Representation of Islamic Ideology in the Discursive Practices: A Critical Review of ESL Classrooms at Undergraduate Level

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ABSTRACT

The study focuses on the Islamic ideological discursive manifestations in the second language multicultural classroom as to how they are enacted. The ESL classrooms involve the classroom participants in learning the non-native language through the explanatory discourses as enacted by their teachers. The classroom participants in any setting prefer their own socially constructed religious values. Since, classroom is a constituent of the social growing practices; the classroom approved practices contribute a substantial part in developing and establishing social norms in terms of ideological preferences. All the universities of the Islamabad were taken as the sites of the study where the undergraduate four-year English program is offered. The study is a census enquiry where all the population (students) of the sites is taken as sample of the study for data collection. The data were collected through, closed-ended questionnaires. It was found that the ideologies of the dominant groups are prevalent in the ESL undergraduate classrooms discursive practices. Although the classrooms have religious freedom; however, Islamic ideology prevails in terms of its practice and preference. In order to get plausible academic results in the ESL multicultural classroom, the teachers need to understand, perceive and sensitize themselves to the cultural, ideological and social understanding of the students for a smooth academic process in the language classroom.

Key Words: *Islamic Ideology, ESL Classroom, Discursive Practices, Dominant groups.*

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Introduction

The enactment and transmission of thoughts in the classroom discourse during delivering the content is of significant importance for the classroom participants. The speakers in the language classroom promote or resist such thoughts being presented as they are either conducive or afflicting. However, it is also quite pertinent that the classroom participants support a few thoughts and ideas and at times, they dislike a few ones. The discourse of the classroom turns out to be very effective, congenial and sacred particularly, for the students. According to Joseph (1995)[1], the Saussurean conception of language use or parole looks at the fact in an individualistic and social terms while using the term 'discourse', it is a claim that language use is imbricated in the social processes and relations by which ultimately determines that language is 'a material form of ideology and language is invested by ideology' (Fairclough, 2013, p. 59)[2].Discourses in any capacity are restricted to certain ideas and ideals as they are enacted in the formal and informal contexts. The discursive and non-discursive practices shape and strengthen certain values, customs and traditions which are bound within the parameters and paradigms of culture and ideology Also, it has been noticed that ideology is placed as a system of potential underlying language practices such as structures, codes, formation and system. In other words, discourses in form of structures carries social conventions, histories and norms, which ultimately define ideologies. As it is asserted by Fairclough (1995)[3] that an alternative location for ideology can be discursive event itself. Events and discursivity involved in them also reflect the representing ideology and it also permits the transformation and fluidity to be processed and highlighted. Moreover, the relationship between of discourse with the extra-discursive structures and relations is not just representational rather constitutive; the effects of ideological discourse are material and it also effects the relations (Fairclough, 1995) such as 'father' 'child' or 'teacher' 'students' in terms of societal and ideological perspectives rather all discursive practices are shaped in the ideological processes of discourse.

The ESL classrooms are usually composed of the students who come from different regions and religions that reflect different cultures and ideologies. During the explanatory discourse (when the teacher explains the

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(1)   Joseph, John E. "Saussurean tradition in linguistics." In *Concise History of the Language Sciences*, pp. 233-239. Pergamon, 1995.
(2)   Fairclough, Norman. *Critical discourse analysis: The critical study of language*. Routledge, 2013.
(3)   Fairclough, Norman. "Critical discourse analysis; the critical study of language." *Essex: Longman* (1995).

content), the teachers touch upon different areas such as culture, national and religious ideology Language and ideology are so interrelated that they seem inseparable and ideology seems so ingrained in the discourses the way they both operate in the social and academic contexts. It is also a fact that the transformative power of ideology and language is impelling and immense, principally, when it is a matter of the ESL classroom discourses.

Focus on language learning in Pakistan has been very common and famous as English is the second language of the country and most of the communication takes place in the same language; moreover, a great focus is laid upon the learning of English besides being the medium of instructions particularly, at the tertiary level is English (education Policy, 1999)[1]. While being in the second language classroom, the discourses influence the classroom participants, mostly from the perspective of ideology which is in some way an existing phenomenon in the lexical choices and grammatical structures. It is also evident that 'ideologies influence definite beliefs and fields of knowledge related to the language users on individual basis (van Dijk1995)[2]. Later on, at one more point van Dijk (2000)[3] also highlights that ideology is a fundamental belief of a group or the individuals of the group. In terms of the prevalent situation, information is passed on through spoken or written discourses, particularly, in the academic, official and social contexts. Also, the ideological and the socio-cultural information is available through such medium as social media discourses and the society is facing the fall out astoundingly; and such discourses through the internet sources are passed on to the classroom discursive interactions. This situation of unintentional linguistic, cultural and ideological integration with the Islamic world is also developing a juxtaposition of the values in a multi ethnic society where the Islamic values may be at risk to burgeon. It is inevitable to maintain the discursive practices in a conducive social milieu and environment in order to sustain the normative ideology, social peace and any untoward situation in society.

Background of the Study

In the perspective of classroom discourse, ideologies are implicitly and explicitly promoted and are taken care of. The ideological discourses, particularly, in the classrooms are very vital and defining because they address the humanistic holistic feel and belief. The classroom discourses

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(1)   Education Policy. Curriculum Wing, Government of Pakistan, 1999.
(2)   Van Dijk, Teun A. "Discourse semantics and ideology." *Discourse & society* 6, no. 2 (1995): 243-289.
(3)   VanDijk,   Teun   A.   "Ideology   and   discourse: A   multidisciplinary introduction." *PompeuFabra University, Barcelona* (2000): 1025-1034.

address all the issues related to the social systems to maintain the social and ideological equilibrium and avoid any ambiguity among the ESL classroom participants. In case, if the classroom discourses carry specific ideological instances, it might affect or impact the learners. The discourses being generated in the ESL classrooms are mainly controlled by the teachers as they enjoy normative power and can easily influence the existing levels of belief or acceptance system of the classroom participants (Lahlali, 2003)[1]. Conviction and ideology might not be compared at the horizontal levels rather they operate in top-down levels as ideology addresses the whole sphere of human life. Islamic ideological precepts cover all the aspects where the life span is spread over. Although, there might be religions which might not be able to address the overall requirement of the social life. The primary objective of the classroom interactions is to illustrate and elaborate classroom text during the face to face interaction in the classroom and this execution of course content through the text and talk is monitored, controlled and originated by the teachers. The content of the classroom is explained by the teachers using multiple modes in the ESL classroom. In addition to the explanatory discourses (Mehdi, 2019)[2] of the classroom, there are other features of the classroom such as domination, resistance and promotion of ideologies are also visibly present. Such features and elements do affect the classroom participants, particularly the ideological distinctive features which might be obtrusive for those participants who might be following the other ideologies. Therefore, it is indispensable to probe into the classroom discourses which might be indoctrinative and inflicting to a few and conducive to some of the participants.

Statement of Problem and Significance

Classroom discourse is a universal reality and teachers and students both are trying to interact together to complete the course outlines and content of the classroom to achieve the objectives. The role of teachers is very vital as they are trying to lead the classroom discourses to elaborate the content in a single or multiple directions. If the classroom is multilingual or multicultural, the responsibility of the teachers is multiplied. They need to look at the cultural backgrounds and ideological affiliations of the students before they initiate any specific discourses on the content of the classroom. In Pakistani classrooms, most of the participants are Muslims including teachers and try to conform to the Islamic commandments and approved

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(1)   Lahlali, El Mustapha. "Morroccan classroom discourse and critical discourse analysis: the impact of social and cultural practice." PhD diss., University of Leeds, 2003.

(2)   Mehdi, M. "Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan". A PhD Thesis Submitted to NUML, Pakistan. 2019

practices whereas a small number from thee national and international community are non-Muslims as well. At the same time, Pakistan being a Muslim country, tries to promote the Islamic ideology besides respecting the other ideologies being present in the country or in the classroom.

Objectives of Study

1. To identify how the ideologies are represented in the ESL classroom interactions.
2. To underline the ways through which dominant ideologies are promoted in the multicultural ESL discursive practices.

Questions for Study

1. How are ideologies exemplified in the ESL classroom interactions?
2. How are dominant ideological discourses promoted in the multicultural ESL discursive practices?

Research Methodology

The study is a survey type of research which addresses the exploratory design. The study has tried find out and highlight the prevalent practices related to the promotion of different ideologies in the classroom discourses. The first survey research was conducted by Paul Lazarsfeld in Egypt to find out the impact of radio programs on people. Since then it has been very common in the academic research (2012)[1]. In order to access and find out the unobservable data, this method of research is very fruitful and productive. For this study a nine-item questionnaire was designed related for the assessment ideological features of the classroom discourses and interactions. The reliability of the questionnaire was confirmed through Alpha cronbach software using SPSS version 21 after a pilot test of 45 students was conducted. Five experts of the field of linguistics were asked to give their expert opinion before the questionnaires were dispensed among the study participants for data collection. The grey areas they highlighted were properly addressed for correction and modification in order to improve the face value and validity.

The study is limited to the degree awarding institutes of Islamabad where the four-year undergraduate programme of English (Linguistics and Literature) offered. The researcher could only find three universities where such programme is being offered: Air University Islamabad (AUI), the International Islamic University Islamabad and NUML Islamabad.

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(1) Bhattacherjee, Anol. "Social science research: Principles, methods, and practices." (2012).

Theoretical Limitations

Kumaravadivelu, who has been working on TESOL besides he has insight to work on certain other aspects of education methods and classroom interactive strategies. Being a Director, while he was visiting a school, he was informed that the teachers are mostly eulogizing the American heroes in front of the students who were not Americans. The theoretical framework of Kumar (1999)[1] has been adapted for the selected that points out that the ideological foundations and representations are not ignored rather they are a part of the ESL classroom interaction. And these representations of the ideologies take place in the discourses during the teachers elaborate the text in the classroom discursive practices and interactions what is also known as the explanatory discourse (Mehdi, 2019)[2]. During these academic and learning process, the teachers give examples from different sources which are never against their ideologies rather they try to promote their ideologies which, in other words, also reflects that the discourse are subjective too that traverses through the ideological, cultural and social avenues. The adapted model from Kumaravadivelu (1999) has been further tailored in order to reflect the ideological patterns being elaborated in the classroom interactions.

Post-structuralism and Post-colonialism

CCDA

Teachers   Students

(Islamic) Ideology

A model for analysis has been tailored as shown below:

Ideological Square and Positive Self Presentation (Van Dijk, 1995[3], 1998[4], 2000[5]) also cited in Mehdi (2019)[6] and Afsar and Mahmood (2017)[7]
The Other (Said, 1978)[8]

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(1) Kumaravadivelu, Bernard. "Critical classroom discourse analysis." *TESOL quarterly* 33, no. 3 (1999): 453-484.

(2) Mehdi, M. "Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan". PhD Thesis submitted to NUML Islamabad.(2019)

(3) Van Dijk, Teun A. "Discourse semantics and ideology." *Discourse & society* 6, no. 2 (1995): 243-289.

(4) Van Dijk, Teun A. "Opinions and Ideologies in the Press, in A. Bell and P. Garret (eds) Approach to media discourse." (1998).

(5) Van Dijk, Teun A. "Ideology and discourse." *PompeuFabra University, Barcelona* (2000).

(6) Mehdi, M. "Critical Classroom Discourse Analysis at Undergraduate Level in Pakistan". PhD Thesis submitted to NUML Islamabad.(2019)

(7) Afsar, A., and K. Mahmood. "The Ideological Representation of "self" and "other" in Post 9/11 Discourse in British Newspapers." *University of Birmingham* (2017).

(8) Said, Edward W. "Orientalism: western conceptions of the Orient. 1978." *Harmondsworth, Eng.: Penguin* 115 (1995).

Semantics (van Dijk, 1998[1], 2000)[2], van Dijk (1995, 1998) states that the word and phrase levels as well as the structures fully support the meaning of the overall levels of discourses. The *Ideological Semantics* focuses on the selection of such lexical collection on a clear strategic pattern in order to portray the family members, friends, beliefs of the in-groups as very positive ; on the other hand, those ones, who are in the out-groups, are presented otherwise and negatively (1995, p. 143). In the same way, the cultural theorist Said (1978) has also presented the people of the subcontinent as the colonized *who* are portrayed as the indistinguishable mass instead of being presented as the as (local) individuals in their societies. The concept of the *Other* emerged so minutely and delicately in the discourses as constructed by Said's Orientalism that the West successfully managed and colonized the natives militarily, scientifically and above all ideologically (p. 3). The current study aims at finding how the students and teachers enact different ideologies and promote the dominant ones in addition how the students of different ethnicities are treated on the basis of values and ideologies at the selected sites.

Literature Review
Ideology and Discourse

Ideologies are innately embedded in discourses and it might be a bit difficult for the discourse participants to go against their beliefs in the social discursive interactions. Pakistan is a Muslim country and the Islamic ideological values are preferred in the daily interactions besides the formal/official and academic levels of discursive interactions. The Hadith and the Quranic discourses are highly crucial and decisive as the same is referred to at all levels of discursive practices. These sources address the holistic ambience of humanity and cover all the human matters for the best solutions and maintain and reserve the ideological differences and upholds humanity.

Classroom Discourse and Ideology

Discourses and ideological beliefs are inseparable entities and cannot be detached from each other. Moreover, they implicit and hidden phenomena to be identified that CDA tries to find out. The social actors in their interactions at any level try to promote their subjective feelings and overwhelmed ideological assumptions on a commonest note. Not only do they interact subjectively in the classroom but also they (if they get a chance)

(1Van Dijk, Teun A. "Opinions and Ideologies in the Press, in A. Bell and P. Garret (eds) Approach to media discourse." (1998).

(2)   Van Dijk, Teun A. "Ideology and discourse." *PompeuFabra University, Barcelona* (2000).

convey their subjective and ideologies to the classroom participants, in particular, when the classroom is diversified.

Ideologies are very much hidden in the discursive practices and can be found by minutely looking into discourses. As Kumaravadivelu (1999) [1]has proclaimed in his study that classrooms discourses promote and govern discussions on the heroes of the USA while he was observing an ESL of the Middle Eastern and South eastern students' class in the US as a Director. After the class was over, he discussed with the students and found out that the students were hesitant as they were being told more about the American Ideologies and though they would resist in the class by and large. According to Miller (2015)[2], it has also been pointed out that that interactions and discourses carry certain ideologies in every day discourses. It is also a fact that ideologies can hardly be seen, identified or pointed out where exactly they exist or are located in the discursive practices. Nonetheless, the dominated social groups try to see their own ideologies but they mostly resist to the dominant ideologies (Miller, 2015, p. 463).

Most often, the ESL classroom is composed of multiple ethnicities; as result, such classrooms reflect multiple ideas and thoughts along. Kumaravadivelu (1999) has also cited his own empirical study where he illustrates that teachers use specific and their own ideologies by interpreting classroom texts. Also, some titles and text reveal that certain ideologies are being promoted and eulogized as it is evident by a course for Asian students was titled as 'American Heroes'. Such classrooms can be highly accommodating for the dominant ideologies to be promoted even if the patricians like it or not. It can also accelerate and develops the opportunities to resist during the classroom interactions among the classroom participants. According to Kumar (1999) the main component of education where policies, plans, ideologies and ideas mix together is to produce exclusive and at times, explosive environment that might help or hinder the creation of learning opportunities (p. 454).

Language is the main source of conveying and communicating the classroom skills to the participants as an individual and as a society. According to Blommaert (2006)[3], language ideologies arose in the 1920s and got the focus rapidly. Bakhtin and Voloshinov are the building blocks of the current status of the language ideologies which are prevalent.

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(1)   Kumaravadivelu, Bernard. "Critical classroom discourse analysis." *TESOL quarterly* 33, no. 3 (1999): 453-484.

(2)   Miller, Elizabeth R. "Power, resistance and second language learning." *The handbook of classroom discourse and interaction* (2015): 461-474.

(3)   Blommaert, Jan. "Language ideology." In *Encyclopaedia of language and linguistics*, pp. 510-522. Elsevier, 2006.

However, according to van Dijk (2000)[1] ideologies are the fundamental beliefs of a group and its members which they might not deviate from or go against during the actions and discourses in any context (p. 7).The discourses in the classrooms, which elaborate the content embed the ideological instances which are quite elusive and implicit. The same has been defined and identified as ideologies of processes and ideologies of practices by Pachler, Makoe, Burns and Blommaert (2008)[2]. The teachers, in the classrooms, hardly reflect upon the discourses they use while explaining the course content of the ESL; or they discuss the classroom discourses once they are out of the classrooms. In defining the ideological process, they define as a meta-level reflection where ideologies are considered as the explanatory frame of reference; on the other hand, the ideological practices are known as the organizing frame of reference.

In the development of languages, the distinctiveness and exclusivity is is upheld and maintained within the domains of their own culture and ideology. The use of languages id very much connected to the interpretation of messages being conveyed by the interlocutors engaged in a conversation. In interpreting a language, usually some specific lenses are used as the same view is presented by Oche and Schieffelin (1986)[3]where they asserted that language is a social reality and the role of language is pivotal and primary in determining the reality. This phenomenon of determining the social truth is subject to the consistent linguistic fluctuation and deviation because meanings (of the text and discourse) are frequently negotiated and re-negotiated within the social circles crossing generational and epistemic boundaries. As further mentioned by Ochs and Schieffelin (1986), these negotiations involve the ideological and historical relations of power as well (Street, 1993;[4] Rogers, 2003[5]; Gee, 2008[6]).

The interpretations of discourses travel through and within the cultural and ideological boundaries and implicitly observable in the second language classrooms. However, the native and dominant ideologies might be

(1)   VanDijk, Teun A. "Ideology and discourse: A multidisciplinary introduction." *PompeuFabra University, Barcelona* (2000): 1025-1034.

(2)   Pachler, Norbert, PinkyMakoe, Michele Burns, and Jan Blommaert. "The things (we think) we (ought to) do: Ideological processes and practices in teaching." *Teaching and Teacher Education* 24, no. 2 (2008): 437-450.

(3)   Schieffelin, Bambi B., and Elinor Ochs, eds. *Language socialization across cultures*. No. 3. Cambridge University Press, 1986.

(4)   Street, Brian V., ed. *Cross-cultural approaches to literacy*. No. 23. Cambridge University Press, 1993.

(5)   Rogers, Rebecca. *A critical discourse analysis of family literacy practices: Power in and out of print*. Routledge, 2003.

(6)   Gee, James Paul. "A sociocultural perspective on opportunity to learn." *Assessment, equity, and opportunity to learn* (2008): 76-108.

sheltered. As a result, the students may get influenced ideologically. Not only are the students' ideological affiliations but also the students' assessment is affected. 'If it is subject to misalignment rather it may be more acute for the historically marginalized population in terms of outcomes and social promotion' (Razfar, 2011)[1]. He also asserts that the beliefs of teachers affect the personality of students as well as it leaves a tangible impression on the assessment, learning and outcomes. Moreover as negotiated by researchers that language ideologies are the only discourses which are grounded in the relations related politics and society (Irvin & Gal, 2000[2]; Kroskrity, 2010)[3]. In addition, the languages also contribute in developing and preserving the ideological instances and cultural values at large; as it has been argued by Woolard and Schieffelin (1994)[4]that language ideologies serve as 'mediating link between forms of talk and social structures' (p. 55). Similarly, Pennycook (2001)[5] views the second language classrooms as very pertinent (places) as the classrooms of second language cannot be viewed only just as 'autonomous sites' that engages the students in non-political and neutral activities but this may have to be viewed in form of social patterns reproducing and reflecting social relations (p. 126).

English has won the status of official language in some of the non-English speaking countries such as Pakistan. It also gives it the status of a legitimate language; that is why it might affect the ways of talking, attitudes and belief of the in-group and out-groups. In so doing, the learning of attitudes of language have multiple possibilities for the participants such as resistance, normative ideological practices and partial learning (Garret & Baquedano-López 2002)[6].Arthur (1996)[7]is also of the view that English language has so solely been structured for the ESL classrooms that there are certain pressures for the teachers to legitimately link specific ideologies with the classroom content and the explanatory discursive practices that are

(1)   Razfar, Aria. "Ideological challenges in classroom discourse: A sociocritical perspective of English learning in an urban school." *Critical Inquiry in Language Studies* 8, no. 4 (2011): 344-377.
(2)   Irvine, Judith T., Susan Gal, and Paul V. Kroskrity. "Regimes of language: Ideologies, polities, and identities." *Paul V. Kroskrity, Ed* (2000): 35-83.
(3)   Kroskrity, Paul V. "Language ideologies–Evolving perspectives." *Society and language use* 7, no. 3 (2010): 192-205.
(4)   Woolard, Kathryn A., and Bambi B. Schieffelin. "Language ideology." *Annual review of anthropology* 23, no. 1 (1994): 55-82.
(5)   Pennycook, Alastair. *Critical applied linguistics: A critical introduction*. Routledge, 2001.
(6)   Garrett, Paul B., and Patricia Baquedano-López. "Language socialization: Reproduction and continuity, transformation and change." *Annual review of anthropology* 31, no. 1 (2002): 339-361.
(7)   Kroskrity, Paul V. "Language ideologies–Evolving perspectives." *Society and language use* 7, no. 3 (2010): 192-205.

directly linked with the setting of the ideologies of the school/institution. Language ideologies have the potential and thus, construct the identities socially or academically in form of common sense assumption (Luck & English has won the status of official language in some of the non-English speaking countries such as Pakistan. It also gives it the status of a legitimate language; that is why it might affect the ways of talking, attitudes and belief of the in-group and out-groups. In so doing, the learning of attitudes of language have multiple possibilities for the participants such as resistance, normative ideological practices and partial learning (Garret &Baquedano-López 2002)[1].Arthur (1996)[2]is also of the view that English language has so solely been structured for the ESL classrooms that there are certain pressures for the teachers to legitimately link specific ideologies with the classroom content and the explanatory discursive practices that are directly linked with the setting of the ideologies of the school/institution. Language ideologies have the potential and thus, construct the identities socially or academically in form of common sense assumption (Luck &Rudman, 2017)[3]. Luck and Rudman also argue about the three spaces in the classroom; one of them is the *Other* which directly linked to the reconstruction and disruption of binaries, particularly, in terms of the students of local languages. Likewise, Talmy (2008)[4] identified in his study in a 'polylingual classroom' that the students' conduct in non-native classrooms remains submissive and the teachers also remain dominating regarding ideological manifestations. Also, Chick (1996)[5] found the same ideological authorities in the teacher-students interaction styles in a language classrooms while he was trying to integrate the "apartheid ideology and structures" in a South African classroom. This is a very delicate situation where a teacher and students are involved in representing their own ideologies inn the ESL classroom course content and discourses. Similarly, a study carried out in an English medium school of

(1)   Garrett, Paul B., and Patricia Baquedano-López. "Language socialization: Reproduction and continuity, transformation and change." *Annual review of anthropology* 31, no. 1 (2002): 339-361.
(2)   Kroskrity, Paul V. "Language ideologies–Evolving perspectives." *Society and language use* 7, no. 3 (2010): 192-205.
(3)   Lück, Jacqueline, and Sharon Rudman. "Identity, ideology and discourse: Classroom spaces for deconstructions and reconstructions." *The Independent Journal of Teaching and Learning* 12, no. 1 (2017): 5-19.
(4)   Talmy, Steven. "The cultural productions of the ESL student at Tradewinds High: Contingency, multidirectionality, and identity in L2 socialization." *Applied Linguistics* 29, no. 4 (2008): 619-644.
(5)   (5) Chick, J. Keith. "Safe-talk: Collusion in apartheid education." *Society and the language classroom* (1996): 21-39.

Finland by Jinkerson (2011)[1] and a similar study by Cekaite (2012)[2] that was conducted in the Swedish classroom of class one where it was reflected and identified (although their sites and population were dissimilar) that the representation of ideologies is in focus.

The studies further reflected that it was the conflictual language use that is one of the reasons for the construction and constitution of identities of the classroom participants which directly subordinated the promotion of ideologies. As a matter of fact, the classroom discursive interactions implicitly or explicitly define certain differences of ideologies in term of how they are being enacted in the classroom interactions as Baquedano-Lopez and Hernandez (2011)[3]also pointed out the same phenomenon that language and English as second language classroom discursive practices explain regarding establishment, representation and enactment of educational practices and inequitable ideologies either negatively or positively. The ideological domination has also been viewed historically as it has been associated with the colonialism where the position of students in the classrooms has been considered as the *Others* (Pennycook 1988)[4]; thus, the ESL classrooms become a connection regarding the features of power and multidimensional procedures, and they primarily move around the ideology, culture, gender and identity (e.g., Canagarajah, 1993[5], 1999[6]; Kubota, 2002[7]; Kubota & Lin, 2009)[8]. In connection with the colonized and the *Other,* Pennycook (1988) furthers the discussion by saying that the western colonialism and the use of language are the core avenues for the dimensions such as culture, history and society to traverse through with its concomitant involvement of ideology and power.

(1)   CoppJinkerson, Alicia. "Interpreting and managing a monolingual norm in an English-speaking class in Finland: When first and second graders contest the norm." *Apples-Journal of Applied Language Studies* (2011).

(2)   Cekaite, Asta. "Affective stances in teacher-novice student interactions: Language, embodiment, and willingness to learn in a Swedish primary classroom." *Language in Society* 41, no. 5 (2012): 641-670.

(3)   Baquedano-López, P., & Hernandez, S. J. (2011). Socialization across Educational Settings. *A Companion to the Anthropology of Education*, 197.

(4)   Pennycook, S. J. "Delocalization corrections for electron channeling analysis." *Ultramicroscopy* 26, no. 1-2 (1988): 239-248.

(5)   Canagarajah, A. Suresh. "Critical ethnography of a Sri Lankan classroom: Ambiguities in student opposition to reproduction through ESOL." *Tesol Quarterly* 27, no. 4 (1993): 601-626.

(6)   Canagarajah, A. Suresh. *Resisting linguistic imperialism in English teaching*. Oxford University Press, 1999.

(7)   Kubota, Ryuko. "The impact of globalization on language teaching in Japan." In *Globalization and language teaching*, pp. 23-38. Routledge, 2002.

(8)   Kubota, Ryuko, and Angel MY Lin. *Race, culture, and identities in second language education: Exploring critically engaged practice*. Routledge, 2009.

In the same way, it is also noticed that Williams and Williams (1977)[1]have provided a definition of language by saying that the definition of language can be seen as (Explicitly or implicitly) to how the human beings can be defined (p. 21). Likewise, the definition of ideology is the reflection of the ideology of the one who originates the text and discourses and what is carried through those discursive practices as they are intrinsically present in the discourses of speakers. The social ideals, values and discourses are directly or indirectly viewed in the classrooms as they emerge through society and are interchanges through the classroom discourses.

In view of the above, it can be stated that ideologies are present in the discourses whether they are academic or social discourses. Hence, the ESL classroom discourses can be more powerful than the ones present in the social setting as the academic setting is more formal and institutionalized. The interactions of teachers and students are vulnerable to the new knowledge which is discursively transformed and ideology is, thus as part of it.

Data Analysis

A number of 681 students of three universities of Islamabad filled the questionnaires. The researcher administered the questionnaires by himself in order to get the data. Some of the students sent emails because they could not fill it in the classroom. Frequency of the actions in the classroom discursive practices was inquired from the students in order to identify the level of occurrences.

Item 1
Table 1

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(1)   Williams, Raymond, and Raymond Henry Williams. *Marxism and literature*. Vol. 392. Oxford Paperbacks, 1977.

The ideas (ideology), which are presented in the classroom discourse other than the content (or an extension of content), are accepted by the students.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	174	25.6	25.6	25.6
	Often	175	25.7	25.7	51.2
	Sometimes	252	37.0	37.0	88.3
	Rarely	66	9.7	9.7	97.9
	Never	14	2.1	2.1	100.0
	Total	681	100.0	100.0	

Analysis

According to facts provided by the respondents of the study reflect that the teachers' ideas influence the students as 88% students are of the view that the ideas presented by the teachers in the second language education are accepted by the students. During the interpretation of the content, the teachers might talk on diverse issues with reference to the ideological precepts. In this view, it is also a fact, as answered by the students, that about 12% view it the otherwise.

Discussion

The statement is also linked and directly addresses the teachers' Coercive power (van Dijk, 1998) and the legitimate power (Thomas, 1995)[1], where teachers find themselves free and get a room to dominantly transport their ideological views to the students and, as indicated by a majority of students, they accept those views at the same time. It refers to *ideological square* (1995, 1998) too, as mentioned by van Dijk that represents and promotes the self through the language education and that is positive too. In the same vein, Kumaravadivelu (1999) has also emphasized upon the fact that all what is taught, plans and policies along with the teacher mix together with the ideas and ideologies to produce exclusive or explosive that might be unobtrusive and may become an impediment for learning opportunities. Therefore, it needs to be mandatory to consider that learning language should get the top priority while using ideological instances during delivery in the ESL classroom discourses.

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(1)   Thomas, Jenny. "Meaning in interaction." *An introduction to pragmatics.* Longman: London (1995).

Item 2

Table 2

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

Analysis

It is a universal fact that people start their conversations with some words socially accepted and religiously compelled to be used where rewards have also been informed to the practicing people. In using the Islamic ideological greetings, the above table reflects that around 86%students found that in the language classroom teachers use the Islamic greetings whereas around 14% view against it that teachers do not say *peace be on you* instead they use other forms of greetings or, may be, they do not greet.

Discussion

The greetings in an Islamic way is undoubtedly important factor in the religious milieu and this feature is promoted in the social as well as in the classroom context. The feature of the self-promotion, representing ideological square (van Dijk, 1998, 2000), enacted by the teachers reflects that they want their religious practices to be in practice by the students at the same time. Moreover, they try to converge the students to the same point as well. All discourse originated and initiated by the teachers are of significance and such discursive practices implicitly convey to the students to be promoted as an accepted practice in the classroom. The undergraduate language classrooms also have non-Muslim students and non-natives for Pakistani or Islamic language being used in the language classroom. The fact for accepting he Islamic greeting is either they do not know the meaning of Assalam o Alaikum ("السلام و عليكم") that means *peace be on you* or they accept the dominant ideology. Such practices may affect these students and they would also start saying the same, which may ultimately bring about the promotion of such discursive practices among the non-Muslims communities.

Item 3

Table 3

				Valid	Cumulative
	The classroom discourse starts with greetings "Good Morning\Good Afternoon\Good Evening" according to its time.				
		Frequency	Percent	Percent	Percent
Valid	Always	116	17.0	17.0	17.0
	Often	105	15.4	15.4	32.5
	Sometimes	216	31.7	31.7	64.2
	Rarely	146	21.4	21.4	85.6
	Never	98	14.4	14.4	100.0
	Total	681	100.0	100.0	

Analysis

According to the results shown by the table 3, it may be deduced that the classroom discourses include and carry the styles to greet as is common in the west. In this view about 64% respondents opined in accordance with their observation that other than the Islamic ways of greetings are also used such as good evening, good afternoon and good morning in the language classrooms. On the other hand nearly 36% still argue that the teachers avoid using such greetings. As a comparison of both the questions, it is clear that the Islamic way of greetings besides they focus on the other forms at the same time.

Discussion

Keeping in view the ideological and cultural aspect, it has been found out that the teachers use other forms of greetings, too, besides they focus on the Islamic forms in the second language classroom. In a manner of speaking, it is not surprising rather expected that the teachers promote their own religious practices; however, it is also a fact that the teachers and students are switching to other forms of non-discursive practices in order to start the class or conversation, which directly indicate that the ESL classroom participants are aligned with the cultural and ideological diversity in the classroom discourse. The results also reflect that some of the teachers prefer the use of both forms of greetings. Moreover, it also identifies that the element of presentation of the self (van Dijk, 2000) does exist along with the predilection in adopting the modern and western styles of greetings in the classrooms. It may also be inferred that during the language classroom discursive interactions, teachers try to initiate such discursive and non-discursive practices which provide equal space to all ideologies and cultures in order to encourage all the participants to participate to learn the language.

Item 4

Table 4

				Valid	Cumulative
		Frequency	Percent	Percent	Percent
Valid	Always	311	45.7	45.7	45.7
	Often	140	20.6	20.6	66.2
	Sometimes	144	21.1	21.1	87.4
	Rarely	67	9.8	9.8	97.2
	Never	19	2.8	2.8	100.0
	Total	681	100.0	100.0	

The classroom discourse respects the values of all students.

Analysis

In regard to the results shown above, it may be said that the ESL classrooms in the selected sites value all types of heterogeneity in respect to religion and ethnicity. The results of the statements 4 as reflected in the table above reveal that the language classrooms in the capital city of Pakistan are highly accommodating in terms of different ideologies and cultures. Almost 84% students think that their ideologies and values are protected and taken care of in the ESL classroom discursive practices whereas around 13% students feel that their values and ideologies are not comprehended properly. Although it is a very low number of students; however, every member of the classroom is very important and has equal rights and it should be considered.

Discussion

With respect to the discussion on ideological square and US and THEM (van Dijk, 1995, 2000), it is significantly crucial to understand and comprehend the diverse ideologies and values of all the classroom participants as they have the top priority although they are learning a foreign/second language. Shamim (1996)[1] discussed the same and reiterated that dominant values and ideologies are effective to the new comers and small groups and the same is cited in Lahlali (2003)[2]. As a matter of fact, Pakistani ESL classrooms are abundantly multilingual and multi-ethnic, which provides a chance to the students to learn together in the same

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(1) Shamim, Fauzia. "Learner resistance to innovation in classroom methodology." *Society and the language classroom* (1996): 105-121.

(2) Lahlali, El Mustapha. "Morroccan classroom discourse and critical discourse analysis: the impact of social and cultural practice." PhD diss., University of Leeds, 2003.

classroom. Therefore, it is quite evident that the ideologies of all the students are respected at a larger scale. The smaller quantity of students who feel their ideologies are not being considered should also be taken into account in order to make the process of learning smooth and conducive.

Item 5
Table 5

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

Analysis

Majority of students witnessed that teachers narrate the verses from the Quran or Hadith in elaboration of the content that they are teaching in the ESL classroom. As far as 51% respondents of the study gave their opinion that classroom discourse includes references from the Quran or the Hadith whereas about 49% students are of the view that the teachers do not refer to such sources.

Discussion

All Muslims, in particular, refer to the Quran for the matters of their social, economic or any other sphere of their lives. All the Muslims refer to the Book for all types of guidance. It also heads all the commandments and it is impossible to negate its orders as mentioned therein. After the Quran, the most reliable sources is the hadith of the prophet PBUH. In failing to understand the Quran, the hadith helps solve the issue. In view of this, all the curricula are finalized keeping in view the two authentic sources. Shamim (1996), also found out in her work that students and teachers try to bring into line the classroom discursive interactions with their cultural values and beliefs. Thus, according to results, it is evident that teachers during the delivery of the ESL content use Islamic sources. The same also reflects the idea of ideological square as mentioned by van Dijk (2000). In short, it may be deduced that the classroom discursive practices include Core Islamic sources (the Quran and the Hadith) in elaborating the content of the second language in the comprehensible conceptualization of the course

content with ease. Also, since the students in the ESL Classrooms are multicultural and international with religious diversity, so it may also impact them all in a positive may.

Item 6
Table 6

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

Analysis

The results of the table above clearly show that a majority of teachers used references from the history of Islam besides they are using the Quran and the hadith while they explain the content whereas 37% students could not witness any such evidences in the classroom discursive practices.

Discussion

Sources of Islamic history are very useful in teaching and bringing the students close to the religious beliefs and practices. The evidences from the Islamic historical events are a part of the classroom discourse. Also, such quotes are very important because the instances from the Islamic biographies and history are highly prone to acceptability for the learners. The same can be observed in the theory of persuasion by Aristotle, also mentioned by Levitt (1999)[1] and (Fisher, 1987)[2]. One of the points of the theory is ethos that clearly reflects to show the credible sources to get the maximum level

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(1)   Levitt, Dan. "Rhetoric—From Socrates to Court TV." *Litigation* 26, no. 1 (1999): 42-49.
(2)   Fisher, Douglas H. "Knowledge acquisition via incremental conceptual clustering." *Machine learning* 2, no. 2 (1987): 139-172.

of persuasion from the audience. In order to ascertain the maximum level of conformity and internalization of knowledge, the religious instances in the classroom discourse impart at a larger scale. This also insinuates that the discourse participants use ideological square (van Dijk, 2000). Hence, it can be deduced that the observation regarding the Southeast Asian students made my Kumar (1999) has also been substantiated that the native ideologies are promoted

Item 7

Table 7

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

In the classroom discourse, the explanation of content includes sources from the Bible or other sources except Islamic sources.

Analysis

According to the results of the table above, it can be deduced that teachers allude to Divine sources other than Islamic revealed sources in the classroom discursive interactions and around 38% respondents have agreed to it whereas nearly 62% of the respondents have viewed vice versa. It is very much pertinent that the resources outside or other than the Islamic sources are less comparatively; however, still they exist and are referred to.

Discussion

It is a fact that the majority of the faculty members are Muslims in the undergraduate ESL classrooms of the selected sites. It will not be unsuitable to say that all the faculty is Muslim, which in some way reflects that the Muslim faculty is dominating in number; however, still it may be noticed that the faculty use references from the multiple ideologies which might exist in the classroom according to the requirement in order to illustrate the content in of the language classrooms. As indicated by the results, the numbers of teachers or instances is less but the use of references other than the teachers' own ideological affiliation or belief also reflects that the teachers are quite flexible towards such instances where the ideology is promoted subjectively. At the same time, using multiples sources and

resources while using the content also insinuates that teachers are well-read and use their expertise in communicating the content in addition to knowing their own ideology in their discourses. Using the references from the ideology of anyone's own is not unusual but pointing out the relevant inter-ideological features which might be encouraging too, is an evidence that teachers are open minded and respect all religions and ideologies besides promoting their own. It is the climax of the respect for others when the Muslim teachers are referring to the Biblical lines in the ESL classrooms. We may say that teachers in their discursive practices make an attempt to create a homogeneous group of students despites there may be cultural and ideological difference among them. In other word the out-group is mixed with the in-group (van Dijk, 1998) so that more and more learning chances could be provided to the students.

Item 8
Table 8

		In the classroom discourse, the content is explained through the native culture such as Urdu poetry.			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	38	5.6	5.6	5.6
	Often	136	20.0	20.0	25.6
	Sometimes	254	37.3	37.3	62.8
	Rarely	172	25.3	25.3	88.1
	Never	81	11.9	11.9	100.0
	Total	681	100.0	100.0	

Analysis

Ideologies and values are embedded in and are reflected through the native culture and literature. Inn this, the native language also plays a vital role besides it is also reflected in regional and international languages. In view of this, the results reflect that about 63% participants of the study see the classroom discourses where the local culture and language is used whereas 37% students opined in negative.

Discussion

National and religious ideologies are well reflected in the national and local languages besides they also correlate with each other too. Kumaravadivelu (1999) also observes the presentation of local and national heroes as part of the second language classroom. Teachers in some way try to relate the second language content with the local and national ideology

and culture. In addition, they also use Urdu poetry where the ideology is embedded through culture and it definitely becomes a source to promote and develop the ideological aspects in the ESL classroom.

Item 9
Table 9

				Valid	Cumulative
		Frequency	Percent	Percent	Percent
Valid	Always	89	13.1	13.1	13.1
	Often	173	25.4	25.4	38.5
	Sometimes	204	30.0	30.0	68.4
	Rarely	148	21.7	21.7	90.2
	Never	67	9.8	9.8	100.0
	Total	681	100.0	100.0	

The classroom discourse motivates students to adhere to the dominant social and religious practices in the classroom.

Analysis

In terms of making students adhere to a specific ideological practices, more than 68% respondents opined, as reflected in the table 9, that students are motivated to practice a specific ideology whereas about 32% of the respondents have negated the idea by not agreeing to this.

Discussion

Teachers are, no doubt, a part of society; however, they play a vital role in building and maintaining the personalities of students and preserving social values. As asserted by Kumaravadivelu (1999) in his article that classroom constitutes a society instead of representing the society as a miniature of the society. Talking against ideological precepts is not possible for any persons as these concepts are ingrained and embedded and surmounted within the discourses. The classroom discursive practices are also loaded with such discourses which are ideological and culture specific. According to the results of the table above, it is very much pertinently clear that the ESL classrooms support the native ideologies and cultural values during the teacher-student relationship. Moreover, the students are informed that some specific values and practices are useful for them in their life. The idea of promoting the social, cultural and ideological values directly reflects the idea of ideological semantics as presented by (van Dijk, 2000). In this, students try to adopt, strengthen and implement the dominant beliefs and practices as they are sensitized to it in a very elusive way through the

linguistic choices (words, phrases and structures) of the classroom discourses. We may also say that the discourses of the ESL classroom include the promotion and representation of the ideology.

Findings and Conclusion:

After collecting and analyzing the data it was found out that:

1.   The Islamic ideology is very much dominating the ESL classrooms; however, the cultural and ideological values of the *Others* are also respected at the same time.

2.   During the English as second language classrooms, the teachers advertently or inadvertently use some words, phrases or structures in the interpretation of the classroom content, which relate or reflect the promotion of specific ideology. It is also a fact that the discourses usually are political and ideological; similarly, the discourses cannot be detached from ideology. As found out through the analysis that teachers and students both are involved in the discursive practices which represent and promote the Islamic ideology.

3.   At the same time, the way of greetings is also shifting from the Islamic to the international or western way of greetings/style; however, in the current scenario, the Islamic way of greetings in the ESL classroom is preferred by teachers as well as students. Although the number of using the international way of greetings but still the use reflects that the ESL classroom participants respect the ideological values of others.

4.   It was observed that the Muslims students are in majority. Despite the fact that the Muslim students are more in number, they still respect the values of students of other cultures and religions and it eventually makes the classroom a homogeneous entity.

5.   It has also been noted that allusion to the Quranic verses was used by majority of the teachers while exemplifying and interpreting the content of the ESL classroom in order to substantiate their points of view. Not only is this, they also refer to the Islamic historical incidents and events in the ESL classroom discourses.

6.   Teachers also refer to the other ideological manifestations such as Islamic texts, divine books, and other events of Islamic history, which clearly explains and unfolds that the teachers use references without any bias; however, it also a fact that they use Islamic references more than that of other ideologies.

7.   Native language and poetry also reflects the religious and national ideology and ultimately, it promotes the native ideology as well. Being bilingual in terms of poetry of other such instances might irritate the one who cannot understand that language.

8. Besides, the results also insinuate that students are also motivated to adhere to the Islamic and Divine practices in the ESL classroom interactions.

Conclusion

Language classroom usually comprise students from different cultural and linguistic backgrounds. Also, such diversity of students has the diversity of grounded knowledge which can be very different and, at times, may create difficulties for the teachers. In addition, such students of the ESL classrooms have the preconceived and predetermined learnt values and beliefs which they might be comparing in the ESL classroom discourses. Through the content, the students arrive at a point of agreement in terms of ideology and culture regarding the learning of new values. Also, the communication of the content during the delivery of the content, is considered more effective if the digressions traverse through the cultural and ideological precepts. However, the students might also face issues in learning the second language when native values are embedded in the content of the second language. For instance, there can be diversity of discourse on two levels: inter-religious and intra-religious. The former may be for lethal than the latter, and might also bring forth complications Islamabad, being capital city of Pakistan is a place which is culturally and ideologically very dense in nature. The inhabitants come from different parts of the country which ultimately makes it more heterogeneous in practicing cultural and ideological rituals and norms. In case, the teachers are not well qualifies not only in terms of their discipline but also regarding their psychological awareness, social and cultural preferences of people and ideological beliefs, the classroom discursive practice might be uncomfortable for some of the participants. It is also a fact that the students and teachers might not want to say or listen to anything against their own religious practices in the ESL classroom rather they might like the promotion of such values. In so doing, the dominant groups may be successful in getting the dominating seat whereas the unprivileged and small groups may have to sacrifice their own ideological identity. A teacher is a guardian of the whole class and they need to create academic environment and mutual consensus on certain topics of ESL and be considerate about the collective ideologies instead of focusing on the ideologically diverse issues and the element of the self-promotion to a greater scale be avoided. Creation of such classroom academic milieu, which respects the values, mutually, will bring closer to all the participants and eventually the primary objective of teaching the second language to the participants will be achievable. It is also worth noting that the teachers should try to create opportunities for the students to partake in the ESL classroom discursive practices besides providing a chance of

personal contact/meetings all the students with equity and equality at all levels. Moreover, the assessment of students need not suffer owing to certain cultural, linguistic and ideological affiliations. Most importantly and finally, the Higher Education Commission of Pakistan needs to take up the issue of diverse population of universities strategically on the matter and try to educate the faculty on religious and cultural matters in order to avoid any disruption of students in the ESL classrooms in particular.