

Critical Discourse Analysis of Eighth Grade Sindhi Text Book

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Abstract

The research focuses on the analysis of critical discourse imported in Sindhi language Eighth class book of Sindh text Board. The study shows that the content and format of school text books are sites of educational and political conflicts. The study builds a critique on information and its treatment on that information in the text books to establish ideological stand of the state. In doing so, the outcomes are critical on material of textbooks carry and the impact on building social discourse of such curriculum. The research argues that text books support the ideologies of hegemonic class and students are taught with the discourse which is prescribed by some powerful groups to maintain status quo. The researcher's awareness for the indicated ideologies and discourse are examined with the help Norman Fairclough model of 'Text Analysis' (Fairclough: 1989). He claims: 'ideologies reside in texts' and 'texts are open to diverse interpretations.

Key Terms: Discourse, Discourse Analysis, CDA (Critical discourse analysis), Text and ideology.

1. Introduction

The study critically attempts the analysis of the limiting beliefs and ideologies present in the textbooks of Sindh province Pakistan. According to researchers, the content in the textbook somewhat typical material that benefits the learners in the tribulations related to the specific subject throughout their period of study. The textbooks are guide line. These books deliver precise information associated with the subject and matter of particular topic. Aziz (1993) said that schoolbooks are the chief employ of education at the school. Therefore, text book is not simply a text to transmit knowledge rather it is a document that transmits specific programs and decipher meanings among the readers. If the school books are only the source of measuring the students' level of knowledge and awareness, then these school books must critically attempt the social issues. Researchers' persistence also is to find out answers that what type of substantial our school books transmit? Do the lessons in text books educate our generation about social practices?

Apple (1993) said: 'the mode schooling acts in the economic sector of a society to replicate important facets of inequality; we require to learn the key spheres in which education functions. There is not only seem to be the economic property but representative property, Cultural principal which schools reserve and distribute' (pg, 03). Education as a Knowledge, that an individual acquires while going through a particular subject is manipulative.

For the persistence of analysis, the researchers have picked 08 class Sindhi language textbook for critical discourse analysis. Here, we are using Fairclough's model. According to him, "language is an implied portion of the social order, a procedure of societal exercise and socially trained process". (Fairclough, 1989)

1.1 Discourse and Discourse Analysis

The term Discourse and Discourse analysis have different definitions for the Scholars. For the discourse generally defines as anything "longer than the sentence" (Schiffin, Tannen and Hamilton, 2001) Whereas Discourse analysis Jaworski and Coupland (1999: 1-3) comprises ten definitions those advanced totaled up into three sorts. Analysis of 1) anything beyond the sentence. 2) Language Use. 3) A wider variety of social practice that contains nonlinguistic and generic examples of language. Discourse as a fragment of script, I follow

Fairclough (1989) definition of discourse analysis for school text book as: 'I shall use discourse to mention the entire sequence of social interface of which a text is fair a part' (Fairclough 1989:

24).

1.2. Critical Discourse Analysis (CDA)

Horvath (2014-15) cited Dijk (1993b: 131) as: 'Critical Discourse Analysis (CDA) is apparently not an analogous model, nor a universal or a common outlined framework, but at most a collective viewpoint on linguistic, semiotic or discourse analysis'. Here, Discourse analysis is about the lawful control which displays association among discourse and ideology (a set of principles, attitudes and behaviors that establish a viewpoint on the world). It analyses on the social prejudice and expounds the truth of societal and dogmatic build up. Fairclough (1993:

135) notices CDA as 'discourse analysis which purposes to analytically discover often dense associations of causality and fortitude among (a) broad exercise, measures and texts, and (b) wider societal and cultural constructions, relations and processes; to examine that how such practices, events and texts arise out of and are ideologically shaped by relations of power and fights over power; and to sightsee the denseness of these affairs among discourse and society is itself an influence securing power and hegemony'.

1.3. Text and Ideology

Ideology refers to the 'representations of aspects of the world which can be shown to contribute for establishing, maintaining and changing social relations of power, domination and exploitation' (Sikka.T, 2006 Cited Fairclough, 2003). For the discourse analysis, the researchers follow definition of text and ideology grounded on different opinions of linguist like Van Dijk (2006) said:

"ideologies do not indicate the personal principles; they even are not only disempowering"; they do not revolve around 'untrue responsiveness'; they are not inevitably leading, but it can be confrontation and disagreement. They have cognition. Primarily, ideologies establish the societal depiction split by the members of (ideological) clusters.

Ideology can be provided false theories about certainty (Wodak, 2007). Mannheim (1929) has an attempt to relate ideology with certain ways of thinking. Where, 'Manuscript is a humanreadable classification of characters and the words' (Rouse. M, 2005). Manuscript is not out of the language infra-structure; it is one of the written arrangements and language use. Language in manuscript is used as 'a power construction, as an indicator of social and therefore, political situations, as a tool for or against enlightenment, for or against democracy, for or against human rights' (see Wodak, 2007, cited Pelinka for language and ideology).

2. REAZON OF SELECTING TEXTBOOK

As Xiong. Tao and Qian. Y (2012) has quoted about the critical Discourse Analysis that is to be analyzed as a technical style of Societal devoted attitudes in somewhat the description and amplification of manuscript. Consequently, specific motive to choose a textbook of Sindhi language for critical discourse analysis has twofold meanings. First, a text is not merely a handbook or a guideline for the students in their academic career. It is a balancing twofold format. Second, the study of "CDA of Sindhi language Eighth Class Book of Sindh Text Board" reflects the course mere a crud form of literature. Some of the lessons like "Putlian jo Tamasho" are merely a source of entertainment for the students and reflect ambiguous meanings. What do the moral message these lessons reflect? Acc to one of the educationist Aziz (1993):

"Textbook is a compulsory book that a student has to read, memorize and reproduce in the examination if he/she is to pass. Teacher, in turn, emphasize upon the authority of textbook by just reading its contents to students, no critical understanding of the contents of the book is worked upon".

(Aziz, 1993)

Moreover, the text books are more commercial rather than a pedagogical in sense. Harwood (2005) cited M. Apple's statement as: "Rather than viewing the text solely as a pedagogical tract, we need to realize, it is also an economic commodity to be traded in a competitive marketplace".

3. SELECTION OF LESSONS FROM TEXTBOOK

For the purpose of the research, the lessons which are my intention of research are given below: Sughar zaal

Putlian jo Tamasho

Pakistan ji Tehreek

4. THEORITICAL FRAMEWORK

Schooling integrates studies of various types of subjects. These all subjects are related with different grounds but it does not teach how to practice that knowledge out of class boundaries. The text books themselves lack lessons of praxis. Pennycook (2001) cited Simon who defines praxis: ‘continuous impulsive addition of thought, longing and accomplishment sometimes referred to as praxis’ (1992, p.49). Praxis is to be understood as your practice and knowledge is one. It is a consciousness of bringing learnt lessons into social practices. We have taken text as a part of discourse Analysis. What discourse is produced, interpreted and assumed through textbooks and what themes dominate the texts is the focus of this research. Pennycook (2001) defines discourse Analysis as: ‘It is a rehearsal that indicates a theory’ (p, 03).

5. FAIRCLOUGH MODEL OF DISCOURSE ANALYSIS

The model draws analysis of discourse based on portrayal of manuscript, association among manuscript interaction, and explanation in social context. Fairclough arranged ten main questions and sub-questions into categories of vocabulary, grammar, and textual structure for analysis of present discourse. The purpose of questions and sub-questions into categories specifies what to ask and what to know in the text? Furthermore, Fairclough (1989) distinguishes the questions and sub-questions into three values. These are the experiential, relational, and expressive. Fairclough (1989) defines these values as:” Experiential value is a trace and a cue to the way in which the text producer’s experience of the natural or social world is represented. And relational value is a trace or cue to the social relationships that are enacted via the text in the discourse. Whereby, expressive value is a trace and it is cue to the producer’s evaluation” (p, 112). Specifically, experiential value concerned with beliefs and knowledge of

the content. Relational values help to analyze text and its social relations where expressive value undergoes the discourse of social identities.

The researchers' intent of taking Fairclough Model for the critical and relative study of the Sindhi eighth class text book. Where the structural and contextual interpretation of language are examined, the reader psychology and the author's intention of writing and use of language, to divert the minds of readers to take things as they are given to them in the context of reality, the uses of Euphemisms in language. Furthermore, the focus will be to find out fact inside the choice of topics into lessons of the book that what they teach to the students of eight class. The tags, titles and textual structure are one of the features of style in language.

6. ANALYSIS OF TEXT

Text analysis is a part of discourse analysis. According to Fairclough (1989), "discourse mentions complete process of social collaboration and text is mere a device to imitate that social collaboration in the plan of invention". Therefore, a text itself is a process of social interaction.

The text analysis is discussed below.

6.1. Experiential, Relational and Expressive Values in the Text

The terms experiential, relational and expressive values are determined by Fairclough (1989) in any text in order to analyze the hidden discourse. The words, grammar and the use of metaphors can show the experiential, relational and expressive values in the text. This analysis is based on the lexical, grammatical and metaphorical values in the text.

6.1.1. Experiential values of words in Sughar Zaal lesson

'Ideological representation between texts and their representation of the world are coded in their vocabulary' (Fairclough, 1989). One can analyze the ideological framework by analyzing the Experiential values in words/ vocabulary. What do titles of the lessons interpret? The following line is a part of lesson 'Sughar zaal' and quote the definition of the title.

TEXT

Translation: “if fortunately, any home has Sughar Zaal (serving woman) then it will be the luckiest one. It seems that home is blessed. She is beauty and act like an ornament for home. She is always busy to keep home clean and neat”.

(APPENDIX: B: 1)

CRITICAL DISCOURSE ANALYSIS

The use of registers “fortunately”, “Sughar Zaal”, “A blessed home” and ‘Luckiest one’ in the text emphasizes readers the importance of being Sughar Zaal and to realize the feeling of inferiority that not all ladies are ‘Sughar zaal’. The word can be interpreted as a Perfect, multitasking, serving or all-rounder woman in household chores. According to the researchers: the words by author in the text give positive connotative meanings to the readers but they have hidden discourse like ‘Beauty’, ‘Ornament’ determine woman is a part of one of the luxurious goods so she needs to act like them. In this way she will be a Sughar Zaal. However, the comparison of woman with ‘Ornament’ and a ‘carrier of beauty’ show limitations for woman to behave and act according to author’s perceptions. The use of vocabulary of ‘Neat and clean’ creates an ideological framework for woman and ultimately emphasizes a lady needs to be busy in household work.

6.1.2. Expressive values of words in Sughar Zaal lesson

The expressive value determines where does negative meaning represent the positive use in text? There are number of places where writer’s negative impressions describe the euphemistic approach i.e.; the expressions are hidden. Following lines are analysed from the expressive point of view.

TEXT

Translation: Nobody can compete Sughar Zaal (serving wife) in cooking.

Translation: The body of Sughar zaal (serving wife) is habitual of household work and labor . (APPENDIX: B; 2)

CRITICAL DISCOURSE ANALYSIS

According to Widdowson (2007: 6) “Texts are produced to express ideas and beliefs or to make people think in a certain way or to get other people do certain things”. Similarly, the above text for the woman is produced to make other people think in one way i.e., in writer’s way of thought. The expressions of words like ‘Nobody can compete Sughar Zaal in cooking’ and she is Habitual of household work and labor’ narrates emphasis on cooking and household works along with euphemistic use for women indicates that her only task is to become expert in the field of cooking and household works. She needs to make her body flexible for the household work. Moreover, she needs to be sensible about maintenance of the family members and their lives. In specific, the use of such words in the text convey message that Sughr zaal is perfect and ideal state for woman. The statements above represent the patriarchal society where woman is subordinated by man.

TEXT

Translation: She is always busy to keep home clean and neat.

(APPENDIX: B: 3)

CRITICAL DISCOURSE ANALYSIS

The different sentence structures and their meanings emphasizes the readers to know how to be good and serving ladies? It is one of the euphemistic uses of language in text by writer that hides the discourse generated in readers’ mind. If we create the alternative meaning of the same sentences the lump sum will be like: “All women need to be serving by nature. They need to be beautiful and bounded to their homes”. Writer wants to teach the readers that women are born or bound to work for their families (husbands and their children).

Author has created a discourse for woman as she is another entity, not the part of society. Author has created limitations for women (Sughar Zaal). The statement has hidden meaning

in them. The text book teaches our generation the lesson of Gender difference. Eckert (2002) said:

‘The baby when grown up, she/he learns the gender difference from the environment. Similarly, she further said that people are having gender discrimination cultured from society from the time we born, it is not naturally, discriminated to do certain task and not do other. The gender discrimination is present in human talk, comedy, and fight and it can be seen into explaining of everything including driving styles, of eating food and preferring things. ‘Gender discrimination can be seen so deeply that it depicts the institutions’ systems, our associations, our way of living and our desires, and it seems to be wholly accepted’ (Eckert 2002).

6.1.3. Experiential Values of Use of Grammar in Pakistan ji Tehreek

The experiential value of words represents happenings or relationships in the world (Fairclough, 1989). The use tenses and happenings in the lesson Putilian jo tamasho and Pakistan ji Tehreek determines the social actions of dominant characters and power ruling implicitly.

TEXT

Translation: 14 August is one of the great days when our beloved country Pakistan came into being.

(APPENDIX A: 1)

TEXT ANALYSIS

The word 14 August a great day show experiential value i.e., ideologically contested value and a belief of one nation (Pakistan). Author has imposed his efforts on the importance of 14 August day. It reflects strong personal persuasion of author want readers to know not only the importance of the day but also to feel it by themselves. The discourse is of ‘patriotism’ for country Pakistan. The teaching of love for their own nation among students of eighth class simultaneously keeps it in the agenda of teaching of love for one nation. Such ideological messages create the discriminations among the readers because Pakistan is the multicultural c country where people of different creed and cast dwell. According to Rehman (2002) ‘The

nationalist lessons are about the Muslim leaders of the Pakistan Movement itself and about Pakistan.

TEXT

Translation: Before the British, these were Muslims who ruled sub- continent for hundreds of Years.

Translation: British always afraid of Muslims because they achieve regime of sub- continent from Muslim

(APPENDIX A: 2)

CRITICAL DISCOURSE ANALYSIS

Author has used the sentences in past categories in order to realize the readers about the Muslims dominancy and character of Muslims leadership that '*Before the British, these were Muslims who ruled sub- continent for hundreds of years.* The text is for Muslims therefore, it is justification for the Muslims that although they have lost power but they were ruling nation. It is also the justification for the creation of Pakistan. Even though, the sentences misinterpret the history. British were not afraid of Muslims neither Muslims were the only powerful and ruling nation in all sub-continent before the British Empire. 'The Mughal Empire lost their regime due three reasons. Number one is, due to their royal conflicts between the Aurangzeb sons. They fought with each other for the gain of power after the death of their Father (Aurangzeb). Second The States of sub-continent gained independent powers. Third, Aurangzeb was fighting with the Maratha (A peasant warrior group from Daccan). Moreover, when British came in India, there were already three other groups of invaders in sub-continent i.e., the French, Dutch and Portuguese. They have their roots of power in sub-continent. (See A book of history today By Teresa Crompton).

The use of words Muslims in the lesson Pakistan ji Tehreek at different place has twofold meanings. First, The Pakistan is the country of Muslims Second; the struggle was of Muslims for the rights of Muslims to have their own country. The expression in Word Muslims has hidden discourse of teaching of Ismlamization to the students of eight classes.

6.1.4. Experiential and relational values of words in Lesson Putlian jo Tamasho

TEXT

Translation: we saw puppet show at Gulan's home yesterday night. Firstly, the princess came and sat on the cart then the prince came behind her. Both became busy in gossips with each other.

(APPENDIX A: 3)

CRITICAL DISCOURSE ANALYSIS

The words like Putlian jo Tamasho (puppet show), (Princess) and Prince build the ideological framework and traditional life style of people in their similar context (i.e., belongs to readers context). Putilun word is used for humans/people and tamasho (show) represents how people act in their daily life style. The words rani for woman and rano for man connotes that how man assumes her wife and behaves with her at night. The line focus on the issues related to women that caused women extinction in society. Virginia Woolf (1929) said that in the world of poetry women is given a sublime/ lofty status: she is considered the fragrance of flowers, mirror of goodness where the world starts and ends with her but in truth, things are not so. In real world, she is the root of all wrongs; every bad thing is caused due to her. Moreover, the use of pronoun

'we' address the readers to feel like the part of that show. It is more like euphemistic use of words so that the writer can hide his negative use idea in sugar coated words.

What do Expressive Value of words Show?

Author writes: 'we saw a show of puppets at the courtyard of Gulan's home'. The past tense shows the event done. It represents that the readers were also the part in the event or act. It implicitly addresses the human acts and their daily life style as he continues further with the use of present tense. The show is about the prince and princess and their gossips for each other. However, what the author wants to impose is critical. The Lesson Putlian Jo Tamasho represents feudalistic society and convey negative message that we can have war for senseless reasons.

8. The Hidden Discourse in the Lessons

The topic describes the hidden discourses in selected lessons for the text Analysis. The Sughar zaal lesson propagate male dominancy and gender inequality that how women have to behave in society? Similarly, The Pakistan ji Tehreek teaches the lessons of islamization.

According to the researchers, the poem Putlian Jo Tamasho does not carry any comprehensive message for the readers/ students. The word Tamasho is giving negative meaning or a bias message like Putlian jo Tamasho in English cannot be interpreted as puppets show. However, the word Tamasho is ambiguous.

9. CONCLUSION

In discourse analysis, we study longer interpretation of different sides of society in language. Discourses are shaped to uphold of presiding class. The purpose of discourse analysis is to find out facts social infra structure. Specifically, discourse is in negotiations of common people who talk on everyday issues. and it is also present in manuscripts of writers. Discourse is the lump of conventions that crease the realism with definite settings of state-run. Dominant part of society does not permit the mass to reason the matters. The reasoning habit of audience or public can challenge the settings of state-run. For instance: the text book which is of my purpose of study reflects that how discourse is taught to our generation (students) in schools specifically, government schools. They are not rationalized/ updated with logical concepts. The research expounds the responses of questions, what does the note any teacher bring for the lesson in Sindhi book "Putlian jo Tamasho" (i.e., other lessons like such) during class? And what do our young generation learn the knowledge from the lessons (i.e., "Putlian Jo Tamasho, SugharZaal) while taking their sindhi subject classes? The lessons reflect the ideology of hegemonic class. It makes our generation (pupils) mere copied cliques. We should teach Sindhi literature in practical form as it vast and have many dialects. Furthermore, it is the language of their own values. The text book can absorb the current issues, the modern world and history. My study might fulfill the requirements of the topic of research. It might not be fully evident research material. Researcher wants to point out; there is a need to revise the Whole text books and the material present inside.

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APPENDIX A

سبق اٿون

پاڪستان جي تحريڪ

experiential value in vocabulary

14 آگسٽ 1947ع اهر عظيم ڏينهن آهي جنهن تي اسان جو پيارو وطن پاڪستان وجود ۾ آيو. ان کان اڳ سڄي ننڍي کنڊ تي انگريزن جي حڪومت هوندي هئي. انهن جي حڪومت کان اڳ برصغير تي اٽڪل هزار سالن تائين مسلمان حڪومت ڪندا رهيا.

جيئن ته انگريزن مسلمانن کان حڪومت حاڪم ڪئي هئي، انگريز ڪيس مسلمانن کان هميشه خوف رهندو هو. 1857ع واري آزاديءَ جي جنگ سندن انهيءَ گمان کي وڌيڪ پختو ڪري ڇڏيو. انهيءَ ڪري هو مسلمانن جي طاقت کي، گهٽائڻ لاءِ ملڪ ۾ هندو مسلم نفاق کي همٿائيندا رهيا ۽ مسلمانن جي مقابلي ۾ هندن جي پٺڀرائي ڪندا هئا.

انگريزن جي انهيءَ پاليسيءَ سبب ملڪ جا مسلمان ڏينهن ڏينهن ويا پٺتي پوندا. اها حالت ڏسي ڪن ڊومين مسلمان اڳواڻن فورم کي تباهيءَ کان بچائڻ جو فيصلو ڪيو. انهن اڳواڻن ۾ سرسيد احمد خان جو نالو نمايان آهي. هن محسوس ڪيو ته مسلمان جيستائين جديد تعليم حاصل نه ڪندا تيستائين ترقي ڪري نه سگهندا. انهيءَ مقصد کي حاصل ڪرڻ لاءِ هن سال 1857ع ۾، علي ڳڙهه مسلم ڪاليج جو بنياد رکيو، جنهن سندس وفات کان پوءِ ترقي ڪري مسلم يونيورسٽيءَ جي حيثيت اختيار ڪئي.

خان بهادر حسن علي آفندي، مير غلام محمد خان ٽالپر سيد الهندي شاهه ۽ نور محمد وڪيل سنڌ ۾ مسلمانن جي تعليم لاءِ وڏيون ڪوششون ورتيون. حسن علي آفنديءَ جي قائم ڪيل ”سنڌ مدرسه الاسلام“ ڪراچيءَ مان سنڌ جي ڪيترين ئي اهم شخصيتن تعليم حاصل ڪئي. جن مان قائداعظم محمد علي جناح رح جو نالو خاص طور ذڪر جي قابل آهي. جديد تعليم حاصل ڪرڻ کان پوءِ، مسلمان عقلت جي نند مان سجاڳ ٿيا ۽ پنهنجن حقن حاصل ڪرڻ لاءِ پاڻ پتوڙڻ لڳا.

20 ڊسمبر 1906ع تي ڊاڪٽر ۽ مسلمان اڳواڻن جي هڪ گڏجاڻي ٿي، جتي مسلم ليگ جو بنياد وڌو ويو. ان جو پهريون اجلاس 29 ۽ 30 ڊسمبر 1907ع تي ڪراچيءَ ۾ ٿيو. مسلمانن جي دلي خواهش هئي، ته سڀ کان اڳ ۾ ملڪ کي انگريزن جي قبضي مان آزاد ڪرايو وڃي. انهيءَ مقصد لاءِ هنن، پنهنجي ديس واسين يعني هندن سان پوريءَ طرح ساٿ ڏيڻ جي ڪوشش ڪئي، پر ڪانگريسٽي ليڊرن جي تنگدليءَ جي ڪري مسلمانن محسوس ڪيو ته هندو سندن حقن کي نظر انداز ڪري رهيا آهن. انهيءَ ڪري قائداعظم محمد علي جناح رح ڪانگريس کي ڇڏي مسلم ليگ ۾ شامل ٿي ويو.

آزاد اسلامي مملڪت جو تصور، سڀ کان اول 1930ع ۾ مسلم ليگ جي ائڊ اعظم واري اجلاس وقت علامه اقبال رح پيش ڪيو هو. انهيءَ مقصد کي سامهون رکي قائداعظم محمد علي جناح رح مسلم ليگ جي نئين سر تنظيم ڪئي. هن پنهنجي ذاتي لياقت، سياسي ڄاڻ، سياڻپ، اٽلڪ ڪوشش، سچائيءَ ۽ ايمانداريءَ سان مسلم ليگ کي مضبوط ۽ منظم بناي، قومي هلچل ۾ نئين سر جان پيدا ڪئي. سندس ئي ڪوشش سان اپريل 1936ع ۾ بمبئيءَ ۾ آل انڊيا مسلم ليگ جو تاريخي اجلاس سندس صدارت هيٺ منعقد ٿيو. جنهن ۾ ڏکڻ ايشيا جا تمام گهڻا مسلمان شريڪ ٿيا. ساڳئي سال مسلمانن جي ڪوشش سان سنڌ بمبئيءَ کان آزاد ٿي الڳ صوبو بڻيو.

تاريخ 23 مارچ 1940ع تي آل انڊيا مسلم ليگ جي لاهور واري اجلاس ۾ اهو اهم تاريخي ٺهراءُ، پڪراءُ منظور ڪيو ويو، جنهن ۾ هڪ آزاد اسلامي مملڪت يعني پاڪستان جي گهر ڪئي وئي. انهيءَ تاريخي ٺهراءُ کان پوءِ، پاڪستان جي حاصل ڪرڻ جي تحريڪ ملڪ جي هر حصي ۾ زور وٺي وئي. 1943ع ۾ سڀ کان اول، سنڌ اسپيشل ٺهراءُ پاس ڪري، پاڪستان جي قيام جو مطالبو ڪيو.

ان بعد ملڪ جي مسلمانن قائداعظم رح جي قيادت ۾ هڪ آزاد اسلامي مملڪت يعني پاڪستان جي قائم ڪرڻ جي جدوجهد شروع ڪئي. انهن انگريز حڪومت کان مطالبو ڪيو، ته ملڪ جا اهي علائقا جتي مسلمانن جي گهٽائي آهي سي ڌار ڪري، مسلمانن کي آزاد مملڪت طور ڏنا وڃن. آخرڪار الله تعاليٰ مسلمانن جي جدوجهد کي ڪامياب ڪيو. مسلمانن کي قائداعظم رح جي اڳواڻيءَ هيٺ اها عظيم ڪاميابي حاصل ٿي. انهن دنيا جي نقشي تي هڪ نئون ملڪ وجود ۾ آيو، جنهن جو نالو پاڪستان آهي. اسان کي به چڱائي ته اسين پنهنجي پياري وطن پاڪستان جي ناموس جي حفاظت ڪريون. ان کي محنت ۽ صداقت سان ترقي ڏياريون. پنهنجي قومي بيدار وڌائي، وڌندڙ آدمشماريءَ جون گهرجون پوريون ڪري سگهون. شال خدا تعاليٰ اسان جي ملڪ کي دائر ۽ دائر ۾ قائم رکي ۽ ان جي رهاڪن کي هميشه شاد ۽ آباد رکي. آمين!

APENDIX B

سبق پندرهون

پنٿلين جو تماشو

رات گلن جي گهر جي آڳڻ پر،
 ڏٺو اسان پنٿلين جو تماشو.

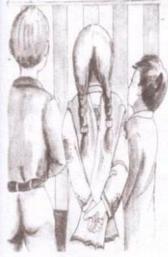
سڀ کان پهريائين آئي راڻي،
 کٽ تي وٺي ساهه سڀيائي
 کٽ ڏٺي سڀو آسو راڻو،
 ڪرڻ لڳي هو ته تنهن سان منو

نيٺ راڻي جو عرض اگهائو،
 راڻي پنهنجو ڇڏيو روساڻو.
 راڻي راڻيءَ کي پرڇاڻيو،
 کيس هاڻيءَ تي شهر گهڻايو.

شهر گهڻي، پوءِ باغ پر آيا،
 راڻي راڻيءَ کي گهٽ بتايا.
 راڻي چر چر نچڻ لڳي هئي،
 تنهن پڪين کي اچڻ لڳي هئي.

باغ پر آيو پاڻي خان،
 جنهن جي هٿ پر تير ڪان.
 راڻي کي تنهن رڙ ڪري،
 چيسو هليو وڃ هٿان پري.

آءُ راڻيءَ سان شادي ڪندس،
 راڄ سڄي جو مالڪ بڻيس.
 راڻي کي چيو ڪاڙو آهي،
 تنهن ڪٿي هن سان خوب لڙائي.

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سبق ايڪيهون

سگهڙو زال

گهر به ننڍي بيماني تي هڪ ملڪ يا رياست وانگر هوندو آهي. جهڙيءَ طرح هر شهريءَ کي اهو اوندو هوندو آهي ته ملڪ کي ترقي وٺائي وڃي، تهڙيءَ طرح ڪنهن گهر جي خوشحاليءَ ۽ ترقيءَ لاءِ انهيءَ گهر جا پاڻي ذڪر مند رهندا آهن. اهي هميشه گڏجي محنت ڪندا آهن ۽ گهرو ڪم ڪار پر هڪٻئي جو هٿ وٺائيندا آهن. جيڪڏهن خوش قسمتيءَ سان گهر پر ڪا سگهڙو عورت هوندي آهي ته پوءِ ان گهر جا چئڻ ته پاڳ ڳاڻو ڪليا.

سگهڙو زال گهر جي زيب زينت ۽ سونهن سڀڳار آهي. اها پنهنجي گهر کي صاف ستري رکڻ لاءِ رات ڏينهن ڪوشش ڪندي رهندي آهي. سندس گهر وڃيو ته روح کي راحت پيشي ايندي. گهر جو سمورو سامان تائينڪو هوندو ۽ هر هڪ شيءِ پنهنجي پنهنجي جاءِ تي رکيل نظر ايندي. گهر جا تانڻ صاف هنڌ ڪري پيا چمڪندا آهن. مجال آهي جو گهر جي ڪا شيءِ پڪڙيل صورت پر نظر اچي يا وري ڪٿي ڪو گند ڪچرو پيل هجي. انڪري سندس گهر هميشه اچر اچرو هوندو آهي. اهو ئي سبب آهي جو اتي نه ٿئي مڪ، نه مچر. سندس گهر جا سڀئي پاڻي خوش گذاريندا آهن.

(سگهڙو زال پنهنجي گهر جي صفائي، رڌ پچاءُ، سين ڀرڻ ۽ گهر جي هر هتي ڪم پر هميشه مشغول رهندي آهي) سين ۽ ڀرڻ جون مشينون ته هاڻي نڪتيرن آهن، نه ته اڳ اهو ڪم سگهڙو زالون هٿ سان ڪنديون هيون. اڄ به سگهڙو زال جي سڀيءَ جي پارڪ بختي تي سبيل بهران ۽ چولا ڏسي حيرت وٺيو وڃي. هٿ جي ڀرت جا به هن کي ڪيترائي نمونا ايندا آهن، جن جي اڳيان مضمين جو ڀرت لڪيو پيو لڳندو. هيءُ ڀرت ۽ ٺوٺي جي ڪم سان گڏ پيا به گهرو هن جهڙوڪ: اڳڻ ٺاهڻ، سونپڻ اڻڻ ۽ رليون ٺاهڻ پليءَ پٽ ڄاڻندي آهي. انهيءَ پورهئي مان کيس اپت ٿئي سا هوءَ گهر جي خرچ جي ڪان سواءِ، اتيءَ ويل لاءِ پڻ بچائي رکندي آهي. انڪري سندس گهر پر ڪڏهن به ڪنهن شيءِ جي کوٽ ڪانه ٿئي. سگهڙو زال جو هٿ ڪم ڪار ۽ پورهئي تي هرل هوندو آهي. هن جو اولاد به سندس تربيت فيٺ رهي محنت سان تيار رکندو آهي.

سگهڙو زال رڌ پچاءُ پر پڻ پنهنجو هٿ پاڻ هوندي آهي. سندس تيار ڪيل کاڌو ڏاڍو لذت ۽ سواڌي هوندو آهي. جيئن ته هوءَ سڄو ڏينهن پنهنجي گهرو ڪم ڪار پر رڌل رهندي آهي، تنهنڪري کيس پراڻي پڇاڙ ڪرڻ جو نه ڪو موقعو ملندو آهي ۽ نه وري هوءَ اهڙين ڳالهين کي ڪو پسند ڪندي آهي. لکن هن کي اهڙين ڳالهين کان سخت نفرت هوندي آهي. طبيعت جي لحاظ کان هوءَ ڏاڍي همدر ۽ رحمدل ٿيندي آهي. هوءَ اوڙي پاڙي کي اڻوڪي

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سُور وِڙڻم پر باڻي خان،
 وڻي وڙو راڻي جو شان،
 هر ڪنهن کانو کڻڻ پٽاشو،
 خٽر ٿيو پنٿس جو تماشو،
 اٺل سوڙو

وڻا پنهنجي خزان توڙي ڏڙان مله ڪري، ساڻن اڳ سڳا پر شريڪ هوندي آهي.
 (سڄي ته اسان جي ملڪ جون سڀئي عورتون جيڪڏهن اڙي ۽ رت پنهنجي گهرن کي
 سڀيئي سان رکڻ ۽ هٿ جا هنر سکڻ ته اسان جو ملڪ جيڪو رڌڻ سڳيو ستابو بڻجي پوي.)

سبق

- ٿيلين سوالن جا جواب آيو: