at least two people of the same field, this bias may be diminished. Therefore,

some suggestions from five faculty members were also sought in order to lessen the bias regarding the analysis of the data.

3.8 Theoretical Framework

In presence of all theories such as conversation analysis, classroom discourse analysis and other such models, Kumaravadivelu (1999) presented his own theory or a model for classroom discourse analysis which he termed as ‘Critical Classroom Discourse Analysis’ hereinafter called CCDA. According to him, the second language (ESL/EFL) classroom discourse contains quite an adequate amount of material other than the classroom instructions and the content. Looking at the classroom discourse critically unleashes the hidden truths and realities to the researchers, academicians about the prevalent social structures. It goes without saying that analyzing discourse on different patterns as mentioned above is of great significance and is beyond any doubt. However, classroom discourses and its analysis critically unfold some other concealed truths that have not been addressed so far. Kumaravadivelu (1999), nevertheless, established his theory of classroom discourse on the critical approach. For the word ‘critical’ he refers to the educationists of the Foucauldian school of thought, Popkewitz and Brennan (1998) who defined the term *CRITICAL* as "a broad band of disciplined questioning of the ways in which power works through the discursive practices and performances of schooling" (p. 4).

As a background study of how the model CCDA started in history, takes us back to 1970 when Flanders proposed the classroom interaction analysis (*also mentioned on page 36*) and 1971 when McClellan tried to differentiate as to how investigators were trying look into the matters of classroom discourses on the basis on manners and essentials of the classroom what he further termed as ‘done and made’. It is also important to note as did Schchiffrin (1994) that multiple models of classroom discourse analysis were devised and applied such as variation analysis, pragmatics, speech act theory, interactional sociolinguistics, conversation analysis and ethnography of communication which draw upon several discipline including ESL classroom discursive practices. All these models have tried emphasise to see language in its different aspects of use whereas they also highlighted that language is a social interaction which is shaped by social context (Sadeghi, Ketabi, Tavakoli, & Sadeghi, 2012)

The Critical Classroom Discourse Analysis focuses on the power relations, dominance, stereotypical attitude and behavior, construction of truth, racial biasness and so on. These

are the areas beyond mere discourse analysis where CCDA puts its impact to identify the politically vested interests in language education. Kumar builds the edifice of his theory on the concepts of discourse enunciated in Foucauldian poststructuralism and Saidian postcolonialism to develop a critical framework for understanding what actually transpires in the language classroom.

As substantiated in his article by Kumar (1999) in establishing the edifice of his theory on educational discourse, he referred to Foucault's notion of power that has enormously influenced the thought and action in many academic circles in Applied Linguistics and TESOL such as: feminism, critical pedagogy and critical linguistics. In response to what Foucault says about discourses that "no discourse is innocent" the critical linguists (also called critical discourse analysts) claim that "all representation is mediated, molded by the value-systems that are engrained in the medium (language in this case) used for representation; it challenges common sense by pointing out that something could have been represented in some other way, with a very different significance" (Fowler, 1996, p. 4). In this view, it is evident that dominant discourses are enacted by ideology and power which remain hidden from the ordinary people and are only exposed to them by the critical linguists as they use certain models of analysis that "is more issue-oriented than theory-oriented" (van Dijk, 1997, p. 22). In this way, Foucault's thoughts are actualized by close analysis of a text in a socio-political context and this also highlights how power relations are enacted in a society. They thus move from the local to the global, displaying "how discourse cumulatively contributes to the reproduction of macro structures" (Fairclough, 1995, p. 42). This is how the poststructuralists' view is highlighted in discursive practices in order to view the power relations in a particular context.

Secondly, Kumar has used the post-colonialists' perspective where the minority or the less important (so to say) are not given as much importance as the majority. Edward Said (1978) in his works used the term Orientalism in order to refer to the discursive field constituted by Western representations of the *Other*. Orientalists' discourse has been methodically established by the Westerns in terms of creating a distance between the binaries of East and West, Us and them and so on. Orientalism is also a systematically constructed discourse where it was observed that how West "was able to manage and even produce the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively" (p. 3). It forms an interrelated web of ideas, images, and texts from the scholarly to the popular that are produced by artists, writers, missionaries, travelers,

politicians, militarists, and administrators and that shape and structure Western understanding and management of colonized cultures and peoples.

Said's analysis of Orientalism was laid down upon the Foucault's (1972) notion of inseparability of knowledge and power as they are tied together; which means that the construction of knowledge depends upon the discursive field that creates a representation of the object of knowledge, its constitution, and its limits. Walsh (2000) also draws upon Kumar's model for the classroom discourse analysis in order to highlight the understanding that actually transpires in the L2 classroom. The framework has been established on the works of Foucault (1970), Bourdieu (1991) and Said (1978). As practitioners, we have to encourage our learners to "deconstruct dominant discourses as well as counter-discourses by posing questions at the boundaries of ideology, power, knowledge, class, race, and gender" (Kumaravadivelu, 1999, p. 476). The poststructural and postcolonial discourse perspectives lay the ground for formulating the nature, scope, and method of CCDA. The principles of CCDA that have been undertaken in terms of classroom discourse and Power, Gender, Ideology, Race & Ethnicity, and Resistance.

3.8.1 The Tailored Framework

Critical Classroom Discourse Analysis

	Power	Other
Power Relations	Thomas, 1995	Referent Power Exper Power Legitimate Power
Gender	Judith Baxter, 2002 Bem Sandra, 1995	Peer Approval Collaborative Talk Gender Differentiation Gender Polarization
Religious Ideology	Van Dijk, 1998, 2000	Ideological Square Ideological Semantics
Race & Ethnicity	Sue & Sue 1990 Sue, Arredondo & Mc Davis, 1992 Said, 1978	Anger & Remorse
Resistance	Miller, 2015	Oppositional Behaviour Changing topic Camouflaged Resistance

Apart from the above mentioned theorists, some other researchers and theorists have also been invoked and substantiated in the data analysis, who have either supported the analytical framework or have the same findings in their own research studies.

The premises and principles also indicate that the primary function of CCDA is fundamentally different from that of the *interaction* and *discourse* approaches discussed earlier. If the function of interaction analysis is seen as normative and that of the discourse analysis is as informative, the function of CCDA can be seen as transformative (Kumar, 1999). *Classroom interaction analysis*, with its normative function, seeks to play a directive role, in effect telling practicing teachers what kind of classroom climate would be considered optimal to achieve their instructional purposes and what they need to do in order to create such a climate in their classroom. Besides, the findings of *classroom interaction analysis* are supposed to give teachers an idea of the extent to which their own classroom performance approximates to a predetermined model. Classroom discourse analysis, with its informative function, seeks to play a descriptive role, giving practicing teachers a profile of instructional strategies and interactional patterns and possible relationships between the two. It attempts to describe the processes internal to classroom aims and events in order to inform teachers of the possibilities and limitations facing them as teachers, information they can use to further their self-development. CCDA, with its transformative function, seeks to play a reflective role, enabling practicing teachers to reflect on and cope with sociocultural and sociopolitical structures that directly or indirectly shape the character and content of classroom discourse. It also seeks to equip them with the knowledge and skill necessary to conduct their own CCDA, thus directing them away from knowledge transmission and towards knowledge generation, away from pedagogic dependence and towards pedagogic independence.

3.9 Results and Findings of the Study: Complexities and Limitations of the Study

The results have been deduced on the basis of the findings of the study and then the recommendations have been made in order to mention what has been explored through the requisite data. The findings have been mentioned according to the variables separately. All the findings have also been written after triangulating the data. For instance, a thing is considered as 'yes' or present in the second language classroom discourse if it has been validated/found in all instruments to be true. As mentioned previously, the results of questionnaires have been based on the frequency adverbs and negative and positive adverbs

make it a 'yes' or 'no' questionnaire like a dichotomous one. Similarly, in the structured observation sheet, in some statements a third column of 'not seen' has also been added. In the structured observation sheet, the action is either present or not but in certain cases the option was the third case that has been reflected in the analysis of the same. Likewise, for the analysis of the semi-structured interview, a guide was constructed in line with the theoretical framework. Since the purpose was to get the right answers for the variables as selected for the study. Hence all the interviews were read repeatedly and the related and relevant data were selected for the analysis. On the basis of findings and analysis, the conclusion has been given in the last chapter.

3.10 Ethical Considerations

During the process of research, all relevant and possible considerations related to the ethics were seriously considered.

3.10.1 Meetings with the Supervisor

During the process of a research study, role of the supervisor is highly significant. Without the approval and consent of the supervisor, it is not possible to continue with the research whether it is data collection, data analysis or any other research activity in terms of the execution of the research process. In this regard, every time, a proper appointment was fixed to get the suggestions and recommendations from the supervisor.

3.10.2 Voluntary Informed Consent

During data collection, the voluntary informed consent was taken as a condition. All the participants were explained about the implications, complexities and the need for data collection; however, the data were collected after the participants understood and agreed to their participation without any duress, prior to the execution of the process of data collection. All the participants including students and the teachers were formally contacted through their respective Heads/Chairpersons/Deans and then a proper permission from the participants was taken. In the process, some of the participants refused after their consent; thus, they were not forced rather they were excluded from the process on their will. Some of the students were not comfortable in filling the questionnaires; therefore, they were given the option to fill them through email and they did accordingly.

3.10.3 Explanation of the Process to the Participants

All the participants were explained about the process and tools in details where it was necessary. Rapport with the teachers and students was developed and the students were

explained the questionnaire and the response format in detail in order to avoid any confusion in filling and also to get better and fruitful results of the research.

3.10.4 Right of Withdrawal

As mentioned in 3.9.3., the participants who desired to withdraw from the research even after their prior consent were not forced to be included rather their right to withdraw was recognized by me.

3.10.5 Privacy

The privacy of the data, in terms of confidentiality and anonymity, collected from the participants was considered as a norm for the conduct of research. Moreover, the data will be kept secret and has been kept so until some official authorities or the guardians of the participants want so under data protection act 1998.

3.10.6 Authorship

A substantive and identifiable contribution of the authors has been listed and acknowledged properly in the references section. (BERA, 2011).

3.11 Summary

In this chapter, all necessary details regarding the methods and methodology of the study have been mentioned in detail. The details regarding the research design and the method of research have been provided with references. Moreover, the tools of research, the data collection and data analysis methods have also been explained according to the rudiments. The processes involved in the construction of questionnaires such as finding its validity, reliability and the pilot testing have been mentioned separately. Overall, all aspects related to the methodology of this study have been optimally described and explained in the chapter.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

The chapter entails the analysis of the data collected in different phases. The data have been analyzed in the similar way as it was collected. First the quantitative data were collected and then the qualitative was collected. Similarly, first the quantitative data have been analyzed and then the qualitative data have been analyzed. Questionnaires were first self-administered; it is entirely quantitative data and tables are generated using SPSS version 21. For all questions, frequency of actions has been identified instead of opinions. As discussed in the chapter 3, all the positive adverbs of frequency have been taken as the positive result and the negative adverbs *Rarely* and *Never* have been taken as the negative responses by the respondents. The measurement tool of frequency, in this regard, has been used in order to ascertain the frequency of certain actions, the ones have been asked in the form of different statements. Three positive and two negative adverbs of frequency have been used. Even, grammatically, *always, often and sometimes* are positive adverbs, whereas *rarely and never* are negative adverbs. All the respondents who participated in providing their feedback in terms of the items of the questionnaire, they were informed about this negative and positive aspects of the frequency adverbs. The results of the questionnaire have been shown in form of tables generated through SPSS version 21.

In the second phase, the structured observation sheets have been analyzed that is also exclusively quantitative in nature. The results of the structured observation sheets have been analyzed through figures as it was convenient to interpret the results. However, those areas, which could not be covered in the observation sheets and they were relevant to the theoretical framework, and they were seen in the classroom academic discursive phenomena during observations, have been analyzed qualitatively. Such instances have been termed as *emergent themes* of ESL classroom discursive practices.

In the final phase, the semi-structured interviews have been analyzed qualitatively. All the interviews have been given a number such as 1, 2, 3, and 4, onwards. Before the interview number a letter of the alphabet C is mentioned which reflects the number of appendix, 'C'. If any reference has been taken from interview number 15, it has been referred to as 'C15'.

The first phase of analysis of questionnaires was carried out. The questionnaire is divided into five different demographic variables such as: Power Relations, Gender, religious Ideological Instances, Racial Adherence and Resistance. Each part is divided in almost an equal number of questions. Besides, before administering, the students were repeatedly explained about all these details of functional language and its interpretations.

4.1 Analysis of the Questionnaires

In the first phase of data collection, the questionnaires were self-administered in the classroom of the three universities. The students were given questionnaires and they were also given orientation regarding how to fill them. It took quite a long time, i.e., two semesters to do the task of self-administering the questionnaires. The activity of getting the data from questionnaires was conducted in the classroom. In some cases the teacher was also present in the classroom and in almost all classrooms, the researcher was present in order to collect the data. Some of the students who could not give the questionnaires in time, they were asked to do it through email and about 21 questionnaires were administered through email. A total of 681 questionnaires were administered and analyzed. Here are the details of the data and analysis.

4.1.1 Power Relations

A total of five variables were selected for the study. And the questions were constructed separately for each variable in the questionnaire. First, the items of ‘Power Relation in the second language classroom’ have been analyzed.

Statement 1

Table 8 Questionnaire

The classroom discourse (talk) gives freedom to the students in the class to ask questions regarding contents of the lecture.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	384	56.4	56.4	56.4
	Often	95	14.0	14.0	70.3
	Sometimes	179	26.3	26.3	96.6
	Rarely	21	3.1	3.1	99.7
	Never	2	.3	.3	100.0
	Total	681	100.0	100.0	

Analysis

According to table 8, about 96.6% (which is nearly 97% of the respondents) students responded to the statement that teachers give space to the students to ask questions. It also insinuates that the teachers convey the content properly to their student in the classroom discursive interaction. About 3.4 students had some reservations with the teachers about the classroom interaction related to the content or the method of the teacher in terms of communication of the knowledge.

Discussion

Statement 1 clearly reflects the use of expert power or power of knowledge (Thomas, 1995; Foucault, 1978) in the classroom discursive practices. Asking questions in the classrooms gives more and more freedom to the students particularly when they are in a (second) language classrooms. It also helps them involve in the social processes and gather confidence to participate in the classroom interactions. Since all communication in the classrooms takes place in English, so it is very vital in learning English language and its concepts as well if the students ask questions and the teachers' responses are also quite helpful therein. The very first question reflects the academic power of teachers in the classroom. When teachers provide space and offer them to ask questions in the classroom, it indirectly reflects that they are well prepared and can easily respond to the students' queries.

Statement 2

Table 9 Questionnaire

The students are responded in detail if there is some ambiguity or deficiency in the answer.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	199	29.2	29.2	29.2
	Often	132	19.4	19.4	48.6
	Sometimes	267	39.2	39.2	87.8
	Rarely	75	11.0	11.0	98.8
	Never	8	1.2	1.2	100.0
	Total	681	100.0	100.0	

Analysis

Table 9 of the questionnaire clearly reflects that about 87.8% (which is nearly 88%) respondents responded that teachers do respond to their questions in the classroom and about 11.2% students seem not to be complacent regarding the responses of the teachers in explaining their questions or queries..

Discussion

If the teachers are well prepared and convey to the students the relevant material, the students do take interest in the class and they are attracted towards teachers and try to learn and be motivated in the second language classroom. It also clearly reflects that the teachers in the capital of Pakistan in BS English (Hons) classes come to the classes well prepared to reflect the academic authority. It reflects Foucault's (1972) notion or concept of knowledge as power .Overall, it can be seen that in English classrooms of the capital of Pakistan, the teachers are trying to communicate to the students the language, linguistic and literary aspects of English at large. It also insinuates that the teachers enjoy complete power in the classrooms of English at Undergraduate level regarding communication of knowledge to the students as experts of the field as has been Thomas's (1995) view of expert power.

Overall, it is visible that a large number of students are satisfied with the performance of teachers especially when it comes to the questions of the students.

Statement 3

Table 10 Questionnaire

The students are made to follow the rules prescribed for the classroom discourse/activities.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	179	26.3	26.3	26.3
	Often	182	26.7	26.7	53.0
	Sometimes	245	36.0	36.0	89.0
	Rarely	66	9.7	9.7	98.7
	Never	9	1.3	1.3	100.0
	Total	681	100.0	100.0	

Analysis

In response to the statement 3 on following the rules in the classroom, the results of table 10 reflect that 89% students have given their response that they follow the rules in the classroom as prescribed to them by the institute, whereas 13% students are of the view that they do not follow those rules.

Discussion

In the Pakistani language classrooms in particular, and all classrooms in general, teachers try to implement some rules in order to ensure the presence of the students in the classrooms. As a matter of fact, the presence of the students in the classrooms during the lecture will enable them to learn the content. For example, students are asked to be in time for attendance, complete their requisite attendance during the session/semester, abstaining from unethical or immoral discursive practices or activities, dress codes and so on.

According to the results of the above table 10, it has been noticed that ultimately a large number of teachers use emphasize upon the acceptance of the prescribed rules for the classroom which reflect that they also use coercive or legitimate power (van Dijk, 1998; Thomas, 1995) or legitimate power (Thomas, 1995) in the language classroom in order to ensure the presence of the students in the classroom discursive practices. In this way, they try to make the learning/teaching process smooth and conducive for ESL students' learning.

Statement 4

Table 11 Questionnaire

Late comers (Students) are allowed in the class at the teachers' discretion.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	147	21.6	21.6	21.6
	Often	134	19.7	19.7	41.3
	Sometimes	264	38.8	38.8	80.0
	Rarely	111	16.3	16.3	96.3
	Never	25	3.7	3.7	100.0
	Total	681	100.0	100.0	

Analysis

The results of table 11 above indicate that 80% students are of the view that the teachers have complete authority to allow the students in the classroom activities if they are late whereas the rest of the students are of the view they can go inside even if they are late.

Discussion

Table 11 clearly exhibits that the teachers make use of their coercive and normative powers (van Dijk, 1998; Lahlali, 2003) and legitimate power (Thomas, 1995) in the second language classroom by designing and initiating rules for the class in order to maintain the discipline and smooth functioning of the class. Besides the coercive power, the teacher in the ESL classroom also enjoys normative power (Lahlali, 2003) that the society gives to a teacher. Since, teachers are very careful about the attendance of students, so they (students) are supposed to be in the class before the teachers arrive for the lecture or as the teacher may deem. The above table also clearly shows that teachers do use their legitimate power by letting them in the classroom or not.

Statement 5

Table 12 Questionnaire

Teachers have a pleasing personality in the classroom talk.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	258	37.9	37.9	37.9
	Often	145	21.3	21.3	59.2
	Sometimes	214	31.4	31.4	90.6
	Rarely	55	8.1	8.1	98.7
	Never	9	1.3	1.3	100.0
	Total	681	100.0	100.0	

Analysis

Table 12 and the statement 5 of the questionnaire identify that 90% of the students feel that teachers are pleasing in the classroom giving freedom to students to act academically and freely with the teachers. 10% students, however, are of the view that the teachers are not pleasing; rather, they may be stiff and grim.

Discussion

The above table 12 also reflects the ESL classroom includes power features in the discursive practices of classroom interactions at different levels in quite different ways (French and Raven, 1959 & 1974). There is certain non-verbal communication that also represents the power of the teachers in the classroom discourse as mentioned by French and Raven (1959 & 1974) that being pleasing in the discursive practices among the classroom participants also indicates a measure of social power. It is also a reflection of the referent power (Thomas, 1995) where teachers are taken as role models in the classroom interactions. Being pleasing during the academic interaction in the classroom, gives some satisfaction to both the teachers and the learners and this practice makes the students feel comfortable in the teaching learning process of the second language classroom discourses. It also insinuates that such situation makes the teacher is confident in delivering the lecture and conveying the relevant content to the students.

The results of the above table reflect that most of the teachers have a nice and pleasing personality can be very effective in transforming the requisite knowledge in the language classroom and making the whole process in the ESL classroom efficacious and effective.

Statement 6

Table 13 Questionnaire

The students' suggestions regarding the classroom schedule are considered in the classroom discourse.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	94	13.8	13.8	13.8
	Often	139	20.4	20.4	34.2
	Sometimes	239	35.1	35.1	69.3
	Rarely	134	19.7	19.7	89.0
	Never	75	11.0	11.0	100.0
	Total	681	100.0	100.0	

Analysis

About 70% students, according to the table above are of the view that the teachers consider the opinions of students regarding their plans for future lessons. However, 30.7%

students consider that their teachers are not inclined to listening to them regarding their suggestions in terms of future academic schedules and activities.

Discussion

The results of the table above show a higher frequency of students' opinion about the teachers' discretion in the classroom activities and schedules that is also aligned with the students' desires. According to the students, the teachers consider the suggestions for the future academic activities in the ESL classroom, the frequency of the students who are negating the fact is not very low either. The ultimate purpose of education and classroom discourse is the learning of students, and their desires and opinions need to be considered; otherwise, they might feel alienated and settled in the ESL classrooms. The teachers are considering students for the future lessons; however, some of the teachers are not inclined towards it this important area of the classroom activity. This also shows that the teachers use the legitimate power (Thomas, 1995) as well as the referent power (Thomas, 1995) in executing their academic plans in terms of teaching and assessment. However, many students are of the view that teachers use the referent power (Thomas, 1995) which is the students' agreement with the teachers' plans.

Statement 7

Table 14 Questionnaire

The students, who get approval of their comments from the teacher, get approval from the other students too.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	126	18.5	18.5	18.5
	Often	146	21.4	21.4	39.9
	Sometimes	263	38.6	38.6	78.6
	Rarely	96	14.1	14.1	92.7
	Never	50	7.3	7.3	100.0
	Total	681	100.0	100.0	

Analysis

In response to the statement 7 of the questionnaire, 78.6% of the respondents view this discursive phenomenon as true that the students whose discourse or discursive activity is

approved, they get the powerful role in the ESL classroom, too. It is just because the teacher stands powerful in the ESL classroom. On the other hand, 21.4% respondents are of the view that it is not like that rather they view it otherwise.

Discussion

The ESL classroom discourse is very vital and inter-related. There is a power shift among a particular group of students where the teacher inclines herself/himself towards a specific student or students. Usually, it happens that some of the students get closed to the teachers just because of their wit or academic discursive performance. Those students, who get approval of their discourse or deeds in the language classrooms, they become a powerful lot and the remaining start following them though some of them resist too. Such power to those students is handed down from the teachers. In most of the cases, such power is with the Class Representatives (CRs).

The students are of the same view that those students, who get approval of their discursive activities in the classroom, they are also surrounded by the other students. This aspect clearly substantiates van Dijk and Thomas's view of expert power that lies with the teachers and teachers transmit it to the students by agreeing to their discursive and non-discursive actions in the ESL classrooms.

Statement 8

Table 15 Questionnaire

All course content is elaborated and enacted at the teachers' convenience.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	486	71.4	71.4	71.4
	Often	66	9.7	9.7	81.1
	Sometimes	88	12.9	12.9	94.0
	Rarely	32	4.7	4.7	98.7
	Never	9	1.3	1.3	100.0
	Total	681	100.0	100.0	

Analysis

Table 15 above identifies that 94% students, which is quite a high frequency, are of the view that teachers exercise coercive (van Dijk, 1993) and legitimate (Thomas, 1995) power in the ESL class, whereas about 6% respondents say that at times their (students') suggestions and problems for being late are taken into considerations.

Discussion

Statement 8 of the questionnaire shows that teachers do exhibit their instrumental power (Fairclough, 1995), coercive power (van Dijk, 1998) in the ESL classes. The rule of attendance has been in force to ensure the presence of the students in the classrooms, in time. This also gives the students a chance to attend the class and learn the requisite skills in the English classes whether they are *literature, linguistics or language* modules. In this context, it is the teachers' discretion of carrying out the activity of attendance. The take attendance at their own will and design; sometimes at the beginning of the class and sometimes in the middle or at the end. Moreover, many a student asserted in his/her answers that teachers are using this instrument of power which completely reflects instrumental (Fairclough, 1995) and coercive power (van Dijk, 1998) in almost every class.

Statement 9

Table 16 Questionnaire

The students, who are late, get their attendance marked as "P" (Present).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	90	13.2	13.2	13.2
	Often	115	16.9	16.9	30.1
	Sometimes	217	31.9	31.9	62.0
	Rarely	168	24.7	24.7	86.6
	Never	91	13.4	13.4	100.0
	Total	681	100.0	100.0	

Analysis

In this case, however, it is evident that about 62% students feel that teachers do mark them present if they are late in the classes, whereas 38% students do not agree to this and

view teachers' coercive power in the classroom. Such power could be seen as non-academic authority and autonomy that has been with the teachers to exert it whenever they feel like doing it.

Discussion

Table 16 shows the teachers' power in the classroom in carrying out different activities and tasks in the classrooms. As discussed earlier, the focus on attendance is just to motivate the students to come to the classrooms so that they could grasp the whole content discussed in the class. Whereas among students, this phenomenon is very crucial and clear that they have to be in the class in time to avoid the anger of teachers. Moreover, the rules of the institutes do not allow the students in the examination if they fail to maintain their attendance less than 70% or 80% (as per university rules). This is what van Dijk (1998) terms it as coercive power and according to Thomas (1995) it is legitimate power that teachers use in the ESL classroom to discipline the academic and extra-academic activities.

4.2.2 Gender Representation

Being a social phenomenon, gender representation in the classroom discourse is very significant in terms of maintaining equity and equality in the classroom activities. Pakistan is one of those countries where everyone has freedom of expression despite some constraints in the talk and formation of different discursive groups. As discussed in the second chapter that in Pakistan, the discursive groups have three different layers such as: religious, political and parochial; however, all these groups very strongly defend their position of discourse, whereas regarding gender, mostly they all agree that females are secondary to men at many levels. Females are represented and delineated in urban and rural areas quite differently as they have acquired quite a good position in urban life but still not at equal levels in a few situations. Most of the inhabitants of villages have shifted to cities along with the same norms and values. Therefore, it takes some time to shift their values and ideologies there, too. Students entering educational institutions with the same norms and ideologies try to find the same there. Nine questions were asked in this regard and here follow the results of these questions.

Statement 10**Teachers treat the female and male students equally in the ESL classroom.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	215	31.6	31.6	31.6
	Often	125	18.4	18.4	49.9
	Sometimes	201	29.5	29.5	79.4
	Rarely	85	12.5	12.5	91.9
	Never	55	8.1	8.1	100.0
	Total	681	100.0	100.0	

*Table 17 Questionnaire***Analysis**

The results of the statement 10 show that in the capital of Pakistan, the teachers mostly treat both the genders in the classroom discursive interactions with equity and equality. 79.4% teachers and students talk about the equal status of gender, whereas about 20.6% are of the view that the teachers do not present gender as equal.

Discussion

In the classroom during lectures and discourse, the teachers give examples of different areas of social life. During such examples, they refer to gender positioning and status too. May be the content itself is so and the teachers, while explaining the same content, talk about the gender status and biases, which the students might have observed. Baxter (2002) is of the same view that there exists gender differentiation between the two genders in the classroom interactions. However, in the classrooms of the capital the equity and equality id being maintained to some levels, it also reflects that almost every fifth student is of the view that the classroom discourse does not support this idea of gender differentiation.

Statement 11

Table 18 Questionnaire

The behavior of teachers with the students is stereotypical (as we behave with the males and females in society similarly, the same is practiced in the classroom discourse).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	154	22.6	22.6	22.6
	Often	107	15.7	15.7	38.3
	Sometimes	195	28.6	28.6	67.0
	Rarely	118	17.3	17.3	84.3
	Never	107	15.7	15.7	100.0
	Total	681	100.0	100.0	

Analysis

The results of table 18 reveal that according to study participants, about 67% are of the view that teachers' behavior and discourses towards females are stereotypical whereas 33% of the respondents think otherwise. The representation of both the genders in the ESL classroom is stereotypical.

Discussion

Pakistan is a country where patriarchal system dominates in most parts of the country as it is evident in the electronic and print media where we see the dominance of males in executing most of the values and conventions (Hadi, 2017). Even in villages, the females representation as the other linguistically as depicted by Lakoff (1975) and Jespersen (1922) and Ali (1991) as the slaves in villages or rather worse such as Jirga system and limitations of females in villages (Shinwari, 2011) and urban areas where women are less restrictive as compared to villages (Pozarny, 2016; Evans 2015c; Moser, 2016). Most of the students come from such areas where these values are being observed practically. The depiction of females as housewives and caretakers has let them face such situations either willingly or as a norm. In such situations, men enjoy the power of being the controllers of houses at large.

As mentioned by Foucault (1980) and then by van Dijk (1998) that norm is power. Further, the same constitutes the classroom discourse because it is socially constructed that the males will be given more advantages as compared to females.

Statement 12

Table 19 Questionnaire

The questions of males and female students are treated differently and males get more importance.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	64	9.4	9.4	9.4
	Often	83	12.2	12.2	21.6
	Sometimes	143	21.0	21.0	42.6
	Rarely	146	21.4	21.4	64.0
	Never	245	36.0	36.0	100.0
	Total	681	100.0	100.0	

Analysis

In the capital city of the country, the English language classrooms are composed of both male and female genders. Table 19 reflects the following results:

According to the respondents, about 67% perceive the phenomenon that teachers treat with the male and female genders differently through their interactional discourses and digressions in the ESL classroom during their discussions. They bring in the content of the classroom as a male-norm and consider females as some sort of deficient object to be consumed (in performance and language use) as the same has been indicated by Talbot (2003) cited in Meyerholf & Holmes (2003). However, 23% students view against this and they say that the females and males are considered on a par in the classroom against the prevalent social structures where female gender is considered to be a deficient creature.

Discussion

A highly conducive classroom discourse to learning opportunities for both the genders is that raises the position of females in the classroom to some extent in a country where females are not given enough space to even breathe freely (Ahmed, 2021). A large number of students, although not enough as compared to the ones having the opinion otherwise, are

of the view that the classroom discourse may spare some space in the classrooms discursive practices and interaction for the female students to uplift their roles and position. Hence, we may say that the ESL classroom discursive practices – in view of the results and perception of students – provide a better level to the female gender as compared to the dominant social practices where females are considered lower than the male gender. However, as Baxter (2002) viewed the subtle stance of gender role in the classroom that they maintain their equal status by ‘peer approval’ and ‘collaborative talk’ otherwise they struggle for their equal position in the ESL classroom.

Statement No. 13

Table 20 Questionnaire

During digressions, the discourse carries stereotypical discussions on gender issues.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	56	8.2	8.2	8.2
	Often	131	19.2	19.2	27.5
	Sometimes	213	31.3	31.3	58.7
	Rarely	187	27.5	27.5	86.2
	Never	94	13.8	13.8	100.0
	Total	681	100.0	100.0	

Analysis

In regard to discussions on gender issues, the above table indicates that about 59% students are of the view that during lectures of English classes and discursive practices, discussions include the subtleties of gender issues. On the other hand, it is also clearly visible that about 30% students’ opinion is that the digressions do not lead to such discussions out of which 13% students negated the idea altogether.

Discussion

The purpose of this statement was to find out how often digressions lead to gender issues for discussions. It is very much clear that without tangents and digressions, the course content cannot clearly be transmitted to the recipients (Russell, 1993). However, if the digressions lead to gender issues, i.e., issues related to males and females’ attitudes, likes,

dislikes or their positioning in society, the male dominance may be visible according to the responses of the respondents. Discussion on gender issues can be subjective as the issue of female gender is considered and taken and this may help retain the position of every gender in the classroom as in the sociocultural and sociolinguistic perspective. This is what has been termed as gender differentiation by Baxter (2002) and also gender polarization by Bem (1993, 1995) where the discussion on gender is subjective to present the males as better beings.

Statement 14

Table 21 Questionnaire

The discussion on females' related social issues (otherness of females) is part of the classroom discourse.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	56	8.2	8.2	8.2
	Often	119	17.5	17.5	25.7
	Sometimes	186	27.3	27.3	53.0
	Rarely	207	30.4	30.4	83.4
	Never	113	16.6	16.6	100.0
	Total	681	100.0	100.0	

Analysis

The results of the table above indicates that 53% students have given their point of view that apart from digressions, the normal discussions also include the area of discursive practices where gender is discussed, and 47% students have talked about the neutrality of the discourse that it does not include the gender discussions. It can be inferred that gender issues are the part of classroom discourse in normal discussion besides its presence in tangents.

Discussion

The previous question tries to seek gender in the digressions, whereas this question seeks the females' position and role after discussion on their socio-cultural issue, which might make them dominated in the society, such as females' social restrictive role and limitations, less social freedom or social otherness. As it is in the normal discussion and

discursivity even apart from the normal discussion on the content of classrooms of English discursive practices. Gender differentiation, as mentioned by Baxter (2002), is a part of classroom discursive practices. In result of the statement above, it can be observed that the discourses carry differences among the classroom participants. Discussion on females, in particular reflects that a major part of the classroom discourses considers the females not equal to the males (Said, 1978).

Statement 15

Table 22 Questionnaire

The comments of students on gender issues are considered.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	92	13.5	13.5	13.5
	Often	177	26.0	26.0	39.5
	Sometimes	194	28.5	28.5	68.0
	Rarely	136	20.0	20.0	88.0
	Never	82	12.0	12.0	100.0
	Total	681	100.0	100.0	

Analysis

While discussions on gender issues, how far the teachers accommodate their students is reflected by table 22 that 68% students say that their comments on gender are addressed by the teachers, whereas 32% students are not happy as their comments are not considered.

Discussion

Teacher is the authority in the classroom in terms of power as norm, (Foucault, 1980; van Dijk, 1993a) legitimate power (Thomas, 1995). It is the teacher who decides who will speak (Mills, 2003) and students are the ones to respond only (Lahlali, 2003). All these scholars indicated that the teachers have the normative (Lahlali, 2003) and legitimate power (Thomas, 1995) in the ESL classroom discursive practices as they decide who will hold the floor as well as who will decide the future academic plans. As a result, during discussion on gender or any other issue, according to the respondents view, the teachers consider the views

of students regarding gender social issues which reflects that the classroom discourses are fluid and flexible.

Overall, it can be seen that comments of students are addressed by the teachers. Since teachers are holding the floor and have the power of decision making in the classroom interactional discourse, so it is their discretion to accommodate the students or not. The results show that most teachers do accommodate and consider the comments of the students on gender to make the idea fluid and flexible, and keep the classroom discourse independent and conducive for all participants.

Statement 16

Table 23 Questionnaire

The discussions or comments on gender reflect the authority of males.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	70	10.3	10.3	10.3
	Often	152	22.3	22.3	32.6
	Sometimes	147	21.6	21.6	54.2
	Rarely	149	21.9	21.9	76.1
	Never	163	23.9	23.9	100.0
	Total	681	100.0	100.0	

Analysis

The results of the statement 16 disclose that a major part of classroom discourse supports the authority of males; however, the frequency of the equality in terms of authority of females is also quite comparable to the males'. For example 45.8% students are of the view that the classroom discourse does not reflect the authority of males, whereas 54.2% students view the classroom discourse advocates the authority of males.

Discussion

According to Baxter (2002), females need collaborative talk, peer approval and also need to face the gender differentiation issue to cope with their counterparts in order to participate in the classroom discursive practices. As a matter of fact, it is the males' dominance in society at different levels that is also reflected in the classroom. Therefore, it

can also be witnessed that it is the classroom discourse, which in some way or the other insinuates that males have authority in the academic and administrative contexts of the classroom discursive practices whereas females are considered as the secondary living being to follow the overall procedures in the classroom. It also reflects the presence of prevalent social hierarchical values being transferred to the classroom discursive practices. Overall, the social structures give a plenty of importance to males and that is why classroom discourse reflects the social values and norms subsequently. The results also validate the Baxter's (2002) and Bem's (1993) idea of gender differentiation and gender polarization (respectively) in the classroom interaction

Statement 17

Table 24 Questionnaire

The unusual dresses or outfits of students are commented on in the classroom discourse.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	75	11.0	11.0	11.0
	Often	117	17.2	17.2	28.2
	Sometimes	149	21.9	21.9	50.1
	Rarely	142	20.9	20.9	70.9
	Never	198	29.1	29.1	100.0
	Total	681	100.0	100.0	

Analysis

The results of table 24 show that the respondents are partly divided on the classroom matter with only a .2% difference who think comments they are commented on in the classroom for their outfits. Comments on unusual dressing even for a few students can be discouraging for their better learning and equal position in the classroom and for further academic development in the ESL classroom.

Discussion

It is a very interesting fact that prevails in the ESL classrooms of the capital city. The classrooms are loaded with students of different cultures, ideologies, languages and ethnicities including the international students. Therefore, it is natural that their getups may be unusual for the some students. Something which is natural for girls in one setting may

be ridiculous in another one. For example, for girls having short hair and for boys having a ponytail is considered something unusual in the normal routine. Since these results are provided by the respondents of the capital of Pakistan where we may find some flexibility in terms of the routine practices of males and females, the situation in villages or other cities might be even more obvious in terms of such results. . Nevertheless, the unusual getups of male and female students of the Pakistani ESL classrooms are dominating and intervening elements which is based on different other gender-based cultural manifestations. In other words, some cultural practices and linguistic interventions are influencing the native culture/s at multiple levels and this influence is also getting its suppressing position as well.

Statement 18

Table 25 Questionnaire

The ideas of teachers on gender dominate in the classroom discourse.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	188	27.6	27.6	27.6
	Often	131	19.2	19.2	46.8
	Sometimes	175	25.7	25.7	72.5
	Rarely	110	16.2	16.2	88.7
	Never	77	11.3	11.3	100.0
	Total	681	100.0	100.0	

Analysis

Table 25 indicates that 72.5% students view the teachers' comments or views related to gender affect the opinion of students on gender issues, whereas 27.5% students say that they are not influenced if the teachers' views are against their views on gender.

Discussion

The table above reflects the discursive power of teachers in the classroom on any topic that is conveyed to the students and accepted many times as well. While teachers are explaining the content and discussing any specific issue in the classroom, they are accepted by the students. In fact, teachers have legitimate power (Thomas, 1995). This power is usually not intersected by any individual or an element of discursive activity. During discussions on gender, the acceptability of teachers' views can be considered because they

have the overall (mostly) authority and their views on any instance including gender, ideology etc. can be authentic and valid for the classroom participants.

Hence, it can be stated in view of the results and analysis of the above table that the teachers in the classrooms, assumingly, have sufficient acceptability regarding their discursive approach on gender issues, attitudes and so on why because the students do not challenge them. It can also be witnessed by keeping in mind the previous discussions that the discursive practices in the classrooms of second language education are mostly stereotypical and male dominated. Consequently, it can be deduced from the presentation of data that the ideas on gender among the classroom participants basing on social norms may shift a bit opposite due to the classroom discourse and students who do not agree to what teachers present on the subject matter is not challenged by the them.

4.1.3 Ideological Instances

Discourses carry ideologies of the people and regions they belong to. The social norms and values are carried to the classroom and then the classroom discourse disseminates such instances to the students through the content in the second language education. Ideology can easily be transmitted through power and control. If the teachers in the classroom, in particular, are powerful, they can easily convey any ideological instances to the students. Knowingly or unknowingly, wittingly or unwittingly, no one in the course of discussion, gossips, and formal or informal discourses goes against their ideologies. Ideologies are embedded in discourse and also carry them. Similarly, not only do the classrooms but also classrooms discourses carry a specific ideology which is mostly the simplest and implicit.

Statement 19

Table 26 Questionnaire

The ideas on religion (religious ideology), which are presented in the classroom discourse other than the content (or an extension of content), are accepted by the students.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	174	25.6	25.6	25.6
	Often	175	25.7	25.7	51.2
	Sometimes	252	37.0	37.0	88.3
	Rarely	66	9.7	9.7	97.9
	Never	14	2.1	2.1	100.0
	Total	681	100.0	100.0	

Analysis

Table 26 represents that 88.3% students say that they accept the views and ideas of teachers presented in the second language education classroom. (It also validates the results of the previous statement on gender.) The ideas of teachers can be diverse with reference to multiple areas of discussions. They may cover different aspects of social life; however, they can include ideological instances in every aspect of discourse. About 11.7% students say that teachers usually do not affect their (students') understanding at all. In this case, in particular, most of the teachers at undergraduate level are Muslims and the students are from different ethnicities, races, religions and cultures. In this view, the results are very clear that the religious ideologies are transmitted and students consider them.

Discussion

This question directly links to the teachers' legitimate power (Thomas, 1995), and normative power (Lahlali, 2003) Coercive power (van Dijk, 1998) in disseminating his ideas to the students on different ideologies through which teachers get the students to accept what they convey in the classrooms of second language education. It further refers to the van Dijk's notion of Ideological semantics (1995) and ideological square (1995) where representation of the self is always good. Besides, when a teachers in authority is talking about a specific ideology that might affect the students with emphasis. Also, Kumaravadivelu (1999) asserted that the ideas and ideologies along with the teacher and the taught, policies and plans all mix together to produce exclusive or explosive that might be unobtrusive and may cause a hindrance for opportunities of learning. Further, this question links to the last question on gender, where the same legitimate (Thomas, 1995) and normative power (Lahlali, 2003) makes the students accept the ideas of teachers besides certain other factors such same cultural and ethnic backgrounds; similarly, the question was formed for power and control of the teacher and as a result most of the discursive items said by the teachers have an impact upon many students if not on all of them (Foucault. 1980).

Statement 20

Table 27 Questionnaire

The classroom discourse starts with greeting “السلام و عليكم” Assalam o Alaikum.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	378	55.5	55.5	55.5
	Often	88	12.9	12.9	68.4
	Sometimes	118	17.3	17.3	85.8
	Rarely	67	9.8	9.8	95.6
	Never	30	4.4	4.4	100.0
	Total	681	100.0	100.0	

Analysis

In this perspective as reflected by table 27, we may observe that 85.8% students observed that teachers start their lectures or classroom discourse in the second language education by saying *peace be on you* whereas 14.2% are of the view that the discourse starts without this statement or prayer.

Discussion

In promotion of the self and the notion of ideological square (van Dijk, 1998, 2000), teachers in the classroom start their classroom discursive practices by saying Islamic greetings. As mentioned in the previous question, most of the teachers are Muslims in those departments where BS (Hons) English programs are offered. However, the students have diversity of religions at a small scale whereas diversity of language at a greater scale. There are some students in the second language education classrooms who are not Muslims and perhaps do not understand the meaning of Assalam o Alaikum (“السلام و عليكم”) that means *peace be on you* whereby in Islam it has been reiterated and emphasized to start the conversation after this specific greetings which is quite an Islamic notion and command.

It has also been observed and noted that those students who are from non-Muslim countries or Pakistani Christian communities have started to say the same while entering classes or in informal discussions.

Statement 21*Table 28 Questionnaire*

The classroom discourse starts with greetings “Good Morning\Good Afternoon\Good Evening” according to its time.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	116	17.0	17.0	17.0
	Often	105	15.4	15.4	32.5
	Sometimes	216	31.7	31.7	64.2
	Rarely	146	21.4	21.4	85.6
	Never	98	14.4	14.4	100.0
	Total	681	100.0	100.0	

Analysis

The results of the statement 21 reflect that in most of the classes teachers also use the English/modern/western way of greetings or the teachers use both the ways. So about 64% students have agreed that teachers also use *good morning/good afternoon or good evening* before they start their classes. However, about 36% are still of the view that such instances are not used to a great extent.

Discussion

As a matter of cultural and ideological feature, the teachers use the English way of greetings; besides, they use Islamic way of greetings in the second language classroom. Being an Islamic country, the use of Islamic greetings is not surprising; however, the English greetings in the ESL class insinuate that the students and teachers are moving towards the ideological diversity in the classroom discourse. According to the results, it is also assumed that some of the teachers use both the ways of greetings in the class. In addition, the aspect of self-representation (van Dijk, 2000), the teachers are also inclined towards the new ways of performing greetings. It also reflects that teachers do respect the ideologies of the non-Muslim students in order to keep the classroom environment flexible so that students of different ideologies and cultures feel that their values are being respected. This element will further the students to learn the content positively as well.

Statement 22*Table 29 Questionnaire*

The classroom discourse respects the values of all students.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	311	45.7	45.7	45.7
	Often	140	20.6	20.6	66.2
	Sometimes	144	21.1	21.1	87.4
	Rarely	67	9.8	9.8	97.2
	Never	19	2.8	2.8	100.0
	Total	681	100.0	100.0	

Analysis

In Table 29 above, about 87.4% students opined that the ideologies of those students, who do not belong to the dominant locale, are respected and considered. However, around 12.6% of the students negated it, too, and though it represents a very low number of students; however, it also needs to be discouraged because the students can only be a part of the second language classroom interaction once they feel comfortable in the classroom.

Discussion

The discussion on US and THEM (van Dijk, 1995, 2000) is crucially significant where the values and ideologies possess top priority. The same has been discussed by Shamim (1996) where she found out that the dominant values and ideologies (where the teachers are and what ideologies they practice) do dominate and new comers and students from the other cultures and beliefs are affected by the dominant ones, also cited in Lahlali (2003). Since Pakistani classrooms are highly multicultural and students from different ethnicities, races, ideologies and countries sit together in the second language classrooms, it is quite evident that the ideologies of all the students are respected. The question addressed the values and ideologies of those students who do not belong to the same ideologies, whereas there teachers do. As discussed previously, the ideologies of teachers are promoted through the classroom discourse while elucidating the classroom content or the syllabus. While doing so the students reflected that the values of the students coming from other cultures or ideologies are respected in the classroom discourse, too.

Statement 23*Table 30 Questionnaire*

In classroom discourse, a verse from the Quran or a Hadith (حدیث) is narrated to clarify the classroom content.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	71	10.4	10.4	10.4
	Often	77	11.3	11.3	21.7
	Sometimes	200	29.4	29.4	51.1
	Rarely	201	29.5	29.5	80.6
	Never	132	19.4	19.4	100.0
	Total	681	100.0	100.0	

Analysis

According to the results of table 30, 51% students are of the view that the teachers use references from the core of Islam; either a reference from the Quran (all the words belong to the Almighty) or Hadith (a saying of the Last Prophet of Allah) while they explain the content in the second language classroom. The Quran, in fact, is the core of Islam for all types of Commandments and no Muslim in the world can negate what has been said in the Quran. Secondly, the Hadith is next to the Quran. What cannot be understood in the Quran is explained by Hadith (Saying of the Prophet Muhammad, PBUH). In this regard, nearly 10.4% students have stated that the teachers always use a Hadith or a verse from the Quran to explain the content; on the other hand, almost nearly 49% of the students are of the view that the teachers do not use the Islamic sources in the classroom.

Discussion

In Pakistan, all educational curriculums are designed under the rubric of Islamic practices and commandments. Additionally, the majority of the population is Muslim. It was indicated through the results of the questionnaires during the research process that the number of Muslim teachers dominated who were teaching at the BS (Hons) English level. We have already discussed that Shamim (1996) found out that the teachers and students try to align their classroom discourse as per their beliefs and cultural values. While explaining the content of the subject, the teachers use Islamic discourse, too; besides, they use jokes,

adages and other relevant events. Overall, we may say that the teachers do use the Islamic sources in the second language classroom discourse in order to explain the content to the students in detail and make it comprehensible. We may also see that the classrooms are composed of students from all walks and spheres of life, i.e., national and international students who might include students of cultural, racial, ideological diversity including non-Muslim students.

Statement24

Table 31 Questionnaire

In the classroom discourse, the content is explained through events from Islamic history.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	69	10.1	10.1	10.1
	Often	107	15.7	15.7	25.8
	Sometimes	254	37.3	37.3	63.1
	Rarely	181	26.6	26.6	89.7
	Never	70	10.3	10.3	100.0
	Total	681	100.0	100.0	

Analysis

The results of table 31 identify that more than 63% students view that teachers use events from the Islamic history to convey the content to the students, whereas nearly 37% students are of the view that teachers do not use these Islamic stories.

Discussion

Apart from the sources of the core of Islam that include The Quran and the Hadith, the Islamic historical adventures are also a source to cover and motivate the students to a specific point. While teaching in the second language classroom, the teachers use this source to ascertain that their point has successfully been conveyed. Sometime, the teachers also use this source because no one can negate the religious commandments as has been mentioned in Aristotle's theory of persuasion. One of the points of Aristotle's theory is ethos, also quoted by Levitt (1999) and (Fisher, 1987) which means using the credibility of others. Similarly the teachers use religious ethos in the completion of their point. It again reflects

the use of conceptual square (van Dijk, 1995) where promotion of the ideologies of one's own is preferred. Also, it substantiates the observation made by Kumar (1999) when an American teacher was telling the South Asian students stories of American heroes in the TESOL class.

Statement 25

Table 32 Questionnaire

In the classroom discourse, the explanation of content includes sources from religious content other than the Islamic sources.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	26	3.8	3.8	3.8
	Often	94	13.8	13.8	17.6
	Sometimes	144	21.1	21.1	38.8
	Rarely	226	33.2	33.2	72.0
	Never	191	28.0	28.0	100.0
	Total	681	100.0	100.0	

Analysis

In this context, table 32 reveals that about 38% students view that the teachers use such sources in the second language classrooms, whereas about more than 62% report that teachers do not use the other sources. Overall, in the classrooms of Islamabad it may be seen that there are references from outside Islamic sources in the classrooms at a lower level, but they do exist.

Discussion

Notwithstanding the dominance of Muslim faculty, still it was found out that the teachers appropriately, as need be, use inter-ideological references in the ESL classroom. Although this number is not at the equal level but still teachers, according to the respondents, use references from other than the Islamic references. Using multiple sources reflects that the teachers are well versed and know much about their field of expertise because they can allude to such sources and explain the content, particularly, Literature includes citations from different ideological, cultural and ethnic perspectives. Besides representation of the self, the teachers are so flexible that they also use references (van Dijk,

1998) from other areas of human belief (life). When teachers are referring to the multiple sources which do not belong to them as ideologies, reflects that they are very clear to the classroom environment. In Pakistani second language classroom discourses, the teachers not only use the Islamic sources and historical sources, but also they use the sources which do not have any concern and affiliation with the Islamic sources. The teachers are using biblical sources and other such sources to convey the classroom content to the students. The teachers try to convert the in-group and out group (van Dijk, 2000) (heterogeneity) into one group (homogeneity) in order to harmonize and develop mutual understanding among the classroom participants.

Statement 26

Table 33 Questionnaire

In the classroom discourse, the content is explained through the native culture such as Urdu poetry.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	38	5.6	5.6	5.6
	Often	136	20.0	20.0	25.6
	Sometimes	254	37.3	37.3	62.8
	Rarely	172	25.3	25.3	88.1
	Never	81	11.9	11.9	100.0
	Total	681	100.0	100.0	

Analysis

According to the table above about 63% study participants have given their view that teachers use the local culture, local/native language and poetry in the second language classroom of the capital of Pakistan, whereas about 37% students say that this aspect is not visible there. Most of the students have viewed that this aspect of nativity (Coleman, 1996) at multiple levels exists in the ESL classroom which insinuates that the classrooms do promote the local cultural aspects, linguistic jargons and practices in the classrooms discourses.

Discussion

Religious and national ideologies correlate with each other. In one country, a religious ideology cannot differ from the national ideology. National ideology also establishes the culture and culture is also related to religion. The dominant and focal practices and narratives of a country are very important and taken care of. The rationale of this question is to highlight how far the teachers in the capital try to promote the national ideology (Aneja, 2014) in the classroom discourse. Using Urdu in the classroom is related to the bilingual aspect of language. However, using the poetry of the home culture is a socio-cultural aspect that is related to promotion of national aspects in the second language classroom. Kumaravadivelu (1999) views that presenting one's country and its people as heroes in the second language classroom is not the ultimate goal or objective; rather, the explanation of the content is very important. This aspect may create monotony among the students.

Statement 27

Table 34 Questionnaire

The classroom discourse motivates students to adhere to the dominant social and religious practices in the classroom.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	89	13.1	13.1	13.1
	Often	173	25.4	25.4	38.5
	Sometimes	204	30.0	30.0	68.4
	Rarely	148	21.7	21.7	90.2
	Never	67	9.8	9.8	100.0
	Total	681	100.0	100.0	

Analysis

According to the results as shown by table 32, more than 68% students have responded in a positive way, whereas the remaining students have not agreed to that. It reflects that the second language classroom discourse includes the element of 'ideological square' and 'representation of self' (van Dijk, 1998, 2000) and also it is transformed to the classroom participants too. This idea regarding the ideological aspect of discourse in the class is quite emphatically present.

Discussion

It is very hard for a speaker to talk against their own beliefs, but usually people advocate their ideologies implicitly at times. Whatever the religion people may belong to, they try to explain the orders and dominant practices among the people they meet. The religious basic ideas are rooted in the social discursive practices and dominate, too. In the second language classroom, about 68.4% teachers not only speak about the religious practices but also try to motivate the learners to adhere to those practices. However, on the other hand, 32.6% have viewed that they are not motivated to act upon such practices. A majority of students have informed that the teachers try to motivate the students regarding religious practices directly or indirectly. It is again an ample example of the representation of the native ideology and the ideological semantics (van Dijk, 1995) where the students are sensitized to implement the dominant practices through the classroom discourse and the minorities students (subordinate groups of students) are adapting to the native culture and religious ideologies (Coleman, 1996).

4.1.4 Racial and Ethnic Biases in the Classroom Discourse

Statement 28

Table 35 Questionnaire

The interests (likes) of the students of other cultures (other than teachers' culture) are welcomed and given considerable space in the classroom discourse.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	253	37.2	37.2	37.2
	Often	159	23.3	23.4	60.6
	Sometimes	162	23.8	23.8	84.4
	Rarely	82	12	12	96.8
	Never	25	3.7	3.7	100.0
	Total	681	100.0	100.0	

Analysis

In the context of intercultural awareness among the teachers and students both as reflected in the results of table 35, it may be concluded that the students, who are from far flung areas and not from any metropolitan, and their interests are considered at a larger

scale. According to the results as demonstrated by the above table, almost 85% students say that the interests and likes of the students (from other than the dominant culture) are considered, whereas 15.6% students are of the view that their interests or likes are not taken into account. So overall, we may say that the students are considered in the classrooms for their cultural values and practices.

Discussion

The classroom discourse is quite vital because it is a social place where the students are present to learn. A classroom discourse where the students have accepted the normative and coercive powers of the teachers result in the acceptance of the content conveyed to them. Usually, two dominant groups are visible in the classroom: teacher and students, and secondly the students who come from other than the dominant culture. As discussed previously, the teachers enjoy power in the classroom discourse from different aspects such as social norms and the religion. As a result, students are vulnerable to accept the meanings of the teachers' discourses and views in the classroom activities. The students, who are from the dominant culture in the classroom remain close to the teachers, whereas the other students take time to get close to the teachers in the classroom discourse. As Kumar (1999) suggested that the teachers need to know the cultural diversity of the students in order to maintain the smooth functioning of the classroom discourse. In case, the teachers are unable to understand the racial and ethnic subtleties and nuances, this phenomenon may cause silencing (Carter, 2007) of the students in the class which results in disruption (Willis, 2017) in the long run. Therefore, it may be taken as mandatory that teachers understand the values of all the students in the classroom – enculturation (Chao, 2013) among the classroom participants, in other words – context and this aspect has been seen in the responses of the students.

Statement 29*Table 36 Questionnaire*

The students are treated with respect equally on the basis of their ethnicities in the classroom discourse.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	284	41.7	41.7	41.7
	Often	142	20.9	20.9	62.6
	Sometimes	164	24.1	24.1	86.6
	Rarely	62	9.1	9.1	95.7
	Never	29	4.3	4.3	100.0
	Total	681	100.0	100.0	

Analysis

In view of table 36, around 87% students said that the teachers maintained the atmosphere of equality in the classroom discourse, whereas a little more than 13% students are somewhat reluctant to this idea. It may be seen that a large number of students view this phenomenon to be equal and conducive for learning.

Discussion

The *Other* of Said as mentioned by Kumar (1999) is one of the foundations of the edifice of the theory applied to this study. The binary opposition is almost visible in different contexts and asymmetrical power relations are also present among the classroom participants. It is one of the very important and significant strategies for a teacher to perform in the class quite judiciously. All students have the equal status to the teacher in the classroom discourse. Any discrimination in the dealing with the students can hamper the whole learning system; besides, it leaves an impact upon the participants of the classroom. This may also create some imbalance among the learners and the learning activity.

Statement 30*Table 37 Questionnaire*

Students of other (than the dominant) cultures (students of international community or far flung areas) after joining the classroom replace their names according to Islamic ideology in the classroom.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	64	9.4	9.4	9.4
	Often	83	12.2	12.2	21.6
	Sometimes	132	19.4	19.4	41.0
	Rarely	137	20.1	20.1	61.1
	Never	265	38.9	38.9	100.0
	Total	681	100.0	100.0	

Analysis

In view of the above statement 30, it can be observed that 41% students are of the view that students of other cultures or international community do change their names, whereas 59% are of the view that such activities do not take place. However, I would view this aspect positive in a sense that the number of foreigners in the Pakistani classroom is not more than 10%. In most of the classrooms, we do not have foreign students. Therefore, a little number that we have in some of our classrooms, some students do change their names in the language classrooms.

Discussion

The element of the *Other* exists in the binary opposition in the classroom context. Usually the multicultural classrooms have the element of the *Other* which ultimately turns out to be privileging a few participants in the classroom who might be dominating in any context. As argued by Canagarajah (2004) that students in the classroom suppress their own identities and try to adopt the new ones (dominant) or the ones negotiated by the teacher. It is very significant for the students to align themselves according to the prevalent classroom discursive practices in order to be a part of the classroom. Dominant culture and ideological instances affect the students of other cultures and international community students. Students usually have nick names in a community that may impress the students of guest culture. Sometimes, the names or nick names of the host culture are attractive to the students

of guest culture and the students may adopt them. It also reflects the dominance of the host culture and values that might attract them to do so.

Overall, it can be construed and interpreted that the ESL classrooms have some dominant groups of students (Weber, 1948; Karen & Travis 2000) on the basis of culture, language or ideology who might be influencing some of the students from subordinate cultures or minority communities. As a result, may be, the students of subordinate culture may be accepting their cultural acceptance by changing their names (Coleman, 1996). Although the number of students, who change their cultural and individual identities is very less but still, it can be claimed that the dominant cultures have some effects upon the classroom participants by intervening into their identity formation and preservation.

Statement 31

Table 38 Questionnaire

Digressions (in the form of jokes, stories that might be ridiculous etc.) are used in the classroom to clarify the content.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	78	11.5	11.5	11.5
	Often	128	18.8	18.8	30.2
	Sometimes	277	40.7	40.7	70.9
	Rarely	120	17.6	17.6	88.5
	Never	78	11.5	11.5	100.0
	Total	681	100.0	100.0	

Analysis

In view of the statement 31 regarding the perception of ethnic and racial diversity, about 71% students said that the classroom discourse includes jokes that are offensive and attack or target some specific ethnic group. On the other hand, nearly 29% students do not see such jokes in the classroom discourses. Overall, it is very much clear that the classroom discourse includes jokes which are afflicting.

Discussion

Representation of the self (van Dijk, 2000) in a good way is an involuntary process which does not need too much thought. At the same time considering the others as the

members of an out-group by discursive mockery is also an example of dominance and postcolonial perspective (Said, 1978) in the classroom discourse. During the classroom interaction and explaining the course content, the teachers use many types of techniques such as stories, poetry etc. Telling/cracking jokes is one of the strategies in the language classroom discourse. However, the important factor in this regard is to see the content and theme of the joke whether it employs any offensive measure which may hurt the feelings of the students in the language classroom. The results of the statement reflect that while the teachers are explaining the classroom content, they are inflicting the students' cultural norms and values. Kumar (1999) also asserted that the teachers should try to know the cultural values of the students before they are explaining the content in the classroom.

Statement 32

Table 39 Questionnaire

A few students do not ask questions in the classroom because they have the fear of discouraging reaction from the teacher.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	157	23.1	23.1	23.1
	Often	171	25.1	25.1	48.2
	Sometimes	186	27.3	27.3	75.5
	Rarely	127	18.6	18.6	94.1
	Never	40	5.9	5.9	100.0
	Total	681	100.0	100.0	

Analysis

It is very evident to observe in the results of table 39 that about 75.5 % students say that there are some students in the classroom who are hesitant to ask question in the classroom because of the fear that they may be wrong or the teacher might not like their discursive involvement. However, the reality may not be the same, but the students feel so. On the other hand 24.5% students do not agree to this and they feel confident to ask questions in the classroom.

Discussion

As Carter (2007) argued that students prefer to be silent in the class instead of participation on certain grounds of cultural instances and unwanted discussion on racial and ethnic aspects. In the multicultural classrooms, there are students from many cultures and ethnicities, and they are not aware of the dominant practices. As a result, they take time to understand the standard discursive practices. The students, who are from the guest or subordinate culture, are not aware of the standard procedures in the classroom and they hardly have ever talked to teachers frequently in the classroom interactions; as a result, they hesitate to respond to or ask anything from the teachers Baxter (2002) also says the same that the students look for peer approval as this might encourage them to participate in the classroom interactions.

Overall, it may be concluded that students feel hesitant to express themselves in the language classroom discourse.

Statement 33

Table 40 Questionnaire

A few students do not ask questions in the classroom because they have the fear of discouragement from other classmates (intimidating fear).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	144	21.1	21.1	21.1
	Often	154	22.6	22.6	43.8
	Sometimes	226	33.2	33.2	76.9
	Rarely	112	16.4	16.4	93.4
	Never	45	6.6	6.6	100.0
	Total	681	100.0	100.0	

Analysis

In view of the results displayed in table 40 that about 77% students think that there are some students who, do not ask questions or participate in the classroom discourse only due to the intimidating fear, whereas 23% are of the view that such phenomenon is not there. These 23% respondents may be the ones who get peer approval or are/from a dominant group in the class. However, we may say that majority of students are of the view that there

are some students in the classroom who fear to speak because of the peer fear and do not participate in the second language classroom due to the absence of peer approval.

Discussion

The concept of peer approval (Baxter, 2002) is also very much visible in this question too. Most of the students are very confident and expressive in the language classroom because they have the token of peer approval and teacher's approval. Once they get approval from the other classmates in terms of their discursive practices, they start participating in the classroom discourse quite often. On the other hand, the students who do not consider themselves as part of the classroom interaction and avoid participating in the classroom discursive practices, it may be because they are from some other ethnic group that is not dominant. The results also reflect that the dominance of one group is more influential whereas the environment for all the classroom participants is not conducive for equal participation.

Statement 34

Table 41 Questionnaire

Those students, who cannot win the support of class fellows during classroom interactions and discourses, are supported by teachers to interact in the classroom discourse.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	119	17.5	17.5	17.5
	Often	149	21.9	21.9	39.4
	Sometimes	252	37.0	37.0	76.4
	Rarely	114	16.7	16.7	93.1
	Never	47	6.9	6.9	100.0
	Total	681	100.0	100.0	

Analysis

Table above presents that 76.4% students said that the students who cannot participate due to any deficiency are not encouraged by teachers if they do not participate in the classroom discourse at any level. However, 23.6% respondents of the population are of the

view that they are encouraged. The number of encouraging faculty members is not sufficient, but the number of silent members on this issue is very high.

Discussion

Therefore, it can be underscored at this juncture that the students who do not participate in the classroom discourse are not encouraged to bring them in the lime light of the classroom discursive practices. In a multicultural language classroom, classroom discourse participation is very useful and effective for learning purposes. We have already discussed in the previous questions that students' participation is at times hampered or impeded due to the classroom discursive practices and their procedures. As suggested by Willet (1995), that the students face the consequences of opposing civilization besides the gender and ideological issues in the classroom. In addition, Duff (2002) also indicated that the students of different societies interact infrequently and do not take positions in the classroom interaction. Sometimes, students do not participate because of intimidating fear and at times due to the fear of teachers' comments in the classrooms. In this scenario, I tried to investigate whether such students, who do not participate owing to any fear in the classroom discursive practices, are encouraged to participate or not. The results show that teachers' unawareness regarding the students' cultural backgrounds is not sufficient and needs to be developed.

Statement 35

Table 42 Questionnaire

Jokes are cracked (by teachers or students) in the classroom discursive practices on cultural values of students offending them in the classroom discourse.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	54	7.9	7.9	7.9
	Often	154	22.6	22.6	30.5
	Sometimes	188	27.6	27.6	58.1
	Rarely	162	23.8	23.8	81.9
	Never	123	18.1	18.1	100.0
	Total	681		100.0	100.0

Analysis

With regard to the results shown above, 58.1% of the students are of the view that the jokes are cracked in the classroom which are afflicting or promoting the values of some of the students' ethnicities. Pakistan is a multi-ethnic country, and it has a plenty of groups based on ethnicity. The classroom discourse that entails such discussion can create a possibility of discouragement for the students. On the other hand, about 42% students view that these jokes do not promote or inflict on the values of different students.

Discussion

In general, we may assume that the classroom discourse contains the jokes that discuss the values of other cultures. Such jokes can highly be offensive at times as students and teachers both would try to protect the sanctity of their culture and cultural values. The cracking of jokes reflects that the students of guest culture are not considered equal to the students of the dominant culture rather they are inadvertently considered to be the *Other* in the classroom interaction or as in Duff's (2002) view, they do not interact consistently in the classroom because their values are not being addressed properly. The (offensive) jokes ultimately afflict those students whose culture or values are being victimized. Therefore, it requires a careful selection if such jokes and any humorous lines in the classroom discourse are to be used.

Statement 36

Table 43 Questionnaire

A few students feel angry because of classroom discourse (enacted by students or teachers).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	66	9.7	9.7	9.7
	Often	149	21.9	21.9	31.6
	Sometimes	241	35.4	35.4	67.0
	Rarely	171	25.1	25.1	92.1
	Never	54	7.9	7.9	100.0
	Total	681	100.0	100.0	

Analysis

In this perspective, 67% students are of the view that there are some students who feel that the classroom discourse makes students feel angry, whereas about 33% do not agree to this statement. Since majority of the students are of the view, therefore, it can be concluded that classroom discourse makes some of the students feel angry in the classroom discursive practices.

Discussion

One of the aspects that has also been mentioned by Sue & Sue (2002) that takes place in the multicultural classroom is that students feel angry, feel sorry etc. This is because of the variety of classroom discourse and ethnic diversity. A discursive or non-discursive practice at one place may be considered not good at another place. Although, the discourse is enacted and controlled by the teachers, still any insertion by the students is also possible. Nonetheless, such instances which take place inadvertently or knowingly; they may create an element of anger and remorse among the participant. One ample example of the same can be Miller's interaction with a female which she did not reply just because she preferred to be silent and being silent, according to Carter (2007) is a challenge/question to the prevalent ideologies and cultures.

4.1.5 Resistance and classroom Discourse

Statement 37

Table 44 Questionnaire

While students ask questions, their questions are not responded and rather postponed by the teachers.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	49	7.2	7.2	7.2
	Often	102	15.0	15.0	22.2
	Sometimes	194	28.5	28.5	50.7
	Rarely	187	27.5	27.5	78.1
	Never	149	21.9	21.9	100.0
	Total	681	100.0	100.0	

Analysis

In the results of the table above it can be observed that, about 51% students are of the view that their questions are not responded and rather postponed by about some time or next class while they ask questions from the teachers, whereas around the same number of students – a little less – are of the opinion that they are responded. It can be concluded that a little more than half of the participants agree to the statement that the teachers resist – what Millers (2015) calls camouflaged resistance – to the questions by postponing them which they cannot answer at the time of their occurrence.

Discussion

Resistance has been seen by Miller (2015) at three levels as mentioned in the literature review. One of the levels is Camouflage resistance. This type of resistance is usually executed and exercised by teachers in the second language classroom. Whenever, teachers cannot answer a question or anything in the classroom that is beyond their approach, they try to resist such question or students in order to maintain their scholarship. While students ask such questions where the scholarship is challenged, it is observed that they are interrupted by the teacher as there is some other thing in the classroom which is more important than the question being asked at that time. Such camouflaged resistance is exercised under the rubric of their legitimate power (Thomas, 1995). The exercise of such resistance is at either by interrupting the students or by being bilingual in the classroom interaction. It is referred to as camouflage resistance as mentioned by Miller (2015).

Statement 38

Table 45 Questionnaire

During teaching and discussion on the main topic, the discussion changes to other topics (may be irrelevant topics) in the classroom.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	56	8.2	8.2	8.2
	Often	151	22.2	22.2	30.4
	Sometimes	247	36.3	36.3	66.7
	Rarely	158	23.2	23.2	89.9
	Never	69	10.1	10.1	100.0
	Total	681	100.0	100.0	

Analysis

As the results of table 45 reveal that about 68% students think that the classroom discourse changes to some other topics and discussion during discussions on the main content and topic. Sometimes teachers also start telling their personal stories as well which is an example of resistance. However, about 32% students said that the discussion does not change to other topics during the classroom discourses.

Discussion

In view of the statement above and the results as shown in the table indicate that can be concluded that the teachers and students both resist in the second language classroom by changing their discussions to the other topic as and when necessary. According to Miller (2005), changing topics is a form of resistance to the ongoing discourses in the classroom.

One of the other ways by which resistance can be seen in the classroom discourse is resisting the main question as it has been mentioned by Miller (2015). According to Miller, whenever the discourse participants change the topic instead of responding to the topic under discussion, they resist that question or discussion. There can be multiple reasons for such resistance such as: cultural, academic and personal; besides, there can be hesitation to talk on taboos. She further discussed herself that when she talked to a female student and she (Miller) could not understand the signal given by the female student, she changed the topic. Afterward, she (Miller) understood that the girl student was resisting to respond to that question although she knew the answer; however, it was not the suitable place to respond.

Similarly, some of the students in the class are resistant to participate or discuss in order to avoid something which makes them feel shy or intimidates them. During such discussions, students and teachers both, at their levels, avoid and resist by changing the topic or the discussion.

Statement 39*Table 46 Questionnaire*

The students, who are unwilling to speak (due to any reason) are encouraged to participate in the classroom discourse.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	69	10.1	10.1	10.1
	Often	201	29.5	29.5	39.6
	Sometimes	229	33.6	33.6	73.3
	Rarely	147	21.6	21.6	94.9
	Never	35	5.1	5.1	100.0
	Total	681	100.0	100.0	

Analysis

The results of table 46 indicate that 73.3% students are of the view that if there are students in the class who do not talk in form of participation and as a result they are attracted by the teachers to participate in the classroom discourse. However, around 26% students view this phenomenon to be looked into as they see that the ones who do not participate in the classroom discourse they are not attracted to participate.

Discussion

In a multicultural classroom, where students are from different races and ethnicities, it sometimes becomes a bit difficult for the learners from the guest cultures to adjust. The same has also been indicated by Duff (2002) that the discussion among the students is insufficient. International students and students from other culture take a little more time to adjust. As a result, such students are often silent in the class and do not participate owing to certain ethnic and racial issues. In this situation, the teacher has to use some strategies to streamline and standardize the participation of all the classroom members. Overall, it may be viewed that the students, who are less participative or unwillingness to interact in the second language classroom discourse, are encouraged to participate. The important discussion here is that a large number of classroom participants view that those students who do not participate in the classroom discussion are attracted to it which means a large number of students do not interact and are less eloquent but after the teacher intervenes and

then they do so. It is all because of the dominant culture that the students from the guest culture take time to understand the differences.

Statement 40

Table 47 Questionnaire

There are students who do not participate in the classroom discussion.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	205	30.1	30.1	30.1
	Often	159	23.3	23.3	53.5
	Sometimes	197	28.9	28.9	82.4
	Rarely	88	12.9	12.9	95.3
	Never	32	4.7	4.7	100.0
	Total	681	100.0	100.0	

Analysis

In the perspective and scenario of less or zero participative students as inquired in the statement 40, it is obvious to illustrate that 82.4% students are of the view that there are students who do not participate in the classroom discourse whereas 17.6% students are of the view that there do not exist such students who do not participate in the ESL classroom discursive practices.

Discussion

Oppositional behavior (Miller, 2015) is a strategy when something undesirable takes place or asked by the classroom participants and students react verbally or non-verbally. As it is quite evident that a large number of students have witnessed the presence of non-interactive and less participative students in the second language classroom, which indirectly reflects that they resist to certain discourses in the ESL classroom.

Lack of participation on the part of students is a matter of resistance to a greater extent. However, it may be due to certain other factors too such as impostor syndrome or their unwillingness. Resistance is a factor that the students show not interacting in the class subsequent to some undesirable factor as mentioned by Miller (2015). The previous questions reflected that if the students do not speak in the classroom discourse what

strategies are taken up by the teachers or other classmates. But here the basic rationale is to see if there are students who do not participate in the classroom discourse. It has also been previously noted that teachers and students both have different ways and levels to resist. The students usually resist by keeping quiet. The same has been witnessed by Miller (2015) when she asked a question from a student and she kept quiet instead of answering.

Statement 41

Table 48 Questionnaire

The classroom discourse is concerned more with classroom discipline.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	165	24.2	24.2	24.2
	Often	196	28.8	28.8	53.0
	Sometimes	199	29.2	29.2	82.2
	Rarely	97	14.2	14.2	96.5
	Never	24	3.5	3.5	100.0
	Total	681	100.0	100.0	

Analysis

In respect to the statement 41, 82.2% students have claimed that mostly rules and regulations are carried out in the class which may diffuse the focus of the classroom participants, particularly the students, from the content, too. On the other hand, 17.7% view this aspect as a smooth going class, where rules and discipline have not been given much focus.

Discussion

Discipline in Pakistani classroom context may be focusing on attendance, late-coming in the class, the students going out of the class or re-entering the class, all this has to be with permission of the teacher and so on and the same has been indicated in table 46. It can be concluded that Pakistani classroom discourse also includes focus on discipline besides carrying out the academic tasks.

According to Foucault (1981), knowledge is power. Aristotle talked about persuasion in discourse and claimed that if there is ‘logos’ in the discourse, ‘ethos’ and ‘pathos’ may not be that necessary to convince the recipients or get their response. However, Miller (2015) has talked about camouflage resistance for convincing people in an indirect and implicit way. Camouflage resistance is when the classroom discourse cannot communicate the required knowledge, and some rules are prescribed to be followed and pupils are asked to conform to them. Even academic activities are carried out in the form of rules and discipline. In such cases, a teacher might postpone the explanation of a topic by about a day or two, the topic, or it is also possible by being bilingual – aspect of camouflaged resistance (Miller, 2015) - in the discursive practice practices in the ESL classroom or by using local poetry in the classes.

Statement 42

Table 49 Questionnaire

The teachers use a language other than the language of instructions (English) to explain the classroom content.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	90	13.2	13.2	13.2
	Often	124	18.2	18.2	31.4
	Sometimes	311	45.7	45.7	77.1
	Rarely	123	18.1	18.1	95.2
	Never	33	4.8	4.8	100.0
	Total	681	100.0	100.0	

Analysis

The results of the table above ascertain that more than 77% students have responded positively to the statement by bifurcating between the vernacular and the non-vernacular approach in the discursive practices of the teachers during the classroom interactions. Around 23% students say that teachers do not use mother tongue to convey the content of the classroom. It can be concluded that mostly teachers use mother tongue or any other language other than the language of instructions in the classroom. This number of the respondents, i.e., 23% includes the local and international students; however, if the students

are exposed to local language, it may be difficult for some of the students to comprehend the classroom discourse.

Discussion

This question also elaborates the presence of resistance in the classroom discourse on the teachers' part. A similar question was posed in the 'ideology' part in order to ascertain the ideological instances in the classroom discursive practices in English or any other language. The rationale is to investigate whether the teachers use mother tongue to explain the content or not. According to the results of the statement, teachers use the bilingual approach to either facilitate the students to easily understand the content or to facilitate themselves once they stop to proceed in English language. It clearly reflects the element of *camouflaged resistance* (Miller, 2015) in the classroom discourse on the part of teachers. As a matter of fact, *not* all students in the classrooms can understand Urdu language, particularly, when there are international students in the classrooms.

Statement 43

Table 50 Questionnaire

The classroom discourse includes stories of teachers' achievements.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	80	11.7	11.7	11.7
	Often	123	18.1	18.1	29.8
	Sometimes	234	34.4	34.4	64.2
	Rarely	173	25.4	25.4	89.6
	Never	71	10.4	10.4	100.0
	Total	681	100.0	100.0	

Analysis

Regarding this matter of tangents in terms of the teachers' personal stories in the classroom discursive practices, the table above reveals that more than 64% students think that teachers are spending time on this type of activity, where they are telling their achievements and other significant performances to their studentship. About 35% students say that the teachers do not spend time on such type of activity.

Discussion

Discussion on teachers' achievements inspires students. It is also a source of power for the teacher to stand in the class with confidence whereas at the same time it can also be considered as a matter of resistance by the teachers during they are teaching in the classroom interaction. During the lecture, moving to tell the personal achievements can be termed as changing the topic (2015). However, most importantly, during the class time where the course has to be completed and the time has to be consumed on the constructive activity and the teachers use the time for their own heroism is also a sign of resistance that is reflected through this activity.

On the whole, it may be said that mostly teachers engage students into such activities, where they are presenting themselves as very competent and hardworking students as they have done marvels in their lives. This definitely shortens the time for the main objective that is to complete the course after explaining the course content in detail.

Statement 44

Table 51 Questionnaire

The students feel sorry in the classroom discourse. (May be due to some mistake or some other offensive cultural matter).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	99	14.5	14.5	14.5
	Often	142	20.9	20.9	35.4
	Sometimes	220	32.3	32.3	67.7
	Rarely	163	23.9	23.9	91.6
	Never	57	8.4	8.4	100.0
	Total	681	100.0	100.0	

Analysis

The results of the statement 44 as indicated in table 51 illustrate that the reason could be any but about 68% students say that they feel sorry in the classroom either to the teachers or other classmates, whereas 32% are of the view that such type of emotions and feeling do not occur in the classroom discourses and interactions.

Discussion

In a multicultural classroom, where there are students from different cultures, ideologies and ethnicities, there are chances of unintentional or inadvertent offences and excesses in the discursive practices. Again in this context, Miller (2015) and Sue & Sue (2002) would be suitable to be mentioned. Sometimes, teacher-student interactions and, at times, students-student interactions generate and constitute such a discourse which brings about the socio-cultural and socio-pragmatic misinterpretations. A smooth functioning with optimally considerate attitudes and behaviors is the early initiating element of the language classroom discourse. Deviating from this can generate many issues which ultimately culminate by saying *sorry*.

Such issues and phenomena can be seen in the Pakistani classroom discursive practices, too. To underscore the frequency of such issues among the social and classroom actors, the following results have been received. As an overall result of this question, it can be concluded that at times students feel sorry in the English classrooms on certain grounds that are enacted in the classroom discourse.

Statement 45

Table 52 Questionnaire

The students hesitate to respond to the questions other than the classroom content					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	88	12.9	12.9	12.9
	Often	133	19.5	19.5	32.5
	Sometimes	232	34.1	34.1	66.5
	Rarely	163	23.9	23.9	90.5
	Never	65	9.5	9.5	100.0
	Total	681	100.0	100.0	

Analysis

The table above number 52 defines the inclusion and annexation of the questions other than the classroom content in the ESL classroom discourses. The respondents as much as 66.5% opined that they do not answer such questions other than the classroom discourse,

whereas 33.5 students view this phenomenon as positive and they respond to such questions which might relate to their personal life as well.

Discussion

One of the key elements of resistance in the classroom discourse is that students hesitate to respond to the questions that are enacted and generated in the classroom discourse which are either extraneous or may be conflictual in the classroom content/discourse. In certain situations and consequences, the students oppose (a strategy as mentioned by Miller, 2015) the content by being silent during the classroom discourse. The discussions in the classroom discourse sometimes go away from the main content and gets irrelevant. Sometimes, it enters the personal domains of the classroom actors which they may like or dislike responding. This is the point where they may get angry or feel sorry as well. Not responding to a question is a matter of resisting to the then going-on discursive practice in the classroom.

It can be concluded that mostly students do not like discussing things in the class which are outside their classroom content.

4.2 Analysis of Classroom Observations

In the second phase after getting the questionnaires filled from the students, I went to the classes of teachers – all those teachers who gave their consent – to observe the classes as non-participant observer. This data were collected at two levels: one through the structured observation sheet and secondly, the emergent themes – the aspects that were missing in the observation sheet but found in the classroom regarding the variables included in the study.

4.2.1 Power Relations

All the statements were divided into the five variables of the study as mentioned earlier and six statements were given to every variable. All the variables have been discussed accordingly in the same order as the questionnaire was discussed.

01 The students were made to follow rules in the classroom.

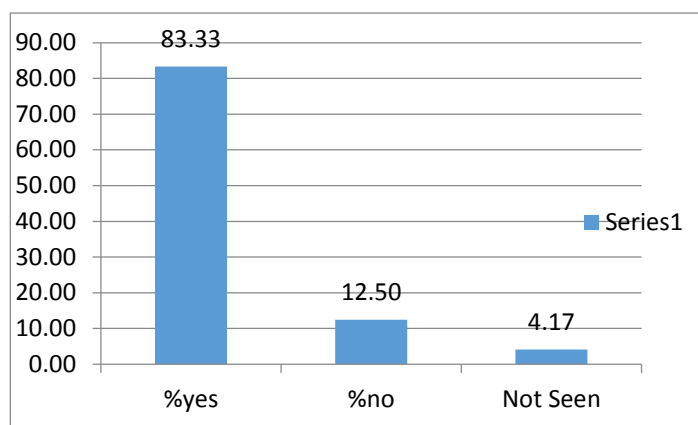


Figure 1 Observation Sheet

Analysis

According to the figure 1, 83.33% teachers were observed to be engaged in the execution of such rules in the classroom discourse, whereas 12.5% teachers were observed to be least bothered about the execution or implementation of the rules and they were busy in the performance and completion of the syllabus. In this perspective about 4.17 teachers did not react to the implementation of such rules.

Discussion

The mechanical classroom management is one of the very important factors in the classrooms before the teaching and learning processes start. In language classrooms, such as in Pakistan, it is quite important to focus on the rules to be considered by the students. In non-credit courses, mostly students, who get admission are concerned about their time and study whereas in credited courses such as degree courses, students at times, try to avoid attending regular classes. In order to make the students regular in the classroom activities, some rules are formed for students to obey, which is definitely the exercise of legitimate power (Thomas, 1995). By using this power students are made to be present in the class in order to be a part of the academic process.

The teachers besides their academic activity in the language classroom also try to make students follow those rules that are formed in the classrooms. In some language classrooms, it was also observed that the rules were written in the classrooms or on the notice board. The students are restricted officially and the powers in this context are given to the teachers to exercise which reflects the coercive (van Dijk, 1998) and legitimate power (Thomas,

1995) of the teacher in the classroom. The rules regarding the dress code, restriction on females' short leave and certain other arrangements in the classroom are related to such other rules are emphasized upon to maintain discipline among the classroom participants.

Overall, it can be concluded that mostly teachers are involved in the exercise of implementing the rules in order to maintain the academic and administrative discipline in the classrooms besides their academic activity.

2 The teacher was humorous in the classroom discourse.

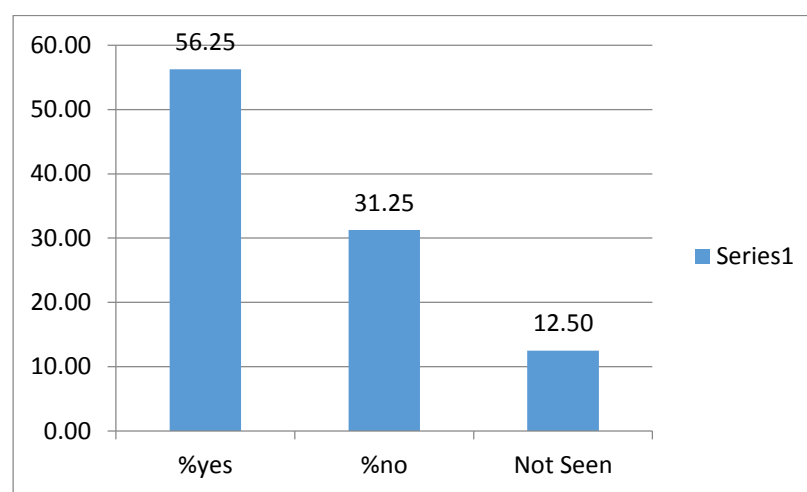


Figure 2 Observation Sheet

Analysis

In the context to be pleasant and humorous in the classroom discursive activities (French & Raven, 1959 & 1974) and according to Thomas (1995) is referent power. In this perspective, 56.25% teachers were observed to be humorous or pleasing in their classroom discourses and interactions, whereas 31.25% teachers did not react to such situations and they were straightaway focusing on the delivery of the classroom content. However, about 12.50% teachers were dealing with their classroom discourse that there were no such evidences of enacting humor in the class or verbally and non-verbally discouraging the phenomenon. The observation reflected that most of the teachers are pleasing and humorous in the class which ultimately is a reflection of their exercising power in the classroom interactions and also encouraging the students.

Discussion

While the teachers are delivering lecture in the classroom, at times, they are using referent power (Thomas, 1995) by being pleasing (French & Raven, 1959 & 1974) and a role model for the students. Being humorous in the class for teachers is very important in this sense that they are pointing out something important in this way besides they also hold and control the classroom discourse and stand powerful in the class. Mostly, teachers are commenting sarcastically and humorously to control the discursive practices and keep them aligned with the classroom content.

03 The teachers executed their own plan in the class.

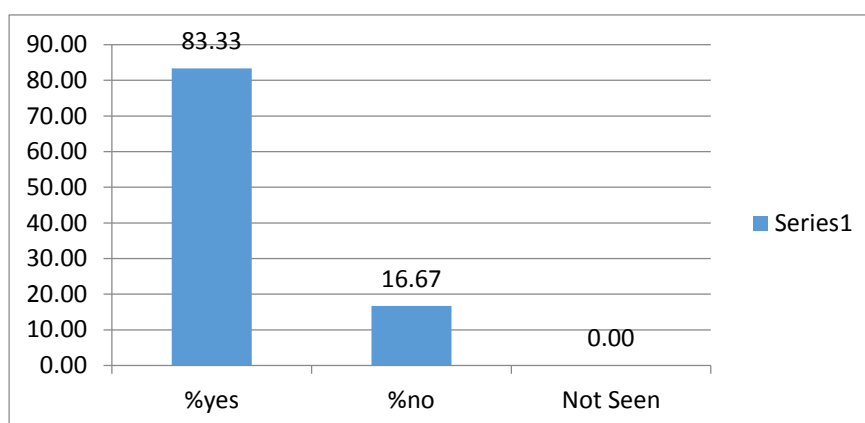


Figure 3 Observation Sheet

Analysis

During observation in the classrooms, it was found out as reflected in the figure 2 that 83.33% teachers use the legitimate power (Thomas, 1995) in the classrooms to schedule their lessons and they do not consider the suggestions initiated by the students; rather, they execute their own plan and for this they use their power upon the students to convince them. However, about 16.67% teachers were noted to be very calm and kind towards their students and considered their suggestions for the classroom discourse and content for the future.

Discussion

In the academic context, the completion of course and submission of results by the end of semester is mandatory upon the teachers of the English degree courses. In pursuance of this, teachers of the universities make a plan and schedule their tasks to complete the course in order to complete their tasks. Every week, the schedule of the classes is issued by the

teachers. Some students are weak and some follow the pedagogic speed of the teachers. The students who cannot cope with the classroom academic activities in getting the classroom discourse, they try to move forward along with the classroom discourse. Such students also lag behind regarding the course completion. In this regard, suggestions from students are also given to the teacher regarding scheduling the lesson plan. Teachers use the legitimate power in scheduling the lesson plans in the classroom discourse to proceed.

Overall, it can be noted that the teachers use power in executing their semester wise plan in the classroom discourse. It also reflects that the teachers use their normative and coercive powers; moreover, the interactional relations that are maintained in the classroom discourse are controlled by the teachers.

04 The students were clearly responded for their questions.

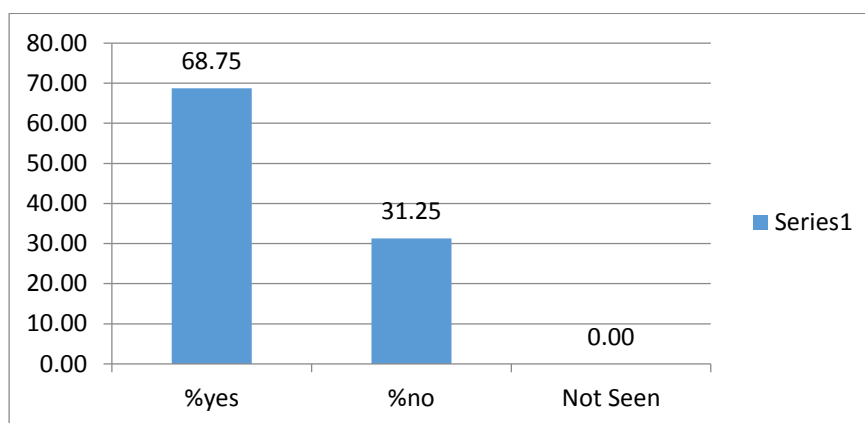


Figure 4 Observation Sheet

Analysis

As indicated in the figure 3, 68.75% teachers were found to be responding to the students clearly for the queries, whereas 31.25% were observed to be a little cautious in responding to the students' questions. May be, the questions were either out of context or it was not the suitable time for their consideration.

Discussion

According to Foucault (1981), knowledge is power. Apart from the administrative dealing and dominance, the teachers can also maintain their power by influencing the students by their knowledge, command on the subject and skills. This has been referred to by Thomas (1995) as expert power which teachers exercise in the classroom to convey the

meanings to the classroom participants. This type of power is quite necessary for teachers and the same is found that mostly teachers use this power in the classrooms.

05 The teachers exercised their power in the classroom in attendance, in granting permissions to late comers etc...

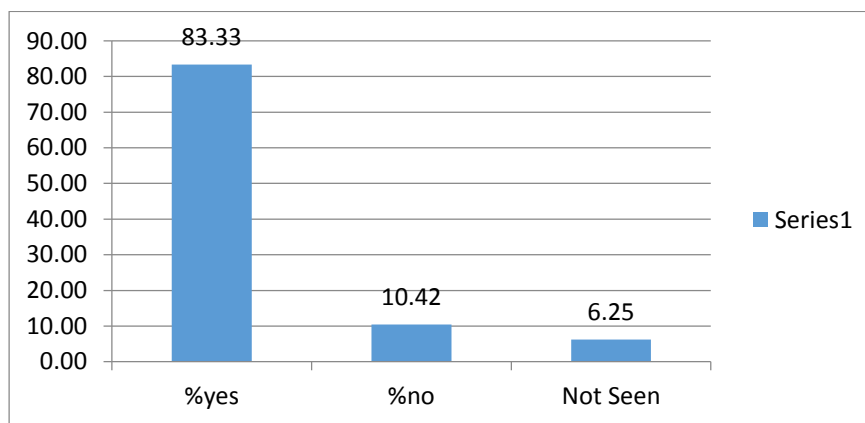


Figure 5 Observation Sheet

Analysis

Figure 5, in the perspective of the above mentioned statement clarifies as it was observed that 83.33% teachers executed their powers in the classroom whereas 12.5% teachers simply focused on the delivery of classroom content to the students. As far power relations in the classroom discourses are concerned, about 4.17% teachers were not so cautious towards attendance in the classroom discourse. They were not concerned or executing any of the power dynamics in the classroom discourse.

Discussion

Classroom discursive interactions involve a few things which strengthen the classroom discursive practices; besides, these interactions improve and increase the knowledge of the students. To do so, some non-academic measures are also taken by the teachers in order to maintain the order and organization in the class. This is purely an administrative duty. Teachers usually reflect their power roles more in administrative dealings than in academic tasks or activities. However, knowledge reflects their influential power and administrative dealings reflect their instrumental (coercive power (van Dijk, 1998); & Legitimate power (Thomas, 1995) power.

06 The teacher considered the students' suggestions for the future scheduled tasks.

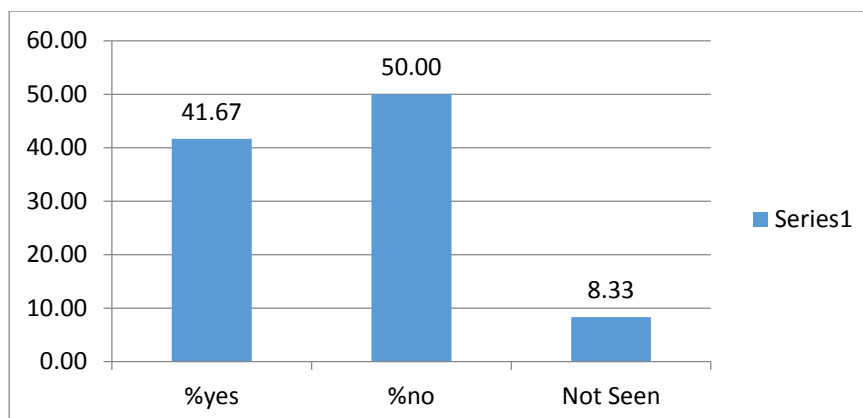


Figure 6 Observation Sheet

Analysis

Figure 6 of the observation sheet indicates that usually teachers do not accommodate the students regarding their suggestions. Considering the students' suggestions for the classroom activities reflects the teachers' coercive (van Dijk, 1998) and legitimate power (Thomas, 1995) in the classroom interactions. In view of this, 83.33% teachers were observed to be dominating students by scheduling their lessons and classroom activities on their own without considering the students suggestions very often, which is an explicit example of their being solely powerful in the classroom discourses and interactions. However, 16.33% teachers were observed considering students' views that might give students some confidence but this number was very less to be considered and generalized.

Discussion

The setting of the classroom discourse is aligned with the content of the classroom discourse which is directly linked to the classroom discourse schedule. Sometimes, the teachers proceed with the content of the classroom discourse, whereas some students have not grasped the previous requirements. The students give their opinions regarding scheduling the classes and the content. However, it is observed that teachers design and schedule such activities on their own which may hamper the students to learn new concepts; besides, they are dominated in the classroom discourse, too.

It can be concluded that teachers maintain their dominance and power in the classroom discourse. In this perspective, it can be concluded that the teachers schedule the lecture plan on their own, and the students' suggestions are hardly considered.

4.2.2 Gender

Six statements were similarly given to the second variable of the study, i.e., Gender.

7 During the class, there was discussion on gender discrimination.

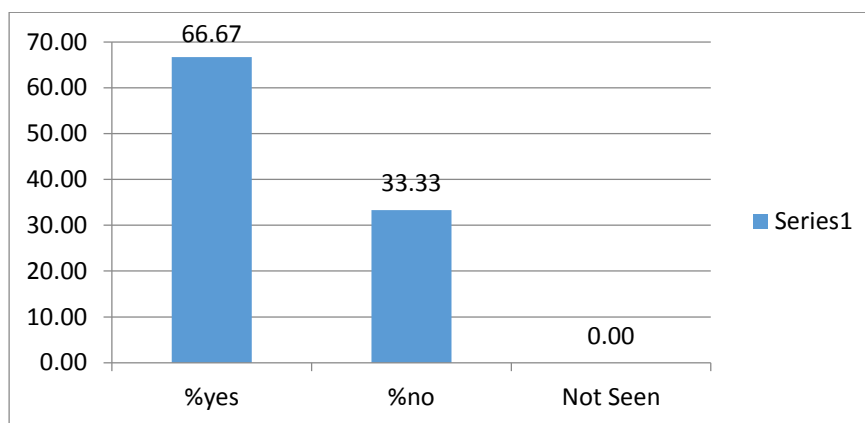


Figure 7 Observation Sheet

Analysis

In the figure above, it is visible that the teachers try to spend time on gender issues, may be, in favor or against but it is a part of the classroom discourses. 66.67% teachers were observed to be talking about females and gender issues in different contexts, whereas about one third of the teachers were indifferent in talking about the females or gender issues.

Discussion

The discussion on gender issues has been a part of the class over time since the issue of feminism started as a political movement as well as its declination towards the status of binary opposition in this regard. The women emancipation movements and particularly the waves of feminism that stimulated the discussions regarding the status and position of women in society seem to be providing impetus for the sensitization of such exposure. The classroom is a social reality where all components of society are visible in the emerging sense. It is important whether discussions on females' rights or gender takes place or not in order to ascertain how the females are depicted in the classroom discourse.

It is pertinent to note that a majority of teachers talk about feminist and gender issues in the classroom while they are explaining the content of the language classroom. This is also significant to clarify that this feminist view is not the one mentioned in the content directly rather the explanation of the direct content where the females are discussed.

8 The students behaved or looked like the students of opposite sex, particularly dressing and fashion.

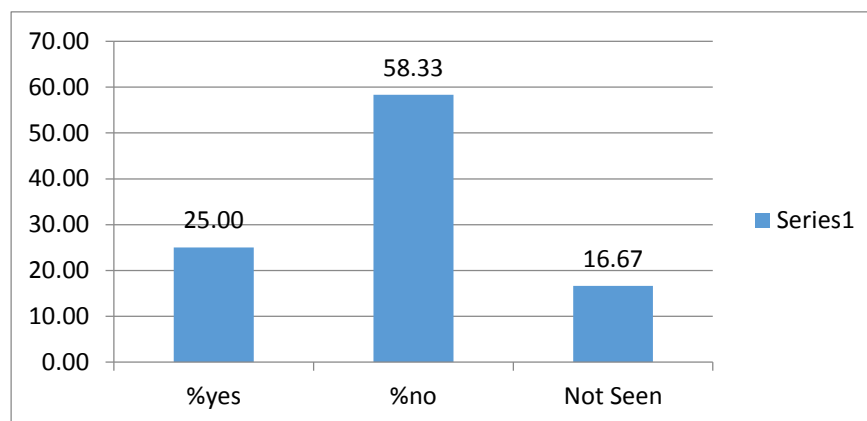


Figure 8 Observation Sheet

Analysis

In this perspective, it was found out that in about 25% classes this phenomenon was visible which is quite unusual in such regions. Pakistani people being very stern in following their eastern practices, which are, at times, quite opposite to the western ideals and practices. Most of the urbanization is a trickle-down effect of people from village to cities in search of jobs and wages. Mostly, the population of villages is the population of cities now and some of the people are residing at both the places – cities and villages. In the capital city of Pakistan, there has been an intervention of other cultures as stated by Trudgill (2000) in the form of *Wave Model* in which the cultural values traverse the other cultures to cause some sort of change, which also insinuates a travesty of values. Also Canagarajah (2004) indicated that students suppress their own identities and adopt or abide by the dominant ones. In the Pakistani culture if the change is in the circle of females, it gets more attraction no matter if it is discursive or non-discursive. On the other hand, 58.83% observations, the phenomenon was not that visible, and in 16.67% classes there were no such instances.

Discussion

The world is changing at different levels such as: technological level, academic level and the accessibility level etc., which has made the world a global world and things have come very close to each other. There are drastic changes that have taken place in different parts of the world and classroom is no exception. The classroom behavior and attitude have also changed quite significantly. Anyhow, it has been observed in the second language classrooms that the appearances of the students have gone the other way round. Since women have got a position in the world on a par with men, previously it was not like that (Jespersen, 1922, Lakoff, 1975). The women were considered as the *other* and did not have any equal rights. However, now there has been a drastic change in this regard, where men and women changed their appearances and dressings.

Students were observed to have changed their outlook, whereas some other made fun of such students, and at times, some teachers were also found to be involved in this sarcasm. For instance, one female student had shaved her head and dressed up like a male i.e. wearing the clothing and shoes as of a male (Hawkes, 1995) which is quite different in Pakistani perspective and some other students were found to be in the same dresses like male students. On the contrary, some male students had long hair combed like females and some other were wearing hair bands and hair catchers like females do in Pakistani community.

9 Representation of gender in the classroom discourse was at proportion with the status in society (Male-dominated society).

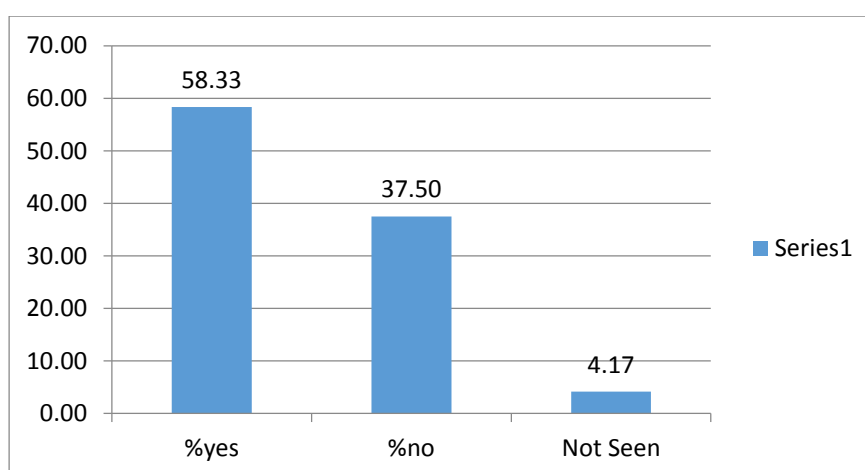


Figure 9 Observation Sheet

Analysis

In about 58.33% classes, the females were represented as the *other* or as an entity at a lower position than males, whereas in 37.50% classes, the teachers tried to present females at par with the males; however, in 4.17% classes, such issue was not undertaken.

Discussion

As Kumaravadivelu (1999) argues that classroom is not a mini-society, rather it is a constituent of society. The discursive practices that are carried out in the classroom are a source to develop the current or new social practices. Teachers and students both are members of society and they try to develop the social system on positive mode and according to the social norms. In Pakistan, although females are striving for their rights to be at par with men, still patriarchal system is working influentially in many parts of the country in rural areas, in particular. In Islamabad, there is a juxtaposition of students from rural and urban sites. In urban areas of Pakistan, females are comparatively in a better position. However, the results from the classroom observations reflect the notion of Baxter (2002) where she asserted that there is gender differentiation among the classroom participants which they only overcome through 'collaborative talk' or 'peer approval' (Baxter, 2002). The classroom discourses portrayed females as the *Other*; for example, one of the teachers said in the classroom addressing female students that 'you need to work hard and get good marks only then you will be able to be in a good position in your practical and married life'.

So, it may be deduced that mostly teachers depict females not at par with the males of the country rather they are mostly depicted as a dependent entity. Males are represented to be holding a superior and controlling position.

10 The unusual getups made the students conspicuous in the class.

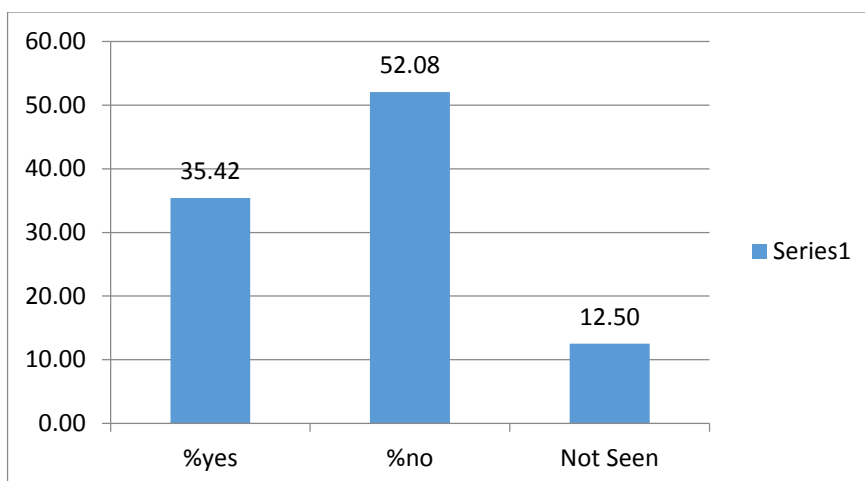


Figure 10 Observation Sheet

Analysis

As it was observed and has been shown in the figure above that in about 35.42% classes, the students were made to realize by the other classmates or by the teachers for not dressing up properly as a set norm for males or females. The system of dressing up and making up might not have been according to the social norms and construction.

Discussion

As mentioned in one of the previous questions that students try to adopt the ways of life like the other sex/gender in the classrooms practices. In this context, it was found out that not all but some of the students try to imitate the other gender in their getups. However, such unique dressing makes the students conspicuous in the classroom to both teachers and students. For example, a female student had clean shaven her head and she was talking to a teacher in the class with a P-cap on her head. On inquiry, the (female) teacher was so shocked to know and said ‘being a female, why you did so?’ In another instance, a male student was wearing a hair band which was ridiculed by laughing out by other students as this was – assuming so – the fashion/need of females. It also reflects a change in the discursive and non-discursive practices in the ESL classroom.

This reflected the idea presented by Jespersen (1922) and Lakoff (1975) regarding the role and status of females in society. It also reflected the Said’s (1978) concept of the other in terms of gender representation in the ESL classroom interaction. Whereas, according to

Coates (1986), it the performance that matters not the gender. Even then, males' get up as females was observed to be discouraged as well as females' get up as males'. May it was considered as a challenge to the males' authority in social contexts. Nonetheless, such makeshift was observed to be criticized by the other (class fellow) counterparts and made such students noticeable in the classroom in order to identify the deviation from the normal social life. On the other hand, 52.08% classes were seen to be normal, where such instances of unusual dressing was not made conspicuous, and in 12.50% classes no such instances were seen. Although a number of classes witnessed that such change is not there but still in a significant number of classes the phenomenon was noticed which reflected such change to be in vogue.

11 Digressions were used related to Gender issues.

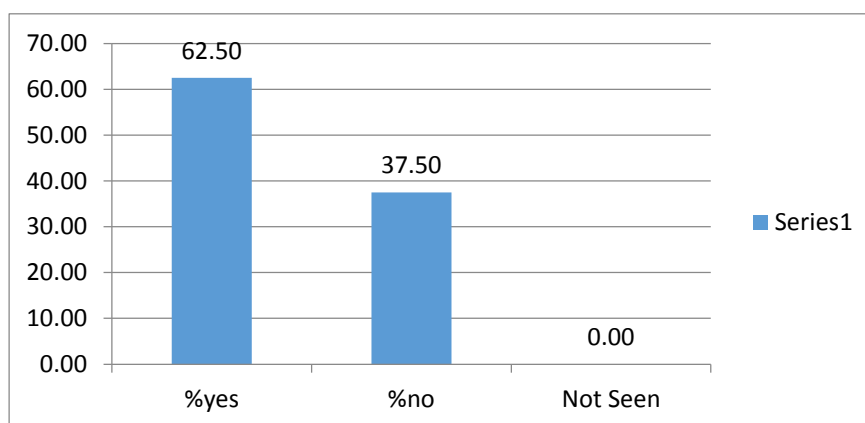


Figure 11 Observation Sheet

Analysis

To locate the presence of discourse about women in the classroom discursive practices particularly in the digressions, it was observed that more than 62.50% teachers used digressions, where there was a mention of females from any angle. However, 37.50% teachers did not use either digressions or they did not address the females' concerns in terms of social and cultural perspective in the classroom discourses or interactions.

Discussion

While delivering the lecture, the teachers use different techniques to communicate the main point to the students in the classroom discourse. Digressions or tangents are one of

those techniques to attain the classroom objectives. These tangents or digressions include many discursive strategies such as jokes, stories, or other events.

Gender differentiation (Baxter, 2002), is noticed in the classroom and digressions on gender also reflected the stance on gender inequality as one of the teachers asserted once while teaching talking to the female students that ‘they can get good and rich husbands if they study hard and get good social positions’. Thus, classroom discourse discusses the gender matters on unequal basis in the ESL classroom interaction where male and female students are differentiated.

12 The classroom discourse insinuated the authority of men and inferiority of women.

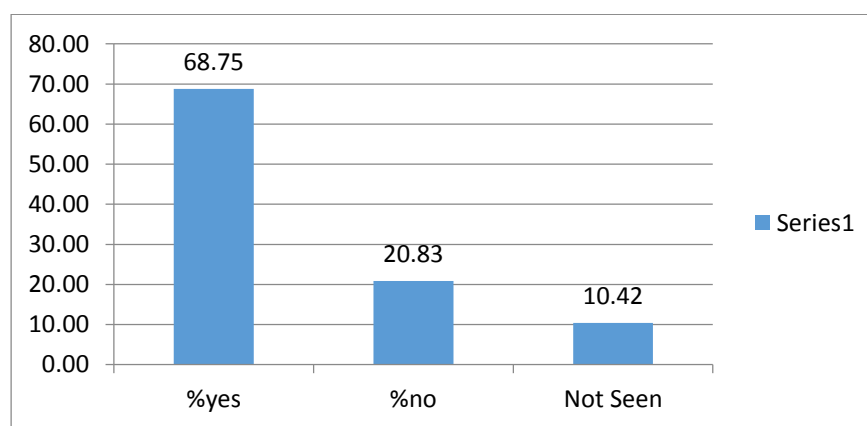


Figure 12 Observation Sheet

Analysis

Figure 12 identifies in this view of observations that 68.75% teachers advocated the superiority of males in the classroom discourse and 20.83% teachers were observed to be either taking females as doing gender (West and Zimmerman 1975, 1987) or at par with males, whereas 10.42% teachers were found to be indifferent in the classroom discourse regarding the feministic or patriarchic perspective.

Discussion

During the lecture in the classroom, the teachers who talk about the gender issues or try to talk about females’ concerns, they are addressing the binary of relations. Either the males or females are given the top position in the classroom discourse. As Jespersen (1922) said that the women are the linguistic other or according to Lakoff (1975) who is of the

same view too. On the contrary, Coates (1995) presented the idea of gender fluidity i.e. the superiority lies with those who perform rather with just being male or females. However, the idea of Coates did not seem to be feasible in the Pakistani classroom discursive practices. Rather it substantiates the idea presented by Baxter (2002) of gender differentiation.

4.2.3 Ideology

The third part of the analysis is spared for *ideological instances* and the same number of statements is discussed here.

13 The teacher's appearance including dress reflected a specific ideology in terms of religion.

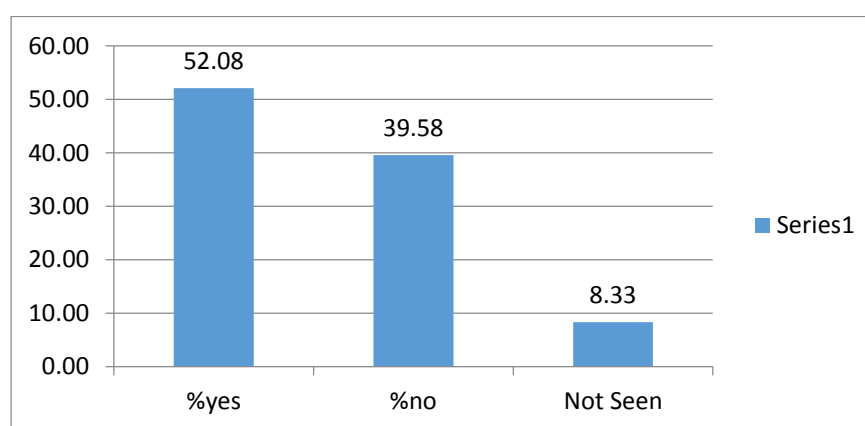


Figure 13 Observation Sheet

Analysis

It was observed and reflected in the figure 13 that 52.08% teachers were observing national or Islamic ideology while going to the ESL classroom, whereas 39.58% of the teachers were dressing as per the modern styles and not following any national or religious ideological category. For instance, female teachers coming to the classes were observed to be with incomplete dupatta (not covering fully as required by the Islamic commandments) and half-sleeved shirts and male teachers being clean shaven and having western touch in their appearances. 8.33% teachers, both males and females, were observed not to be observing any specific dress codes.

Discussion

Appearances and images are more polysemous than words (Barthes, 1977). The way teachers dress up and come to the class also matters along with the content that is being

transmitted to the students. Similarly, the appearances of teachers matter significantly and at times such dressing is discussed among students as well. Teachers are also idealized by the students and this phenomenon directly insinuates that the teachers' appearances may also be copied by the students.

In this view, the normal dressing was considered to be something that did not show any specific ideology; however, teachers' adherence to the national dress or Islamic values in the classroom has been focused. For instance, female teachers come to the classes with complete hijab or wear a gown over their dresses. Similarly, male teachers observe national dress schemes or wear beard as per Islamic orders and strictly follow it. In Pakistani perspective, there is a prescribed dress code including shoes for both males and females. If the same is not followed, it is not considered normal socially and culturally; however, there are many critics to this (Farooq, 2020). This is a reflection of the self-representation (1998) of the Islamic ideology among the teachers on campus.

Overall, it can be inferred that most of the teachers in the Pakistani language classrooms observe national and Islamic ideology in presenting their personality.

14 The discourse included reference from Islamic sources.

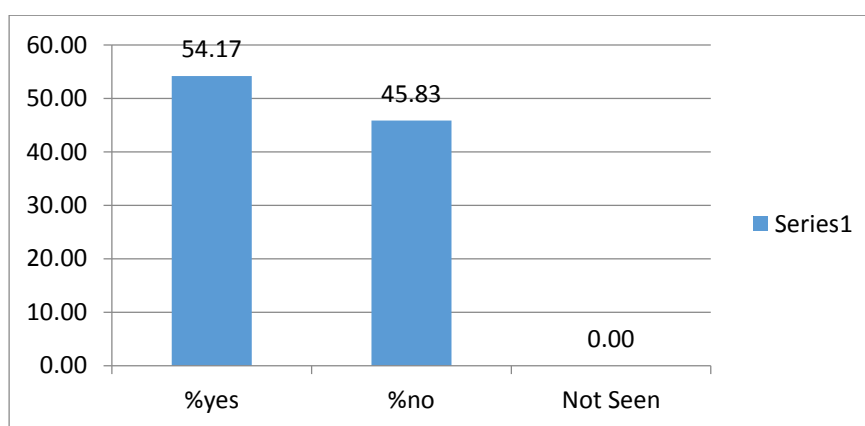


Figure 14 Observation Sheet

Analysis

As far as the use of Islamic sources and resources in the language classroom discourse are concerned, about 54% teachers were observed to be quoting Islamic sources and evidence from the events of Islamic history to substantiate their point. However, about 46% teachers did not use any Islamic reference in their classes.

Discussion

The classroom discourse at times involves religion in the explanation of the content besides the course content. As a result, the teachers use the religion in substantiating the content they are teaching the students. Religion is something which people usually do not deny or refuse to. If there is something which cannot be digested by the people, it is clarified by using examples from religion and then the chances of acceptance improve. This is what Aristotle termed as ‘ethos’ in his theory of persuasion and also quoted by Levitt (1999) and (Fisher, 1987). Islam and Christianity are two religions that are practiced and have considerable acceptance in the country and therefore, discussions on these two religions in Pakistan and Pakistani English language classrooms at times, can be witnessed. Most of the content of the degree courses also entails references from Christianity. Since, a large number teaching the English Literature in these degree classes is Muslim community, their discourse carries Islamic references as well.

So, it can be deduced that a majority of teachers use Islamic references and events/stories from the Islamic history in explaining the classroom content to the learners which is an explicit example of the promotion of the self-ideological instances (van Dijk, 1998, 2000) in the ESL classroom.

15 Hadith (حدیث) or Verses from the Quran were discussed.

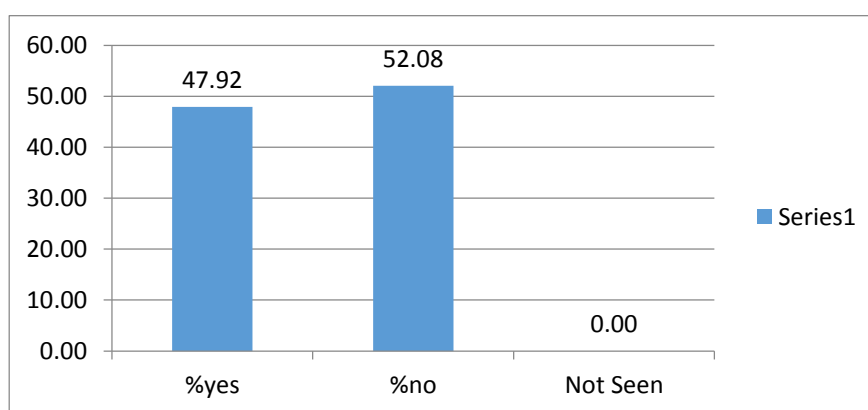


Figure 15 Observation Sheet

Analysis

In this scenario of the observation as reflected in the figure 15, it was found out that around more than 47% teachers were using the Hadith or a verse from the Quran in the classroom discourse to substantiate their own point of view in terms of the classroom

content whereas nearly 52% teachers did not use the Quranic references in their academic discourses.

Discussion

Using the Quranic discourse in the classroom discourse is very subtle and crucial. Therefore, if someone uses such discourses and successfully relates it to the main discussion in the classroom discourse, they seem to be very expert to do so because it is a very difficult task memorizing and correctly presenting a verse or a Hadith. Consequently, it can be concluded that the Hadith or Quranic references are not very frequent but almost a half of the teaching community uses it in the classroom discourse. Even, it was seen that a few teachers wrote verses and hadith on the white board.

Hadith or a verse from the Quran is considered to be the core of Islam. Kumaravadivelu (1999) observed a class and found out that the teacher was eulogizing the Americans as heroes as the teacher himself was an American. Secondly, as far as religion is concerned, it provides people solace in hard times and people do not go against its teachings and rather practice it willingly; rather, they feel compelled to observe the rules and commands provided by religion. Thus, it may be considered that teachers usually do not go against their ideologies and values.

While in the classroom, the teachers use either a Hadith or a verse from the Quran to explain or substantiate their own point of view with reference to the content of the subject. Since a Hadith or a verse from the Quran may not be oft-quoted, still their presence in the language classroom discourse may be considered quite valuable.

16 Teacher greeted the students with “السلام و عليكم” Assalam o Alaikum (*Peace be upon you*)

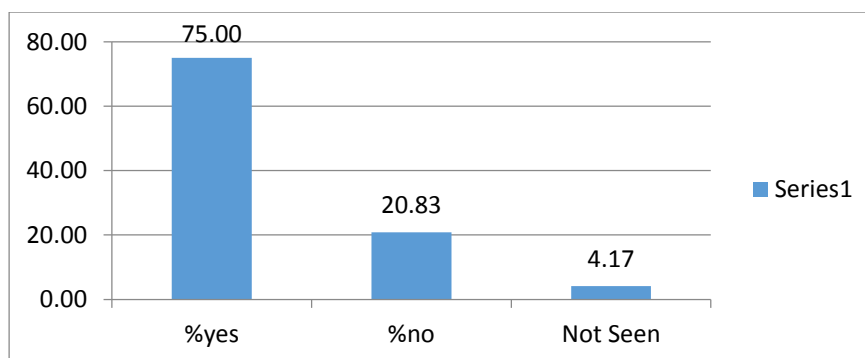


Figure 16 Observation Sheet

Analysis

The figure 16 reveals that 75% teachers were observed to be saying the Islamic greetings to the students in the classroom and then initiating the discourse, whereas 20.83% of the teachers did not use such greetings in the classroom discourse. The remaining 4.17% teachers remained indifferent towards such discursive practice or maybe it was not possible to grasp how they initiated the classroom discourse.

Discussion

Greetings at the time of a meeting are considered as a moral practice in the socio cultural perspective (Agyekum, 2008) and it is also anthropological feature of social linguistic life (Foley, 1997). This practice is visible in all cultures, ethnicities and religions. However, it is also very crucial and significant to see how the greetings are said (Duranti, 1997, 2001). For instance, in Islamic culture people say *السلام عليكم* (peace be upon you). Other than Islamic culture, mostly people say 'good morning' etc. when they meet. It clearly reflects that people follow their values in their discursive practices. As per Islamic practices, if one says *السلام عليكم*, they get a specific reward from the Almighty on the Day of Judgment. Moreover, those students who follow such religious and moral aspects of the classrooms discourses they are also advantaged as Razfar (2011) also views teachers' beliefs and personality that affect students' behavior as well as the assessment criterion for the students who share the same beliefs with the teachers. Classroom discourses usually start with greetings and the greetings in classrooms become very important for the students.

It can be said that the classrooms are replete with the Islamic greetings as about two thirds of the teachers are using it before they start the classroom discourse which is reflection of ideological square (van Dijk, 1998) and self-representation.

17 Teacher greeted the students with “Good Morning\Good Afternoon\Good Evening” according to the time.

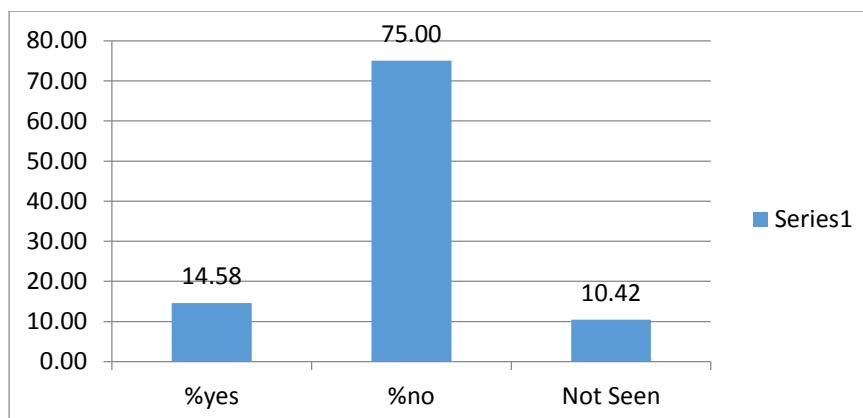


Figure 17 Observation Sheet

Analysis

Keeping in mind the preceding discussion and the results in the figure 17. 75% of the teachers were observed to be using the Islamic greetings, it is evident that they did not use “Good Morning\Good Afternoon\Good Evening” etc. before they started the classroom discourse. Out of the remaining teachers 14.58% teachers clearly said to the students “Good Morning\Good Afternoon\Good Evening” according to the time, whereas 10.42% teachers could not properly be analyzed as to what they were of the view regarding the greetings.

Discussion

Thus, the dominant practice, in this regard, in the classroom discourse is the Islamic greetings and the percentage and proportion is very high although there were instances of the other way of greetings as well. In this view, it can be observed that the teachers preferred the Islamic way of greetings more often which insinuated the representation of the self (van Dijk, 1998); however, the non-Islamic or the modern way of greetings is also a part of the ESL classroom discursive practices.

18 The teacher narrated Urdu Poetry in the class.

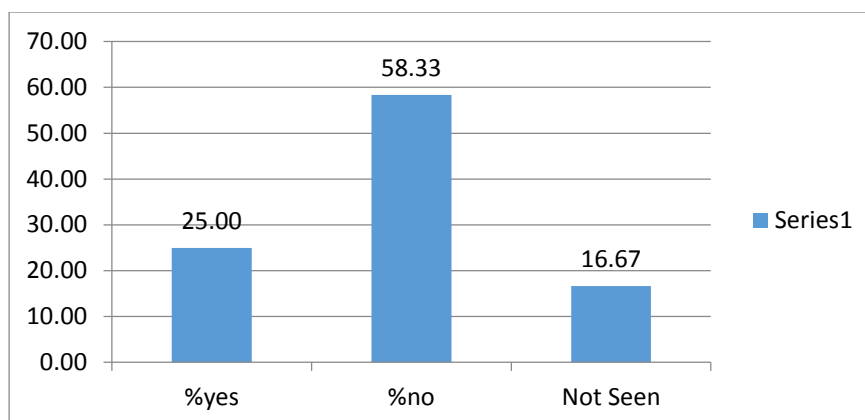


Figure 18 Observation Sheet

Analysis

According to the figure above only 25% teachers were observed to be using the national language and the local poetry in the national language in the ESL classrooms discourse, whereas 58.33% were using the direct method of instruction in the language classroom. Further, about 17% of the teachers did not use the local language, and they did not recite poetry or any incident that could represent any (national or religious) ideology though it was a matter of bilingual aspect as well.

Discussion

Apart from Islamic ideology, the national ideology is also presented in the classrooms. Particularly, while delivering lecture in the class, teachers use native language to explain the content besides they use local poetry and jargons in the language classroom discourse. Using the local or native poetry also promotes the national themes which is an inadvertent effort of promotion of the self through ideological semantics (van Dijk, 1995). This thing directly or indirectly promotes the native culture and its ideology implicitly or explicitly.

In short, the teachers while teaching English language, linguistics or literature do not much focus on local or national ideology, but a few teachers have been observed to be doing so.

4.3.4 Race & Ethnicity

19 Jokes were part of the class which affected some of the students.

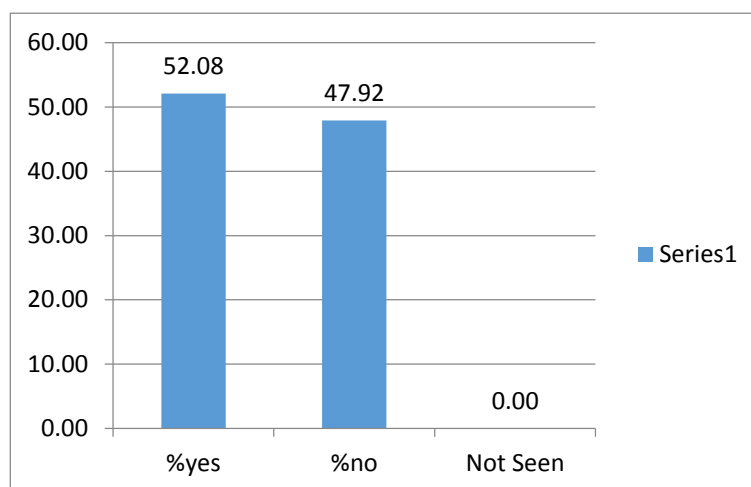


Figure 19 Observation Sheet

Analysis

In the statement of classroom observation 19, it was observed that about 52.08% teachers were using jokes as the communicative and pedagogic strategy to explain the content, whereas 47.92 teachers did not use any such strategy or at least they did not use offensive jokes that might be a source of discouragement for the students.

Discussion

One of the strategies that teachers use to explain the classroom content is using jokes. It also keeps the classroom participants alive and refreshed. Mostly teachers use this activity in the classrooms, at times clarify the content as well. The jokes can be of different types and fields. They can be from different cultures and values. They can relate to the performance of students, religion, race, etc. For example, in one of the classrooms, a joke was cracked by a teacher to explain the term ‘redundant’ while teaching a class of TEFL.

“Jimmy Kalukam (pseudonym for a nation in the subcontinent usually known as simple people) is foolish. What is redundant here? Asked the teacher in the class of a *Language* subject and then it was explained by the teacher himself in this way: Since Jimmy is a Kalukam so no need to say stupid as it is already understood that the Kalukams are very simple. As a result, the word stupid is ‘redundant’. Similarly, some of the jokes regarding gender were also witnessed which directly or indirectly affected the female students. In one

of the classrooms, a teachers after entering the class when the teacher found that the female students were more talkative than the male students says: “Well, students a great joke! Once I was passing by a gathering of females and they were all silent!!!”

So, it can be concluded that mostly teachers use jokes as a source to communicate the classroom content to the students in the class. This may not be intentional as Kumaravadivelu (1999) asserts that mostly teachers are not aware of what they are communicating to their students. Moreover, the results of the statement also reflect the presence of the *Other* in the classroom discourse.

20 Students from other culture/s (international or from far flung areas) were sitting with other classmates and not in their own groups.

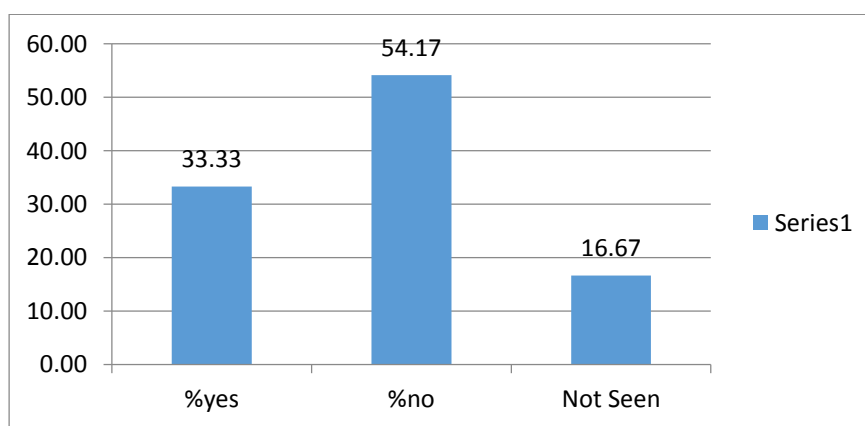


Figure 20 Observation Sheet

Analysis

In regard to cultural harmony or the element of enculturation (Chao, 2013) among the classroom participants in the ESL classrooms, it was observed as reflected in figure 20 that in about 33.33% classes students do not mind sitting anywhere in the classrooms, whereas more than 54% students found it convenient and considerable to sit with their own ethnic, racial and shared-belief groups. However, in nearly 17% classes it was not possible to find out the ethnic or racial groups of the students.

Discussion

In the second language classroom, the seating plan of students is very significant to understand the teacher during the lecture. Gender division is the hallmark in the Pakistani language classroom as the females sit separately from the males. In the same way, students

of the same ethnicity and culture try to sit together to share their views etc. as they feel convenient. In this way, the students form their own ethnic and racial groups to communicate and survive in the language classroom. Shamim (1996) highlighted the same aspect in her study that the students remain confident and share their collective discursive practices together in a community of practice. Also Duff (2002) indicated that students of different cultures do not interact frequently and may be that is why they try to sit together in their own parochial groups in the ESL classrooms.

Overall, it can be deduced that a majority of students like sitting in their own groups that may be based on racial, ethnic, and religious bases.

21 Digressions related to other culture/s were used to clarify the content (may be unacceptable for some students culturally or socially).

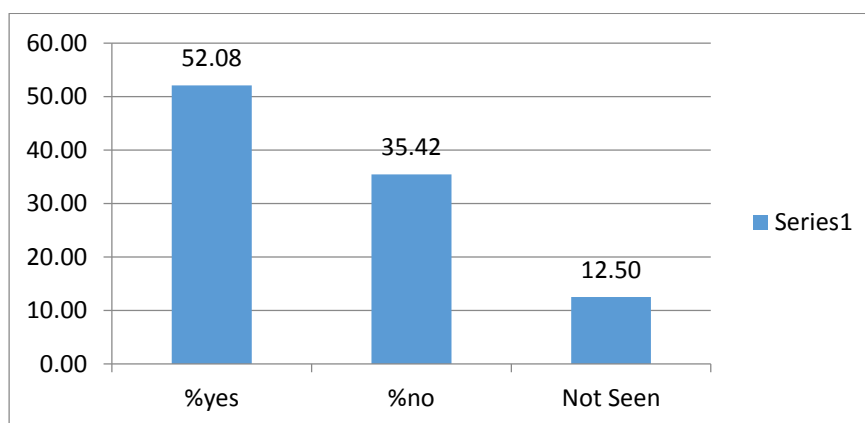


Figure 21 Observation Sheet

Analysis

In this view, almost 52% of the teaching faculty was observed to be using the digressions in which some of the tangents were offensive, too. They were offensive ethnically, religiously, or racially. On the other hand, about 35.42% of the faculty did not use any such digressions – though they used digressions, and they continued the lesson until the time finished. This way, of course, it was interactive, too. However, 12.50% teachers were found to be neutral as they did not use any digressions. Neutral here means that their classes were engaging and contained examples too, but digressions in the form of stories and events could not be traced.

Discussion

Although it is very critical and crucial to address the cross cultural matters in the multicultural ESL classrooms; however, the teachers were observed to be discussing such issues in the class which could be disheartening and discouraging. At the same time, it is a common practice that people like the native features of any related item and others are taken as the *Other* (Said, 1978). Anything that has native features is conducive and favorable, whereas the alien culture or events are usually not considered as something acceptable. In the second language classroom, students usually like native examples to understand the classroom content. The examples coming outside the native culture are not easy to comprehend as they may be out of context. However, if the examples are given from the native culture, it facilitates the learners to grasp the main idea of the lesson. It is also a common practice that the teachers do use digressions, whereas if they are ridiculous for a few students, that is a matter to be considered.

22 Students from other culture (international or from far flung areas) participated equally.

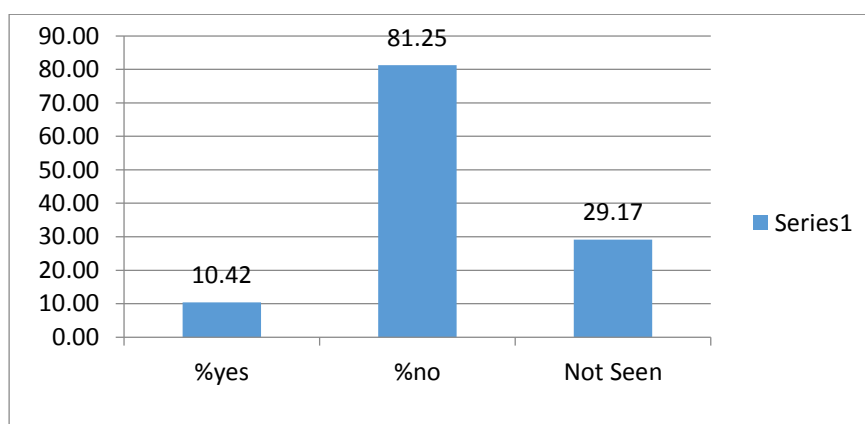


Figure 22 Observation Sheet

Analysis

Regarding the statement 22 as reflected in the figure 22, it was observed that only 10.42% students of the international background or from the far flung (particularly rural) areas took part in the classroom activities, whereas 81.25% were observed not to be participating in the class.

Discussion

In one of the ESL multicultural classrooms, a Chinese student was late; and, as soon as s/he entered the classroom, the teacher was teaching the course *English compulsory* and the teacher invited the same student to participate. I found the student was astounded and could not participate as s/he did not know the context. Such cultural and racial understanding in a multicultural or multi lingual classroom is quite necessary. The variation of meaning and duplicity of the words being used in the language classroom can also affect the students. As a result, the students avoid participating in the classroom activities. In case of foreigners, this can be even more acute. Mostly in Pakistan, the students from non-English speaking countries come to study and language becomes a big barrier to communicate. Owing to such classroom problems, the students avoid to participate, too. It is also a practice that the students who are close to the teachers, participate during discursive practice; resultantly, the students who cannot respond to the teachers, they go away from the teachers.

23 Students felt angry due to classroom discourse.

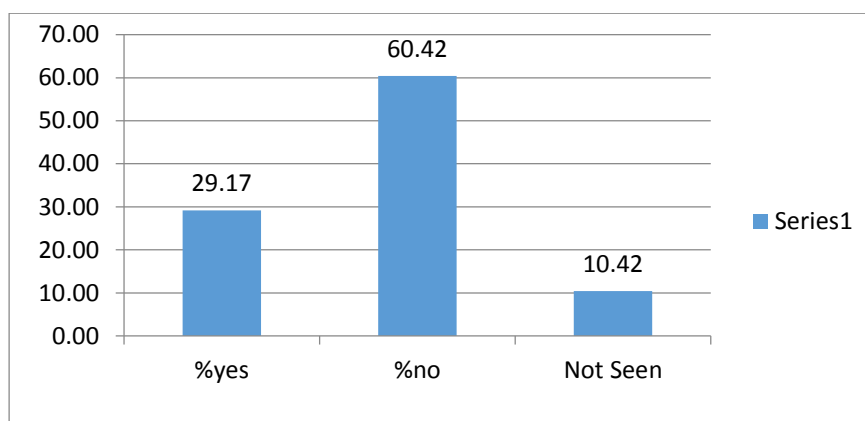


Figure 23 Observation Sheet

Analysis

In this item, in 29.17% classes it was noticed that the students felt angry during the classroom discursive practices. For this actualization Sue and Sue (1990) and Sue, Arredondo, and McDavis (1992) have operationalized that students react to the situation through lowered eyes and silence etc.; here, it is pertinent to mention that during the classroom observation the teachers are very careful in the classroom discourse. Although the ration is comparatively quite low, this aspect in the ESL classroom cannot be

overlooked. However, in about 60% classes no such evidence was observed, and in about 10% classes the attitude of students and teachers could not be calculated as yes or no.

Discussion

One of the features, as presented by Sue and Sue (1990) and Sue, Arredondo, and McDavis (1992) also cited in Bronstein (2003) in the multicultural classes is that the students feel angry and remorseful. Besides these two, they have mentioned four more points such as withdrawal, intellectualization, fear and despair. However, the constructs *anger and remorse* can involve all the other elements under its rubric. The multiple ethnic groups have different attitudes and behaviors which they reflect in different activities and discursive practices. At times, one dialogue or a word may be considered as good in one region, and the same may not be good in another community. For example a phrase *Khwah Makhwah* is an Urdu language word, is also used in Pushto language where it is a polysemic. It has two meanings: mandatory and without any reason whereas in other parts of the Urdu speakers and listeners 'I' has only one meaning the latter one. Now when a Pushto speaker invites anyone; they might say 'you have to attend our party *Khwah Makhwah* which would mean 'as mandatory' whereas those who are not aware of such meanings might feel angry as not being given respect. As a result, we may aspire to seek the teachers' awareness regarding cultural and ethnic restrictions. In the same context another example quoted by a teacher is of a car named *Motiza*, which could not be sold out because it has very offensive meaning as 'a girls who runs away with someone'. The students could not even respond to the teacher as Miller (2015) could not get the response.

Although during observation of classes such phenomenon was not that much quantitatively; however, it is less enough to sensitize the teachers about their discourses in the ESL classroom interactions, the presence of such display is not conducive for the classroom discourse for the students of other cultures and foreigners.

24 Discrimination was observed in treating the students.

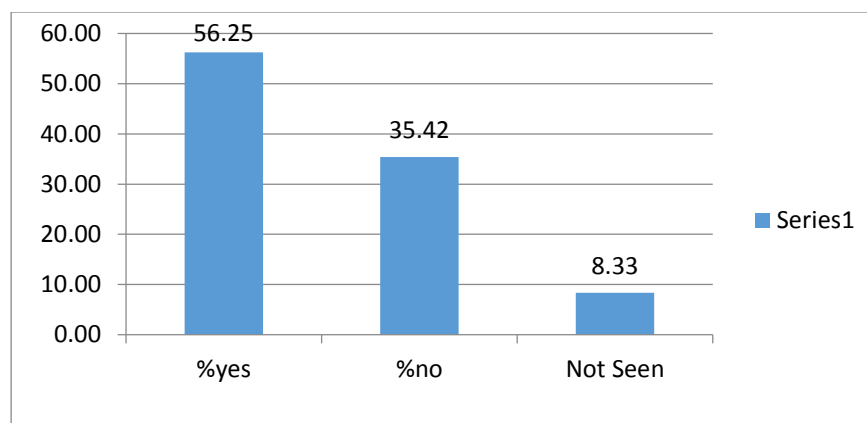


Figure 24 Observation Sheet

Analysis

In the classroom observation number 24, in about more than 56% classes this kind of discrimination was observed that was mostly on cultural levels whereas in 35.42% classes no such evidence was found where I could find any discrimination between the teacher-student or student-student relation. On the other hand, in 8.33% classes, the classroom discourse and interaction was found to be neutral.

Discussion

One of the factors in the classroom discourse is that the teachers require good work from the students. They need to submit their assignments in time and be punctual, regular and participative in the classroom. Baxter (2002, 2003) in her framework gave the idea of peer approval. According to her, students who get approval of their discourse or activity by other classmates also get the attention of the teachers. Further, it is also a fact that the students, who get the support of the teachers, also get popularity among the students. In the Pakistani language classrooms, it has been observed that at times, teachers do not approve of some students' activities, statements or questions whereas some of them get approval of the teacher for what they suggest. Coincidentally, in two classes, some students from far flung areas, who were not good speakers of language too, based on the pronunciation, suggested to postpone a test which was approved at the request of the students who were perhaps local or may be shared ethnicity or good schooling. In another few classes, teachers allowed some

late comer students by proclaiming that they were allowing them just because they are from far flung areas. Such discrimination on the basis of ethnic, linguistic or cultural dynamics might, resultantly, make some of the students angry for not being considered or remorseful for being offended in the class and non-responsive. It usually takes place in a heterogeneous classroom, where peer approval is subject to common values and shared beliefs. In the Other groups, the discrimination is seen owing to these collaborations of the domination of host groups. Overall it can be induced that the language classrooms witness discrimination among the relations of the classroom participants.

4.3.5 Resistance

25 There were students in the class who were not participating in the classroom discourse.

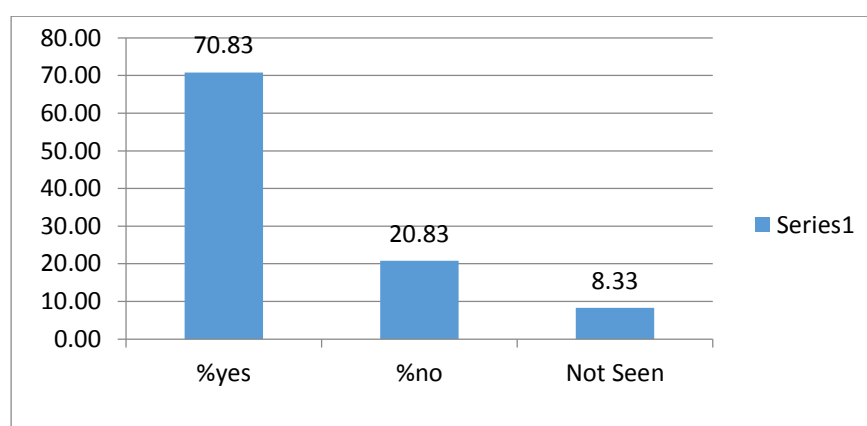


Figure 25 Observation Sheet

Analysis

In more than 70% classroom observations as reflected in figure 25, some of the students were found almost in every class who were not participating in the classroom discourses and interactions as they were resisting to disclose their identity regarding communicating in the target language. They were part of the binary relationship that was being enacted by and among the classroom participants. Similarly, in nearly 20% classes the students were confident enough to show off their academic skills in the classroom discourse, whereas in around 8% classes the phenomenon was observed to be neutral.

Discussion

Lack of participation in the classroom discourse is a much neglected phenomenon in the second language classrooms in Pakistan. The resistance can be seen at different levels and in different ways. Apart from the cultural reasons, there could be academic reasons for

the lack of participation of the students in the second language classrooms. Speaking English has been a basic aim of the classroom participants of English language classroom. As found out by Miller (2015), Lin (1996) & Chick (1996) the teachers and students both resist to ideology, language purism and code-switching. During the class, silence by the students and waiting for the class to end up is also a kind of resistance. One of the Chinese students came late and the moment she sat, the teacher asked her to read the text and unfortunately, she did not have the book either, she resisted to participate and the teacher insisted although she was panting simultaneously because came running to the class. In another class, some students were trying to convey their problems in the local language whereas the sentence spoken by the teacher made them silent and sit ‘Can you please speak the content in English?’ Aside from the operationalized framework by Miller, Chick and Lin that includes resistance, oppositional behavior and camouflaged resistance, the one more side of resistance is the academic resistance, i.e. students do not participate in the language classroom as they feel it difficult to communicate in the target language.

Overall, it can be concluded that in the second language classroom, students resist to talk, speak or participate just because of teacher or some intimidating fear.

26 The teacher used mother tongue in the class to explain the content.

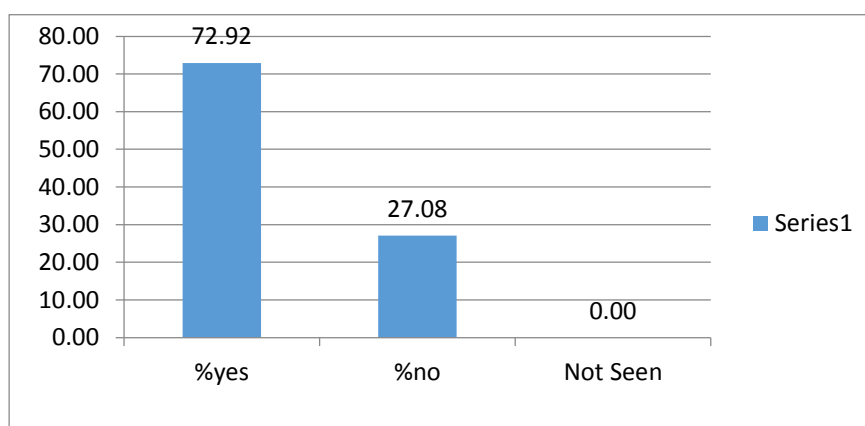


Figure 26 Observation Sheet

Analysis

During observations as reflected in the figure 26, it was found out that teachers use mother tongue to explain the content or in the form of tangents. About in 73% classes, teachers were found to be switching the code (Chick, 1996; Lin, 1996; Miller, 2015),

whereas nearly 27% classes, teachers did not switch the code or they explained the content in the target language.

Discussion

Lin (1996) argues that teachers use code-switching to resist the ideology of language purism or because it saves them time to convey the content. Such incidents take place when the teachers are asked to be monolinguals (only target language – English in this case). In exercising the common practices in the classroom, teachers try to cope with the adopted and prevalent ideologies. In the course of their interactional discourses in the ESL classroom, the teachers' code-switch from English to Urdu, may be, either in order to promote their own national identity to avoid the purism of the target language on their local culture or to resist linguistically. Chick (1996) also identifies (that was later on mentioned by Miller (2015)) that at times teachers change the topic and use another language as it might not be possible for them to convey the content what has been termed as camouflaged resistance (Miller, 2015). In some classrooms, when students asked question about the content being delivered, the teachers pended it by saying 'we would discuss in in the next class.' And in many classes teachers used poetry of national language and ideology. Amazingly, one of the teachers sang a beautiful song of national language which was quite out of the context though amusing. Changing topic and delaying the answer of a question are the examples of camouflaged resistance.

It can be inferred that the teachers use native/national language to explain the content in the language classrooms which ultimately reflects that they use camouflaged resistance in the classroom discourse.

27 The teacher gave an equal chance of participation to all students present in the class.

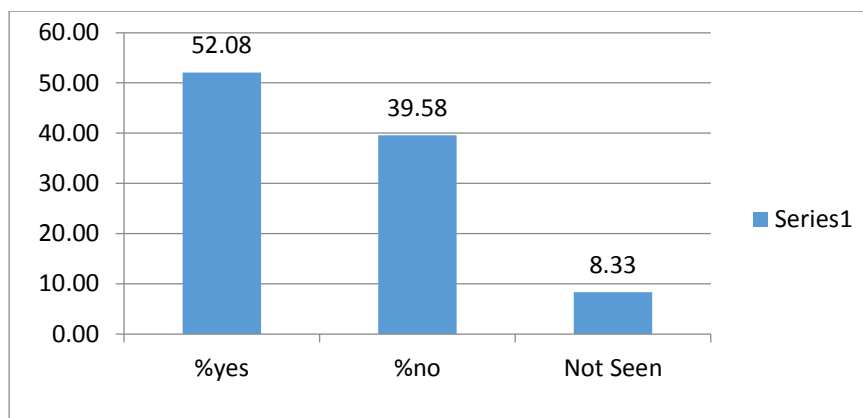


Figure 27 Observation Sheet

Analysis

In view of the statement and figure 27, it was observed that in 52.08% classes, the teachers gave a chance of participation to the students equally; however, in about 40% classes this phenomenon was not observed, and in 8.33% classes there was no such evidence to capture the details on the issue.

Discussion

One of the responsibilities of the teachers in the language classrooms is to support and guide students to participate. Aside from this very subtle aspect of the classroom activity, there is another very important fact in which students are given equal participation chance in the classroom. As a matter of fact, the students who get chance once and they are accepted by the students and teachers both, they get confidence and continue the same practice. Baxter (2002) terms it as 'peer approval'. If one can get his/her discourse approved by the other classmates and the teachers, it becomes very easy for the participants to survive in the classroom. If this is not the case, the students continue to resist in the classroom.

Overall, it can be inferred that in most of the classes the teachers give a chance of participation to the students; however, in a large number of classes teachers do not give equal chance of participation.

28 Social and cultural issues other than the classroom content were also discussed.

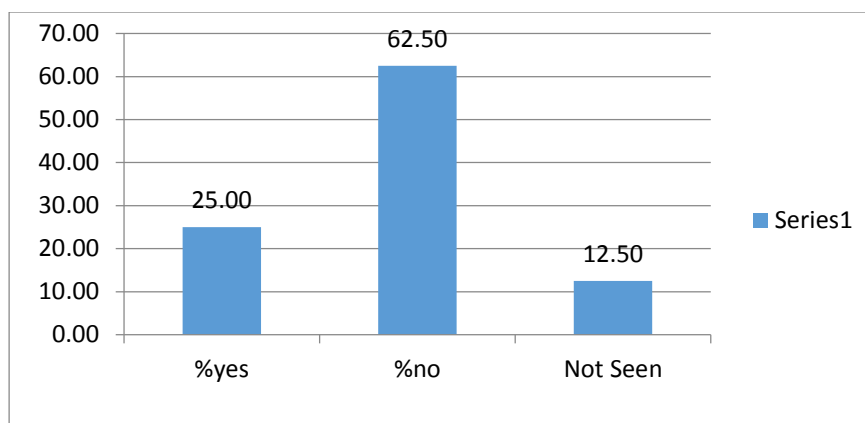


Figure 28 Observation Sheet

Analysis

In this regard as revealed in the figure above, in just 25% of the classes it was observed that the classroom discourse got diverted to some other irrelevant gossip or events, and in 75% classes the discourse was maintained to be relevant on the main topic.

Discussion

One of the very significant factors in the language classroom that makes the students and teachers resist is the change of topic. Sometimes, the teachers when they think they cannot proceed further on a topic they change the topic. This can also be viewed as camouflaged resistance (Chick, 1996) and changing topic (Miller, 2015), where teachers do not exhibit their knowledge, but they discuss a few other social, political and cultural matters in the classroom which may be deemed extraneous. For example, a few teachers started discussing the political matters regarding the best political party in the country despite the fact there were foreign students, too. Some of the teachers also discussed the cross cultural matters. However, the ratio of such students is not very high.

It may be concluded that most of the teachers focus on the teaching/learning process and do not indulge in the irrelevant gossip of discussions.

29 The teacher encouraged the students to participate who were silent.

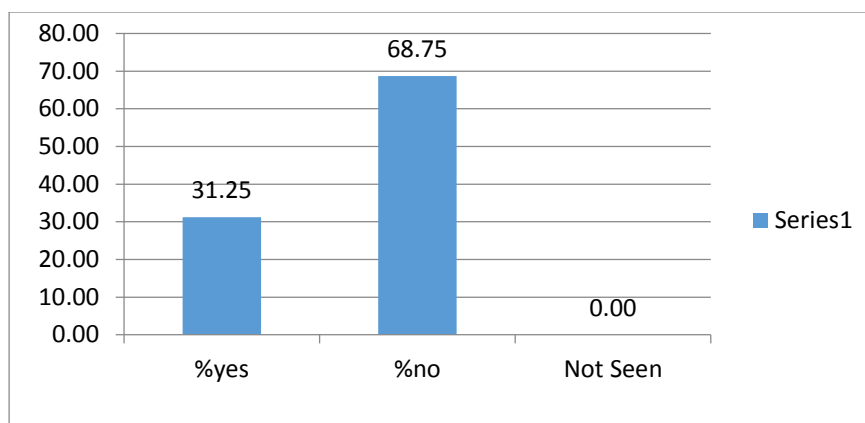


Figure 29 Observation Sheet

Analysis

According to the results of figure 29, 31.25% teachers were observed who were encouraging the students to participate in the language classroom, whereas more than 68% teachers were observed that they were focusing on the completion of the lecture in order to wind up the content in time. The teachers were also observed that they were keen on the completion of their syllabus in the class. In doing so, they were also observed to avoid students' questions too as it would consume time.

Discussion

A large number of students in the classroom are silent and do not participate in the classroom discourse as has been discussed in the item no. 26. To make the classroom discourse effective and communicative, it is very important for the teachers to make those students participate in the language classroom. Not only do the students, but also teachers resist some kind of phenomenon during the language classrooms. Sometimes, the students are not very expressive, and they resist talking in the target language. On the other hand, the teachers also resist in implementing the constructive role of the students. The congregative participation of the students can make them confident and participatory. This activity can also contribute to the enactment of social roles of the students through classroom. As identified by Kumaravadivelu (1999) that classroom is a social reality... classroom is not a mini-society; rather it is a constituent of society. The teachers' role in the language classroom is very central in this perspective.

In a nutshell, it can be inferred that teachers usually do not encourage students to participate in the multicultural second language classroom which ultimately keeps the students at distance with each other and with the teachers, too.

30 Teacher' achievements were discussed in the classroom discourse.

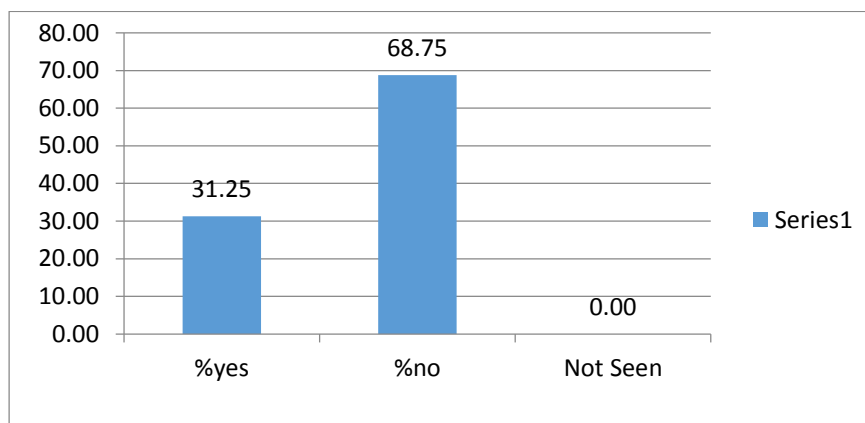


Figure 30 Observation Sheet

Analysis

The results of figure 30 indicate that about 31% teachers were found to be telling their past heroic stories to the students in the classroom discourse, whereas nearly 68% teachers did not focus on their achievements in the classroom discourse.

Discussion

As part of classroom discourse, usually teachers' achievements also find some place to be added. Where they are a source of inspiration for the students, at the same time, it also reflects that there might be an element of resistance among the teachers in conveying the content. As identified by Chick and Lin (1996) and Miller (2015) that classroom participants change the topic of discussions while they are involved in the academic discursive processes and interactions. By telling their stories where teachers are maintaining their power in the classroom, they are also resisting in the classroom in the form of avoiding the main topic of the classroom content and focusing on other stories or tangents in the classroom discursive practices. For example, one of the teachers told the students that he topped the class and still his name is on the honor board of the school. Another one explained how he would manage to discipline the students while he was the CR of the class. Some of them informed that they were very good sportsmen besides they were good students in the class and so forth.

Overall, telling the self-heroic stories by the teachers do exist but not at a great scale; however, most of the teachers avoided being heroes in the classrooms and focused on the pure academic procedure.

4.3 Emergent Themes

The classroom observations were divided into two parts: structured non-participant observation sheets and the emergent themes. Emergent themes means the phenomena that I experienced during the classroom observation but it was not mentioned in the classroom structured observation sheets. Qualitative data analysis is purely and inherently interpretive in nature and almost biases, values and judgments made by the researcher need to be taken into account (Creswell, 1994). The researchers usually make their comments in the qualitative analysis that at times is considered to be biased but according to Locke (1987), this type of openness is conducive to research and has to be acceptable. Researchers usually become a tool of analysis while they are in the process of research. In order to acknowledge the researcher as a tool of research, one needs to create a reflexivity journal (Creswell & Poth, 2016). In qualitative research, the reflexivity tools are known to be the memos or notes during the collection of data. Such reflexivity tools are useful for finding out the emerging concepts, themes or patterns during the study (Saldana, 2009). Auerbach & Silverstein (2003) also suggested to keep a research log book to note down the themes being emerged during the research process related to the theoretical framework or main questions and objectives (Saldana, 2009). Keeping analytical memos also reflect the researcher's analytical ability pertaining to the codes and categories that have emerged during the research process. Saldana (2009) further explains that the codes emerging through the analytical memos can be unexpected as well. A few unexpected themes also emerge out of the themes and meta-themes (Daitch, 1979).

Consequently, we may say that during the research study, while the researcher is collecting data on the subject they can come across some themes that may be relevant. However, these emergent themes come out of the analytical approach and personal experience of the researcher. During my study on the topic, some very important themes also occurred which were quite relevant and are being discussed here.

4.3.1 The discourse of CR and GR

It was found out in the classrooms that a male member in the classroom performs as the Class Representative (CR) of the class who represents males and females both whereas

female students are assigned the tasks related to females students only as the Girls' Representative (GR) who represents the girls side of the English classrooms only. However, her nomenclature can also be given as 'CR 2' or the 'second CR'. But in these cases her responsibilities are limited to the girls of those classrooms only. It is what Baxter (2002) says gender differentiation in the ESL classrooms.

There could be any reason why girls are having a separate group and a separate representative in the language classroom, but it certainly draws a line among the classroom participants and constitutes a binary opposition. Pakistan being a country where still patriarchy is the family system in order for the social practices and their execution, it might get a little difficult to adopt the normal gender related practices in the social context. Such linguistic nuances and their practical application in the classroom are cultural specific. These socio-cultural aspects are enacted by the teachers as they are the sole controller of the classroom discourse and orders. It also reflects that teachers and students enter the classroom with preconditioned notions and they try to observe the norms of social setting in the classroom as well.

4.3.2 Unusual Getups

In a few classes, it was observed that there were girls who had dressed up exactly like boys. In one class while I was observing, the teacher was flabbergasted to recognize the identity of the student. The teacher thought the student was a male but later on, she was made to realize that the student was a female. Her hair cut, dress and even the shoes were male-specific. The trend of male identity among the female students was observed to be increasing. The female students were seen to be wearing the male-specific ornaments in the classrooms (Giaschi 2000; Ibrahim, 1999). Sultana and Kalyana (2012) have also substantiated that in Pakistani community gender reversal and cross-dressing is becoming a routine; similarly, Iqbal (2019) has also found out the indigenization of western outfits for women which is changing the Pakistani culture. In the ESL classrooms, there were students who had complete female dress as is the social practice with reference to Pakistani ethnomethodology. Some of the girls had a male hair cut too. Perhaps it reflects the idea of West and Zimmermen (1975, 1987) on *Doing Gender* that can be witnessed in practice in the Pakistani classrooms. The same has been identified by Coates in her study as fluid gender.

On the other hand, among the male students the trend of wearing a hair catcher or long hair was also observed; besides, they were using multi-colour shirts in the ESL classroom. Basically, men are not very choosy about colour, whereas women are very selective. Men wear plain and non-bright colours and females go for different colours as Hurlbert and Ling (2007) in their study found out that men are simple regarding colours and women know many names of colours and also use different colours for their daily use. Similarly, some of the students were witnessed to be wearing ponytails in the classroom which is considered to be the fashion of females in Pakistan.

4.3.3 Non-Academic Physical Tasking is Male-Specific

While I was observing the classes, one very strange thing took place. I was sitting in the class before time after taking permission from the teacher. The teacher entered the class and still most of the students were awaited. The teacher started cleaning the white board and also started chatting with the female students in the first row. Suddenly, he looked back and found some male students sitting in the back rows. The teacher came down to the students and asked them in local language. "Aren't you feeling ashamed and I am cleaning." The student went up to the teacher's place and cleaned the white board for the teacher. This is an explicit example of gender differentiation (Baxter, 2002). Mostly, in Pakistan, it has been observed in media and normal social practices that females do not enjoy the same status as men; besides, their roles are also different from men's although there a significant change in the urban social and academic society.

It is also a fact that some of the teachers still believe that male students can be taken to physical tasks while the female students should be spared of this and at the same time, the behaviors of the teachers are cultural specific pertaining to norms.

4.3.4 Instances of Religious Practices are Preferred

The universities of the capital run their classes till the evening and students take their classes at their convenience. Muslims offer their prayers five times a day. Usually the prayers of Zuhr and Asr (Noon and Afternoon) are offered during that time. Before Prayers (Salat), *Azaan* (*Call for Prayers- angelus in Christianity as used by Maupassant in the short story Araby*) for Asr prayers are always heard during the classes. While I was observing the classes in the afternoon sessions, I found that the teachers always stopped the lecture and listened to the *Azaan*. In addition to the fact, I also found that mostly females sit in the class with their *Jilbabs* (a piece of cloth they take round their neck or chest). However, whenever,

the Azaan (An announcement of calling for prayers) started the females covered their heads with the same Jilbabs. In a few classes, I found that the female students were without Jilbab but the moment Azaan started they covered their heads with the books they were studying. I also found male students going out during such timings for offering their prayers and at times, coming to the classes late because they were offering prayers. However, teachers do mind if anyone comes to the class late but if someone is late because they were offering prayers, teachers never mind it. It clearly reflects that the classroom participants prefer the representation of the self as mentioned by van Dijk as ‘ideological semantics’ (1995) and ‘ideological square’ (1998, 2000).

It also reflects that teachers try to constitute the ideological association an id relationship with the students, in addition to respecting the values of those students who share the same ideologies.

4.3.5 Instances of Teachers Coercive and Legitimate Power Roles

In Pakistan in particular, teachers are very cautious about their academic excellence. Being a senior teacher, whenever, I went to the classes, the teachers were highly careful for being observed which is an explicit example of resistance on the part of teachers as mentioned by Miller (2015). Although I had already informed the teachers and created a rapport among the teachers and their students both whereas still I found most of the teachers a bit reluctant during the class that was being observed, and definitely it is natural too. Besides they asked me after the class about their performance which had never been my purpose. So while discussion with the teachers, a few instances were reported.

“I threaten my students when they do not work. I tell them I won’t give you (sessional) marks if you people do not work hard.” One of the very main aims of the students is to get good marks for which they are ready to complete any of the assignments that are assigned by the teachers. As a matter of fact, teachers are enjoying complete legitimate or coercive powers in the class that has been given to them by the institute and the society. Students usually take their teachers as their ideals, but this threatening may be a cost of the loss of this status and respect of the teachers. This also reflects the teachers’ normative power Lahlali (2003), legitimate power (Thomas, 1995) and coercive power (van Dijk, 1998).

While talking to another student on the same matter in the classroom interactional discourse, she said, “You need to be very strict with the students.” What exactly she meant by this but what I could reckon was the teacher’s legitimate or coercive power in the

classroom. The teachers try to get the students to do the classroom tasks through this way. Another teacher asserted in the class like this: “You are supposed to follow the deadline that I have given to you people failing which you will have to spend another semester here.” This also clearly reflects the teacher’s legitimate power (Thomas, 1995) in the classroom for getting their tasks done.

4.3.6 Classroom Attendance

Presence of the students in the classroom is subject to the teachers’ discretion. Attendance of the students is a regular feature of the classroom discourse which is taken by the teachers by calling their names one by one. However, it is the teachers’ choice when they take the attendance; most of the teachers called the role at the beginning of the class. Interestingly, the attendance is taken by the teachers and not marked by the students on a sheet. There is another feature that was observed during the classroom observations that there is no set criterion or standard on the basis of which teachers let the late comers go into the classrooms but it is merely teachers’ discretion. Sometimes, they were found to be enquiring the reason for being late and at times they were indifferent about it and allowed to be in the classrooms even if they (students) were late. All these instances reflect the use of legitimate (Thomas, 1995) and coercive power (van Dijk, 1998) of the teachers in the classrooms.

4.3.7 Teachers’ Non-Academic Paralinguistic Features

In the classroom discourse, the teachers were found to be doing some extra activities in the class such as: using mobile phone, carrying water bottles and drinking water in the class intermittently. This act may divert the attention of the students from the classroom discourse besides showing the powerful and unchallengeable attitude of the teacher in front of the students which reflects legitimate (Thomas, 1995) and coercive power (van Dijk, 1998) of the teachers. Interestingly, the use of cell phones is not allowed in the class; in addition to this, if students have to go for drinking water, they are required to seek prior permission from the teacher which too is very unusual.

The enactment of the power relation in the second language classroom is very distinctive and one-sided. Apart from this, the attitude of the teacher that reflects in the form of non-academic paralinguistic features may affect the students from socio-academic perspective instead of growing the students in a collaborative way in order to develop their streamlined competencies.

4.3.8 Deficient Roles of Females and Males' Dominance in the Academic Milieu

During the course of interviews while I was getting appointments from the teachers after having got their consent, the interviews delayed due to the teachers' other commitments. A few female teachers refused to take the interview; besides, a few of them uttered in this way, "I think it would be easy to conduct interviews from males' side". It reflects that teachers resisted and avoided to participate. In the capital of Pakistan, the teachers of English are from different parts of the country including urban and rural areas. The faculty members of the universities are heterogeneous. As a result, they view different phenomena differently. Some of them are convinced that the gender is fluid; however, most of them still think that males are in the driving seat and they control the interactive relations of the discourses.

4.3.9 Multiple and Hierarchical Power Pillars in the Language Classroom

During the observation of classes, it was also observed that during the classes the Admin staff could easily visit the classes and convey the necessary messages which directly reflected the hierarchical power structures and the interruption and interference of the Boss of the department or of the employer which reflects the presence of institutional power or social power (Stahl, 2011). This directly shows that teachers do have power in the classroom discourse and management can interrupt the teachers' power as well. However, the teachers can be seen as less powerful when the Heads of the departments or the employers need so they can interfere.

4.3.10 Peer opinion in the classroom

One interesting thing that was observed in the classroom discourse was the peer opinion carried out by the teacher. Some students gave their presentation and after the presentation finished, the teacher asked a few students to come forward and give their critique on it. The classroom is a social reality and socio-cultural and socio-political aspects are very much intertwined in the classroom discursive practices. Ethnic and parochial practices are very high in the country on political, social and academic levels. In the presence of a teacher when students give their opinion about their classmates, that can be biased, and if the students are from out groups, it can be disheartening. Such activities can be very helpful, stimulating in learning and precarious at the same time. They can also help grow the dominant groups (Shamim, 1996), van Dijk (1993b,) and if a group of students gets approval from the teachers and students (Baxter, 2002) for the comments they give, they can be very

expressive and vocal in the classroom discourses as a dominant group as well. If such practices continue, it may also develop the ethnic and group formation in the classroom learning processes and deviances among students. A single chance of unity among the students to form a group can decompose the students' unity and form the groups on the basis of rivalry. Language teachers need to be very careful once they give the floor to the students to comment on the other students. Such discursivity can also bring about the misleading attitude of the classroom participants. The fact is that there also exist the groups among the student and they at times, have rivalry among themselves. Such peer opinion can be unlikely or misrepresenting the classroom environment culturally or socially.

4.3.11 Unity of students in groups: Ethnic Groups and the Language Classroom

It was observed that the students were sitting in their ethnic and racial groups. For instance, the Pakistani students were sitting according to their parochial matches and ethnic understandings, whereas the international students were also found to be together in the language classrooms. This is because it gives them some solace and convenience. If the idea of collaborative talk (Baxter, 2002) is not applied in the collective classroom discourse, the students may form their own political, ideological and ethnic groups. There is a practice that the students do not disturb teachers during classrooms and try to inquire if anything they have missed during the lecture. In order to capture the missing elements and the classroom discourse, they try to ask their friends who are sitting nearby. Due to this, the students sit in their supporting groups that are mostly based on the race and ethnicity and resist the classroom discursive practices.

4.3.12 Lack of Racial and Ethnic Perception in the Language Classrooms

Since all the teachers were Pakistanis who are well aware of the Pakistani culture, conventions and values, it is also a natural phenomenon to understand the indigenesness of one's own values. Moreover, the alien culture and their values cannot properly be perceived at times. A similar case was found in the Pakistani English language classrooms. A few foreign students came late in the classroom and the teacher without giving them any time started asking question regarding the lesson already in process. This really made the students feel exasperated and less confident as well. It was also observed that in one class that the foreigner was sitting in the back and during the interactive class, the foreign student was not attended regarding the content of the class. However, at the end of the class he was asked a question in order to understand his presence as a participant. Interestingly, in most

of the classes, it was observed that the foreign students and the students of *Other* cultures were sitting in the back. However, one Thai female student was observed to be in the first row of the classroom.

4.4 Interviews

The last tool of data collection is ‘Semi-Structured Interviews’. Following is the analysis of the interviews conducted from the teachers of the three universities of Islamabad.

4.4.1 Power Relations

The analysis of these interviews has also been presented according to the variables and then their sub categories.

4.4.1.1 Coercive Power

During interviews, the teachers asserted that they use the coercive power during the classroom discourse. There are a few formalities in the Pakistani classrooms before they proceed to their lecture such as: taking attendance, greetings, taking position and floor and in certain cases warming up. In respect of power, the teachers were found usually to be taking decisions on their own, which is termed as coercive power. Most of the teachers took the attendance and proceeded to the class using their discretionary power. For example, one of the teachers said that ‘before I proceed to the lecture so, what I do is that it is a kind of two ways one is either I can start the discussion about previous lecture ...’ (C1). Another aspect of teachers’ power can be viewed when responding to a question as to how the teacher deals with the students, the teacher replied that “I threat them, if you don't participate, I cut your marks, and many times it works” (C4). Another one also said the same ‘Some kind of threats, or things that we teachers have’ (C5).

A teacher has the ultimate power in the class as we may see that the teacher has been granted power from society as well as by the institution (Power as norm, Foucault; and coercive power, van Dijk & Thomas).

Attendance in Pakistani universities is very important. Every student has to make it as per the university rule. All authority and discretionary powers are with the teachers to decide how and when to mark the attendance. Some of the examples from the interviews are mentioned below:

I don't take the attendance in the beginning of the class... (C6)

...usually take attendance at the very outset ... (C7)

I always go for attendance in the initial five minutes (C11)

First of all I take roll call (C12)

First things we call the rolls (C14)

Told them, for example 8:00 is the time, so 8:15 is the last time, like I won't entertain the students (C15)

I take the attendance and start the lecture... substance is fifteen minutes recap is five minutes attendance is five to eight minutes... in need of academic help they have to Google it and I am always there (C32).

Along with this, the attendance is exclusively on part of teachers and they accommodate only when they like; for instance, one of the teachers said that she accommodates only if the students are late "due to the traffic problem, then I accommodate, otherwise I do not" (C7).

Attendance is one aspect to show how coercive power takes place in the classroom. While executing the content and explanatory discourse, teachers do use the coercive power. The teacher decides the time and gives permission for the students to ask questions and holding of the floor. For example, one of the teachers was so principled that she clearly responded that "this is rule in my class I'll say an unspoken rule" (C13). Teachers were found to be telling rules in the class and then dealing with the students accordingly. Another teacher responded regarding the discussion rules in the class and said that the teacher categorically tells the students 'if you want to talk, you can leave the class that is the only sentence I say... (C13) and "You'll not be given any evaluation marks" (C5). Another respondent was of the view that "in opening lectures, I tell them clearly what the dos are and don'ts of the class are. (C9) One of them was of the view that we (the teachers) give students a complete time to talk and give suggestions at the end of the semester. "Students' suggestions at the end of the semester are taken only for improvement. "Why not, after each semester what I do, there is one class for the students' feedback and I told the students generally in the past this is the practice and it should be open to criticism" (C 01). Teachers have complete control in the class even in recalling the details of the previous lectures. They ask students to inform in order to elicit the lecture. For example, one of the respondents said "I'll ask the student to just tell me or discuss with the class what was going on there in

previous class and even if it is a new class we can have some sort of discussion...” (C 02), and that in the class first five to ten minutes are for attendance... (C23).

With reference to the Foucault’s notion of knowledge as power, the respondents explained that they gave plenty of space to the classroom participants to participate in the class and their questions are also addressed properly; besides, all the content of the classroom discourse is explained properly and on the modern lines. If some of the students do not respond and participate, they are motivated to do so by putting them into discussion through different methods. One of the respondents said that students are asked questions and their queries are addressed properly (C15). At time they are made to realize that ‘I cannot read each and every word like kids... they are forced into interaction of course. (C16) At times, the teachers also have their own rules in the class during the classroom discourse enactment as one of the teachers said that ‘I don’t like my students to ask questions during the lecture’. See C7.

4.4.1.2 Expert power

In the classroom the teachers also exercise the legitimate and expert power. In legitimate power the students are encouraged to participate academically by the teachers considering them the role models and following them, whereas in the expert power, they explain each and everything to the students in the classroom regarding their classroom talk. “I always encourage them to ask questions” (C5). Another respondent said that in the class students are treated very gently and they are told that we teachers are not Hitlers (C18). Another opinion of the teacher was that they take up the classroom talk as per the convenience and understanding of the students without a fixed pattern (C19). Teachers attract students towards themselves and the studies as well by their good personalities. In interviews it was observed that the students are given ample space in the classroom. One of the teachers was of the view that all are given extra time to prepare and contribute in the classroom discourse (C20).

Nearly 36% respondents asserted that while starting the lecture they introduce the topic, recapitulate, elicit and ask questions regarding the previous task. This reflects the command of teachers on the knowledge they have and they freely discuss in the class. It further reveals the teachers’ power in the class which is according to Thomas (1995) van Dijk (1991a). Furthermore, some of the teachers were of the view that they do not have discussions in the class in order to complete the course and they do so very rarely. C25. The teachers also

stated in their interviews that all the questions of the students are addressed properly and satisfactorily. However, if there are some irrelevant questions which the teachers also termed as ‘if they make a stupid question I humorously respond’ (C27). Being sarcastic and humorous is also one of the techniques to exercise power in the class as mentioned by French and Raven (1959, 1974). According to French and Raven (1975), humor, reward and pleasing personality are the features of power in the classroom. Humor and sarcasm are the sub-types and features of the expert power that teachers use to execute in the classroom with the participants. Such humour was witnessed in the ESL classroom in form of funny jokes and statements in order to attract the students to the classroom content. It was surprising to know when a teacher reflected upon the teaching methodology and explained that they also learn from the students as well when they present a new idea. For example the teacher conceived the idea of book review from the students. ‘I introduced the technique of writing of a book review; however, the idea was taken from a student’ (C28).

4.4.2 Gender

Feminism being a political movement for the rights of females that is directly linked with the gender biases is also seen in the classroom with the same bindings and features. The rights of females and their position in society is carried forward to the classrooms with the same and at times different perspectives as it exists in the country that might be socially constructed. During interviews the teachers (respondents) both males and females gave their views about the status and position of females in the classroom discourse. The respondents gave different views about feministic atmosphere in the multicultural ESL classroom.

4.4.2.1 The Position of Females in the ESL Classroom

By this tool of data collection, the teachers gave their point of view regarding the position of females in the classroom discursive practices. Most of the respondents were of the view that in the Pakistani ESL classrooms the females are considered and treated stereotypically and as the *Other* (Jespersen, 1923; Lakoff, 1975; Said, 1978) or the Out-group (van Dijk, 2001a) in the classroom social context. Moreover, they are not provided the equal rights as compared to the men. A teacher was of the view that during lecturing in the class, the teachers have to be very careful in selecting words and avoid certain examples and jokes that might be offensive for the female students (C1). Jokes are also cracked which at times demean females while teaching the content of the classes and as per the opinion of the respondents with regard to jokes, one of them said that there are jokes in the class and also that they try to challenge the efficiency and competence of female students by saying

‘they learn things by heart and things are like that and they do not have the proper concepts. The teacher further explained that we live in Pakistan and the patriarchal system has been in practice in the country. Hence, we may see the same system of positioning in the classroom too (C1). This aspect was substantiated by another respondent that “in order to create humor, we generate and pass some comment related to genders... if the joke is against women... they (the male students) pass on some comments against women” (C7).

However, the same was emphasized by another respondent that “I try to endorse the feminist version but generally the patriarchy comes out most of the time” (C6). The atmosphere outside the classroom affects the classroom discourse as reflected by the response of a respondent that “it is a patriarchal society and the same is reflected in the class”. (C9) Whereas we also see that women also guard and protect their rights in the class although some of them resist. One of the teachers in this regard said that “the female students, I mean, they support or favor women as compared to men” C28, and one teacher was also of the view that in the class there is no discrimination or distinction between male and female students (C15).

4.4.2.2 *Bias towards Females*

Females as an entity are the counterpart of males; however, it is at times very difficult to maintain the equal position of the both. Not only in the eastern but also in the western societies these discussions have made their room. It has also been observed and noticed that females have been struggling to find their position at par with the males.

In the probe regarding the females’ role and restrictions in the classroom discourse, the following comments by the respondents have been received:

The males usually try to maintain their position in society and the same is reflected in the classroom discourse among the classroom participants. As one of the respondents said that we live in the male dominant society and it is a patriarchal system and the same is reflected in the classroom and females’ role is restrictive (C1) as mentioned by Bem (1993) and Hadi (2017) that females’ role remains restrictive due to the gender polarization. The same poles can easily be visible in the classroom discourse among the males and females. One of the respondents substantiated the aspect by saying that boys never accept the social and academic authority or autonomy of females in the class and say that are crammers or rote learners “ratta marny waliyan hain” (C4). As a result, they get good positions in the class. Another respondent very clearly stated that “you can feel it there is sort of bias towards

the female students” (C6). Another very important aspect of classroom discourse was noticed when a teacher said that the word *BETA* (C8) is used for males and females. Now the word *BETA* is an indigenous local word and also used in Urdu language which means to address the male boy (young boy). It clearly reflects that the students are preferred to be known as males rather than females having their own identity. The identity of females is mixed with the male ones. One more respondent implicitly and indifferently explained the bias towards females by stating that ‘I try to discourage those stereotypical words, I try, I tell them that 'No', we should not relate our discussion to patriarchy... whatever (the comments) they do at my back I don't know (C9). During the interview, a teacher narrated a story of a city in the South Asia where “*if you love some girl so you have to kiss her and then you have to run away and you are given two or three days' time. If the brothers you know of that female, they find that person, right! And they kill him or if it is not I mean if they are unable to find the man they are bound to marry that girl with that gentleman*” (C25). These kinds of views about the females make them simply tools and not the equal partner of males in the society and the classroom. A separate pole has been erected and established for females which does not give them the same equal role rather restricts them.

Another important area of the classroom discursive practices where it was noticed through the interviews that occasionally there is discussion on females’ rights, roles and restrictions (Bem, 1993) as one of the respondents accepted that there is some kind of discussion with criticism on females in the ESL classroom. However, “I try to pacify the females as they are greater in number and males sit lonely... I mean, criticize the attitude and behavior of females” (C32). In the same way a respondent while adding to the same asserted that

“Boys do generate their superiority in the classroom discourse... as I’m a female, too. So we try to make them (boys) understand that the time has changed now. The girls are equal to that of boys but... there are some boys who are from KPK (a province of Pakistan) and they say that no women should be sitting at home ... they have accepted the change.” (C33)

It clearly reflects that the males do not easily accept the equal position of females and rather try to restrict them in a limited position. The comment of the teacher that being a teacher she also feels restricted and her role remains limited in terms of the patriarchal system that is prevalent in the ESL classroom discursive practices. Her

stance about the students of Khyber Pakhtoon Khwah (KPK) that is “now they have also accepted the position of females” reflects that there has also been some bias towards the females’ restrictive role in the society and ultimately in the same vein it is reflected in the classroom discourse.

4.4.2.3 *Females as the Other in the ESL Classroom*

Females are considered as the *Other* in some societies as mentioned previously that Jespersen (1923), Lakoff (1975) and under the rubric concept of the *Other* by Said (1978). The concept of Said (1978) is basically meant for the ethnicities or those who are not equal to the upper class. However, it is at times used for females as well to position them at a lower level than males. So in this context, some data were found and it is being analyzed below:

A respondent clearly stating that in the classroom discourse patriarchal mind set dominates (C5). In order to avoid the offence to gender, a teacher said that it is clearly announced in the class that there shall be no offence to females in the class (C8). In the same way a respondent said the gender is taken neutral and boys and girls of the class are considered as ‘human beings’, whereas their comments in the classroom discourse “are mostly culture oriented – patriarchal” (C12). Similarly, to avoid the *Othering* in the class, a respondent asserted that ‘a transgender approach in the class is adopted... (C16). It is also a problem in the classrooms that there are students from different races and ethnicities and they have their own schemata and background knowledge. The students coming from different rural and remote areas have their own views about the females and they try to implement the same in the classroom discourse considering the females as the *Other* and not equal to men (C17). One more respondent talking about the polarized *Othering* states that boys are leveled superior and get more opportunities in the classroom discursive practices and also says “I believe that that men are from Mars and women are from Venus... we do talk about the real difference of gender in the class...” (C18). A female respondent during the interview continuously used the pronoun *WE* and supported to the idea as the females’ rights were still not being granted which ultimately reflects that she was not satisfied with the current status and position of females as she was talking about the females’ roles – a female brings up children in the role of mother in the society and the classroom (C19). However, others who supported the patriarchy, for example, said “we follow (in the classroom) the traditions and customs set by our elders” (C21) “feminism would pop up while teaching literature.... I take it as it is like patriarchal system” (C23). There is a soft

corner for the females in the classroom discourse by its participants although they do not give equal position to the female students. A respondent argued that while teaching a novel *Things Fall Apart*, I felt that students criticized extremely to the writer who created those scenes where the wives were beaten... (C24). During this polarized Othering, the Islamic perspective is also witnessed where the teachers said that in the classroom discourse partial Islamic environment is visible. Some rights are given to the males and some rights are taken away from the females (C21) and one more respondent said that certain freedom is given to them (males) and certain freedom is not given to us (females) (C26). Very different environment, which is Islamic... like certain freedom is given to them (males) and certain freedom is not given to us... they are still thinking in a very religious gendered type of outlook (C26).

4.4.2.4 Gender Equality

Despite the fact that there are certain subtle discrepancies and discrimination in the classroom discourse, there is also some struggle regarding the equality of the two genders in the ESL multicultural classroom. In this regard, a teacher after completing the novel 'The Doll's House' received an interesting response. The teacher states:

‘...a very interesting mixture of reaction by the students. All the boys were against that decision made in the novel and all the girls were, mostly not all, but mostly the girls were in favor of the decision (C3). Similarly, another respondent said that ‘I don't make them feel that he is a boy, she is a girl (C4) in order to maintain equality.

One of the teachers was of the view that in order to avoid the patriarchal mindset the respondent (teacher) never used only HE pronoun rather would say, “I always say he or she in my discourse”. The teacher further said about comments on females in the class that it never happened; however, at the same time the teacher said that “is not quite unlikely we are living in a society which is patriarchal”. So the teacher also finally believed that the system we are following is male dominant and we are part of all this (C10). Another teacher evidences, in this regard, that mostly the students try to create a scuffle in proving their dominance like the teacher said “they answer each other” and at another place “we are not supposed to target one gender or any gender” and further the teacher said that the representation of male and female is patriarchal (C11).

One of the teachers was of the view that he/she would avoid talking on matters of males and females in the class. Also it was asserted “I just told you the word Beta I use it for girls and boys equally” (C11). (The word ‘Beta’ has already been explained previously). Regarding equality in the class, another respondent said that ‘I try my best to equate them... even if we crack joke against women’ (C14). The response of the teacher seems quite paradoxical and inflicting indirectly that although teachers make fun of the females by cracking jokes on them; however, still they try to pacify and create equality among the classroom participants. One more respondent clarified the matter by saying that ‘I try not to have any kind of discrimination (C15). It can be observed that teachers are also trying to create some sort of equality; however, the prevalent system and traditions and norms do not allow doing anything against them. In this perspective, one respondent emphasized that quite positive attitude of women towards men and men towards women is observed in the classroom discourse (C20). While analyzing the discourse of the classroom a respondent said that the use of pronouns also gives liberty and dominance to the male students whereas we (the teachers) enlighten them there should be no gender discrimination... (C29). With regard to the equal status of both genders, a respondent gave an emphatic statement that “I told them that I am genderless. The teacher explained in *Urdu* that every student is given equal chance and they are sensitized that they are equal...” (C30). Although, the statement is quite logical in creating the equal opportunities for the students, whereas it also reflects that there are serious type of stereotypical discrimination due to which the teachers have to say things like this as one of the teachers also proclaimed that “I don't stereotype characters” (C31).

4.4.3 Ideology

Ideology is one of the variables for the study and in the following paragraphs, the analysis of the data related to ideological aspects as evidenced in the interviews have been presented.

4.5.3.1 Classroom Discourse and Ideology

Discourses carry certain ideologies and dominant ideas. Individuals usually do not talk and go against their points of views. As mentioned previously in the *literature review* about Shamim (1996) that dominant groups prevail in the social constructs of ideas and systems. Also van Dijk (1993b, 2008) asserts that in different ideological groups there is a difference of understanding between US and THEM. US seem better than THEM. Hence, in this perspective, it may be inferred that some groups in society or class are considered, and

those considered groups or people may be enjoying a better position than those ones who are unprivileged social groups.

4.4.3.2 Ideology and the Classroom Discourse

The discursive practices of the classroom participants involve ideological instances as the ideologies are constructed and co-constructed on the basis of shared beliefs and shared representations of the social groups, and more specifically as the axiomatic principles of such representations (van Dijk, 2006).

Some teachers avoid the Islamic ideological perspectives, whereas some of them take Islamic idea in the classroom discourse. A respondent was of the view that “Islamabad being the capital of the country possesses a multi-ethnic and racial community, besides students and people from around Pakistan and the world. At times students initiate discussions in Pakistan. It’s a multi ethnic country and different regions and people have different cultural backgrounds. They are studying; they are part of the class. Sometime the students try to initiate the discussion, i.e., the religious discussion. Sometimes you as a teacher give the same example so when your context or information in the class, so definitely you go for sometimes religious context in a religious explanation as well. So definitely discussion is there”. (C1) The presence of the Islamic ideological discourse can also be observed by the statement by a respondent who said “Mostly I try to avoid religious discussions but sometimes, some questions may arise and I try to clear the misunderstandings. I don't encourage misunderstandings, I rather try to clear them” (C3). Since the presence of Islamic ideology is visibly present and in case of disdaining from this also reflects that owing to certain socio-religious reasons it is discouraged as another one reflected that “I don't take it like religious thing I just take it as (an) academic thing” (C4). So the religion does exist but the teachers try to avoid the enactment of such discourse in the multicultural classrooms. The presence of ideological discourse can also be insinuated through the comment of a teacher “Yes religious discourse can be there, but not be in terms of beliefs or discrimination” (C7) and another one reiterates “when it comes to religious discourse I say that it is your observation, you may or may not agree with me, so I respect your opinion” (C8).

So it is clear that the ideological discourse particularly the discourse on Islamic ideology exists in the multicultural classroom in the capital of the country.

4.4.3.2 Dominant Islamic Ideology

As the presence of Islamic ideology has been witnessed, it is also seen as a dominant practice in the classroom discourse in some cases. With regard to the greetings before the class starts, a usual way is followed. Most of the respondents said that they use Islamic greetings before the class starts. For example, ‘I pay the Islamic greetings (C7), another respondent said ‘I say my greetings Assalam o Alaikum (C13) and one more respondent ‘Assalam-o-Alaikum and then after that Bismillahir Rahman AlRaheem (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) (C16, C31). However, since it is a multicultural classroom and in addition to Muslims, there are non-Muslim students too. So, some of the teachers also use Good morning, good afternoon etc. as one of the respondents informed “I start my class with greeting... good morning, good afternoon etc....” (C18).

Besides the presence of the typical Islamic ideological discursive practices, the native ideological instances have also been witnessed. A respondent claimed that some of “our students from Madrasas and sons of Peers (Religious mentors) start comparing things with the Quran” (C22). They see everything with the same lens and try to converge everything towards Islamic and Quranic perspective although they are in an ESL multicultural classroom. One of the teachers also asserted the same and said that some of our students “link it (the classroom discourse) with religious content/teachings as it is necessary for moral values (C20) and the students in the classroom belong to different sects of Islam... it may have negative impact... so I avoid such religious discussions yet there is some requirement of religion in the classroom discourse”. (C21). In such cases when a number of Muslim students are there; there can be discussions and questions. While answering a question about ideological discursive practices in any form, the respondent replied that “there is no hard and fast rule... would answer accordingly without presenting any particular sect” (C23). One teacher being very concerned was of the view that in that particular university (the university the teacher was teaching) students from all sects of Islam were studying and there are religious issues as they do come from different areas of Pakistan and religious backgrounds. Interestingly, the teacher asserted that some discussions are generated in the classroom as well, which the teacher tried to avoid... because “we are Pakistanis and we are Muslims” (C27). Although teachers are quite careful regarding the ideological diverse issues, but still some discursive practices do originate. One of them responded “Islam, we take as a matter of subject matter instead of indulging into controversial issues...” (C29) and on the same lines another respondent also stated that

“sometimes I intentionally avoid this kind of discourse as it is sensitive; however, morality is discussed...” (C31).

4.4.3.3 Subordinate Ideology and Classroom Discourse

In Pakistan, Islam being the most practiced religion and a place where the ideological values and traditions are protected, the subordinate ideologies are also taken care of and given maximum freedom and respect. One of the teachers said that “and I tell them that Christianity and Islam go together” (C5). One of them was of the view that no religion is preferred in the classroom content; rather, all the religions that are included in the content are given proper space keeping in view the element of respect for all. Further, the name of any religion is only uttered if it is required (C16). A teacher explained like this: ‘While teaching Milton I do give the Biblical and the Quranic version and its comparison (C24). Moreover, it was also observed that teacher give proper space to the subordinate and minor ideological perspectives such as: one of the teachers explained how the inter and intra-religious harmony is tackled and taken care of by saying “since I have students from many religions so I tell them sometimes the differences within religions...” (C25). And another one extended the idea and explained “if some ideas need clarification then I will give western and westernized examples related to the topic... Not really, not really and usually we avoid discussions on religion...” (C30). The comments on religion are not biased rather the teachers proceed very objectively by insinuating to any comment on religion briefly and try to keep focus on the content. It was substantiated when a teacher commented “one of my personal beliefs is that I do not believe or I do not really hold with Islamizing a text... of western and Islamic discourses where they are not very clear so I have to clarify.” (C26).

4.4.3.4 Emergence and Enactment of Secularized Ideology

In view of the current scenario, there are a plenty of Religious Movements visible on ground besides there are also some controversies prevalent in the world particularly, in terms of religion and religious discourse. The current wave of terrorism and sacrilegious discourses have directly originated such situation where people avoid the religious discourse in public. As Kumar (1995) also mentioned that in the classroom discourse, some specific ideologies are promoted and enacted.

One of the teachers was of the view that in the capital of the country, usually religious discourse is not possible to be enacted in the classroom at large because it is tantamount to inviting trouble; however, it is quite possible to enact it in the villages or the cities/towns

away from the capital city. “We try not to talk about it because you never know what someone might think about it” (C6). While discussing the aspect, another teacher was of the view that due to the prevalent situation “I avoid discussing as you never know the levels of sentiments people have” (C9). One of the teachers replied that since religion is part of the content; as a result, they have to talk on the religious aspects by saying “we have to do religious discussions” (C10). Similarly, some teachers try to greet in the same way which reflects that the teachers are also adopting the secularized ideology such as their greetings in the form of “*Good morning, Good Evening*” and this may also be a step towards the modern ways of conversing (C11, C16). Discourse on religion is avoided by teachers as one of them responded by this “but I always avoid them with strategies” (C11). And “religion is not discussed...mostly I don’t discuss religious issues” (C15). Also “mostly it happens, but I stop them” (C17). A teacher was of the view in the religious discourse is avoided and their beliefs are not taken up in the class “when it (but if there is a clash of belief) clashes the opinion and I like to avoid that” (C18). One more respondent described why the Islamic ideological discourse is avoided in the classroom by saying “Normally I avoid the religious discussion in the class because of the association of people with different sects... I superficially discuss about it” (C12). Similarly, some teachers were observed to be very selective in terms of religious ideological discourse and they were of the view not to include the religious or political discourse in the classroom. Religion is the private matter of the people (Students) as it should not be catered in the ESL classroom setting. (C19, C25, C28, C23, C33)

Sometimes, there are some students who try to involve the classroom participants in such discourse as it can be evident from a statement by a respondent “don’t want to involve religion... some students they try to do... *Beta* (an Urdu word for either son or daughter) please let’s stick to the topic” (C13). However, one of them straightaway refused to accept as there is any discourse like religious or political in the classroom discourse (C14). Religion in terms of morality can be discussed; however, the belief system in religious discourse needs to be avoided. (C23, C32).

4.4.4 Race & Ethnicity

The following segment of the study represents the instances from the interviews related to the racial and ethnic considerations during the interviews.

4.4.4.1 Racial and Ethnic Bias in the ESL Classroom Discourse

Different races and ethnicities do make the students conspicuous in the multicultural classrooms because of the different cultural styles, language use and diversity of values. The understanding of cultural values, mores and other such matters related to the social aspects in the ESL classrooms discursive practices may be different among the students. Therefore, the classrooms, where students from different regions, cultures, languages and perceptions are studying together, the element of multiplicity in perception on one matter increases. The teachers' perception regarding the meticulous understanding of the students' academic and social levels may contribute to make them homogeneous class although they are from different backgrounds. Teachers are from the dominant group as they have the normative power in the classroom discourse. Therefore, they dominate the classroom curricular and co-curricular discourse. Once a few students get approval of their discourses from the teachers, they also enjoy power inside or outside the classroom. Racial and ethnic biases or discriminations lead to other classroom discursive issues, and resistance is one of them.

The classroom discourse is enacted by the teachers and supplemented by the students on academic, co-academic and non-academic discourses. During interviews, the teachers gave their point of view regarding the issue of race and ethnicity, and these features in the classroom discourse are dealt with. Pakistan is a country that is divided on three different levels: linguistic, religious and political. The provinces are also categorized on the basis of languages. So, it is easy to find diversity among the people. In the Sindh province, Sindhi is spoken; in Punjab, Punjabi is spoken; in Baluchistan, Balochi, and KPK Pashto language is spoken. All these languages are considered to be the dominant languages of these provinces. Then, there are minor languages too which are used by the people of those provinces and these languages support the main dominant language of the province. However, in an international classroom, the discriminations and biases could be seen that are elaborated below:

It was surprising to know when a teacher said that it was interesting to talk on ethnic and racial issues. He said, "but sometimes the Pushtoon students in my class they object and they feel as if I am saying something against one particular nation or particular race" (01). The feelings of the students that they are being ridiculed or offended despite the fact the teachers do not intend to do so may lead the students to misunderstanding and deficient learning. The other opinion is that students taunt each other in the ESL classroom and the

Pathans (from the province KPK) are the butt of ridicule in the form of jokes (C3). The teachers gave different views and instances regarding the implicit or explicit use of offensive language in the ESL classroom that might inflict the students of different polities. The views of the teachers can be assessed and interpreted as well in order to ascertain the frequency and impact of the classroom discourse that directly takes place among the classroom participants. If the teachers themselves are of the view that students are discriminated in the classroom discursive practices, the discourse is directly initiated by the teachers and supported by students though by a few or a typical group to clarify the classroom content. A teacher proclaimed that students are discriminated in the class on the basis of class and ethnicity in the form of jokes where at times some of the “students feel annoyed due to the teachers’ biased attitude” (C9), and “one should not be making fun of them” (C11). This is quite evident that the students are treated unequally and the classroom discourse marginalizes some of the students on the basis of parochialism. One of the respondents described a story of a Hindu student and reiterated that the teacher was highly careful in the selection of words and interpretation in order not to be offensive or avoid the belligerent attitude to any race or ethnicity (C15). Since there is plenty of difference between the religious practices and values between Islam and Hinduism, the teachers definitely need to be very careful in the selection of words and examples in such classrooms which are multicultural as well as multi-religious.

As mentioned earlier, there is a layer of divide in the country, and one of them is the language. In the studies carried out on language learning, it has been learnt that languages do affect each other once they are used at one place. L1 interferes in L2; similarly, some of the students while using English language mix their own language in using the target language. In some other parts of the country, there is a problem of gendered language as they use feminine pronoun for the masculine and the vice versa. One of the teachers was of the view that “the students of one province have a problem of the use of pronouns is gender based and the rest of the students make fun of them. Similarly some foreigners also make mistakes of pronunciation and half-clad phrases such as Chinese which highlights the racial and ethnic issue in the classroom discourse” (C24). Similarly, this aspect has been pronounced by another respondent that the pronunciation of the students of different ethnicities is different or ‘region-based’ which directly reflects “that such students of different races and cultures are made fun of for their natural pronunciation of correct” (C9).

In such cases, the role of teachers increases to disparage this aspect of polarized deride among the students in order to bring in equality among the classroom participants.

One of the respondents was of the view that in the classroom there are jokes and even teachers partake in this feature of the classroom discourse. Once a joke is cracked, it is not possible to gauge the intensity and offense even it is assumed that it was soft upon all the students. In this regard, one of the teachers stated “I tell jokes but I don’t sort of make fun of them” (C26, C21, C31). Not only are there jokes related to the national ethnicities, but also there are jokes about the international community. Jokes are really offensive at times to a particular community when it is analyzed pragmatically and critically. Moreover, the jokes convey in a very soft way what one cannot convey in a clear way. In this way, a teacher conveyed “we talk about Ice candy men and how those jokes become most sinister the Sardar-Gee jokes... we are still being seen in a specific racial angle in the contemporary incorporate global capitalism” (C26). Once a joke is narrated in the class, the students get involved in the fun gossip in the classroom discourse which might not be supportive for some students as it was substantiated by one of the respondents “they may make fun of them (students)” (C22). A teacher was of the view that jokes can be also serve as the purpose of entertainment “involving the class cracking a bit of joke... keep switching to comic reliefs and intervention” (C10).

In spite of this, the teachers also supported the idea to support the students in the class who are from different regions, nationally or internationally. This feature of the classroom discourse may strengthen and increase the learning abilities of the students as well as create a harmonized academic milieu among the classroom participants. However, thinking about the students’ identity as regional students may be academically and socially precarious. For example, a teacher proposed in the interview that they should not consider their students as Sindhis, Pathans, Chinese or any other such name which may make them conspicuous or may single them out as a different entity (C33). While in the classroom, a teacher stated that the students and the course content is taken as a normal activity and the discussion on racial and ethnic matters is not galvanized as it may result in difficult situations. The teacher reflected in the words “not to make it an issue of Kashmir until or unless it needs to” (C14), and another teacher emphasized regarding the enactment of unified discourse in the classroom “I don’t show any sign that there are any types of biased views regarding any race” (C15). In this way, another teacher also advocated the same attitude for the teacher to be unbiased and collaborative for the students. The teacher said, “I try my best to remain

impartial... no one feels that I am supporting one gender, one race or one ethnic group” (C7).

4.4.4.2 Peer/Teacher Approval and Dominant Racial/Ethnic Group

Baxter (2003) presented her idea of peer approval regarding the gender equality; however, I have used this for the other variable, i.e., Race and ethnicity. The theoretical framework regarding the variable is based on postcolonialism and poststructuralism which directly links the roles of the classroom participants as dominant groups (power) and the marginalized groups (the other). When students get the peer approval or teachers’ approval, they feel confident and form a dominant group in the classroom. However, the other students would fall in the category of the *Others*. Even jokes are not cracked for the dominant and powerful groups, whereas jokes and other discussions are directed at such students who are unprivileged in the classroom discourse as a teacher confessed that “I begin with joke” (C18). About 25% of the respondents were of the view that there are some students in the class who do not participate in the class; rather, they are considered as the *Others* in the classroom discourse. Despite the fact that students are marginalized in the classroom, there are instances where the students themselves try to stay alone in the classroom. For example, a respondent said that the students of other cultures feel sort of discomfort, and remain uneasy by sitting with the students of dominant culture and prefer to be dealt within the domains of their own culture (C11, C23). Particularly, the students from the rural background are sometimes not comfortable in the class in interaction or communication. “It’s true. Cultural or racial features can be positive particularly when foreigners are also involved” (C23).

According to another view the students of other culture feel insecure in the classroom; as a result, they sit in their own chunks (whatever the volume it may have) and at times avoid participation (C1). They all have the same problem of failing to adopt enculturation, but a few ones in the ESL classroom. However, there can be a central reason of a dominant culture which some students may not be able to adopt (C16). Such factors involve the genesis of the racial and ethnic issues in the ESL classroom discourse as a respondent said “Races, ethnicities and diverse identities are the cause that is why I avoid discussing such issues” (C12). In the classroom discourse insecurity and resistance to participation is just because of the multicultural issue, where some students are the dominant group and the others are simply marginalized as a teacher argued, “it is only possible when it is the multicultural class... (Particularly the students of other countries) they are lethargic not all

but most of them” (C16). Even some of the students consider the feminist perspective while they are in the multicultural classroom because they carry the same values to the classroom that have been in practices in their local area (C13), whereas another one said “it is dominance of the culture” (C17). Some of the students present the view that women should do in the class as they perform in the society and home (C26). It is a fact that people of different regions and polities assert that their region or language is better than the rest of the world. In this regard, a teacher said, “So everybody has to be peaceful and calm while discussing their points” (C17). A respondent, in this regard, was of the view that there are students from different ethnicities and their caliber and competence is not equal. So there is a plenty of problem in dealing with the students at an equal level (C13, C27); the resistance of students and misunderstanding among each other is, as one of the teachers stated in the interview “It can be sometimes due to culture blocks” (C14). In the same instance, a teacher gave a very comprehensive answer. Another important reason might be they are culturally shy... however, the racial and ethnic issues are dealt with accordingly... the foreigners are tackled culturally at their own level... their participation is very marginal (C28). The teacher mentioned an Indonesian student who was unable to express herself just because of the cultural issues and the issue of pronunciation which made other students laugh (students of host culture) (C28) as also asserted by Shamim (1993). The same aspect has been highlighted by another respondent “there can be cultural reasons...I just tell them to be united on the name of nation and forget about the culture” (C18). The response also reflects that in the ESL classrooms, teachers come across certain conflicts such as cultural and regional identities among the classroom participants for which they take certain strategies to belittle these stimulating factors for ethnic and racial disparities. This aspect may also result in division among the participants of the ESL classroom on the basis of culture as one of the respondents substantiated “being not united in the class on the basis of ethnicity and culture” (C19). In this regard, an interesting narration was provided by some participants.

For example, they were of the view that there are also some ‘stupid questions’ (C27) in the classroom discourse by some students who have a close relationship with some teachers; as a result, they raise such questions, where every type of student is present in the class, which consists of students from Baluchistan or far-flung areas. Hence, they feel isolated and participate less in the classroom discourse. About four respondents were of the view (C11, C27, C31, and C33) that there are people from different cultures who are very careful and concerned about their values... specially when the other people make fun of

them on the basis of their races and ethnicities and their discourses are famous for their conventional implicature. In such cases the teachers intervene and by taking corrective measures on ethnicity, compare the different ethnic groups provide a level of equal status for them as one of them said:

“then I stop them and I say, the Punjabi speakers also have a lot of problems... try to minimize this discrimination between different people [who] belong to the different cultures” (C 27).

The hegemonic attitude of some of the students affects the learning and status of the *Other* students through their discriminatory attitude which ultimately marginalizes some of them in the classroom discourse. This also leads to indignation of the minority groups and individuals as one of the respondents said, “due to the cultural issues some of the students become a laughing stock in the class and do not express themselves in letter and spirit... and we should be more focused on as a Pakistani or a Muslim rather than thinking that I’m a Sindi, a Balochi or a Pashto” (C33). However, it is quite encouraging that some of the teachers try to explain the content through the cultural values of the students of the classroom participants and they are encouraged, “I try to get to know their cultural values as it is useful in explaining the content as per their values” (C30). Students cannot easily participate in the classroom discourse because there are other socio-psychological constraints as it does not give freedom to the students to express their views (C23, C27, and C32).

4.4.4.3 Minority Groups and Classroom Discourse

The students from the minority groups in the classroom try to seek their position as strangers at the beginning. Later, the classroom discourse justifies the position of all the students in the classroom in the form of dominant groups or as unprivileged and marginalized students. The minority students are usually struggling to get a suitable position in the classroom. As it is evident from the words of a respondent, “I had a Hindu boy... I got more careful that I should select certain things he should not be scared or he should not be, you know, psychologically suppressed” (C4, C15). The identity construction is quite special when the teachers are dealing with the students from minority groups. In other words, they get alert and considerate with the students who are not from the native dominant culture; as a result, cultural identity is constructed among the minority groups in the

classroom discourse. In this perspective, it has also been seen that the foreigners ask many questions that do not directly link to the content; however, there are some who remain silent (C2). One more respondent stressed that the foreign students and students of the other cultures are “totally quiet and it's very difficult to make them speak” (C4). A teacher while responding to a question expressed the helpless situation by saying “We have students from Asia, Chinese, Arabs etc., and Africa, so we have a lot of problems and we have to be very careful” (C 22). Reason being, they are at times unable to understand the minute cultural subtleties. Further, there is a view that if the students from different cultures study together, the students from other nationalities and cultures are usually silent and shy in the classroom discourse (C7), and the other view is “very few of them participate in the class” (C8). This state of the affairs regarding the participation and equality is alarming as the lack of justice among the students in the classroom discourse may not help the personalities grow in the right direction. Space is to be given to all races or ethnicities as one teacher said “ethnicity, any other religion, the foreigners, even different culture from Pakistan ... first we are Pakistani, after that we are Balochi, Sindhi, Pukhtoon or whatsoever” (C14). The presence of the students of other cultures at times sensitizes the teachers to cater to the students as one of the respondents told that they discuss with the students about their culture and values in order to materialize their presence in the classroom discourse (C20). A respondent emphasized the fact regarding the lack of participation of the students and preferably being in their own small groups that definitely becomes a problem to engage the students' attention in the beginning of the semester (C29), the teacher furthered the stance “students have reluctance because of their background... foreign students they find themselves not vocal... they (the students of guest culture) are not very much motivated to participate” (C29). Students from far flung areas and the foreigners usually take long to get settled and they continue to feel shy in the class. One of the reasons might be the linguistic barrier and then the cultural practices which turn in to be unusual and new for the new comers. A respondent divided the students into three categories and argued that the third category that is below average, they try to avoid in the classroom discourse (C21). However, a respondent took this diversity of cultures in a very positive way and said that the diversity is good to learn about different cultures. For example, the teachers were of the view that they had students from China, Turkey, Saudi Arabia and Thailand and their presence in the classroom discourse is a source to understand different cultures in the world and try to create harmony (C21, C2, and C9). In the same way, a respondent strengthened the argument by advocating that though Pakistan is rich in culture and many ethnic groups live here, but still the students

from across the world have further added colors into it. The teacher further said “we cannot ignore the tradition and cultural values, and they are presented in the classroom discourse” (C25).

4.4.5 Resistance

Resistance among the classroom participants is mostly visible in the ESL classrooms. However, the modes of this resistance can be different. Particularly, in a multicultural classroom where there are different values nurturing together in a uniform classroom academic milieu, it is possible to come across certain dissimilarities. Students and teachers both may resist at certain levels to maintain their cultural and academic positions. The variable of resistance has been viewed through certain subheadings as follows:

4.4.5.1 Non-Interactiveness and Resistance in the Classroom Discursive Practices

It has been noticed that some students do not participate in the class or respond to the teachers’ questions due to certain cultural, social or academic reasons. As a look at the Miller’s (2015) observation, she was not responded by a female student although she had the answer; however, just due to some cultural issues, it was not possible for the student to respond at that time. This aspect of resistance, lack of participation, interest and non-interactiveness, has been viewed by teachers from different perspectives. According to some, it is a social and cultural issue due to which some students, who think they are from the *Other* or unprivileged group, think to be less participative and also consider themselves not to be active and proactive in the ESL classroom discourse. One of the interviewees claimed that ‘some students have no confidence, and they do not participate (01). According to another opinion, the students think that since their opinions and suggestions are not very mature, they resist participating (03). Similarly, one more respondent’s view is that the students do not interact in the class as they have the fear of the teachers’ comments on their (the students’) comments (01). It ultimately reflects that the students in the ESL classroom have the fear of discouragement through the teachers’ reflective discourse; as a result, they do not participate in the classroom discussions.

One of the respondents divided the students into two categories regarding the resistance variable: interactive and non-interactive, and the non-interactive may either be very intelligent or very poor. Regarding this, a very interesting comment was made by the respondent that out of these two categories, only the intelligent students will be bored in the classroom discourse. Moreover, our (teachers’) focus is only upon the intelligent students

(C3). It also insinuates that teachers focus on the interactive students who continuously respond back to the teachers in the classroom discursive practices. However, the non-interactive and the less interactive students marginalized and unprivileged students of the class who cannot go ahead at par with in the classroom discourse. The cultural issue in terms of distance from the main city, also impacts the understanding of the classroom content and its discourse. For example, a respondent said that some students cannot understand the non-native language just because they are from far flung areas and at times they are non-participative (C3, C4). Another view regarding the non-interactive participation is caused by the same reason as mentioned by a teacher “Their participation is less if specifically they are from remote areas” (C5). This aspect when students are from far flung areas of different vicinities (multicultural classroom) particularly when they are from unprivileged areas of the country also brings about the lack of participation among students in the ESL classroom. Owing to this aspect students also feel lonely and aliens and they do not participate as substantiated by a participant “I try to make and create such environment in the class so that they can say whatever actually they feel” (C6) and also one opinion is quite similar where a teacher says “I try to engage the person in discussion. I ask questions, and if the person doesn't respond, I give home assignments” (C9). It also insinuates that there are students in the class, who do not participate in the class whatever the reasons may be. In the similar way a respondent was of the view “Then they are forced into interaction of course” (C16). Similarly, a respondent claimed that in the class there are “active and non-active students” and others are very “shy” that is why they do not participate. In every class, there are a few students who do not participate (C21). However, it is only possible when they are engaged in the class positively (C21, C24, C29) and while doing so “if they pick some point they ask general questions” and start interacting in the classroom discourse (C27) while another participant was of the view to “provoke students to participate actively in the discussion in order to make the students part of the class we use many strategies so that the ones who are not participating start doing so” (C29, C31, C5). Another opinion in this regard is “I just involve those students who are not interacting” (C17, C10). This actually reflects that students do not say whatever they feel in the ESL. Another feature of the lack of participation as mentioned by a respondent is that they do not participate but after some time they start doing so and this is reflected by their body language and gestures, and they also show their deficiencies. Their lack of participation may just be because of fear, lack of knowledge, and racial or ethnic issue. The teacher said that if they speak, “the others will mind or the others will taunt on them” (C17). However, in some classes, as

narrated by the respondent, very few students participate and in case of non-participation, I call them onto the lectern and discuss (C18). One more view regarding the non-participation is that the lecture goes on like a one-way communication where all questions and queries are from the teachers' side. The teacher further said "if the teachers are judgmental usually students avoid discussing their issues with them". During the interview one of the teachers also gave her personal views on how students become less interactive and shy and implied it upon the students as well (C19). One respondent gave opinion that in the classroom teachers' personality is considered to be very harsh and strict. This could also be one of the reasons that the students resist to participate and rather prefer to be non-interactive in the classroom discourse. The respondent narrated an incident that 'Teachers' personality is considered to be very harsh at the students' level. I will just narrate a story, one day I was with little niece five years old and I met Sir Salman (A pseudo name), one day in Islamabad and I was talking to him, later on, when this conversation was over and we were about to leave, so she asked me who was that person? and I said he is my teacher and she was saying no you are telling a lie, a five year old little girl was asking that this is a lie, because he was not teasing you, he was not angry he was laughing or he was smiling, so this concept in the mind that how can teacher laugh, it's not possible, so a teacher is generally considered to be a person who is boring and strict' (01).

In the classroom, the teachers' personality is quite focal as it has been discussed in the variable of *power* that teachers do enjoy power in the classroom setting as they have the power assigned to them from a triangle. The teachers' cultural and social awareness leads to the dominant segment of the classroom; as a result, the approval of the teachers brings about the classroom dominant practices. In some cases, teachers are seen to be very serious and stiff in their enactment of the class and students are unable to predict the reaction of the teachers; therefore, they resist responding in the classroom. It is evident by the statement of the respondent that students have a preconceived notion about the teachers' personality and consider the teachers as very strict and difficult-to-deal-with person.

4.4.5.2 Teachers' Role in the Classroom Discourse and Resistance

Teachers play an important role in the classroom whether it is a matter of classroom content communication, the promotion of curricular and co-curricular activities or the perception of students and their cultural, personal and ideological standing. Teachers convey to the students the required material and also create awareness among the students on different matters of current social, global and cultural issues. Hence, it is very much clear

that teachers are the only entity who control the classroom administrative and academic proceedings solely. In case of resistance, teachers can help students come out of the trance of discursive resistance or they can fall prey to that; however, it is also a common factor that, at times, teachers can also resist in the classroom what Lin (1996), Chick (1996), and Miller (2015) termed as camouflaged resistance. Resistance in the classroom discursive practices may not be visible but implicitly can be traced. When students fall a victim of resistance in the classroom discursive practices, the teachers can help them come out of the difficult situation and be an active participant of the class, or the students can feel bad, and silence (Fine 1987; Carter 2007) may prevail which obstructs learning at large.

As far the support of the teachers is concerned, 50% of the respondents during interviews asserted that they encourage students/learners to participate in the class in order to learn and be a part of the class in an active way. This is a fact that the students avoid participating in the classroom discourse owing to many reasons as one of the teachers alluded to during the interview “I try to encourage them to participate” (C7). It clearly reflects that teachers try to make all the classroom participants take part, and there are students who avoid this interaction. Another important aspect of resistance was quite noticeable as mentioned by the respondent that participation of some of the students from the other cultures is not considered by the students of the dominant culture. “If they speak, the others will mind or the others will taunt on them” (C17). A technique for such students is applied by the teachers as mentioned by a respondent that “if they are not willingly participating... I name the students and ask to participate... lack of participation is just due to the lack of knowledge and (prevailing) shyness” (C20).

However, some teachers are of the view that they cannot spare time if some students do not participate in the class. Owing to the shortage of time for the completion of the course “we don't have much time, we are just stuck to course” (C4), and the teacher claimed and argued that “when students do not participate in the class ...it clearly infers that students do not interact in the class... usually new students and the students of other cultures are sleepy in the classroom discourse” (C4, C29, C32). At the same time, some teachers are very conscious about students as one said “I have to make them participate” (C5) because, it is a fact as told by the teacher that there are some students who do not participate in the classroom discursive practices due to certain reasons. Race and resistance at times, go together as some of the racial and ethnic issues cause both of them to happen. Similarly, some racial and ethnic features of discourse bring about resistance in the class as one of the

respondents said “you try to be very neutral in whatever you say but still you need to be careful of the perceptions” (C6) as the reaction to the discourses is subject to the perceptions of that discourse.

The other aspect where it is visible to notice that not only do the students resist, but also the teachers resist in the classroom discourse. Here, I have only focused on the camouflaged resistance as mentioned previously in this chapter. Although teachers resisted by changing the topic (Chick, 1996, Pennycook, 2007, Miller, 2015) during classroom discourse to avoid any untoward situation in the multicultural and multi-ethnic classroom, they also resisted in their use of language competence, willingly or unwillingly, they change language in the classroom discourse and use native language to support either their own communication of the content or supported the learners in the ESL classroom. This is harmful in learning the second language, and at the same time it disturbs the students who do not understand the teachers’ native language. For example, in this perspective, one of the teachers reiterated “They don't understand English so well. So as soon as I talk to them in Urdu, their faces are bright” (C3). Students will definitely understand in their own mother tongue or national language; however, this language shift to the L1 can leave its impact upon the students’ learning in the ESL classroom. In the same way, there was an opinion that the students are self-conscious of the language and “I encourage them to talk even in their native tongue(s)” (C6). In order to make the students interactive and the classroom discourse purposeful, “I tell the students to choose the topic and language of their interest, otherwise they remain silent (C7). In this way the silence in the class is broken. The same claim is quite conspicuous by a few more respondents who conveyed that they allow them to speak in Urdu as well (C9, C14, and C20). Another respondent in this regard furnished the opinion that “I voluntarily come to BS first semester to teach (as) other people don’t. They want senior classes... sometimes we switch to Urdu and say in that” (C26). The teacher tried to get the beginners and teach them by allowing them to speak in the native language. It is either resisting to speak English at a stretch or facilitate the learners. However, this practice cannot be reckoned as suitable because if the students are (internationally) multilingual, this will definitely not serve the purpose. The native students would definitely like to understand the content and this can be highly beneficial once the teachers use their mother tongue. This practice may let the students understand the content but they will fail to understand the essence of the language they are interested to learn. The use of native language is preferred by the native students; however, it obstructs the learning

of the students of other languages. Once teachers prefer the use of native language (L1) in the classroom where non-native language (L2) is being taught, the language learning at both the ends is impeded and it also reflects that teachers are probing into the camouflaged resistance. As one of the respondents argued in the interview, “it usually happens, I encourage them to speak... I prefer if they want to switch in Urdu” (C30). So according to some of the teachers, it makes no difference if native language is used in the ESL classroom for some time in order to take a few students with them to communicate the content. Similarly another teacher also witnessed “they laughed that Mam will expect that we should speak in English... I also speak (native language, L1) but not quite often” (C33).

4.4.5.3 Effects of Multicultural Background and Classroom Discursive Interaction

Previously, the lack of participation among the classroom participants has been discussed and we found that the students resist talking and participating in the classroom discursive practices. The background of the students and the academic grounding affect the learning as well as the position through discursive practices. One view regarding this was noticed when a respondent said, “There are students like the majority of the cases are, either they are so shy or they are hesitant” (C2). The teachers also mentioned that students cannot perform better due to the multicultural issues besides the language barrier. As soon as the teachers use the native language, they are facilitated and responded. This clearly outlines the deficiency in learning among the students in the ESL class and for the students from far flung areas (C3). Another view about the less participation is the cultural issue. As a result, the students participate less (C9, C12). One more respondent said the same that “I have observed it mostly those who are from far flung areas like from KPK, and Baluchistan they don’t participate” (C15).

When students are not interacting, some of the teachers do attract the students by using strategies as one of them said “I drag them in the discussion as they resist to participate owing to cultural reasons” (C10, C11) “and with not good schooling are relatively hesitant in the class room discussion” (C12); they may say something indirectly (C13). Since the students avoid talking in the class directly to the teachers and cannot outrightly convey their grievances to the teachers, so one of the teachers said that students visit her after the class as they cannot express themselves in the class and resist to speak “Ma’am we fear that the other people will make fun of our English” (C13); and similar response was given by some other respondents (C11, C15, C27). According to respondents they try to bring students into discussion may remove their fear to resist (C23, C27). One of the reasons why the students

resist interacting in the classroom discourse could be the non-existence of the item of interest in the classroom discursive practices for the participants, particularly for the ones who are non-natives and or from the dominated cultures or vicinities. For example, a participant unveiled the reality by saying “For example, I have a group of Chinese and Turkish students. In order to make them speak, I ask them their favorite things and they do speak” (C21). It highlights the fact that the students may be provided the items in the discourse that are close to their cultural, social and academic interests. In this way, the students may be able to remove the impediments to resist in the classroom discourse. The resistance to participate may encumber the students’ cognitive learning in the ESL classroom which may result in a bad result as well as marginalize them in the classroom academic milieu. However, a participant referred to the foreigners and said that they do not participate in the classroom discussion so “I give them certain challenges in the form questions” (C24, C25), and further said that “Foreigners particularly Turkish did not participate in the classroom discourse” (C24). “So, I try some jokes to put them in” (C26, C29, C31); however, another respondent was of the view to give new and interesting topics for discussions in the class regarding the non-interactiveness of the students in the class in order to make them aware of each other and expurgate the element of resistance (C31).

The multi-ethnic features of the classroom at times do not let the individuals participate; the dominant groups have their own values, and they try to promote them in the classroom discourse. In this regard, a teacher told the strategy of inviting the students of small groups in their own rooms in order to make them confident for their hesitations (C33). However, the strategy of another teacher was different “I try to have comments of the students who speak less and such students are taken to advisor in order to address their issues, mostly social” (C32).

4.6 Summary

The chapter included a comprehensive analysis of the data in four different stages; two parts are related to the quantitative data and the rest two parts analyze the qualitative data. All the five variables for the study have been sequentially analyzed in order to find out the answers of the main research question divided into further ancillary questions. Since all five variables are different from each other; however, connected, five different analytical frameworks were tailored besides cross references have been provided where necessary. The answers of the research questions have been discussed in the next chapter.

CHAPTER 5

CONCLUSION FINDINGS AND RECOMMENDATIONS

This part of the chapter answers the questions posed in the first chapters. One main question was posed and subsequently, it was further divided into five ancillary questions. The main question addressed five demographic variables which were separately asked in the ancillary questions.

5.1 Answers of the Research Questions

The previous chapter included the analysis of the data at four different stages in order to find out the answers of the research questions for the study. According to the research design, the data were analyzed in the same way as it was collected. First, the questionnaires were analyzed followed by the structured observation sheets. Later, the emergent themes, which I came across during the observation of the classes, were discussed and analyzed and finally, the interviews were analyzed according to the pre-coded themes.

Primarily, the question of the research study was to find out how the discursive practices in the classroom are enacted and designed to convey the course content to the students in an ESL classroom. Moreover, during the process of classroom interactional discourse, how discursive practices are directed towards social, religious and ethnic matters. It is a fact that discourses carry some specific ideologies, values and concepts as it has been mentioned in the previous chapters. The classroom participants during their discourses approve and idealize a few discourses and, at the same time, disapprove and resist some discourses. In order to highlight and identify the presence of such discourses in the ESL classrooms, the current study was conducted. As explained in the first and third chapters, five main variables under the rubric of the main question have been discussed and analysed with particular reference to the ESL classroom discourses. They include: Power, Gender, Ideology, Race & Ethnicity and Resistance.

5.1.1 Power Structures in the ESL Classroom

The first question was to find out how power relations are enacted and where the power keeps scrolling in the classroom discursive interactions. It is also a fact that in the eastern and oriental educational institutions, the teachers enjoy normative and socially granted power. The results and the quantitative data also underscore that teachers are powerful in the classroom in terms of classroom interactional discourse, instructional discourse or the planning regarding the course content. More than 80% of the students in the questionnaires indicated that the power element is controlled by teachers whereas as much as nearly third-fourths of the population results through observation sheets reflected that the power is with the teachers in leading the content of the ESL classrooms. Interestingly, the students also reflected that teachers have command on their subject and students enjoy learning the ESL content with the teachers. The same was witnessed during observations that the teachers besides they use their coercive and referent power in the classroom, they also exhibit their academic excellence to motivate students by adding the flavour of their knowledge in the classroom content. Also the qualitative data analysis reveals that the teachers have control over the participants regarding the administrative tasks in the classroom such as attendance or assigning different types of roles to the students. In the emergent themes section, it was also noticed that although teachers have power in the classroom premises and content related activities but there is a hierarchy of power where teachers are less powerful when it comes to the organizational structures and administrative staff. Teachers classes in progress can any time be intervened by such staff members which might the interruption of classroom discursive practices. Similarly, as teachers themselves indicated during interviews that either they threaten their students to get them work in time or they tell them that their (Students') marks will be deducted if they do not perform well. Moreover, the teachers also use their powers in planning the future schedules, the contents for the classroom discursive interactions. Overall, we may say that the teachers have power in the classroom from multiple perspectives; however, they (teachers) have restricted powers when it comes to their hierarchical inclusive position in the educational institutions.

5.1.2 Religious Ideology

Discourses, as reflected in the second chapter, undoubtedly carry ideologies at all level. It is a fact that the social actors, at any level they are performing, try to advocate their own ideologies in their discourses at official as much as private levels. Since, classroom discourses have pivotal importance in the execution of the learning material and the same

learned values are practiced in performing various social activities; therefore, it is also significant in terms of the ideologies are being promoted and transferred to the classroom participants.

The purpose of the second question was to identify if the ESL classrooms carry any religious discourses or try to promote a specific religious ideology. Teachers being an important pillar of the edifice of the classroom discourse and interactions, pragmatically convey certain ideologies as mentioned by Leeuwen (2004) that 'language always comes with an ideological load' (p. 520).

The purpose of the second question was to identify how the religious instances are carried through in the ESL classroom discursive practices and subsequently how a particular ideology may be promoted. In this regard, as data reflected, overall as average 68% of the responses revealed that in the classroom ideologies are presented in some way through the classroom interactions and discourse. One item, which was related to the use of instances from religions other than Islam was 32%, which also reflects that the teachers although they present Islamic ideology; however, they also respect the other religions by alluding to their core texts or in other ways. Particularly, in English literature, there are references from Bible or Hebrew culture, and teachers instead of ignoring it, allude to it. Similarly, during observations, in more than 60% classes, it were observed where Islamic ideological instances were quoted in different ways. It is also a fact that most of the teachers at the undergraduate level are Muslims and they are following the Muslim ideology but not at the cost of other ideologies. The representation of Islamic ideology is very much in focus in the classroom discourse; however, the classroom participants also respect the other subordinate and parallel ideologies. Furthermore, the modern trends in the discursive practices are the focus of all the classroom participants including teachers. The trends of greetings, dressing and compliments were found to be quite neutral. At the same time, all core trends of Islamic ideology are also being practiced and respected. In the *Emergent Themes*, it was also seen that during *Azan* time, the Muslim female students would cover their heads and also, in case there are non-Muslim students, they would also cover their heads with a piece of cloth or by books they had. In the substantiation of the course content through Islamic sources of Islamic history has been one of the features of the ESL classroom discourse and the same has been informed by the teachers through interviews that they use the Islamic ideological instances while explaining the details of the course content. However, a few of the

respondents were of the view that they maintain balance and some of them reported that they avoid using religious references in the language classrooms.

5.1.3 Gender-based Observations and Discourses in the ESL Classroom

The classrooms of the ESL undergraduate degree course are composed of male and female students. Media is transmitting and fabricating such news where females are seen to be treated as the *other* instead of being a counterpart or on a par with men. . The classroom participants without any discrimination of caste, creed and gender are equal as they are learners and got that position after competition. However, the classroom participants do have certain social and familial affiliations and they bring their cultural, social, religious and stereotypical understandings to classrooms (Kumar, 1999) as their normative practices. At the same time, they try to execute the same in the classroom.

The second question was posed to indicate as to how and at what level gender is treated and placed in the second language classroom. Pakistan, being a country where males have more rights than women besides being a male-norm society. As per the quantitative results, it was found out, as per the students' responses, that gender is treated stereotypically in the ESL classroom discursive practices as nearly 59% of the results reflected so. However, one question regarding differentiation of gender in answering the questions by teachers was responded as 42%, which reflects that gender is differentiated though; however less than 50%. In the Pakistani undergraduate ESL classrooms, the male students try to dominate their female counterparts where often they are successful and the results have reflected the same. The classroom observations have reflected as much as 60% results which reveal that the treatment of gender is stereotypical in the classrooms. The qualitative data also reveal as in most of the cases, that the male students try to dominate in the administrative contexts of the classroom discourses, as well. The classroom interactional discourse among the participants also reflected that the females are like the *other* in the classroom and in many cases they found themselves as subordinates of the males. Even the students both males and females are discriminated and mocked if they tend to appear like the other gender. The interviews of the teachers also reflected that the female gender does not have equality with men and they do not enjoy equal rights and opportunities therein. Quite asymmetrical and unequal representation is observed in the ESL classroom discourses.

5.1.4 Racial and Ethnic Understanding

In a multicultural and multilingual ESL classroom, there is by default a racial/ethnic variety of students, particularly in the capital of Pakistan. This element is very common in ESL undergraduate classrooms. Nonetheless, it is also very common that usually people from different races and ethnicities try to protect and promote their own values and traditions. Whereby, people of different colours and values are made conspicuous by some who treat them as the *others or the social outsiders*. The students from the host culture usually have the authority/command in the class whereas the students from far flung areas or minorities cannot enjoy completely in the classroom discourse. Their sense of being strangers in the classroom also demotivates them during the learning process.

The question was added in the study in order to see how the social outsiders or the students from different ethnicities and races perform and are treated in the ESL classrooms. Around 60% of the results highlight that ethnic and racial bias exist in the classroom discursive practices and the students of other ethnicities (the ones not the main stream students (Trudgill, 2000, p. 219)) are treated differently and their values are not considered and even jokes and digressions offend them. The results of the classroom observations also reflected the same at 60% of ethnic differentiation and less accommodation of minority students. In the *Emergent Themes*, the same was witnessed that the students would sit in their own groups and interact accordingly. Even, the teachers have been witnessed protecting their own values and traditions in the classroom discourses. The interviews also accentuated as teachers themselves pointed out that the students feel that their values are being attacked in the classroom. However, the students cannot challenge these discourses; as a result, they often conform to the dominant discourses.

5.1.5 Resistance in the ESL Classroom Discourse

In a classroom where students from different cultures and nationalities study and interact together, the chances of resistance increase. Not only are the students but also teachers' performance can make a few students show resistance to the classroom discourse.

The objective of the question was to underline and mark the level of resistance students show in the classroom discursive practices. The analysis of the results presented that 70% students agree to see resistance among students in the classroom discourses whereas during the classroom observations, this inclusive average was noted up to 60%, which is almost close to the students' opinion. *Emergent Themes* also identified that students and teachers

both resist in the classroom discourses at different levels such as the peer evaluation of students and students' preference to sit away from the mainstream students. The interviews of the teachers also reflected the same that the students resisted in the ESL classroom to participate. Teachers were of the view that students do not participate because of the fear of the dominant group or lack of knowledge. The students of ESL classrooms resisted during the classroom interaction as, may be, they found something inappropriate or offensive to respond. Besides cultural diversity, the teachers' unawareness was also one of the reasons that the students' responses were very few and their non-interactional attitude was observed. The resistance of the students also results in their silence and lack of interest. Besides they sit in the classroom in their own cliques in order to find out supporting cushion. In addition, the teachers' resistance to the classroom discourse was also very much pertinent by their bilingual and pending answers.

The second language classroom in different settings usually involves students from different places, regions cultural, religious and ideological backgrounds. The students enter the classrooms with their own predetermined, preconceived and already learned values and social norms although their previous knowledge before entering the class is quite different and at times, it is conflicting and contradictory in respect to culture, ideology and feminist perspective. The students converge on a point in the academic setting to learn some new values and cultural practices. The ESL classroom discourse focuses on the cultural, social and ideological practices while communicating the content of the target language in the classroom setting. The students of native languages face many problems while learning a non-native language in the local setting. For example, they come across intra-cultural and intra-religious diversity as well as inter-cultural and inter-religious differences which may lead to complications among the classroom participants. The different local cultures are also quite diverse in the social practices and normative ideology besides their notions on the roles and position of females. The discursive clashes on the basis of ideology, culture, race and feminist perspective may lead to problems in the language classroom discourse. A multicultural, multiethnic, and multilingual ESL classroom is so diversified and dense in its richness of multifarious discursive practices that it can generate plenty of differences among the classroom participants on different levels. The presence of the students from different ethnicities and cultures also reflects that they come to the classroom with the same values and traditions that they are practicing outside the classroom. As it is evident in this research that the students who were from different societies and schools of thought as conceived

through the data and its analysis may like to adopt the same culture in the ESL classroom as they live in social context such as presence and enactment of the same females' roles as in social patriarchal system, authority of religious practices, dominance of specific social groups, cultural hegemonic acceptance etc. At the same time, teachers' normative powers, coercion and unawareness of the multicultural protocols of the class also brought about resistance and silence among the classroom participants.

5.2 Findings

The current study has been conducted on discursive practices in a second language undergraduate classroom of three universities of the capital of Pakistan where students of different ethnicities, cultures, languages and nationalities study and stay together. This juxtaposition of the students across the world originates and establishes a new ethnic, ideological and cultural group where some of the classroom participants are dominant but others are not. This is because of the common practices of the social structures and their dominance in society.

After a rigorous analysis of the data collected in different phases, I am in a position to mention the following findings. The findings are presented for each variable separately.

5.2.1 Power Relations: The Pivotal Role of Teachers in the ESL Classroom

1. In Pakistani multicultural classrooms, it was found out that teachers while executing their academic interactions in the classrooms have the authority within the classroom practices. This also supports Lahlali's (2003) recommendation and finding in his thesis that teachers are discursively 'powerful' in the classroom academically as well as normatively where they get supported by social values and norms.
2. For teachers to implement their plans, they decide to carry out plans in the class on their own such as: attendance can be taken at the beginning of the class or at the end of the class, latecomers can be allowed even if they are late by fifteen minutes or they are, at times, not allowed in the class for being late for a few minutes.
3. It was also observed that teachers plan their activities and other such academic schedule on their own and the students' input is either ignored or not taken at all because the teachers are also directed by the higher authorities – Chairman or Head of the Department – to complete the course in time.
4. In the classroom discourse, while communicating the content to the students, it was also observed that the teachers interrupt the students before they complete their

question or suggestion. The teachers have the authority to decide whether to consider the questions or not in the classroom interaction.

5. The focus of teachers is mostly on the completion of the course; as a result, generally they are concerned more about their tasks assigned to them by the higher authorities.
6. The power relations of the academic actors in the university have a trickle-down effect. The hierarchical discursive power relations of the teachers and the Program Coordinators/Chairpersons were observed in the ESL classroom as the teachers have to perform as per the instructions issued to them. In doing so, at times, the course content and its teaching as a transformation of knowledge suffers. The enactment of power relations gets more attention than the knowledge transformation.
7. During discussions on the content of the course, the teachers do convey to the students all the required knowledge in the classroom and even at times outside the classrooms as well. It reflects that they also enjoy their expert power in the classroom discourse and satisfy the students regarding the transformation of the knowledge.
8. During discussions on the content of the classroom, students are given freedom to ask questions and they are responded clearly by the teachers which also reflects that teachers have expert power.
9. Aside from the academic procedures and discourses in the ESL classroom, the students are also monitored and advised to follow the disciplinary aspects of the classroom such as their attendance, submission of assignments etc.
10. The students, who are late, are mostly enquired the reason for their being late besides, at times, they are not allowed in the class. As a matter of fact, the students have to maintain a specific percentage of attendance to be eligible to sit the exam. On the other hand, no particular rules for the permission of students into the classrooms are seen or observed to have been laid down; however, it is the teachers' discretion to take any decision. In this perspective, the students have to submit to the teachers' decision which reflects the teachers' coercive power in the ESL classroom.
11. It was also observed that a specific group of students remains dominant in the classroom on the bases of their academic performance or ethnic/cultural background, and the rest are marginalized in the ESL classrooms.

12. Teachers were also observed to be narrating their own life achievements and stories either to inspire the students or to present their heroic performances. In either case it reflects their powerful presence in the classroom discourse.
13. Even if a teacher is doing something unusual or says something illogical in the ESL classroom discourses, it is not challenged in the classroom. It reflects that teachers have the normative power too (Power as norm, Foucault, 1978). Teachers also enjoy power as a norm that has been assigned to them by the society.

5.2.2 The Representation of Gender

The portrayal of females has been found to be stereotypical and the roles and positions of females in the ESL classroom were quite akin to the one socially constructed.

Gender stereotyping has been an unabated issue not only in the eastern countries but also in the western and European countries and their literature. How women are represented and considered in the ESL classroom in Pakistan and what roles they are assigned is a matter of concern. According to Kumar (1999), classroom is not a mini society rather it is a constituent of society and students in the classroom, they do carry the concepts and ideas in the society and the same in some way is enacted in the social context.

14. The discursive practices in the ESL classroom in the capital of Pakistan involve discussions on genders where the roles and responsibilities of females are discussed. The discourses in the classroom include women in a stereotypical way that was also substantiated by participants of the classroom.
15. The representation of males and females in the classroom was observed to be unequal to some extent. Nevertheless, it was found that in some of the classrooms and according to some of the teachers and students' views, the females were considered equal to men although the ratio of such participants was quite less. It also reflects that in the classroom discourses and milieu, the role of females is given consideration.
16. The behavior of most of the teachers regarding the status and roles of females was found to be stereotypical. They think that females' roles are stereotypical and they should be treated accordingly even in the classroom. For example, it was observed that in the ESL classroom a concept of CR (Class Representative) and GR (Girls'

Representative) exists; here males are given responsibility of the whole class whereas the responsibility of females is delimited only to female students.

17. Furthermore, it was observed that females are treated in the classroom discourse in the same way as they are treated in the Pakistani society. The same was observed in the digressions and tangents of the classroom discourses
18. It is a common practice that during the interpretation of the core text, the teachers use explanation from their own knowledge in order to explain the content to the students. During this course of discussion, it was identified that instances related to females in the discourse are expunged which highlighted the position and status of females as an unequal partner of the males.
19. Some of the teachers accepted the male dominance which was reflected in the interviews.
20. As a matter of fact, the classroom discourse insinuated the authority of males as they are initiating the classroom processes in most of the cases (refer to 4.4)
21. In this modern era where the males and females are free to perform in the social and academic contexts, the students change their getups. In the classroom discursive and non-discursive activities, some male students try to appear like females and vice versa. Nevertheless, such students are ridiculed and mocked. The males were ridiculed, especially by their male peers, as they were disrespecting the males by using the feminine attitude and artificial jewelry whereas females were ridiculed as they were trying to be like males as they exquisitely try to challenge the authority of males.
22. Since directly or indirectly, a large number of teachers advocated the male-norm society; the same dominates in the classroom discourse and students in many cases accepted the ideas of teachers.

5.2.3 The Enactment of Religious Ideology

23. The discourses are usually political and ideological and carry some specific messages that are pragmatic, too; particularly, when discourses are carrying some certain ideologies. In the classroom discourse, it was found that some specific ideologies are presented while interpreting the discourse. It was also found that the ideological discourse approved/presented by the teacher is either accepted by the students or they do not react to that.

24. Although a few teachers greet the students the way native English speakers do such as ‘good morning’, ‘good afternoon’ yet, a large number of teachers start their class using Islamic greetings. Even, the international students were observed to be using Islamic greetings *السلام و عليكم* in the classroom discursive practices.
25. It is a fact that majority of the students in the Pakistani classrooms is from Muslim community and the non-Muslim community is quite less. The classroom discourse includes the ideologies and values of all the students and gives freedom to practice and speak about their own values and traditions. It was observed that the inter-religion harmony and understanding was respected.
26. In the interpretation of the core text of the reference books as prescribed by the universities, the teachers use the Quranic sources to convey the content in a better way for the better understanding of the students. It was identified during classroom observations that the teachers used verses from the Quran. Quran being the core text for the Muslims and referring to the Quran can be a very effective reference for the students in the Classroom. Besides, the events from the Islamic history were also used to explain the content of the ESL classroom in order to substantiate the main idea.
27. At times, the dress and outlook of the teachers reflected a specific ideology. Particularly, on Friday, they were seen wearing the Islamic or national dress in the classrooms.
28. While teaching literature, it was also found that the teachers also used the Biblical sources to substantiate the explanation and the answers in the ESL classrooms.
29. It was observed that the teachers, at times, use native as well as national language instead of English language to convey the content in the ESL classroom discourse.
30. In certain cases, during the classroom observations, it was also found that some of the teachers motivate students in the ESL classroom discourse to follow Islamic practices.

5.2.4 Racial and Ethnic Acceptability or Bias

The students in the ESL classroom from different cultures and regions together form another culture and definitely, the element of dominance and enculturation is quite possible. The adjustment of students of one culture with the students of other culture is sometimes quite difficult and less possible. The values and culture of a group that is dominant in the ESL classroom are either followed by the other members of the classroom or resisted. The

students of different cultures were seen to be together maintaining their own identities and promoting their own cultures and languages in order to be seen distinct and acceptable.

31. The values and cultural traditions, in most of the cases, are equally dealt with in the classroom discourse which definitely gives the classroom participants some confidence.
32. The classroom participants from different areas are treated impartially as most of the participants and observations reflected that. However, it was also seen that in certain cases, the students of the other cultures are taken as small groups and dominated by the dominant classroom groups.
33. It was also observed that the students of international community change their names.
34. The jokes related to some ethnicities and races are also cracked during digressions to clarify some of the classroom content. It directly or indirectly affects some of the classroom participants.
35. The students from other cultures and ethnicities – other than the host or dominant one – feel often hesitant to participate. It takes time to understand the values and norms prevalent and to act accordingly. Also at times they considered themselves guests. In some cases the teachers' responses to students are unpredictable.
36. Not only the teacher but also the peer pressure of the class fellows does not allow some of the classroom participants to participate during the classroom discourse.
37. When some of the students cannot get the other class fellows' support, it was observed that the teachers encourage such students in order to be an equal part of the classroom interaction learn in the ESL classroom.
38. Students of different ethnicities and cultures were also seen to be sitting together in their own groups that also became a cause of promoting their own identities rather the national or collective identity. By this, it was also observed that element of enculturation was impeded. Such situation also gives birth to resistance.
39. In some of the cases when the classroom discourse got a bit offensive concerning the students of other cultures, they got angry and stopped interacting in the classroom discourse as either they or their values are being offended.

5.2.5 Resistance of the Students and the ESL Classroom Discourse

It is a common factor among the classroom participants that some or most of them show resistance in the classrooms owing to certain reasons. The reasons can be cultural,

ethnic, racial, academic or personal. Teacher is the overall administrator of the classroom and s/he controls the classroom procedures. The classroom discourse moves in a uniform direction where some of the students get affected and then they resist responding in classroom discourse.

40. During the study, it was discovered that in the ESL multicultural Pakistani classrooms, there were students who did not participate in the classroom discourse. This less participation or lack of interaction was observed among the students who are from those areas where there are no resources or they are from international community.
41. During the classroom discourse, the students were quite often interrupted by the teachers while they were asking or saying something.
42. During the classroom discourse, both teachers and students were found changing the topics in order to avoid any type misinterpretation and offensive or irrational interaction among the classroom participants which in a way, reflected the presence of resistance in the classroom discourse.
43. As a remedy for students who show resistance, teachers try to involve them in the discourse by supporting them, encouraging them and assigning them some other tasks so that they participate.
44. In the ESL classroom, the teachers (are supposed to) speak English. At times, when the teachers cannot find some suitable alternate words to convey their thoughts to the participants, they use native/national language i.e., Urdu.
45. The teachers, at times, used the native/national language during the classroom discourse which is an example of the camouflaged resistance among the teachers.
46. During the classroom discourse, some teachers were observed to be talking about their life stories and heroic incidents. It happened when they change a topic during teaching. However, changing the topic is one of the forms of resistance when it is not suitable to go on with one topic. This change may also work as a refresher.
47. Instead of interacting in the classroom discourse, at times, it was found that the students respond by saying sorry to the teachers.
- 48.** During the interpretation in the classroom discourse, students also hesitated to respond to the questions which were not related to classroom content or their cultural values or they considered it offensive

5.3 Recommendations

5.3.1 Power Relations in the ESL Classroom

1. The teachers enjoy complete power in the classrooms: administrative, coercive and academic. They need to take care of the status and values of the students in the class. In terms of administrative organization of the classroom, they need to be flexible in the second language academic interaction otherwise it might obstruct the capacity of language learning of the students and they might start following the rules of the class and their learning may suffer due to the restrictive environment of the classroom.
2. In terms of expert power, the teachers are performing up to the mark. Nevertheless, they still need to treat the students equally and provide chances of participation to all the students in the classroom discourse in order to provide them with a sense of possession in the classroom discursive practices lest they should feel marginalized and apartheid.
3. The teachers need to avoid the redundant power (coming to the class at their convenience with a cup of tea, and drinking water continuously in the class) as it might affect and distract the students' attention and learning a non-academic environment in the class.
4. There should be some criteria for the classroom assessment and discipline of the students. Due to variations in the assessment and discipline criteria of different teachers, students suffer at large; for example, the teachers take attendance either at the beginning or at the end on their own without any set standard.

5.3.2 Resistance

5. Teachers need to devise activities in the classroom that inspire and motivate the students towards learning instead of focusing more on discipline and attendance.
6. Silence of the students and their participatory position, which is quite less, as ideological and cultural groups can be conducive to their own ideologies and native cultures; however, it may not add anything to their learning regarding the classroom course and content. To uplift and uphold the role and activities of the students as a unified group can create harmony among the racial, ethnic and minority groups.

7. The teachers need to take care of the students in terms of encouragement and appreciating them to be participative; particularly, the ones coming from far flung areas, international community and from other subordinate cultures.

5.3.3 Gender

8. The subjective and stereotypical treatment of females in the class needs to be avoided in order to give them equal space and position in the classroom. The depiction of females as inferior to men even deprives them of freedom of expression in the classroom discourse.

9. The jokes at females representing them as cruel wives and subordinates to men need to be avoided in order to create conducive environment in the ESL classroom for both the genders as well as all ethnics groups.

10. The direct comments of males about females as not considering them equal to men should be discouraged in order to develop equity and equality in the classroom interaction.

5.3.4 Ideology

11. Pakistan is a Muslim state and most of the teachers are Muslims; however, they should give equal space to those students having different religions and ideologies in the classroom discourse.

12. The use of the Quranic and other such references can be very useful for the students; however, the teachers need to explain the context through the direct method so that all the students from different religions, ethnicities and races are able to understand the key concepts.

13. In relating to such ideological concepts with the Quran and Hadith or other references from the Islamic history, the teachers may also be advised to understand and actualize the necessary key concepts of other ideologies and cultural values, which might strengthen the ideologies.

5.3.5 Race & Ethnicity

14. In order to reduce the element of developing individual cultures and ideologies, the concept of enculturation needs to be promoted in the class so that the classroom participants from either the dominant or the minority groups respect each other's values and try to practice, too. In this way, the students will come closer to

each other and it will bring forth national and international harmony among the second language classroom participants.

15. The classroom environment should give equal space to all the students so that they may adjust with the teachers and be at home in the class rather a teacher being considered a sole powerful dominating individual in the classroom discursive practices.

16. In an ESL multicultural classroom, the use of native or regional language should be avoided so that the students may learn the language as well as the content of the classroom, particularly, when the multilingual and foreign students are also a part of the interactional discourse of the classroom.

17. The teachers need to learn the students' cultural and overall cross cultural aspects of the classroom environment in order to create the just and equal opportunities for all the students so that they can willingly participate in the classroom discursive practices.

5.4 General Recommendations

18. The Institutional and social powers, which descend down in a hierarchical form, directly or indirectly influence and affect the teaching process in the language classroom. In order to improve and develop the teaching process in its letter and spirit, the academic performance of the teachers needs to be managed for which they may be provided impetus for their academic satisfaction in their job. As a matter of fact, a satisfied *TEACHER* may be able create and educate a peaceful nation.

19. Usually teachers are provided the timetable as soon as they join the educational institutions and they do not follow a specific code of conduct related to classroom discourse since they do not have enough time to go through such disciplinary code of conduct or to get to know about the classroom environment. With the passage of time they learn and make their own rules and resultantly, they deal with the students according to these rules. It is strongly recommended that the teachers be only recruited after they have successfully completed a specific course on professional development.

20. In compliance with the previous recommendation, it is also recommended that the Higher Education Commission of Pakistan should plan a training system for new teachers. They also need to categorize the trainings and a proper record of professional development be maintained. Much focus on professional and research

trainings is laid on; nonetheless, understanding the personality of students and performance management also requires sufficient attention.

21. The academic institutions that produce students for university education should also try to educate students for the tertiary level in order to strike a balance between the students and teachers' perceptions of each other regarding ethnicity, gender or religious ideologies during the classroom practices.

22. A new teacher should be required to complete a beginners' course (either from HEC or from the workplace) on classroom discourse and after passing out s/he should be assigned the classes. During these trainings, they need to be sensitized to the important cultural, religious and academic practices in a multicultural setting of the ESL classroom in order to avoid any misunderstanding based on the verbal and non-verbal features of the ESL classroom discourse.

The current study focuses on the classroom as a constituent of society from the perspective of classroom discourse among the classroom participants. The elements of Power, Gender, Ideology, Race & Ethnicity and Resistance have been focused. All the variables have been treated separately although they are very much connected with each other besides being interdependent. Power and Ideology, Race and Resistance, Race and Gender, Power and Gender etc. are seen to be connected in this study. The role of a teacher in the ESL undergraduate classroom discursive practices is highly significant in terms of equalizing the students' learning dynamics as well as their cultural and ideological preferences in order to keep their predilections for the classroom discursive practices rather they are silent in the classroom. The normative power of the teacher in the classroom discursive practices is quite ubiquitous that s/he may either influence the students or they might be resistant to the teachers. In being resistant, the students' learning and interactional abilities may also suffer to a great extent in terms of enculturation and participation. The teachers need to use their authority in the classroom very flexibly and fluidly. This will enable the students to participate in the classroom discursive practices equally. Similarly, the elements of gender biases and inequalities can also be either reduced or eliminated by focusing on the equal level of participation besides giving them equal space in the class which is only possible when the representation of both the genders is beyond stereotypical notions rather on the basis of their performance in the classroom discourses and interaction. It is natural that the dominant practices in the classroom may also affect the other students; however, if the classroom participants respect the cultural values, beliefs and practices, the

classroom discourses can develop harmonized level of mutual understanding. In addition, the students who do not feel comfortable in the classroom discursive environment owing to, may be, certain unnecessary or offensive circumstances need to be encouraged and may also be provided with a sense of homelike ambiance in the second language classroom. Second language itself may have some features in the classroom discourses which may be different from the native cultures and ideologies and students may have difficulty in materializing the conflictual concepts of the second language in their native environment. In case of any abnormality in the classroom discourses may cause cultural and ideological issues for the participants of the second language classroom.

Overall, the results of the current triangulated study have supported each other i.e. structured observation sheet, questionnaire and the interviews. At certain places, there is some variation of results in the classroom observations which might be because the individuals (teachers) were more conscious during the classroom lecturing. Hence, it has been clearly substantiated and reflected in the results that:

1. The teachers are more powerful in their classroom interactions and discourses,
2. Gender difference is remarkably present and there is a clear cut line drawn between the two genders in terms of their role and position,
3. Ideologically, teachers and students prefer to practice their own religious values besides tolerating and supporting others' ideological practices
4. Students and teachers favour their own racial & ethnic groups as the classrooms are diverse and dense in singularity of cultural block,
5. Similarly, students and teachers both resist to certain features of the classroom discourse by aligning themselves to a specific group, by silencing themselves and by being bilingual.

The discursive practices of the ESL classrooms in the capital of Pakistan being multicultural involve multi-ethnic participation from not only around the all corners of the country but also from other parts of the world. Like the universal phenomena of powerful groups against the silent groups at all levels of life, the classroom discourses also have the same features of life during the teaching learning process at the institutions. Whether the ESL classrooms are considered a mini society or a constituent of society – in either case – the classroom discourses are contributing to the construction and constitution of social values, standard of the establishment of policies at all levels, religious understanding and the level of tolerance, cross/cultural awareness and acceptability, equality in terms of gender, race, ethnicity or

intellectual vicissitude and fluctuation. The language classrooms can be distinguished from the other classroom in a number of ways such as the content in the language classroom is highly colonizing in terms of the culture and ideologies it carries along. The language teaching involves the transmission of social and psychological features of the target language to the participants and their native language. Therefore, it goes without saying that the ESL classroom participants have a binary opposition of the powerful colonizers of ideological, racial, cultural and linguistic dominance and the colonized (the *Other*) unprivileged minds.

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Annexure 1

QUESTIONNAIRE



Questionnaire for PhD Dissertation

Dear Student

I, Muntazar Mehdi from National University of Modern Languages Islamabad, am working on a PhD study as mentioned below. Your cooperation will highly be appreciated.

The questionnaire is prepared for the PhD study on **“Critical Classroom Discourse Analysis in Pakistan”** (in a multicultural classroom) at BS (Hons) English level. As a student you are requested to please respond to the questions according to the best of your knowledge so that the research findings are accurate, genuine and useful. You are hereby assured that all information given will be kept confidential and be used only for research purposes.

Name (Optional) _____ Class _____
 Country _____ City _____
 Mother Tongue _____ Age _____
 Previous institute _____ Qualification _____
 Gender _____ Marital Status _____

Statements

1. The classroom discourse (talk) gives freedom to the students in the class to ask questions regarding contents of the lecture.
 A) Always B) Often C) Sometimes D) Rarely E) Never
2. The students are responded in detail if there is some ambiguity or deficiency in the answer.
 A) Always B) Often C) Sometimes D) Rarely E) Never
3. The students are made to follow the rules prescribed for the classroom discourse/activities.
 A) Always B) Often C) Sometimes D) Rarely E) Never
4. Late comers (Students) are allowed in the class at the teachers' discretion.
 A) Always B) Often C) Sometimes D) Rarely E) Never
5. Teachers have a pleasing personality in the classroom talk.
 A) Always B) Often C) Sometimes D) Rarely E) Never
6. The students' suggestions regarding the classroom schedule are considered in the classroom discourse.

- A) Always B) Often C) Sometimes D) Rarely E) Never
7. The students, who get approval of their comments from the teacher, get approval from the other students too.
- A) Always B) Often C) Sometimes D) Rarely E) Never
8. All course content is elaborated and enacted at the teachers' convenience
- A) Always B) Often C) Sometimes D) Rarely E) Never
9. The students, who are late, get their attendance marked as "P" (Present).
- A) Always B) Often C) Sometimes D) Rarely E) Never
10. Teachers treat the female and male students equally in the ESL classroom
- A) Always B) Often C) Sometimes D) Rarely E) Never
11. The behavior of teachers with the students is stereotypical (as we behave with the males and females in society similarly, the same is practiced in the classroom discourse).
- A) Always B) Often C) Sometimes D) Rarely E) Never
12. The questions of males and female students are treated differently and males get more importance.
- A) Always B) Often C) Sometimes D) Rarely E) Never
13. During digressions, the discourse carries stereotypical discussions on gender issues.
- A) Always B) Often C) Sometimes D) Rarely E) Never
14. The discussion on females' related social issues (otherness of females) is part of the classroom discourse.
- A) Always B) Often C) Sometimes D) Rarely E) Never
15. The comments of students on gender issues are considered.
- A) Always B) Often C) Sometimes D) Rarely E) Never
16. The discussions or comments on gender reflect the authority of males.
- A) Always B) Often C) Sometimes D) Rarely E) Never
17. The unusual dresses or outfits of students are commented on in the classroom discourse.
- A) Always B) Often C) Sometimes D) Rarely E) Never
18. The ideas of teachers on gender dominate in the classroom discourse
- A) Always B) Often C) Sometimes D) Rarely E) Never
19. The ideas on religion (religious ideology), which are presented in the classroom discourse other than the content (or an extension of content), are accepted by the students.
- A) Always B) Often C) Sometimes D) Rarely E) Never

20. The classroom discourse starts with greeting “عليكم و السلام” Assalam o Alaikum
A) Always B) Often C) Sometimes D) Rarely E) Never
21. The classroom discourse starts with greetings “Good Morning\Good Afternoon\Good Evening” according to its time.
A) Always B) Often C) Sometimes D) Rarely E) Never
22. The classroom discourse respects the values of all students
A) Always B) Often C) Sometimes D) Rarely E) Never
23. In classroom discourse, a verse from the Quran or a Hadith (يٰٓث حد) (is narrated to clarify the classroom content.
A) Always B) Often C) Sometimes D) Rarely E) Never
24. In the classroom discourse, the content is explained through events from Islamic history.
A) Always B) Often C) Sometimes D) Rarely E) Never
25. In the classroom discourse, the explanation of content includes sources from religious content not from Islamic sources
A) Always B) Often C) Sometimes D) Rarely E) Never
26. In the classroom discourse, the content is explained through the native culture such as Urdu poetry.
A) Always B) Often C) Sometimes D) Rarely E) Never
27. The classroom discourse motivates students to adhere to the dominant social and religious practices in the classroom.
A) Always B) Often C) Sometimes D) Rarely E) Never
28. The interests (likes) of the students of other cultures (other than teachers’ culture) are welcomed and given considerable space in the classroom discourse
A) Always B) Often C) Sometimes D) Rarely E) Never
29. The students are treated with respect equally on the basis of their ethnicities in the classroom discourse.
A) Always B) Often C) Sometimes D) Rarely E) Never
30. Students of other (than the dominant) cultures (students of international community or far flung areas) after joining the classroom replace their names according to Islamic ideology in the classroom.
A) Always B) Often C) Sometimes D) Rarely E) Never
31. Digressions (in the form of jokes, stories that might be ridiculous etc.) are used in the classroom to clarify the content.
A) Always B) Often C) Sometimes D) Rarely E) Never

32. A few students do not ask questions in the classroom because they have the fear of discouraging reaction from the teacher.
A) Always B) Often C) Sometimes D) Rarely E) Never
33. A few students do not ask questions in the classroom because they have the fear of discouragement from other classmates (intimidating fear)
A) Always B) Often C) Sometimes D) Rarely E) Never
34. Those students, who cannot win the support of class fellows during classroom interactions and discourses, are supported by teachers to interact in the classroom discourse.
A) Always B) Often C) Sometimes D) Rarely E) Never
35. Jokes are cracked (by teachers or students) in the classroom discursive practices on cultural values of students offending them in the classroom discourse.
A) Always B) Often C) Sometimes D) Rarely E) Never
36. A few students feel angry because of classroom discourse (enacted by students or teachers).
A) Always B) Often C) Sometimes D) Rarely E) Never
37. While students ask questions, their questions are not responded and rather postponed by the teachers.
A) Always B) Often C) Sometimes D) Rarely E) Never
38. During teaching and discussion on the main topic, the discussion changes to other topics (may be irrelevant topics) in the classroom.
A) Always B) Often C) Sometimes D) Rarely E) Never
39. The students, who are unwilling to speak(due to any reason) are encouraged to participate in the classroom discourse.
A) Always B) Often C) Sometimes D) Rarely E) Never
40. There are students who do not participate in the classroom discussion
A) Always B) Often C) Sometimes D) Rarely E) Never
41. The classroom discourse is concerned more with classroom discipline
A) Always B) Often C) Sometimes D) Rarely E) Never
42. The teachers use a language other than the language of instructions (English) to explain the classroom content.
A) Always B) Often C) Sometimes D) Rarely E) Never
43. The classroom discourse includes stories of teachers' achievements.
A) Always B) Often C) Sometimes D) Rarely E) Never
44. The students feel sorry in the classroom discourse. (May be due to some mistake or some other offensive cultural matter)

A) Always B) Often C) Sometimes D) Rarely E) Never

45. The students hesitate to respond to the questions other than the classroom content

A) Always B) Often C) Sometimes D) Rarely E) Never

Thank you

Annexure 2 Structured Observation Sheet



National University of Modern Languages, Islamabad

Observation Sheet for PhD Study on
“Critical Classroom Discourse Analysis”

Demographic Details

Class

Subject

Teacher

Gender

Key: Y= Yes, N= No,

Statements

POWER

Sr. no	Statements	Y	N	NS
01	The students were made to follow rules in the classroom.			
02	The teacher was humorous in the classroom discourse.			
03	The teacher executed his own plan in the class.			
04	The students were clearly responded for their questions.			
05	The teachers exercised their power in the classroom in attendance, in granting permissions to late comers etc...			
06	The teacher considered the students' suggestions for the future scheduled tasks.			

GENDER

Sr. no	Statements	Y	N	NS
07	During the class, the teacher spent time on gender issues.			
08	The students behaved or looked like the students of opposite sex.			
09	Representation of gender in the classroom discourse was at proportion with the status in society (Male-dominated society).			
10	The unusual getups made the students conspicuous in the class.			
11	Digressions were used related to Gender issues.			
12	The classroom discourse insinuated the authority of men and inferiority of women.			

IDEOLOGY

Sr. no	Statements	Y	N	NS
13	The teacher's outlook including dress reflected a specific ideology.			
14	The discourse included reference from Islamic sources.			
15	Hadith (حدیث) or Verses from the Quran were discussed.			
16	Teacher greeted the students with "السلام و علیکم" Alssalam o Alaikum (<i>Peace be upon you</i>)			
17	Teacher greeted the students with "Good Morning\Good Afternoon\Good Evening" according to the time.			
18	The teacher narrated Urdu Poetry in the class.			

RACE & ETHNICITY

Sr. no	Statements	Y	N	NS
19	Jokes were part of the class which affected some of the students.			
20	Students from other culture/s (international or from far flung areas) were sitting with other classmates and not in their own groups.			
21	Digressions related to other culture/s were used to clarify the content (may be ridiculous too).			
22	Students from other culture (international or from far flung areas) participated equally.			
23	Students felt angry due to classroom discourse.			
24	Discrimination was observed in treating the students.			

RESISTANCE

Sr. no	Statements	Y	N	NS
25	There were students in the class who were not participating in the classroom discourse.			
26	The teacher used mother tongue in the class to explain the content.			
27	The teacher gave an equal chance of participation to all students.			
28	Questions other than the classroom content were also discussed.			
29	The teacher encouraged the students to participate who were silent.			
30	Teacher' achievements were discussed in the classroom discourse.			

Annexure3 Interviews

INTERVIEW C1

Interviewer: How do you enact the class? The moment you enter the class how do you start, and how do you end it up?

Interviewee: Generally what I do is I start with a greeting and then I talk about the previous lecture, I usually repeat the previous points, summarize the previous points before I proceed to the lecture so, what I do is that it is a kind of two ways one is either I can start the discussion about previous lecture until the students start and discuss what was that topic, they could connect previous points with current lecture, so this is how I start and ending the class is again same greetings and of course along with greetings summarization of the points which we discuss in the class. So I just summarise whatever we have discussed because during that one-hour class or forty minutes class. It's time and it's really difficult to get the points because you know you have to discuss so many things in the class. So what you do is need to summarise the points in the end of lecture so that students have clear idea what they have discussed.

Interviewer: How much time do you take to deliver the substance?

Interviewee: Time is an issue for me because it's really difficult for me to manage the time, the type of subject that I am teaching like G.S.S, so we have a lot of discussion plus it's related to our language and Linguistics so we have class of linguistics in local examples, there is difficulty to manage the time because discussion is too much and it's technical as well. There is another issue as well until and unless every student in the class has a clear concept, I do not leave the class, I do not proceed.

Interviewer: So for future engagement, do you take students suggestions as well?

Interviewee: Yes, why not, after each semester what I do, there is one class for the students' feedback and I told the students generally in the past this is the practice and it should be open to criticism. I do not mind it and directly you can tell me the problems, if we could have studied the subject in this manner it would have been better, so it's quite open.

Interviewer: Is there any religious discourse in the class in form of content or digressions? If yes, how do you deal with it?

Interviewee: Yes, definitely, you know sitting in Islamabad, generally in Pakistan it's a multi ethnic country and different regions and people have different cultural backgrounds they are studying, they are part of the class some time the students try to initiate the discussion, the religious discussion. Sometimes you as a teacher give the same example so when your context or information in the class, so definitely you go for sometimes religious context in a religious explanation as well. So definitely discussion is there.

Interviewer: How often discussions are generated in the class?

Interviewee: Not on daily based; after every minute we have a discussion, because I do not try to dictate that this is the point and you have to accept it. So they can always check, they can always counter argue my point in the class, so this is how it goes.

Interviewer: If somebody is not interacting in the class or discussion, how do you deal with it?

Interviewee: Generally, some students have not confidence and they do not participate, so what I do is that I encourage the students to speak up, even they are incorrect; it does not matter, because at the end they have a point whether it is correct or incorrect. Which shows you are not sitting in the class without any purpose. This is how I encourage the students.

Interviewer: what would be the reasons for this?

Interviewee: Traditional teaching. Unfortunately the teacher is considered to be some kind of person who is extremely boring, I will just narrate a story, one day I was with little niece, five-year old and I met Sir Dixon (a Pseudonym) one day in I-0 and I was talking to him, later on when this conversation was over and we were about to leave, so she asked me who was that person? And I said he is my teacher and she was saying no you are telling a lie, a five year old little girl was asking that this is a lie, because he was not teasing you, he was not angry he was laughing or he was smiling, so this concept in the mind that how can teacher laugh, it's not possible, so a teacher is generally considered to be a person who is boring and strict. This is how the students are taking a teacher in this manner, they do not speak or they have this fear that if they say something incorrect, they will receive comment from teacher that is discouraging, such factors are definitely there due to which students are not speaking in the class.

Interviewer: How is gender addressed in the class discourse particularly in the form of digressions?

Interviewee: Gender in co-education because my experience so far as teacher it's been co-education institutions, it's (Gender) something a teacher needs to keep in mind because sometimes you cannot give certain examples, sometimes you have to be extremely careful in selecting the words, sometime unconsciously you say something which problematic for the class and it time the female students are some kind of comic or kind of joke etc. relate to female , then they ask you that this is stereotype etc.

Interviewer: Are there jokes in the class

Interviewee: Yes, definitely why not.

Interviewer: What type of comments do you receive from students in gender?

Interviewee: Well the male students generally more concern with like in terms of the female students. They say that they are claiming or they learn thing by heart and things are like that and they do not have the proper concepts there is another thing as well most of the classes that I teach here the topper are the girls, so generally they are more focused while boys they are bit casual. I am not generalizing the students but this is observation.

Interviewer: How is gender portrayed or represented in the class?

Interviewee: We are living in Pakistan, patriarchal society, the male dominate society so definitely the same reflection can be seen in the classes, well the boys are more confident but it times even the girls especially in Islamabad, probably more develop city and capital of the country, so it's time the female they also take lead in the discussion and they are more confident than males. Definitely there is difference is there and it also differs with respect

to even the morning and evening classes as well, like the students of morning classes whether male or female they are more confident, they can talk to the Teacher and they can take part in the discussion in a very positive manner but evening students, even the male do not take part in the discussion so it depends on background as well the expertise as well.

Interviewer: How do you deal with different races and cultures in the class?

Interviewee: Races, again this is also interesting because the subject I am teaching sometimes. I give example from my own culture and it's impossible that I will ridicule my own culture, but sometimes the Pushtoon students in my class; they object and they feel as if I am saying something against one particular nation or particular race. Definitely, it is and then what I do is that, I try my level best, to be impartial in the class so nobody or no one in the class from another race feels uncomfortable or uneasy in the class.

Interviewer: How often the students of other cultures or far flung areas participate in the class room discussion?

Interviewee: It depends on students, the students from Chitral they do participate in the class, students from KPK they participate but very little especially the ones who has got most of his education from KPK students from Islamabad they participate, students from main cities they do participate but those students from far flung areas they do not participate often the point is that they feel insecure, they feel their previous education was not good, so they do not have those linguistic skills to speak correctly . Again, this cannot generalise because even people from Islamabad who can hardly speak in the class. This is the general trend, the more exposure, more linguistic and language skills the better they are communicating.

INTERVIEW C2

Interviewer: How do you enact the class?

Interviewee: No, actually this varies from subject to subject. For example, if you are taking example of methodology. Now there are subjects of linguistic and literature, and both would be having different demands. For example literature, you give examples which are you can say from other pieces of literature. Whereas in Linguistics most of the time you try to explain the rules, right and then after explaining the rules you can give examples. That is very specific.

Interviewer: How do you start the class?

Interviewee: Starting the class most of the time it happens that we are not taking the class only once a week instead it is three hours per week. So in previous class we had certain topics which were discussed and that topic is if it is to be continued in next class then we will be just summarizing the previous topic, I'll ask the student to just tell me or discuss

with the class what was going on there in previous class and even if it is a new class we can have some sort of discussion, which is related to the topic or to the area, broader area, and then that can be neared down.

Interviewer: How much time do you take to deliver the substance?

Interviewee: Now again, I would say, this is very relative, for example if it is one-hour class, then it is divided in three different, you can say, parts. First part that is actually dealing with as I said either with background of the topic, or with the previous lecture, which was delivered. The second part that is the main content, and then the last part that is actually some discussion, general discussion, if students are having certain questions, those are answered, teacher might ask question to the students, and similarly if they have certain points to share with class, they are you can say free to discuss that, and it is not very much specific to content, though it is very related, but not specific. So the second part, which you ask about the content that is actually purely allocated for the content that is to be delivered.

Interviewer: How do you respond to student's question?

Interviewer: Now again, if it is that content part in that part students if they ask question that question would be very much related to that content part or the topic which we are discussing and the answer that would be relevant it would not be just leaving the topic and going towards some other topic which might kill a lot of time.

Interviewer: If there are any irrelevant questions then you don't respond to that?

Interviewer: Questions, obviously those, which are not irrelevant, those are relevant but less of relevant, so those less relevant questions are actually responded at the end or that can be general discussion or debate in the class, as I said that the third part.

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what strategies do you deal with it?

Interviewer: Religious discourse that is a part of the class, if it is literature class, there are so many things which are cultural in nature, religion is also a part of that, so if some cultural element is being discussed or some religious element is being discussed that is from another culture or from another religion because as you know this is English literature so we are not in English society, so there our debate starts or we you can say include our own point of view or own you can say religious beliefs or cultural beliefs, which are there, so there can

be you can say contrasting sort of discussion that what happens there, what happens in our society how these are similar or different to each other.

Interviewer: So it mean there is religious discourse it can be Christianity or any religion?

Interviewee: It can be about any religion like sometimes, here we have multicultural and multi religious sort of classes as you know, some foreigners are also there, so we have any sort of discussion.

Interviewer: How often discussions are generated in the class?

Interviewee: Well in my class every part would be having some part of discussion as I said earlier.

Interviewer: If you find somebody not interacting discussion how you will deal with him?

Interviewee: The simplest thing would be I would ask question to that students.... There are students like the majority of the cases are either they are so shy or they are hesitant. There are two main reasons. One they are shy. Second hesitant because they believe that their language is not that good to ask a question and for that like if a question is asked to them, then they are encouraged to answer that.

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewer: Gender, generally that is discussed but it is not specific. Generally it is discussed as if there is any piece of literature and we are dealing with it. There are different characters and those characters would be having their own characteristics or traits, and when we are describing those, we can just put it in comparison and contrast.

Interviewer: What type of comments you receive from students on gender?

Interviewer: Actually, in class as I said that general discussion might be there, but it is not specific. They are not allow to you can say talk about specifically about genders, but if it is there in you can say lecture or discussion or the piece with studying that might be there.

Interviewer: The same question how is gender portrayed or represented in classroom discourse?

Interviewer: Now both things are there, it depends on someone thinking if you take male gender, they might say that yes, they are dominant they should be and there are some other

who say that they are not dominant and they shouldn't be so it is actually the way of thinking, individual thinking, same as for other gender.

Interviewer: How do you deal with issues of different races and cultures in classroom?

Interviewer: That is such issues are not there, because we are living in the capital, so most of the time the class, though it is having multi-cultural students, but still most of the time we see it becomes homogeneous, because no one is native of Islamabad, everyone that is from some other place or may be city or culture, and so it is heterogeneous, but they try to understand each other, and they we have so many festivals. They celebrate their culture and attend culture of each other and they like it.

Interviewer: How often do students of other cultures and far flung areas participate in the classroom discussion?

Interviewer: Yes, they do participate. They do participate and actually this is a sort of curiosity, if any cultural like discussion related to cultural is going on, say foreigners students is there that students would ask question about so many things. Similarly our students they would ask them that how does this thing happen in your culture.

Interviewer: What strategies in overall do you use to deal with all these issues race gender culture and all that?

Interviewee: Your strategies if you are talking about you can say specific to study, then it is interactive sort of class, where if there is an issue with you can say interaction, communication that (you can say) tackled, may be, there might come other thing.

INTERVIEW C3

Interviewer: How do you enact the class?

Interviewee: Ok, since I am a literature teacher, I focus on the text. I make sure that the text should be very clear to the students, I convey then it to the students, I read it first in the class and then I ask their analysis, their opinions about it, and naturally their opinions are not very mature and they they are not explaining it, they are just giving their opinions, so, then I explain, if it is, let's say poetry, I explain it line by line.

Interviewer: How about beginning and end of the class?

In the beginning, I would try to give the introduction whatever is the text, let's say, if it is a poetry mostly I have taken poetry so I try to give the introduction of the poet, the age to which he belongs to and then about the poem.

Interviewer: How do you respond to students' questions if there are any?

Interviewee: Naturally I try to answer them, if they are relevant questions.

Interviewer: It means there are irrelevant questions as well?

Interviewee: Yes, there are.

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what strategies do you deal with it?

Interviewee: Mostly I try to avoid religious discussions but sometimes, some questions may arise and I try to clear the misunderstandings. I don't encourage misunderstandings, I rather try to clear them.

Interviewer: How often discussions are generated in the class?

Interviewee: Religious discussions?

Interviewer: No, overall?

Interviewee: I must say I don't encourage discussions in that sense because, you know, it is semester system, we are bound in it and we have to cover the course. And I just give about fifteen minutes in the class through which I can gather what the students have got in their minds.

Interviewer: If you find somebody not interacting discussion how you will deal with him?

Interviewee: I may ask questions to the students and just to bring them back into the class.

Interviewer: What could be the reasons for not interacting in class?

Interviewee: Yes, that's a very relevant question for a teacher because it may be, you know, due to the teacher's own method of teaching, may be the class is boring for the students, there are two types of students who are not interacting, they may be very intelligent or they may be very poor. So, the intelligent students may be bored.

Interviewer: Do you find any cultural reason in this?

Interviewee: Yes, there are. Because in NUML I have noticed that there are many students from different provinces and this is language barrier. They don't understand English so well. So as soon as I talk to them in Urdu, their face are bright.

Interviewer: So, it means you use Urdu as well in the class?

Interviewee: Yes, sometimes, because it is necessary. Otherwise they won't get a single idea of what we are talking about.

Interviewer: Particularly in those classes where we don't have foreign students?

Interviewee: Naturally not in those classes.

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewee: emmmmm, I don't get your question, can you _____?

Interviewee: Well, I have found girls more vocal and maybe it is because of the environment and boys somehow are a bit under confident.

Interviewer: Is there any insertion of patriarchal system in discourse like males are dominant and females are not?

Interviewee: Yes, when, for example, I recently have taught that play, "A Doll's House" and when we discussed at the end of the play where Nora leaves her husband and her children, errrr..... Over there, there was a, you know, a very interesting mixture of reaction by the students. All the boys were against that decision and all the girls were, mostly not all, but mostly the girls were in favour of the decision.

Interviewer: How do you deal with issues of different races and cultures in the classroom?

Interviewee: emmmmm, I don't encourage them. I don't discuss them and if I find that the students are pointing out such things or taunting each other, for example, Pathans are usually are the part of jokes sometimes, amongst boys not amongst the girls. But boys do this thing, so I try to discourage them.

Interviewer: How often do students of other cultures and far flung areas participate in the classroom discussion?

Interviewee: They are very good actually they, I think they are trying to come equal to the level of the Islamabad students. So I have found, especially, the students of the Northern Areas (of Pakistan) from Chitral, and Gilgit, they are very good in the class, yes....

Although they may not be very good in English, but they try to participate a lot and they are very active students in the class.

Interviewer: What strategies in overall do you use to deal with all these issues race gender culture and all that?

Interviewee: Sir, my opinion is that a teacher's personality___ is the best example, whatever you say, in the class and how you teach them and the materials, and the language you use for teaching that thing that counts a lot and you don't have to say much to the students ----- emm, mmm, in order to convince them, you know, can go through your attitude and your way of teaching and I have found it very effective. Sometime, I don't have to, you know, say too much to students, I have never felt any kind of problem about discipline in my class.

Interviewer: So, you maintain it by yourself?

Interviewee: Yes, somehow,

INTERVIEW C4

Interviewer: How do you enact the class? Like how you start and end the class?

Interviewee: First of all I start something from the previous lecture, usually some brainstorming type of thing or connection with the previous thing, and I usually end with concluding remarks. Whatever we have already done, I usually, errrrrr... Just revise in four to five minutes.

Interviewer: How do you respond to student's questions if there are any?

Interviewee: Yes, I always encourage them to ask questions and my typical expression is 'ask questions if you don't have any question, then I will ask you a question'.

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what strategies do you deal with it?

Interviewee: Usually the subject, I am teaching, it is not, sometimes it comes like, and I don't take it like religious thing I just take it as academic thing.

Interviewer: How often discussions are generated in the class?

Interviewee: It depends on, you know, sometimes we don't have much time, we are just stuck to course. But usually in initial classes, after midterm, then we have time. So, discussions are generated, many times they don't, you know, I am in classroom from here. They don't, you know, personal experiences about the topic if they have any.

Interviewer: If you find somebody not interacting in the discussion how you will deal with him?

Interviewee: I at least say something to that person, please speak up, otherwise I will, you'll not be given any evaluation marks. Some kind of threats, or things that we teachers have.

Interviewer: What could be the reasons for this?

There can be many many reasons, may be they are not interested, most of the time they are not interested, especially new students they are sleepy and sometimes they are not.

Interviewer: Any cultural issues or?

Interviewee: Yes, the background, especially the background, some of the students they always discuss this thing, me as well. We are from that school or they are from that school so that's why.

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewee: Gender in the classroom sir, I can recall two to three experiences when a girl or a boy said something that I am found not appropriate and I just gave them some knowledge, you are in a mix gender class otherwise it is a neutral class. I don't make them feel that he boy, she is girl. That's why something is wrong. But the things are a bit different. Sometimes a boy says something I feel not appropriate in the context that allows, only then I would enforce, otherwise it is a neutral class.

Interviewer: what type of comments do you receive from students on gender?

Interviewee: Usually boys, they all the time studying girls. "ratta marny waliyan hain" (The crammers or the rote learners). They just, usually boys pass comments.

Interviewer: So overall gender represented in the class?

For my class it is equal.

Interviewer: How do you deal with issues of different races and cultures in the classroom?

Interviewee: Sir, I found, I would like to talk about one experience I had a boy, a Hindu boy, so, I don't know, I want to overcome but I get more careful, I got more careful that I should select certain things he should not be scared or he should not be, you know, psychological suppressed or sometimes once I attracted only one boy who is Hindu.

Interviewer: How often do students of other cultures and far flung areas participate in the classroom discussion?

Interviewee: Sir, especially, speaking skill class, they are totally quiet and it's very difficult to make them speak. But sometimes some of the boys are, they speak. Usually girls are quieter than boys.

Interviewer: What strategies in overall do you use to deal with all these issues race gender culture and all that?

Interviewee: So, I threat them, if you don't participate, I cut your marks, and many times it works. I say that for this class, for participation, we have these marks, and you have to get them and it makes many of the silent students speak.

INTERVIEW C5

Interviewer: How do you enact the class?

Interviewee: Ok, first of all I start with the topic that I have, for example, Like, I have, and you can call it two session class. For example, first, I have to introduce a new topic that I do myself, and I introduce the topic, I explain the, like, you know that I teach literature. So let's say, it is a poem, so I explain, I give them multiple perspectives like, critical readings, and all the stuff, and then, I invite if they have any opinion on that or what poet's saying or what I have told them and if, and then I ask them to go home, read thoroughly the topic, next we have discussion session.

Interviewer: How do you greet the students?

Interviewee: Like, sir, brief discussion session they are marked, like, I, I when I enter the class I say “how are you” and when I reach classroom, since that time students, when I reach the rostrum, I say again Assalam-o-Alaikum, and they respond (to) me back and then we start.

Interviewer: How do you respond to questions?

Interviewee: emmmm, the way I listened respond, I entertain them and I describe them thoroughly I try to satisfy them.

Interviewer: Is there any religious discourse in form of content or digressions?

Interviewee: Like, I told you, since I teach literature, and, of course, if I am teaching, let's say, I am teaching John Milton....., so we know that there is religious discourse in his poetry like poetry like for example, “Paradise Lost” and I tell them that Christianity and Islam, go together and there is..... There, they change the directions.

Interviewer: So there is some discourse...?

Yes, there is.

Interviewer: How often discussions are generated in the class?

Interviewee: How often? Like, we have discussion sessions from per discussion session after each topic.

Interviewer: If somebody is not interacting in the discussions, how do you deal with them?

Interviewee: First, I give the volunteers the opportunity to start what they want to say, and then, I, I pose questions to those who are not responding in the class. So most of the time when I ask question, I get response. So it is that I have to make them participate.

Interviewer: What could be the reasons of not participating in class?

Interviewee: They are shy, most of the time....

Interviewer: Why are they shy....?

Interviewee: Well, not all of the students who are far and from remote areas are shy, most of the time students from the cities they are also shy, like, I guess, they are living, they are in a comfort zone, and they don't want to come out of that comfort zone. So, you are the one who has to make them come out of it.

Interviewer: How gender is addressed in the class? Particularly in form of digressions...

Interviewee: Like, boys are silent in the class especially if they are in minority, most of the time the girls dominating the class, and even in this session the girls dominated the class.

Interviewer: So like, what do want to ask particularly?

Interviewee: Like most of the time it is natural. It is especially if you have a discourse that's particularly related to gender, so that's the point when even a male student participate and like now people are not like, if it is the females who are always oppressed. Like, even at this stage, the people have well experience, people means my students. It is regardless of gender.

Interviewer: What type of comments students give regarding gender?

Interviewee: Their comments could be different according to their experience, but I haven't any that I can call it, not particularly related to gender.

Interviewer: Overall.....?

Interviewee: No, the way I told you, now they have developed. So, even if you ask a boy that, and if you talk to them you may see that patriarchal mind set.

Interviewer: How do you deal with issues of different races and cultures?

Interviewee: hmmm, Most of the time we don't have racism. Since we, like our society, like the, all the students almost they are same, and since we dealing with the literature, altogether into cultures. So I didn't find things like that.

Interviewer: How often do students from far flung areas participate?

Their participation is less if especially they are from remote areas, and they are from, they have some background that's not that much, they didn't like to explore too much, so they are shy.

Interviewer: What are strategies do you use to deal with these issues?

Interviewee: Like, I told them, like, I ask questions, I pose questions, I tell them if they , since they are not telling despite my answer to the question, I tell them things it is like it is credited so that's how they are able to treat it when there are marks through their minds they do want to say something.

INTERVIEW C6

Interviewer: How do you enact your class?

Interviewee: Sorry I don't understand Are you asking regular class or first class? Ok regularly, the class starts with the introduction of the topic because I don't take the attendance in the beginning of the class, I usually take it at the end of the class. So I start with the introduction of the topic, I try to warm them up little talking about things, talking about, you know, giving then sort of background of the context, like something happening around us, you know, like previous there was Dharna going on, so we talk little about it, I generally try to relate with them what we are studying.

Interviewer: how do you response students question?

Interviewee: I generally very encourage the questions. I generally like it when there is interacting class going on because instead me delivering lecture obviously the better literature class is interacted

Interviewer: Is there any religious discourse in the class in form of content or digression?

Interviewee: It used to be like that, previously when I was in Hyderabad (A city in the Province Sindh) campus before that so there we sued to have religious discourse but in the light of the recent happening in our society because the blasphemy, murder stuff like that we try not to talk about it because you never know what someone might think about it.....

Interviewer: How often are discussions generated in the class?

Interviewee: Almost every day.

Interviewer: If you find somebody is not interacting in discussion how you deal with it.

Interviewee: I make it sure that I ask a specific for that.

Interviewer: Ok, what could be the reason for this?

Interviewee: Generally, they are self-conscious the language they are not very confident of the English they speak. So I try to, you know, talk to them in English even if they answer

to me in the mother tongue if I understand that so I encourage them to talk even in their native tongue.

Interviewer: So it means there is use of mother tongue in the class?

Interviewee: Yes, I don't but I encourage them to talk whatever language.....

Interviewer: How is gender addressed in the classroom discourse, particularly in form digression?

Interviewee: Are you talking about my feedbacks of gender or..... Actually my experience, a little bit diverse because of the fact that I taught in Sindh as well, so there the treatment of gender is different from here in the capital. Here it is almost normal, I mean gender is never questioned girls can do this, boys cannot do this... There is very common; it's like ominous presence in the class you can feel it there is sort of bias towards the female.

Interviewer: Ok, What types of comments do you receive from the students?

Interviewee: See, for example I was teaching modern novel like studying "To the light House" and it was very lively class and there was a gentleman and who use to very very interactive in the class. We were studying, we were in the mid stuff heated discussion and he said this proves that women cannot write when he was talking about Virginia Woolf. It was shocking silence in the class so you can imagine their attitudes towards.....

Interviewer: How is gender represented for example feminism way patriarchal way or it is equated?

Interviewee: I try to endorse the feminist version but generally the patriarchy comes out most of the time

Interviewer: How do you deal with issues of different races and cultures in the classroom?

Interviewee: This is again very tricky, because I being a Punjabi myself and if I deal with other ethnicities, it will be biased. Because here, there are majority Pathan students, right! In Sindh there were majority of the Sindhi students and whatever you might say it takes in the context of from where you belong, you try to be very very neutral, you know since, everything but you can never be sure of how it is because I feel their mind....

Interviewer: How often do the students of other culture far flung areas participate in the classroom?

Interviewee: They do, they do, I found them better than the students who come from Islamabad, obviously they are very very hardworking and better rate, well rate as compared the students who come from.....

Interviewer: Overall, what types of strategies do you use to deal with these feature of class?

Interviewee: I try to keep on open discussion, I try to encourage them to say whatever they want to say and not to, try not to judge it. I try to make and create Environment in the class so that they can say whatever actually feel.

INTERVIEW C7

Interviewer: How do you enact your class?

Interviewee: On the regular bases, when I enter the class I pay the Islamic greeting to all the students, then usually take attendance at the very outset and after taking attendance I do ask the students how they spent the last day and what (did) we discussed in the previous class, while asking this I do ask them some definition or some concept, which we have already discussed in the previous class.

Interviewer: While taking attendance do you accommodate the late comers?

Interviewee: I do accommodate especially in the case of first class if it is the first class, yes and students they come late due to the traffic problem, then I accommodate, otherwise I do not.

Interviewer: how much time you take to deliver substance?

Interviewee: I think, almost forty minutes or forty five minutes.

Interviewer: how do you respond to student's questions?

Interviewee: I personally encourage my students to ask question and but I don't like my student to ask question during the lecture. I usually say to the student that if you are empty minded and you listen to my lecture attentively your no question will be left unanswered.

Interviewer: is there any Religious discourse in the class in form of content or digressions?

Interviewee: Yes religious discourse can be there, but not be in terms of beliefs or discrimination. Usually this religious discourse is taken and considered only to moral values.

Interviewer: How often discussions are generated in the class?

Interviewee: This time because I am teaching phonetic and phenology which is the technical subject. While teaching literature in the previous semesters. I myself try to generate this discussion and to involve my students in that discussion

Interviewer: What could be the topics that you generally discusses on?

Interviewee: While teaching literature. I try to relate those issues which have been presented in literature to the real life of the human beings.

Interviewer: If you find somebody not interacting in the discussion how you will deal with him?

Interviewee: If majority is involved in interaction and communication, then sometimes when I observe any person who is completely ignoring the interaction and he is the least interest in that discussion. I try to find them out, I try to encourage them to participate in that discussion as well.

Interviewer: What could be the reasons for this?

Interviewee: There can be several reasons. One can be shyness, one can be possible reason that they come from the rural areas or remote areas, where they didn't have such discursive

environment in their school and colleges. So when they join this university where the multi cultures are present then they will be shy.

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewee: Right obviously, both gender are present in the class, and sometimes in order to create humour, we generate and pass some comment related to genders.

Interviewer: How is gender represented in that discussion?

Interviewee: Obviously, when it is for the purpose of humour, so if that is related to males that will be funny.

Interviewee: No, there is no patriarchy in the classroom. Well as I mentioned that jokes are basically to create humour and to avoid boredom. So if the joke is against women and males they enjoy and they pass on some comments against women, then I change my mind and jokes against the males.

Interviewer: How do you deal with issues of races and cultures in the classroom?

Interviewee: Usually I don't find any issues of races in my classes. Right in this case, I think that those student who have studied and who have lived their lives in urban areas. Especially in Rawalpindi and Islamabad, these people they participate in discussion, and they are very pro-active. They try to participate in discussion to some extent, but mostly it depends on the topic of discussion, if the topic is of their interest, otherwise they remain silent.

Interviewer: How often do students of other cultures and far flung areas participate in the classroom discussion?

Interviewee: They try to participate in discussion to some extent but mostly it depends on the topic of discussion if the topic is of their interest they participate otherwise they remain silent.

Interviewer: What strategies in overall do you use to deal with all these issues race gender ideology and all that?

Strategies in dealings with, I try my best to remain impartial, so that no one can feel this that I am supporting one gender, one race or one ethnic group.

INTERVIEW C8

Interviewer: How do you enact the class?

Interviewee: The start of the class is obviously with recap or summary of the previous lecture that we have discussed the subject that I have discussed with students, so I give overview of the subject to the students, so it come into the mind frame where they have left of so the class starts with that and obviously if the assignment is given I move on to the people who involved in the assignment and if the lecture is given by me and so I start lecture and I write on the board and obviously I conclude with holistic view of what we have discussed and obviously what we are going to discuss in coming lecture.

Interviewer: How much time do you take to deliver the substance?

Interviewee: If we are taking one-hour lecture, so I think if you minus the attendance time and at the end conclude remarks so I take fifty minutes.

Interviewer: How do you respond the students' questions?

Interviewee: I encourage them and I never shun a student when they come with question. When they ask questions, this is the first thing that I make clear in my introductory class that whatever you say none of that is wrong.

Interviewer: Is there any religious discourse in the class in form of content or digressions? If yes what strategy do you use in class?

Interviewee: very first thing in my introductory class and obviously time and again whenever it is inevitable I discuss the religious discourse as a matter of political discourse so before starting I make it clear that I do not have any political affiliation and when it comes to religious discourse I say that it is your observation, you may or may not agree with me, so I respect your opinion.

Interviewer: How often discussions generated in the class?

Interviewee: what kind of discussion?

Interviewer: In the class room on the topic.

Interviewee: I do not know if I am lucky or unlucky in this regard but very few.

Interviewer: If somebody is not interacting in the discussion, how do you deal with it?

Interviewee: Again, the very same thing most of my lectures are teacher based, teacher centred and obviously when discussions start and everyone can comment, so I encourage everyone I do not specifically point out the students to participate.

Interviewer: How is gender addressed in the class room discourse? Particularly in form of digressions?

Interviewee: The first sentence that I utter is that there is no fence to the obviously if we are talking about male dominated society so if there is some kind of undigressive comment or in the other negative connotations, so I beforehand apologise to the friends and say that no offense, and if you mind it and obviously someone says that I am not comfortable with such kind of example, I give liberty to the students to speak.

Interviewer: It means there are some sort of discussions or there may be some derogatory sentences as well, so you simple stop it?

Interviewee: Not derogatory but I do not know what the exact word is would be, but nothing derogatory. I take euphemistic way.

Interviewer: what kind of the comments do you receive from students regarding gender?

Interviewee: I have not had such experience where students have crossed the boundaries which in any way could be concerned impolite or unethical way.

Interviewer: How do you portray gender in your discourse, if ever there is some sort of discussion on it? So, do you consider them on equal bases?

Interviewee: sir the simple thing is when it comes to referring to the students, the word that I use to address them “beta “. So, I consider it gender free word.

Interviewer: It is gender biased word I think?

Interviewee: Dictionary wise it is biased, but the way I say it I believe that I do not come with gender base association.

Interviewer: How do you deal with different races and cultures in your class room?

Interviewee: I think there is no issue, the thing is that if I give some examples that would be obviously there is diversity in the class room and I would want other people to relate with as well, so I say this is the version of this race, so do you have such kind of version or race as well? So if there is any version so I encourage them to have such kind of version from everyone knows and equal representation is given.

Interviewer: How often the students from other cultures or far flung areas participate in the class?

Interviewee: Very few of them participate in the class.

Interviewer: What strategy do you use to deal such issues?

Interviewee: Sir, basically I present to my students both side of picture. I do not simply let one of them speak and not give the other version of area, I expose to them both of the versions, so obviously there are students they have only one perspective I minus it and I try to give the other perspective.

Interviewer: Thank you very much.

INTERVIEW C9

Interviewer: How do you enact the class?

Interviewee: It depends upon the subject, if the subject is literature, so, I give them the, first of all, the background of the age, then we talk about the writer, and then based upon the understanding, since, like it requires understanding upon the part of the students. So then, based upon the understanding, then, it's like, once the students know enough about the writer, then we have a discussion-based class. But first of all, it requires some introduction.

Interviewer: How about beginning of the class?

Interviewee: Beginning I have to, it is like me who has to talk about the subject, the writer, since the students are not having much knowledge about that. So, first they develop their understanding, they maintain a rapport, and then we continue to the discussion.

Interviewer: How much time do you take to deliver the substance?

Interviewee: Again, it depends upon the subject, if it is something which the students already have a background knowledge, then it requires lesser time, but if it is something which they are introduced for the first time, then introducing the subject and making them understanding, making it clear to them so, it requires almost a whole class.

Interviewer: How do you respond to student's questions?

Interviewee: How do you respond?

Interviewee: If it is something sensible, related to the subject, so, I naturally respond to their questions because they want to know, they want to get answer, so, I respond to their questions.

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what how do you deal with it?

Interviewee: No, after certain incidents, after certain things which have recently occurred, I avoid to discuss, I avoid to bring religious discourse because then you never know what kinds of sentiments people have, and if something comes, I try to be neutral, I just don't make statements which can be one sided.

Interviewer: How often discussions are generated in the class?

Interviewee: Emmm, if there is three credit hours, if it's three hours, we, so we can say, out of three hours it's one hour, we can say that's, you know, depending and again it is like, first of all, the students get enough knowledge, they get enough things about the writer, about the age, about the subject and then they have a discussion.

Interviewer: If you find somebody not interacting in the discussion how you will deal with him?

Interviewee: I try to engage the person in discussion. I ask questions, and if the person doesn't respond, I give home assignments that OK, we will start next discussion from you, you have to search for it and then on the next class, I start from the same person.

Interviewer: What could be the reasons for this?

Interviewee: There can be multiple reasons, certain students are shy, there are certain students are really good unless or until certain students, like, they feel this thing, it's often, it's a perception generated by us that those students who speak more the students who participate more they are good, and the students who remain quiet, but there are few students who have done really well in the exams and, like, we have to change our perception. There are multiple reasons, it can be there are certain students who have language barriers are not as fluent and then they feel shy, so initially I allow them that they can speak in Urdu as well but as the discussion progresses, and I tell them that you have to speak in English.

Interviewer: So, there is use of mother tongue as well?

Interviewee: Yes, yes, and then again, you know, this is the shyness as well, there are certain students who are coming from such backgrounds that they haven't interacted with either of the genders earlier. It's true for both boys and the girls.

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewee: I normally don't have such topics, I only try to what, yes, emm,emmm, gender is something which I try not to bring in the classroom discourse, it is something then again, you know, there are certain things, so, I try to discourage those stereotypical words, I try, I tell them that 'No', we should not relate our discussion to patriarchy.

Interviewer: What type of comments do you receive from students on gender?

Interviewee: As far as I face, they give me good comments, whatever they do at my back I don't know.....

Interviewee: Yes, they, they do equate the genders but then this is something again that how many people speak up quite openly, how many people speak up about the things which they have...., yes, they resist.

Interviewer: How do you deal with issues of different races and cultures in the classroom?

Interviewee: I normally don't talk about issues of racism. I try to avoid, like, last time we have a student who is Hazara (A tribe name), he becomes at times I try, I tell them that, see, we should not base our opinion blindly about listening from someone that so and so, we like to label people that he is "hamara eman buht jaldi wo ho jata hai k" (Our beliefs are vulnerable) we should not try to label people, so this is something.....

Interviewer: How often do students of other cultures and far flung areas participate in the classroom discussion?

Interviewee: Yes, they participate less, and then they have this complaint, Pathans, they have this complaint that they are discriminated, jokes are being made upon them, and then again their pronunciation or, their especially, when they speak in Urdu, they, gender issues, "hota hai, hoti hai, karta hai, karti hai," (some examples of relativity of language in terms of gender) it's like make fun of. So, they are annoyed at this thing. So, I tell the students that "No" this is, these are certain things which should be discouraged, I mean, it should be difference between educated and an uneducated.

Interviewer: What strategies in overall do you use to deal with all these issues of the class?

Interviewee: At times, we have to avoid certain things as well, overlook certain things as well, I mean, there are certain issues which are addressed or there are certain problems of the students which we have to overlook. We can tell them once, twice or thrice and you have to be harsh, not harsh exactly, you have to be strict. You have to tell them very clearly, my strategies on very opening lectures, I tell them clearly what the Dos are and Don'ts of the class. Ok, that these are the things you have to follow in the class, these are the things which are strictly discouraged in the class.

Interviewer: You implement your own decisions?

Interviewee: No, I don't implement my own decisions, I don't implement my rules but I think so, it's better to, there should be the space given, but it's better that you should draw the boundaries as well. We should tell the students that what are the Don'ts and they should not jump these boundaries, they should not, especially in a discussion. The discussion should not be like that such things such comments should not be passed.

They should not, if a girl is speaking, especially for boy is speaking who is hesitant because of his, you know, pronunciation, because of his, he is not that fluent, one should not be making fun of them, one should not be giving racial comments, "iss trah k, ye to Pathan hai, aisay karega, ye to ye hai"(Preconceived notions about certain tribes and nationalities, such as when someone if of a particular nationality will also be doing particular things) making fun of the someone's pronunciation. So, these are the things which I normally, I tell them that they, that these things should not be introduced in class.

INTERVIEW C10

Interviewer: How do you enact the class?

Interviewer: Usually I don't believe in long prologues and things like that I just, but one thing which is called warm up stage I just involve the class cracking a bit of joke, obviously

greetings then comes ending upon something on the dressing then and there anything which makes you situational tactic just to trigger of their thinking and bring them into that conversation mood then obviously I come to the point which is the topic of our discussion but during that I keep switching to comic reliefs and intervention and then referring to cross disciplinary things like and so on and then I very keenly ensure that my students are involved.

Interviewer: Any greeting in the class before start the class?

Interviewee: Obviously, obviously always I never start any class without greetings.

Interviewer: How much do you take to deliver the substance?

Interviewee: Substance is delivered if I quantify the time then I may say that it goes up to sixty percent.

Interviewer: Is there any religious discourse in the class in the form of content and digression?

Interviewee: Not digression, it is, because religion is one of the social and ideological and transcendental construct which constitute a part of our syllabi as well so keeping in mind the background of the students and sometimes demand of the contents we have to go religious discussion.

Interviewer: How often are discussions are generated in the class?

Interviewee: Invariably in every class.

Interviewer: If you find somebody is not interacting in the class how you deal with it?

Interviewee: I make him or her interact by bringing him or her into discussion by asking questions to that person.

Interviewer: What could be reasons they are not interacting in the class?

Interviewee: There can be multiple reasons; he or she may be not feeling well, he or she may have encountered some family problems, some kind of issues, some people by nature they are introvert, so there are two kinds of factors; certain permanent factors like introvert nature and certain temporary factors.

Interviewer: Don't you think there is any cultural reason?

Interviewee: Yes, I think they do play a role, especially when we bring the gender variable then cultural role becomes very important.

Interviewer: how is gender addressed in the classroom discourse particularly in the form of digression?

Interviewee: Again I fail to understand the question. Please pardon me but I am unable to make of the question, by gender you mean boys and girls. No, no I even my use of language is very calculated I never use word he in the absence of she I always say he or she in my discourse linguistically it is tailored and balanced to counter for to counter any patriarchal.

Interviewer: What types of comments do you receive from the students?

Interviewee: I don't have any particular idea because it never happens, never happened like any certain throwing some kind of patriarchal comments yes but sometimes it is not quite unlikely we are living in a society which is patriarchal.

Interviewer: How do you deal with the issues of different races and cultures in your classroom?

Interviewee: I always bank upon diversity and variety, cultural, ethnic, linguistic, and rather initiate discussions based upon these cultural even provincial variety and diversity I think variety in this sense huge assets for teachers.

Interviewer: How often do the other students of cultures far flung areas participate in the classroom?

Interviewee: Ok it depends, what do you mean by far flung? Far from the capital...?

Interviewee: No, you see Karachi is also far flung but the people living, people from Karachi from a metropolitan, similarly you can say DI Kahn may be nearer not may be but definitely nearer than Karachi but people from DI Khan may not be open explicit in their comments and conversation so I think distance is not variable in this context.

INTERVIEW C11

Interviewer: How do you enact the class?

Interviewee: As for as the enactment of class is concerned so first of all when I enter the class I always go for attendance the initial five minutes after that I always go for previous one a little type of simulation the previous lecture which I have given so I go for that then I start the new one.

Interviewer: Ok, so you don't greet the students?

Interviewee: No, I do greet the students I do greet them. I always say to them that; good morning, how are you? What did you do yesterday? How was the day? How did you spend your day?

Interviewer: How much time do you take to deliver the substance?

Interviewee: If the class is for one hour so I usually take 35 to 40 minutes because the first 10 minutes for greetings, attendance, and the previous lecture revision and the last is for the conclusion.

Interviewer: How do you response students question?

Interviewee: I always welcome questions from the students and I encourage them to ask question I always answer one by one when students ask questions I always answer them and one by one and then I go for the feedback as well.

Interviewer: Is there any religious discourse in form of content or digression? If yes, what strategies do you use to deal with it?

Interviewee: Sure there are always different discourses in the classroom, and especially that of religious and political but I always avoid them with strategies, ok, we discuss later,

sometimes in the meanwhile we are going for our own lecture, later on we will discuss that so these are the strategies. Usually I avoid them.....

Interviewer: How often discussion is generated in the class?

Interviewee: Most of the time, especially, when there is a topic, I mean which we need discussion, so that discussion is generated and I always try to generate that in a very strategic way.

Interviewer: If you find somebody is not interacting the discussion how do you deal with it?

Interviewee: I always, because I usually my strategy is that I remember the names of my all students almost so I call them by names, and I tell them why are they silent? What happened to them? Slowly and gradually I drag them in the discussion.

Interviewer: What do you think could be the reasons for this? That they are not interacting in the class.

Interviewee: Sometimes might be they are wandering outside and sometimes... I mean there are different many reasons are there; because they might having problems, personal problems, may be with family I mean with the society then it can be I mean some sort of educational as well so I always ask them if they are I mean having any problems, if they can discuss.....

Interviewer: Are there any cultural reasons?

Interviewee: Sure, there are cultural reasons as well I mean the class always mix ability class and we have people from different culture so sometimes they feel uneasy to sit with person I mean the person who is having different culture.

Interviewer: How is gender addressed in discourse? Particularly in the form of digression.

Interviewee: Yes, it is.... Whenever there is classroom especially with co-education, I mean mix male and female always the remark if there both of them I mean they answer each other especially in the classroom but when I mean I interfere so I always tell them what we are discussing and what the discussion is? That is, I mean positive discussion so we are not supposed to target one gender or any gender.

Interviewer: What types of comments do you receive from the students?

Interviewee: Regarding what?

Interviewer: Regarding gender

Interviewee: Regarding gender!!! They are not that harsh I mean the way they used to be because they know now that I mean that equality and equity

Interviewer: How is gender represented?

Interviewee: Sometimes, patriarchal, and most of the time is equity.

Interviewer: How do you deal with the issues of different races and cultures in your classroom?

Interviewee: My strategies are always that I ask them especially in the first class I tell them to introduce themselves, I ask them about their places, places of origin, ethnicity all that then according to that I try to learn about their culture and to deal them within their culture.

Interviewer: How often do the students of other culture far flung areas participate in the classroom?

Interviewee: They participate most of the time because whenever I see the student he or she is not participating as I told you earlier I enquire the reasons after that I go.....

Interviewer: Overall what types of strategies do you use to deal with these feature of class?

Interviewee: Gender issues? ~ all issues~ So as I told you earlier I always I mean, I'm friendly in the class with my students not a friend but friendly I always go for that I adopt that strategy and things go smoothly

INTERVIEW C12

Interviewer: My first question is that how do you enact the class? Like how you start the class? And how it ends up?

Interviewee: When I enter in the class, first of all I take roll call, than later on normally I repeat the lecture that is the kind of preamble, so I discuss with students about the things, about content that we had discussed in the last class. Usually I give a glim of that previous content and then I try to connect with the forthcoming topic.

Interviewer: How much do you take to deliver the substance?

Interviewee: Normally I take the whole class, when I discuss the topic, when I start discussion I try to substantiate the topic with examples, pertain to our own content and along with that I welcome the students' discussion as well as students' perspective, their point of view, this is how I move and discuss the content with class.

Interviewer: Is there any religious discussion in the class in form of contents or digressions?

Interviewee: Normally I avoid the religious discussion in the class because of the association of people with different sects, so normally I avoid it but if there is any discussion about religion I superficially discuss about it.

Interviewer: How often a discussions generated in the class?

Interviewee: Normally in every class because as I discussed earlier whenever I discuss any content, any topic in the class, I try to take student's perspective as well as with my own point of view and from that I get a kind of feedback that if students are discussing and actively participating, it means they are getting what I intent to discuss with them.

Interviewer: If you find somebody not interacting in the discussion how you deal with him/her?

Interviewee: I normally pose questions, I try to have maximum participation from them by asking questions by peer group discussion, and there are different techniques which I employ in class.

Interviewer: What could be the reasons for this?

Interviewee: It may be the lack of confidence, it may be some psychological barrier, and it may be emotional effective filler, may be high that is why they are least interactive. There are several reasons: anxiety, emotions and there are may be some domestic issues as well.

Interviewer: Any cultural reasons as well?

Interviewee: Yes, there may be, because if a student who has got a very good schooling and if a student who has not got a good schooling and the student who has got good schooling, he has got developed his confidence level and on the other hand, the student who had not got schooling he may not has that confidence, there may be that reason as well.

Interviewer: How is the gender addressed in the class discourse, particularly in the form of digressions?

Interviewee: I usually take the gender as neutral because if there is any disparity and there is any discrimination as for as gender is concerned, so then there may arise some psychological problems and there may arise some other problems in the class, so I normally take gender neutral when I discuss the content in the class, when I want to have feedback from the students, so I normally take it neutral, I considered them human beings instead of being girls or boys.

Interviewer: What type of comments do you receive from students in gender?

Interviewee: They are mostly cultural oriented , patriarchal , most of the time they come up with argument that the prevalent system in Pakistan in most of the societies is patriarchal but some of them oppose as well, those who have got an affiliation from the super elite class, so they have got different perspective and different point of view.

Interviewer: How do you deal with the issues of different races and cultures in the class room?

Interviewee: Races and cultures in Pakistani context? So, I normally avoid races perspective that does not lead to a positive environment of the class, because when you talk about the class, students sitting from diverse back ground and diverse identities as far as their races are concerned, their cost system is concerned, so normally I avoid this disparity and this races perspective, but if I come across, if I am teaching novel or any drama, I try to discuss that element in that content where as it has been discussed.

Interviewer: How often do the students of other culture of for flung areas particularly from village areas participate in the class room discourse?

Interviewee: Usually the ones who are from far clang areas, the one who had not got good schooling mostly they are relatively hesitant in the class room discussion why? Because they think that they may not be able to speak relevant, they may not be able to speak that clients compare to the other students.

Interviewer: So, what strategies over all do you use to deal with all these issues in the classroom?

Interviewee: I try to take all the students along and I conduct activities, for example if I am discussing drama, if I am teaching speaking skills, I normally conduct such activities where all the students have got equal share as well as speaking, as well as discussion is

concerned, so I give them presentations, I can give them group task, where each student is instructed or each student is directed to discuss things individually and the time given to them in equal, so by any means that have to speak.

Interviewer: Thanks you very much.

INTERVIEW C13

Interviewer: How do you enact the class, up to its end?

Interviewee: What you mean by enact? I basically when I enter I first obviously say my greetings (*Peace be upon you* – Islamic way of greeting) and I just briefly ask them how they are and after that my first aim is always ... always like this is rule in my class I'll say an unspoken rule that we have to revise what we did in the previous class so I start questioning them ok what did we do and then student will raise their hands Mam it is this I say no what is the sequence what was the first thing everybody will be inquisitive they start opening their books checking their notes they want to answer because they want to be good from my side so that is what I do

Interviewer: How much time do you take to deliver the subject?

Interviewee: You are saying the lecture the main topic ... sir initially when I started teaching it used to be a little longer but now since I have taken a few workshop I attended I get to know that you have to speak less rather you have to allow students to speak more so what I do in my classes like I show them a few slides I discuss some ideas but I'll take their opinions about everything. I totally rate them so probably I'll say fifteen minutes ten to fifteen minutes then I'll give ten to fifteen minutes to the students to speak

Interviewer: How do you respond to student questions?

Interviewee: Students questions, students questions vary, for example they might ask about the topic or they might question about something which might not be very directly to it so I both cases I try to listen to them and I try my best to answer them in a such a way which is not really I'll direct in case in that is something sensitive but if it is something that is very clear cut in terms of that topic obviously I am very clear about it so I'll tell them ok this is the right answer this is the correct answer

Interviewer: Is there any religious discourse in form of content or digression?

Religious discourse? No I don't think so. I don't come across because I myself intentionally ... that's I actually don't want to involve religion because I think that will a little bit difficult to handle so I myself try to negate if a student tries to like I remember some students they try to do that so I just tell them Beta please let's stick to the topic I do tell them that religion is secret yes I understand let say I just switch the conversation back to the topic... yea I call them ... it's for me it is like an endearing to show them that I respect them that is it.

Interviewer: How often discussions are generated in a class?

Interviewee: Discussions in every class

Interviewer: If somebody do not participate, how do you deal with them?

That is interesting I take one to two weeks; I make an effort to remember each and every student's name so if a person or a student is not speaking I remember the name I just call them out I say yes tell me your opinion then they have to speak because everybody is like focusing on them

Interviewer: What could be the reasons of this?

Probably they do have ideas they do have opinions because I have seen that as soon as the class ends the shy students come to me and they try to ask questions they talk to me then I tell them why don't you ask the same in the class and they say Ma'am we fear that the other people will make fun of our English yea and they make fun of our English or if we are speaking incorrect grammar they might make fun of us so that is why we are scaring It can be but there are some students who don't really belong to villages they are obviously from cities but still they are shy

Interviewer: How is gender addressed in class, particularly in form of digression..?

Interviewee: Sir, I prefer not to mention gender as well because the classes I'm teaching majority of them are boys because these are language students; most of them so there are very few numbers of girls here but I try to treat them equally I don't mention like I just told you the word Beta I use it for girls and boys equally and I try to give equal time to both of them and another thing I don't ... sir it is more of our norm we call Beta even the fathers like ... because I don't know because it is a norm of our society Probably there is an opinion in hundred but my main ideology behind speaking Beta is not that my ideology is just to show respect to them

Interviewer: How do you deal with the issues of different races and cultures?

Sir I have not come across much problem in that case because my experience has so far been teaching Pakistani students and yes there are some people from villages obviously from different ethnicities from people of Sindh you know Baluchistan but one thing that I have seen is that since I'm not bilingual in my class I use English so there are many students who have not even come across a lecture in complete English their whole lives so in the first few weeks they do come to me they tell me Ma'am I am from this background particularly met students from Kashmir who say that they are from schools they have not really heard lecture purely in English so it is very difficult for them to comprehend but I told them since my classes are in English language and I wanted to teach you English language I have to push you to speak in English other you always switch to Urdu and ultimately so far I have seen students do develop the confidence of ultimately to understand to speak to at least try to speak in English

Interviewer: What strategies do you use to deal with all these issues?

My strategies would be I would prefer take things to a lighter tone if something is aggregating in the class you know people are having disagreements I try to use as a friendly tone try to calm things down otherwise if they still you know they are treating noises or they all try to interact there something happening in the class then only then I have to you know show them I hear please listen to me if you want to talk you can leave the class that is the only sentence I say and that is enough majority ... yes I do come but I take that role at the very like because this is the extreme point for me otherwise I don't do that

INTERVIEW C14

Interviewer: How do you enact the class?

Interviewee: Well, like the usual way as many other teachers, we enter the class. The first things we call the rolls and my way is like I jot down lecture first on the white board in shape of points and after that I keep on explaining the points that are supposed to be explained.

I do accommodate the late comers.

Interviewer: How much time do you take to deliver the substance?

Interviewee: Round about forty minutes, because those twenty minutes they go for their attendance and also writing the lecture on the white board as we normally down hang those LCD system.

Interviewer: How do you respond to students' questions?

Interviewee: I don't only respond but I appreciate them and I always try to inculcate these very ingredients of the question to ask questions.

Interviewer: Is there any religious discourse in form of content or digressions?

Interviewee: Not quite often. Yes, like we just touched upon on these issues but while linguistically, but normally there is no such thing as religious or political discourse. It is even very hard to find for delivering the lecture, not alone talking about religion or politics.

Interviewee: I do, because of course social examples and may be sometimes there are religious examples too, but the social examples are in abundance as compared to the religious ones, yeah.

Interviewer: How often are discussions generated in class?

Interviewee: It depends as I normally teach literature and literature it's really important to inculcate the germs of you can say critical thinking, and the students are openly quite to come out with a lot of discussion. But the point is we sometimes have time constrains yet we try our best to accommodate such discussions.

Interviewer: If somebody not interacting, how do you deal with them?

Interviewee: I sometimes allowed, because if I spend my energy on that particular person. I would lose the significance you can say chunk about discussion that why if somebody is texting sometimes or you know talking to someone else. I try my best, not to make it issue of Kashmir until unless it needs to.

Interviewer: What could be reasons of that, if someone do not interact?

Interviewee: Multiple reasons, sometimes the teachers don't pay attention to all of the students. Number second is sometimes when the teacher asks a question some of the students. They don't seem to be interested in that, because they lose attention.

Academic discourse, I guess sometimes because nowadays students are not taking that much interest in their studies.

Interviewer: How is gender addressed in the classroom discourse in form of digressions?

Interviewee: Well, I try my best to equate them. So like there is being a teacher you have to be very careful so like no one blames you that you are a tactic to one particular kind of gender. So we try to equate even if we crack joke against women. Other times I try my best to come up with such a jokes. Not exactly I just give a kind of hypothetical situations, if it happens, I try to equate them with the other, even if there is against women, then I come with men and if there is men, I do come up with women.

Interviewer: What time of comments do you receive from students?

Interviewee: Normally they keep on laughing, but some of them, they do read but a kind of positive way, not negative in my classes, because they know I equate things.

Interviewer: How is gender presented in the discourse?

Interviewee: It varies, but if you ask me as I mentioned before, I try my best to not go for something that can create any problem either for male or females.

Interviewer: How do you deal with issues of different races or cultures?

Interviewee: This is very common, especially at NUML a very multicultural society and even multi religious society, so we try to give space to each and every one. Let it be ethnicity any other religion, the foreigners, even different culture from Pakistan. So what I do, I myself that first we are Pakistani, after that we are Balochi, Sindhi, Pukhtoon or whatsoever.

Interviewer: How do students from far flung participate?

Interviewee: They do, but there are sometimes elements of shyness in them as compared to the citizens, who are living here. It can be sometimes culture blocks. There are sometimes but normally if we train them and give them space, I think they would be able to participate.

Interviewer: What strategies do you use to deal with these issues?

Interviewee: A teacher must be in some ways a psychologist, who can understand the psyche of the students, because if you have twenty students. You have got twenty different mind sets and it's very important to come up with advanced psychology, especially education psychology, which talk about students' problems and also gives you the solutions.

INTERVIEW C 15

Interviewer: How do you enact the class?

Interviewee: The first thing that I mostly do in the most of the class is to greet the students and ask them about their previous day after weekend I ask them few question related how did they spend their weekend? So after this then I take attendance, then I start my lecture, during lecture mostly I don't entertain questions but for example if I am elaborating, explain pints, so I tell them ask question after when I finish the point. So after half an hour when I finished the point then get feedbacks whether they have got or not and they ask question related to the topic when they get the thing then I give them some practice activity.

Interviewer: Ok. As you said you go for greeting; what types of greeting do you do?

Interviewee: Mostly, I say that how are you? How have you spent your time? Whether you have done the assignment, homework previous homework given by me this is mostly general questions.

Interviewer: In attendance, do you accommodate the students like the ones who are late comers?

Interviewee: Mostly, what I do that I have told them, for example 08:00hrs is the time, so 08:15hrs is the last time, like I won't entertain the students they sit in the class but they won't be marked "P"

Interviewer: How much time do you take to deliver the substance?

Interviewee: Mostly, in the first class, in the first class I teach BSML first students and that most of the time is given to grammar. So half an hour, almost thirty minutes then questioning and other practices.

Interviewer: Is there any religious discourse in the form contents and digressions? If yes, what strategies do you use to deal with it?

Interviewee: mostly, in reading section if there is anything related to religion then it is discussed otherwise religion is not discussed, because I have this thing in mind different students may have different religions plus if they have assembly they belong to different sects, so the things become controversial therefor mostly I do not discuss religious issues.

Interviewer: How often discussions are generated in the class?

Interviewee: Regarding what?

Interviewer: As you already told that you entertain the questions at the end here I simply can understand, then you discuss at the end of the class within five, ten minutes every day.

Interviewee: No, suppose if I am teaching or points so after finishing the point after 5 minutes, we will discuss.

Interviewer: If you find somebody is not interacting in the discussion how do deal with it?

Interviewee: Mostly, what I do that what I have observed that students are not interacting because they have lack of confidence, they have shyness. In order to improve their confidence, I ask them easy questions when they reply I ask the class to clap for that specific student. And I... the signs and symptoms shown to the students also encouragement.

Interviewer: What could be other possible reasons not interacting in the discussion?

Interviewee: Some people like, introvert, they don't participate, they don't talk a lot, apart from this, they feel shy or they have shyness, they have lack of confidence, they don't have excellent command on the subjects.

Interviewer: How is gender addressed in discourse? Particularly in the form of digression.

Interviewee: Gender is not specifically discussed, but again while asking questions and giving attention and having mixed ability, mixed gender class like I try my level best to give equal time to all genders, so they don't feel that we... there any kind of discrimination.

Interviewer: What types of comments do you receive from the students about the gender?

Interviewee: I have not gotten any such like regarding teaching they may discuss about the teacher whether there is any discrimination, the teacher is biased, regarding any gender.

Interviewer: Ok. During digressions and discussions how gender is addressed and portrayed?

Interviewee: In one of the class where I have assessed class with students, most of the students are girls, overall four or five boys there many students are girls. So in their discussion like in previous class I gave them a topic "arm and the killing" and we have elaborated type of discussion, in that discussion most of the girls they pointed out and even the boys and whatsoever is going on what society it is, because it is patriarchal society, due to this patriarchal society has the grip and the power in the most of the cases is the male and whatsoever is going is because of upbringing.

Interviewer: How do you deal with the issues of different races and cultures in your classroom?

Interviewee: As far as different races are concerned, you know, we have students from different areas of country some of them may be from Baluchistan, from KPK, FROM Gilgit Baltistan, so I encourage them and I don't show any sign that there are any types of biased view regarding any race then I had in previous semester a Hindu student and same was the case I gave him confidence by having the same type of strategies that the student is not participating in the class. He feels shyness then I tell the class to clap for the specific student that he or she may not feel it that there is any type of partiality in dealing with people having different races and different religions.

Interviewer: How often do the students of other culture far flung areas participate in the classroom?

Interviewee: What I have observed it mostly those who are from far flung areas like from KPK, and Baluchistan they don't they may be competent, they don't have much that high level of confidence. It's not the question they are competent or not again lack competence as compared to the students of Punjab so mostly they participate a lot whether they are competent or not as compared to the students of other far flung areas.

Interviewer: Overall, what types of strategies do you use to deal with these feature of class?

Interviewee: In the classroom, what I do what mostly I do that I don't feel the student that there is any discrimination between boys and girls. The teacher is partial regarding any specific area I try my level best to be neutral giving equal opportunity whether it is related to discussion, asking question, giving marks and giving assignments such type of thing so such of discrimination.

INTERVIEW C16

Interviewer: How do you enact your class?

Interviewee: I start with, like previous lecture where we left, ok, we will kind of context and after that like, we move on the next topic whatever we will be doing and of course I am teaching literature so right now I am teaching novel so its winding up all chapter, all parts.

Interviewer: Could you please explain greeting what kind of greeting...

Interviewee: Of course, greetings, good morning, how are you? How did you... did you manage to read, stuff like that.

Interviewer: How do you response to students' question?

Interviewee: Questions are always being addressed by the teachers of course, I welcome them for question.

Interviewer: Is there any religious discourse in the classroom?

Interviewee: No, no, not at all, even if it has to be done in the context of particular text then like, if suppose the Christian background in the backdrop Christianity anything, you see then of course it is whatever has been enacted within the text within that... otherwise there is no need to discuss.

Interviewer: How often are discussion generated in the classroom?

Interviewee: Discussion, it's totally, it has to be generated, discussion-based class because when it is normally I cannot read each and every word like kids.

Interviewer: Ok, if you find somebody is not interacting in the discussion, how do you deal with it?

Interviewee: Like, I encourage them to do pair works while then I ask them individually what did you do? What point did you find out? Then they are forced into interaction of course.

Interviewer: Ok, what could be the reason for this if they are not interacting in the discourse?

Interviewee: See, there are different types of the students, you can't say that they are not serious, there may be reasons, there are multiple inhibition so you can't be sure of like, you cannot generalize things for students, they all having this problem, except for exceptional cases, when you are unable to get your point

Interviewer: What can be the reasons, cultural reasons or far flung areas?

Interviewee: See, that what I am saying that on individual basis the students may have their own individual, like, they can have psychological problem, and the culture has got an important part. I think very less to do with it. What it said classroom, a classroom has a culture its own which is created in the class.

Interviewer: How is gender addressed in the classroom discourse, particularly in form digression?

Interviewee: It depends on what text you are doing, fine, but otherwise there is no such discourse on gender, like ...not stereotype, no discussion that like you are boy and you are girl. There is no such demarcation, a student is a student and have to be, you know, have a transgender approach in the class.

Interviewer: Any comments being received from the students?

Interviewee: Yeah, if they don't understand anything then they do ask, question then if they get the point, like they always appreciate ok, fine, we do understand it because a student is a student, he will not be emotionally attached to you, even not compromise his studies for that at least, so if he feels, he is not feeling good then he will convey to you somehow.

Interviewer: How do you deal with the issues of different races and cultures?

Interviewee: There is no such issue in my class because our university is diverse, you know, multi-cultural university where we welcome people from different languages and discipline, so there no such thing, they are like family and that atmosphere is friendly and I have not noticed any such issue.

Interviewer: How often do the students of other culture far flung areas participate in the classroom?

Interviewee: They are more active because they are here, they left their home just for the sake of the studies and they are more interested in learning, they idealize NUML specifically and when they are here, they are more regular, punctual and interested.

INTERVIEW C17

Interviewer: How do you enact the class? Like how you start and end the class?

Interviewee: First of all if it is the class of the new students, like, I mostly take the first semester BS and I teach students the history of English literature. So, I start with greetings and the brainstorming, the thing that they already know because most of the students come from science subjects. So I talk in such a way that they can relate their subject with the new one. So daily in the routine matters, after one month, after fifteen or sixteen days, when they are habitual of having the background of the literary subjects then I mostly use in such a way like previous I do revise, I ask, give the summary of the previous chapter or what we have to do in today's lecture, in the current class what do you know about?

Interviewer: Could you please explain greetings?

Greeting means, 'How are you?' like if the weather is like hot, so how do you behave in that one?

Interviewer: You avoid good morning and Assalam-o-Alaikum?

Interviewee: I say Assalam-o-Alaikum and then after that Bismillah hir Rahman AlRaheem (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) and then I start and then if someone is coming late in the class, then we can just create the situations on the spot. Sometimes we did, do the discussion but two to three minutes.

Interviewer: How do you respond to student's questions?

Interviewee: I welcome them and before the lecture, during the lecture, and in the end of the lecture, I say that they do ask questions whenever you want to ask within the class or outside.

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what how do you deal with it?

Interviewee: In the speaking class mostly it happens, but I stop them to create the critical situation within the class or to make some prejudice bias against the other sect, so I, I stop them, I say that keep this on one side and talk generally what do you experience.

Interviewer: It means there is some discourse?

Interviewee: There is some discourse.

Interviewer: How often discussions are generated in the class?

Interviewee: Discussion generated from the students?

Interviewer: Students like discussion-based class?

Interviewee: Discussion is like, it is like, sometimes it can be related to the topic that we discuss in the class daily, and sometimes it can be form any situation like just say, the students have some Galas, they have participated in some sports function or dramatic club society, whenever any student wants to participate in that or they without informing they do some leaves so the discussion can be related to those things that mostly does not happen. Sometimes, within the class related to the subject or curriculum.

Interviewer: If you find somebody not interacting in the discussion how you will deal with him?

Interviewee: There are some because all the time the classroom are not homogenous, there is heterogeneity also in the class. So, if the student is daily behaving in the same manner, then I without taking the name I just say “what is your opinion about the thing that is we are discussing”. For example, if an age, about any writer's literary work we are discussing, so I ask that yesterday we have done this, so what is your point of view? Is this work the same work the writer comparison and contrast? I just involve those students who are not interacting.

Interviewer: What could be the reasons for this?

Interviewee: Totally, new subject, it can be related to errr,,, rrr, mm, psychological problem may be the students have, may be they slept late at night in previous, so they are not maybe they are not.....

Interviewer: Any cultural issues?

Interviewee: It can be sometimes it can be when it is the multicultural class then mostly it is, it represents for example when the students are from Saudi, Saudi countries or Arab countries they come, they mostly, they are lethargic not all but most of them. But in converse, there ate Chinese students sometimes their expressions are so redundant, we can say the cultural difference also matter.

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewee: Actually, the most of the subjects I teach, history of literature, speaking skills, or any it sometimes a lot. But in discourse in the speaking skill class, mostly in the controversial topics there it is found, like co-education system, or girls are better or boys are better, then the situation becomes in that sense we can say that it also matters. But the address the way of address is equally.....

Interviewer: How it is presented like way of patriarchy or equated?

Interviewee: Equal, not difference, not so many differences, but sometimes the students they are from interior Sindh, or from Fata, from Baluchistan, or from, they can be from anywhere, but they give the view that shows, it is in their psyche that represents their culture.

Culture means, the, the background from where they have come, they, like for example, they sometimes the males are better or be the negativities are in the female.

Interviewer: What type of comments students give on gender?

Interviewee: Sometimes they give that it is because it is dominance of the culture or traditional according to their perception. So, they say that the women should not do in a manner, those things that are not understood very well, and if the things are done, they accept that it is the general thing.

Interviewer: How do you deal with issues of different races and cultures in the classroom?

Interviewee: I just mostly say to them to be patience, listen to all equally and you give your own point of view and the others also have the right to tell what they have observed and what the circumstance they live in, so everybody has to be peaceful and calm while discussing their points.

Initially they very less ... they do participate but after some time, after half of the semester or meanwhile the semester, they start participating but it also shows that it is something in their psyche that they show in the form of their discussion, their gesture, their body language.

Interviewer: What strategies in overall do you use to deal with all these issues of the class?

Interviewee: I try to involve all the students and my most of preference is toward those students who do not talk, not only the active students, hyper active students they participate. I,, I give chance equally to all the students and main focus is toward those students who remain silent, may be because of less confidence, may be shyness, may be less knowledge what's going on, may be they have the fear in their mind that their language is not so good and if they speak, the others will mind or the others will taunt on them.

INTERVIEW C18

Interviewer: How do you enact your class?

Interviewee: Ok first when I enter the classroom, ok? I don't just start right away. I just want to have the confidence of the children that I am not the Hitler of the class. First I just talk to them how they are feeling. After two or three minutes all I begin with joke and asking some students what are you doing and continuing to the light mood. Then my students know then I always ask about the previous lessons. They come prepared, they know I will ask them the question. I ask the previous question then I continue the new contents then I end by concluding the contents. Then I ask them if they have any question

Interviewer: How much do you take time to deliver the substance?

Interviewee: I guess if I have got the slot of 50 minutes then 40 or 45 minutes are essential for the delivery

Interviewer: Are there any question from the students?

Interviewee: Yes, well actually it depends on the class, well some classes have this potential of asking many question when two or three students ask the question rest of the students encourage to ask. And some classes their attitude is that they don't feel comfortable asking question but I encourage them. I push them to ask question and that's how I make them.....

Interviewer: Ok is there any religious discourse in the class in form of content and digression? If yes, what strategies...

Interviewee: I try to avoid it ok, but not again the same thing right away because otherwise the children feel offended that as I am trying to ... you can say that... deny their belief ok, but sometimes, I mean push them, I can say, pull them back on the track and say that, ok we will discuss it later out of the classroom not in the class.

Interviewer: talking on religion is not the track?

Interviewee: No, not that means, I said there is clash, clashes the opinion and I like to avoid that.

Interviewer: How often are discussions generated in the class?

Interviewee: Sir, I guess most of the time, because discussion is a core element, if I just keep on delivering lecture like a robot or cassette player, it would not happen discussion.

Interviewer: Ok, if you find somebody is not interacting in the discussion, how do you deal with it?

Interviewee: Ok, sometimes it depends or sometimes I am not in good mood, I directly ask question, like what are you thinking? Where are you? Ok, and sometimes and but most of the time my strategies that indirectly I try to catch the attention of the person, please come....

Interviewer: Ok, what could be the reason for this if they are not interacting in the discourse?

Interviewee: There can be numerous reasons, sometimes may be the teacher is not competent enough, not delivering the matter in the way which actually grab the attention of the students sometimes, or sometimes the students can be depressed or in a tension or worried because of certain reasons. And may be the students are competent enough to take interest in the subject.

Interviewer: Any cultural issues?

Interviewee: There can be but I have not experienced them yet in my two years' experience but there can be, I think so.

Interviewer: How is gender addressed in the classroom discourse, particularly in form digression?

Interviewee: Sorry sir I don't get the question... Sir, I have again mixed views. Ok? Sometimes, there is clear, you can say a line of division boys are saying that we are the one who are blamed for everything but girls are given more opportunities but girls are saying no that not like that just because of the boys they are given opportunities. Sometimes intellectual arguments are also there and the girls who believe that yes sometimes the boys are, you can say, also suppressed or just suppressed because they are levelled as the superior gender getting opportunities..... they deny the right....

Interviewer: How do you deal with the issues of different races and culture in the classroom?

Interviewee: Sir, I said before I have not experience yet, there was no clash which I actually witnessed but let's suppose if would happened so I just let them know that please be united on the name of nation and forget about the culture, of course this is important.

INTERVIEW C19

Interviewer: How do you enact the class?

Interviewee: Usually, I don't have a fixed pattern it varies from topic to topic, sometimes it's like more interactive class and I start with the more discussion introducing the topic and then kind of asking them to think about more reflective questions sometimes I jot down on the board too and, it is more like discussion and more inductive kind of approach where we move from more general to more specific idea however sometimes the fact I feel like that it is some kind of particular I basically teach linguistics subjects so sometimes I feel like it's a basic linguistics theories speech acts more technical so I start from theory first and then I introduce the given lecture which is continuous lecture for twenty to thirty minutes where they have a less chance to interact. It's more like a one way communication so when I'm done with a lecture then I ask them to discuss the questions and stuff so I don't have a fixed pattern, literally it varies from class to class and subject to subject or topic to topic

Interviewer: What type of questions students ask?

Interviewee: My BS students, I have noticed this thing that more students are young they are more ambitious, more interactive they are so when I teach. my BS students, normally like twenties and early twenties and sometimes teen agers they are more curious to ask questions they are they do stop me in the middle of the lecture and they do ask questions however with my master students is like they are more, like more comfortable with the lecture so even when I'm done with the lecture they would remain quiet until and unless I ask them no you have to ask questions so over there I have to motivate them so it again varies from group to group

Interviewer: Is there any religious discourse in class?

Religious aspect? It is like I believe in that American Marxism that politics and religion are your private matters so I do avoid and I'm not very, I mean I... I prefer that in my classroom we hardly talk about religion or we don't talk about politics because I don't want to offend somebody's beliefs and ideas and values I think it is a... these are religion private matters and I do avoid such kind of conversation in my classroom

Interviewer: How often discussions are generated in the class?

Interviewee: I m a very friendly and open kind of person so I... I and my students are very comfortable so we have a lot of discussions in my classroom and even they bring their problems related to academic writing issues even they bring issues related to our subject so I [don't] I give the credit to my students as well as I think if it varies from person to person we people are very interactive and open they are they do not pass especially for teachers if they come up if they become judgmental so the students don't prefer, discussing their personal or academic issues so since I'm not judgmental and I just give them opinion and advice and I don't label them so the students are very comfortable even they come to my office to discuss issues even in the classroom there is a lot of discussion

Interviewer: If somebody is not interacting, how do you deal with it?

Initially one, I wasn't mother so I used to blame parents and other people so, when I used to find a shy kind in my class I was like ok what can I do but since one of my children is very shy and not interactive so since from that it was really awakening moment for me and I was like that even I'm so talkative and my elder son is also talkative how can my younger child is so shy so since that moment believe me if I find a shy kid sitting in my classroom I ask her that no "bache na" you also give opinion about what we are discussing so that that my personal experience early motivated me so now I do I do not ignore a shy or less interactive ...

Interviewer: What could be the reasons of this shyness?

Interviewee: believe me because since now he is **Interviewee:** Six years old that child and since His birth exploring this point it's like I don't think that environment contributes so it's like genetics it sometimes may be you can say inward personality few people are introvert they are intelligent but they don't feel like sharing their ideas it's like more inward personality.

Interviewer: Is there any cultural reasons?

Interviewee: No not cultural because, even in the classroom same group of even I have seen the kids or students from the same educational background same socio-economic status, same cultural values, few are interactive if not willing to communicate but since communication skill is more prerequisite for any, job or anything so we cannot ignore aspect so we have to somehow motivate them so since because of that personal experience I don't let those shy student sit in my classroom I do ask them to

Interviewer: How is gender addressed in class, in form of digressions?

Interviewee: If we talk about gender a lot and my personal philosophy is that I agree to that, I forgot that name that men are from Mars and women are from Venus they belong to different planets so we don't talk about in terms of we being oppressed, we talk about the real difference from them so I... I just do say that, "agar tumhare jaga larka bheta hota to woh aise zaror kehta" (if a boy had been sitting in your place, he would have said so) so we do talk about the gender differences in terms of politeness in terms of directness or indirectness in terms of their attitudes towards career and I do motivate them that I know that it is your, culture it is the culture that making you more polite but always being shy and polite is not going to help you so I do encourage them to be vocal and fight for their rights...

Interviewer: How is gender addressed in discourse?

Interviewee: I believe in theory of difference not dominance so I talk about differences and I say that sometimes that like you see it is our strength we are good negotiator we can negotiate well so when the men they are occupying the positions of that administrative pots so they can learn from us that how to be polite and how to negotiate but somehow we also have to learn from them that how to be assertive how to be direct and how to fight for our own rights...

Interviewer: What type of comments students give?

Interviewee: They agree a lot and they say yea it is our mothers who are kind of raising us to be more polite, to be shy and we need to change our mentality for parents and mothers and family and sibilings and so that it's like we really talk about it a lot

Interviewer: How do you deal with issues of different races and cultures?

Interviewee: Cultural and races like, yea, because I have a lot of interest in sociolinguistic too and I have one research where we talked about negative attitude of Punjabis towards their mother tongue and positive attitude of Pukhtoons towards their mother tongue so we do talked about the these differences that Pathan they are proud of their ethnicities and why we because a majority of about 80% of my students are Punjabi so and I'm also Punjabi so we do discuss that yea we Punjabis are not proud of our ethnicity we do we are not comfortable using our mother tongue with our kids and other people however Pathan they are so proud of their ethnicity and they comfortably talk about, talking their Pathan Pashto language so yea it is one of the issues we do talk about it in general discussion in different issues especially in sociolinguistics class

Interviewer: How do students from far flung areas participate?

Interviewee: Like sometime, the girls from those areas northern far areas they are more, sometime more shy if I compare with this so, sometimes I do discuss with them, I mean it is not like, can you please repeat your question? Like what is the main issue? I don't see it is a very significant variable effecting their class participation a lot because it yet sometime they belong a good socio-economic state or class and more confident I see socio-economic status is more stronger variable, to determine the differences girls who are from good background, socio-economic background they do have their voice in the classroom and sometimes and usually the girls from the lower, middle class, lower middle classes they have low self-respect and self-esteem and those variable maybe they are not presentable in the classroom so somehow they are more shy and the girls who are they don't have nothing but they are dressed in good clothes and they are very confident so socio-economic status is more stronger variable as compare to the culture.

Interviewer: There are certain instances in the class being not united in the class on the base of the ethnicity and culture?

Interviewee: Sir, I have not experienced, let suppose if it would happened then I will ask them....

Interviewer: How often do the students of other culture far flung areas participate in the classroom?

Interviewee: Sir, I think that when the students of far flung areas like FATA, different area of Baluchistan, they have this thing in their mind that we are not much educated as other students and their background is better, I think this actually this pressure actually make their performances better, ok, I have noticed that out of the pressure, these students perform better than the students living in the cities.

Interviewer: Overall what strategies do you use to deal with these issues?

Interviewee: Ok sir, I just try to keep my calm, I don't want to, like, be very, you can say, I don't want to portray myself as I said in the starting of the interview, Hitler. I just give them time to tell that what are their views, what are their problems ok then I contrast and compare and let them decide on the base of that comparison to solve their own issues instead of pushing them of forcing them this solution you should accepted.

INTERVIEW C20

Interviewer: How do you enact the class, up to its end?

Interviewee: Ok if I talk about that how it is not same all the time every time the style is different when we start sometimes start... the start is with recapitulation and sometimes it is like just if it is a new concept then the start would be from eliciting the information with the elicitation of information from the students or, right away with the topic and ending is same mostly; it is like we recap everything, we means I and student together it is not just one person is doing this thing so mostly that is our strategy

Interviewer: How much time do you take to deliver the substance?

Interviewee: It depends on the topic sometimes the topic is demanding like I'm teaching linguistics so sometimes the topic is so practical one so I want the students participation more I would just be describing them the topic and then we have discussion.

Interviewer: If there is any religious discourse is in the class in for of content or digression?

Interviewee: If you talk about the religious digression so I think in linguistics we have hardly a room for that in literature maybe but in linguistics we don't have the room for that whatsoever we digress I don't think so it is not like that

Interviewer: How often are discussions generated in class?

Interviewee: Often because I teach sociolinguistics mostly or English for specific purposes so they are all related to life so, my topics are basically discussion generated

Interviewer: If somebody is not participating, how do you deal with it?

Interviewee: It's basically, I had always been trying, I tried all the time students do participate so then I if they are not willingly participating then I sometimes just name the student and ask that student to say something on that topic and sometime its class where I'm asking everyone that everyone is given chance to say something or maybe I... I just encourage them even to repeat the things which they already heard if they agree or not with that...

Interviewee: What could be the reasons for that?

Interviewee: Mostly, the students are overall I find that there are two problems one is the lack of knowledge of English and the other is the lack of information they are students are mostly, I find that the students don't study they don't read books and they don't read the informative stuff so they lack information when you lack general information or general knowledge even if you have the good command over the language you cannot interact you cannot participate and other is shyness

Interviewer: How is gender addressed in class, particularly in form of digressions?

Interviewee: It is just one gender class we have, so there the chances are less we are mostly talking about just with respect to the female and women... I think so today in today's world everyone is especially the females themselves they are putting females on higher status is not like that we are talking about the female as just the house, those who are doing house chore and all the things... if I talk about my class I found students who are from different areas they from Fata as well as those area which are far flung I would not say backward far flung areas and, they, actually appreciate this thing that they are there in the university because of the male of their families so in the education institutions we find quite positive attitude of women towards men and men towards women

Interviewer: How do you deal with the issues of races and cultures?

Interviewee: These issues are never raised I think so never we don't talk about such things

Interviewer: How do students of far flung areas participate in the class?

Interviewee: Quite freely quite often they participate in everything we talk about even I know my students speak Shena and they speak differently because I told you I'm teaching sociolinguistics so we are very much interested in different languages rather than there is a student who is from China so we talk about Mentorad as well. So we talk about all these different cultures and languages

INTERVIEW C21

Interviewer: How do you enact the class?

Interviewee: Ok, whenever I go to the class, I start with what I have taught to them what I have told them in the previous class I just ask them few questions about that because we have to actually link the new substance with the previous one right I try to evoke their schema what do they know about that topic before [then].. for example if I'm going to introduce new topic so I'll first ask them questions about that general question about that and then gradually I move on to specific substance that is specific you can say content of the lecture

Interviewer: How much time do you take to deliver the substance?

Interviewee: Substance for example, if our class time is one hour and twenty minutes then I'll take forty to forty five minutes to deliver the substance

Interviewer: Is there any religious discourse in form of content or digressions?

Interviewee: Religious discourse in the class at times for example if you are teaching such content ... you know being a teacher actually we have to tell them about the moral values if something is linked to the substance or the topic we are discussing with them then I always try to you know link it with religious content or you can say religious teachings otherwise most of the time for example if we are teaching literature then you know our discourse is with them is different but if you are teaching them you know language or ... linguistics then our content is different so according to different content or the topic we are discussing then whenever it is necessary I do include the religious discourse

Interviewer: Does this religious discussion have some impacts..?

Interviewee: Not too much discussion I'm against that because... in a class we have students... you can say all the students they belong to different sects right so if you say something like that which hurts ones sect then naturally it would have negative impact on them so I try to avoid such discussion but general religious teachings you know ... which are necessary as a teacher we should you know... I believe that we should have that in our classroom discussion

Interviewer: How often are discussions generated in class?

Interviewee: Discussion generated in the class again it depends on the content or the topic of our lecture now first I have to teach them or first I have to explain the main content of my lecture the topic whatever I'm going to teach them then after you know explaining that I include that part that is discussion I ask them about their understanding what do they know about the topic... what they have understood from this discussion and I generate different activities in order to you know... take their participation in the discussion sometimes we have pair works and sometimes we have discussions in groups so I you know try to perform accordingly.

Interviewer: If somebody does not interact, how do you deal with it?

Interviewee: Then again sir there are many ways to engage our learners in discussion right some students they always they are very active and they go for individual participation they are always there to share their opinion in front of everyone there are some student they always prefer discussion in pairs in small groups or some students they are very shy they don't participate in discussion even, when you make groups mostly I do that in my class is that I spare fifteen or twenty minutes for such type of discussion in some class where you know such topics we are discussing so, I feel one or two student are always in the groups who are not taking parts in discussion they are shy they hesitate to discuss or they are not confident to share their ideas so I always you know move around the classroom I see who is participating as a teacher we know who are the ones who are always active in the participation there are some student who are shy they are not confident so, you know I try to ask the questions simple questions ok how would you relate it with your real life experiences?

Interviewer: Do you have any such experience?

Interviewee: Like experience any, anything that happening in your family you know something that is related to them so when you are engaging them in life that so naturally they will say something

Interviewer: Is there any cultural reasons?

Interviewee: Cultural reason again sir, you know as a teacher we find this thing that we have three groups of learners in each class some are good above average some are average and some are below average so below average are those students who are less confident or shy they hesitate to participate, you know in activities or the don't speak or they don't share their ideas so you know being a teacher it's our job that we have to take them up we have to actually, the ones who are good above average we don't need to give them more time or the ones who are average they will try and should also give them, you know some focus but those who are below average are there we have to that sphere as a teacher we actually use different strategies to, you know, improve their confident level or you can say to encourage them to speak or to share their ideas

Interviewer: How is gender addressed in discourse, in form of digressions?

Interviewee: How is gender addressed in the class ... yes, sir to be honest I never go for, you know, that I'm a feminist or I would or the other extreme that should prefer to go for patriarchal system so I never you know I never go to these two extremes so, there is no such I never try to you know evoke such feelings that we have to you know be feminist or we have to you know follow the traditions and custom set by our elders or, male members so I don't go mostly such... even then I don't think so I never go to extreme.

Interviewer: How do you deal with issues of different races and cultures in classroom?

Interviewee: Issues of different races and cultures in our classroom ok, for example in a language classroom if we have students of different cultures like for example if I'm teaching them language and I have group of, group of students where I have Chines, Saudis students or Thai students or, students from other countries then you know the first thing is that the one thing that is common in all the students they all are Muslims so whatever we are going to teach them is you know again, when we relate it to the second question, being Muslim what do we practice and what we need to practice general religious teachings so I otherwise mostly I don't you know I ask about their culture for example we have Turkish students in our classroom I sometimes in our discussion I ask them ok how you celebrate it in your culture in your country so, what, and they are always very happy to share things, you know this is what we do in our country in cities this something that is that we practice in our families so they are always happy to share such things and our students Pakistani students they are also very happy to know about their culture so we can take it positively

Interviewer: How often students from far flung areas participate?

Interviewee: Again sir, mostly such students they are, not, not very confident to speak again you have to ask them questions to say something you have to ask them such questions and when you ask them such questions ok again, I have a group of Chines students or Turkish student so I'll be asking about their favourite dishes what do they cook on such religious occasions or other such festivals so they are always happy to share things, otherwise they sit quietly they don't share until unless provoke them to say something

Interviewer: What strategies do you use to deal with these issues?

Interviewee: Like if we have a group of different cultures... yes sir being of a language teacher you know there are so many strategies which we practice and which we employ

according to needs of our learners , you know we basically go for , we conduct need analysis we see what, what are the needs of our learners , you know again the four skill we need to practice vocabulary, pronunciation grammar there are so many things we have to teach with the language teacher so according to needs of learners we have to actually again we have to go for different strategies for practicing listening skills we have different strategies again for practicing writing skills I go for different strategies so I always try to reach such stuff which you know equip me with and which help me to know about the new techniques and strategies I can you know use in the classroom, thank you so much sir.

INTERVIEW C22

Interviewer: How do you enact the class, up to its end?

Interviewee: Normally, I start with a sort of summary that we did the previous day. This time, or I sometimes ask questions related to those and then we continue and again at the end, we have read because my course is literature based, poetry. Again I have to explain because for example, when we are starting John Donne, so, it is new for the students especially students like 3rd semester level, I have to explain again.

Interviewer: How much do you take to deliver the substance?

Interviewee: It depends when it's a lengthy poem, it takes more time, almost 20 to 30 minutes. If it is a sonnet, it takes lesser time, half an hour.

Interviewer: Is there any religious discourse in the class in form of content or digressions?

Interviewee: Yes, for instance, I early mentioned we are not done, so, if we are discussing is religious poem, or it's a religious sonnet, students especially students who are in, for example, are in our Islamic University we have students from Madrasa background, from religious background, or students who are sons of peers about religious in Islamabad, they start comparing those things with (the) Quran or with Islamic teachings. I have to tactfully deal with them so that nobody is irritated.

Interviewer: How often a discussions generated in the class?

Interviewee: Again it depends, as we said something which is religious or students believe that thing is against our religion, or our teachings of (the) Quran.

Interviewer: If you find somebody not interacting in the discussion, how do you deal with him/ her?

Interviewee: First, I tell them to read the poem and share it's thoughts about the poem whatever is his expression, he automatically starts talking.

Interviewer: What could be the reasons for this?

Interviewee: First, he thinks that he might be lacking in spoken English, say, it can be, he does not have proper grasp over the topic, so, he feels shy, he is hesitant.

Interviewer: Any cultural reason?

Interviewee: This is included. He is hesitant because may be the people might not like it or they may make fun of it. He keeps to it in himself.

Interviewer: How is the gender addressed in the class discourse, particularly in the form of digressions?

Interviewee: Because in our class here, we have one gender, boys only, so I personally feel a little easier to describe things to them, to interact with them on this issue.

Interviewer: What type of comments students give about gender?

Interviewee: Of course, in our context, they are happy, when we talking about gender, always passing any remarks about gender, they feel happy, excited.

Interviewer: How do you deal with the issues of different races and cultures?

Interviewee: Again in our environment, we have people, students, from different countries, from Asia, from Africa, mostly Chinese, and Somalis, at times there is certain problem, east or west, Africa, of course we have to be very careful. If some student, because of ignorance or not knowing the fact, he starts saying something, we know that it's something which is sensitive to the other part, we have to again tactfully stop this.

Interviewer: How often do these students participate?

Interviewee: Whenever is required, yes they do participate.

Interviewer: How do you deal with these issues?

Interviewee: Because I am in charge in the classroom, I know where to start them, where to stop the others, I can.

Interviewer: Anything you want to say about that?

Interviewee: If I feel it there's something sensitive, and it's getting prolonged, I again, skilfully try to replace that subject with some other topic.

C23

Interviewer: Critical classroom discourse analysis basically is the topic of research. So, Sir my first question is in fact that how do you enact the class? Like how do you start the class and up to its end?

Interviewee: Well!... depends...whether it is first class or second class...or I mean it depends on the level, whether you are teaching the students of first semester or third or sixth but normally off course... I introduce my topic and then start it in a straight way. But if it is initial class then of course it is different, you have to introduce yourself and you have to help students introduce to your class. So, I mean it is different.

Interviewer: Ok, like how much time do you take to deliver the substance? the subject matter?

Interviewee: Normally, We have a class of one and half hours, so let's say that first five to ten minutes are for attendance and then come to the subject, and it will take almost an hour, and at the end we will have the question answer session normally. But of course, there is no hard and fast rule for that, sometime you know..... It also depends on the method, you know way of teaching, or method, and it is different. In case of interactive teaching method, students are also busy, so, you also encourage discourse that everybody is taking part.

Interviewer: OK, if there are questions for example... so how do you respond to the questions?

Interviewee: YES, there are definitely questions, how would I respond, I would explain to their queries.

Interviewer: Is there any religious discourse in the class in form of content or digressions? IF YES what strategies do you use to deal with it?

Interviewee: I do not know what do you exactly mean by religious discourse...but definitely you know things would pop up and sometimes you know subject matter, where religion is involved. I do not... I mean... take up such issues in class. I normally avoid talking about religion, and you know.....also from religion, you are talking about different schools of religion. People are coming from different schools, so I...I...I never talk about such things. I avoid it. And if student will ask such question, then I would answer accordingly without presenting any particular sect.

Interviewer: Okay, my next question is how often discussions are generated in the class?

Interviewee: how often discussions are generated in the class...quite often ...it depends again on kind of subject you are teaching and the kind of classroom it is, like if you are teaching introductory courses then there is discussion of course, but I think there is less discussion in the class but if you are teaching literature courses to students, who have spent some time in the department, then it is interactive... Most of the time its two way process.

Interviewer: If you find somebody not interacting in the discussions, how do you deal with it?

Interviewee: I would try to bring them in the discussion... you know ...try to engage them. Sometimes I would point them out that what is your opinion about that I would ask the question. And sometimes I would devise different techniques, I would divide people in different groups, and I would make sure that everybody is participating.

Interviewer: and in such cases what could be the reasons, why student do not participate?

Interviewee: There are multiple reasons, not any specific. Sometimes students are shy and again student could be shy of different reasons...sometimes defect is ...they might not be comfortable in speaking in the class. Sometimes they might not like... the subject matter, sometimes they might not like to share their views with the other students. Sometimes they are not used to... due various reasons.

Interviewer: Ok, and how is gender addressed in classroom discourse particularly in the form of digressionslike when you are explaining...

Interviewee: GENDER... if you are talking about... we mostly teaching to male students, so we do not have this gender divide... if you are talking about gender.. When you are teaching literature review... always feminism would pop up. So, I wouldtake gender as it is... I mean...as we are having patriarchal system in Pakistan for example... In the same way we...). I do not advocate patriarchy. I would talk about the things the way they are.

Interviewer: How do you deal with the issues of different races of culture in the classroom?

Interviewee: I believe if your classroom is multicultural, it's positive. I mean it's an advantage in the sense that it is source of interaction between students coming from different backgrounds, ethnicities, cultures and races. And that is what that creates discourse in the

classroom. So the discussion becomes very interesting because all the participants are coming from different backgrounds, hence their perspective is different in understanding things. So, it is always a positive, if you could use it positively, I mean you would get to know that people think differently because of their opinion, because of their culture, because of their race, because of their ethnicities and that is alright, and there is no problem with that.

Interviewer: OKAY, how often do the students of other cultures and far flung areas participate in discussions?

Interviewee: These are two questions, one how do students from different cultures participate, and interact with each other? They interact mostly in the way other students do.....there is no difference... But sometimes you know students, who are coming from rural backgrounds to city. They definitely have some problems..., because they might not be feeling comfortable while sitting in the classroom. They might not understand language initially. They might not be comfortable speaking English, again this is not true. Because I have students from far areas of Baluchistan but they are participating in the classroom. They were speaking very good English. I was amazed to see them speaking and participating. They were very active than the students coming from big cities like Lahore. So, there is no specific rule, I mean students are different. Sometimes student coming from very far away area but he is very active and more intelligent to learn things than students of Rawalpindi Islamabad.

Interviewer: Finally like what strategies do you use to deal with all these issues in the classroom?

Interviewee: There are no issues in my classroom, but yes if you call them issues, these differences are not issues. I take them positively, I mean these are the positive things, like if you have classroom and you have students from Sindh, Baluchistan, and KPK and Punjab and Kashmir etc. and if students are ethnically different or racially different. And again you have foreigners, this is again a positive point because this type of diversity brings a very ... I mean ... positive impact.

INTERVIEW C24

Interviewer: How do you enact the class?

Interviewee: Because I'm a teacher of literature and recently I have taught poetry so, main thing I mean in the beginning of the semester I try to relate the background knowledge of the students with my lecture content I mean what kind of content you know, poems or let say poets they have read so I tried to relate and continue from that point and when some you know specific poems are given I try to give the background first like for example you know dealing with the paradise lost so first the age of John Milton when he was writing what was his ideas why he was compelled to write this kind of epics and these things so I tried to relate you know the discussion quite general to specific this is perhaps is you know my strategy

Interviewer: How far do you think students have facility of asking questions?

Interviewee: Because I'm a teacher so, they are always I mean encouraged to ask questions whenever they feel like when they feel like you know some difficulty in some content they

can ask the questions you know interrupt my lecture I always encourage them to ask questions

Interviewer: If there is religious discourse, how do you deal with it?

Interviewee: Yes sometimes they are there like if I once again quote the example of Paradise Lost so this is the story of a fall of man and the disobedience of Satan and it is quite different from which my students usually the majority of them they are Muslims ... from Muslim background... It is different I mean in Christian background the story is quite different so sometimes like such questions they occur they such discussion they are there so I try to you know satisfy them that ok this is Milton vision that is not completely biblical even and it is quite different from Muslims you know version so sometimes such debates they do occur and we try to you know streamline that what is the our religious background and what Islam says about this you know story and what Milton is saying and how it is different from Bible so many times such discussions they are there

Interviewer: How often are discussions generated in the class?

Interviewee: How often I mean it depends upon the you know kind of content or whatsoever you know piece of literature we are teaching you know like in paradise lost again and again there was some of the things but when we were teaching or we were learning you know this 'The Fairy Queen'.. The Fairy Queen they are perhaps they are quite you know limited one because there is some discussion of orientalism, let's say kind of certain epic similes which Spenser he has used so sometimes such discussions they were there but they were rare in the case of Paradise Lost they were more so I mean it depends all the time upon the content or let say the novel or the poetry or whatsoever you know piece of literature we are dealing with it depends upon that.

Interviewer: If somebody is not interacting, how do you deal with it?

Interviewee: Usually we rather I must talk about my own self I try to give certain challenges in form of certain questions and if feel that perhaps the student is quite shy maybe due to some language hazard or such I try to simplify my questions sometimes to encourage them to participate usually sometimes let say mere kind of you know repetition or let say kind of recalling of something and on latter stage letter stages. I try to challenge them you know with you know more intriguing questions but in the beginning to boost up their, you know, confidence. It is you know always a good idea to talk simply about we read yesterday or if this epithet is being used for home you think it is made for so such things they always there.

Interviewer: How is gender addressed in discourse, in form of digressions?

Interviewee: This is a question which I think is not for I mean gender usually is there because my students they are all of them they are female so definitely they are interested in certain ideas which are related to women etc. like last time I was teaching Things Fall Apart there were there was a very lively kind of discussion that ok when in text certain sentence they are marginalized student they are somehow more , what should I say sometime they are angry rather that the author why he has you know utilized such things like Things Fall Apart has two scenes where wives ...they are beaten by... so these were they places where you know which have generated, you know kind of lively discussions perhaps my students you know more sympathetic towards the wives of Okonkwo and they were quite angry with

the you know Okonkwo and definitely with Achebe as well who had written you know such scene so sometimes gender it has you know some kind of certain what should I say kind of hot debates they are there but still that is the question that we have to see that what are the actual intentions of the writer like then we have seen ok sometimes my students they are divided into different groups like some of the students they feel ok. There are goddesses. There are many there is like a lady Ekwefi, she was naming her children so it is the idea of authority so in that I mean my students they quite you know what should I say if they are engaged in debates related to gender ideas then they are quite you know try to bring him some argument and they are quite what should I say educated kind of you know discussion, for the sake I mean debate for the sake of debate is never there I mean because it is kind of some issue which is related to female positioning so all the time I would be there you know I encourage them to bring some positive and pertinent points so all ways this kind of you know discussions they are always healthy and they are quite what should I stay balanced .

Interviewer: How do you deal with issues of different races and cultures?

Interviewee: To me, I mean every student is same because they are very dear to me I don't know I mean is you are asking this question with reference to what I mean kind of ethnic debates and fights such things or... my treatment to all of them it is equal sometimes if I feel that there are certain problems like in the use of language sometimes it is there may be we know being Pakistani we know that there is one you know province particularly I don't want to name that but there is some you know problem with this use of pronouns his I mean his, her, him etc. or the nouns I mean he and she and they have got in their first language mother tongue it is not general it is specific one so when they are using he or she sometimes, they sometime mix them up so I understand these things some of Chinese students they are not very, you know expressive etc. instead of speaking form of complete sentences sometimes they are giving me only the phrases or let say so I encourage I try to you know reach a helping hand to all of them and I try ok you know such issues must not be highlighted what should be highlighted is the a kind of intellectual you know kind of what should I say, part whatsoever they are adding to the debate and such that is the point to be encouraged...

Interviewer: How often do these students participate in discussions?

Interviewee: I have met very few, I mean students may be like last time I was teaching Creative Writing so there were only two, Turkish students over there so, I used to you know ask them because in Creative Writing they definitely have to write something and they have to present that ok so I always encourage them to speak and usually I make it a point if someone is speaking in the classroom rest of the class is listening to that one and then I encourage them to give you know certain comment etc. since that way equal attention is being given to everyone regardless of you know ethnic background whether there are you know they are Turkish students or they are Pakistani students so all of them got the equal what should I say representation or presentation in the classroom

INTERVIEW C25

Interviewer: How do you enact the class?

Interviewee: In fact it varies I mean if there is English language teaching class obviously we enact in a different way and if it is a like if it is MA English especially students of MA English and the we have to follow a lecture method ... and the thing is that first of all we

recapitulate the previous points which we discussed in the previous lecture and then we start with a new lecture

Interviewer: How much time do you take to deliver the substance?

Interviewee: It also depends like sometimes for example if it is big topic like the teaching of Morphology then we have to you know, continue it for two three four lectures so it varies from class to class

Interviewer: How do you respond to student questions?

Interviewee: How do I respond to the students' questions? Obviously I encourage them always encourage them because I think questioning is very important thing in the classroom and it shows that students come prepared particularly so I welcome them particularly and we discuss the questions

Interviewer: Is there any religious discourse in form of content or digressions?

Interviewee: Usually I try to avoid the religious discourse but if there is obviously we have to be you know, we have to present something like as there is poem by some English poet like John Donne so we have to present it that is a Christian context so our Islamic context is different from Christian context so we have to manage them particularly to create so type of discourse... pardon... definitely in fact I tell them like because have got some interesting different religions so I know about Taoism and Daoism (some jargons of Chinese language) in form of Chinese tradition because we have many students from China so they or Buddhism as well so I tell them sometimes the differences within religions so that is interesting quite interesting .

Interviewer: How often are discussions generated in the class?

Interviewee: Often I mean they are often generated in the classroom and it also depends on the interest of the students related to the topic if it is they already have studied usually I tell them that you should prepare our next topic is this one and you should prepare it in advance so they if they come prepared in advance so obviously there are good discussions ... yea yea I give them topic even in advance I give them the course outline which we have to teach.

Interviewer: If somebody is not interacting in discussion, how do you deal with them?

Interviewee: If somebody is not interacting in the class I ask them questions in order to involve him from him so he gives sometimes answers and sometimes the students feel shy there is no doubt there are some students who quite shy... shy it depends like that they have a fear they won't be able to express they won't be able to express something properly or if they are not prepared they again hesitate to participate ... we have students from all over not all over of Pakistan all over almost world majority of them like Afghan and from China Somalia and the other African countries even the Arab countries.

Interviewer: How is gender discussed particularly in form of digressions?

Interviewee: Ohm ohm, you are right there are some love poems by John Donne for example so gender is I mean it is discussed and I mean we feel convenient to discuss gender because it is international Islamic university so we have got only male students in the classrooms so there is no something like controversial in which I mean we have to avoid

the discussion no we feel convenient to discuss ... definitely we cannot ignore the tradition cultures so cultural values of our the gender are presented in our culture values and traditions.

Interviewer: How do you deal with issues of different races or cultures?

Interviewee: Yeah! You are right but it really creates a very interesting discourse when we discuss different cultures and the students are from different backgrounds so sometimes there a very interesting things you know which we come to know or we share with our students for example there is an area which is near our I mean near our border related to Afghanistan the Northern areas near the Northern areas, I'm really, I mean missing its name exactly that area so there are some there is a tradition and the tradition is like that if you love some girl so you have to kiss her and then you have to run away and you are given two or three days' time if the brothers you know that female they find that person right and they kill him or if it is not I mean if they are unable to find the man that girl to marry that gentleman so it was very interesting which I didn't know about I came to know from students

Interviewer: How often students of other cultures participate in discussion?

Interviewee: How often the students of other cultures... again it you know depends upon the teachers the way he you know how extent it is cross cultural environment is created by the teacher particularly so it depends on teacher for example if there is no discussion I mean issue related to the cross culture discussion or discourse then obviously we then do not introduce culture in every class but depends on the topic particularly

Interviewer: What strategies do you use to deal with these issues?

Interviewee: You see there is no all these things almost or all these discussions discourses they are open ended there is no final verdict or final you know you know evaluation of certain things so I as I told you I encourage the students and I involve them in different you know discussions as much as possible

INTERVIEW C26

Interviewer: How do you enact the class?

Interviewee: Enact!!!... generally I begin by telling that what we are going exactly to cover in that so that the students know exactly which I or follow and then if it if it is sort of class in which there is sort of continuity of contents that we have covered in earlier class then I just begin with brief recap you know simple question answer questions that students can connect with the content which I'm going to deliver in the new class in the next class so that in case you know there is some ambiguity normally when they give feedback when they response I know if we are on the same page if and how to proceed with my class so I begin with previous question pertaining to the previous content defining what the aim would be of that lecture and then I proceed accordingly in that manner

Interviewer: How much do you take to deliver the substance?

Interviewee: I think that would vary, depends upon the nature of the topic and the policies since we have to spend at least normally twenty minutes in a particular class so if it is something like when I have to give the orientation of the new topic a new text a new idea a

new theory or if we have to then I spend most of the time discussing with them eliciting their responses so it takes about an hour and but if it is a worksheet or some other class activity that we have to then I spend around fifteen minutes you know explaining the purpose of that activity and how they are supposed to go about you know arranging the class according to the nature of the activity so it depends upon the contents that have to be delivered how that is supposed to be delivered.

Interviewer: Is there any religious discourse in form of content or digressions?

Interviewee: Occasionally I mean it depends again because one of my personal beliefs is that I do not believe or I do not really hold with Islamizing a text that was never a product of an Islamic age story but in some cases because the students come from such backgrounds so they are deeply ingrained in the religious discourse for them it to clarify certain new answers is necessary and then you do for example, in Paradise Lost when they study it is about fall of a fighter man the angels so on and so forth but the concept of the angels in the Christian mythology is different in the way we have inherited it right in our context they don't have any free will right they are all a sort of programmed according to a particular paradigm but in Christian discourse angels have free will even in our context Satan was not exactly an angel right so we have certain differences so when we going alone then I have to tell them because otherwise in their writing they come up with a sort of a strange hodgepodge of western and Islamic discourses where they are not very clear so I have to clarify that in some cases where we feel that we have experienced something for the students and we feel that a text can be used to sort of conveying some moral message occasionally yes we do sort of to religious discourse otherwise that needs to greater complexities if we go back and forth between you know I mean I don't believe in Islamizing western discourses at all.

Interviewer: How often are the discussions generated in the class?

Interviewee: Quite often, like I said except for the introductory lectures. Ok! last time, I was asking them you know recap questions for brain storming yes but then I invited questions maybe I asked them after fifteen minutes have you understood or maybe I asked them questions or pertaining to what I taught and then we carry on with the I ask for their views so it depends upon the nature of the content that ought to be delivered

Interviewer: If somebody not interacting, how do you deal with them?

Interviewee: Sometimes, I call them, later on in the office for the consultancy. I always I ask them generally a joke about. so that at least they would laugh or they would say something regarding that but generally after few classes with me my students are very candid and they are very open about it but sometimes I do say they are very shy about even when it comes to speaking because our English is not all good so I tell them to the others are there they just like you they are not any better than you; so you have to overcome so it is a bit of counselling session but some students they speak less by habit even in their day to day interaction... ..

Interviewer: You cut jokes of what type?

Interviewee: It is hard to say out of context right, its I don't sort of make fun of them but I do sort of say like you know if I were when I was of your age so I was never shy so my

teachers used to make me sit with students like you so that perhaps they would start talking I would be quiet or something you know It is like sometimes I talked to them about the topic do you think this is right Hardy was right in saying this and what would you say about that or I think this is absolute crept what he says here then they say no miss we think it is ok at least they would say something a sentence and two and otherwise, generally BS level my students are hardly ever worried I have a problem actually in making them making myself hard especially with students in BS first semester so I was like telling them that with other classes the course that I covered far more in volume than what I cover with you because you don't let me speak we have mostly groups with students with I was kind of they are other students are constantly whispering but shy of talking to me, sort of you certain ways to make them talk... I think the primary reason is that they are not comfortable they are shivering of speaking in correct English I think that is the main reason like I say they come to me and they say we feel shy or the other thing is that they feel shy about the, from my senior students they think that this is ANSWER they going to won't be right answer so are you getting it so I voluntarily to come to BS first semester to teach other people don't they want senior classes I didn't and when I always like because I want to instil certain skills in them so I tell my first semester students look this is not right answer and it is ok to do wrong right "bonge marne ma koi" (to speak rubbish) you know like sometimes we switch to Urdu and say in that it is ok even I say most of the stuff and I later on under what is delivered is saying right so it ok you have to go creative you have to go ballistic when you are talking so I work in the first semester making them peel off that way of shyness and then most of them do respond.

Interviewer: How is gender addressed in the class?

Interviewee: In digressions we focus a lot on gender study so indirectly because literature is in English Pakistani literature in English Victorian Classical they focus a lot on gender role or at least the way we correct them here our situation is unique to say the least because we have a very different female environment of female campus but which is also very Islamic we have that specific kind of an ideology so we do talk about I mean when I'm teaching Southern literature for example I teach about more things so we constantly analyse then a character in the light of our own situatedness within Pakistani or Southern context and we compare and contrast and sometimes in digression we talk about how things are running in male campus and how you know like certain freedom given to them certain freedom not given to us certain freedom are given to what to them so sometimes it is jocular sometimes it is serious debate sometimes we connect our discourse what is happening in Pakistan as we gender discourses development discrimination and we very open about ... no I think we because most of the teachers here because when you study at MS level and so on you study gender theories feminism so on and so forth that you can't teach you can't uphold patriarchal outlook even when you are teaching so I think that does not communicate in the way we teach whether it is linguistics or literature and most of the time we question we don't only question patriarchy we also question the way women are also positioning themselves critical approach that goes both way it is a constant revaluation that we are not upholding anyone particular outlook at least I mean my colleagues we don't uphold we talk about the strengths and weaknesses of patriarchy or feminism feminist patriarchy and so on and so forth so feminism we constantly talk about these things right so

it's more about opened discourse we don't discourage our students to come up with the Fatwa according to you know how they are supposed to see things... yea it is the rage here

Interviewer: What type of comments do you receive from them?

Interviewee: I mean comments do you mean about... they do initially... initially they do they have some fixed ideas so they for example when I give a text to BS first semester and I was teaching them how to actually co-out and also the blended technique of paragraph writing I wanted to cover both the things so they know how to give a direct..... I give this text right and it was salvation and I told them how to co-out you know and how to give their own opinions I mean even in a free lines basic structure would be handled out and the number of students relate with that it's about a boy who goes to charge but does not receive a visitation from priest so my question that how it is relatable to our context there were some students who were talking about what happens when they are going to religious ceremonies and when they interact with the Molvis (the clerics) so on and so forth in class discussions but there are other they said it is absolutely because it is very Christian because in that stage in life they are still thinking in a very religious gendered type of outlook which is prescribed by theirs so when a similar text is to be administrated senior students their perspective show a mount difference either they are more open to established in commonalities with people belonging to different cultures and so on and so forth so I I mean I'm sorry I have forgotten the question about which we were talking...

Interviewer: How do you deal with issues of different races and cultures?

Interviewee: Again like we were discussing in that preliminary session that there is a lot of post colonialism neo-colonialism and that we sort of project upon our students specifically when these courses are based that how we treat literature that had been introduced to us during to the colonial time and now in contemporary time we don't just talk about British pretext any more we talk about how they are situated so race of course it prefigures and not just race as in Pakistani people ethnicities we talk about the multiplicities of Pakistani identities in subjectivities and not just racism with America if we are discussing Afro American or native American literature or racism in great Britain or Australia we also talk about racism that prevalent in even in our own cultures the way we for example we talk about Ice candy men and how those jokes become most sinister the Sardar Gee jokes and other jocks so we talked about it if they are still prevalent in our times today and what makes them so sensitive so we do talk about racial dynamics how we are still being seen in a specific racial angle in the contemporary incorporate global capitalism so they are these things took repeatedly crop up during our class sessions.

INTERVIEW C27

Interviewer: How do you enact the class?

Interviewee: Like, usually I start my class with greeting and like the time if it is morning, I start with the Good Morning or Good Afternoon and really ask them "how are you?" I, like, if the class is in the start of the week, then I ask how was your weekend? And how were your holidays. Just these are formal things in the beginning. Then we usually move towards the lesson or just ask them that have you completed that assignment that I had given you in the last week and then of course, after that we usually take a turn and then we move toward the topic.

Interviewer: How much do you take to deliver the substance?

Interviewee: Of course, just exclude these starting greetings and asking about the like, how they are, or certain things, and then after attendance, we start our classes and till the end, like, usually there is some if they pick some point, they ask about a general question, about their problems, or about something about administrative problems, sometimes they ask about date sheet, about the time or sometimes they request that it's a lengthy assignment then we move toward the topic.

Interviewer: How do you respond to students' questions?

Interviewee: Usually, I am very friendly with my students and it happens that I try my level best to react or respond to them in a friendly way or if the question is like, stupid question, it's not that you are all the time too much friendly as a human being, like sometimes, if they ask stupid question or the thing which has been already discussed or repeatedly informed and then I sometimes I just make a kind of that humorous thing so they would be not sarcastic.

Interviewer: Are there students, who do not participate in the classroom discussions?

Interviewee: There are. Of course because every type of students are there.

Interviewer: Is there any religious discourse in form of content or digressions?

Interviewee: Yes, sometimes because as I told you that when I am teaching the course content, the substance then sometimes it is different type of question and of course in our class there, it is, they are, the composition of class is different from the other universities like, first of all, we have students from all the provinces, and they have some reverences as well with the Federal and Punjab. Sometimes they intentionally pop up those things, I try to avoid these things, I tell them that these are critical matters and we don't want to discuss these matters. Secondly, (in this university) a lot of people have a religious background and they come from KPK and other places where they got education from some religions, so they sometimes raise questions but usually English classes they don't. These type of things I observed when I was teaching the students of "Usool e Deen" (a subject of Islamic Studies *PRINCIPLES OF RELIGION*), they sometimes raise questions because here we have students who are from, who belong to different sects like, *Ahl e Hadees, Bralvi, Dewbandi*, all are, even *Sunnis and Shias*, all are there, so sometimes those problems we can't resolve through discussion, sometimes they pop up in the class. But we usually avoid them or we say that this is a religious matter and I have not authority on it. So I can't tell you, but we just tell them that here should be religious harmony between people, and we are Pakistani, we are Muslims.

Interviewer: How often are discussions generated in classroom?

Interviewee: Yes, of course, not frequently but usually after two or three lectures they do because the teacher's friendly and give them some space and then they generate these type of discussions. If the teacher is strict, then of course, there is no possibility of such discussions. Of course in my class, people usually talk about these things.

Interviewer: If somebody is not participating, how do you deal with it?

Interviewee: Yeah, I ask them questions or I just ask them that are you with us, are you part of this class, are you listening to what we are talking about. If somebody's not taking interest in the class and looking at his mobile, or looking here and there, I ask them can you tell me what we are discussing.

Interviewer: What could be the reasons of this?

Interviewee: Yes, of course, there are reasons, but I believe that if the contents are interesting, the methodology is interesting then students usually take interest. Like, I rarely found these type of students who are not taking interest in my class. Usually people are taking interest but there could be other problems, like, this is one thing, this is the major thing that class is not, like, teacher's methodology is not good, the contents are boring, then they don't take interest. But sometimes there... there are their personal problems, like, they have some personal issues, and they are over occupied with it. They are not taking interest in the class, so sometimes they have physiological problems, sometimes, you know, human beings, they have their own problems.

Interviewer: Are they from far flung areas?

Interviewee: There is, again sometimes those people who come from Balochistan or far-flung areas, they don't feel confident in the class, they are unable to, you know, participate.

Interviewer: How is gender addressed in discourse?

Interviewee: Ok, as far as gender issues are concerned, usually frankly speaking, the students of Islamic University, they have reservation that we are studying in separate education and so, they have, you know, desire to study in co-education and they usually give example of NUML and another places most of the time, those students who are studying in English class, have specifically those who are in first semester, they ask me that what do you think that where should we study like, we can leave this university now if we want to go to NUML or may be or if want to experience co-education or maybe there is difference, you know, teaching methodology, environment. So, in these matters we discuss because I studied from NUML as well and the example from NUML and I usually told them that there is a big difference in both the settings only thing is that maybe you can get confidence. So it is individual matter but I usually tell them that you are free to go if you want to go. It is your personal choice.

Interviewer: How do you deal with issues of different races and cultures?

Interviewee: Yes, this is the problem and there are people from different cultures and of course at Islamic University we have different students from China, usually we have many students from China, and of course when we have Islamic culture in a different examples from Islamic teachings and Islamic history, those people, though they are Muslims but they are not much aware of that thing, then, you need to, you know, explain them, for them as well so that they could understand and then again there is issue of, you know, provinces, like, their values, of course, this is reality that those people who belong to Baluchistan, they feel themselves isolated from the mainstream, politics, and other things, they feel themselves aliens here. So we try to avoid.....

Interviewer: Do you mean only people of Baluchistan..?

Interviewee: Like, I have experienced that those people who are from Baluchistan, they usually, you know, they usually raise voice about their rights in the class. But, at, of course, like, such type of things come into class and they discuss these type of things but we do, like, the Pashtu language or the Urdu language, we usually divert it into linguistic diversity and we say that if there is a problem of pronunciation of Pashtu speakers, and this is not the only problem with the Pashtu speakers, like, usually, they say that they have so many problems in pronunciation, like, they say "poose" for the "pause" and when the other people make fun of them, then I stop them and I say to the Punjabi speakers also have a lot of

problems in pronunciation, they, like, they instead of “hotel ” they say “hotul” and there are so many problems with Punjabi speakers as well, so, instead of highlighting a problem, we try to bring harmony by telling them this is the problem of all the people and you are not the specific ones who are having this type of, or you are having this type of problems in language learning. The people from other provinces, they also have issues, so, they don't feel ashamed and other guys as well.

Interviewer: What strategies do you use to deal with these issues?

Interviewee: Like, over all, first of all we try to minimize this discrimination between different people belong to the different cultures. So, because when you are teaching, like, usually, we are not talking about the different cultures, we are usually talking about the contents, and if such situation arises that we usually try to avoid them in this way that these are the common things there are differences, there is diversity and it's the beauty and we are one nation and if there are problems, they are, usually at the political level. They are not at the man to man level. Like, there is harmony in the cultures and the people are almost feeling peacefully.

INTERVIEW C28

Semi structured questions about critical class room discourse analysis:

Interviewer: My first question is how do you enact the class? How do you start and how you end the class?

Interviewee: Introductory lecture or regular lecture or class?

Interviewer: overall!

Interviewee: First, if I want to start a new topic I use illustration techniques that I want to check the prior knowledge of the students that whether they have particular command or that have the background on that particular subject area as well. Secondly I use the illustration technique, I use... used to write a topic on the board and then I ask the students that what they think about that particular topic? So I just jot down different points in form of bullets on board then slowly and gradually I move to the subject matter which the main topic of my lecture and during the lecture I ask questions to the students meanwhile I also assess the capability of the students as far as subject matter is concern or as for as the grammatical structure or literary understanding of that particular thing is concern.

Interviewer: How about the greetings and attendance in the class at the beginning?

Interviewee: The way of addressing in the class?

Interviewer: yes.

Interviewee: Ok! So, it is not a very boring class, first we have a little chit chat, for example if I have class on Monday, first I ask the questions to the students that what was their weekend? What were the task of course that have done, so after having a little chit chat then we move to our topic.

Interviewer: How much time do you take to deliver the substance?

Interviewee: If the lecture is about one hour for example, one hour means sixty minutes and duration of the lecture is thirty to thirty five minutes.

Interviewer: How do you respond the students' questions?

Interviewee: In terms of language or subject?

Interviewer: in terms of subject.

Interviewee: First I take their point of view, what is their perspective? How they have the prior knowledge or understanding? Then I also try to get a good idea but most of the time it depends on the questions, so I can give them feedback and I can give them assignments as well, for example there was a student she asked me about book review, suddenly came to my mind that I should also introduce that concept that was not related to their topic but I thought that I should equip those students with this skill as well that will be beneficial for them.

Interviewer: Is there any religious discourse in the class in form of content or digressions? If yes how do you deal with it?

Interviewee: So far, I do not come across religious discourse or any religious content.

Interviewer: How often discussions are generated in the class?

Interviewee: It depends upon the debate, critical debate for example if the topic is feminism, so first I take their feedback then I relate their knowledge with the contemporary surrounding, with the newspaper articles, with ongoing incidents and with electronic and print media then different authors or the different theories pertaining to feminism, first what is the feminism? What are main propagators? What were their pronouncing theories? So this is the way.

Interviewer: If you find somebody is not interacting in the discussion, how do you feel with it?

Interviewee: It depends on the nature of the students I guess. Most of the students they have subject matter, but they feel hesitant and there are some students they have lack of speaking skills, they write too well but in terms of the spoken expression, they have lack of material.

Interviewer: what do you think what could be the reasons of this?

Interviewee: There are different reasons first reason is this may be they are disturbed, may be they have some psychological problems, may be they are not interested in studies and they just want to take grades or they do not consider the class participation as a friendly environment in the grading criteria . Third important reason might be they are culturally shy.

Interviewer: Do you think is there any cultural reason? Because they are from far flung areas?

Interviewee: Yes, the important reason is their exposure for example some students from far flung area, he or she has not proper exposure, may be they do not have something substantial to present or substantial to contribute in the discussion which is going on.

Interviewer: How is the gender addressed in the class room discourse, particularly in the form of digressions?

Interviewee: It is taken up on a very neutral way, for example I was teaching them drama in that drama there is sheer struggle between particular society and the women empowerment, so I do not take that discussion on high level, that women they should be given empowerment, first I just use illustration technique that what are their point of view and then I relate it with contemporary surrounding.

Interviewer: What type of comments do you receive from students on gender? Or how gender is represented overall in your discourse or in students discourse?

Interviewee: In my discourse whatever I understand on gender; it is complimented by the contemporary scenario as far as my students are concern, they come up with their own experience, so I believe that they are more biased towards themselves, means they support or favour women as compare to men.

Interviewer: How do you deal with the issues of different races and cultures in the class? People come from different areas, different ethnicities, so how do you deal with them?

Interviewee: I was teaching functional English language, grammar, reading and writing skills Which is two months programme , six months programme so the students who come from different cultures background some of them have language problems, some of them have understanding issues, for example once I had a activity of reading skills and there was a chines students and I came up with that comprehension in a passage for these students which are related to Chines language of some Chines articles, for example if I want to have a comprehension exercise, I divide them into different groups depending on their culture, depending upon their understanding with one another, then I will select different comprehension passage for every group, they can better understand or they can come up with their understanding about that particular topic.

Interviewer: How often the students who are from far flung areas participate in the class room discourse?

Interviewee: Their participation is very marginal level in the class, for example I remember there was an Indonesian student she was good at writing but she was not comfortable with speaking when I asked her you are very good and your expression is good why you do not participate in the class? You have to participate, you have to present yourself because writing is not and of the everything, wherever you go, wherever you apply they will check your communication skills, so she argued that I have pronunciation problems, may be this is the co-reason that they think that they are lacking behind, they have grammar problem or some other person will figure out or point out that they are not speaking well or their grammar is week, so this is the main problem.

INTERVIEW C29

Interviewer: How do you enact the class? Like how you start and end the class?

Interviewee: Ok so , you know in our classroom there is a big problem to engage the students' attention in the beginning of the class, so I basically start from to give them ideas about related to the topic and I ask them to do a brainstorming or to discuss or to share their ideas about the topic and usually we do ending with summarizing the topic when we summarize and having the feedback of the students and with question answer session too in

which if they have any problems related to the topic they can ask directly ask questions to me and we will have sort of discussion in the class in the end of the class usually...

Interviewer: Do you perform any greetings in the beginning of class?

Interviewee: Sometimes or sometimes not it depends upon the topic, yea

Interviewer: How much time you take to deliver the substance?

Interviewee: Usually it took fifteen to twenty minutes or even sometimes again it depends upon the topic sometimes if the students are already familiar with the idea so it takes less time to make them understand the things but sometimes if the topic is complex and the idea is some, a little bit new to them so obviously it will take more time, so, not the fixed time. Sometimes I mean, thirty to forty minutes and sometimes, forty to forty five minutes it depends upon the topic ... but still we have some time for the discussion because it is not only lecturing the things but we have certain activities, we have certain, you see, question answer session some kind of role plays related the topic so there are multiple things...

Interviewer: Do you feel students they feel easy in asking questions? And if so how they are responded?

Interviewee: Han! I think they do feel easy because, in a classroom usually we have a friendly environment sort of, you see an environment and in the beginning and orientation classes, actually we create such kind of link between.

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what how do you deal with it?

Interviewee: If there is such kind of content then obviously the problem is first make them understand the topic so comprehension is more important for the students and then obviously we'll go towards analysis and application, so my focus is on comprehension of the thing so we use multiple strategies to comprehend, to make the comprehend about the things ...

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what how do you deal with it?

Interviewee: You see that, we will not usually a teacher will not go for stereotypical notions or extremism obviously , you see their focus will be on neutral and , realistic description of the things , as for instance we are teaching Islam as a news in which you can see such controversial things, so, so our focus will be to make them understand all the perspectives not only, not only focus on one perspective which will, arise on certain sort of extremism among them so we'll focus on all the aspects of the topic and we'll give them a rational approach to analyse and to think upon it and do ask questions if they have any problem.

Interviewer: How often discussions are generated in the class?

Interviewee: I think very often we do discussion, we discuss things in the class there are multiple discussion about certain things in the class, (and) so we actually, provoke students to participate actively in the discussion so that they can learn more

Interviewer: If you find somebody not interacting in the discussion how you will deal with it?

Interviewee: There are then multiple strategies we'll make a pair group in the class that may be in the impact of the other, with the engagement of the other fallow they may help them to actively participate in the class or the other strategies question answers so we'll ask questions to the so they would be more vocal in the class ...

Interviewer: what could be the reasons for this?

Interviewee: Actually multiple reasons sometimes they know the idea they have a stage fear or they have such kind of reluctance in them because, they have they came from such a background in which they have little exposure towards English so there are multiple issues sometimes lack of confidence, sometimes they have psychological problems, they found themselves misfit in the class

Interviewer: Any cultural issues?

Interviewee: Yes may, may be actually some students are foreigner students they find themselves not vocal in that, not that much vocal culture in our culture so yes there can be some cultural factors

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewee: Actually again I'm telling you when we give them certain such sort of perspective in which we'll enlighten them there should be no any kind of gender descriptions especially in a discourse, they should use such kind of neutral language they should also raise their voice as they are also the part of you know this community.....

Interviewer: How it is presented like way of patriarchy or?

Interviewee: Yes obviously in our discourses some of the discourses in our culture too, we see that there is such kind of representation in which we see dominance of male culture especially if you see pronouns even we are used he pronoun is more used... yes sometimes when in a discourse when we talking about some discussing about some kind of particular discourse sometimes it happens but still our focus on using neutral sort of pronouns ...

Interviewer: On gender, what comments do you receive from students?

Interviewee: Again, there is a, you see they are conscious about their feminism and they want obviously to assert or to realize in terms of like they, they want their voice to be heard

Interviewer: How do you deal with issues of different races and cultures in the classroom?

Interviewee: Actually I'm usually teaching linguistics courses so maybe you can ask this question from literature students' teachers.

Interviewer: How often the students from other cultures or far flung areas participate in the class?

Interviewee: Yes, they are not very much motivated to participate yea because they have some certain issues WITH them we use different strategies to we assign them certain presentation topic so it would help them to participate in the class

INTERVIEW C30

Interviewer: How do you enact the class?

Interviewee: Overall the stuff of the class is, first of all I greet the students after that the summary of the previous lecture, and then if, I am going to start another lecture, then I will give the introduction of the new topic then I will relate it to the previous topic which we have discussed in the previous class. Then the explanations and examples related to the topic.

Interviewer: What is the total time of the class?

Interviewee: For BS, it is forty minutes I usually deliver lecture nearly 30 to 35 minutes, then I will give activities related to the topic then the feedback then students conclude that activities.

Interviewer: How do you respond to the students' questions?

Interviewee: Yes, sometimes students need clarification and the concepts then I explain that with the examples if some ideas need clarification then I will give western and westernized examples related the topic.

Interviewer: Is there any religious discourse in the class in the form of contents and digression?

Interviewee: Hhhh... Not really, not really because I am teaching Introduction to Linguistics, sometimes and usually we avoid.

Interviewer: How often are discussions related to gender?

Interviewee: When I started teaching my BS class, I told them that I am genderless, theek hai?(Ok?) agar aap ko meri kesi question pe ya meri kesi ideology, ideological stance pe kisi be treh k objection hota han it will not be based on gender, that will be gender point of view. (Translation: I am genderless. Fine! If any of the students has any objections or question on my ideology or ideological stance; it will not be based on gender)

Interviewer: What types of comments do you receive from the students?

Interviewer: No, no sometimes they discuss gender based problems but I usually prefer male and female both believe that we are equal, theek hai jitney be hamary discourse hota han usko me koshish kerti hon ki bachy ziadeh ter ye esi baat pe believe krey that we are equal. Usmay, umay me jo segregation ya es tereh k group discussion me be usually prefer ki male and female donu group ka hissa hota hn, aap k pas ju conclusion ajaye ya point of view ay tu that should be collective point of both.

(During all our discourses, I try that the students believe that we are equal; moreover, I try to remove the segregation that they have. I give them all equal chance of participation and bring out a collective point of view.)

Interviewer: How do you deal with issues of races and culture...?

Interviewee: Yes, I usually try to know their cultural background us se ye hota hai kih aap ko praney mein aasani hoti hai (as it brings about better teaching) if you know their background you know, their weaknesses, then you can go in the situation in a better way.

And if you want some cultural examples and if you want to raise the elements of cultural diversity so you can communicate with the students.

Interviewer: How often do the students of other cultures and far flung areas participate in the discussion?

Interviewee: When I discuss Sociolinguistics so usually we discuss different regions and their cultures the students give the example of the region the background and all the things.

Interviewer: How often are discussions generated in the classroom?

Interviewee: First of all we usually discuss the themes, I teach them specific topic then some themes emerge from that topic and usually I prefer students to give the examples of their own rather to cram the examples from the books so they give the examples of their region, language.

Interviewer: Does it happen that students do not participate?

Interviewee: Yes it usually happens, I encourage them to speak some of them don't speak, they are really fluent in English language, so I prefer if they want to switch in Urdu so they can and I encourage that's why I go to class in the very beginning I found the difference in the end of the semester.

Interviewer: What strategies do you use to deal with these things?

Interviewee: Presentations, discussions, or feedbacks that is very important if students are not feeling very easy with you or with your language I think that teacher should somehow try to go with situation it can be the change of the language or it can be the change of attitudes.

INTERVIEW C31

Interviewer: How do you enact the class? Like how you start and end the class?

Interviewee: Ok, mostly whenever I go to the class, first of all there's obviously greeting, like, I ask students about their day, like, how are you generally, after that sometimes,,,,,, yes, good morning, or any greeting like,, so....just informal, yes, Assalam-o- Alaikum,,, How are you? How was your day? What about your studies? And like this and general questions two three questions. And after that sometimes if I think the previous topic was difficult one, then I go for the reinforcement like I just ask them about the lecture and if I find they are bit like still confused about anything then I clear that and then after that I try to ,, sometimes I write the title of the lecture and just ask them what do they think what are their expectations, what we are going to discuss in the class , or any guess about that topic, any foreknowledge about that topic like that I just try to explore and then we move to the lecture.

Interviewer: How much time you take to deliver the substance?

Interviewee: Like, in the beginning or the whole lecture? Like our classes are of fifty minutes, right, so mostly I deliver my lecture for 30 to 40 minutes, and last ten minutes are for discussion, questions or anything like that.

Interviewer: How do you respond to students' questions?

Interviewee: Like, one by one I listen to them, right,, if students ask me a question, I think we have already discussed that thing in the class, and I feel like, yes, rest of the students, they have gained this knowledge or they knew already about it, so I I just ask other students or anybody else wants to say anything about that thing, there is certain thing and they do that. But I don't leave it to the students, right after students answer, I respond to them that as well, I explain that as well. I further reinforce that one.

Interviewer: Is there any Religious discourse in the class in form of content or digressions and if yes then what strategies do you deal with it?

Interviewee: Mostly, like, my subject is English language. So mostly religious topics are not over there, and sometimes I intentionally avoid this kind of discourse because obviously I don't know,, it's a sensitive issue na ('na' is some sort of question tag as well as a filler used in Urdu language), so I deliberately try to not discuss this type of discourse.

Yes, yes, this is what I do, this is, it happens, but students don't take it, I mean, there is no formal discussion on such things but morality obviously I do tell them. Moral things we discuss a lot, yes, yes obviously...

Interviewer: How often discussions are generated in the class?

Interviewee: Very frequently, I mean on each topic every day we have discussions in the classroom.

Interviewer: If you find somebody not interacting in the discussion how you will deal with it?

Interviewee: Like, yes for that depending on the topic most of the time I give them group activities for the discussion, right, and I design activities in a way that everybody must participate in that activity, for instance, like in today's class, we were working on organization of a story like that so I just gave them scrambled piece of writing and I just made them sit in a group, each group had a different story and... and I just ask them ok, fine, I cut them in the strips and I just ask them ok now you have to discuss with each other, and then you have to organize it. Obviously, everybody was supposed to read that one,

Interviewer: If somebody is not participating what could be the reasons?

Interviewee: Like, if keep my subject in mind, most of the time it is all about their communication right, they think they are not very good in verbal communication, right, so that's why they are not confident, because of confidence, of the shyness, they don't want to participate. Sometimes topic is difficult they don't understand that but I think most of the time it is all about confidence and it is like lack of motivation.

Interviewer: Language barrier or cultural barrier?

Interviewee: Somehow, we can associate this language barrier with cultural barrier as well because nowadays we have associated language with culture.

Interviewer: How is gender addressed in the classroom discourse particularly in form of digressions?

Interviewee: Mmmmmmmn, not exactly, I don't remember any instance where it's like that because fortunately or unfortunately, fortunately I don't have any girl in my class. I am taking language and they are all boys. So, most of the time like, we don't have like this.

Interviewer: In discourse sometime we say why you are behaving like girls?

Interviewee: No, I don't, I don't do that. I don't stereotype characters I don't believe in that.

Interviewer: How do you deal with issues of different races and cultures in the classroom?

Interviewee: Different races and cultures like, from my personal experience I can't say this thing because so far in my class I have not experienced any cultural issue because mostly most of the time I take students I mean they all behave in a very very good way, they don't at least in my class they don't have any issue like that cultural or any racism or so.....

Interviewer: How do you deal with it like students from Sindh or Baluchistan and all that are they equal or there is any participation?

Interviewee: No, they all are equal. Ok thank you

INTERVIEW C32

Interviewer: How do you enact the class?

Interviewee: Ok, my class environment, I go to the class, first of all, usually I greet my students, and this greeting is not only in our language but also in English. So, I mean, I adopt both styles of greeting. One is my local conventional greetings like, saying, "Assalam-o- Alaikum ya speaking Urdu like, kaisay hain aap log?" (How are you people?) or how are you doing? And then after that, after greeting my students, then start with summarizing previous lecture, previous discussion that we usually have in our classroom.

Interviewer: How long do you take to deliver the substance?

Interviewee: I think, it takes almost 0 to 0% time to deliver substance or content.

Interviewer: How do you respond to students questions?

Interviewee: Yes, I always respond to questions of my students and not only questions rather their comments, their opinions on my opinions, their comments on my comments, interactions, interactive instead of focusing on monologue situations.

Interviewer: Is there any religious discourse in form of content or digressions?

Interviewee: Usually it's avoided here, I mean, because when we are teaching English linguistics or English literature, or we are talking about literature, so if religion comes into discussion, so, I mean, in my personal view I usually try to avoid because most of the time it goes or it results, or it turns conflicting arguments and then we see in class room, the students are from different religious or social backgrounds. So, they already have been shaped by their parents or their environment. So, we try to avoid to use to any confront in classroom but, yes, religious discourse, it happens because sometimes, when it's relevant to course content, so, yes, it occurs sometimes.

Interviewer: How often are discussions generated in class?

Interviewee: Yes, almost in every class at least but if I could just, I mean, remember a week at least there is one discussion in each class of mine. On one point, the students they have different points of view, they also in addition to my point of view, they also want to add theirs. So, at that moment sometimes, yes, we have discussions at least there is at least on discussion that occurs in my classroom.

Interviewer: If somebody is not interacting, how do you deal with them?

Interviewee: Yeah It hard to interact with every one in 0 minutes or an hour class daily and there are some students who always love to take floor and who are discussing more, contributing more but on the contrary, those who contribute, those speak toward, on their comments I try have comments of the students those who speak less. So that they would also get opportunity to speak on and so that thought process in their minds may also be initiated and the student who does not contribute into discussion, so, then we have an advisory system so, I mean, if there are 30 students in class, so there is one advisor allocated to 10 students. So being advisor, I also discuss with that student not inside the classroom but outside the classroom. And if there is some problem that might be pedagogical, might be psychological, social problem, we try to resolve that.

Interviewer: What could be the reasons of this, when students do not interact?

Interviewee: There could be several reasons. One, language barrier is of course there. In our BS English, MA English, not all the students who are quite fluent in English or students are good in writing English, language barrier is of course, it is there but sometimes there are other socio-psychological constraints, for example, if I am discussing the topic or the content and that content indirectly or implicitly, I mean, does not give freedom to the students contrary to that so they are reluctant to speak or reluctant to contribute in that.

Interviewer: How is gender addressed in discourse, particularly in form of digressions?

Interviewee: Ok, I usually, my teaching, I try to keep balance, I mean, if there is some kind of criticism on gender, so, it is something to be criticized on behaviour of female, then I try to portray the other side of the picture of the males also, and then in this program like, BS English, in our University there are more females, in my class, there are 40 students, so only 5 to 10 male students. Sometimes, it is really becomes difficult to, I mean, criticize the attitude and behaviour of females. One needs to be avoid that because nobody knows when our tongue gets slips and it might become some issues but in harmony way I do, I don't do these things in more serious point rather in a humorous part.

Interviewer: What type of comments do you receive from students?

Interviewee: Certainly, sometimes the female students, they also agree with the humorous comments by other students.

Interviewer: How do you deal with the issues of different races and cultures?

Interviewee: It's not so serious in my classroom, this thing is not so serious, I mean, on the face I am in the class it is not so serious and what happens also the classroom, I have no clear idea but still I strongly assume that there are not such issues at least in this university.

INTERVIEW C33

Interviewer: How do you enact the class?

Interviewee: It usually when I start the class firstly I need to I recap the previous work usually class once you take a class then you have given them concepts for the sake of the continuity I always recap I always asked them that where we were in the last class what were we doing did you pick the concept any problem did you go home and practice that is all. I take the attendance and start the lecture.

Interviewer: How long do you deliver the substance?

Interviewee: Sir substance is fifteen minutes recap is five minutes attendance is five to eight minutes and substance as you said fifteen minutes and then practices substance the concept after delivering the concept I believe in practicing so I give them quizzes and related assignment either they are done in the class or, they all related to the concept it provides the opportunity to judge that have they picked the concept that I deliver them.

Interviewer: Activities are given by you?

Interviewee: *Nai* (in Urdu, means: No) usually when I teach concept I make them further practices in that concept.

Interviewer: How do you respond to students' questions?

Interviewee: How I respond to students' questions, I positively I always guide them if they are stuck up they have to take my help they have to come and see me and they have to Google it and I am always there and it is positive.

Interviewer: Is there any religious discourse in class in form of content or digressions?

Interviewee: Well I don't go into religious beliefs I do give them lecture in for example honesty I do talk about that being good to people being good to animals doing a good deed and then I we discussed this that what happens when the good deed is done I don't focus too much on belief system I focus on being good to the humanity and this is language class and I don't teach religion so don't go into it.

Interviewer: How often are discussions generated?

Interviewee: Mostly my classes are discussion-based if somebody does not participate... I tell them to come and see me in my free time and I try to develop a rapport with them so they feel the shyness is removed or I generate classroom discourse there we all become mutually connected we laugh and smile and it becomes a kind of warm up environment so everybody feels comfortable to speak.

Interviewer: What could be the reasons of that?

Interviewee: Because they have some kind of shyness whether they have lack of confidence they cannot speak in English so they are afraid of speaking that might be a laughing stock so I make them understand I say that it is our second language including me as I'm an English teacher so I make them understand that English is our second language and we all learners and we are at your age I might be at the same level but by the time I learnt it.

Interviewer: Are there cultural issues?

Interviewee: They don't well they don't but I do provide them confidence and opportunity to feel comfortable and speak

Interviewer: How is gender addressed in discourse?

Interviewee: Well then there is a kind of little bit of boys do generate this kind of they want to prove their superiority they prove their superiority and this happens and ... no they don't because they are weak as I'm a female too so we try to make them understand that the time has changed now the girls are equal of that of boys but...

Interviewer: What comments do students give?

Interviewee: They usually have accepted the time of change that is what I observed and there are some boys who are from KPK and they say that no women should be sitting at home and well the world is strange these days they come out there are guys who think that but generally I have seen that they accepted ... it is accepted now ... yes

Interviewer: How do you deal with issues of different races and cultures?

Interviewee: Today only we were discussing that we usually language is king of vehicle , language is vehicle through which we communicate and share our ideas we share our ideas but what we are doing is that we are prejudiced we talked about it we developed hatred or we are prejudiced on the basis of the language so this should be removed and we should be more focused on in a Pakistani or Muslim rather than thinking that I'm Sindi or Balochi Pashto, whatever because language is just a vehicle and we take it as a ...

Interviewer: How often students from far flung participate in discussions?

Interviewee: They don't but I have to make them aware of that, so I provide opportunity for them I am very frequently I take presentations my first or second class is based on giving them lectures that what is presentation I trained them from the very first week to speak and then they I give them topics different topics for example managing university life and time management and they are forced to generate presentation and then gradually they settle down and they speak ...

Interviewee: Is there use of Urdu language?

Interviewee: Yes, there is use of Urdu language sometimes because it's in our in our sometimes well I do discourage my students to speak in Urdu a lot I discuss a lot, they speak but I discourage them and they sometimes when they see me they laughed that Mam will expect that we should speak in English I have that kind of student that I forced them to speak in English

Interviewer: What strategies do you use to deal with these issues?

Interviewee: What strategies the strategies , the strategies *matlab* (I mean), when I know there, the students are discriminated on the basis of language so then it's kind of part of my teaching that I make them understand that we have to give up this kind of habits. It's kind of there in the classroom discourse that we have we shouldn't think on these lines that they are Sindhi Balochi or Pathan (different Pakistani provincial nationalities) whatever we are all Muslims and Pakistani that kind of stance prevails in the class and as you said shyness you mean to say that how do I remove shyness as I said I always force them to present and there are not less than three presentations everybody has to go through for three minutes that kind of produces and environment where student can feel comfortable and connected after two months they settle down and they are comfortable

Annexure 4 Letters to Universities for Permission



National University of Modern Languages

Sector H-9, P. O. Shaigan, Islamabad

Tel : 092-051-9265100-110 Fax: 092-051-9265066

Email: info@numl.edu.pk

Web: www.numl.edu.pk

Ref. No. ML.1-5/2019/Eng

Dated: 16th Oct, 2018

**Dean
Faculty of Humanities
Air University
Islamabad**

Mr. Muntazar Mehdi is a PhD scholar (English) at NUML. He wants to collect data from the teachers of English of your department for his PhD research on "Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan".

It is requested that he may please be provided the required support.

Thanking you in anticipation.

Az'

Dr. Arshad Mahmood
HEAD
Department of English



National University of Modern Languages

Sector H-9, P. O. Shaigan, Islamabad

Tel : 092-051-9265100-110 Fax: 092-051-9265066

Email: info@numl.edu.pk

Web: www.numl.edu.pk

Ref. No. ML.1-5/2019/Eng

Dated: 11th Nov, 2017

Coordinator
BS/BSML
Department of English
NUML, Islamabad.

Mr. Muntazar Mehdi is a PhD scholar (English) at NUML. He wants to collect data from teachers of English from you department for his PhD research on "Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan".

It is requested that he may please be provided the required support.

Thanking you in anticipation.

Dr. Arshad Mahmood
HEAD
Department of English



National University of Modern Languages
Sector H-9, P.O. Shaigan, Islamabad
Tel : 092-051-9265100-09 Fax: 092-051-9265076
Email: info@numl.edu.pk
Web: www.numl.edu.pk

Ref. No. ML-Eng-0721-17

Date: 13-12-17

Dean
Faculty of Languages and Literature
International Islamic University,
Islamabad

Mr. Muntazar Mehdi is a PhD scholar (English) at NUML. He wants to collect some data from the teachers of English from IIUI.

It is requested that he may please be provided the required support.

Thanking you in anticipation.

Prof. Dr. Arshad Mahmood
Head
Department of English
National University of Modern Languages
Islamabad, Pakistan

Annexure 5 Letter of Data Collection from Universities



*Department of Humanities
Faculty of Social Sciences
Air University, Islamabad*

Dated: August 27, 2019

Subject: Collection of Data for PhD study on the topic ' Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan

Mr. Muntazar Mehdi, a PhD scholar from NUML, collected the required data from teachers, students and classrooms from the Air University Islamabad. He properly submitted a permission letter for the subject task.

Best Regards,

Uzma Anjum (PhD)
Assistant Professor

Uzma Anjum (PhD)
Assistant Professor
Air University, Islamabad.



National University of Modern Languages

Sector H-9, P. O. Shaigan, Islamabad

Tel : 092-051-9265100-110 Fax: 092-051-9265066

Email: info@numl.edu.pk


Web: www.numl.edu.pk

Ref. No. ML.1-5/2019/Eng

Dated: 17th Jan, 2019

Subject: Permission to Collect Data for PhD Research

Mr. Muntazar Mehdi, a PhD scholar from NUML, Collected data form teachers, students and classrooms from department of English, NUML, Islamabad for his PhD research on "Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan". Before proceeding collection of data, he submitted a permission letter for the subject task.


Coordinator
BS-BSAHL
Department of English



INTERNATIONAL ISLAMIC UNIVERSITY

الجامعة الإسلامية العالمية

FACULTY OF LANGUAGES AND LITERATURE

OFFICE OF THE DEPARTMENT OF ENGLISH
ISLAMABAD-PAKISTAN

. IIU/DE.ENG/2019-

Date: August 22, 2019

Subject: Permission to Collect Data for PhD Research

Mr. Muntazar Mehdi, a PhD scholar from NUML, collected data from teachers, students and classrooms from the International Islamic University Islamabad for his PhD research on "Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan". Prior to the collection of data, he submitted a permission letter for the subject task.

DR. MUHAMMAD SHEERAZ

Chairman

Department of English, FLL

Islamabad, Pakistan

m.sheeraz@iiu.edu.pk

Annexure 6 Consent of the Participants for Data Collection

Dear Faculty members
Department of English (UGS)
National University of Modern Languages
Islamabad

Subject: Request for Willingness to Collect Data for PhD Dissertation

I, Muntazar Mehdi, have been working on my PhD Dissertation from the National University of Modern Languages Islamabad. I have been working on CRITICAL CLASSROOM DISCOURSE ANALYSIS at BS (Hons) English that is related to the students' interaction in the classroom. For the subject study, I have to collect data from the classroom during the lecture. All information and data collected during the process will be confidential and will not be used other than research purpose.

For data collection audio, video recording or classroom observation is the requirement besides semi-structured interviews are to be conducted from the teachers. As a teacher, you are requested to please give your willingness for this study. Your response will highly be appreciated.

Please fill in the box as per your support for the study.

P.S. only those teachers are requested who teach Language, Linguistics or Literature subjects.

Sr. No.	Teachers' Names	1			2
		Audio Recording of Classroom	Video Recording Of Classroom	Classroom Observation by Researcher	Interview (at teacher's convenience)
01	Muhammad Yousof	✓	✗	✓	✓
02	Azhar Habib	✓	✓	✓	✗ ✓
03	S. Farhatulhaq Rizvi	✓	✗	✓	✓
04	Sadia Hasebi	✓	✗	✓	✓
05	Dr. Ghazala Kaum	✓	✗	✓	✓

	Teacher's Name	Audio Recording	Video Recording	Class room Observation	Interview (at Teacher's convenience)
06	Faiza Zeb	X	X	✓	✓
✓ 07	Ayesha Rabbi	✓	X	✓	✓
08	Jaweria Hassan	✓	X	✓	✓
✓ 09	Noureen Naz	X	X	✓	✓
✓ 10	Shazia Ayyaz	X	X	✓	✓
✓ 11	Sonia Gill				
✓ 12	Firdous Irshad	✓	X	✓	✓
✓ 13	Abshen Kashifa	X	X	✓	✓
✓ 14	Zahid Shah	✓	X	✓	✓
✓ 15	Mr. Haseeb Nasir Abubakr	X	X	✓	✓
✓ 16	Faisal Khan	✓	X	✓	✓
✓ 17	Saeem Mustafa	X	X	✓	✓
✓ 18	Zafar Ullah	✓	✓	✓	✓
19	Dr. Samina Azad	✓	X	X	✓
20	Mr. Akhtar Ali	✓	X	X	✓
21	Mr. Nasir Mehmood	✓	X	✓	✓
✓ 22	Abeer Najm	✓	X	X	✓
✓ 23	Islam Baqir	✓	X	✓	✓
✓ 24	Muhammad Shafiq	✓	✓	✓	✓
✓ 25	ASIM KHAN	✓	✓	✓	✓
✓ 26	Kashif Janshaid	✓	X	✓	✓
✓ 27	Saeed Ahmed	✓	X	X	✓
✓ 28	Mudassar Khalid	✓	X	X	✓

✓ 29	Adeela Musaddik	✓	✓	✓	✓
✓ 30	Uzma Moin	✓	✗	✓	✓
31	Mrs Asma Habib	✓	✗	✓	✓
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The supervisor of the study is Professor Dr. Arshad Mahmood, Chair of the Department. The anonymity data collected will be taken care of.

Thank you very much

Muntazar Mehdi
Assistant Professor
Faculty of English Studies
NUML, Islamabad

Dear Faculty members
 Department of English
 International Islamic University
 Islamabad

Subject: Request for Willingness to Collect Data for PhD Dissertation

I, Muntazar Mehdi, have been working on my PhD Dissertation from the National University of Modern Languages Islamabad. I have been working on CRITICAL CLASSROOM DISCOURSE ANALYSIS at BS (Hons) English that is related to the students' interaction in the classroom. For the subject study, I have to collect data from the classroom during the lecture. All information and data collected during the process will be confidential and will not be used other than research purpose.

For data collection audio, video recording, classroom observation and semi-structured interviews are required from the teachers who show willingness for this study besides the students will be administered questionnaires. As a teacher, you are requested to please give your willingness for this study. Your response will highly be appreciated.

Please fill the row as per your support for the study.

Sr. No.	Teachers' Names	Audio Recording of the Lecture	Video Recording of The Lecture	Classroom Observation Researcher or a female std	Interview (at teacher's convenience)
01	Dr. Neelam Inbeen	X	X	female std	X.
02	Ms. Amaal Sayyid	X	X	female std.	X.
03	Maryam Majid	X	X	female std.	✓
04	Maria Bataal	X	X	female std.	✓
05	Komal Shahzadi	X	X	female std.	✓

06	Rehana Gulzar	X	X	female std.	✓
07	Rafia Bilal	X	X	female std.	✓
08	Kaukab Saba	X	X	female std.	✓
09	Aneela Naz	X	X	Researcher	✓
10	Farhana Shamim	X	X	female std.	✓
11	Sara Rashid	X	X	female std.	✓
12	Sadaf Mehmood	X	X	Researcher	✓
13	Khamsa Qasim	X	X	Researcher	✓
14	Dr. Sadia Irshad	X	X	female student	✓
15	Mehwish Abid	✓	X	female std.	✓
16	Akeena Shahzad	✓	X	female std.	✓

Thank you very much
Muntazar Mehdi
Assistant Professor
Faculty of English Studies
NUML, Islamabad

The Head
Department of English
International Islamic University
Islamabad

Subject: Request for Willingness to Collect Data for PhD Dissertation

I, Muntazar Mehdi, have been working on my PhD Dissertation from National University of Modern Languages Islamabad. I have been working on CRITICAL CLASSROOM DISCOURSE ANALYSIS at BS (Hons) English level. For the subject study, I have to collect data from the classroom during the lecture. All information and data collected during the process will be confidential and will not be used other than research purpose.

For data collection audio, video recording and semi-structures interviews are required from the teachers who show willingness in this regard; besides, the students will be administered questionnaires. As a teacher, you are requested to please give your consent for this study. Your response will highly be appreciated as well as kept confidential and be used only for this study.

Please fill in the box as per your support for data collection of the study.

Sr. No.	Teachers' Names	Audio Recording of the Lecture	Video Recording of The Lecture	Interview (at teacher's convenience)
01	Mr. Faisal Rashid	X	X	✓
02	Mr. Abdul Hasceb	✓	X	✓
03	✓ Mr. Mehmood-ul-Hassan	✓	X	✓
04	Mr. Amir Sultan	✓	X	✓
05	✓ Mr. Arshad Mehmood	✓	X	✓
06	Mr. Zamir Nawaz	X	X	X
07	Mr. Mohammad Asif	X	X	X
08	Mr. Salman Rafique	X	X	X

09	Mr. Ayaz Shah	✓	α	×
10	✓ Syed Rashid Mehmood	✓		✓
11	Mr. Zulfiqar Haider	✓		✓
12	Mr. Farrukh Nadeem	✓	✓	✓
13	Brig Saleem.	✓	α	α
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25				

Thank you very much

Muntazar Mehdi
 PhD Scholar/Assistant Professor
 Faculty of English Studies
 NUML, Islamabad