

**DECODING RELIGIOUS CONTENT: A
COMPARATIVE ANALYSIS OF 5TH GRADE
ENGLISH TEXT BOOKS IN PUNJAB AND
KHYBER PAKHTUNKHWA**

By

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES,
ISLAMABAD**

January 2019



NATIONAL UNIVERSITY OF MODERN LANGUAGES

FACULTY OF HIGHER STUDIES

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Thesis Title: Decoding Religious Content: A Comparative Analysis of 5th Grade English Text Books in Punjab and Khyber Pakhtunkhwa

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Registration #: 36/MPhil/F15

Master of Philosophy
Degree name in full

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M.A English, Bahauddin Zakariya University Multan, 2015

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF PHILOSOPHY

In English

To

FACULTY OF ENGLISH STUDIES



NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

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Candidate of Master of Philosophy at the National University of Modern Languages do hereby declare that the thesis Decoding Religious Content: A Comparative Analysis of 5th Grade English Text Books in Punjab and Khyber Pakhtunkhwa submitted by me in partial fulfillment of M Phil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Decoding Religious contents: A comparative analysis of 5th grade English Textbooks in Punjab and Khyber Pakhtunkhwa

The current research attempts to decode ideologically loaded linguistic and semiotic discourse of primary English textbooks taught in Punjab and Khyber Pakhtunkhwa provinces during the year, 2016. It aims at finding the way how religious ideologies are propagated through discourses of the English textbooks. The researcher has critically analyzed linguistic and semiotic discourses embodying the religious ideologies highlighting word-picture conjunction in the propagation of desired religious ideologies. For this purpose, the researcher has drawn upon amended model of Critical Discourse Analysis (CDA), Barthes' (1974) model of Semiological Discourse Analysis (SDA) and Kruger's (2000) model of Focus Group Discussion'(s) to decode linguistic and semiotic discourses of Punjab English textbook and Khyber paktunkhwa English textbook of 5th grade. The selected linguistic and semiotic discourses from the aforementioned textbooks have been analyzed by employing amended research model for the present research to locate various religious ideologies embedded in linguistic and semiotic discourses. The selected contents from the mentioned English textbooks have been analysed at linguistic and semiotic levels. The researcher has also validated her analyses on the images taken from the books by conducting two focus group discussions (each of one hour and video recording available). This has been done to know general perception on semiotic discourses. The data collected from focus group discussion has been analysed by employing Krugars' (2000) model. The research contends that linguistic and semiotic discourses of primary English textbooks are one of the important sites for ideological investment and for the propagation of desired religious ideologies to the young learners of Punjab and Khyberpakhtunkhwa at primary level. Additionally, the study reveals that the primary English textbook taught at Khyberpakhtunkhwa province carries more linguistic and semiotic contents related to religion (Islam) as compared to its counterpart for the present research i-e primary English textbook taught in the Punjab province. This is how textbooks discourse (s) work insidiously to shape the mindset of target audience.

Key Words:

Discourse, Ideology, Primary English textbook, Semiological Discourse Analysis, Religion, Critical Discourse Analysis

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ACKNOWLEDGEMENT

I feel highly obliged and honored that the God Almighty blessed me with the most respectful supervisor, Dr. Ali Ahmad, whose consistent support, knowledge and motivation enabled me to complete my research project. I am thankful to Dr. Akbar Sajid and Ms. Rubab Sarfraz for their valuable guidance during the research project. I owe the most to my parent who supported me in the completion of my research.

Neelam Hussain

DEDICATION

I dedicate my thesis to my parents and my supervisor Dr. Ali Ahmad who enabled me to look at the new horizon of the world and fly up into the sky.

CHAPTER 1

INTRODUCTION

Textbooks play an important role in influencing learners socially, psychologically and cognitively. Friends, teachers, co curricular activities, media and society also play role in influencing students but specially in Pakistani society; mostly it is observed that students mostly spend their time with textbooks. So, textbooks are considered more important influencing factor in shaping learner's ideology and worldview. There is a close relationship between textbooks and students. Textbooks serve as a link between the teachers and their students. The present research critically analyzes English textbooks (2016-17) taught at primary level in Punjab and Khyberpaktunkhwa (KPK) provinces to lay bear religious ideologies embedded in the discourses of the mentioned English textbooks. Moreover, the present research also decodes linguistic and semiotic discourses to explore religious ideologies in them. In this regard, the present research employs an amended research model. The research model used for the present research is a triangulated model, which has been devised by drawing upon Fairclough's (1993), Barthe's (1974) and Krugar's (2000) to analyze the religious contents present in the primary English textbooks at linguistic and semiotic levels. This is how the present research highlights word-picture conjunction in the propagation of desired religious ideologies. The researcher has also supported her findings by conducting focus group discussions among linguist and non-linguist participants. In this way, by extracting the big idea from the remarks of the focus group participants, the researcher has validated her findings of linguistic and semiotic analyses.

According to Rahman (2002), textbooks construct learner's worldview, the way they look at the world. Mohammad (2015) maintains that textbooks are capable of bringing a change in society and they shape and construct it. The school textbooks influence the learners to a greater extent, no matter which cultural background they belong to. The level of influence and the way learners are influenced is determined in accordance with the content taught in different schools in Pakistan.

Discourse and ideology are interconnected. Discourses of textbooks play important role in producing, propagating, sharing and circulating ideologies. The study of English or any other foreign language does not mean only the study of language alone rather it means, giving various types of ideologies and artistic or cultural norms. It brings with it supremacy attitude, morals, norms and tradition and a definite worldview. According to Galbraith (1984:131-4), this social conditioning through schooling or colleges is the most significant way of altering worldview whether taken by business organization or by the status. Ideological morals are spread through a range of agencies like textbooks, society, humanity, journalism, media and spiritual seminaries. In different social institutions like family, school and religious institutions etc, ideological discourses are practiced by human beings.

Foucault (1972) accepted that both ideologies and discourses are one and same thing due to their association with each other. He believed that in fact ideologies are different discourses which have been produced by human beings. Marx (1818-83) defines ideology as “the image of thoughts, conception and awareness and all that which men say, imagine and conceive, related to policy, laws, principles, beliefs, metaphysics etc”.

According to Wodak (2011), religion is a set of values and shared beliefs which carries certain ideological orientations. The main source of introducing religion to students is educational and academic settings like schools, institutions and universities etc. Curriculum designers most often try their best to invest maximum religious ideology in the contents of textbooks. This is done to shape the minds of learners-young learners in a desired manner and to win their consent especially in terms of religious issues. The researcher’s main focus in the current study is to gain an understanding of the ways in which 5th grade English textbooks of Punjab and Khyberpakhtunkhwa (KPK) represents religious ideologies at both linguistic and semiotic levels. Rehman (2007) maintains that textbooks construct learner’s world view, the way they glance at the world. Mohammad (2015) maintains that textbooks can bring a visible change in shaping learner’s worldview.

Similarly, semiotic discourses encourage us to deviate from everyday routine of language and help us to look at language in a denaturalized way. Pictures play significant role in propagating ideologies. Hibbing & Erickson (2003) opines that the visual designs or pictures in the textbooks can give importance to some important elements in the textbooks. These semiotic discourses attempt to construct a desired

version of reality for the target readers and in this way an attempt is made to propagate embedded ideologies by manipulating semiotic discourses. The present study highlights the problems associated to ideology and worldview propagated through the contents of textbooks. Textbooks work like mirror imitating the themes of ideology, gender, class differences, power, identity, politics etc. The ideas in textbooks are ideologically charged. Textbooks are used in two ways in our educational institutes. Firstly, they validate the dominant culture of nation, its economic and political power structures. Secondly, they propagate ideological values and knowledge. The current study delves deep into the responses and ways language teaching is associated to ideology, worldview and power. According to Rehman (2002), power means the natural capability to direct people and with the help of ideology the majority governs the minority. Power shapes the relation between discourse and society. The vary meaning of word govern is societal power and this control get clear from the acts of others. Power categorizes the relation between discourse and society. Social power is linked to social groups or institutions. It is the power that one group has over other. Police and military are termed as a coercive power that can be used any time by a dominant group to force other to do what it wants. It is a basic power source of an authoritative group. However, power in a society is not mostly shown through physical strength but through control.

Dominant groups direct, order or use other authoritative acts to brainwash people so they should proceed accordingly. Therefore, discourses are one of the vital sources to shape the mindset of the people exploit other minds.

The present study deals with the critical discourse analysis of English textbooks, taught at the primary level. The selected textbooks for CDA are English language textbooks published by Punjab textbooks board and Khyberpakhtunkhwa (KPK) board. These textbooks exhibit the historical circumstances, customs, beliefs, ideologies etc. These ideologies can only be explored when textbooks are analyzed in an organized way. To understand the meaning of ideology in textbook discourses, this term must be probed comprehensively. We may articulate the ideologies of socialism, pacifism or consumerism and may other –isms, but we rarely take our own ideas an ideology (Van Dijk, 2003). Irrespective of the real meaning of the term ideology, this term presumed in negative meaning in social studies.

According to Clifford (1987), ideology is usually taken by academicians as a methodically evaluative term. Ideologies are referred to legitimization of supremacy

because of orthodox approach towards them, especially by the principal class or by numerous central groups over the poor and employed class. Authoritative class exercise ideology to manipulate the weak or subordinate groups through informal practices and discourses which transmit tacit meanings. Since the evolution of mankind history to the postmodern age, Marx and Engel (McLellan, 1978), Gramsci (BuciGlucksmann, 1980) and the rest of the sociologists have made restless effort to elucidate ideology ideology's twisting modifications. With the coming of post structuralism, theorists insinuated upon the matter that challenges the set standard and conventional views. Structuralists believe that individuals are formed by sociological, emotional and dialectal structures over which they have no control, but these structuralists exposed by using their devices of analysis (Jones, 1999). While considering the term discourse the theorist Foucault (1972) is quite often cited. According to Jones (1999), Foucault (1972) tried to scrutinize the discursive practices or thoughtful speech acts that claim to expose knowledge. Medonnel (1986) argues that discourses are found in different shapes, different institutions, social practices and work on the point of those to whom they are answerable. Ideological invested discourse has a distinct place in the power construction of the modern state system. In this way, the leaders often win the consent of the common people to sustain and strengthen their rule. This has also been demonstrated by Althusser (1971) in his concept of "ideological state apparatus".

Modern capitalist states maintain their power by depending on two types of institutions Repressive state apparatuses (RSA) such as police, army, law courts etc and ideological state apparatuses (ISA) such as church, media, political parties, family and education systems. There is a wide difference between RSA and ISA. The former breeds on violence while later is dependent on ideology (Hwkes, 2003; 118). As compared to repressive state apparatuses, ideological state apparatuses are more operative, rapid and effectual, because ideological state apparatuses attempt to work with the consensus of the anxious or disturbed people. The consensus of the troubled people is achieved by ideologically devoted discourses, spread by the institutions of ideologically state apparatuses .i.e. family, religion, education systems, media and political parties, which Althusser revealed or traced.

1.1 Statement of the Problem

The concept of word- picture conjunction plays a significant role in making meaning clear. This technique is very useful for the young learners at primary level. Certain ideologies related to religion, politics, gender etc can be propagated to the young learners comprehensively. The minds of the learners at primary level can be shaped with the help of linguistic and semiotic discourses. In this regard, the present research attempts to critically decode the religious contents present in the primary English textbooks of Punjab and Khyberpakhtunkhwa provinces to know upto what extent linguistic and semiotic discourses are complementary to each other in propagating desired religious ideologies.

1.2 Significance of the Study

The present research is significant as it analyses the religious contents of primary English textbooks taught at the two provinces of Pakistan i-e Punjab and Khyberpakhtunkhwa (KPKk). It is significant as it not only deals with the linguistic contents related to religious ideologies but it also takes into account the semiotic discourses carrying religious ideologies present in the mentioned books. In this way, it is a kind of comparative study to highlight what type of religious ideologies are propagated through the linguistic and semiotic discourses of the mentioned books in the two provinces. Moreover, the study is significant that the researcher has not only located differences in the religious contents, concerning religious ideologies but has also taken into account the semiotic discourses. Moreover, the researcher has validated her findings of semiotic analyses by conducting focus group discussions among linguist and non linguist participants as well.

1.3 Delimitation of the Study

The present study only takes into account the religious contents of primary English textbooks taught in Punjab and Khyberpakhtunkhwa. It only focuses on the analysis of those linguistic and semiotic discourses embodying religious ideologies in them explicitly or implicitly. Still another delimitation of the study is that it deals with the primary English textbooks of the mentioned provinces published in (2016).

1.4 Objective

The objective of the present research is:

- 1) To decode contents carrying religious ideology at linguistic and semiotic levels.

1.5 Research Questions

The following research questions have provided the framework for the present research:

- 1) How are the religious ideologies represented discursively in linguistic and semiotic discourses of primary English textbooks in Punjab and Khyber pakhtunkhwa (edition 2016) ?
- 2) How do primary English textbooks of Punjab and Khyber pakhtunkhwa vary from each other in propagating religious ideologies?

1.6 Research Methodology

This section deals with the methodological perspective of the research.

1.7 Mixed Approach

The present research primarily relies on qualitative approach however; the quantification of data has also been done to support ways of words with number game as well. In current research, researcher has employed Fairclough's (1993) model of Critical Discourse Analysis (CDA) for the linguistic analysis of the language in textbooks. Critical Discourse analysis scrutinizes language as a type of social and communal practice and it spotlight various ways by which shared and political domination are produced in speech and text. It can also be regarded as a form of speech act analysis that explores the linguistic stratagem which legitimize or establish the social array. According to Fairclough's (1993) discourse analysis aims to systematically explore opaque relationships of causality and determinism among discursive practices, texts and events. Fairclough's (1993) model of critical discourse analysis consists of three interrelated procedures of analysis. These three dimensions of model are given below:

1. The object of analysis (including verbal and visual texts).

2. The processes through which the object is received or produced (speaking/writing/designing and reading/listening/viewing) by human subjects.
3. The socio-historical conditions which govern these processes.

According to Fairclough's (1993), each of these dimensions requires a different kind of analysis:

1. Text analysis (description)
2. Processing analysis (interpretation)
3. Social analysis (explanation).

In addition to the above mentioned model, the researcher has also employed Barthe's (1974) model of semiotic analysis. This model develops meanings from lower to complex levels of language and semiotic respectively. Barthes (1974) opines that particular connotations and myths combine to develop social meanings at semiotic and linguistic levels. Barthes' (1974) SDA works at three levels:

1. Iconic level: At this level, meaning is self contained and it can be seen in the photographs of celebrities, world leaders or infamous criminals.
2. Identical level: Identical level consists of the ways in which society values signs and puts them to use by attributing meaning in political and cultural ways.
3. Indexical level: It is the most complex stage at which signs take on meaning within cultural context. In this stage, socially constructed meanings in semiotic discourses becomes common sense with social representation and the point at which they generate power and become associated with the dominant belief patterns of the time.

Focus group interviews have also been conducted as these discussions are used to validate/negate researcher's analyses and to know general perceptions about semiotic discourses. The data collected from the discussions have been analysed using Krugar's (2000) model on the following levels i-e words, context, internal consistency and finding the big idea to validate the findings of the study.

1.8 Organization of the study

Chapter 1 describes the introduction along with significance and purpose. Moreover, this chapter also introduces research questions, methodology used and brief introduction of theoretical framework for the present research.

Chapter 2 It critically evaluates the related literature, to generate space for the present research. Moreover, the operational definitions of the key terms and theoretical framework have been discussed.

Chapter 3 deals with the methodological perspectives which have been employed in the current study. It justifies the rationale behind using a modified research model in the present research by triangulating Fairclough's (1993), Barthe's (1974) and Krugars' (2000). This has been done keeping in mind the nature of data and levels of analysis. Moreover, it illustrates the rationale behind using focus group discussions as a tool of data collection.

Chapter 4 deals with data analysis in the light of the devised research model for the present study. This has been done to analyze the selected linguistic and semiotic chunks to analyze them at various levels. Additionally; this section provides content analysis of religious contents of the two selected English primary books of the mentioned provinces.

Chapter 5 deals with the findings of focus group discussions. In this chapter, focus group data has been analyzed at the following levels i-e words, context, internal consistency and finding the big idea. This has been done to correlate researcher's analysis with the perception of the participants.

Chapter 6 discusses summary, findings and recommendations for the future researches. In this chapter, qualitative and quantitative findings have been reproduced briefly indicating the differences observed after analyzing the data linguistically and semiotically. In addition, research findings have been also being represented in collected form in this section.

1.9 Summary

This chapter describes the introduction, research objectives, research questions, significance of the study, the methodology used and organization of the study. Delimitation of this research has also been described in this chapter, whereas, the next chapter introduces review of the related literature, definitions of the key terms and theoretical framework.

CHAPTER 2

LITERATURE REVIEW

The present study is concerned with the concepts of ideology, discourse, critical discourse analysis, and textbooks. It must be mentioned that it is not a new work in these areas. These works have suggested certain theories and frameworks that have laid the foundation for extending further studies and for constructing a proper edifice in these areas. So, it is necessary to discuss the works related to the concepts of ideology, discourse, critical discourse analysis and textbooks from different paradigms. This chapter focuses on the historical aspects and the later developments in these areas.

2.1 Ideology

Ideology is defined as the set of opinions or beliefs held by an individual, group or society. Ideologies are gradually acquired and changed through life. Ideologies are largely expressed through discourse that is spoken or written. The term “ideology” was first used by French philosopher and author Tracy (1754-1836) at the time of French Revolution, refers to “science of ideas”.

Before the emergence of the term “ideology”, Francis Bacon an English author implicitly characterized it in this way:

“Nobody could obtain true picture of the universe unless certain false idea, or “idols” were discarded or at least considered as false” (cited in prince 1993:64).

Napoleon was the first who use this term in negative sense. When he came to know their ide’ologie a threat for his undemocratic ambition, he tagged De Tracy and his fellows “ideologists” with the derogative meaning that these people were unreal and doctrinaire intellectuals unaware of political practice (Larrain, 1979, p.28).

Ideology becomes noteworthy critical concept in Marixim. A German philosopher and economist Karl Max (1818-83) was not consistent in his statements about ideology. The most unambiguous statement about ideology was found in his *The German Ideology* which he wrote with Engels. According to him, ideology is the representation of ideas, conceptions, and consciousness, and all that which men say,

imagine and conceive related to politics, laws, morality, religion, metaphysics etc, (cited in Felluga, 2002).

German sociologist Marx (1960) criticized the Marxist concept of ideology as dominant ideas. According to him ideology does not have a strong relation with class and authority. He believes that different social classes, like controlling class and the submissive class in a particular society adopt different ways in understanding and in the representation of the world. It does not mean that these different ways of understanding the world should be considered as different ideologies. Although, he admitted the relation constituted by Marxism between idealism and materialism. According to Mannheim, “there is not a single truth in measuring all ideologies. Each and every ideology has its criterion of truth and precision, dependent upon the social context within it is produced (Edgar & Sedgwick, 2004, p.191).”

Gramsci (1891-1937), the predecessor of the Italian communist party also opposed the Marxist idea of materialist determinism. His reconsideration of Marxism leads him to perceive about ideology as false consciousness as the result of class conflict between middle class and labor class is not acceptable. Gramsci (1971) came up with the idea of “hegemony” to settle the conflict between these two classes (cited in Buci-Glucksmann, 1980). Hegemony does not completely ignore the economic factor of ideology. It further declares that economy is not only a single base in keeping the mastering or domination of the ruling class but there is a framework of ideology on which this foundation is built. This means “the initiation of unity of culture in which the proletariat class recognizes their own good with the good of the bourgeoisie and helps them in maintaining the status quo rather than revolution (Rizwan, 2006, p.14)”.

Bocock (1986) in his analysis of hegemony stresses that:

A major component in Gramsci’s theory is the capacity of the dominant group (the ruling class or alliance of classes or class fraction) to provide intellectual, moral and philosophical leadership and to pursue policies which are not on the direct, narrow interest of capitalists but rather which can be presented plausibly as being in the interests of the whole people, of the nation (cited in Phipson, 1992, p.74).

Ideologies are created and propagated with the help of “hegemonic apparatuses”. Hegemonic apparatuses are a certain number of organizations in the civil society such as the church, the schools, the trade and unions etc. (Althusser, 1971, in Buci-Glucksmann, 1980, p.64). Althusser (1971) observes that an “ideology

always exists in apparatus and its practice or practices, this existence is material, (cited in Hawkes, 1996).” Further, Althusser (1971) identifies two types of apparatuses: The Repressive state apparatuses (RSAS) and the ideological state apparatuses (ISAS). Repressive state apparatus functions coercively such as courts, police and army and the ideological states apparatus functions discursively such as school, church and media.

Fairclough views ideology as “consturction of reality” which states that language is one of the tools through which ideologies are constructed, maintained and challenged (1992, p87). Dijks defines it as, “the basis of social representations shared by members of a group” (1998, p8.9).

Moreover, ideology as a system of beliefs can be articulated in symbols, rituals, discourse and other social and cultural practices (van dijks 1998:29).

According to Hawks (1996), in the twentieth century when the occidental societies started shifting away from the industrial production to the utilization and exchange-based economics. During this era money or wealth started to represent material things such as metallic objects, credit, figures and interest etc. The commercial change or progress also occurs in, the scientific or technological media such as television, radio; internet, cinema etc are the mostly useful resources to assail the people with these images that are helpful in creating a consumer society. Today people live in the age of manifestation and image. According to Giddens (1990), postmodernism is the reflection of all styles or movements in literatures, painting, the plastic arts and frameworks or designing. Different facets of artistic appearances are exercised with the nature of modernity (cited in Edgar & Sedgwick 2004, p-294). Postmodernism is defined by Harvey’s *The Condition of Postmoderrnity* (1989) as similar to Hawkes that postmodernism, in the progress of the market place represents as heterogeneous stages. According to Lyotard {(1979) (1989)}, postmodernism is regarded as, grand narratives.

Postmodernism has brought so many changes in social, political, cultural, economics, and in other realms of life. It has also enabled the postmodern thinkers to look at the earlier theories according to the present trends. Foucault who was a materialist focused on ideological knowledge as seen by Repressive state apparatuses (RSA’S) and Ideological state apparatuses (ISA’S). He has analyzed knowledge produced in each phase of history separately. So he has achieved control on the knowledge that controls discourse such as linguistics, science and economics etc. He

believes that history is series of connected incidents and events. He also believed that truth can be discovered of discourses are seen in historical perspectives. Moreover, Foucault does take into account ideology of false consciousness. So, he is able to achieve objectivity of discourse.

2.2 Ideological Subjects in Textbooks

The textbooks in Pakistan are not only meant for the strengthening the ideological substances of language or language as a part of teaching-learning system but for carrying out the policy of islamization. These Islamized and pakistanized textbook were introduced in 1952 in many schools. The whole theme is to make others think what the so called syllabus designer think is right. The governments have used socializing and opinion making tricks to pass there to others. They directly define the world rather than letting others develop their own opinions and they are so under covered that it is almost impossible to trace them out.

2.3 Discourse

The word discourse is widely used in a number of disciplines such as linguistics, sociology, philosophy, anthropology etc. Discourse has been defined in different ways just like ideology and different contextual use makes it hard to trace any clear definition or meaning of discourse. Discourse has been defined in different ways by the writers:

- 1: Connected speech or writing
- 2: Written or spoken communication or debate
- 3: A piece of language larger than a sentence
- 4: Interchanging of different ideas and opinions verbally.

According to Concise Oxford Dictionary of Current English, Discourse refers to talk, discussuion, conversation, and sermon (1976). Discourse, here means the verbal and written language. Crystal while defining discourse differentiates between the written and spoken discourse. According to him discourse analysis mainly focuses on the arrangement or construction of naturally occurring spoken language exist in such discourses such as dialogues, speeches, discussion, narration etc. Text analysis mainly concentrates on the structure of printed language which is found as texts, sections, thesis, compositions, road signs and articles (Trask, 1999).

According to Longman Dictionary of Contemporary English (1995, p.387) discourse is (a) an important speech or piece of writing on a specific subject. (b) An important conversation between people (c) the language which is used in certain types of speech or writing. First and second definition of discourse indicates the proper kind of spoken and written texts. Here are some important points given about discourse. Firstly, discourse goes away from the level of sentence. Secondly, an informal and spontaneous as discourse. Lastly, something like language is discourse. Last definition refers to discourse category or genre, a text with distinguishable distinctive features or aspects' (Trash, 1999).

Foucault (1972) defines discourse broadly and says "Instead of constantly decreasing the comparatively inconsistent meaning of the word discourse, I admit that I have in fact to enhance its meaning: seeing it sometimes as the natural sphere of all descriptions, sometimes as an individualizable group or set of explanations, and sometimes as a controlled procedure that interpret number of presentations (cited in Mills, 1997, p.6).

He observes all kinds of texts relating to any discipline as discourse along with connected or created by any societal set or any association and even those that are drawn upon as order or arrangement while generating opinions or writings (ibid,...1997, 7). In all above discussions we notice that "discourse" has been confined only to linguistic aspects of written and spoken writings while neglecting the non-verbal aspects of texts. However, all the above mentioned definitions refer discourse as language used in daily life. Hawks (1996), Brown and Yule (1983) also observe discourse as language in action and give prominence on the need for concentration to both language and act in critical discourse analysis. Thus all human activities whether verbal or non-verbal organize discourse.

Blommaert (2005) treats discourse in the widest sense. According to him discourse contains both linguistic and non linguistic features. To him, discourse, "consists of all forms of essential semiotic human activity express in relation with societal, conventional, historical patterns and advancement of use" (2005, p.3). This definition of discourse which is related to semiotics focuses on connotation. Thus all human actions whether verbal such as speech, discussions, lectures, debates etc or non verbal such as customs, faith, pictures etc that produce certain connotations or messages from discourse. Kress, Leite-Garci and Van Leeuwen, (1997) present the same idea but in different style.

It has become hopeless to read text constantly by giving attention to written language only: it occurs as one illustrative part in a text which is always multi-modal and it has to be read in association with all other semiotic modes of that text.

2.4 Language and Power

Power is far more than simply a convincing tool in decision making process. Its sturdiest form can be its capability to describe social certainties and to enforce a truthful image of the world. Such images are engraved in the language and enacted through interaction (Gal, 1979). Language is important in enunciating, upholding and subverting prevailing relations of power in society. Among people values can be transmitted through the dissemination of a certain ideology which can only be done with the help of language. It can make or break the opinions of people. Power now and then, is mostly established through language. In fact it is attained or executed through language. According to Saussure (1857-1913), political power is also exercised through the medium of language. It can be assumed that power has manifold positions, and valences and language is the only possible forms of power can be expressed or challenged. In this respect, Foucault's metaphor for power net-like organizations can be referred to underline the difficulty involving the modern concept of power (2003:pp.02).

In his point of view, power is a force and an effect which remains and disseminate through social interaction. Foucault asserts that individuals are not just considered its inert or consenting target but they are also the components of power's articulation. In short, individuals are like vehicles of power or authority not its point of application.

Wodak and Kress (1989) argue that power in contemporary democratic society is no longer intimidating but convincing. They believe that language can never emerge by itself. It always acts as the representatives of some linguistic terms, which themselves comprehend discursive and sociopolitical systems. Kress asserts that language used in textbooks undeniably is a matter of choice not of chance. Likewise, language also plays a decisive role in propagating racism, if used uncritically.

2.5 Ideology and Discourse

The definitions, explanations, ideas and notion given by different thinkers concerning ideology, mostly correlate ideology with power. Ideology served in

maintaining the relations of authority in society. Society depends on relations such as cultural, social. Financial, communal and other different relations among different people forms society, it means ideology overrules in each and every edge of society.

Thompson (1984) refers that theory of ideology requires to concentrate more on the study of language. Gruber (1990) says that ideology made believable itself linguistically and constructed through language (cited in Schaffer, 1995, p.110). Ideology generated in or through language may also be considered as portrayal of discourse from another aspect. With reference to this view, Blommaert (2005) says ideology is placed in specific discourse conducted by particular groups or characters. These ideologies are summarized and thus texts become their illustrations and support their perspectives.

2.6 Critical Discourse Analysis

Critical discourse analysis is a holistic approach or applied in the linguistics for the interpretation of text and its evaluation. It is mainly concerned with the issues of disparity. It ponders upon many questions in a critical manner by comprehending the social background. Therefore it is very different from other methods used in linguistics. It analyses that how and why of words to better evaluate norms at later stages. The approach was developed by Fairclough (1989), who implemented three pronged/triangular structures to study. The first phase includes text analysis, relating with critical linguistics. The second phase concentrates on the correlation between text and communication, seeing the text as both a creation of the procedure of construction and a source in the process of analysis. The last phase observes the association between communication and societal situation, seeing the social effects of the course of construction and explanation. Jagger approach (2001) is founded on using conjectural systematic aspects of Foucauldian discourse analysis of settlements.

Reisgl and Wodak's (2001) discourse historical method practices argumentation theory focuses on the social roles and their presentations. Van Dijk's socio- cognitive approach to CDA employs a three part model of recollection, while Hart and Luke (2007) lay stress on the interaction between rational linguistics and CDA. O'Halloran (2003) improves the analysis stage of CDA, taking thoughts from connectionism, perspective linguistics, inferencing and Relevance, while on the other hand partington (2004) and Baker (2006) have recommended an approach to CDA which employs corpus linguistics approaches to recognize large-scale shapes.

Even within these definite essences of CDA there is commonly no step-by-step, static method to analysis. The expert is given significant liberty in selecting texts, amalgamations of diverse logical methods and the direction in which they are accepted. CDA has its origins in Critical Linguistics which is a subdivision of Discourse Analysis that goes outside the depiction of discourse to justification of how and why specific discourses are created. Critical linguistics was used as the foundation for the 'descriptive' level of Fairclough's Critical Discourse Analysis. It has also been important in the improvement of other critical methods to discourse analysis such as the Discourse-Historical approach or the Socio-Cognitive Approach. . Critical linguistics used Halliday's Functional Grammar and tried to depict how words are represented in text by exploring the grammatical expressions and their structures, which are highly interrelated to society in general and human needs in particular.

CDA is significant because it disintegrates the various earliest ideologies into various discourses to better explain the power relationships in the society which are formed and copied (Fairclough and Wodak, 1997).

2.7 Work Already Done

There is no doubt in the view that the ideology of a nation is depicted through the language of textbooks. Rehman (2000) argues the material relating to ideology, power, identity, and politics etc. Authority is related to ideology in a very significant manner. Ideology regulates the balance of power in a society. Ideology flourishes through various means like textbooks, mass media, newspapers etc are the potent source to spread the tenets of state ideology. There have been many works which have added a lot by nominating different theories and frameworks to the research studies related to these zones. It is therefore necessary to talk about these works concisely that deals with the aspects of ideology, discourse and textbooks from different levels.

Textbooks are helpful in the establishment of moral standards in society. By classifying moral conducts into good and bad, they help in determining the standards of Do's and don'ts in society. Therefore, they are viewed as 'symbol of conduct'. The textbooks help in establishment of perception and characters societal conduct on different levels. They change a sense of established conducts (Lye 1997; 01).

Ideology is not only about goals of national unity. It is broad concept, which amalgamates the notions of history, thought, religion, morality and social conduct.

These concepts are seen by different people in different styles. So they portray their own viewpoints in various frameworks. Syllabus is the source to regulate the balance and establish a common set of principles in society by legalizing itself (Apple 2004).

Pinsent (1997) in the London-based research of children books holds a similar view that all books express some kind of ideology. She observes that ideologies in the past textbooks for young children were explicit as compared to their counterparts in the present school textbooks which are implicit and thus difficult to be located. She finds out racial and cultural ideologies in the traced school textbooks which create a negative impression about certain races, for instance, Negroes and Malays and their cultures. In the Pakistani context, Rehman (2002 & 2004) has carried out an analysis of ideological contents related to religion, nationalism, culture, racism and language i.e. English, in the school textbooks. His work- though with a thin data of 300-350 questionnaires for a population of one hundred and forty million- is important in the sense that it examines the language textbooks of different schools i.e. textbooks of government, non-elite schools, and finds out that ideologies related to above mentioned themes are different in each school textbooks. Moreover, these ideologies do have an impact on students' attitude. Thus the students from government and non elite schools are more religious and nationalistic than their counterparts from the elite schools. Ali (1986) has highlighted the distortion and omission of historical facts as well as biases and the inaccuracies in the school textbooks.

Similarly, Aziz (1993) has analysed sixty-six government as well as private textbooks on history, social studies and Pakistan studies from school to college level and found out historical inaccuracies, exaggerations and errors. He listed these errors in eight categories which are enough to show history has been polluted, manipulated and murdered. He said that not only Hindus and Sikhs but also Muslims committed this cruelty wherever they found a chance. In addition, Aziz points out that these textbooks among other things glorify war/jihad and create hatred for India. Another noteworthy work about the glorification of war and the military in the textbooks is of Nayar and Salim (2003). The existence of Pakistan on the basis of two nation theory- the Hindus and Muslims are two different nations- and the matter of security of the newly born state were the two main reasons for an emphasis on nation building in the textbooks by the government.

Further it is said that these textbooks promote gender discrimination and sexism against women. Kabira (1997) and Obura (1991) have mentioned these facts

in their works. Leach (2003,p.103) work seems to be a directory of feminist critical discourse analysis that presents a number of detailed frame works which can be used efficiently for the research studies on sexism against women in different settings. Christie (2000) believes that pragmatics and feminism offer rich insight into social-cultural phenomena such as gender bias. In Pakistan, the curriculum wing and the ministry of education is the head of national institutions and they decide the curricula up to class x11. The study of curricula helps in the following fields: signs and equality of textbooks, current gauges and benchmarks used in Pakistan, improves substitute standards for Pakistan. Rehman (2002) elaborates the use of constructed discourses in textbooks. He has discussed how social reality is constructed for the students by the use of highly loaded language.

Saleem (2006) focused on the asymmetrical representation of gender in primary school textbooks. She highlighted on women representation in her work. She has categorically analyzed the female characters, nature of tasks assigned to them, attributes assigned to them etc. Mehmood's (2007) study highlighted gender representation and formation of ideologies through popular women magazines. Rahimi (2010) discusses gender bias representation of women and men in three volumes of English textbooks in the high school of Iran. The areas which were discussed included reading passage to find whether men or women appeared more or less equally or not, male generics and animals.

A study of cultural aspects in ELT in Pakistan by Yaqoob (2011) is very important in critical discourse analysis of ideological substance connected to culture in Pakistani English language textbooks. In it Punjab textbook board English and Oxford university press English textbooks have been analyzed. The PTB textbooks are taught in government Urdu medium schools at the secondary level where as OUP textbooks are taught in elite schools. The target is to find out the ideologies behind these texts. Faircloughs analytical framework of critical discourse analysis is employed to discuss cultural themes.

Zubair and Sajid (2011) highlighted the power of semiotics in their work. The work highlighted the power of semiotics in shaping people's perception in representing gender roles in Pakistan through print media. It focused on the stereotypical representation of women and how they are excluded from the main stream of power.

Yilmaz (2012) comparatively study of ELT course books determined the development of gender roles. It was a comparative study that dealt with the revised edition of English textbooks. The textbooks were compared categorically keeping into view six operational areas of gender stereotype, involving presence of male and female characters in coursebooks, distinction of occupational activities, division of household activities, use of adjectives and leisure activities. Umer (2016) dealt with concept of deconstruction of gender stereotype in her work. Nadeem (2016) focused on the representation of gender in Pakistani print media.

As far as, the research gap is concerned, though a number of researches have been conducted on the analysis of English textbooks at various levels but the present research differs from in the following perspectives:

- a) It decodes linguistic and semiotic contents carry religious ideology
- b) To my knowledge, no comparative research about religious contents on these primary English textbooks of Punjab and Khyber Pakhtunkhwa have been conducted.
- c) Findings have been validated by focus group discussion as well.
- d) The time span is still another different feature of the research is i-e 2016 and comparison.

2.8 Semiotics

According to Saussure (1916), semiotics is a science or discipline that studies the life of signs within the society. Saussure also called it semiology (from Greek word semeion means sign). Semeiology deals with what composes signs and what rules and regulations, what legal codes command them. He also says that language is among many systems of signs (language is considered itself a system of signs and it is surrounded by many systems of signs). Therefore, linguistics should be seen as sub discipline of wider semiotics, the science of sign language. Nobody can refuse that reality, that human intellectuality and communal life is based on the creation and use of signs.

Semiology permits to observe language in a de-naturalized way. Saussure and Peirce (1931) designed a free governing discipline. The first called it semiology; the next called it semiotics. According to Peirce, semiotics is a system of rules for the study of sign based attitude or conduct. Furthermore, Peirce (1998) declares that words cannot be narrated or explained without signs.

In the works of French post structuralist and literary scholar, Barthe's (1973) who studied fashion, boxing etc as sign system; the term semiotics is features firmly.

Fawcett et all (1984) elaborated that semiotics is contextual and changes from culture to culture. Cultural, religious and historical aspects are highly significant in inferring/concluding meanings from them.

2.9 Semiotic Discourses of Textbooks

The primary textbooks of Punjab and Khyberpakhtunwah (KPK) play a significant role in shaping the recognition of religious ideologies with the help of semiotic and linguistic discourses. Semiotic discourses of textbooks are very helpful in perceiving the religious ideologies embedded in the textbooks. They are used to construct and propagate desired religious ideologies.

According to Kress and Leewen (2006), different values of societies, innate characteristics, cultures and potentialities of the medium play significant role in semiotic modes. Economical, cultural, and societal factors are helpful in creating the modern realities of the semiotic landscape. Visual structures of the textbooks are not just formal; they contain deeply substantial ideological and semantic dimensions.

For achieving a subtle perception of our intervened (medium) culture, Barthes (1968) introduced semiotic as a tool. He said semiotics are culturally oriented and they offer bundle of interpretations.

2.10 Theoretical Framework

The current section describes the theoretical framework which has been employed in the present research. It describes different models of critical discourse analysis, as various scholars have contributed in the development of linguistic and semiotic analyses.

Dijk (1993) has contributed a lot in the progress of psychology of various text processes. His work mainly focuses on the discursive reproduction of the racism. He presented a model which is called socio-cognitive model. In this model, he suggested that the discourses cannot be studied apartly from various contexts. Wodak (1996) contributed in the development of discourse analysis. She makes difference between discourse analysis and critical discourse analysis. Mills (1997) discusses discourses with respect to literary theory and feminist linguistic and feminist post colonial theory. According to her, language influences a lot on our thought processes.

Fairclough (1995) work on textually oriented DA (TODA) is a significant work which focuses on sociolinguistic speech genres. Pierce's (1997) model consists on three elements that are:

Representation: it is the form or shape in which signs take place.

Interpretation: it made the sense about the signs

Object: it denotes the something which sign refers.

According to him, relationship between representations, object and interpretation leads us to semiosis which describes the process of various signs. Sussure (1916), who is also regarded as father of modern linguistics propose a dyadic model. According to him, there are two components that are involved in making a sign:

Signifier: it is the form which a sign takes.

Signified: It is related to the concept that refers to sign.

For example, there is a word cat, it is a signifier and the meaning that comes in our mind looking at cat is an animal which is signified. According to Sussure, various meanings are extracted with the relationship between signifier and signified.

According to Fairclough (1993, p135) the aim of discourse analysis is to consistently investigate often opaque relationships between the cause and effect in an organized manner. It relates the logical interpretation of various texts and events. It is a study to find out how power determines the nature of various events and it also uncovers the impact of power in determining ideologies.

Discourse is a tool of acquiring power and dominance. So discourse can be seen as ideological analysis. The major purpose of discourse analysis has been to examine language and functioning of language in its social circumstances.

Kress and Hedge (1993, p202) opines that language is called a social practice and the main reason presented in this regard is that it gives importance to social and institutional conditions of the text production and text reception along with the linguistic structures. The same method has been applied while evaluating the linguistic text because reality is created and established through discourses.

2.11 Theoretical and Methodological Perspectives

Ideology may be defined as a set of explicit and implicit themes embedded in the discourse of textbooks to shape the perception of the people. Whereas themes are, the messages or ideas created and propagated through the embedded discourses of the

textbooks like religious ideology is constructed for the target readership through the loaded discourses of the textbooks to shape the minds of the readers in a desired manner.

The purpose of drawing CDA in the present research is to detect effectively the implicit ideological themes embedded in the discourses of the English Textbooks of 5th grade of Punjab and KPK. Despite of sharing a general purpose of evaluation of texts, there are many other approaches to CDA differing from one discipline to another. There is no distinct massive approach to CDA. Furthermore, different types of texts demand different systematic/analytical frameworks for persuasive and valid analysis. However, in the present research, Fairclough's (1993) framework was found to be more helpful than others.

Different linguists refer to language use, parole or performance while Fairclough uses it in its typical or confined sense to mean it spoken/oral language, words, phrases, sentence etc. According to Fairclough, discourse refers to verbal or written language use which indicates that discourse is a social practice. According to his assumption that language is an irreducible part of social life, not capable of being reduced, logically connected with other segments of social life; hence language is very important in social life and research (Fairclough, 2003, p.2). Social scientist don't give importance to linguistic features of the text, and linguists don't think the social effects of a text, during research but Fairclough gives an explanatory framework that fulfills both the requirements of research.

Fairclough's (2003) analytical framework addresses to many social research ideas, such as administration of new capital societies, blurring social barriers, globalization, hegemony etc. The present research focuses on the location of theme like religious ideology in primary textbooks. Fairclough's (1993) model deals with both explicit as well as implicit meanings.

In order to discover the implicit and explicit religious ideologies in textbooks, I have made grammatical and semantic analysis of textbooks as well. At macro level, social analysis, discourse analysis, genre discourses and representations have been done and at micro level styles, identities, which are brought into practice through representation, inclusion and exclusion and metaphor have been analysed.

Van Dijk (2003) is one of the key figures in CDA says that ideologies are put forward as the basis of the social representations common to a group. As social beliefs and ideologies are both social and cognitive, they maintain group related identities, norms, goals, tasks, positions and mutual relationships. The members of a societal group try to make use of these religious ideologies to legalize their dominance or supremacy. Cognitively, they change and control the mental models of different social groups. As a result of these ideologically biased models and social beliefs different social groups use different strategies to comprehend or grasp various texts and talk (Van Dijk, 2003). CDA makes every possible effort to understand these discursive strategies or techniques and the means to sustain dominance. So, Van Dijk uses social analysis, cognitive analysis and discourse analysis for this purpose.

2.12 Semiological Analysis

Second portion of the present research deals with the representation of various religious ideologies in primary textbooks of Punjab and Khyber pakhtunkhwa (KPK) at semiotic level. In order to understand religious ideologies in textbooks of Punjab and KPK of the 5th grade at the semiotic level, the researcher has used Barthe's (1974) model of Semiological Discourse Analysis (SDA).

Above mentioned models develop various meanings from lower to complex levels of language and semiotic respectively. Barthes' (1974) model works at three levels i-e Iconic level, Indexical level and identical level. He (1974) says that some connotations and myths get together to develop social meaning at linguistic and symbolic levels. Similarly, symbols and language constructed socially and their explanation lies in the context only. This explanation is social representation itself. On this way symbols and language become powerful through the belief pattern of that age. He also mention that a social symbolic theory of truth cannot claim to be true or untrue, truth is constructed through symbolic ways, such as truth of a particular group develops through the values and beliefs of that group.

2.13 Summary

In the current chapter, the researcher has described the literary perspectives of the research and critically analyzed related theories. The operational definitions of the key terms are also described in this chapter. The next chapter introduces with methodological framework and the amended model that has been devised for the present research.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter explains the research methodology used in the current study. This section also explains the sampling techniques and sources of data collection. The present research draws upon an amended model in the form of triangulation model. It has been done by drawing upon Fairclough's (1993) model of Critical Discourse Analysis (CDA), Barthes' (1974) model of Semiological Discourse Analysis (SDA) and Krugar's (2000) model of Focus Group Discussion (FGD) to analyse the data. The analyses have been done by drawing upon the research models of above mentioned theorist at linguistic and semiotic levels. The modified research model, tools or data collection and levels of analysis have been discussed below.

3.1 Research Approach

The present research primarily relies on qualitative approach. However, the quantification of data has also been done to support ways of words with number game. The critical discourse analysis method has been used to analyze the collected data and to locate religious ideologies embedded in the primary English textbooks of Punjab and Khyper Pakhtunkhwa board.

Moreover, the researcher also employs Barthe's (1974) model of semiological Discourse Analysis (SDA). This model is helpful in developing meaning from lower to complex levels. He maintains that social meanings are developed when myths and particular connotations combine. This model works at three levels such as Iconic, Identical and Indexical. In this way, the researcher has analysed semiotic discourses of the selected Primary English textbooks to know how iconic, indexical and identical levels combine to assign meanings to signs which later become common sense in a particular context. These three levels have been operationally defined in the following section;

3.1.1 Iconic Level

First level of the Barthes' (1974) model is iconic level. Meaning at this level is self contained. It can be seen in the photographs of world leaders, celebrities or

infamous criminals in the semiotic discourses of the textbooks. The process of naming is of vital importance to be kept in mind while decoding the semiotic discourses.

3.1.2 Identical Level

The second level is the identical level. It consists of the ways in which society values signs and puts them to use by attributing meaning to them in political and cultural ways. This level explains the connotative nature of signs and the way they carry bundle of interpretations in different contexts.

3.1.3 Indexical Level

Third level of Barthes' (1974) model is indexical level and it is the most complex level where signs take on meaning within a cultural context. Here, socially constructed meanings in semiotic discourses become common sense with social representation and the point at which they generate power and become associated with the dominant belief patterns of the time. In this way, the researcher has analysed the semiotic data to know perception of the focus group participants.

3.2 Critical Discourse Analysis

Discourses are considered as one the strongest tools for propagating and disseminating various ideologies. Discourse is a significant tool of manipulating, negotiating and expressing power. According to Fairclough (1993), no use of language is ideology free and these discourses are multifaceted. Discourse analysis is a process of finding various layers of meanings embedded in discourses. While critical discourse analysis deals with how our social patterns maintained with the help of discourse and how these discourses are observed in speech act analysis. In the current research, Fairclough's (1993) model has been employed by the researcher. This model works from simple to complex level and it is the main reason behind the selection of this model. It analyses lexical items and then moves to the syntactic analysis pertaining to different genres of language. Hence, CDA aims to explore systematically, various causality and determines relationships in discursive practices and events.

Key terms of Fairclough's (1993) model of critical discourse analysis are given below:

3.2.1 Text

Text is spoken or written language that is produced in a discursive event.

3.2.2 Genre

Use of language which is associated to a specific social activity is called genre.

3.2.3 Discourse

It is a language which is understood in social practice and it is usually regarded as language in action in society..

3.2.4 Discursive event

In discursive event, language is analysed as text, discursive practice (the production and the the various interpretations) of text and the social practice (that includes institutional, situational and various societal practices).

3.2.5 Order of Discourse

According to Fairclough (1993) model, there are three dimensions that are used in forming communicative event. According to him, the analysis of communicative events should be done focusing on these three dimensions:

1. Text: It includes the linguistic features of the text that includes grammar, text structure, lexicalization and cohesion.
2. Discursive Practices: It is a process that is related to production and interpretation of the texts. Following strategies including coherence, interdiscursivity and intertextuality and force of utterances work significantly in this regard.
3. Social Practices: It includes various institutional and organizational, circumstances of the various discursive events.

3.3 Data and Data Sources

In the present research data comes from two English textbooks: Punjab English textbook and Khyber Pakhtunkhwa English textbook of Primary level. The Punjab English textbook (PTB) is published by Punjab textbook board, Lahore and Khyberpakhtunkhwa English textbook (KPT) is published by Khyber Pakhtunkhwa textbook board Peshawar. Primary English textbook contains 11 lessons while its counterpart Primary English textbook contains 18 lessons. The researcher has

collected data from the various chapters of the mentioned books embodying religious contents like honesty, union is strength, following the Sunnah of Prophet (PBUH) etc from linguistic and semiotic discourses. The two mentioned books were purposively selected for the present research published during (2016). Besides, the researcher has also focused on only those contents in the mentioned English textbooks which carry religious ideology. Similarly, the participants for the FGD were selected on the basis of convenient sampling. This is how data for the present research was selected through purpose and convenient sampling. Moreover, the data have also been collected by conducting Focus Group Discussion (FGD) among linguist and non-linguist participants. This data is available in the form of visual recording and has also been transcribed. (See Appendix 1)

3.4 Focus Group Discussions

Generally it is assumed that semiotic analysis presents biased perceptions of the researcher. Focus group discussions are organized to validate or negate the semiotic analysis done by the researcher. This is done to know upto what extent researcher's analyses match with general perceptions about the semiotic under analysis. Keeping in view, the same, the present research employs this model because data for the present research has also been collected from the focus group discussions. In this regard two focus group discussions were conducted among linguist and non linguist participants. The duration of each focus group discussion was one hour. Each discussion has been visually recorded as well (CD available). The rationale behind the selection of linguist and non linguist participants for the discussion is to know multiple views about the semiotics carrying religious ideologies selected from the two mentioned primary English textbooks. It is generally believed that the linguist decode semiotic discourses keeping in view certain rules and regulations by focusing on different linguistic moves used in the text. Up to some extent their perception is same while in decoding text.

Therefore, in order to address this issue, the researcher has also conducted focus group discussion of one hour among non-linguist participants as well to know their perception about the selected semiotic discourses from the primary English textbooks of the mentioned provinces. It has been done to know the concept of word-picture conjunction.

The participants for the focus group discussions comprised of two categories i.e students of Mphil linguistics at NUML Multan campus and non-linguist participants from different walks of life. Both the groups were given the selected images one week before the scheduled discussions. The researcher repeatedly kept on reminding them about the purpose and date of discussions. Both the groups of the participants were of the mixed genders whose age ranges from 25-50 years. The willing participants among the linguists were invited to the Focus Group Discussion. The data collected from the focus group discussions has been analysed at the following levels of Krugar's model (2000) and these levels have been defined operationally:

3.4.1 Words

This term means the actual words used by the participants and the meanings these words carry during discussion. Here, in the present research, the researcher has taken into the account the actual words used by the participants and the implications they carry.

3.4.2 Context

The term context means participants responses triggered by a stimulus. It may be a question asked by researcher or a comment on another participant's view. The reseracher has examined the context by tracing the triggering stimulus keeping in mind the context of the ongoing discussion about the main theme i-e representation of religious ideologies in semiotic discourses of primary English textbooks of Punjab and Khyber Pakhtunkhwa (KPK).

3.4.3 Internal consistency

Internal consistency is a technique to observe change (even reverse) in participant's views during the discussion after interaction with others particular topic (themes) under discussion. This phenomenon may occur in focus group discussions having more than one participant. This term is operationalized to observe whether a participant has changed her/his opinion after discussion with other participants and this technique has helped the researcher in measuring degree of consistency among the participants about their views regarding religious ideologies in English textbooks at primary level of Punjab and Khyber Pakhtunkhwa.

3.4.4 Frequency

Kruger (2000) opines that frequency reflects the number of times a comment is made regarding a particular issue under discussion. The researcher has counted how many times a particular theme emerged during the discussions on the selected images. It is then presented in the form of pi-chart. The frequencies of occurrence of certain themes prove to be an indicator of their importance.

3.4.5 Extensiveness

Extensiveness means how many people make a particular comment about a particular topic. This technique describes the degree of certainty or disagreement among the participants on a topic. This has been a useful technique in the analysis of focus-group data.

3.4.6 Finding the Big Idea

According to Kruger (2000), this term is used to locate the dominant themes which emerged during focus group discussions. For this, the researcher listened to the recordings and jotted down the big ideas that emerged in the participant's discussions on each semiotic. The moderator also reviewed the process and verified the big ideas found by the researcher.

3.4.7 Specificity of Responses

This device is helpful in analyzing how relevant or irrelevant a comment is made on prescribed theme during discussion. It helps in the identification of distraction or lack of concentration faced by any participants during discussion.

3.4.8 Intensity

Intensity refers to the degree of stress or emphasis with which a comment is made during focus group discussion. It also helps in identifying the major themes that emerged during focus group discussion.

3.5 Participants of Focus Group Discussion

Two focus group discussions were conducted for data collection regarding religious ideologies in English textbooks at primary level of Punjab and Khyber Pakhtunkhwa (KPK). One group consisted of participants who were the students of

(M.Phil) English at National University of Modern Languages (Numl Multan campus). Other group consisted of non- linguist participants. The age of the participants ranges from 20-25. All the participants of this group were educated (though not linguists) belonging to various professions. Each group consists of 6 to 8 participants and duration of discussion was one hour each. The purpose behind this heterogenization of mixed genders has been to collect first hand data on the selected semiotics from the participants in order to generalize the findings of focus group data.

3.5.1 Procedure

One week before the conduction of focus group discussions material (semiotics embodying religious contents) was provided to the participants. Lexical items and frequency of themes used during focus group discussions were jotted down by the researcher. However, a moderator assisted the researcher in managing the Focus Group Discussion and in transcription of Focus Group Data.

3.6 Delimitation of the Study

The present research is delimited to analyse religious contents of mentioned English textbooks taught in provinces of Punjab and Khyberpakhtunkhwa. It only focuses on the analysis of those linguistic and semiotic discourses which embody religious ideology in them explicitly or implicitly. Still another delimitation of the study is that it deals with the primary English textbooks of the mentioned provinces of Pakistan published in (2016).

3.7 Summary and Discussions

In this section, the researcher has discussed methodological framework adopted for the present research. The triangulation has been discussed with the perspectives of the models of Fairclough (1993), Barthe (1974) and Krugar (2000). The rationale behind using triangulation model has also been discussed. Moreover, levels of analysis, the procedure for data collection in various forms i-e linguistic and semiotic discourses have been explained. The next chapter critically analyzes linguistic and semiotic discourses concerning religious ideologies selected from the primary English textbooks of the two provinces Punjab and Khyberpakhtunkhwa with the help of research model devised for the present research.

CHAPTER 4

LINGUISTIC AND SEMIOTIC ANALYSES

This chapter deals with linguistic and semiotic analyses by applying the devised research model mentioned in research methodology section. The analysis of linguistic and semiotic discourses has been done by employing the research model.

4.1 Devised Model

The data has been purposively selected from linguistic and semiotic discourses of the selected English textbooks. The analysis of linguistic texts has been done at word-sentence and discourse levels to lay bear religious ideologies embedded in the Primary English textbooks of Punjab and Khyber Pakhtunkhwa provinces. For the linguistic analysis of the selected chunks Fairclough's (1993) model of CDA has been used. The analysis comprises of micro and macro levels. In this way, the researcher has analysed linguistic and semiotic discourses by employing multi-model discourse analysis approach. The devised model and its different categories used in the present research have been discussed below;

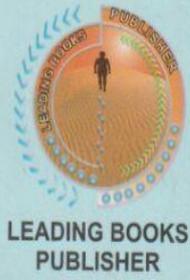
- Text
- Genre
- Discourse
- Discursive event
- Order of discourse
- Discursive Practice
- Social Practice
- Iconic level
- Identical level
- Indexical level
- Words
- Context
- Internal consistency

- Frequency
- Existensiveness
- Intensity
- Specificity of response
- Finding the big idea

4.2 Important themes

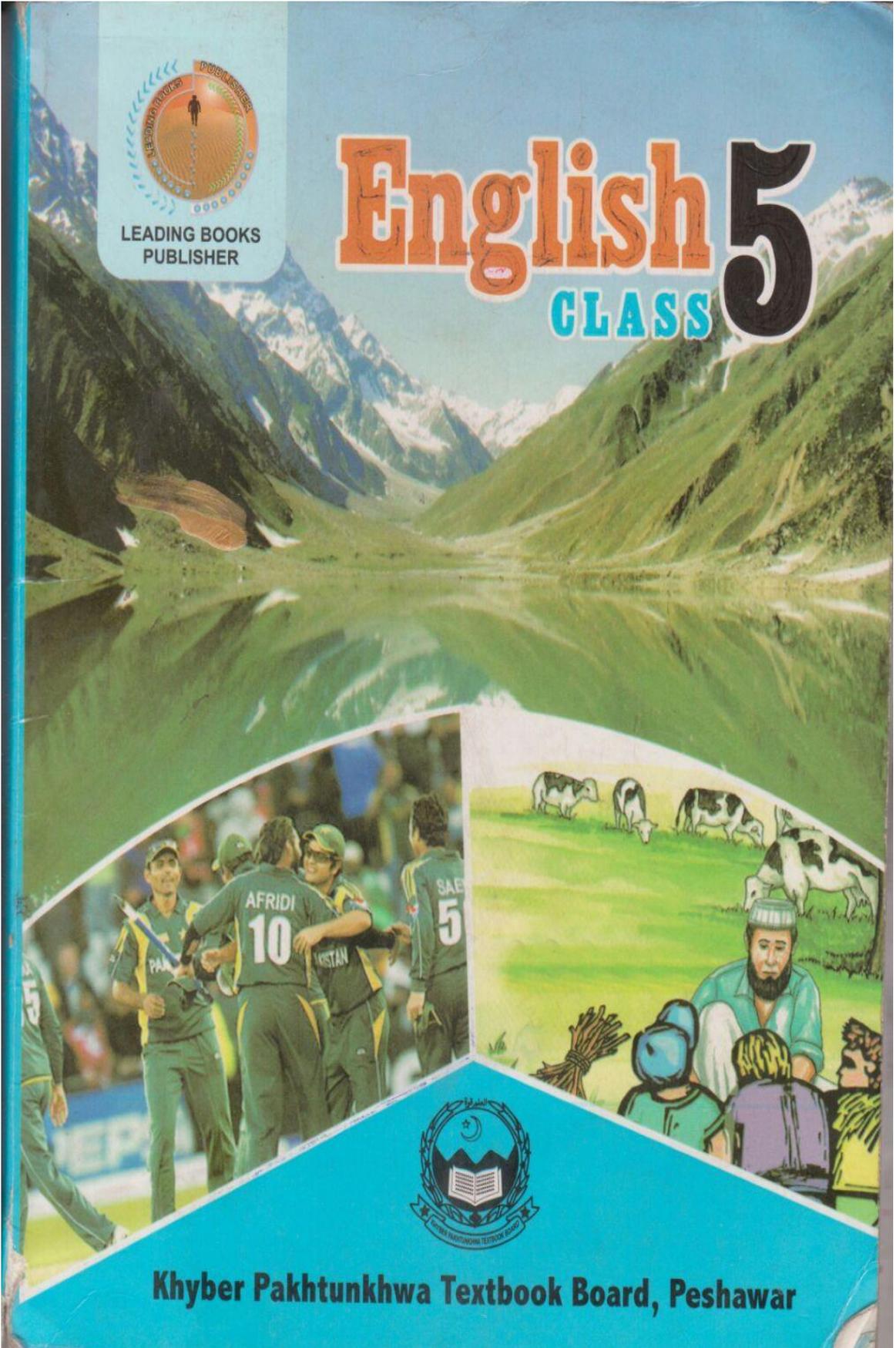
While doing semiotic and linguistic analyses, the researcher has found the following themes;

- 1) Islam as a religion of enlightenment
- 2) Us vs them
- 3) Middle class morality
- 4) Fear vs enlightenment



English 5

CLASS



Khyber Pakhtunkhwa Textbook Board, Peshawar

Comparative Analysis of Title pages

4.3 Analysis of Title Page of Khyber Pakhtunkhwa English Textbook

Textbooks are one of the strongest tools to shape public opinion and mindset of the learners. According to Galtung (1980:107) language is an important tool of imperialism. Discourse of textbooks is very convenient in propagating various types of ideologies. Althusser (1971) holds that ideologically invested discourses have distant place within the power structure of modern state system.

Similarly, the inclusion of various religious contents in the books is ideological. It can be observed here that the words and picture are working in conjunction.

If the present semiotic is analysed by applying Barthes' (1974) model of Semiological Discourse Analysis at its mentioned levels, it can be observed that in the background natural setting has been presented while in the foreground Pakistanis people have been represented. At indexical level, it implies that whatever Pakistanis do, they keep nature in their mind. They are religious; and sticking to their fundamental ideology, because Pakistan is an ideological state which was achieved in the name of religion. Religion is most important to Pakistan. Whatever, field of life they are in, they do their best to follow their religious ideologies. At iconic level, it is quite obvious that there are two different colors. Snowcapped hills are there which are covered with greenery. Two prominent colors white and green are shown in the semiotics. Green colour connotes harmony, fertility, nature, renewal etc. It is also national color of Pakistan. It is the color of the flag of Pakistan as well and in flag proportion of green color is greater as compared to white color. So, here in the title page green color is in more proportion that represents the majority of Muslims living in Pakistan.

In the semiotic, there is also white color in background. At Indexical level, white colour connotes goodness, purity, safety, cleanliness, chastity and peace loving nature of the Pakistani people. But here in this semiotic, white colour symbolises that minorities in Pakistan are living as peacefully as nature is. So, what Pakistan is keeping in view this semiotic at indexical level, it is combination of greenery, which is a symbol of regeneration, progress and democracy. Pakistan is nothing than regeneration, it is nothing than harmony and Pakistani people are

keeping harmony not only with nature rather with minorities as well. So, this title page highlights what lies inside the book, because usually title page is taken in index of the book.

In this regard, it is important to see that on the title page (under analysis) religious message of being united, love for learning (as is obvious from the opened book mentioned on the title page) and preserving the nature and its beauty has been propagated. Most probably, the opened book shown on the title page is Holy Quran (a sacred book of the Muslims) which implies that Quranic teachings must be followed. The bearded man shown in the picture is a symbolic representation of religious clergyman giving moral sermon to the young ones sitting very attentively before him.

At Iconic level it can be observed that in the title page there is a picture of players. As far as the picture of players is concerned, the number 5 and 10 has been made more prominent. Specially, the number 10 is made more prominent. If this picture is observed carefully, it is a picture of Shahid Afridi, belonging to Khyberpakhtunwag province. At Indexical level it implies that locals of that area have been given more importance as compared to the rest of the players. Players in this picture are in the playground celebrating victory gained by Pakistani cricket team may be in 2009 it was the result of collective effort of team. Here, we can find a parallelism between the message imparted on the title page about being united in the form of a team as shown on the title page through a bundle of sticks together. It indirectly imparts the message of unity as strength.

The bearded man may be taken metaphorically as the representative of all the Pakistanis elder generation and the young learners sitting very attentively and listening to him may be metaphorically taken as all the young learners of KPK or Pakistanis. At Indexical level, the message that is being imparted is unity is strength. And it might be contextualized with KPK province as well because as a result of terrorism.

This province is in a disunited position. The religious ideology that has been propagated is that we should stay united whatever the conditions are. At the same time, people should have believed in Almighty. So, at Indexical level, indirectly an attempt is being made to propagate the message to the collected people of this particular province that whatever the condition is you should not lose heart rather you should try to being united. At iconic level, white and green colours are in more

proportion and same in the case with the picture of the animals as well. They have been represented by two colours, white and green, which implies that harmony must be observed either by human beings or by animals.

In the title page of the Khyberpakhtunkhwa book, there is written “English 5 class” which is in red colour. At iconic level, red colour connotes rage, emotion and passion. It is used to make things more visible. According to Danesi (2001) it symbolizes passion, sexuality, rage, emotion, anger etc. It implies a message that English has become a survival kit for the people and the young learners of Khyberpakhtunkhwa, because Khyberpakhtunkhwa (KPK) is taken as backward province as compared to Punjab. So, the message indirectly is being propagated to them is that if they want to make progress, learning English language has become necessary for them and at the same time they can learn English keeping in touch with nature as well. Learning English does not mean doing something irreligious. Religion never forbids learning other languages rather it persuades its followers to learn as many languages as possible to enlighten themselves. It should not only be learnt in a particular setting or class, rather it should be learnt by all.

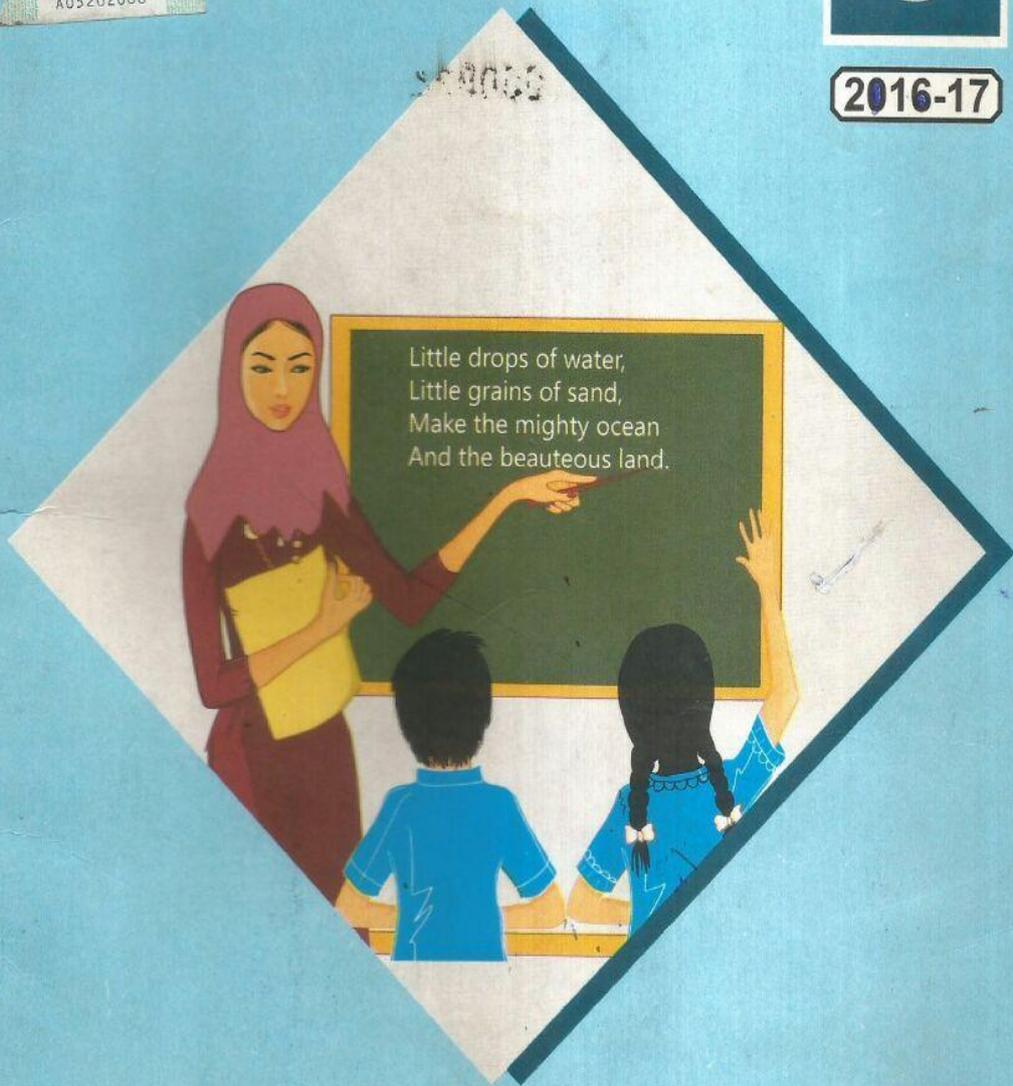
At indexical level, the implied message of the semiotic under analysis is that every Pakistani should religiously devote him or herself to learn as many languages as possible because language is power and the knowledge of English language can help in understanding the religious texts as well.



ENGLISH

5

2016-17



**PUNJAB CURRICULUM AND
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4.4 Analysis of title page of Punjab English Textbook

According to Phillipson (1992), language is a source of transmitting various behaviours and norms. Rehman (2003) argues that textbooks are the important source to invest different ideologies. He is of the view that, textbooks play important role in shaping the mindset of the learners. The text under analysis is taken from the title page of English textbook for primary class, Punjab textbook board.

Althusser (1969) remarks that ideologies are not pure illusions, but representation existing in institutions and practices. Rehman (2004) opines that language helps in disseminating various ideologies (political, religious). On the title page, the logo of Punjab textbook board has been given. At Indexical level, it implies the message of middle class morality to its young reader's i-e. Amanat, Deyanatt, Sadaqat, Sharafat and it is written twice on the title page. These are the fundamental teachings of Islam. They are written in the form of circle which means that the very teachings of Islam revolve around these four things and the target audiences are indirectly imparted the message that in their lives they should adopt these four things. If they adopt these four things in their life, there life would be in accordance with the religion.

Interestingly, at Iconic level, this logo has been mentioned twice on the title page which means that extra stress has been laid on the observance of religious code. This is the main point around which knowledge and understanding of the students should revolve. It gives the message of morality. It can be assumed that the intended message being imparted is that middle class should be made more inclined towards religion. They should do everything within these prescribed religious codes. To much stress on religious ideologies means that an attempt is being made right from the title page of English textbook that the target readership should fully adopt their lives in accordance with the teachings of religion. Moreover, importance of doing little things has been highlighted as well.

Phillipson (1992) states that language transmits various norms and behaviours. Similarly, in the present context, a classroom with a female teacher and mixed gender students has been shown. If the picture of female teacher is analysed at semiotic level by applying Barthes' (1974) model of Semiological Analysis, it can be seen at iconic level that teacher is observing a proper Islamic dress code i-e her body is fully covered and she is wearing a scarf on her head. The observance of such a

dress code by a female teacher on the title page of the book implies that the designers of primary English textbooks are imparting a message that females can work but observing Islamic code of conduct. Additionally, the semiotic under analysis imparts the message that Islam never disallows females to work.

Barthes (1974) opines that colour connotations vary from culture to culture hence, in the semiotic under analysis the color of the dress of the female teacher is symbolic and it can be noticed that she is wearing red colour which is associated with passions.

It means that the teacher mentioned in the picture is passionate enough to do something useful for her and her country by observing Islamic code of conduct. White color in the background represents purity, peace and harmony. The teacher observing Islamic dress code in the form of scarf is an embodiment of change and enlightened version of Islam but at the same time, she is fully made up for the class which means that observing religious code does not mean that you are totally cut away from worldly affairs. You can go with the stream observing religious code and concept of modernity as well. Here, both the teacher and the students in the picture may be taken 'person as state metaphor'.

Ruscher (2005) states that females are expected to be dependent, non competitive, submissive, nurturing, intuitive and to possess a higher moral and aesthetic sense than men. Even being a teacher, there are some set boundaries which a woman has to confine herself in, otherwise there may be chances that she may not be allowed to opt even this profession. At Iconic level, it illustrates that according to the teachings of Islam one should seek knowledge from cradle to grave and seeking knowledge is important for both the genders either male or female. Male and female, should be given equal opportunities to seek knowledge and in the this semiotic girl has been shown more active which implies that Muslim women can prove themselves more energetic, more active, more intelligent in learning knowledge as compared to boys or men, if they are given chance. The underlying ideology in this picture on the title page is that women should be given the equal representation like men and if they are given equal opportunitites as Islam grants them, they can prove themselves better competators in all domains of life.

At Iconic level, it is obvious that there are two students in a class a boy and a girl. The girl as shown in the semiotic seems more active, as she is raising hand either for asking question or for answering what the teacher has asked. At Indexical level,

the picture highlights the confidence of girl and effort of the female teacher as well who has encouraged the female student enough that she is more eager to know/ask. At the same time, the picture under analysis deconstructs the existing gender stereotypes representing female gender more active. The representation of two females in the semiotic, one as a teacher and other as a student implies women's more active participation in nation building.

If the title page of Punjab English textbook board is analysed at Iconic Level applying the mentioned model, it is observed that the word ENGLISH is written in capital letters and in red color which means that something important is being highlighted. It is being stressed that language is power and it is being stressed that religion is not against seeking knowledge of English language. Islam never forbids seeking knowledge of any type. In the present Era, learning English has become necessary to survive in the world, to make progress, to know about the latest discoveries taking place in the world. So, English has been written in capital letters and the red color has been made prominent. If the semiotic under analysis is analysed at Indexical level it implies that Muslims instead of hating English language or English people should focus more on learning English because perhaps this is the only way how Muslims can compete the world by mastering English language. At the Iconic level, it can be observed that the word English is written in red and white color. At the Iconic level of Barthes' (1974) model, one of the connotations of red color is danger but here white color mixed with red color denotes that English can't be dangerous to the Muslims, if they learn it as a type of knowledge with positive mindset in order to make progress in different affairs of life.

Underlying ideology behind the picture of female as a teacher is that an educated female can be a good teacher, a good mother and a good nation builder. It can be correlated with the idea of Napoleon that an educated mother can upbringing the children in a better way. So, here Islamic ideology is correlated with the modern ideology as well. It is believed that Islam is a rigid religion and it does not allow woman to seek knowledge but this picture negates that ideology and lays stress that an educated woman can prove her significance in all domains of life, whether she is in the classroom, at home or in any domain of life.

The young learners shown in the picture in particular and the rest of the learners of same class across the province in general are directed to educate themselves. This is how the significance of English language is being highlighted

under the guise or religious ideology. The notable factor at Iconic level is that the teacher is pointing towards the verses written in white colour which implies that she is the torch bearer and the promoter of knowledge.

Martin (1984), states that linguistic signs achieve meanings only by the virtue of their differences from each other. Similarly, poetic lines written on the board in the classroom are didactic in nature and impart religious message that one should continue doing little deeds of kindness that may be beneficial for humanity. At linguistic level the message of hard work, dedication and honesty is being propagated to the students present in the class in particular to all the young learners in general. It gives the message of constant hardwork to the young learners i-e,

Little drops of water

Little grains of sand

The lines under analysis imply that little but consistent effort leads to fruitful results i-e

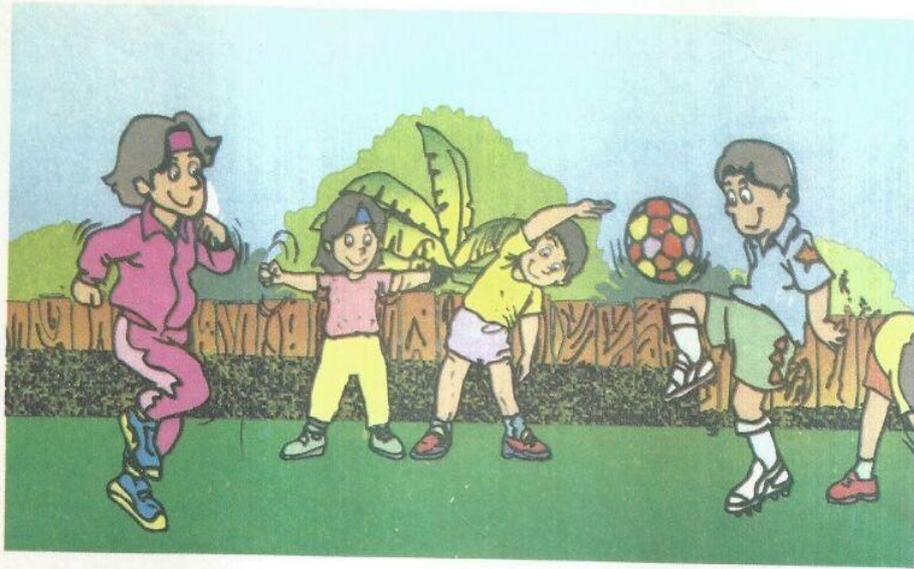
Make the mighty ocean

And the beautiful land

The lesson that is being imparted is that one should not consider oneself as little rather little things combine and make to bring the healthy change. Ideology propagated through this text is that if a person makes small acts of kindness or noble deeds that can make his place in heaven. Message propagated here is that, a person can achieve a big success due to his/her constant little efforts and these little efforts on primary level and hardwork can make them successful in the later stages of their life. If these young ones are educated, with religious and worldly education they can bring positive change.

At semiotic level the picture under analysis imparts the message that seeking knowledge is the religious duty of every individual and has been highlighted with word-picture conjunction. In this way religious discourses are used insidiously to make them behave as desired by controlling ideological maps.

Similarly, the title page of English textbook under analysis carries four basic articles of Islam that are Amanat, Deyanat, Sadaqat and Sharafat. It also connotes that by sticking to these four fundamental principles of Amanat, Deyanat, Sadaqat and Sharafat you can do everything in life successfully.



Exercise is essential for the body; it makes us feel good throughout the day.



Cut your nails on time so that dust does not get stuck in them.
Also, wash your hands and feet regularly.

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4.5 A Comparative Analysis

It can be observed here that words and pictures are working in conjunction. Barthes' (1974) argues that the relation of pictures to stories and the nature of readers' interaction, both are important aspects of visual literacy. Similarly, another comparison can also be made on the insides of the last pages on both the books under analysis. This semiotic has been taken from English Textbook for class 5, Punjab Textbook Board. If the semiotic under analysis is analysed by applying Iconic level proposed of Barthes (1974) it can be seen that children are exercising in natural environment. There are trees in the background and grass under them.

Exercise is essential for body; It makes us feel good throughout the day.

Lackoff and Johnson (1980) assert that use of pronouns plays a significant role in expressing a sense of power or mitigation. Similarly, the use of first person pronoun 'us' is inclusive. It stands for both boys and girls. In this way, the semiotic under analysis on one hand implies that taking exercise is not only essential for boys rather for girls as well. Althusser (1971) is of the view that meanings are produced through the interpretations of texts and texts are open to offer bundle of interpretations. Locke (2004) opines that discourse not only represents the world but signifies as well.

At iconic level, it can be seen that children are exercising in natural environment. At identical level, it suggests that in order to keep oneself healthy, one should stay close to the nature.

As far as the semiotic analysis is concerned, it can be seen that green colour is more in proportion in the background. At identical level, green is the colour of nature, energy and renewal. It connotes harmony, safety, freshness, growth and fertility.

مومن تو آپس میں بھائی بھائی ہیں۔
 پس اپنے دو بھائیوں میں صلح کرادیا کرو
 اور اللہ سے ڈرتے رہو تاکہ تم پر رحم
 کیا جائے۔

(سورة الحجرات: ۱۰)

“Corruption
 is a Curse”.

Yellow colour is also dominant in children's clothes. In the picture, it can be observed that both the boy and girl, who are exercising side by side, are wearing yellow coloured trouser and shirt. Yellow is the colour of hope, sunshine and freshness. Similarly, this colour connotes positive energy, enlightenment, loyalty, clarity and joy as well. At Indexical level yellow colour is also associated with cheerfulness and increased muscle energy. This indicates at Indexical level that the curriculum designers have consciously chosen this yellow colour dress for both girl and boy in order to correlate the linguistic and semiotic message that is;

Exercise is essential for the body.

If the picture is analyzed at iconic level, it can be observed that blue colour is dominant in boy's clothes as in the semiotic only two boys are shown and both are wearing blue coloured dress. One is wearing blue coloured T shirt and other is wearing shorts in blue colour. Dansai (2001) argues that blue colour is mostly associated with males and it represents both sky and sea. Hence, at Indexical level, it is associated with freedom, open spaces, expansiveness, imagination, sensitivity and intuition. It invokes rest and can cause the body to produce further hormones that are calming and exude the feelings of tranquility. Blue colour has positive effects of a body and mind.

At the last page of the English textbook of Khyberpakhtunkhwa province, a Hadis Mubarka has been quoted in Urdu. Gee (1999) opines that language constructs reality. If the linguistic content is decoded by applying Fairclough's (1993) model of Critical Discourse Analysis it embodies religious ideology in it.

Muslims are like brothers among themselves, none of them should quarrel with each other and it is the binding and it is the obligation of the rest of the Muslims that they should make settlement among them.

Therefore at social level, the implied message of brotherhood among the Muslims is being imparted that the Muslims should be united, they should forget the all their differences among themselves and live unitedly like true Muslims and at the same time, they should be faithful to Allah and must be afraid of Allah on the day of judgment and this is how they can get Allah's blessings. Here, the lesson of unity, peace, brotherhood is being imparted to the young learners and reference from the Holy Quran has also been mentioned, which makes the underlying message more powerful.

Barthes (1968) opines that discourses are layered and can be decoded in more than one ways. Thomas and Wareing (2001) argue that peoples' perception of certain issues can be influenced by language. Fairclough (1993) describes that no use of language is ideology free. In Punjab English textbook board, concept of cleanliness has been stressed and accordance with the Hadith Mubarka that, "cleanliness is half of the faith". The linguistic content is decoded by applying Fairclough's (1993) model of Critical Discourse Analysis. As far as the linguistic analysis is concerned the text under analysis goes like:

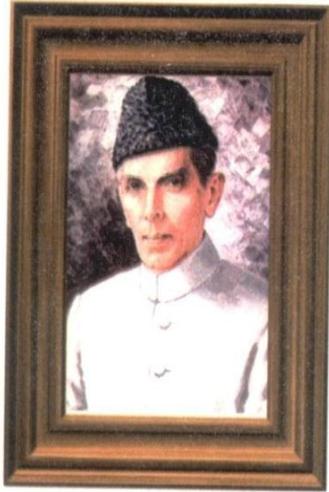
Cut your nails on time, so that dust does not get stuck in them. Also wash your hands and feet regularly.

Along with being spiritual, one should also take care of one's physical cleanliness as well. And on the other hand, there is a quotation:

Corruption is a curse.

Here, on this page one of biggest evils of the present era which is Corruption has been condemned here by denoting that it is no less than a curse. At the level of Social Practice, it propagates the message that the Muslims on one hand should be faithful and should live like brother among themselves and at the same time, they should not do anything which is against the teachings of Islam which fall in the category of corruption. Corruption is a connotative word. It may be social corruption, physical corruption, or it may be a religious corruption. If the above text is analysed by applying Fairclough's (1993) model of Critical Discourse Analysis, at the level of social practice, the lesson that is being imparted to the young learners is that in each and every walk of life, they should be more than honest and they should perform whatever the duties assigned to them honestly. So, this is how it is seen that the books start and end with religious ideology.

Implicitly, at the Social level, the message that is being propagated to the young learners is that right from the beginning till the end of their lives should only revolve around the teachings of Islam. Without the teachings of Islam, a Muslim cannot think of any life. Whatever, a Muslim should live as a Muslim and a Muslim should die as a Muslim and in between whatever the time period is provided to him/her, she/he should try to do everything in accordance with the teachings of Islam. In this way Muslims can bring healthy changes but acting upon the teachings of Islam.

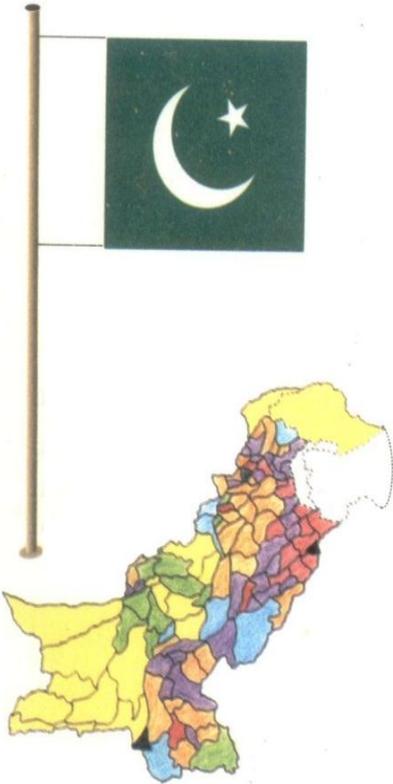


"Education is a matter of life and death for Pakistan. The world is progressing so rapidly that without requisite advance in education, not only shall we be left behind others but may be wiped out altogether."

(September 26, 1947, Karachi)

Quaid-e-Azam
Muhammad Ali Jinnah
Founder of Pakistan

600933



قومی ترانہ

پاک سرزمین شاد باد کشورِ حسین شاد باد
 تُو نشانِ عدمِ عالی شان ارضِ پاکستان
 مرکزِ یقین شاد باد
 پاک سرزمین کا نظام قوتِ اخوتِ عوام
 قومِ نلکِ سلطنت پایندہ تابندہ باد
 شاد باد منزلِ مراد
 پرچمِ ستارہ و ہلال رہبرِ ترقی و کمال
 ترجمانِ ماضی، شانِ حال جانِ استقبال
 سایہٴ خدائے ذوالجلال

All textbooks of the Punjab Curriculum and Textbook Board carry a triangular shaped security sticker on the title page. The sticker exhibits a unique colour shift due to change of angle (orange to green) in the logo of Punjab Curriculum and Textbook Board, Lahore. The name of this organization can be seen around the logo in bright red colour. Moreover, if you scratch protective coating on the white strips both sides below with a coin, it will reveal the registered trade name "PCTB". This is a hallmark of the authenticity of original textbook of the Punjab Curriculum and Textbook Board. Look for the security sticker while purchasing the textbooks. If there is no sticker on the title page or it has been tampered with, do not buy such a book.



4.6 Analysis of the Title Pages

It is said that words and pictures work in conjunction to propagate a desired ideology and make it common sense to people. Gee (1999) opines that language simultaneously constructs reality (the way things are) and constructs it to be in a certain way. Blommaert (2005) asserts that no discourse or social activities are ideology free. Lakoff and Johnson (1980) opine that signs not only imply a representative or referential relation to objects, states and a process in universe, but also point to a possible meaning. As far as the comparison between religious ideologies propagated through the primary English textbooks of Punjab and Khyberpakhtunkhwa (KPK) provinces is concerned on the inside of the title pages, in the Punjab English textbook, there is a chunk from Qauid's speech;

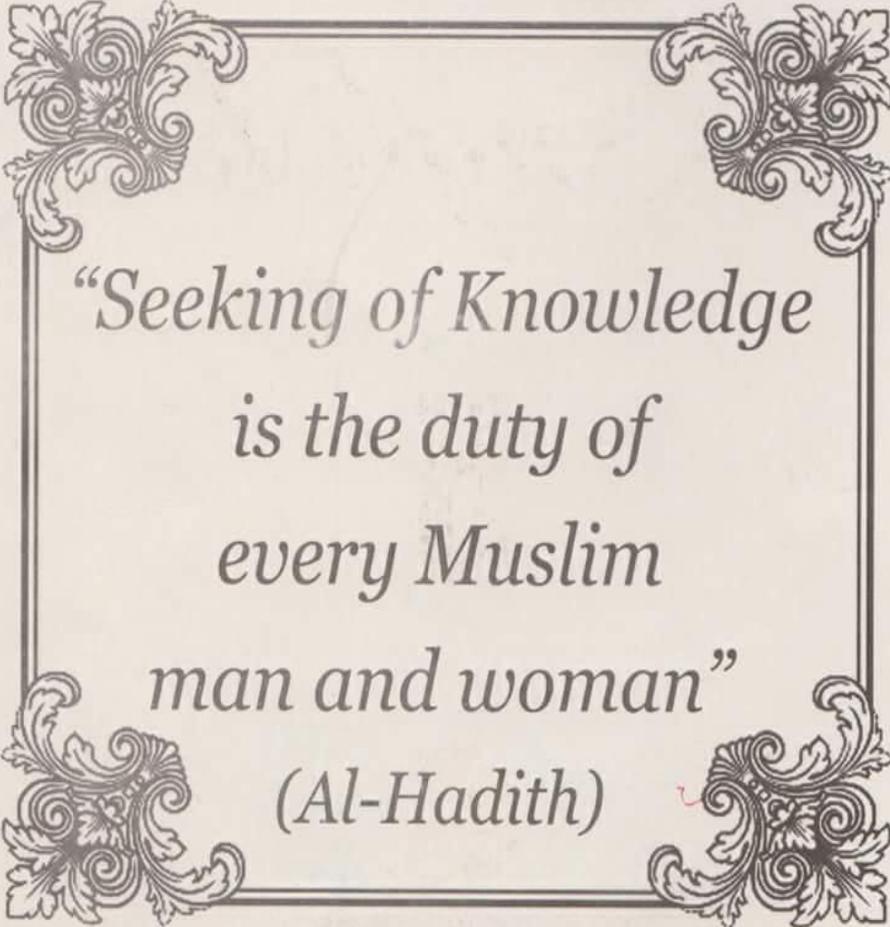
Education is a matter of life and death for Pakistan. The world is progressing so rapidly that without requisite advance in education, not only shall we be left behind others but may be wiped out altogether.

(September 26, 1947, Karachi) Quaid-e-Azam Muhammad Ali Jinnah Founder of Pakistan

This message of Qauid-e-azam if analysed by applying Fairclough's (1993) model of Critical Discourse, it illustrates that seeking knowledge or education is a matter of life and death for every muslim, which implies that if the Muslim as the nation want to survive in the world, they should devote themselves whole heartedly to seek knowledge and there is no second option left for the Muslims and it has been co-related with the saying of the Prophet (PBUH) that seeking knowledge is obligatory to all the Muslim men and women.

At the level of social practice, it can be seen that without education, the Muslims cannot survive in the progressing world rather it has been mentioned clearly that seeking knowledge is a matter of life and death, which is a metaphor which means that Muslims' survival only depends upon being educated and if they want to keep pace with the world, the only option left for them is to educate them, in accordance with the latest demands of the world. Moreover, the date has also been mentioned i-e September 26, 1947, Karachi and this makes the quotation authentic. The text under analysis propagates the religious ideology that all the Pakistani should do their best to seek education and seeking education is a religious duty as well. On the same page there is a logo of Punjab textbook board, which carries the words like Amanat, Deyanat, Sadaqat and Sharافت.

✓



*“Seeking of Knowledge
is the duty of
every Muslim
man and woman”
(Al-Hadith)*



*“Honesty is the
best policy”*

These are basic articles of Islam and the lives of the Muslims should revolve around these principles. In all domains of life a Muslim should be ‘Shareef/gentle, honest, trust worthy etc. This is how religious ideology is propagated to the young learners. Moreover, these quotes are surrounded by flowers from all sides which implies that a Muslim’s life can become flowery, i-e full of happiness if she/he abides by the principles of Islam in his/her life completely.

As far as the representation of religious ideology from the two selected English textbooks at primary level is concerned, it can be seen that inside the title page of Khybperpakunkhwa textbook board, there is a hadith Mubarka quoted here which is written in inverted commas to make it more prominent. It carries the following words:

Seeking of Knowledge is the duty of every Muslim man and woman.

(Al-Hadith)

Which is the translation of Arabic hadith that:

طلب العلم فريضة على كل مسلم

In both cases, importance of seeking knowledge has been stressed and in both the textbooks the thing that is being highlighted is without religious knowledge, no survival is possible. The message imparted here is that a Muslim should never do anything ir-religious. And moreover inside the title page of the KPK book, there is written:

Honesty is the best policy.

Another significant feature is that through these religious contents, children are taught that it is the religious duty of every Muslim man and woman to seek knowledge from cradle to grave. On the other hand, at Social level, one should be honest in every sphere of life. This is how, right from the beginning of the textbook a clear message related to religious ideology is propagated to the young learners that only seeking knowledge is not enough for them, they should be honest in their practical lives as well.

Primary English textbooks are one of the best sites to invest religious ideology to the consumer to make them behave in a desired manner. The underlying

ideology behind the inclusion of many religiously loaded linguistic and semiotic discourses is to shape the mindset of young learners in a desired manner.

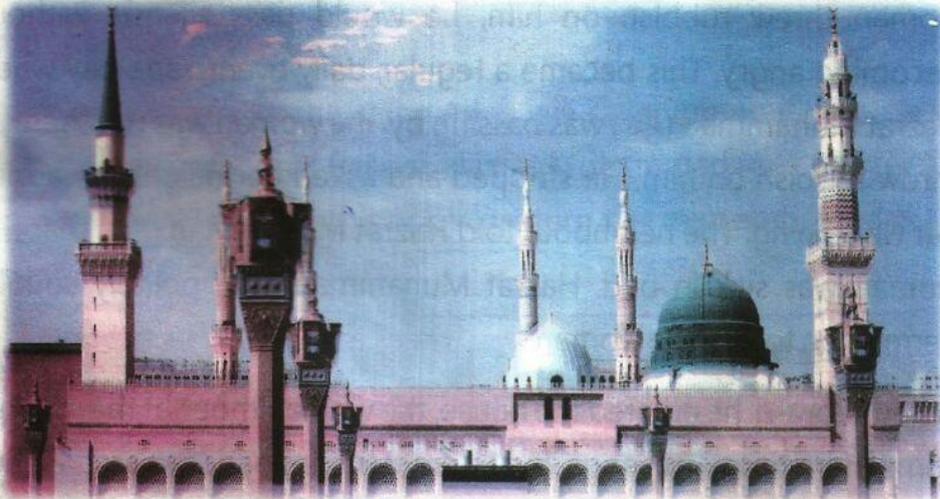
If the religious contents of both the mentioned English textbooks are compared/ contrasted, the overall picture that emerges is that religious ideologies have been propagated more persuasively by quoting the Qaid's remarks and Hadith Mubarka of the Holy Prophet (PBUH). Both are renowned figures at their respective places. However, the English textbook of KPK carries the quote of the Prohet (PBUH), which implies that they are using more persuasive techniques to impart religious ideology to the target audience. This is how, it is obvious that English textbooks Punjab and KPK carry various linguistic and semiotic devices to impart religious messages to the young learners.

1

Hazrat Muhammad's (ﷺ) Kindness and Forgiveness

Pre-Reading Activity:

- What do you know about the people of Arabia before Hazrat Muhammad (ﷺ) started preaching Islam?
- Can you tell any story which shows the forgiving nature of Hazrat Muhammad (ﷺ)?



More than 1400 years ago in Arabia, people lived in fear. They feared their neighbours. They feared other tribes. They even feared their idols. The Arabs worshipped idols. In their ignorance, they would bury their newly born daughters alive. As Islam began to spread amongst the Arabs, such cruel practices stopped. Islam teaches love and peace. It teaches kindness and respect. Hazrat Muhammad (ﷺ) himself was very kind and loving. He treated everyone, young and

4.7 Hazrat Muhammad's (SAW) Kindness and Forgiveness

Phillipson (1992) opines that language is a source of transmitting norms and behaviours to the target readership. Language is one of the important tools for propagating ideologies. Rehman (2003) says that language is for the propagation of competing views on how should a life lived. The dominance of a language, most often, favours a certain conception of life and by implications i-e those who believe in it. Textbook is a very powerful tool for disseminating the desired ideologies as Verschuren (1999) says that discourse is regarded as a sight of struggle and ideology investment. The linguistic text under analysis titled, *Hazrat Muhammad (SAW) kindness and forgiveness* propagates religious ideology. In this regard, Fairclough (1993) opines that language play a crucial role in shaping learner's worldview. According to devised model employed in the present research, this chapter belongs to the analytical categories *Text* (Fairclough 1993). Rehman (2003) opines that the textbooks are the best sites to invest various ideologies. He further is of views that discursive power of the textbooks play an important role in shaping the mindset of the target readership accordingly. Hence, if the title *Hazrat Muhammad (SAW) kindness and forgiveness* is decoded linguistically at the level of text (Fairclough 1993), it can be observed that the use of adjectives in the form of *kindness* and *Forgiveness* are here to describe the attributes of the Holy Prophet (PBUH). This is how the concept of change has been played up through the text under analysis.

The linguistic and semiotic text under analysis has been taken from the Primary English textbook of Punjab Board.

More than 1400 years ago... Possible way (Line no 1-13, pg1, 2.PTB)

As far as the analysis of the above mentioned linguistic text of English textbook Punjab is concerned, its title is *Hazrat Muhammad (SAW) kindness and forgiveness*. At the Discourse level, text of the lesson describes the history of Islam and the very first sentences opens like more than 1400 years ago in Arabia. At the level of Text, here 1400 is the metaphor of time which highlights the certainty on the part of the writer. The text compares condition of the people before and after Islam. Before the arrival of Prophet (PBUH) the condition of the people of Arabia was worst. They were suffering from the different types of fears, they used to worship many gods and the concept of gender exploitation especially females were badly exploited and the worst example was that the daughters were barried alive. So before

Islam, the condition of Arab was worst; they were suffering from many types of evils like idol worshipping, gender exploitation etc. They were rigid, hard hearted, fighters and were never ready to embrace any positive change which has been initiated by the Prophet (PBUH). On the other hand, the conditions of Arabia after Islam or after the arrival of Holy Prophet (PBUH) have been discussed and one such example is the prophet (PBUH) was kind and loving to all.

So, the implied message that is being propagated at the level of discourse is that Islam is a universal religion. It is not only for a specific group or tribe and it has been truly practiced by Prophet (PBUH). The concept of tradition versus change has also been discussed in the first paragraph and it is usually observed that tradition is persistent and change has to struggle in order to establish itself in the society. Same was the case with the idol worshippers of Saudi Arabia, when initially Hazrat Muhammad (PBUH) started preaching the message of Allah and advised the people that they should leave idol worshipping and should turn towards God and worship only God, people bitterly turned against him (PBUH). They were of the view that Prophet (PBUH) was preaching a new sort of religion which was totally against the religion of their forefathers.

Therefore, they harassed the Prophet (PBUH), and put every type of hinderance in his way but he (PBUH) remained constant and steadfast. Therefore, at the level of social Practice, a message has been propagated here that how –so ever great the ignorance is, or worst the condition are one should not lose heart and should be kind and courageous like the Prophet (PBUH).

An old woman made it.....embrace islam at once.(line no,14-31,pg2,ptb).

The text under analysis illustrates at the level of text, is that how an old woman used to throw rubbish on the Holy Prophet (PBUH). But he never said a word to her. One day, when he was passing by her house, none threw rubbish onto him (PBUH). He got worried about the old lady and went to her house to inquire about her health. There he (PBUH) was informed that she was unwell. Holy prophet (PBUH) went to her house and took care of her health during her ailment. The old lady was impressed by his kindness and embraced Islam.

It implies at the level of Social practice that one should be a true Muslim and must not be afraid of troubles. He/she should not lose heart rather should be consistent, steadfast and determined and if he one follows the Sunnah of Prophet

(PBUH) surely the day comes when a Muslim can reach his /her goal. Similarly, the concept of gender exploitation can also be observed, the lesson under analysis i-e that only the example of old woman who was habitual of in throwing rubbish on Hazrat Muhammad (PBUH) has been cited here, instead of citing any other example related to male violence. There is an old woman has been represented negatively who was so rigid and against the Prophet (PBUH) that she throws garbage on Holy Prophet (PBUH) daily. So, competing discourses can also be observed here. On one hand the woman is so adamant and steadfast that she never let go any chance where she could try to humiliate or show her anger towards the Prophet (PBUH) and on the other hand, Prophet (PBUH) has been represented as an embodiment, as a model of patience and forgiveness. So, both the attributes the negative attribute of the old woman and the positive attribute of the Prophet (PBUH) has been discussed here.

Still another significant feature here associated with the Holy Prophet's (PBUH) forgiveness is cited here which says that a true Muslim should always follow the footsteps of Holy prophet (PBUH). One day the Holy Prophet (PBUH) did not find the old woman there and he was not thrown by garbage and rubbish. He (PBUH) inquired about the woman and he was told that she was sick. So, the Prophet (PBUH) instead of for taking revenge from her or saying something bad about her, he inquired about her health and assured the woman that He (PBUH) is not there to take revenge rather to take care of her if possible and this how the implied message at the level of social practice has been the propagated to the young learners in particular and all the muslims in general that every muslim should be calm, peaceful, forgiver and patient like the Prophet (PBUH). This further negates the popular concept which is usually perceived by the western people that Islam was forcefully spread and Muslims used violence and sword to spread Islam. Hence, the example cited in this chapter of Punjab English textbook totally negate the prevalent western ideology instead the examples given here highlights that islam is the religion of peace and spread because of the good deeds of the prophet (PBUH) and his followers. And this is how more and more people embraced Islam.

On the occasion.....immediately (line, 32-46, pg, 1,2, PTB)

Another example regarding the determination and courage, patience, calm and forgiveness of the Prophet (PBUH) has been mentioned here. When one of his enemies finding him alone, took hold of his sword, challenged him who would save him. His (PBUH) reply was "Allah", describe the faith and belief of Prophet (PBUH)

in Allah. Prophet (PBUH) very calmly and confidently answered that Allah would save him. Here, the use of adjectives calmly and confidently at the level of text highlights that positive attributes have been associated with the Holy Prophet (PBUH). At the level of social practice, the implied message that is being propagated through these lines is that a true Muslim should always seek help and guidance from Allah, and instead of seeking help from other sources, he/she should only bow before Allah and beg His invisible hand. The text describes that when the Prophet (PBUH) forgave the non believer, he was so much impressed by this good and noble gesture that he embrace Islam. Hence an overall message that is being propagated through this lesson is that the prophet of Islam, Hazrat Muhammd (PBUH) was kind, full of forgiving and patient. He (SAW) was an embodiment of courage. He was a role model for all the Muslims. The underlying ideology behind publishing this lesson in the primary textbook of English can be representing the life of Prophet (PBUH) as a role model. At the level of text, the concept of gender exploitation is there. From the beginning stereotypical mind of the young learners are being shaped i-e wherever there is some negativity, women usually is associated with it. The overall theme is that every Muslim should follow the footsteps of the Prophet (PBUH) and every Muslim should be kind and forgiving like the Prophet (PBUH).

Another important thing that is being propagated through this lesson is that the every Muslims should follow the certain ettiquette described by Islam. So, here Prophet (PBUH) has been represented as following the all those ettiquette which every human being should follow. For example, there is a line, when allowed every Muslim should observe the code of conduct in life while behaving towards a Muslims and non Muslims. Prophet (PBUH) first sought permission for entering in the house of the woman and then he offered hs services to help her. So, the message that is being propagated here is that there are certain rules and regulations which every Muslim should follow and should always ready to grant his or her services to the human beings irrespective of their religion. Inclusion of this chapter in the beginning of the book can be to the rest of the world and that the young Muslims present a soft image of Islam and they should feel confidence in being Muslim.

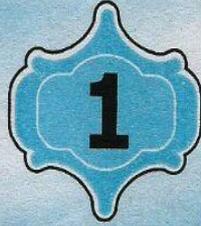
If the semiotic present in the chapter is analyzed by employing Barthes' (1974) model of Semiological Discourse Analysis, it can be seen that this is the picture of the Masjid-e-Nbwi. In the semiotic, there is a dome in the centre and different minaraates are present. At identical level, minaraates are the symbol of

guidance. In Masjid e Nabwi, different people gather which represent solidarity. At indexical level, the semiotic propagates that Islam promotes unity and brings people on one platform. Masjid e Nabwi is one of those places, where most unity comes along.

The Height of the minaret in the semiotic under analysis at indexical level, represents that Islam is a religion of esteem and if people follow the rules and regulations of Islam they can achieve great success in their lives.

Dansai (2001) argues that white colour associated with light, goodness, innocence, chastity and purity. It also connotes with safety, purity and cleanliness. Here, in the semiotic white colour symbolizes that Islam is a religion of peace and harmony. At Iconic level red colour connotes renewal, nature, hope, trust and energy and implies freshness, safety, life and fertility.

Unit



Hazrat Muhammad (SAW) a courageous Prophet

Unit Outcomes:

After studying this unit, the students will be able to:

- scan the text to extract specific information.
- read the text with comprehension.
- know about the life and character of the Holy Prophet (SAW).
- know about the unique qualities of Hazrat Muhammad (SAW).
- identify silent letters.
- learn about Nouns.
- learn and understand common, proper, concrete and abstract nouns.
- differentiate between countable and uncountable nouns.
- summary skills to develop mind-map.

4.8 Hazrat Muhammad (SAW) a Courageous Prophet

Language is considered as tools to assign different roles. According to Rehman (2003), different ideologies are formed through language. He opines textbooks are one of the strongest tool to invest different ideologies. The discursive power of the textbooks plays an important role in constructing and shaping the behaviours and mindset of the readers accordingly. Kress (1989) observes that language can never appear itself; it always appears as a representative of a system of linguistic terms, which are discursive and ideological. Ideologies, therefore, provides cognitive foundation for the attitudes of various groups in societies, as well as their own goals and interests. He offers schema relation between ideology, society, cognition and discourse.

In the English textbook of khyberpakhtunkhwa (KPK), there is a lesson titled as Hazrat Muhammad (SAW) a courageous prophet. If the title is analysed by applying Fairclough's (1993) model, at the level of text, it describe the attribute associated with Holy Prophet (SAW) i-e 'courage'. At the level of discursive practice, it can be correlated with the cultural values of KPK as well, as it has been observed that people belonging to KPK are considered as more courageous, brave and warriors as compared to the people of other provinces.

If we go through the history of KPK, the element of war and courage is quite obvious. So, at the level of Social practice the implication behind the representation of Prophet (PBUH) as the courageous prophet is to highlight warlike and courageous elements in Islam. Although, Islam is a blend of courage and kindness, if there is courage or concept of war in the form of Hazrat Umar Farooq, then there is kindness and forgiveness in the form of Hazrat Abu Bakr Siddique (RA). So, one brand of Islam i-e concept of courage, war, valour, bravery has been played up in the book belonging to KPK whereas, the other version of Islam, which is equally important, kindness and forgiveness. It means that two different types of ideologies are being propagated through the titles of the lessons. If the textbook of KPK is compared with the textbook of Punjab, the textbook of KPK is more focused in conveying the message to the young learners that they should be courageous and warriors like the Prophet (PBUH), whereas, on the other hand the textbook of Punjab province is more concerned with representing the soft image of Islam in the form of kindness and forgiveness of Prophet (PBUH). So, at the level of Discourse, through the titles of the

lessons, two different types of ideologies are being imparted to the young learners i-e, one is element of the bravery and courageousness and other is kindness and forgiveness. If these are combined together, the overall message can be extracted as the Islam is a blend of courage, kindness and forgiveness as has been portrayed by Prophet (PBUH). Islam is not only about kindness and forgiveness; it also demands bravery and courage when the occasion demands. In certain cases, peace can be held through power but sometimes peace can be also held through kindness and forgiveness. So, it depends upon the wisdom of the users which occasion demands what. At the level of Social practice, it imparts the message what a Muslim should be like, he or she should be brave and courageous like prophet and he or she should be kind and forgiving like the prophet as well. So, different brands of Islam have been imparted to the young learners keeping in mind their cultural values and backgrounds.

As far as the linguistic analysis of the text is concerned, following lines describe the attributes of the Holy prophet (PBUH):

The Holy Prophet (PBUH) was very honest. He (SAW) never told a lie. The people called him "Ameen" and "Sadiq". Ameen means honest. Sadiq means truthful. (line no 10-14, pg 2, KPK).

If the above mentioned lines are analysed by applying Fairclough's (1993) model, it is observed at the level of Discourse that the first lesson of English textbook of KPK, is full of the attributes of the Prophet (PBUH) like honest and truthful in the form of Sadiq and Ameen. At the level of social practice, another ideology which is being propagated through this lesson is middle class morality. It is said that, religion is a kind of opium for the poor. Mostly poor people are advised to surrender their worldly desire at the cost of the pleasure of hereafter. It imparts the message that it is a kind consolation that deprived class or society that if they are poor, if they are miserable and their desires are not granted, they should feel happy and satisfied that they are following the Sunnah of the prophet (PBUH). Hence, the concept of being satisfied, Ameen and trustful is being imparted to the largest population of the society and particularly the young learners are targeted and a special brand of religion is imparted at the level of social practice that they must be satisfied, honest, truthful, poor so instead of repenting on their miserable condition, they should be satisfied and they should always realize that whatever they are suffering from, it is a sunnah of Prophet (PBUH).

Allah chose him (SAW) as His prophet. God sent him (SAW) for His message to convey it to the people. (Line no 14-15, pg no 2, KPK).

So, here at the level of Discourse, prophet Hazrat Muhammad (SAW) has been represented as the harbinger, as the messenger of Allah. The implications behind the line that he (PBUH) was sent as the messenger of Allah at the level of social practice is that all the human beings are messenger in the one form or the other. They should do as it has been done by the Prophet (PBUH). All the people should be very sincere and honest in performing their duties or in conveying their messages to the other people as it has been done by the Prophet (PBUH). Additionally, another ideology is being imparted that whatever the conditions are, one should have full trust and patience and should not give up her/ his struggle despite difficulties and this is what has been done and practiced by the model Prophet (PBUH).

The people of Makkah used to pray idols (line 16, pg 2 KPK).

There are various types of idols, idol of family, idol of class etc. If we look into carefully and honestly, everybody is following one type of idol. On the other, if one feel that if everybody is following some type of idol i-e family, pride, market etc. One should not leave up courage, rather should be constant, courageous, determined and steadfast like the Prophet (PBUH) because one who is satisfied while facing troubles is actually performing the sunnah of Prophet (PBUH) and the day is not far when one will get reward like the prophet got the reward in the form of converting the non muslims to the muslims.

The Holy Prophet (SAW) told the people to leave idol worship and pray to Allah. (Line no 17, pg 2 KPK).

The message which is being propagated here at the level of discourse practice is that every person has been sent to this world to perform some duty, specially the teachers who are regarded as the followers of the prophetic profession. Indirectly they are given the message that they should perform their duty honestly as has been done by the Prophet (PBUH). It is natural that when one is going in ones way of doing good things, one faces a lot of troubles as were faced by the Prophet (PBUH) as the text mentions:

The people of Makkah were angry with him (SAW), but the Holy Prophet (SAW) was very brave and courageous. (Line no 19, 20, pg no 2 KPK)

The use of adjectives *brave* and *courageous* at the level of text highlighted the attributes of the Prophet (PBUH). On one hand, the young learners in particular and in whole the Muslims in general are being propagated the message at the level of social practice that they should be courageous, brave and kind as well. So, if they won't have such qualities, they would never progress.

The people of Makkah wanted to kill him (SAW) but God saved Him (SAW) everywhere. (Line no 20,21 pg no 2, KPK)

In the above mentioned lines, another very optimistic lesson is being propagated at the level of text; the people may turn against you. Someone he/she have to suffer a lot. He/ she has to face hardships but the only thing required is to consistent, steadfast and the courageous and ultimately if one's sincerely or honestly doing his/her duty and courageously taking steps against the non believers, gods' invisible hand of help will be their to help that person.

One day the Holy Prophet (SAW) was sleeping under a tree. A pagan saw him (SAW) sleeping. He had a sword in his hand. He came close and said in a loud voice. "Who will save you from my sword?" The holy prophet (SAW) opened his eyes and said, "My Allah will save me." Hearing the name of Allah, the pagan began to tremble with fear. The sword fell down from his hand. (Line no 22-28, pg no 3 KPK).

A kind of disparity can be observed here in the title, it is written as a *courageous prophet* and the example which is cited here belongs to forgiveness. So at the level of discourse, two brands of Islam are propagated here, title carries the implication that every Muslim should be courageous, whereas the text carries the implication that along with being courageous, every Muslim should perform the role of a forgiver as well. This is how a message is being propagated at the level discourse that Islam teaches a balanced way of life. At the level of social practice, in certain cases, you need to keep balance in the society and the Muslim must have the power to bring be harmony in the rest of the world as well. On one hand Muslims are advised to be courageous and later is cited the example of pagan to whom the prophet (SAW) forgave.

The holy prophet (SAW) picked up the sword and said, “My God saved me, now who will save you?” The pagan begged his pardon. The Holy prophet (SAW) forgave him and gave him sword. (Line 28-31, Pg no 3 KPK).

Here, at the level of discourse strong believe in Allah has been stressed and at the same time Prophet (PBUH) has been represented as the role model that he not only was courageous rather he was forgiver as well. It is said that a desired ideology can be propagated to the target readers through the conjunction of words and pictures. Pictures can also be used to make the desired message more forceful.

Similarly, the semiotic is analysed by applying Barthes’ (1974) model of Semiological Analysis, at the iconic level, it is observed that it is the picture of the dome of Masjid e Nabwi. It can be observed that this picture has two prominent colours i-e white and green. Green colour of dome connotes fertility and regeneration while minarete of white colour symbolises purity and peace. The minarate in this semiotic is towering high which at the indexical level, implies the ideology that Islam is the religion of esteem and if you follow Islam, it will take you at high esteem. If one follows Islam, one will be rewarded in this world and the world hereafter. The use of brown colour implies that Islam is flexible. Golden tip on the dome shows the golden principles of Islam. By following the principles, one can be successful in this life.

At the indexical level, the ideology propagated here is that if one follows the basic principles of Islam, one will be prosperous and will be successful in every field of life. Hence, the inclusion of this picture is deliberate and white colour symbolises the peaceful and enlightened nature of Islam as compared to constructed image of Islam that is propagated that Islam is a religion of violence. Therefore, the possible underlying ideology, behind the inclusion of this linguistic and semiotic text is to counter the ongoing western discourses regarding the representation of Islam as a religion of violence. It is propagated that western construction of Islam and Muslims is biased.

4.9 Content Analysis

Cartwright (1953) says that content analysis is the objective, systematic and quantitative description of a symbolic behavior. It helps in capturing a sense of patterns or frequencies of meanings across a large sample of texts. Krippendorf (1980) says that content analysis is a research technique for making replicable and valid inferences from data to their context. The following table reproduces the frequency of occurrence of various lexical items.

4.9.1 Lexical Items Used In Books

Punjab Textbook	Khyberpakhtunkhwa (KPK) textbook
Kindness, Forgiveness Islam, peace, loving nature of Prophet (PBUH) respect, kind, Allah Hazrat Muhammad (SAW), Masjid, Politely, Idols, Rasool, religion, Rasoolulla Calmly, confidence, generous Humble, eternity, virtue, Eden, Heaven, Amanat, Deyanat, Sadaqat, sharafat.	Muslim, knowledge, Al-hadith, Honesty, Hazrat Muhammad (SAW), courageous, Prophet, religion, Islam, Holy prophet, Sallallahu Alaihe wasallum, Allah, Makkah, Abu Talib, honest, Ameen Kaaba, brave Eid-ul-Azha, Assalam-u-Alaikam, Mosque, Eid-ul-Fitr Walaikum Salam, kindness, goodness, Unity, Faith, Discipline, The Holy Quran, Religious, Eid, Ramzan, Eid mubarik Fitrana, Reform, Eidee, Zilhaj, sacrifice, Hazrat Ibrahim (AS), heaven, harmony, Rabi-ul-Awwal, Shaban, honest, God, Shawal, Eid-milad-un- Nabi, Pray, Allah, Surah Alhijrat, trust, deed,

4.9.2 General List

KPK	Punjab
Total Chapter 18	Total Chapter 11
Chapters representing Religious Ideology 6	Chapters representing Religious Ideology 2
Total Pictures 32	Total Pictures 19
Pictures representing Religious ideology 21	Pictures representing Religious ideology 6
On last page, Ayat and Hadith is given	On the last page, two pictures about exercise and cleanliness are given
On the second page, two Ahadith are given	There is no Ahadith on the second page
Frequency of occurrence of SAW is 21 times.	Frequency of occurrence of ﷺ 27 times.
It starts without بسم الله الرحمن الرحيم	Its page start with بسم الله الرحمن الرحيم
In the title page symbol of opened book is given 	Six times Punjab text book board logo is given 
In KPK textbook, Prophet (PBUH) has been represented as courageous and forgiver.	In Punjab textbook, Prophet (PBUH) has been represented as courageous and forgiver.
On the title page of KPK, message of unity as strength has been propagated.	In punjab, enlightened version of Islam has been propagated.

4.10 Summary

In the present chapter, the researcher has discussed in detail the prevalent themes regarding religious ideologies in the English textbooks of primary level in Punjab and Khyber Pakhtunkhwa provinces. In this chapter, linguistic and semiotic contents have been analyzed critically by employing an amended triangulated model which has been discussed in research methodology section. The content has been analyzed thematically and the themes have also been mentioned at the beginning of

the chapter. In the next chapter, the researcher has discussed the findings of the focus group discussion by employing Krugar's (2000) model to analyse the data at the mentioned levels.

CHAPTER 5

ANALYSIS OF FOCUS GROUP

DISCUSSION

The current chapter aims to discuss various findings of the focus group discussions to confirm or negate the findings of semiotic analysis done by the researcher. It can be supposed that being a researcher, one can be partial in his or her opinions while decoding semiotic discourses because our senses are culturally trained to extract stereotypical meanings. For this purpose, two focus group discussions were conducted. Each of the focus group consisted of 6-8 participants. Each of them is of one hour and it was held among linguists and non-linguists participants.

In the current chapter, researcher has illustrated the important themes emerged during the focus group discussions on the semiotics selected from the 5th grade English textbook of Punjab and Khyber Pakhtunkhwa boards carrying religious contents. The opinions expressed by the various participants of the focus group discussions have been included in this section. The remaining comments in transcribed form are attached in the appendix section of the thesis. The linguistic and semiotic texts were selected purposively by the researcher as demonstrated by in the research methodology section. In this chapter, researcher has highlighted important themes and focus group discussions have been analyzed by applying Krugar's (2000) model of focus group discussion (FGD). The most frequently used lexical items during focus group discussions are given below:

Linguists	Non Linguists
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Religion, Holy Prophet (PBUH), Heaven Rasool, Allah, honest, kindness, sadiq, Arabs, Middle class, morality, forgiver, mighty, Beauteous, soul, amanat, sadaqat, sharafat Virtue, humble, Masjid Nabvi, ethics, values, religious, truthful, God, Islam, unity, faith, discipline, pardon, Hazrat Ibrahim, Sacrifice, muslim, knowledge,	Holy Prophet (PBUH), Allah, challenging forgiveness, generous, kind, Ameen, idol, Respect, daughters, messenger of Allah, Aden, soul, sadiq, sadaqat, sharafat, amanat, Power, humble, Makkah, Rasool, Hazrat Muhammad (saw), pardon, Kabaa, Islam, unity, discipline, faith, courageous, HazratI brahim, fortune, Surah Alhijrat, pardon, Knowledge, muslim,
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According to Rehman (2003) language is an important source of imparting implicit as well as explicit ideologies. Use of language is one of the strongest tools by which particular ideologies are propagated to the young learners to mould their mindset. No use of language is ideology free. Similarly, the words frequently used illustrate that a particular type of religious ideology is imparted to the young learners. The participants were of the views that this is done to shape the mindset of the target audience in a desired manner.

5.1 Semiotic one

The following section reproduces most frequently used lexical items by the participants of focus group discussions on the semiotic under analysis:

Linguists	Non linguists
Amanat, deyanat, sadqat, sharafat, Islam, knowledge, religious, morality, purity, peace, progress, enlightened, parda, Islamic, prosperity, heaven, success, regeneration, parda, knowledge,scarf, ideology,	Islamic, ideology, teachings, amanat, sadaqat, deyanat, sharafat, religion, peace, morality, Muslim, purity, nobel, education, life,equality, harmony, Eden, religious, parda,

5.1.1 Context

Context is defined as participants' responses triggered by a stimulus or the question asked by the researcher or a comment on another participant's views. The

researcher found that two participants disagreed from each other as a result of the question asked by the moderator. The comments of some of the participants are as follows:

A male teacher in this picture could have been as well, why a girl or a female?

Behind the picture of female as a teacher on the title page, the underlying ideology may be that an educated female can be a good teacher, can be a good mother and can be a good nation builder. It can also be correlated with the idea of Napoleon that give me an educated mother and I will give you an educated nation, so, in the picture, Islamic ideology can be correlated with the modern ideology as well. Usually, it is believed that Islam is a strict religion and Islam does not give permission to women to seek knowledge but this picture negates the ideology and it lays stress that an educated woman can prove her significance in all spheres of life, whether she is in the classroom or in any domain of life.

English on the title page is written in red and white colour. One of the connotations of the red colour is danger, so here white colour mixed with red colour implies the ideology that English is not harmful or dangerous to Muslims, if we learn it with positive mindset, as a knowledge and some of the participants also argued that learning as many languages as possible has been mentioned in Islamic history as well. The Prophet (PBUH) also used to send his followers to propagate teachings of Islam who were well versed in the language of the time.

The language written on the board is in white colour in the semiotic under analysis, which is a symbol of peace and purity. The lesson that is being propagated through the text written on the board is that one should not consider oneself as little or inferior, because the little things when combined can make big things. Here, the little drops of water are compared with the little students, that these students when do work hard, they can achieve success in their lives.

I think the linguistic text written on the board is the representation of Arab, water, sand, oceans and the land. It can also be correlated with the history as well, when the Prophet (PBUH) started teaching Islam. It is shown that, a female is instructing both male and female students. Might be this is little in the past and then it turns into a beautiful land and now these little ones have the ability to make this land as a beautiful land..

Hence, the remarks mentioned above illustrate that the ideology that is at work is to impart religious lesson to the target readership and to make them consistent

in doing good deeds. Moreover, women's active participation has also been highlighted.

5.1.2 Intensity

Krugar (2000) argues that intensity refers to emphasis with which a comment is made during Focus Group Discussion. It was observed during the discussion that at certain places the participants expressed their views by stressing upon the certain words.. The use of lexical items like challenging, religious, morality, division, equality, knowledge etc illustrates the level of intensity of the participants of the focus group discussions. Additionally, the use of lexical items like *very* and *really* indicates the level of certainty of the participants regarding the religious ideologies. Similarly, the use of pronoun *I* and *we* has also been analysed as it connotate solidarity and individuality on the part of the participants. In this regard, the comments of some of the participants are as under:

I think the female here in this semiotic is shown as teacher, so the division of profession is there, that is the profession that is considered very suitable for females and she is wearing scarf which propagates the religious ideology.

The female teacher in this semiotic is represented as powerful and the way she has been shown as wearing scarf implies religious ideology to the young learners that they can also do the same by staying within the limits prescribed by Islam.

My perception about this semiotic is that there is an element of religious ideology. The dress of the female teacher propagates religious ideology and the linguistic message written on the board imparts religious ideology that these young ones should remain confident, persistent and by doing continuous little noble deeds or act of kindness these little deeds definitely can led them to heaven.

Amanat, Deyanat, Sadaqat, Sharafat is written twice on the title page of Punjab textbook and it is written in a circle which means that very teachings of Islam revolve around these four things and the implied message that is being propagated here is that young learners should adopt these four things in their lives and due to this their lives can be exactly in accordance with Islam.

Therefore, in the light of the remarks mentioned above it can be inferred that participants were firm to their stance that religious ideology has been propagated very tactfully to the young learners in particular and the masses in general.

5.1.3 Existensiveness

The term existensiveness according to Krugar (2000) reflects how many participants made a particular comment about a particular topic under discussion. This technique describes the degree of certainty or disagreement among the participants of discussion. As far as the degree of existensiveness is concerned, it has been observed that only two participants from linguists group disagreed with the rest of the participants and presented their views in the form of competing discourse. The remarks of the participants are as follows:

A religious step is there also with the modern approach. Though she is wearing scarf but at the same time she is modern as well as she is wearing makeup. A concept of emancipation lies there and she is pointing with stick at the board which implies that she is very authoritative and again the girl with raising hand show that now girls can participate side by side with men.

As far as the dressing is concerned it shows that she is quite religious lady and she is doing very well job of teaching the students. To me , I think that words written on the board symbolizes that these students are just like little drops and with the passage of time,they would be able to bring big changes.

She is covering her head with scarf. Again religious ideology has been propagated through this semiotic. And in the picture, there are equal gender representation in the form of boy and girl.

Hence, the dominant theme that emerges from the views of the participants is that religion disallows gender marginalization; rather Islam is a religion which propagates the message of equality for both men and women. This is what has been done here in the textbooks under analysis at linguistic and semiotic levels. All the participants were of the view that it is a misconception and misrepresentation of Islam that Islam is hard upon women and according to them, these primary English textbooks are playing an important role in propagating the Islamic concept of equality in terms of equal gender representation.

5.1.4 Internal Consistency

It means that whether or not a participant has changed his/her views after discussion with other participants. The concept of internal consistency was observed among the focus group participants.

5.1.5 Specificity of Responses

It means that how relevant or irrelevant a comment is which is made during discussions on the selected images. It helps in identifying whether a participant is deviating from the specific topic of discussion or not. In this case, the specific topic under discussion for the participants was decoding religious contents from the textbooks. Only one of the participant during the discussion for some time deviated from the topic. Later on by listening to the other participants, she (one of participants) also agreed that the dominant theme embedded in the texts under discussion is the propagation of religious ideology.

5.1.6 Finding the Big Idea

Through the selected primary books the overall theme extracted from the remarks of the participants is that textbooks play significant role in imparting desired ideologies and in this case an attempt has been made to propagate desired version of Islamic ideology to the young learners at primary level.

5.2 Semiotic Two

The following section reproduces the remarks of the focus group discussion participants along with frequently used lexical items. Then, the researcher has analysed the remarks of focus group participants to extract the big idea.

Linguist	Non Linguist
Religious, harmony, peace, cleanliness, Hazrat Muhammad (PBUH) , progress, guidance, Holy Quran, united, devote, Prophet of Islam, regeneration, fertility, soul, sayings of Prophet, Makkah, Hajj	nature, peace, purity, goodness, Holy Quran, religious, humble, majestic, Holy Prophet (PBUH), Islamic ideology, Hajj, teachings of Islam

Most of the words mentioned in the above columns used by focus group participants connote that Islam is a religion of peace and the prophet (PBUH) is the messenger of Allah. The overarching theme extracted from the lexical items is that repeated use of religious contents throughout the book is to impart religious ideology to the students of primary class to shape their mindset in a particular manner. The

semiotic under analysis has also been analysed on the following levels focusing on the data of focus group discussion:

5.2.1 Intensity

It refers to the emphasis with which a comment is made during focus group discussions. It has been illustrated through the use of loaded language like Holy Quran, strength, beared, Islam, religion, ideology etc. Furthermore, the use of adverbs like very, actually, really also connotes the intensity of the feelings of the participants with which they expressed their views about the semiotic under analysis. For example, one of the participants remarked as under;

In this picture, the old farmer is conveying in a very peaceful manner that actually Islam is a religion of peace and if you want to achieve peace in their lives, they should be united.

One of the possible interpretations of this picture is that whatever they do, they keep in mind nature. The people of Pakistan are actually sticking to their fundamental ideology which is religious ideology because Pakistan is an ideological state and it is achieved on the name of the religion.

This picture tells us about the natural beauty of Pakistan. Here in the picture, there is a scenery (most probably) of jheel Saif ul malook, which is very beautiful and attractive place in the province of Khyberpakhtunkhwa and this jheel attracts the tourist fom all over the world. In this way, love for the beauty of nature has been made obvious as our religion preaches us to love each and every creature of nature.

Therefore, in the light of participants' remarks concerning the concept of intensity, it can be said that Islam is a religion of peace which lays stress in leading life by working hard, by being peaceful and united. Almost, all the participants were of the view that a typical religious morality has been propagated to the young learners to make them behave in a desired manner.

5.2.2 Context

It can be defined as participants' response triggered by a stimulus or the question asked by the researcher. It has been observed that the context of the discussions has been affected quite a few times when the moderator asked the

questions to the participants and they triggered their responses. In this regard, the remarks of some of the focus group participants have been listed below;

I think that people of Khyberpakhtunkhwa are closer to nature as compared to Punjab. This picture represents the certain culture of Khyberpakhtunkhwa which is very simple in rural area. So here culture associated version of Islam has been propagated.

Another participant remarked as:

I don't think so, in the picture bundle of sticks represents the unity and father is advising his sons that they should be united just like bundle of sticks and if they united nobody could attack them and nobody could separate them. And this picture actually emphasizes the current need of Muslims and that is unity.

Summing up the remarks of focus group participants, it is observed that all the participants were of the view that linguistic and semiotic discourses are working in conjunction to impart a religious message regarding the concept of unity, brotherhood, doing good to others, contentment etc among the target audience. If the Muslims of Pakistan in particular and the Muslim of the world in general are united, they can make their presence felt in every domain of life.

5.2.3 Internal Consistency

It means to observe how consistent a participant has been in his/her views during the discussion. It was observed that all the participants remained fixed to their ideas that middle class morality has been imparted to the students of two provinces i.e Punjab and Khyberpakhtunkhwa.

5.2.4 The Big Idea

The overarching theme extracted from the focus group discussions on the selected semiotic discourse is that the lesson of working hard, staying united, obedience to God and patriotism etc has been propagated through the linguistic and semiotic discourses of the selected primary English textbooks.

5.3 Semiotic Three

The following section deals with the analysis of semiotic three. Like the other semiotics, it has also been analysed on mentioned levels of Kruger's (2000) model.

The following table contains the list of words frequently used by the participants with their possible implications.

Linguist	Nonlinguist
Warriors, Holy Prophet (SAW), Allah's messenger, kindness, religious ideologies, <i>sadiq</i> , <i>amen</i> , Prophet (PBUH), honestly, prophetic, peace, role model, ideology, forgiveness, Ahmad (PBUH), Quranic verses, Islam and enlightenment, kindness, Rasool of Allah, generous, nature of Prophet (PBUH)	Makkah, kindness, Islam, Allah, Hazrat Muhammad (PBUH), forgiveness, religion, brave, <i>sadiq</i> , <i>ameen</i> , Hajj, honestly of Prophet (PBUH), <i>deen</i> , Holy Quran, <i>deyanat</i> , <i>sadqat</i> , loving nature of Prophet (PBUH)

The frequently used lexical items by the participants of two groups imply that all the Muslims should be honest, true, gentle etc. They should be clear in their dealing and should avoid double standard. As far as the concept of gender mis (representation) is concerned here, negative attributes have been associated with woman and positive with man.

5.3.1 Intensity

The degree of intensity among the focus group discussions has been illustrated by the use of loaded language and extensive lexical items like observed, slaughtered, challenging etc. The use of such loaded language highlights the stance of participants in an appropriate way. Furthermore, the use of adverbs like very, actually, really etc. also connotes the intensity of the feelings of focus group participants'. The use of 1st person pronoun i-e *I* and *we* highlights the concept of individuality on the part of participants. Whereas *we* has been used to indicate solidarity and collectiveness. Here, are some of the remark's given by the focus group participants which highlight the intensity of feelings regarding the construction and representation of religious ideology through the discourses of the selected primary English textbooks.

As we all know that Islam is a universal religion, it is not specific for single tribe or community, but it is for whole humanity. Here the incident of the old woman is described that Holy Prophet (SAW) was not only courageous but Holy Prophet (SAW) was very kind to all people.

We know that Islam teaches kindness, courage and bravery.

As far as title is concerned for me, two attributes kindness and forgiveness are described which are always associated to the Hazrat Muhammad (PBUH) and the picture is very suggestive.

Whenever any mullah wears green cap, he is always considered very kind and very forgiving.

In the light of above mentioned remarks, it can be inferred that all the participants were of the view that religious practices must be observed in all domains of life. Similarly, the young learners should start observing religious codes right from the beginning of their lives.

5.3.2 Internal Consistency

As far as the observance of internal consistency is concerned, all the participants remained consistent to their remarks. This is how, it can be said that the concept of internal consistency has been maintained by the focus group discussion participants. All the participants from both the linguist and non- linguist group highlighted that Islam is a religion of peace and enlightenment. All the participants remained firm to their stance about the peaceful nature of Islam.

5.4 Semiotic Four

The following section has reproduced the most frequently used words by the participants. Moreover, the discussion on this semiotic has also been analysed on the aforementioned levels as well.

Linguist	Non-Linguist
Courage, God, warrior of Islam, peaceful, harbinger, generous nature of Prophet (PBUH), enlightened, kind, attributies, Hazrat Muhammad (Sallal-laho-Alaihe Wasallum), Kaaba, brave, honesty of Prophet (PBUH).	Holy Prophet (SAW), courage, God, idol worshipping, forgiveness change and Islam,Courageous,religion,Allah, Makkah, prophet, Sadiq, honest, truthful, Kaaba, Abu Talib, qualities,

5.4.1 Competing Discourse

As far as the concept of competing discourse during the discussion on this selected semiotic is concerned, the participants of both the groups highlighted the existing theme of Islam as religion of enlightenment in English textbooks at primary

level in the provinces of Punjab and Khyberpakhtunkhwa. Some of the participants' expressed contradictory opinion about the peaceful or violent nature of Islam. Their remarks have been mentioned in the following section. One of the participants said:

I think the concept of being brave and forgiver is being imparted to the young learners through the semiotic discourses of the selected primary books. As the Holy Prophet (PBUH) remained very calm and cool and courageous but when He (PBUH) gained power in the form of sword He (PBUH) forgave the non believers.

Another participant remarked which is as under:

I think peace can only be held through power. So, the lesson of peace and power is here in the form of competing discourse. Peace can only be had held through power. If you are powerful you can live in harmony and peace with your neighbours. So, according to me, the message that is being imparted to the young learners of Punjab and Khyberpakhtunkhwa is that they must be courageous to keep balance in life and at the same time they must observe the teachings of Islam and the teachings of Prophet (PBUH) to spread the message of peace.

Similarly, another participant expressed his views which are as under;

I think, our policy maker, our government and the western media represent Islam as a religion of violence. So, the representation of Islam through these semiotic discourses is an attempt to counter the concept of terrorism which is usually associated with Islam. So, the children and young learners are being informed that they should be ready to face the counter arguments about Islam. So, the right from the beginning an attempt is made to prepare their mind for the counter arguments in their coming lives.

In the light of the remarks mentioned above it can be concluded that ours is an age of ever changing scenario. One should be ready to fight on different fronts. On one hand, we should try to keep on propagating the peaceful message of Islam and on the other hand, we should also continuously keep on strengthening ourselves. This is how, the Muslims by being powerful and peaceful can propagate the teachings of Islam and the Prophet (PBUH) successfully in the world. However, the concept of peace vs power emerged during the discussion on this semiotic.

5.4.2 Intensity

It refers to the degree of stress with which a comment is made. It has been found from the views expressed by the participants during focus group discussions, the way they expressed their views. The remarks made by some of the participants' carry intensity in them which they tried to express by using loaded vocabulary. Similarly, the use of first person pronoun *I* and *we* connotes intensity of feeling and degree of certainty and individuality on the part of the participant. As one of the participants said:

We must try to represent Islam positively.

Another participant remarked:

I think the textbooks are conveying the right message about peaceful nature of Islam and Muslims. The concept of courage is probably changed by Islam that, when you have power and you will forgive someone that is actually the courage.

Other participant said:

I think, in this lesson Holy Prophet has been shown as very brave and courageous. The pagan wanted to kill him, but the Holy Prophet (SAW) said that, His Allah will save him everywhere. But, here courage and bravery do not mean to kill anyone violently.

The use of first person pronoun *I*, the modal verb *must* and the loaded lexical items implies that the participants were over ambitious and enthusiastic in expressing their views. It seemed that, they were attempting to defend the religious ideology being propagated through these semiotic discourses.

5.4.3 Internal Consistency

It was observed during the focus group discussions of linguist and non linguist participants. All the participants remained consistent in their remarks about the peaceful nature of Islam and almost all of them from the beginning to till the end were of the view that on one hand muslim should try to empower themselves, they should embrace the teachings of Islam in true spirit but at the same time, they must be ready to face the challenges that are being posed by the western or non muslim world on them.

5.4.4 The Big idea

The big idea after the discussions of both the groups on this particular semiotic is that the textbooks are best sites for ideological investment and a conscious attempt is being made to make the young learners behave in a particular manner. At the same time, concept of gender equality is being imparted to the young learners. Still, one of the important themes that emerged during the focus group discussions is that Islam has given the equal status to men and women. So, the textbooks under analysis are imparting message through their linguistic and semiotic discourses to highlight the concept of gender equality.

5.5 Summary

This chapter has validated the findings of semiotic analysis by employing Krugar's (2000) model. This has been done at various levels including words, internal consistency and existensiveness and finding the big idea. It concludes that upto great extend the researcher's analyses match with general perception. The next chapter carries conclusion and findings of the research. In the current chapter, the researcher has evaluated the various findngs of focus group discussion by applying Krugar's (2000) model of Focus group Discussion. In this chapter, each level of model is evaluated thoroughly and the views of the participants' have also been mentioned. Participants' of both linguist and non linguist groups help in validating the researcher's findings. In the next chapter of the dissertation, the researcher has described the findings of the research in detail.

CHAPTER 6

FINDINGS, DISCUSSION AND CONCLUSION

6.1 Conclusion and Discussion

The current study investigates the religious ideologies propagated through semiotic discourses in primary class English textbooks of Punjab and khyberPakhtunwah. It highlights that how religious ideologies are represented through textbooks. Textbooks are the carrier of various implicit and explicit ideologies. In both the primary English textbooks, representation of religious contents in the form of linguistic and semiotic discourses is more in number as compared to the contents carrying other themes. In order to locate the religious ideologies in English textbooks, at primary level, analysis has been done at linguistic and semiotic levels by employing Fairclough's (1993) model of Linguistic analysis and Barthes' (1974) model of Semiological Discourse Analysis (SDA). Additionally, in order to validate the findings of semiotic analysis, the researcher has conducted two focus group discussions among linguist and non- linguist participants. The focus group data which have further been analysed by employing Krugar's (2000) model to explore how the semiotics in the textbooks are perceived by the participants of FGD, who are representatives of masses.

As far as the propagation of religious ideologies through the contents of selected primary English textbooks is concerned, there is quite difference between both the textbooks. In Punjab textbook board (PTB), there are 2 lessons and 15 semiotic discourses carrying religious ideology. The PTB carries the lesson about the personality of Hazrat Muhammad's (SAW) kindness and forgiveness and an other lesson which is titled as "Little things", While, on the title page of the Punjab textbook the picture of a female teacher is there, wearing scarf and teaching the lesson about the significance of little deeds to the young learners. The last pages of the mentioned textbooks also propagate same kind of religious ideologies like it is a duty of every Muslim to seek knowledge from cradle to grave and cleanliness is half of the faith. Textbooks present the Holy Prophet (PBUH) as a role model. The book starts and ends with religious messages which illustrates that without religion, there is no

concept of life. Life of a Muslim revolves around religious practices. Implicitly, they are being given the message that they should feel contented with what they have. At the same time, they should keep on doing little deeds of good.

As compared to the English textbook of Punjab, the English textbook of Khyber Pakhtunkhwa contains more religious contents. The English textbook of Khyber Pakhtunkhwa contains total 18 chapters. Out of these chapters fifty percent chapters carry religious ideology. This book has one lesson about the personality of Holy prophet (PBUH). It imparts the lesson of unity to the young learners. On page no 2, there is a Ahidith which lays stress on seeking knowledge and an other religious ideology has been propagated here, that we should remain honest in every field of life. On the last pages, there is a verse of Holy Quran, which imparts the religious ideology of brotherhood. The present research highlights the nature and the proportion of religious contents present in the selected textbooks. It finds that an attempt has been made to shape the mindset of young learners in a particular way, by inculcating religious ideology in them. At the same time, the concept of enlightenment in religion (Islam) has also been propagated.

6.1.1 Findings of the Present Research

The following section reproduces the findings of the research quantitatively. This has been done by showing the findings through table.

6.1.2 Comparative Analysis of Punjab English Text Book and KPK English Text Book.

KPK	Punjab
Total Chapter 18	Total Chapter 11
Chapters representing Religious Ideology 6	Chapters representing Religious Ideology 2
Total Pictures 32	Total Pictures 19
Pictures representing Religious ideology 21	Pictures representing Religious ideology 6
On last page, Ayat and Hadith is given	On the last page, two pictures about exercise and cleanliness are given
On the second page, two Ahadith are given	There is no Ahadith on the second page
Frequency of occurrence of SAW is 21 times.	Frequency of occurrence ﷺ 27 times.
It starts without بسم الله الرحمن الرحيم	Its page start with بسم الله الرحمن الرحيم
In the title page symbol of opened book is given 	Six times Punjab text book board logo is given 
In KPK textbook, Prophet (PBUH) has been represented as courageous and forgiver.	In Punjab textbook, Prophet (PBUH) has been represented as courageous and forgiver.
On the title page of KPK, message of unity as strength has been propagated.	In Punjab, enlightened version of Islam has been propagated.

6.2 Suggestions for Future Research

. There is a wide scope of critical discourse analysis of English textbooks at primary and secondary levels. Although, a lot of work has already been done on the religious contents in textbooks, yet here are some suggestions for the future researchers.

- The canvas may be broadened by adding textbooks of other two provinces as well to locate the underlying ideologies embedded in the contents of English textbooks. In this way a variety of themes related to religion, politics and gender representation can be compared.
- More focus group discussions can be conducted by inviting participants from diversified fields of life which might be helpful to draw conclusion by focusing on data of various forms.

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APPENDIX-I

FOCUS GROUP TRANSCRIPTION

Group of Linguists

Moderator: Bismillah-hir-rahman-nir-raheem

So, here, we are starting from the first picture from the Punjab English textbook of primary level. It is a title page of the Primary class English textbook. In this picture, a girl is there teaching something may be it's a poetry; little drops of water, little grains of sand, make the mighty ocean and the beautiful land. Well, sahar, a picture is there, white color and sky blue color is there and students are there, what is your opinion or perception keeping in mind linguistics and semiotic text of this picture.

Sahar: If we look at the linguistic and semiotic text, there is a process of construction and deconstruction going side by side. When we look at the woman, her attire gives religious look. She is covered in the parda and if we look at the posture of the lady, the posture is very dominating. It shows the element of emancipation and gradual change in the times to come and on the other side if we look at the complete attire the objectification of the woman also present. The lipstick, the eyebrow and rest of the things highlighted to show that woman has to appear the complete at three stages, knowledge, Islamic, beauty as well.

Moderator: ok, Nazia, is gender stereotypical message is imparted through this picture?

Nazia: I think, the picture presents construction and deconstruction going simultaneously, if we look at the woman, the woman is very properly dressed. She is wearing scarf and that show the Islamic ideology that is being propagated to the young learners. Why, we are propagating this to young children because they are in very critical age and if we tried to understand this from psychology, the psychology says that this is the prime time to invest your ideologies in your own way. So in this the observation of parda shows that Islamic ideology is imparted but the objectification of the woman shows the element of deconstruction as well. Element of deconstruction in another way in this picture we observe that when we look at the woman, the woman is teaching both male and female as well, SO, this shows that

,now females are not only teaching females but they can teach man as well. So objection, construction and deconstruction both goes simultaneously.

Moderator: ok, madiha, what is your perception about this linguistic and semiotic text?

Madiha: If we look at the linguistic text which this teacher is teaching, it is little drops of water, little grains of sand; make the mighty oceans, and the beautiful land. It can also relate to the concept of woman emancipation. And this imparts the ideology that, these little steps or struggles in our life lead us to achieve big success. If we look at the semiotic, it shows the complete dress code by women, which propagates the religious ideology and it also shows the modernity that the female in the picture is shown as confident. Though she wears religious dress but simultaneously she looks modern as well as it the demand of modern era of education.

Moderator: ok, javid is there any message the constructing and challenging the gender stereotype?

Javid: Stereotype, emancipation and objectification is a relevant subject. I don't think so, there is any objectification or authoritative. If we look at the proper rule, teaching is always in this context. Look at the eyecontact of woman, it is not directly on the viewers, it is directly towards the children. She is properly dressed, but I don't think that there is any emancipation. And emancipation here can be seen in the raising hand of the female not by the male.

Moderator: Nazia what is your opinion?

Nazia: If we look at the picture, she is having coercive power as well. If you talk at the role of the teacher, teacher can be an authoritative teacher, and it can be facilitator. So, if we look at her, she is not here as a facilitator. You can't say that she does not have any type of authority. She has authority, that why she is standing here and the way teacher behaving in the classroom, to my opinion she has power and concept of emancipation lies there.

Moderator: well, sahar keeping in mind the person as the state metaphor in the picture, where lies the state metaphor?

Sahar: if we talk about the person as a state metaphor, when we look at the poetry, it is the little drop of water and next line is little grains of sand, the word little, that is actually empathize the little the little girl or boy who are sitting here. And to me, the mighty ocean is representing lady, that in coming time, that little drops and little grains can be in mighty ocean.

Moderator: So, Zeeshan what religious message is propagated through this linguistic and semiotic text, here the teacher is properly dressed and the way she is teaching the students, it means that she is imparted any moral lesson?

Zeeshan: As far as the dressing is concerned it shows that she is quite religious lady and she is going very well job of teaching the students. To me, I think that words that are written on the board, they symbolizes that these students are just like little drops and with the passage of time, they would be able to bring big changes by learning in the classroom.

Moderator: You mean to say the message is being propagated through this linguistic and semiotic text take as an metaphor that Islam doesn't prohibit the working of a woman or teaching of a woman at any level. In this picture, she is a primary teacher, the woman can teach at any level, if she is in this picture carries a primary teacher, can teach at any level.

Nazia: I find disparity as well that we only confined the religious motion to the observation of parda, we can have the comparison with the young girl, if we look at the girl, she is wearing a shirt, she has tied her hairs, she has no dupatta and she is wearing half sleeves, so where lies the concept of religion in this concept that one hand you are showing a woman in a very properly dress and on the other hand the girl without dupatta and half sleeve, so what about this girl?

Javid: It can be enlightened concept of religion. But there is nothing wrong that parda is for women not for children. We can assume that this attire is religious, but within religion there are many sects. May be what is religious for me, not be religious for you. We can assume in that book that this is the book of Punjab and in general in whole picture we observing her scarf that is showing her religious

Moderator, nazia what is your opinion about the text written on the board?

Nazia: Sir, the board is green in colour while the message written on the board is in white color. The written text in white propagates Islamic enlightenment, concept of knowledge and empowerment.

Moderator: What about look at the picture, white color has been shown in proportion. So, what can be the possible significance?

Zeeshan: White color is the symbol of innocence and purity. It shows the enlightenment of knowledge.

Moderator: So, madiha what about the little drops of water, little grains of sand and the mighty ocean and the beautiful land?

Madiha: in this text, little is representing children or little steps we take in society. If we promoting knowledge at this level, then later in life, we became successful.

Moderator: you mean to say that by representing these students and teacher the implied message or ideology is being propagated to the target audience is that they should continue doing little deeds of goodness and so they can bring change. Sahar, how will you sum up this picture?

Sahar: the combination of white and sky blue is symbolically representing the environment that is conducive to learning, along with peace, solidarity and sovereignty. And I will sum up this picture in this way, that there is an element of change. The raised hand of the girl challenging the stereotype that girls are less active in learning and boys are more active in learning and Islam has given the power to the woman that they should raise hand because Islam is the religion of equality.

Moderator: In the picture, the raised hand of the girl as challenge the stereotype that girls are less active and boys are more active.

Nazia: Sir, probably Islam has given us and religious notion has given us that much energy and that much power to the young girl and now she is able to raise hand because Islam is the religion of equality.

Madiha: Girl also shows that woman should stand for herself and speak for herself.

Moderator: What are your views regarding sum up of this picture?

Zeeshan: In this picture teacher seen to be attentive and girl raising hand shows that she understands well as compared to boy. In overall, I see that there are two things religious, just like dress of the teacher and colour scheme of the writing board.

Moderator: And moreover, there is a logo of Punjab textbook amanat, deyanat, sadaqat, sharafat. These are among the fundamental teachings of Islam and they are written in the form of circle. What are your views nazia about this logo?

Nazia: Amanat, deyanat, sadaqat, sharafat is written twice on the title page of Punjab textbook and it is written in circle form, which means that very teaching of Islam revolves around these four things. And the target audience and the primary students are indirectly imparted a message that they should adopt these four things and if they adopt these four things in their lives, their life would be exactly in accordance to the Islam.

Moderator: This logo mentioned twice in title page, what is your opinion about it?

Sahar: By mentioning this logo twice in title page, the policy setters laid extra stress on the observance of religious code.

Moderator: Misbah, what is your views about color connotation?

Misbah: in the picture, white colour is in background which represents the purity, peace, progress and in this picture teacher wearing religious dress code.

Moderator: In the picture woman which is a teacher wearing religious dress code which means that gone are the days, when it was believed that woman should stay in the houses and earning is only meant for men. In the form of the girl, a teacher observing Islamic dress code is an embodiment of change. It is an enlightened or modified version of Islam.

Madiha: But at the same time, she is fully made up for the class which means that observing religious code does not only mean that you are totally cut away of the worldly affairs. With observing religious code you can go out from the house for earning.

Moderator: So, this girl is metaphorically taken as representative of all the muslim ladies and these two students male and female and one boy or girl are metaphorical representation of all the muslim young learners. And, according to the teaching of Islam, seek knowledge from cradle to grave and seeking knowledge is important for both the genders either the male or the female. Javid, what is your opinion about the both students in this picture?

Javid: In this picture there are two students one is male and other is female which implied the ideology that both genders male or female should be given equal chances to seeking knowledge. In this picture, the girl has been shown more active and confident as compared to boy which implies that, as compared to boys or men, muslim women prove to be more energetic and confident if they are given chance.

Moderator: What is ideology behind this picture on the title?

Nazia: The ideology behind this picture is that in our society women should be given equal representation to the men. And if they gain equal opportunities or chances like men, they can prove themselves better competitors of men.

Javid: Why the word English is prominent in red color in the title page, what will be the significance of it in religious point of view?

Moderator: As we know that, Islam never forbids anyone to seeking knowledge of any type, in the present era, learning English become a type of necessary even to make progress in the world and survive in the world and for getting better position in society. With the help of English, people know about latest discoveries which have been taken place or are taking place in the world. So, English in the title page written

in capital letters and in red colour implies that, instead of hating English language, Muslims should focus more in learning English. Because, perhaps this is the only way Muslims can know about the world and they can make progress in the world. Therefore, in the title page English has been made prominent. English is written in red and white colour, what is your opinion about this color connotation, nazia?

Nazia: English is the title page is written in red and white colour, and if we take the different connotations of the red colour and danger is one of the connotations of the red color. So, here white color mixed with red color denotes or propagate the ideology that English is not harmful or dangerous to muslims, if we learn it with positive mindset, as a type of knowledge to make progress in the world in different affairs of life.

Moderator: well, Sahar, a male teacher in this picture could have been, as well, why a girl or a female?

Sahar: Behind the picture of female as a teacher in the title page, the underlined ideology may be that an educated female can be a good teacher can be a good mother and can be a good nation builder and it also can be correlated with the idea of Napoleon that give me an educated mother and I will give you an educated nation. So in this picture, Islamic ideology can be correlated with the modern ideology as well. Usually it is believed that Islam is a strict religion and Islam does not give permission to woman to seek knowledge but this picture negates the ideology and it more emphasize or lay stress that an educated woman can prove her significance in all spheres of life, whether she is in the classroom or in any domain of life.

Moderator: well, nazia what is your opinion about the green color of board, and white color in the title page?

Nazia: here, green color of the board shows the prosperity of Punjab, it symbolizes the prosperity of Punjab. While the blue color the uniform of the students symbolizes the life, regeneration and calmness of the mind, While the white colour is the symbol of peace and purity as well.

Moderator: What is the message being imparted through language written in the board?

Javid: The language which is written in the board is in white colour, which is a symbol of peace and purity. The lesson that is being propagated through the text written on board is one should not consider oneself as little or inferior, because the little things when combine can make the big one. Here, the little drops of water is the

compared with the little students, that these little students when do hard work, they can achieve big success in their lives. One of the message can be imparted through this picture that the change can be start in early age by doing little things that if these young ones can be educated with wordly and religious education,these little ones can bring the big change. If these little drops can be educated in modern era ,in the future they can result in bringing a very big change.

Moderator: In the title page, there is written Punjab Curriculum and Textbook Board, Lhore, in black colour.what ideology or message is imparted through this?

Sahar: it imparts religious ideology to the more than 80 prcnt population and this is one of the discursive technique to control the mindset of the young learners because mostly it is said that middle class morality is depend on religious ground and when they grow up, these young learners are so heavily injected with the religious ideology that they can easily be manipulated or moulded in the name of religion.So,if these little ones,in their childhood or in their very early stages of learning are injected slowly and gradually with religious injection the time ultimately came up,when someone controlling or ruling ideological group can use these,young learners to bring big change.

Moderator: what is the religious ideology propogated through this logo of Punjab amant, deyanat, sadaqat, sharafat?

Nazia: This logo imparted the message that by sticking on these four principles, amant, deyanat, sadaqat, sharafat you can do everything in life successful.

Moderator: Now we will move to the next picture, that is the title page of the Khyberpakhtunkhwa textbook board. So looks at the picture, it is about our Pakistani cricket team and it represents beautiful scenery of nature and role of teacher in imparting desired ideology to the learners. So, what is Rubab, your perception about this picture?

Rubab: It describes the beauty of nature and some Pakistani players are something discussing to each other, while in the third picture a father is teaching about unity to his sons. A middle class morality is being imparted but ironically concept of union of strength is only imparted to the men as there is no woman in the picture, which implies that only men can be united and women cannot. And perhaps, the concept of unity is only for men and for women.

Moderator: Sahar, what is your opinion about this picture?

Sahar: In the title page, first picture is about beauty lies in nature next is about Pakistani players and in third picture farmer is teaching his sons.

Moderator: what is your views nazia about this picture?

Nazia: in my opinion, a message of morality or middle class morality of religion has been imparted in natural setting.

Moderator: what are your views about of picture of players?

Zeeshan: in the picture of players, it seems that victory is being celebrated paying tribute to the unique movements in the history.

Moderator: javid, what is your perception?

Javid: In the first part, they are motivating the students that they explore Pakistan those tribal areas which are not yet explored. In the next picture, the father is teaching some atticates, he is trying to teach them some character building tips because in tribal areas, there is less education and people are uneducated and in third picture there is a celebration in group of players.

Moderator: Title is an index of what lies inside the book, what are your views about the title of the book, Rubab?

Rubab: This book is meant for the primary students of KPK, so the very title page implies different messages. In the background of the picture of the title page, natural setting has been described. In the foreground of the picture, there are Pakistanis people. And of the possible mean or interpretation of this picture is that, whatever they do, they keep in mind nature. The people of Pakistan are sticking to their fundamental ideology which is there religious ideology, because Pakistan is an ideological state and it is clear that it is achieved on the name of the religion .Every Pakistani has religion in there backgrounding whether they are in playgrounds, in fields, in institutes or in any other domain of life. They always have preoccupied by their religion.And in the picture two prominent colours are there.

Moderator: what are two colours prominent in picture and what they symbolize?

Nazia: Two prominent colors white and green are there, Snowcapped hills are there, which are covered with greenery as well. So,two prominent colour white and green.Green is perhaps the national colour of Pakistan and it is also the color of Pakistani flag as well. In the flag of Pakistan, proportion of green colour is greater as compared to white color. So, in the picture, if we look carefully, the green color symbolizes majority while white colour symbolizes minority of Pakistan. White colour in the backgrounded implies that minorities can also living in Pakistan as

peacefully as majorities. Keeping in view of this particulare picture of title page, green is a symbol of regeneration, it is a symbol of progress, it is symbole democracy and progration, so Pakistan is nothing as peace, it is nothing as regeneration and progration and it is nothing as then harmony.

Moderator: why a title page of the book is important?

Sahar: Title page is an index of what lies inside the book so this title page highlights what lies inside this book because title page of the different books serves just like the face of an individuall and face is usually taken as index of mind, so, this title page implies what is there inside the book.

Moderator: What is your view about the picture of the players in the title page? Why number 5 and 10 are highlighted?

Zeeshan: As far as the picture of the players is concerned, the number 5 and 10 have been made more prominent. Specially, in the picture number 10 is made more prominent. If we look at the picture carefully, the picture of number 10 is a picture of shahid Afridi, which is belonging to KPK which means that as compared to rest of the players, local lads are given more prominence. Victory gained by Pakistani cricketers may be in 2009, was collective effort of the whole team but here in this picture, more importance is given to Shahid Afridi or only number 10.

Moderator: rubab, Is there, symbol of opened book is given at the title page?

Rubab: Yes, in the title page, there is a symbol of opened book and it might be a Holy Quran. Keeping in view the holy quran and the picture of the title page, it can be inferred, that whatever Pakistanis do, they get their guidance from Holy Quran.

Moderator: what is the symbolic representation of crescent and star?

Javid: In the title page, there is a crescent and star which is the symbolic representation of pakistani flag. which means that Pakistanis only do whether they are in playground, in homes or any domain of life; they are ever driven by Quranic ideology.

Moderator: other prominent picture, might there is an old farmer, what religious ideology is imparted through this picture?

Nazia: The prominent figure is this picture is may be in religious get up, having beared, having cap and sitting in a very humble portion in a natural setting will means that if you want to be peaceful, you should have close connection to nature. This can be true epitome of whole picture of Muslim ummah. The person may be metaphor of Muslim scholar.

Moderator: Is there any concept of equality in this picture?

Sahar: If we look at his three sons, they are sitting equal in the ground. The concept of equality that is important to be highlighted there.

Moderator: What is your perception about this picture?

Nazia: According to my perception, this picture is more associated to the typical culture of KPK. If we look at the cap of the man, it is normally the cap, people wear in KPK, they are in habit of having beards, so beard symbolizes Islam.

Moderator: You mean to say that people of KPK are more inclined to religion as compared to Punjab?

Zeeshan: Yes.

Moderator: Can father be taken as representative of something?

Sahar: Yes, role of father can be taken as metaphorical representation of religious scholar and one particular role that he is playing in the present scenario is the need of time.

Moderator: His three sons are the metaphors are?

Javid: His three sons can be taken as metaphorical representative of Muslim ummah.

Moderator: What about the tied bundles?

Nazia: The concept of unity is promoted through the bundle of sticks, more you are united, most powerful you are and nobody can attack you.

Moderator: What is your perception about this picture, Rubab?

Rubab: Sir, this picture can be associated with the current need of the present scenario that is lack of unity. And if you want to have strength, you should have union. This picture is again against the sectarianism, that you should not be divided into different sects. Otherwise, if we look at the background of this picture, it is scattered, it has different directions and in the picture, there is a man or farmer, who is giving the lesson of unity to his sons, that they should be united, they should be united just like sticks and if they are united, they become successful.

Moderator: Is there any simple or natural setting prominent here?

Zeeshan: In the picture, there is a prominence of saturation of the green color, if we look at the connotation of the green color, it symbolizes nature, prosperity etc. Very rural and natural and simple life is depicted through this picture. Another important point is described through this picture, that leadership is not authoritative. In the picture, the old farmer is conveying in a very peaceful manner

that Islam is a religion of peace and if they want to achieve peace in their lives, they should be united. And here in this picture, the village represents the global village, find the whole one and this shows that now a days, Islam needs a country or central power to mould the rest. Union does not relate to violence. If you relate this with nato, nato is violence.

Moderator: what type of environment is portrayed here?

Javid: Simple and rural life is portrayed here and different colour combination in this picture shows the diversity of life.

Moderator: what are sticks symbolizes in this picture?

Sahar: in the picture, unity is represented by the bundle of sticks.

Moderator: What can be the overall perception by keeping in mind union is strength, father, son, unity, and the bundle of sticks and the growing flowers?

Rubab: Stick is the symbol of authority, but when all the sticks are bind, it means that Islam is a peaceful religion not an authoritative religion. Bundle is not a symbol of violence, it is a symbol of unity. when we look at the title, union is strength, this does not mean that this picture is only for Muslims but for whole humanity.

Moderator: Now we move to the next picture that is about Hazrat Muhammad (PBUH) kindness and forgiveness. What type of message is being propagated in the first paragraph of the lesson keeping in mind the religious ideology of this particular context?

Sahar: It has shown Holy Prophet (PBUH) as a role model. He is a personality, about him not a single person can raised question. Secondly, it is described that Islam is a religion of peace and this lesson describes the whole reflection what is Arab society before Islam. And, when we look at the title, Holy prophet (PBUH), these are the two attributes which are associated to the Holy prophet (PBUH).

Moderator: So, you mean to say, inclusion of this lesson in the primary textbooks challenges the constructed image of Islam as a violent religion, so it is an attempt on the part of all policy makers to counter the existing discourses representing Islam as violent religion. What is your perception?

Nazia: Before the advent of Islam, element of fear was there, there was gender exploitation, they were slaughtered, and they were buried alive. There was gender discrimination, female was not given their rights, and women were not allowed to live their lives. But with the advent of Islam, Islam brought equality to the society, Islam

brought justice, Islam represents the things they had to, it ends the gender exploitation and it gives the women their rights.

Moderator: while moving to the second paragraph, an old woman made it a routine of throwing rubbish, so a negative attribute has been associated to the woman, they could have been the male as well because there are number of examples where male have carrying the evil attribute to the prophet peace be upon him, why this particular attribute has to be associated with a female?

Rubab: When we talk about this paragraph, Islam is not only religion but it is a complete code of life. But here in this paragraph a negative attribute is associated to the female. But islam remove the concept of gender exploitation and said that if a woman was doing bad to you, if a woman was doing something wrong to the man, but the islam teaches the man that not doing bad to that woman, Element of forgiveness by the men in any patriarchal society is not possible, they used to harsh language but islam teaches the very forgiver nature to the men.

Moderator: What is your perception, there are number of instances that holy prophet denied to take revenge to the lady and Islam is a religion of peace, so what comes to your mind about this linguistic text?

Javid: As far as, this chapter is concerned, it basically focuses on the Hazrat Muhammad's (PBUH) kindness and forgiveness and in this chapter, true incidences are given, one is about the lady who is used to throw garbage on the prophet and other person who attempted assassinated to the Holy Prophet (PBUH). Even in both cases, Holy Prophet (PBUH) forgave to both of them. And what was the reason of forgiveness of them, that they accepted Islam.

Moderator: You mean to say, a message is being propagated that whether you are wronged by a man or a woman, you always should to forgive the other?

Zeeshan: A point of view in this paragraph always counted through adjectives, you count the adjectives like kindness, forgiveness, showing respect, loving, and peace. In this chapter, a middle class morality is given. This is what you in calculate in your culture, you need to be behave in your society. Sir, but I have one question, in the case of woman, you said that there was change in woman, but when something mischeivous, something wrong, why you can't say that there was an old concept that women were mischieves and they are the cause of all evils.

Moderator: what is your perception about this chapter?

Nazia: In this lesson, always woman is represented as evil as mischievous, but inspite of attributing negative image to woman, Islam providing them equal status to women in society, this is how Islam raised the status of women.

Moderator: Well, do you think that inclusion of this lesson in this first in the primary textbook board that Hazrat Muhammad (PBUH) kindness and forgiveness that right from the beginning, a type of strict religious ideology is propagated to the particular readership, that this is how to be behaved in their lives?

Sahar: Yes, actually inclusion of this chapter in the very beginning of the textbook is that there seems to be some specific purposes that, whether the readers or the students, they must be got the soft image of Islam. And they should feel confidence being a Muslim. That's why this chapter is being included, and the purpose is to develop belief, strong belief that as the Holy Prophet (PBUH) described in this chapter.

Moderator: So, just look at the semiotic, and keeping in mind this linguistic text, the dome of the Holy Prophet (PBUH) is there, two colors are prominent and large minaraes are there. What is your perception, about this semiotic?

Rubab: When we look at this semiotic, we came to know that it is a picture of Masjid-e Nabvi. And in the picture, there are different minaraes. These minaraetes are the symbol of guideness and esteem. And the purpose of giving this semiotic is that we do not only convey about the Prophet (PBUH) by linguistic text but we can also convey about Prophet by this picture of Masjid-e-Nabvi and his domes. Symbols and semiotic are the other way of conveying something. Language is not only a mean of conveying something but semiotic also.

Moderator: You mean to say that language is insufficient to describe the greatness of Holy prophet (PBUH)?

Nazia: yes, another concept is that a picture speaks more than a word and the height of minaar represents the lighthouse.

Moderator: What are your views about this picture?

Sahar: We just look at the picture, the group of people that are that gathered here, that is the social solidarity and the concept of social mediation or unity is promoted here. Islam is serving an active religion to serving the people in bringing the single platform and promoting unity.

Moderator: nazia, what is your perception?

Nazia: The strong element that is depicting here is that it is that place where all the Muslims want to go and they are there in the form of unity, they perform Hajj and

other religious duties, whatever they do their there they do it together. So, this is the place from where the most unity comes from.

Moderator: What about the color in the background?

Zeeshan: Sir, if we look at the picture, we came to know that this picture represents the spacious and vast. So, spaciousness and vastness is related to the concept of Islam, that Islam is the religion that is very vast and spacious and it is not only the religion for one generation but it is for the whole generations and for the coming generations as well. So, here in the picture the vastness of Islam is represented. Another important concept is that this is the place where is no discrimination. And in this picture, the color of skyblue, green and white these colours show the peaceful and pure nature of the Islam. It is not only for some people or group of people but this place is for everyone. I mean to say that, these colours are the true colours of Islam.

Moderator: Ok, well keeping in mind this linguistic and semiotic text, how will you sum up this picture?

Javid: Whatever the students understanding after reading the text, the learners or the readers are much excited to see the person about whom this text linguistic text is given, And for that purpose, this picture is provided. So, that student can get the association to the Holy prophet and this place and this is the place most Muslims are visited it for Umrah and Hajj purpose etc. And that show the association of the text and making text much more clear, and developing interest to see the Holy Prophet.

Moderator: What is your views about the background of this picture?

Nazia: For me, the background of the picture is very important, and this picture contains original and actual background and in contrast to the previous picture, this picture shows that is is an original picture and natural picture and the symbol that can be associated to this picture. So, background is very important in this context, that whatever it told the story is original and natural one.

Moderator: So, you mean to say that, through linguistic and semiotic text, a true spirit of Islam has been highlighted and use of adjective carrying positive connotations represents Prophet (PBHU) as an ideal personality. So, what's your view?

Sahar: Here the linguistic and semiotic text is deliberately included in order to inculcate the desired mindset of the readers, Another thing is, when you talk about the semiotic, probably the linguistic message is only for the literary and the semiotic can be understood by everyone. So, if we talk about the primary class, many children

do not understand the everything, So semiotic conveys them more. Mostly it is said that, language only conveys the 7% of message.

Moderator: Now we will move to the third picture that is from the textbook of the primary class of Khyberpakhtunkhwa board. And here it is the first chapter that, Hazrat Muhammad (SAW) a courageous prophet. In Punjab textbook, there is the title of Hazrat Muhammad (PBUH) kindness and forgiveness but in KPK there is title of Hazrat Muhammad (SAW) a courageous Prophet. As a courageous Prophet, kindness versus Courageous, what are your views?

Nazia: The title here comes up to the information, that how you should be a good muslim. That you should have knowledge, you have to be Ameen and you have to be Sadiq. This cite consulence of to be cougaeous, be warrior and that is more in to the region of KPK. The people of KPK are considered more brave, more warrior, So this is one of the cultural perspective as well. Another point is that, there is an appropriate version of courage; courage does not mean to be violent.

Moderator: What are your views about the last paragraph?

Javid: In the last paragraph, Holy Prophet (PBUH) has been shown as more brave and courage. The pagan wanted to kill him, but the Holy Prophet (SAW) said that, His Allah will save him everywhere. But, here the courage and bravery does not meant to kill anyone that is also propagate the message that Islam is a peaceful religion.

Moderator: Whats your perception about the courage in this paragraph?

Rubab: The concept of courage is probably changed by Islam that, when you have power and you will forgive someone that is actually the courage. It also shows the patience of Holy prophet and how much the lesson of patience is given by Islam.

Moderator: whats your opinion about this lesson?

Zeeshan: It is very interesting to know that the comparsion between this book and the previous one. I think, if we have seen the second last line of the passage, that My God saved me now who will save you. This line show the bravery and the courage of the Holy prophet and this is contextual as well the people of Khyber Pakhtunwah (KPK) that are considered more brave and they are adjusting the things in their own culture, So that the students and the learners might be brave like their culture and the that things may be associated with the Holy Prophet (SAW).

Moderator: you mean to say that, a desired ideology relating to religion is propagated on one hand they need to be kind and on other hand; they need to be equally courageous?

Nazia: Sir, look at the language the sentences are very short and simple and this simple sentences can be related to the simplicity of the religious people ok KPK. And it is also related to the religion of Islam that it is very simple religion, without any complex and it teaches the simple lesson of peaceful life. I think, both these aspects are amalgam of peace and power and power is not only achieved through coercive.

Moderator: can you think that an implied message is propagated here, that peace can only be held by power?

Sahar: yes, when you have power you can propagate their desired ideology.

Moderator: what is your opinion about idols and various gods?

Nazia: Sir, there is a concept of change that is hold by the Prophet (PBUH), that there was various gods before the advent of islam but He was the real epitome of excellence and when he came, all sorts of idols were totally shattered and Prophet (SAW) was a harbinger of change. Another important point is here that Islam is not spread through sword but it spread through good behavior.

Moderator: Competing discourse is being to propagated on the part of our policy makers that perceives that islam is nothing more than violence and it negates the idea that it was spread by sword. These two examples, the example of forgiveness challenges the western discourses that propagate that that Islam spread by violence.

Sahar: Sir, the concept of God, the concept of piety and the concept of jihad that is already to be associated with the concept of bold. Here, the message is being imparted that the Holy Prophet's kindness and forgiveness change the persons mind. The line, My God saved me and now that will save you, here the concept of power and shifting of the power is promoted. That person who was intended to kill Prophet (PBUH) has power, but meanwhile the power shift to Holy Prophet (SAW), and then Hazrat Muhammad (PBUH) forgive him. Here, the another idea of peace and tolerance and courageousness is promoted here, that without compromising on the basic fundamental of islam he forgive him. And rejection of idols is in both the texts, whether in Punjab or in KPK and they did not compromise on this level. So, basic fundmaents and events described in both the books are the same.

Moderator: You mean to say, a Muslim should propagate the message of peace but stick to his fundamental.

Nazia: To me, one thing is important to note that the topic is, courage of Prophet (PBUH), but the two half of the lesson propagate the dignity but one half of the lesson propagate the whole events of Prophet (PBUH).

Moderator: Here, we have semiotic again relating to this, to this lesson. Again, we have minaraas, and white color and green color and dome and other small domes of perhaps of the different followers of Hazrat Muhammad (SAW), white color, green color. Well sahar?

Sahar: In the picture, minaraas are towering high which means that Islam is a religion of esteem. Sir, it means if you follow Islam, it will leave you at height. And if you do good here, follow the rules of Islam. Here, you will get reward in this world and the life hereafter. And the color semiotic of this picture is similar to the previous one but the very contrasting feature here in this, is the size of the picture and the reduction of the people. In this picture, clear cut dome and strong colour green is used which denotes that strong association is demanded. That picture, the previous one contains more minaraas but the same picture is the reduced one. So, size does matter.

Moderator: What is your perception?

Zeeshan: In this picture of KPK the more focused on the dome and the strong colour. The purpose is just to focus on the specific thing.

Moderator: You mean to say that inclusion of this picture is intentional? And what about color connotation?

Rubab: yes, in the picture, the golden tip of on the dome, represents the golden principles of Islam, while the white colour of the minaar shows the religious purity and peaceful nature of Islam and if you're inner is white you can reach at any esteem or high you want. Moreover, the flag of Pakistan is also inspired by this color combination and Pakistan country is also achieved on the name of religion. The proportion of white color shows the minority while proportion of green colour is more which shows the majority. And white colour shows peaceful and enlightened nature of Islam, and here constructed image is propagated that Islam is no more as violent religion. So, the possible underlined ideology behind this particular semiotic and linguistic text is that, semiotic text is to counter the ongoing western discourses regarding the representation of Islam through different sorts of discourses.

Group of Non- linguists:-

Moderator: Bismill e Rehman ir raheem. I will come all of you to this focus group discussion. Actually, this has been arranged to all have been your valuable views on linguistic and semiotic discourses and it is a part of M. Phil research project. And the title is decoding religious content: A comparative analysis of primary level English textbook of Punjab and Khyberpakhtunwah. You people have been invited here to

express your valuable views on language and semiotic text. The first picture, we are going to analyze is Hazrat Muhammad (SAW) kindness and forgiveness. Well, Rubab looking at the linguistic title and semiotic discourse, what is your perception of the picture?

Rubab: If we look at the title, the use of adjective is there, Hazrat is an adjective used to show the respect and politeness to someone who is superior to you. And, if we correlate it with picture, it may imply that, a kind of religious ideology may propagate in the textbook of primary class level to shape the mindset of the children in the desired way.

Moderator: Saima, what is your view about this linguistic and semiotic discourse?

Saima: Keeping in view, the title of Hazrat Muhammad's (SAW) kindness and forgiveness, the first thing is that this lesson is about the attributes and the qualities of the Holy Prophet (SAW).

Moderator: Keeping in view of the first paragraph, 1400 years ago, people of Arabia lived in fear. But with the birth of Prophet (PBUH) entire change was observed?

Naveen: As far title is concerned for me, two attributes kindness and forgiveness are described which are always associated to the Hazrat Muhammad (PBUH) and the picture is also very suggestive that if kindness and forgiveness is there, the green color, people usually wear green color, I think that is very significant as far semiotic analysis is concerned. So, whenever any mullah wear green cap, he is always considered very kind, very forgiving, so these derivatives, I mean this is something very catchy, very title of the lesson.

Moderator: Sumera, looking at the picture and the adjective used in the text kindness, forgiveness, the prophet, and all the world and there is green and white color as well, so what comes to your mind keeping in view this?

Sumera: In my observation, the green colour has been used here that represents the kindness and forgiveness.

Moderator: Well Rubab, in second paragraph, an old woman made. An example of woman is given here and attributing something that is not good in the woman, so do you sense of any kind of gender disparity here?

Rubab: Sir, it can be witnessed of gender disparity and gender stereotype. The process or the routine of throwing rubbish, the bad habits or the ill habits all are associated to the women, so there is also a stereotype that when women gets old or becomes old, she remains no more in senses, or become insane.

Moderator: Saima what is your opinion about this paragraph?

Saima: I don't think so that there is gender stereotype, it might reflect rigidity that she is old and she might have firm belief not to change her religion.

Moderator: What can be underline ideology behind including this lesson in the textbook of primary class? What intended message might be propagated to the consumer of the ideology?

Naveen: The ideology propagated through the inclusion of these pictures is to educate and become aware of the readers to the attributes and qualities of the Holy Prophet (PBUH).

Moderator: ok, now we will move to another picture of Khyberpakhtunwah textbook board, do u think there is any deference between the semiotic given in Punjab textbook and Khyberpakhtunwah textbook regarding Holy Prophet (PBUH)?

Sumera: Yes, in the Khyberpakhtunwah textbook board, there is change of center. The picture in the khyberpaktuhwah textbook is more focused and there is nothing forgrounded. If we focusing on the object that is reflecting or directly associated to the Holy Prophet (SAW) it is the picture of the dome of the Masjid-e-Nabwi.

Moderator: Ok and what about the green and white colour is more in proportion? So, what is Ur perception?

Rubab: Green color is the symbol of jealousy but when we contextualize it is the symbol of rebirth, regeneration, spirituality, passion, love and peace.

Moderator: What is your perception, green and white colour in one picture; here the dome is focused as compared to the case of picture of Punjab textbook board?

Zeeshan: After looking at this picture, I want to say that both the textbooks have different polices and they propagate religious ideology in different dimension. Both the pictures are inculcating the basic ideology about the Personality of Prophet (PBUH). In the lesson of both books, they are starting from fear and then they told that how Hazrat Muhammad (SAW) was forgiving, how was he kind.

Moderator: Ok, the next picture that we going to analyze is little drops of water, little grains of sand...and it is on the title page of Punjab textbook board, so this is the language message, white color is prominent, little drops of water, little grains of sand, make the mighty ocean and the beauteous land. And the smartly dressed female teacher is there, although observing some religious code. So, well, rubab start interpreting this.

Rubab: For me, the female here is represented as teacher, so in a way, the division of profession is there, that is the profession that is suitable for females, and she wearing a kind of scarf and hijab which shows the kind of religious ideology.

Moderator: So here you mean to say that a kind of deconstruction is there. It is usually said that teacher is a spiritual father. If he can be a spiritual father, she can be as well. What is your perception about this picture, Saima?

Saima: I will add some point, that it does not mean that hijab or scarf is necessary for the teacher, rather they are showing that a teacher, a Muslim teacher wears hijab and scarf can also teach and here is no religious bound. Basically in France, the problem is lying that they don't allow Muslim females to wear hijab and burqa, they are so threatenful towards them on public places and they make them to put off their burqa and hijab.

Moderator: Well Sumera, what is your perception; everything is there in the picture?

Sumera: I say that a religious step is there also with the modern approach. Though she is wearing scarf but at the same time she is modernize as well as she is wearing makeup. Besides, emancipation is also there. She is pointing with stick at the board. She is very authoritative and again the girl with raising hand show that now girls now can participate side by side with men.

Moderator: What will you perceive from the language written on the board?

Zeeshan: Woman, may be Islamic, whether she is teacher, in the picture she is teaching the modern education, little drops of water etc, it is poetry. She is not orthodox, it is a modern teaching. A man or a person in religious circumstances or background, he or she can teach modern techniques of education. Religion have no objection in terms of this.

Moderator: Just look at the dress of the teacher and the kind of poem she is teaching and where is she eyeing?

Naveen: Why this is shown as most powerful here, I think the woman is shown here as an epistemology of policy makers. You know that, they are the makers of knowledge. They could be the centre of academia. And observing her scarf and parda it propagates religious ideology to the young learners.

Moderators: Well Rubab, little drops of water and perhaps the book are meant for little ones. Don't you feel any sort of comparison between little and little?

Rubab: I think, this would be the representation of Arabs, water and sand, oceans and the land. It can be correlated with the history as well, the prophet started teaching

Islam. And it is shown that, a female is instructing both male and female. Might be, this little be little in the past and then turns into a beautiful land and now this little has capacity to make this beautiful land.

Moderator: What about the color connotation, blue is there and so many other colours are there?

Zeeshan: One is the uniform color of the students. The board is in green colour which we often find in education and public offices. It is more conventional and it is also related to religion.

Moderator: What is the colour of the dress of the female teacher?

Saima: It is purple and pink colour. and this color may be symbolize a sort of female emancipation. And the white color in the picture, may be showing clarity, purity and broadness etc.

Moderator: What about the inviting posture of the teacher?

Rubab: when we look the posture of the lady or teacher in the picture, it seems authoritative and also that it seems that she is coming to concluding poetry, the beautiful land and it focuses on the complete land

Moderator: And how you relate religious ideology with female teacher had shown as more active?

Sumera: I mean to say that Islam does not stop female, they should come forward by covering religious dress and they can come out and they can teach.

Moderator: What about the linguistic message written in the board?

Rubab: The linguistic message may show the purity of thought and the spirituality of the thought on the part of the female teacher

Moderator: Is there any lesson of middle class morality is propagated through this title page?

Naveen: yes, there is a logo in the title page of Punjab textbook which propagates the ideology of middle class morality. And in the logo, in circular form there is written Amanat, Deyanat, Sadaqat, and Shrafat. This logo denotes that these are the main points around which teachings of Islam revolve. And it gives the message of morality of religion for poor and morality of science for rich. And in the title page, this logo is written twice, which show the importance of Amanat, Deyanat, Sadaqat and sharfat in our daily lives to for achieving success. It is believed that the mindset of the children can be moulded in very beginning of their ages. This is how policy makers inculcated their desired ideology in the very initial stages of the young learners.

Moderator: What is your opinion about the word English which is written in red color and capital letters?

Zeeshan: The word English is written in capital letters to draw the attention of the learners or the young ones. And it is written in red color, as we all know that there are different connotations of the red colour, it shows rage, passion, dangerous and love. Red colour also have more wavelength so here making the word English prominent, red colour is used.

Moderator: As far as, the uniform color of the students is concerned, it is blue. What is your perception about this color?

Naveen: Sir, blue colour is also the color of sky and it has various connotations. It may be considered as the color of peace, confidence and it may also denote the soberness of the students.

Moderator: What is your overall perception or opinion about this picture?

Zeeshan: Sir, my perception about the overall picture is that, there is an element of religious ideology. The dress of the female teachers imparted or propagates the religious ideology and the linguistic message which is written on the board also also imparts religious ideology that, these young ones should remain confident, persistent and conutiuous doing little nobel deeds or act of kindness, these little deeds definitely led them to the heaven and due to these nobel deeds they can make progress.

Moderator: Now, we will move to next picture of the Khyberpakhtunwah primary class text book.this is the title page of the khyberpakhtunwah (KPK) English textbook of primary level. What are your views about this picture?

Rubab: Sir, this is the title page of the KPK English textbook and in the opicture natural scenery are present and some players and old farmers and his sons also in this picture. This picture basically tells about the natural beauty of Pakistan. Here in the picture, there is scenery of Jheel saif ul malook, which is very beautiful and attractive place in the province of khyberpakhtunwah and this jheel attracts the attention of the tourists from the whole world.

Moderator: what is your opinion about the scenery present in the title page of khyberpakhtunwah textbook board?

Saima: Sir, very beautiful and pleasant scenery is present on the title page; it is picture of saif-ul-malook Lake, which is very famous lake all over the world. This beautiful lake enhances the beauty of that area. In the second picture, there are some Pakistani players who are celebrating the victory in the ground. And in the third

picture, there is an old farmer who is sitting in the ground and delivering the lecture of unity to his three sons.

Moderator: What are the two prominent colors in the textbook?

Saima: White and green are the two prominent colors in the title page. There are snow covered hills and the greenery as well. There is the various connotation of white, it may be associated with light, purity and it is also called the color of perfection. Here the white color shows the real and perfect beauty of hills or mountains in the Pakistan. As far as green colour is concerned it is a colour of regeneration, nature, renewal and fertility. Here, in the picture the use of green color symbolizes that Pakistan is an evergreen beauty.

Moderator: well, rubab is their in association with the prominent colors in the picture and the flag of the Pakistan?

Rubab: yes, it these two colors are the colors of Pakistani flag and same as the picture, Pakistani flag contains green color in more proportion as compared to white. White color symbolizes the minorities which are living in Pakistan and the green color shows the majority of the Pakistani nation. So, keeping in view this greenery, Pakistan is nothing as a peace, regeneration and rebirth.

Moderator: What is your view about the second picture of the title page?

Naveen: It is the picture of the players of the Pakistan and this picture depicts the celebration of the players in the ground. In this picture, also green color is prominent and it is the uniform colors of the players as well. Green colour is associated with the energy that symbolizes the energetic and confident personalities of the Pakistani players. And this color also associated with the ambition, harmony and it is a natural color. And in the picture of players, the number 10 and 5 are prominent. We know that number 10 is associated with cricketer shahid Afridi of KPK. And it imparts the ideology to the little ones that many players are celebrating victory but the Khyberpakhtunwah policy makers made shahid afridi more prominent. This implies the ideology that local player has given more importance as compared to other players.

Moderator: There is another picture in the title page, where as an old farmer is sitting and advising something to his children. So, Zeeshan what are your views about the picture of old farmer in keeping in mind this semiotic?

Zeeshan: This picture is seems too conventional and it depicts the typical culture of khyberpakhtunwah. An old father is there which seems to advising his sons for unity.

Moderator: What religious ideology is being inculcated to learners through this lesson, union is strength? Do't you think indirectly the writer is attempting to unite the Muslims?

Rubab: Union is strength is one of the teaching of Islam and secondly as a saying of Holy Prophet (PBUH) that the momens are just like brothers. The concept of brotherhood is promoted here. And in other thing is that khyberpakhtunwah is comprises into different villages, so this picture symbolizes the natural and rural life of khyberpakhtunwah.

Moderator: What message do you perceive this picture?

Naveen: Another important message, I perceived this picture is that, the old farmer giving lesson to his sons that they should united and,be tag with the old values and the other thing which is in the picture are the ccows that are gazing in the grounds, it depicts the farm or natural rural life set up. The religion demand that a good Muslim should sticking to his or her tradition and stay in contact with nature. Religious father and their sitting on the ground is more religious and they are the more close to nature.

Moderator: what describes the physical appearance of the father in the picture?

Sumera: Old farmer is wearing a cap and having beared represented him religious man. By observing the direction of the eyes of the man, concept of humbleness is promoted here

Moderator: what is the prominent colour in this picture?

Saima: Green is the prominent color in this picture, which is the symbol of fertility and growth. And it is the color of peace. Saturation of the green color in the picture shows the diversity of the life. And it shows the peaceful and ideal image of the nature.

Moderator: What are the colors of the animal and what it denotes?

Naveen: In the picture of the animals, there are also two colors white and green wich depicts the harmony that is must be observed by animals as well as humans.

Moderator: Well, rubab is father is a state metaphor?

Rubab: yes, father is the metaphor of Muslim scholar and his three sons are the metaphor of Muslim ummah. And all the three sons sitting in the ground, which promotes the concept of equality.

Moderator: Well zeeshan how will you sum up this picture keeping in mind different color connotation and linguistic message?

Zeeshan: In the picture green does more proportion. We know that green is natural color and it also represents prosperity. I think religious ideology is very much there, the father could be connotative with the role of Muslim scholar and his three sons with the Muslim ummah.

Moderator: Well, rubab what is your overall perception about this picture?

Rubab: The people of Khyber pakhtunwah are closer to nature as compared to Punjab. This picture representing the certain culture of Khyber pakhtunwah which is a very simple and rural area. So, here culture associated version of Islam is propagated here. If we look at the cap, this is the cap people's wears in the khyberpaktunwah and also the beard of farmer symbolizes Islam. And here is the person who is giving the lesson to his three sons that they should be united just like bundle of sticks and if they united nobody could attack them and nobody could separate them. Additinally, father is the metaphorical representation of Muslim scholar and his sons are metaphorical representation of Muslim ummah. And this picture actually emphasizes the current need of the Muslims and that is the unity. Muslims lack unity. And in the picture stick have various representations. In some contexts, stick is a symbol of violence and authority but in this context bundle of sticks represents the unity. And this linguistic and semiotic text also imparts the religious ideology that is also given in the Quran-e-pak that is, united you stand, divided you fall. And in this picture, father is promoting unity and advising his sons that they always should remain united.

Moderator: Why English is written in red color, class in skyblue color and 5 in black color?

Naveen: Sir, if we take color connotation of the red colour, it is the color of blood and fire. Red color associated with war, danger, power, as well as determination and passion and love. And it is also associated with courage, willpower and rage, but here in the title page the word English is written in red is to gain the attention of the target readership and this color has more wavelengths and this is visible from distance.

Moderator: In the title page, there is a symbol of opened book, what is symbolizes?

Sumera: In the picture, there is a symbol of opened book which may be a picture of Quran-e-Pak, which denotes that whatever Pakistanis do, they get their inspiration from the Quran. Whether Pakistani people are in offices, in homes or in grounds or in fields they even driven by Quranic ideology. Pakistan is a state which is achieved in the name of religion and it is necessary for the Pakistanis that they should follow their

religion in every field of life. And the symbol of crescent and star is also given which may symbolize the flag of Pakistan.

Moderator: Now, we are moving to the next picture, it is the first chapter of the khyberapktunwah book, titled as Hazrat Muhammad (SAW) a courageous prophet. While the first chapter in the Punjab textbook is Hazrat Muhammad's (SAW) kindness and forgiveness. As far as the comparison of the titles is concerned, what is your views naveev?

Naveen: Sir, as far the comparison of the titles of both the chapters belonging to Punjab textbook board and Khyber Pakhtunwah board is concerned, we seen in the KPK English textbook the title is Hazrat Muhammad's (SAW) a courageous prophet, so courage in Prophet(PBUH) has highlighted and it can also be correlated with the cultural values ok Khyberpakhtunwah as it is observed that people who are belonging to Khyber pakhtunwah provinces are supposed more courageous and warriors as compared to the people of Punjab province. If we go through the history of people of khyberpakhtunwah, the element of war, bravery and courage is quite obvious in their history. So, here the ideological interpretation behind the title Hazrat Muhammad(SAW) a courageous prophet and the representation of Holy Prophet (PBUH) as a courageous prophet is that they highlight war like and couregous elements in Islam. Islam is a blend or mixture of courage and kindness and in Islam if there is concept of war and courage in the form of Hazrat Umar Farooq (RA), then there is also kindness and forgiveness in the form of Hazrat Abu Bakr Siddique (RA). So, in the book belonging to khyberpakhtunwah, one brand of Islam like bravery and courage is present while in the other book which is belonging to Punjab, another brand of Islam, which is kindness and forgiveness is highlighted. Two different types of ideologies are being propagated through the titles of the both chapters belonging to khyberpakhtunwah and Punjab.

Moderator: What is the message imparted to the young learners, through both the titles of the chapters?

Zeeshan: Sir, according to my perception, one title is more convencing to imparting the message to the young learners that they should be warriar and courageus like the Prophet (PBHU). Wheras on the other the title of the chapter of the Punjab textbook board is more concerned with representing the soft image of Islam in the form of kindness and forgiveness. So, at the levels of the two different types of ideologies are propagated and imparted to the young learners, one is element of kindness and

forgiveness and other is element of courageous and bravery. Here, the constructive aspect of the life of the Holy Prophet (PBUH) is described and it also imparts the message that Islam is the blend of courage, kindness and forgiveness. And various phases of the Holy Prophet (PBUH) is described here. So, different brands of religion are imparted here while keeping in mind their background and cultural values.

Moderator: what is your perception about the first paragraph of the first chapter of the book of Khyberpakhtunwah?

Saima: If we go through the first lesson of the khyberpaktunwah textbook board, it is full of the attributes of the Prophet (PBUH) like honest and truthful in the form of Sadiq and Ameen. And through this lesson, another ideology is propagated which is usually named as middle class morality. It is said that religion is an opium for poor people. Mostly poor people are advised to surrender their worldly desires at the cost of the pleasure hereafter. It is often said that, Holy prophet born often and it is a type of consolation for the deprived society that if they are miserable and poor and their desires are not granted, they should feel happy and satisfied of what they have, because they are following the sunnah of Holy Prophet (PBUH), so here in this chapter, concept of being satisfied, truthfulness and honest is imparted to the largest population of the society and particularly the young learners are targeted and a special brand of religion is imparted to them that they must be satisfied and if they are honest, poor and truthful then instead of repenting miserable conditions they should be satisfied. And, they always realized that whatever they are suffering is sunnah of Raoul Pak(SAW).

Moderator: What are your views about these lines that, Allah chose Him (SAW) as His Prophet (PBUH) God sent Him (SAW) for his message to convey it to the people?

Sumera: So, here in these lines, Hazrat Muhammad (SAW) has been represented as harbinger, as a messenger of Allah and the implication behind the line that he was sent as messenger of Allah, is that all the human beings are the messengers on one side and they should do their duty like as Prophet (SAW) did. And, all the people should be very sincere and honest in conveying their desired ideology or messages to the other people as it is done by the Prophet (PBUH).

Moderator: What type of ideology is being propagated through these lines?

Rubab: Sir, I think that another type of ideology is being propagated here that one should remain patient and one should not give up his or her duty despite difficulties.

And this is what has been done and practiced by the Prophet (PBUH) as a role model. You should always remain courageous, constant and steadfast like Prophet (PBUH).

Moderator: What is the message is being propagated through this line that Holy Prophet told the people to leave idol-worship and pray to Allah. The people of Makkah were angry with Him (SAW). But the Holy Prophet (SAW) was very courageous and brave. The people of Makkah wanted to kill Him (SAW) but God saved Him (SAW) everywhere.

Zeeshan: As we know that everyone in this world is sent to perform some kind of duty and specially the teachers who are regarded as the followers of the Prophet (PBUH) or prophetic profession. So, here indirectly they are giving the message that they should do their duty honestly as it is done by the Prophet (PBUH). And we know that it is natural, that when we are doing something good, we face a lot of troubles. Here, the ideology is propagated to the young learners that should always be courageous and brave and kind like Prophet (PBUH). Another lesson is being propagated here that, people turns against but you always demanded to stand steadfast, constant and courageous and you should have strong belief in Allah.

Moderator: What type of ideology is propagated through the last paragraph of this lesson?

Sumera: I think the ideology that is imparted to the young learners is that along with courageous everyone should be a forgiver as well. As it is cleared from the person who challenges and intends to kill Holy Prophet (PBUH) in the end was forgiven. The message that is being propagated here is that the balance of life. In certain cases, you need to have power or force to keep the balance in the society and the muslims must have power to be harmony in the rest of the world, so on one hand muslims are advised to be courageous like Prophet (PBUH) and on other hand they should also be forgiver as well.

Moderator: Well, now we will move to the next picture which is from the book of Punjab textbook and the lesson titled here is, Hazrat Muhammad's kindness and forgiveness. So, what is your perception about the first paragraph?

Naveen: As far the, first paragraph of the text is concerned, it describes the history before and after Islam, and the very first sentence in the lesson opens with more than 1400 in Arabia, here the 1400 is the metaphor of time which highlights the certainty on the part of the writer. In this lesson the conditions before and after Islam has been compared. Before the spread of Islam the condition of the people of Arabia were

worst and they slaughtered their daughters, the concept of gender exploitation was there. And the people of Arabia were suffering from different sorts of fears and they worshipped many gods. People were rigid before the advent of Islam and they were suffering from many types of evils. And they were never ready to accept any positive change which was initiated by the Prophet (PBUH). While after the arrival of Hazrat Muhammad (PBUH) also has been discussed. When Holy Prophet (PBUH) started preaching the people of Arabia to leave idol worship, they turned against Holy Prophet (SAW), but with the passage of time and due to teachings and efforts of Holy Prophet (SAW), these non-believers accepted Islam.

Moderator: What is your opinion about the incident of an old woman described in the chapter?

Rubab: Sir, as we all know that Islam is a universal religion, it is not specific for a single tribe or community, but it is for whole humanity. Here the incident of the old woman is described to represent that not only courageous but Holy Prophet (SAW) was very kind to all people. We know that Islam is a mixture of kindness, courageousness and bravery. And these are attributes of the Holy Prophet (SAW). Another important religious ideology propagated through this lesson of Punjab textbook board is that a true Muslim should not be afraid of troubles. Here a negative attribute is attached to the old woman which is an example of gender exploitation. She is daily used to throw garbage on Holy Prophet (PBUH), so, here a kind of competing discourse is going on one hand the woman was so adamant and rigid and she had left no chance to hurt Holy Prophet (PBUH), but on the other hand, Holy Prophet (SAW) represented as a role model of patience and forgiveness. So, both the attributes, negative attribute of the old woman and positive attribute of the Prophet (SAW) has been discussed in this paragraph.

Moderator: What are your views about that incident?

Naveen: The incident that is mentioned in the book propagates the ideology to the young learners that a true Muslim should always follow the footsteps of the Rasool Pak (SAW). One day when Prophet (PBUH) did not find the old woman throwing garbage on him. He (SAW) asked about her, someone told that she is ill. First of all, Holy Prophet (PBUH) seeks permission to the old woman and asked about her health. He told her, that He (SAW) did not come here to take revenge but He (PBUH) came here to ask about her health. Implied message that is propagated here particular to the young learners and whole the Muslims in general that, every Muslim should be cool,

forgiver and calm like the Prophet (PBUH). Here the example cited in this lesson of Punjab Textbook propagates the ideology that Islam is not spread by force or sword but it spread by kindness, bravery, peace and forgiveness. And Islam was spread because of the good deeds of the Prophet (PBUH).

Moderator: Another example is cited here, what is your perception about it?

Zeeshan: Sir, this incident describes the courage, patience and calm of the holy Prophet (PBUH). When one of his enemies finding him alone intends to kill Him (SAW) and asked that now who will save you? Holy Prophet (PBUH) replied him calmly ALLAH, this imparted the ideology that every Muslim should be confident and should have great faith on Allah like Prophet (PBUH). An implied message that is propagated through this incident is that one true Muslim should always seek help and guidance from Allah. And seeking help from other sources, every Muslim should bow before Allah.

Moderator: What is your overall perception about this lesson?

Sumaira: According to my perception, overall message that is being propagated or imparted to the young learners is that the prophet of Islam, Hazrat Muhammad (PBUH) was full off patience, kind and full of forgiveness and He (SAW) is role model to all the Muslims. I think, the ideology behind this lesson publishing in book is to portray the life of Prophet (PBUH) as a role model. And also the stereotypical mind of the policy setters is there, that wherever the negativity or negative deed, a women was usually associated it. And it also propagates the ideology that every Muslim should follow the complete code of life which is described by Islam and should follow all the aticattes that are described by the Holy Prophet (PBUH) while bbehaving Muslim or non Muslim. The lesson that is imparted that there certain rules and regulations which every Muslim should follow and should ready to grant his services to all human beings irrespective of religion.

Moderator: Ok well, now we will move to the insides of the title pages of both the primary English textbook of Punjab and khyberpakhtukhwa provinces. What are your views about the insides of the title page of Punjab textbook?

Rubab: Sir, inside the title page of Punjab textbook, there is a quotation by Quaid-e azam, which propagates the ideology that without education, Pakistan could not survive and make progress in the world. In the quotations of quaid, I think it is mentioned clear that for Pakistanis seeking knowledge is a matter of life and death. If

the Muslims want to keep pace with the world, they should try hard to get knowledge and only way left for them to make progress is to educate them selves.

Moderator: Ok what is your perception about the quotation of Qauid-e azam, which is given inside the title page of primary class English textbook?

Naveen: Sir, according to my perception there is a clear cut message to the Pakistanis to educate themselves, from the founder of Pakistan. In the quote, date is also mentioned which is September 26, 1947, Karachi, and this made the quote more authentic. I think, the underlying ideology that is imparted through this quotation of Qauid is that every Pakistani should burn its midnight oil to seek knowledge.

Moderator: What religious ideology is propagated through this quotation?

Zeeshan: As we know that, this quotation lays stress in achieving knowledge and getting education is not only survival kit for Pakistan but is also a religious duty of all Muslims to seek knowledge from cradle to grave.

Moderator: Ok, in parallel to this inside of the title page, what message is propagated through the insides of the title page of Khyberpakhtunkhwa book?

Sumera: On the parallel of Punjab textbook, there is quote by Prophet (PBUH) inside the title page, that is seeking knowledge is the duty of every Muslim men and woman. And, this Ahidh is written in inverted qommas to make it more important. It lay stress that seeking knowledge is a religious obligation and in both the cases the importance of seeking knowledge has been stressed and in both the texts the message that without knowledge no survival is possible.

Moderator: What is your perception at the logo which is given in the Punjab textbook that is amanat, deyanat, sadaqat, sharafat?

Saima: These are the pillars of the message that is imparted to the young learners and the very teachings of Islam revolved around these four things. These are the basic fundamentals of Islam.

APPENDIX – II

1. Primary English Textbook of Punjab
2. Primary English Textbook of Khyber Pakhtunkhwa