

**RELIGIOUS DISCURSIVE PRACTICES IN THE ESL  
UNDERGRADUATE CLASSROOM**  
*(A critique of the Teachers' views and discourses in Pakistan)*

**Muntazar Mehdi**  
**Prof. Dr. Arshad Mahmood**

***Abstract***

The study focuses on the Islamic ideological discursive manifestations in the second language multicultural and multilingual classroom as to how they are enacted. The English as Second Language (ESL) classrooms involve the classroom participants in learning the non-native language through the explanatory discourses enacted by the language teachers. 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 Islamabad were taken as the sites of the study where the undergraduate four-year English program is being taught. The study is a census enquiry where all the population (in terms of teachers) of the sites is considered as the sample; and all study participants were contacted to be part of the study. The data were collected through semi-structured interviews. It was found that the ideologies of the dominant groups are prevalent in the ESL classrooms where the teachers enjoy complete academic and administrative authorities. Although the classrooms have religious freedom; yet, Islamic ideology prevails in terms of its practice and preference. In order to get plausible academic results in the ESL multi-ethnic and multicultural classroom, the teachers need to understand, perceive and sensitize themselves to the cultural, ideological and social understanding of the ESL Classroom participants.

**Key Words:** Islamic Ideology, ESL Classroom, Discursive Practices, Dominance, Multicultural

## ***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<sup>1</sup>, 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<sup>2</sup>. 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 carry social conventions, histories and norms, which ultimately define ideologies. It is asserted by Fairclough 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 discourse and the extra-discursive structures is not just representational rather

constitutive. Moreover, the effects of ideological discourse are material and it also effects relations of the discourse participants such as 'father' 'child' or 'teacher' 'students' in terms of societal and ideological perspectives as all discursive practices are shaped in the ideological processes of discourse.

The ESL classrooms are usually composed of the students who come from different cultures, regions and religions that reflect different cultures and ideologies. During the explanatory discourse (when the teacher explains the content), the teachers touch upon different areas such as culture, national and religious ideology and so forth. Whereas it is also a fact that language and ideology are so interrelated that they seem inseparable because ideology seems so ingrained in the discourses as they both operate in the social and academic contexts together. 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.

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<sup>3</sup>. At another place van Dijk<sup>4</sup> 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.

### ***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 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<sup>5</sup>. The content of the classroom is explained by the teachers using multiple modes in the ESL classroom. In addition to the explanatory discourses<sup>6</sup> 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 the Problem and Significance of the Study***

The role of teachers is very vital as they try 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 classroom participants are Muslims including teachers and they try to conform to the Islamic commandments and approved practices whereas a small number from the 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***

The objectives of this study are:

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 ideologies are 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 to find out and highlight the prevalent practices related to the promotion of different religious 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 and educational research<sup>7</sup>. In order to access and find out the unobservable data, this method of research is very fruitful and productive. For this study, an interview guide was prepared in consultation with five experts of the field. The guide for the semi-structured interviews was prepared in line with the theoretical framework. The grey areas they highlighted were properly addressed for correction and modification in order to improve the face value and validity. Before the execution, three teachers were interviewed as a pilot case, which generated suitable and feasible results to conduct the study.

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 (IIU) and NUML Islamabad.

### ***Theoretical Framework***

Kumaravadivelu has been working on TESOL besides having 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 Kumaravadivelu<sup>8</sup> on Critical Classroom Discourse Analysis has been adapted for the study that points out that the ideological foundations and representations are not ignored rather they are a part of the ESL classroom interactions. 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). 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. The adapted model has been further tailored in order to reflect the ideological patterns being elaborated in the classroom interactions.

Post-structuralism and Post-colonialism

CCDA

Students

Teachers

(Islamic) Ideology

A model for analysis has been tailored as shown below:

Ideological Square and Ideological The Other<sup>9</sup> Semantics<sup>10, 11</sup>  
 vanDijk, who contributed a lot to the development of psychology of text processing with Walter Kintch, an American Professor. However, vanDijk is one of the main proponents of Critical Discourse Analysis, 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. In the same way, the cultural theorist Said 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. 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/Language***

Ideologies are innately embedded in discourses and it might be a bit difficult for the discourse participants to go against their beliefs whether ideological or political<sup>12</sup> in the social discursive interactions. Mostly in all discourses, the concept of ideology is related and close to the power relation which make it quite central besides, as asserted by Williamson<sup>13</sup> that the institutions of society have their own identifiable means of constructing ideas, beliefs and discourses. In 1790s, for the first time Tracy<sup>14</sup> said that ideology is the science of ideas and he thought that such science would help to regulate society for a better social world. According to Althusser as cited in Stuart Haul and Paul<sup>15</sup>, ideology is the systems of representation composed of concepts, ideas, myths, or images - in which men and women live their imaginary relations to the real conditions of existence. 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 to maintain and reserve the ideological differences and uphold humanity. And finally, according to Kress<sup>16</sup>, ideology is one of the less settled issues in the linguistic and cultural world. To substantiate the previous, Thompson<sup>17</sup> calls ideology as epiphenomenal conception and further defines Ideology as “a system of ideas which expresses the interests of the dominant class but represents class relations in an illusory form”. Discourses and language uses are usually subjective as Venuti<sup>18</sup> also stated that language is politically subjective and translators also wield special power in in forming literary canons and cultural identities. Hence, we may say that ideologies and local representations invariably entail the discourses and language uses in the social context.

### ***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) 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<sup>19</sup> 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<sup>20</sup>, 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. 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.

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<sup>21</sup>, 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. However, according to van Dijk<sup>22</sup> 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. The discourses in the classrooms, which elaborate the content embed the ideological instances which are quite elusive and implicit.

Similarly, the idea that ideologies of processes and ideologies of practices has been defined and identified by Pachler, Makoe, Burns and Blommaert<sup>23</sup>. 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 upheld and maintained within the domains of their own culture and ideology. The use of languages is 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<sup>24</sup> who 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 fact 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

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<sup>25</sup>. 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<sup>26 27</sup>. 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<sup>28</sup> that language ideologies serve as 'mediating link between forms of talk and social structures'.

Pennycook<sup>29</sup> 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. In so doing, the learning of attitudes of language have multiple possibilities for the participants such as resistance, normative ideological practices and partial learning<sup>30</sup>. Arthur 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<sup>31</sup>.

Language ideologies have the potential and thus, construct the identities socially or academically in form of common sense assumption<sup>32</sup>. Likewise, Talmy<sup>33</sup> 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<sup>34</sup> identified 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 in the ESL classroom course content and discourses. Similarly, a study carried out in an English medium school of Finland by Jinkerson<sup>35</sup> and a similar study by Cekaite<sup>36</sup> 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<sup>37</sup> 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.

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 34 teachers of three universities of Islamabad were interviewed. Later on, all the interviews were transcribed and the relevant data were taken for further analysis in order to address the research questions.

## ***Ideology and the Classroom Discourse***

The discursive practices of the classroom participants involve ideological instances as the ideologies are constructed and co-constructed on the basis of shared beliefs and shared representations of the social groups, and more specifically as the axiomatic principles of such representations<sup>38</sup>.

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

enactment of such discourse in the multicultural classrooms. The presence of ideological discourse can also be insinuated through the comment of a teacher “Yes religious discourse can be there, but not be in terms of beliefs or discrimination” (C7) and another one reiterates “when it comes to religious discourse I say that it is your observation, you may or may not agree with me, so I respect your opinion” (C8).

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

### ***Dominant Islamic Ideology***

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

Besides the presence of the typical Islamic ideological discursive practices, the native ideological instances have also been witnessed. A respondent claimed that some of “our students from Madrasas and sons of Peers (Religious mentors) start comparing things with the Quran” (C22). They try to see everything with the same religious lens and try to converge the subject matter towards the Islamic and Quranic perspective although they are in an ESL multicultural classroom.

One of the teachers, in this regard, also asserted the same and said that some of our students “link it (the classroom discourse) with religious content/teachings as it is necessary for moral values (C20) and the students in the classroom belong to different sects of Islam... it may have negative impact... so I avoid such religious discussions yet there is some requirement of religion in the classroom discourse” (C21). In such cases when a lot of Muslim students are there; there can be discussions and questions. While answering a question about ideological discursive practices in any form, the respondent replied that “there is no hard and fast rule... would answer accordingly without presenting any particular sect” (C23). One teacher being very concerned was of the view that in that particular university (the university the teacher was teaching) students from all sects of Islam were studying and there are religious issues as they do come from different areas of Pakistan and religious backgrounds. Interestingly, the teacher asserted that some discussions are generated in the classroom as well, which the teacher tried to avoid... because “we are Pakistanis and we are Muslims” (C27). Although teachers are quite careful regarding the ideological diverse issues, but still some discursive practices do originate. One of them responded “Islam, we take as a matter of subject matter instead of indulging into controversial issues...” (C29) and on the same lines another respondent also stated that “sometimes I intentionally avoid this kind of discourse as it is sensitive; however, morality is discussed...” (C31).

### ***Subordinate Ideology and Classroom Discourse***

In Pakistan, Islam being the most practiced religion and where the ideological values and traditions are protected, the subordinate ideologies are also taken care of and given maximum freedom and respect. One of the teachers said that “and I tell them that Christianity and Islam go together” (C5). One of them was of the view that no religion is preferred in the classroom content; rather, all the religions that are included in the content are given proper space keeping in view the element of respect for all. Further, the

name of any religion is only uttered if it is required (C16). A teacher explained like this: 'While teaching Milton I do give the Biblical and the Quranic version and its comparison (C24). Moreover, it was also observed that teacher give proper space to the subordinate and minor ideological perspectives such as: one of the teachers explained how the inter and intra-religious harmony is tackled and taken care of by saying "since I have students from many religions so I tell them sometimes the differences within religions..." (C25). And another one extended the idea and explained "if some ideas need clarification then I will give western and westernized examples related to the topic... Not really, not really and usually we avoid discussions on religion..." (C30). The comments on religion are not biased rather the teachers proceed very objectively. It was substantiated when a teacher commented "one of my personal beliefs is that I do not believe or I do not really hold with Islamizing a text... of western and Islamic discourses where they are not very clear so I have to clarify." (C26).

### ***Emergence and Enactment of Secularized Ideology***

In view of the current scenario, there are a plenty of Movements in the country in terms of propagating the religious ideologies besides there are also some controversies which exist globally advocating the religious discourses. The current wave of terrorism and sacrilegious discourses has directly originated such situation where people avoid the religious discourse in public. As Kumar<sup>39</sup> also mentioned that in the classroom discourse, some specific ideologies are promoted and enacted.

One of the teachers was of the view that in the capital of the country, usually religious discourse is not possible to be enacted in the classroom at large because it is tantamount to inviting trouble; however, it is quite possible to enact it in the villages or the cities/towns away from the capital city. "We try not to talk about it because you never know what someone might think about it" (C6). While discussing the aspect, another teacher was of the view that due to the prevalent situation "I avoid discussing as you never know

the levels of sentiments people have” (C9). One of the teachers replied that since religion is part of the content; as a result, they have to talk on the religious aspects by saying “we have to do religious discussions” (C10). Similarly, some teachers try to greet in the same way which reflects that the teachers are also adopting the secularized ideology such as their greetings in the form of “Good morning, Good Evening” and this may also be a step towards the modern ways of conversing (C11, C16).

Discourse on religion is avoided by teachers as one of them responded by this “but I always avoid them with strategies” (C11). And “religion is not discussed...mostly I don’t discuss religious issues” (C15). Also “mostly it happens, but I stop them” (C17). A teacher was of the view in the religious discourse is avoided and their beliefs are not taken up in the class “when it (but if there is a clash of belief) clashes the opinion and I like to avoid that” (C18). One more respondent described why the Islamic ideological discourse is avoided in the classroom by saying “Normally I avoid the religious discussion in the class because of the association of people with different sects... I superficially discuss about it” (C12). Similarly, about five teachers were observed to be very selective in terms of religious ideological discourse and they were of the view not to include the religious or political discourse in the classroom, which clearly reflects that promotion and representation of the self<sup>40</sup> of the Religion is the private matter of the people (Students) as it should not be catered in the ESL classroom setting.

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



## ***Findings and Conclusion:***

After collecting and analysing 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 classroom discourses, 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 religious ideology. As found out through the analysis of data those 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 each other.
4. It has also been noted that allusion to the Quranic verses was used by 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.
5. 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.

6. Native language and poetry also reflect the religious and national ideology and ultimately, it promotes the native ideology. Being bilingual in terms of poetry of other such instances might irritate the one in the ESL classroom who cannot understand that language.
7. Besides, the results also insinuate that students are also motivated to adhere to the Islamic and Divine practices in the ESL classroom interactions.
8. Through the interpretation of teachers' views, it is also observed that some of the teachers also try to avoid explicitly talking about religious ideologies rather they have been resisting to such discussions openly.

### ***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 far 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 qualified 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 in the classrooms 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 to 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 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. This also insinuates need of teachers' trainings before they use a marker or a book in the classroom in terms of understanding the issues of ESL classrooms on cultural, religious, psychological and national level for the smooth upbringing of students so that they are qualified to make the country a peaceful and Great entity in the world.

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