AN ANALYSIS OF LEXICO-SEMANTIC VARIATIONS IN PUNJAB ENGLISH TEXTBOOKS (GRADE 9-10)

Sumiya Riaz
PhD English Scholar, University of Education, Pakistan.
sumiyariaz20@gmail.com ORCID: 0009-0001-6626-8443
Humaira Irfan
Associate Professor, University of Education Lahore, Pakistan
humaira.irfan@ue.edu.pk
Mahnoor
MPhil, University of Management and Technology, Pakistan.
mahnoormunir1517@gmail.com ORCID: 0009-0009-4405-2770

Abstract
This study investigates the lexico-semantic differences existing in Grade 9 and 10 Punjab English textbooks with a focus on how Islamic, cultural and socio-religious information influence the linguistic representation of Pakistan. It recognizes English as a colonial heritage that is embedded within the national identity and thus explores how the curriculum mediates global English standards and local derived ideological content. Based on a structural lexico-semantic analysis model for content analysis, the study identifies and classifies lexical elements that carry an Islamic and cultural meaning and examine how they affect formation of conceptualizations and semantic patterns in the textbooks. The study also examines the expression of Pakistani English (PakE), a nativized language in terms of vocabulary and meaning constructions as a way of highlighting the mechanism by which cultural and religious values of the locals are incorporated into the language pedagogy. This fact is accompanied by the policy context, according to which the use of Islamic terms and religious stories are mandatory, which serves to understand the active process of linguistic nativization and semantic adaptation. The results show that the translation of textbooks does not simply repeat itself, but it actually produces lexico-semantic differences that incorporate moral and religious codes, thus developing a culturally particular model of English language education. The study plays an important role in comprehending the role of language policy and curriculum development in shaping national and cultural identities through English language education in Pakistan, and suggests that textbooks form an essential part of codifying and maintaining a unique socio-cultural assortment of English that meets the cultural integration and ideology-strengthening goals of Pakistan.

Keywords: Lexico-semantic, Pakistani English, PCTB, Islamic and moral teachings

1. Introduction

English has continued to be a content of negotiation in the national project of identity formation in post-colonial Pakistan. Education policies over the years have struggled with its dualism as an essential and inevitable language of universal access on one side and as a possible destroyer of indigenous cultural and religious values on the other. This negotiation has always been a major venue at the national curriculum, which different regimes have used to influence the national identity of the future generations (Durrani & Dunne, 2010; Qazi, 2020, 2021). The new regulations also demand that textbook boards include certain Islamic terminology, honourific titles of religious Muslim figures, and the life of the Prophet Muhammad (PBUH), the Hajj, Eids, and other religious celebrations in the English curriculum (Abbas et al., 2023).

1.1 Problem Statement

This policy directive has formed a special linguistic phenomenon where a global language is linguistically nativized with certain local ideological and pedagogical functions in mind. Nevertheless, there is a crucial gap in the comprehension of the way this mandatory integration is linguistically realized in the secondary-school level. The current research suggests that a supposedly straightforward translation process of required instrumentalization of Islamic and cultural content into education is in fact an active process that leads to the creation of lexico-semantic variation such as systematic variation in vocabulary and meaning that defines Pakistani English (PakE). Translation studies and the paradigm of the World Englishes, show that the lexis of a given target language is not always in a position to reproduce

the cultural and semantic meanings of the source language, which results in adaptation and innovativeness.

This paper therefore aims at going beyond policy rhetoric to engage in a textual analysis. However, it particularly addresses the Punjab English textbooks of Grade 9 and 10 to explore the ways the instructions of SNC (Single National Curriculum) are operationalized. The study will deal with the following research objectives and questions:

1.2 Research Objectives

1. To identify and categorize the Islamic, cultural, and socio-religious lexical items used in the Punjab English Textbooks for Grades 9 and 10
2. To analyze how the identified Islamic, cultural, and socio-religious lexical items influence or shape the semantic representation of key concepts in the textbooks
3. To examine how features of Pakistani English are reflected in the vocabulary, meanings, and semantic patterns found in the textbooks

1.3 Research Questions

1. What Islamic, cultural and socio-religious lexical items are present in the Punjab English Textbooks (Grade 9-10)?
2. How do these Islamic, cultural and socio-religious lexical items shape the semantic representations of concepts in the textbooks?
3. How are features of Pakistani English reflected in the vocabulary, meanings, and semantic patterns within the textbooks?

1.4 Significance of the Study

The current research holds a great amount of importance to the fields of educational linguistics and language policy in Pakistan. The study provides the description of the codification of Pakistani English (PakE) in the national curriculum through systematic content analysis of the Punjab English Textbooks of the 9th and 10th grade. The results will give a comprehensive description of the lexico-semantic features to the Punjab Curriculum and Textbook Board (PCTB), which will be based on evidence rather than anecdotal evidence. This is critical for evaluating the language implementation of the requirements of the Single National Curriculum in order to determine that the incorporation of local text is not only apparent but also accurate in meaning and, also, pedagogically correct.

2. Literature Review

The theoretical basis of the given research is strongly based on the World Englishes (WE) paradigm which appeared as the direct opposing to the leadership of native-speaker models. In his pioneering study, the Alchemy of English, Braj Kachru (1986) claimed that the English in the context of the Outer Circle was subjected to a process of alchemy whereby it is changed and re-fashioned to bear cultural, social, and conceptual burden of the contexts it enters. He actively opposed the conventional, Anglocentric perspective which placed the non-native varieties as mistaken intermediate language phases on an irreversible course toward native-like competence, which he and others described as the so-called deficit model. An example of this traditional approach was the idea of the heresy of British in TESL that was discussed by Prator (1968), according to which anything that was not British was considered a corruption. In contrast, Kachru (1990, p. 3) defended the status and the functional spectrum of these varieties and that the institutionalized non-native varieties of English have a status and functional role that does not necessarily require reliance on the norms of the native speakers. This point of view is paramount to the given research since it gives us the philosophical basis of interpreting the lexico-semantic items of textbooks in Punjab not as an error or interference, but as just the findings of a systematic and creative process of nativization.
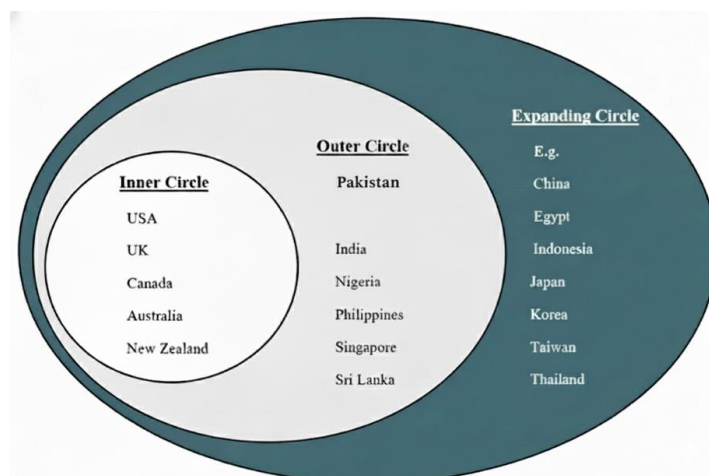
Figure 1. Adopted Braj Kachru's three Concentric Circle Model (1986)

Expanding on the above figure, Kachru (2006) explained that in the Outer Circle, English plays a diverse role of critical importance, as an instrument (as a medium of instruction in education) and as a regulator (in administrative and legal systems), as well as as a source of imaginative/innovative power (in creative writing and literary production). It is under these very localized and culturally enacted functions that English inevitably takes in and reflects local realities, which results in linguistic innovation.

This process is explained in the Dynamic Model by Schneider (2020). The model identifies five stages, namely the foundation (the initial contact), the exonormative stabilization (reliance on the external norms), the nativization (the most dynamic period of mixing and hybridization), the endonormative stabilization (the acceptance of local norms), and differentiation (the emergence of inner regional varieties). Researchers including Khan (2012) and Rehman (2020) place Pakistan squarely in the nativization stage whereby local linguistic, cultural, and semantic attributes are actively being imported and are gaining prominence in the diversity. It is against this theoretical backdrop that PakE is therefore justified to be a transitional aberration but a type in a creative phase in its development.

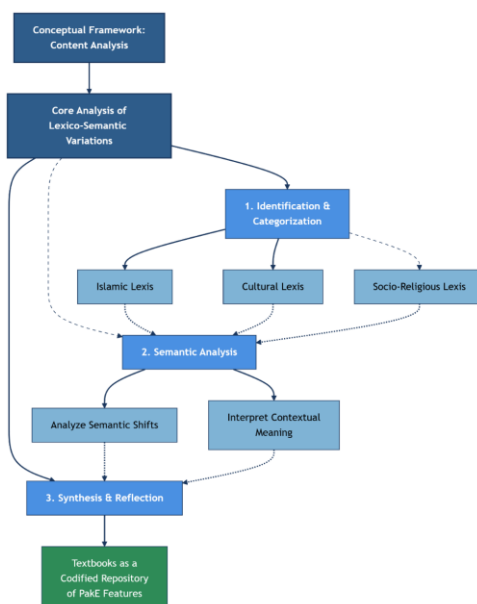## 2.1 Lexico-Semantic Variations in Pakistani English

One of the most evident and noticeable stages of such process of nativization is at the lexico-semantic level. Pakistani English also is characterized by a rich and varied range of vocabulary that is uniquely Pakistani thus acting as a means of overcoming the divide between English language and the South Asian situation. The role of the local culture and religion especially Islam is one of the main factors of lexico-semantic innovation in Pakistani English. According to Crystal (2003), a language that is embraced by a new culture has to be changed so that it could convey ideas that are important in that culture. Islam has infiltrated all aspects of social, cultural and political life in Pakistan and, therefore, does not fail to have an impact of immense influence on the language. The research of Sultana (2014) on the advertising discourse and Sardar (2021) on the cultural codes shows that the use of Pakistani English in creating and transmitting a modern Islamic identity. The article by Anesa (2018) on the topic of lexical innovation in World Englishes provides an international outlook and does not view such innovations as a unique phenomenon but as a tendency and order of linguistic imagination. There is a direct interaction with the concept of contextualization that Kachru (2011) emphasizes and explored in pedagogical practice by Saqlain, Shafqat, and Hassan (2020) who supports the importance of using texts in context when teaching English as a Specific Purpose.

Although studies about Pakistani English in such areas of the world as the media are comparatively well-developed, the systematic study of this issue in the official educational literature is much less advanced, which poses a substantial gap that the current research

eliminates. Textbooks are an approved, official and standard form of the language and culture which is considered to be suitable to the cognitive and social evolution of the future generation. In its turn, analysis of the English in such textbooks becomes of primary concern in terms of defining how national identity and linguistic norms are negotiated and projected in the form of state-approved education. Hassan, Kazi, and Shafqat (2020) process writing, and Bhatti et al. (2020) rapport learning, though both useful due to the focus on instructional processes and the attitude of the learners, do not focus on the systematic linguistic description of the textbook material itself. On the international level, research like the one conducted by Clarkson (2017) that delved into the presentation of English as a foreign language in Swedish media education institutions highlights the need to approach the linguistic models offered by educational institutions critically. The question of whether and how these textbooks indicate the living reality of Pakistani English, as defined by Khan (2012) and Rehman (2020), is a crucial question to be answered in Pakistan. Do they either accept the nativized version by then legitimizing the linguistic context of students and giving them a feeling of ownership, or do they maintain a grip on exonormative British norms, and in the process creating a divide between language in classes and the lived sociolinguistic reality of the students? This query is directly answered in the present study.

2.2 Conceptual Framework

The researcher has formulated a framework which gives a systematic methodology of the content analysis. The model emphasizes the analysis of lexico-semantic variations and it is further divided into three entirely linked processes. This conceptual framework refers to the incorporation of Islamic and cultural lexis that plays a crucial role in the process of building socio-religious identity in students.

According to the given text, such vocabulary may make students feel more religious and culturally oriented (Ahmad and Awang, 2018). Besides this, this lexical inclusion also is a dialogical purpose and the framework does not ignore this. The textbooks can potentially prepare the students to communicate their identity across cultural boundaries, making them a global citizen with certain cultural knowledge (Al-Shaboul and Hamad, 2020) because they

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make Islamic and cultural ideas discussed in the global language of English. So, the application of recognizable, culturally-sensitive lexis is theorized to enhance student engagement and motivation. In such case, students can observe their culture and religion in the learning material, their intrinsic interest and attachment to the studied topic can be enhanced (Ahmad and Awang, 2018).

3. Research Methodology

This study employs a qualitative research design for the systematic content analysis of the prescribed English textbooks. The main objective of this study is to identify, classify, and analyze lexico-semantic differences to determine how the characteristics of Pakistani English have been incorporated into the secondary level curriculum.

3.1 Data Source and Selection

The data for this study was consisted of the full textual content of English textbooks for Grade 9-10 as recommended by Punjab Curriculum and Textbook Board (PCTB). These textbooks were chosen as they reflect the approved language input during one of the most significant levels of secondary education in Punjab, and thus make an excellent source of study of codified language use. The emphasis is made on the texts, introduced to students, and all the reading passages, poems, dialogues, and the respective exercises

3.2 Validity of the Framework

To ensure the validity and appropriateness of the Conceptual Framework, an expert review was conducted. An expert in Applied Linguistics from the Department of English evaluated the framework. This review assessed the clarity of the categorical distinctions, namely, Islamic, Cultural, and Socio-Religious Lexis, and the logical coherence of the semantic analysis protocol. The expert's recommendations were incorporated to refine the framework, enhancing its precision and ensuring alignment with the research objectives.

3.3 Process of Data Collection

The data collection was conducted through a systematic, manual content analysis of the Grade 9 and 10 English textbooks. This involved a multi-stage process: first, a thorough reading to identify all relevant Islamic, cultural, and socio-religious lexical items; second, the categorization of these items using a pre-defined framework; and third, a close contextual analysis to interpret their specific meanings and semantic effects. The findings from this process were then synthesized and organized into structured summaries to facilitate a detailed interpretation of how lexico-semantic variations are integrated into the textbook.

4. Analysis and Discussion

1. Islamic Lexis

	9th English Textbook		10th English Textbook	
SN	Lexical Item	Chapter, Page No	Lexical Item	Chapter, Page No
1	Rasool (ﷺ)	1, 8	Hazrat Muhammad	1, 10
2	Hazrat Muhammad (ﷺ)	1, 8	Hazrat Umar Farooq	13, 158
3	Quran/Holy Quran	1, 9	Hazrat Usama Bin Zaid	1, 10
4	Tauheed	1, 9	Hazrat Abu Bakr	1, 15
5	Nabuwat	1, 8	Hazrat Ali	1, 15
6	Hazrat Jibril (Gabriel)	1, 8	Hazrat Abuzar Ghaffari	13, 159

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7	Hazrat Abu Bakr Siddique	4, 33	Allah/Rasool	1, 13
8	Hazrat Asma	4, 33	Kab'ah	1, 10
9	Zaat-un-Nitaqain	4, 33	Sahabah	13, 159
10	Hijrat-e-Madina	4, 38		
11	Cave of Hira	1, 8		
12	Cave of Thawr	4, 33		
13	Eid	6, 64		
14	Masjid/Mosque	7, 74		
15	Mehrab	7, 75		
16	Minarets	7, 75		
17	Azan/Namaz	7, 75		
18	Ummah	4, 35		
19	Shahadat	2, 19		

The analysis of the Punjab English textbooks for Grades 9 and 10 reveals the integration of Islamic lexis across both levels. The textbook for Grade 9 demonstrates a more pronounced incorporation of Islamic vocabulary, particularly in reading passages discussing cultural practices and moral values. The Grade 10 textbook, while containing similar elements, integrates this lexis more frequently within the context of global cultures and comparative religious discussions. Key terms such as *Ramadan, Eid,* and *Ummah* were identified in both textbooks, establishing a consistent presence of core Islamic concepts within the secondary-level English curriculum.

The identified lexis does not merely add local colour; it actively reconstructs the semantic field of the English language within the textbook, assigning religiously specific meanings to universal concepts as *Tauheed* (Oneness of Allah), *Nabuwat* (Prophethood), *Ummah* (Global Muslim Community), and *Shahadat* (Martyrdom). There are various words used in 10th English text book for highlighting the rituals, beliefs and practices in Islam such as *Repentance/Forgiveness, Day of Judgement, Reward, Sermon, Blood Money*. By repeatedly using terms like *Sahaba*, *Caliph* and *Madinah* the textbook entails that the students are part of a continuing tradition with a glorious, sacred history.

2. Cultural Lexis

	9th English Textbook		10th English Textbook	
SN	Lexical Item	Chapter, Page No	Lexical Item	Chapter, Page No
1	Quaide-e-Azam	2, 19	Caliph	1, 10
2	Pakistan Movement	2, 19	Commander of Faithful	13, 158
3	Ideology of Pakistan	6, 63-64	Tribal Conflict	1, 10
4	Faith, unity and discipline	6, 64	Lahore Development Authority	6, 78
5	Nishan-e-Haider	2, 19	BISE	7, 89
6	The Subcontinent	2, 19	People's Treasury	13, 160
7	Kargil War	2, 19	Eid	13, 155
8	Madrassah	7, 74	Moonsoon Rains	3, 38
9	Ottoman Empire	7, 74	Inter/Matric	9, 108

10	Rehabilitation Centres	10, 105-106	BA/BCom/BSc	9, 109
11	Intensive Care Unit	9, 94		
12	Environmental Protection Agency	11, 112		

References to *Eid, Moonsoon Rains*, the *LDA* and local educational paths *(Matric, Inter, BA, BCom)* entail that the student is a citizen of modern Pakistan, with its specific societal structures, climate, and challenges. The English language is being used to describe their world. BISE stands for Board of Intermediate and Secondary Education, which is related to martric and Intermediate education and examination system. Words like Pakistan movement, Nishan-e-Haider are used to make a conncetion of students with their culture, identity and the knowledge of historical moments happened in the country.

Besides this, words like *Ottoman Empire*, *Kargil War*, and *The Subcontinent* are also included in the cultural lexis, focusing on the Islamic and political history integral to Pakistan's national identity. These terms serve to anchor the curriculum within a specific historical and ideological narrative, framing the students' understanding of their geopolitical and religious heritage through the medium of English.

3. **Socio-Religious Lexis**

	9th English Textbook		10th English Textbook	
SN	Lexical Item/Phrase	Chapter, Page No	Lexical Item/Phrase	Chapter, Page No
1	Patriotism	6, 64	Justice	1, 9-16
2	The Saviour of Mankind	1, 7	Faithfulness	13, 149-160
3	Mother's Status	13, 139-140	Peace & Security for all	1, 15
4	Women's Rights in Islam	13, 139-140	Community	1, 10-15
5	Islam as a complete code of life	6, 64	Mental peace & satisfaction	9, 109
6	Courage, generosity, wisdom	4, 35	Honesty & Truthfulness	1, 17
7	Steadfast	4, 40	Patience & Perseverance	3, 28-29
8	Spirit of Sacrifice	2, 19	Generosity & Chivalry	13, 160
9	Role Model for the Muslim Ummah	4, 35	Independent Judiciary	1, 9
10	Human Rights(Islamic Frame)	13, 140	Consultation	7, 80

Semantic Narrowing and Specification: Common English words are narrowed and acquire highly specific meanings.

Patriotism is semantically narrowed from a general love for one's country to a specific duty to defend the "honour of Pakistan and Islam" (Unit 6). The nation and the faith become inseparable in the word's meaning. *Vision* (in "The Quaid's Vision") transcends the meaning of a future plan. It becomes a synonym for the *Ideology of Pakistan*, semantically representing the blueprint for an Islamic welfare state. *Code* in the phrase "Islam is a complete *code*" (Unit

6) shifts from a set of rules to an all-encompassing system of life (Shariah), governing every department of life.

Zaat-un-Nitaqain (Unit 4): This title is not translated but its meaning is constructed narratively by describing the action that earned it, tying food with her belt. The semantic content is embedded in the story of sacrifice and resourcefulness. The meaning of key concepts is built through narrative and explanation rather than dictionary definitions. ***The Saviour of Mankind*** (Unit 1 Title): The semantic meaning of "saviour" is explicitly defined by the subsequent text, which describes humanity's state of "ignorance," "chaos," and "disbelief," and the "saviour" as the one who brings the light of "faith" and "Tauheed."

In an international realm, ***justice*** is a wide philosophical notion. Its semantic representation in this textbook is pegged on the life and activities of Hazrat Muhammad (PBUH). Western philosophers do not define the concept but a divine model. This definition is reduced to a road of just treatment to a divine command which is seen in the fearless and fair treatment of the Prophet regardless of tribe, creed or position. As a result, the message becomes more pragmatic and religiously patterned as an obligation.

Contextual Reframing and Moral Encoding

The textbooks use narrative and thematic settings in order to internalize moral and religious codes into universal concepts. In addition to this, abstract virtues are also semantically enriched in the form of Islamic historical precedent. Bravery is shown through the behavior of Hazrat Asma when she meets Abu Jehl; pertinacity is shown when she declines to break the secret. Therefore, the semantic meaning of such words is associated with certain religious deeds, which were recorded in Islamic history.

Semantic meaning of ***rewarding career*** (Unit 9) goes beyond material reward (monetary, respect, etc.) to include spiritual and mental health (peace and contentment of the inner being). Such framing makes success an integrated process in which worldly success cannot be achieved without spiritual satisfaction, which is a fundamental Islamic principle.

In the poem ***Peace*** (Unit 8), peace is firstly defined as simply the absence of a storm (the roaring, smashing monster). However, it has been re-interpreted in the THEME section and it says, "We need to endure storms to enjoy peace. This encodes the message of the Islamic virtue of *Sabr* (patience and perseverance) indicating that the true peace is a Godly gift, which is achieved after surviving life adversities, and not a condition of serenity.

In Unit 13, ***Faithfulness*** is not an individual honesty, but a socio-religious contract. It is the faithfulness of the villager to his word that is connected to his responsibility during the Day of Judgement. His actions together with those of Hazrat Abuzar Ghaffari depict faithfulness as an asset that maintains social trust and direct spiritual consequences, thus incorporating the social and the divine in a unitary semantic unit.

5. Findings

Reflection of Pakistani English in 9th English Textbook

The textbook is also a canonical repository of Pakistani English (PakE) and thus illustrates the phenomenon of nativization of the English language to express a particular socio-cultural fact.

i.   **Vocabulary (Lexical Features)**
   - **Borrowing and Code-Mixing:** The textbook extensively uses Arabic and Urdu loanwords (Tauheed, Nabuwat, Ummah, Madrassah, Masjid), with no translation, as a necessary part of the English teaching in Pakistan.
   - **Preference for Indigenous Terms:** It is clear that the terms of Rasool, as opposed to Prophet, and of Masjid, as opposed to Mosque, bear semantic overtones and religious

respect which are not inherent in their English equivalents, which is a characteristic of a nativized variety.

- **Honorifics in Original Script:** The consistent use of Arabic honorifics (e.g., صلى الله عليه والہ وسلم, رضی الله عنہ) within an English text is a quintessential PakE orthographic feature, signaling that these symbols of respect are untranslatable and non-negotiable.

ii. **Meanings (Semantic Features)**
- **Culturally-Specific Semantic Fields:** The semantic changes (Patriotism, Code, Vision) are one of the generic features of Pakistani English. The textbook is an active teacher, which does not only teach the English words, but the localized meaning.
- **Ideological Load:** The words are ideologically loaded; altogether, they create a semantic world in which the Pakistani national identity can be discussed as inseparable with the Islamic identity and in which the moral reasoning is based on the Islamic history and ideals.

iii. **Semantic Patterns**
- **Systematic Blending:** The most noticeable one is the regular blending of Islamic and national-cultural lexicon, which creates a socio-religious category. This proves that semantically, in the PakE of the textbook, it is natural to talk about the Ideology of Pakistan and Islam in succession.
- **Pedagogical Internalization:** This mix-up of lexicon used repetitively through the units (history, poetry, social issues, etc.) forms a pattern of semantics that naturalises this worldview, thus teaching students the right way to package ideas in English in the context of their own culture and literally codifying a Pakistani English discourse.

Reflection of Pakistani English in 10th English Textbook

The textbook is a canonical store of Pakistani English (PakE), and it is a vivid example of its peculiarities in the lexicographic and semantic terms.

i. **Vocabulary: Code-Mixing and Localization**

The most notable characteristic is the smooth adaptation of native lexical material to the English syntax, a characteristic of PakE.

- **Cultural and Islamic Borrowings:** The language used includes the terms LDA, Intermediate, Eid Rupees, Caliph and Blood Money that are not translated and italicized as they are part of the English vocabulary used in Pakistan.
- **Honorifics in Parentheses:** The repeated use of Arabic honorifics such as رضی الله عنہ ، (صلى الله عليہ والہ وسلم) in English sentences is a clear grammatical and cultural uniqueness of formal PakE, which shows that the English text is used to convey information in a common Islamic cultural environment.

ii. **Meanings: Semantic Shifts and Calques**

PakE often gives locally derived meaning to English words or generates literal translations of Urdu/Islamic ideas.

- **Semantic Shifts:** Words like *prayer* and *law* carry meanings specific to the Pakistani Muslim context. A "rewarding" career includes non-material *peace.*
- **Calques (Loan Translations):** The phrase *"He earned the first place."* (Unit 7, Pg. 80), while grammatically correct, carries the semantic nuance of the Urdu/Persian expression **"pehla muqam hasil karna,"** implying achieved status through effort in a competitive environment. The structure and connotation are a direct import from local languages into English.

iii. **Semantic Patterns: Culturally-Specific Framing**
- **Semantic Shifts and Calques**: PakE often gives locally derived meaning to English words or generates literal translations of Urdu/Islamic ideas.

- **Narrative as Moral Instruction:** Words like prayer and law are given a Pakistani Muslim context meaning. Non-material peace is included in a rewarding career.
- **Calques (Loan Translations):** The notion of the first place is grammatically correct but the semantic overture of the Urdu/Persian phrase, pehla muqam hasil karna, which means, earned the first place, can be found in the expression, He earned the first place. (Unit 7, p. 80). This structure and connotation are therefore the direct importation of the local languages to English.

6. Discussion

The dissection of the English textbooks used in the 9th and 10th grade shows that they are not just inanimate cargos of a global lingua franca, but also the active, codified archives of Pakistani English (PakE). This can be most observed through their active and comprehensive incorporation of a three-part lexical paradigm which is Islamic, Cultural, and Socio-Religious lexis. The textbooks create a separate semantic universe where the main notions are semantically grounded in a particular worldview. As an example, such universal concepts as justice, success, peace are narrowed and re-framed in a systematic way. Justice is explained in terms of the divine example of the Prophet Muhammad (صلى الله عليه والہ وسلم), success with the condition of mental peace and peace is brought out as a divine reward of perseverance through ordeal. It is not only vocabulary acquisition but it is a form of ideological and moral encoding. The stable pattern of narrative, the manner in which tales of Islamic personalities and local ways are told and their moral principles clearly stated in the sections called Theme, evidences a pedagogical agenda to use the English language as a means of instilling values and its developmental aspects to form identities. As a result, the textbooks can be regarded as the important device of the formation of the socio-religious identity, as the linguistic and cognitive systems of students are adjusted to a specific Islamic and Pakistani spirit.

Besides, the results emphasize the ways in which these textbooks reproduce and perpetuate the distinguishing characteristics of PakE as an authorised, institutionalised form. Their free code-mixing, i.e. the use of terms like Chartered Accountancy (CA), Eid, and blood money, which is integrated into English syntax neither to be translated, nor to appear in italics, makes them part of the lexicon. Similar to the grammatical inclusion of Arabic honorifics (e.g., رضی الله عنہ ، صلى الله عليہ والہ وسلم)in English sentences, this is an iconic characteristic of formal PakE as it indicates that there is a common cultural and religious framework between the text and the reader. The choice of lexicon generates an exceptional semantic patterning where the sacred and the secular are intertwined in a way that speaks of a worldview that does not distinguish between religion and the world of life. Thus the teaching goal goes beyond the competency in language. It provides students with a culturally based English register, which allows them to define themselves and manage their role in society. In a certain way, these textbooks can be regarded as a strong manifesto of the globalization of English, when the linguistic identity becomes both globally oriented and locally and religiously oriented, making PakE an important instrument of not only domestic harmony but also cross-cultural communication.

7. Conclusion

The textual analysis of the 9th and 10th grade English textbooks of the Punjab Board is an indicator that they serve as a powerful normative instrument of codifying a particular version of Pakistani English, which has been systematically embedded with a particular Islamic/cultural worldview. The concept of justice, success, and peace are semantically redefined by the conscious incorporation of Islamic, Cultural, and Socio-Religious lexis as the ideas are recontextualized in a system, where morality is divinely inspired and identity does not exist outside religion or nation. Such a strategic choice of the lexicon and such semantic format goes beyond the teaching of language; it socializes students into a certain socio-religious

identity and equips them with a linguistic repertoire that is globally operational and locally expressive, which confirms that the mastery of this English is not only a matter of communication but of a certain articulation of a pre-determined cultural and moral universe.

7.1 Limitations

This study only covers the 9th and 10th grades of the syllabus of the Punjab English Textbook Board. The results are hence representative of this one particular context and might not be representative of the lexical and semantic differences that exist in the textbooks of other provincial or federal boards in Pakistan.

7.2 Recommendation

From the findings of this study, it is recommended that future studies should broad the boundaries of this study and encompass other provincial English textbooks of other higher grades, thus confirming the pervasiveness of the features of Pakistani English found in this study. The mixed-methods i.e., surveys and interviews with curriculum designers, teachers, and students, would also be an effective triangulation of the textual analysis and provide the key information on the reception and the pedagogical purpose of this lexical integration. Lastly, it is suggested that scholars should apply the same kind of investigation to all curricular English textbooks exploring the continuity and development of this Islamized and culturally specific model of English language education in Pakistan.

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