

NATIONAL IDENTITY REFLECTED THROUGH A SECONDARY LEVEL ENGLISH TEXTBOOK IN PUNJAB: A QUALITATIVE ANALYSIS

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Abstract

The purpose of the study is to explore the development of national identity through English language textbook 7 in Pakistan. Specifically, it captures the linguistic, religious, and cultural aspects of national identity in the English textbook by the Punjab Curriculum and Textbook Board, Lahore for grades 7. Building and formation of a sense of national identity among students at this level is reflective of political decisions and institutional policies as couched and translated in the English Language Teaching (ELT) textbooks designed in line with the national curricula of Pakistan 2020 and 2022-23. By and large, data comprised lexical items of Islam, Urdu and culture incorporated in the English language textbooks to promote nation-building, unity, and patriotism among Pakistani students. Interviews with teachers of the respective level were conducted to capture their perceptions of national identity-building ideology in the ELT book to validate the approach and methodology. Word counts and frequency counts of the relevant and assorted categories illustrated the intended aspects of national identity to be inculcated in the learners. The true concept and spirit of national identity are all the more important in this age of social media and the ubiquity of readily accessible discourses in intercultural and cross-cultural communications. To sum up, it is about the linguistic features of non-native Pakistani English used in English language textbooks for grades 7 by Punjab Curriculum and Textbook Board Lahore to shape the national identity of the learners.

Keywords: National Identity, Secondary Level English Textbooks, ELT, Cultural Lexis, Punjab,

INTRODUCTION

National Identity: In general, national identity of people is their belonging to a nation or state, or feeling that they belong to a nation or nations. Some theorists equate it with citizenship which is the affiliation of citizens to their state. For others, it is the feeling of belonging to a large group of people or ethnic community (Jackson, 2020). A strong sense of national identity is deemed to be important for smooth functioning of a state, especially for its stable political system and progressive economy. English language education at school plays a crucial role in developing a sense of national identity among students for their future roles as responsible citizens. According to Shulman (2002, p. 559) national identity is constituted of three types of content: **civic**, **cultural** and **ethnic**. The key indicators of *civic national identity* are (a) shared territory, (b) legal citizenship status and (c) belonging to a dominant ethnic or racial group. The key attributes of *cultural national identity* are (a) belief in dominant religion, (b) a common national language and (c) shared national traditions. The content of *ethnic nationality* is concerned with (a) ancestry, descent, and (b) belonging to the dominant ethnic/racial group. Gal Ariely (2019; Mock, 2012) underscore Shulman's categorization of national identity into civic national identity and ethnic identity.

Textbook Design

Textbooks are designed in accordance with the themes and SLOs provided in the Curriculum manual, national or provincial, and any other information provided in national education policies. English textbooks are designed to help students develop language skills for effective

communication and grow up as socially and ethically responsible citizens who are connected with Pakistani community and live up to the tenets of tolerance and equity so much emphasized in Islam to foster a sense of peace and social cohesion in a multicultural society of Pakistan and the world at large.

Reflection of National Identity in the Textbooks

National identity is depicted in English textbooks through themes of national patriotism, Islamic values of peace and cohesion, and cultural traditions and festivals often encapsulated in the titles of text units. These themes are acted out through life events and teachings of Islamic role models, national political leaders and military heroes and images thereof. These units may be in the form of biographies, narratives, stories with morals or poems promoting patriotism. Linguistic features, especially Islamic, Urdu and national cultural lexical choices distinctively characterize the locally published national curriculum-based textbooks. National Curriculum of Pakistan 2022-23 made the inclusion of some Islamic/Arabic terms in English textbooks obligatory, which was not the case in the previous national curriculums. The Arabic terms such as subhan Allah, the Rasoolullah, khatum un nabiyeen (خاتم النبيين) and razi allahu ta'ala anhu (رضى الله عنهم) were introduced first time in English language textbooks by the Punjab Curriculum and Textbook Board, Lahore. This addition of new Arabic terms along with Urdu vocabulary items to reinforce national identity to promote national pride and social cohesion warrants the current study.

RESEARCH OBJECTIVES

- To explore the lexical choices, representing national identity in English textbook 7 prescribed for secondary school education in Pakistan, in particular, in the province of Punjab and
- To find out the perceptions of Pakistani English language teachers about how they are developing, portraying, and consolidating national identity and culture.

RESEARCH QUESTIONS

- How is the national identity constructed through Urdu, Islamic and Cultural lexis in the English language textbook for grade 7 prescribed by the Punjab Curriculum and Textbook Board, Lahore?
- What are the perceptions of English language teachers about the national identity construction through Islamic, Urdu and cultural lexis as evident in the English language textbook 7 in Punjab, Pakistan?

LITERATURE REVIEW

The chapter primarily deals with review of literature on the national identity formation of Pakistani students by locating and analyzing themes related lexis in English textbooks for secondary school students. The study further focuses on Pakistani English in English textbooks by the Punjab Curriculum and Textbook Board for the academic year 2024 – 2025, by examining Urdu, Islamic and cultural words that highlight the central topic of national identity and illuminate its dimensions. The review aims to present and expound national identity theories propounded by founding proponents and exponents in addition to various definitions of introductory terms such as identity, nation, state and other related terms such as nationalism and ethnic identity. The literature review then traces the historical and political contexts which have furthered our understanding of this concept from the past to the present age of modernism and globalization. The review additionally explores materials and methods used to investigate national identity formation in previous empirical studies, including appropriate information about sources, participants and the use of textbooks in classroom during instruction and interaction with students to raise students' awareness of their national identity. This chapter,

therefore, reviews the literature on national identity theories, the role of national curriculum textbooks in shaping students' national identity and postcolonial theory.

Historical Background: Introduction of English in the Subcontinent

English was formally introduced in the subcontinent as a result of colonial rule. The colonists were British who spoke English as their mother tongue. They promoted and propagated English by making it the medium of instruction for the local subjugated population. This language policy led to erasure or marginalization of local languages and cultures. After the partition of united India, Urdu gained the status of the national language of Pakistan. Urdu became a symbol of national identity for the Pakistani nation. Likewise, Hindi became the national language of post-partition India. English was used as an official language. It was stipulated that English would remain the official language until arrangements were made for the implementation of the Urdu language in the fields of administration, law, commerce, defence, and education. A considerable amount of literature has been written on national identity. However, there appears to be a lack of extensive literature published about national identity construction in English language textbooks in the context of Pakistan.

Historically, as noted by Mahboob (2009), English is considered a resource for socioeconomic uplift so it has enjoyed a dominant status in the educational history of Pakistan. English was introduced in the South Asian subcontinent in the 16th century. In the 1600s, it was used as a contact language in the Indo-Pak region, erstwhile called common India, when several European companies, especially the British East India Company opened trade with India. Its influence continued to increase until 1857 and resulted in bringing the common India into the British Empire. The second major influence that gave a boost to English in British India was the English education policy for India which constituted Macaulay's Minute 1835. English replaced Persian as a medium of instruction and was formally introduced in the subcontinent as a result of British colonial rule. The English authorities promoted and propagated English by making English-medium instruction compulsory at all levels of formal education in the British Indian Empire. English gained in popularity and prestige as its mastery became a *sine qua non* for high-ranking jobs and economic stability. Eventually, English became a source of power and upward social mobility in the region (Baumgardner, 1993).

Pakistani English is a South Asian English that falls into the Outer Circle of Kachru's three concentric circles model where it is used as an official second language. Being away from its first home, English has undergone noticeable changes in countries with colonial history such as India, Pakistan, and Bangladesh. In these ESL territories, English has undergone the processes of nativization and indigenization (Mahboob, 2004). The English language has adapted to the cultural contexts and linguistic ecology in South Asia to make its use appropriate referentially and culturally, particularly regarding kinship names, that is, cousin-brother and big mother in India and Pakistan. Other references include the names of worship places, religious acts, and festivals, namely masjid, zakat, and Eid.

"Indigenization refers to the acculturation of the TL (target language) to localized phenomena, be they cultural, topographic or even linguistic" (Mesthrie & Bhatt, 2008). Food terms, clothing, traditional medicine, music, customs, and political terms are a few examples of indigenization. This acculturation eventually led to the emergence of Indian English, Pakistan English, and other South Asian Englishes.

1. Introduction to National Identity in Educational Contexts

Textbooks have an influential role in shaping national identity and implementing government policies laid out in their policy documents and incorporated into the national curricula (Shah, 2023; Yang & Nile, 2026). National identity is a citizenship and cultural identity, so it is crucial to trace the representation of national identities embodied in textbooks (David & Govindasamy, 2017). Construction and consolidation of national identity through language input is the priority

of nations that are concerned about their integrity and recognition in the comity of nations. With the tendency to embrace plurality in new varieties of English, English language textbooks are no longer biased toward foreign cultures but are amenable to promoting and portraying local cultures along with intercultural competence and globalization. Edensor (2020) explains and admits the impact of globalization on the concept of national identity in the book entitled *National Identity, Popular Culture and Everyday Life*. Smith (1979) discusses this supranational dimension under the heading of internationalism, so do Hurn and Tomalin (2013) deem impact of globalization real. They refer to BRICs (Brazil, Russia, India and China) as an instance to support their claim. In the view of Scheve et al. (2014) national identities are not as significant as they previously were because of the powerful impact of globalization.

The size of research on identity formation grew in the 1980s (Ismail et al., 2025). They studied multiple contextual factors contributing to identity formation from 2013 to 2024. Li (2015, as cited in Wahid, et al. 2023) noted that materials in EFL books reflective of British and American cultures may present local cultures unfavorably. The acceptance of non-native varieties of English in the world scenario warrants the use and study of other non-English cultures. Several studies favour cultural pluralism in theory, so national identity has been studied in all Kachruan circles. The research investigations on national identity in Serbia, Turkey and Iran reveal little evidence of national identity construction through English language textbooks, though some promote global culture, for example Turkish textbooks are more concerned with raising an awareness of global culture than the national identity of the learners, probably due to its proximity to Europe and international tourism market, while others, such as Iranian textbooks avoid foreign or divergent cultures (Li, et al., 2019; Khajavi, & Abbasian, 2011; Koroglu & Elban, 2020). Three factors seem to play major roles in the promotion of national identity affiliations, the national/regional cultures in multilingual countries, *raison d'être* the reason for existence at the time of creation of the country and the sizable majority of populations belonging to the dominant culture. Bangladesh was created as a result of its language movement for separation from the common Pakistan, East Pakistan and West Pakistan together, so language and culture play an important role in its education system, Pakistan achieved independence from the common India on the basis of linguistic and cultural difference, so its national language Urdu and its Islamic culture play a crucial role in national identity formation through textbooks and through English language textbooks, which is the focus of the current study. Numerous studies agree that textbooks are designed and used as tools to construct national identities (Durrani & Dunne, 2010; Idris et al., 2012; Osler, 2011).

2. How national identity is constructed through schooling:

National identity formation has been studied extensively; however, results vary across levels of schooling and the location of countries. Schooling plays a crucial role in the construction of young students' national identity through instruction (Donnelly & Evans, 2016; Durrani, 2007; Idris et al., 2012). Some textbooks contain more nationhood material than others depending the subject and level. Some are neutral in their approach, while others actively construct national identity. The USA and the UK, the two regions with dominant English speaking countries are gravitating towards more self-centered policies. The United States' 'America First' policy and the United Kingdom's Brexit referendum are nationalist inherently. Accordingly, the USA intends to prioritize an 'English Only' policy in Education as part of the 'America First' agenda (Sergeant & Pan, 2026).

Pakistani textbooks promote national identity mainly through Islam and patriotism, specifically by eulogizing local political and military heroes (Lanjwani et al., 2023; Muhammad, 2019). In a study of English textbook for grade 5 by PTB, Parveen et al. (2024) confirm the representation of Pakistan national identity through cultural content such as celebrations, social events and titles for addressing people.

Hussain et al. (2023) investigated **cultural content in local English books** in two phases. In the first phase following Cortazzi and Jin's (1999) model they examined local, target and international cultural content in six English textbooks, namely English 4, English 5, English 7, English 8, English 9 and English 10 mandated by PCTB formerly known as PTB, which are published prior to the introduction of Single National Curriculum 2020. **Methodology:** This classification is akin to that of Kachruan Three-Circles Model. **Findings:** The local cultural content was disproportionately high in percentage, constituting more than 50% in each textbook except in English 10 in which it was 46%. The representation of the target and the international target culture combined together made up about less than half of the percentage of the source cultural content. The cultural content in the English textbooks noticeably contributes to the development of Pakistani English.

They employed Critical Discourse Analysis and Fairclough's 3 D Model as a foundational framework/theory. Content analysis and thematic evaluation were also utilized during the analysis. **Sampling:** English textbooks for grades 9 and 10 based on Single National Curriculum 2023 were initially considered for examination. Two units, namely 'Patriotism' and 'Quaid's Vision and Pakistan' were selected from English 9 for examination. **Findings:** Love of Pakistan and the spirit of sacrifice were evoked through patriotism. The Quaid's quotes such as 'We must develop a sense of patriotism which galvanizes us all into one united and strong nation' (TB, p. 13) and 'Islam is a complete code regulating the whole Muslim society, every department of life collectively and individually' (TB, p. 64), emphasize patriotism and the centrality of Islam as ideological constructs.

Khokhar (2017) conducted a study on textbooks based on the curriculum revised between 2014 and 2016. Research Questions: Q1. What is the national identity narrative found in English and Urdu textbooks studied by students of secondary schools? Q2. How is the Pakistani nation, its cultural, historical and religious diversity portrayed and represented in the textbooks? Excerpts dealt with were: Fair Dealing of Hazrat Muhammad from English 6; The Last Sermon of the Rasool Hazrat Muhammad, Eid ul-Azha from English 7; Tolerance of Hazrat Muhammad, Prayer, Hazrat Umar from English 8; Kindness of Rasoolullah from English 9&10. **Methodology:** Fairclough's critical discourse analysis was used to analyze the content of the books under investigation. **Findings:** Islam is the distinguishing feature of Pakistani national identity. The discussion includes the external other such as India and internal others such as minorities. Further, two stances towards minorities have been mentioned in the literature. According to Raina (2014, as cited in Khokhar), in the first case they are treated as equals in a secular state, in the second case they are seen in the light of Islamic philosophy or Shariah. Khokhar (2018) examined 58 English, Urdu and Sindhi textbooks at elementary level and found that the disabled persons were underrepresented in these texts. The author stressed the need to raise awareness about the differently abled people.

METHODOLOGY

Research Design

The chapter describes a mixed methods approach, integrating quantitative and qualitative content analysis of English language textbooks, and qualitative interviews to capture the perceptions of English language teachers using English 7 in the classroom for instruction. There are two research tools to be employed in the proposed study to answer the research questions and address the research objectives. The study aims to find out the lexical evidence in English language textbook 7 to discover how Pakistani national identity is represented in the textbooks. The study used the following plan to address the issue.

Sampling

Quantitative and Qualitative Content Analysis Method (Farley et al., 2025) of the English textbook for grade seven at secondary level in schools in the province of Punjab. 10 qualitative

semi-structured interviews of English teachers teaching English 7, secondary level. Representative public schools were selected for the interviews of teachers.

Analysis

Lexis representing the national identity of Pakistan were located in the English language textbooks and then organized in a tabular form with frequency counts of lexical items of three major types, namely Urdu lexis, Islamic lexis, and cultural lexis. The data thus obtained were analyzed through textual analysis.

The perceptions of teachers of English about the use, and function of the lexis intended to construct national identity among students through English language textbooks were captured using semi-structured qualitative interviews.

The research is predominantly qualitative and falls into the category of embedded mixed methods design. Accordingly, it is meant to be a robust and comprehensive design. The data are collected and analyzed separately from compulsory English language schoolbooks for grades six to ten and are then combined with data on the perceptions of teachers of national identity construction obtained through their interviews for triangulation. The study integrates the state's top-down perspective with the populist bottom-up perceptions of the teachers.

The researcher used Yuen's (2011) model with some modifications to analyze the depiction of national identity in the textbook selected for investigation.

The data collected through interview with English teachers was used through thematic analysis proposed by Braun and Clarke (2022). The steps of thematic analysis included 1. Familiarizing with data. 2. Generating codes. 3. Searching for themes. 4. Reviewing themes. 5. Defining themes and 6. Writing the report.

Approach to analysis comprised of both inductive and deductive analyses of themes

Below are the tables displaying the word count with page numbers related to three dimensions of national identity, that is, Urdu language, Islamic history and traditions and local and national cultures.

Table 2.1

Depiction of National Identity Through Islamization in English 7 by PCTB

| Lexis | Page No. | Frequency |
|---|---------------------|-----------------------|
| Bismillah (Inside Book Title Page) بسم الله الرحمن الرحيم | NA | 1 |
| Hazrat Muhammad ﷺ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ | 2,3,4,6,11,63 | 17(5+4+5+1+1+1) |
| رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ | 2,6 | 4(2+2) |
| He ﷺ | 4 | 3 |
| Rasool ﷺ | 2 | 1 |
| سُبْحَانَكَ وَتَعَالَى (Allah (Sub'hanahu wa Ta'ala) | 3,4,6,35,63,64,67 | 19 (6+2+1+1+3+5+1) |
| Quran, the Holy Quran, the book of Allah | 3,4,63 | 3 |
| As Salaam-o-Alaikum! Wa Alaikum Assalaam! (with variant spellings) | 16,24,42, 65,86,126 | 6 (1+1+1+1+1+1) |
| Eid-ul-Adha | 62,63,64,67,106 | 14 (total) |
| Dhul Hijja, Zlhajj, | 2,63 | 2 (1+1) |
| Eid-ul-Fitr | 63,64,67,106 | 5 (total) |
| Hazrat Ibrahim عَلَيْهِ السَّلَام (Alaihissalam) | 63 | 2 |
| Hazrat Ismail عَلَيْهِ السَّلَام (Alaihissalam) | 63 | 1 |
| The angel Jibrail عَلَيْهِ السَّلَام (Alaihissalam) | 63 | 1 |
| Hijrat, Zakat, Nabi, Hajj | 2 | 4 (1+1+1+1) |

| Lexis | Page No. | Frequency |
|---------------|----------------|-----------|
| Hazrat | 2,3,4,11,63,64 | 23 |
| ghusl, miswak | 64 | 2 |

Table 2.1 above shows *Description of Frequency of the Islamic Lexis in the English Book 7 (of PCTB, Lahore)*. It was found that English Grade 7 embodies Islamic culture by including the following words: Allah سُبْحَانَہُ وَتَعَالَى (subhanahu wa Ta'ala), Hazrat Muhammad Rasoolullah خَا تَمَّ اَنْبِيَّيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (Khatamunnabiyeen Salallah o Alaihi wa A'alihi wa Sallam), Assalaam-o-Alaikum, Wa Alaikum Assalaam, عَلَيْهِ السَّلَام (Alaihissalam), Eid-ul-Adha, Eid-ul-Fitr, Zhul-Hijjah, Ramadan and Quran in variant frequencies. The table 2.1 clearly denotes the usage of Islamic lexis in the grade 7 English Book to teach the Islamic values to the young learners of the province of Punjab, Pakistan.

Table 2.2

Depiction of National Identity Through Urduization in English 7 by PCTB

| Lexis | Pg No. | Frequency |
|---|------------|-----------|
| Names including Proper nouns | | |
| Khutbah | 2 | 1 |
| Nishan-e-Haider (hybrid) | 14,15,21 | 4 |
| Shalwar, Kameez, pagri, kurta (hybrid) | 104,106 | 6 |
| ghusl, miswak, sufi, urs, barat, walima (hybrid) | 64,105,106 | 7 |
| biryani, doodh-suda, aloo, sajji, kabaddi, sharbat (hybrid) | 105,107 | 6 |
| dupatta, chaddar, Eid-milad-un-Nabi (hybrid) | 105,106 | 3 (1+1+1) |
| Kameezes | 104 | 2 |

Table 2.2 portrays Urdu lexis used in English 7. They are generally concerned with local national food items and clothing articles. The majority of them are found in unit 11 titled Pakistani culture.

Table 2.3

Depiction of National Identity Through the Use of National and Provincial Cultural Lexis in English Book 7 PCTB

| Lexis | Pg No. | Frequency |
|--|-------------------|--------------|
| Names including Proper nouns | | |
| Pakistan | 91,104 | 2 |
| Nishan-e-Haider | 14,15,21 | 4 |
| shalwar, kameez, pagri, kurta (hybrid) | 104,106 | 6 |
| ghusl, miswak, sufi, urs, barat, walima | 64,105,106 | 7 |
| biryani, doodh-suda, aloo, sajji, kabaddi, sharbat | 105,107 | 6 |
| dupatta, chaddar, Eid-milad-un-Nabi | 105,106 | 3 (1+1+1) |
| Kameezes | 104 | 2 |
| Quaid-e-Azam | 33,34,36,40,60,91 | 18 |
| Allama Iqbal | 104 | 1 |
| Pakistani Culture | 103,104 | 2 |
| Pakistani Female Mountaineer, Pakistani woman | 51,52 | 2 |
| Pakistani Flag | 52 | 1 |
| Gigit-Baltistan | 51,52 | 2 |
| Punjab, Balochistan, Sindh, Khyber Pakhtunkhwa | 104,106,107 | 4 |
| PUNJAB: | | |

| Lexis | Pg No. | Frequency |
|---|--------|-----------|
| <p>Punjab Dresses: phulkari (embroidery), pagri (turban), dhoti/lacha (a silken lungi like dress), kurta (long shirt, khussa (kind of shoes), ghararas (wide legged pants), choridar pajamas (pleated trousers), shalwar kameezes, parandas (ribbons worn in the hair), choli/dupattas (short sleeved blouse/scarf), khussas, kola puri chappals (kind of shoes), tillay walay</p> <p>Punjabi Cuisine: roti (flat bread), parathas (oily flat bread), makai ki roti (maize bread), sarson ka saag (leafy vegetable), choley (gram), haleem (dish prepared with meat and pulses, biryani (rice dish with spices), zarda (sweet rice), gulab jamuns (local sweet), kheer (local dessert), jalaibi (local sweet), samosay, pakorey (spicy patties), lassi (whey), doodh-soda (milk with soda), aloo bokharey ka sharbat (plum drink)</p> <p>Punjab Sports: kabaddi, gilli danda (game of tipcat); kho-kho, yassu-panju, pithu-gram (local children games); baraf-pani, ludo, chuppen-chupai (hide-and-see), kanchy (marbles), cricket, boxing, horse-racing, polo, hockey and football</p> <p>Cultural Festivals: Eid-Milad-Un-Nabi, Urs (devotional fairs), melas, numaish (exhibition)</p> <p>Dance and Music: bhangra (folk dance), qawalis (sufi music); luddi, dhamal, sammi, kikli, gatka, giddha and dandiya (local dances)</p> <p>Customs and Rituals: dholki (drum beating), mayun, ubtan, mehendi, henna, barat, waleela (reception)</p> <p>Literature: Sultan Bahu, Mian Muhammad Bakhsh Baba Farid, Shah Hussain, Anwar Masood, Waris Shah, Heer Ranjha, Bulleh Shah, Sassi Punnu, Sohni Mahiwal</p> <p>BALUCHISTAN:</p> <p>Dress: shalwar kameez, turban, dupatta/chaddar</p> <p>Feastivals: Eid ul-Azha, Eid –ul-Fitr, Sibi festival</p> <p>Music: Nazenk and Salonk (wedding songs), Nal, Tamboora, Soroz (musical instruments)</p> <p>Food: Sajji (Balochi dish of lamb or chicken baked in a tandoor with rice)</p> <p>SINDH:</p> <p>Language and Literature: Shah Abdul Latif of Bhit, sufi saint Abdul Wahhab Sachal Sarmast</p> <p>Lifestyle: Pallo Machi (fish), Palli (leafy green), Bhee (lotus root), Phulka (wheat-based flat-bread)</p> <p>KHYBER PAKHTUNKHWA:</p> <p>Food: tikkah (slice of meat), suji ka halwa (semolina pudding), kehwa (green or black tea), chapali kebab (a type of kebab), kabali palao (dish of rice and meat), naan (long flat bread)</p> | | |

| Lexis | Pg No. | Frequency |
|--|--------|-----------|
| Poetry: Amir Kror Sarui, Khushal Khan Khatak, Rahman Baba Clothing: Partoog-korteh (shalwar kameez), pakul (Pashtun hat), topi (cap), kufis (brimless hats), karakul hat Sports: buzkashi (a game similar to polo) | | |

Table 2.3 shows the *national identity through the Use of Urdu and cultural Lexis in Book 7 PCTB*. The table shows that the Urdu and cultural lexis used in the Grade 7 English (compulsory subject textbook) ensure the teaching of a mélange of local and Islamic cultures to the young students of grade 7. So, it can be concluded that the Urdu, cultural and Islamic lexis is strongly linked with the edification of the culture and civilization of the young students of the province of Punjab, Pakistan.

Table 2 illustrates which theme-based units in English 7 by the Punjab Textbook Board, Lahore represent and are aligned with national identity portrayal.

| No. | Unit Title | Theme | Aligned with National Identity | | |
|-----|--------------------------------|-------------------------------|--------------------------------|-----------|---------|
| | | | Fully | Partially | Neutral |
| 1. | The Last Sermon of Rasoolullah | Ethics and Values | ✓ | | |
| 2. | Martyrs of Pakistan | Role Models | ✓ | | |
| 3. | A Nation's Strength (Poem) | Patriotism/National Pride | ✓ | | |
| 4. | Quaid-e-Azam | Self, People and Places | ✓ | | |
| 5. | Smog | Environmental Education | | ✓ | |
| 6. | Pakistani Female Mountaineer | Gender Equality & Equity | ✓ | | |
| 7. | Eid-ul-Adha | Festivals and Cultural Events | ✓ | | |
| 8. | The Wise Old Woman | Peaceful Co-existence | | | ✓ |
| 9. | Think Not All is Over (Poem) | Personality Development | | | ✓ |
| 10. | The Young Boy's Adventure | Adventure | | | ✓ |
| 11. | Pakistani Culture | National Pride | ✓ | | |
| 12. | Role of the Media | Media | | | ✓ |

English7 by PCTB comprises 12 units, of which 7 treat themes that promote national identity. These national-patriotic themes are encapsulated in the units: The Last Sermon of Rasoolullah, Martyrs of Pakistan, A Nation's Strength (poem), Quaid-e-Azam, Pakistani Female Mountaineer, Eid-ul-Adha and Pakistani Culture. The Islamic names and terms such as Hazrat Muhammad, Rasool, Allah, Ramadan, Zakat, the Quran, the Sunnah and Muslim in the first unit signify and inculcate the sense brotherhood and community among the believers. The unit

2 Martyrs of Pakistan glorifies the military role models and invokes the feelings of patriotism by using words such as martyr, Pakistan, enemy, valour, Nishan-e-Haider, patriotism and supreme sacrifice. The 3rd unit A Nation's Strength (poem) is about nation building and contains instances of lofty metaphors and emotive expressions such as a nation's pillars high and honour's sake to evoke the love of one's nation. The next unit Quaid-e-Azam is about the founder of Pakistan locally known as the father of the nation. The Unit 6 titled Pakistani Female Mountaineer celebrated the achievement of Pakistani mountaineer Samina Khayal. This unit is immediately followed by Unit 7 Eid-ul-Adha which is a characteristic marker of Islamic identity. This unit contains proper Islamic names and some local Urdu words such as Eid, Sunnah, ghusl, and miswak (a twig for cleaning teeth). The 11th Chapter titled Pakistani Culture portrays the tapestry of the local cultures of the four provinces of Pakistan. It provides a snapshot of the lifestyle and cultural identity of the people. The local cultural words used in this chapters have their English synonyms alongside to enhance the language proficiency and cultural understanding of the learners.

National Curriculum of Pakistan 2022 – 23 declares its policy and intent to support inclusion, tolerance, and peace. ENGLISH 7 contains several units that are aligned with these curriculum goals and guidelines. This English textbook promotes both cultural national identity and civic national identity. Awareness about cultural national identity is raised through national language Urdu, cultural traditions, and religion, while civic national identity is extolled and appreciated through love of the country/territory and pride in citizenship, particularly in units titled Martyrs of Pakistan and A Nation's Strength. The texts are inclusive because they are unbiased and accept diversity in regional cultures, specifically in the unit Pakistani Culture. The text selections in the book address age and gender discriminations by portraying women and the elderly in a positive light, especially in the unit 6 Pakistani Female Mountaineer and unit 8 The Wise Old Woman, besides representing the youth in The Young Boy's Adventure. Only in one unit, namely Martyrs of Pakistan, India has been treated in relational terms as *other*. People from multiple nationalities have been given due space in this book, including an old woman from Japan and an English young boy. Accordingly, the book has a medley of Urdu, Islamic and cultural words interspersed throughout the texts.

Thus, the textbook presents Islamic, political/historical, military, civilian role models, cultural festivals, and a poem about a nation's strength to reinforce national identity. The book's seven units out of 12 are devoted to national identity formation, accounting for over 65 pages out of 130 in total. The dialogues in the oral communication skills contain local names, frequently include greetings such as Assalam-o-Alaikum, and references to terms which are the characteristic of local Pakistan culture. There is substantial evidence of linguistic and cultural pluralism in ENGLISH 7.

Frequent Mentions of Islamic Figures and Concepts:

Allah (glorified and exalted) appeared 19 times on pages 3, 4, 6, 35, 63, 64, and 67. The use of this word is more frequent on pages in close proximity. It means Allah occurs in the text units related to an Islamic theme. The belief in Allah is the core part of the Muslim faith.

Hazrat Muhammad and co-referential words Rasoolullah, Rasool and he account for 25 occurrences. The faith in Hazrat Mahammad as the Rasool or messenger of Allah is obligatory for every Muslim. The repeated occurrences of these words highlight their centrality in Islam.

Hazrat Ibrahim and Hazrat Ismail appear in the unit 7 Eid-ul-Adha on page 63. These are central figures in connection with Eid-ul-Adha which is celebrated in memory of the sacrifice made by these figures.

The angel **Jibrail** is also mentioned once on page 63. The Quran was revealed to Hazrat Muhammad through this angel (archangel).

The significant Islamic concepts such as **Hijrat, Zakat, Hajj, Nabi** are incorporated in English 7 on page 2, Unit one The Last Sermon of Rasoolullah.

Islamic Rituals and Celebrations:

Two important Islamic festivals celebrated at local regional level, at national level and even at Muslim Ummah level are Eid-ul-Fitr and Eid-ul-Adha. They provide the warmth of social get-togethers and an atmosphere of fellow feeling. Other noteworthy rituals include zakat and ghul which display religious zeal and festivity.

Urdu Words Representing National Identity in English 7

The Urdu lexis in English 7 names Islamic concepts, clothing items, and Pakistani foods to heighten the awareness of the national and cultural importance of these concepts and themes. The recurrent Urdu words in English 7 are as follows: Khutba, Hijrat, Zakat, Nabi, Hajj, Nishan-e-Haider, Shalwar Kameez, Pagri, Kurta, ghul, miswak, sufi, urs, barat, walima, Biryani, doodh-Soda, aloo, kabaddi, sharbat, dupatta, chaddar, Eid Mila-un-Nabi, and Kameez. These words usually unite local regions in Pakistan having similar or common dimensions of Pakistani identity. These Urdu lexical choices make English text less intimidating because almost all students, even those belonging to ethnic minorities, are already familiar with these words that evoke their sense of collective identity of Pakistani nation. The hybrid nature of English text normalizes the use of these Urdu words in the academic context to legitimize the borrowing of these words from source culture and other world Englishes, especially relating to religious beliefs, festivals, national cuisine and clothing. The religious lexica items appear on five pages particularly in unit one. National and regional articles of clothing occur nine times on pages 104 – 106. Copious use of foods and local dishes on pages 104 – 106 reflects the national and cultural identity. Most of the words in this category permeate the texts in Unit 1 and Unit 11, namely The Last Sermon of Rasoolullah and Pakistani Culture.

National and Provincial Cultural lexis in English 7

National and cultural lexical items are abundant in Unit 11 Pakistani Culture. Cultural lexical items largely appear organized under headings which include the name of the province, lifestyle, dresses, cuisine, sports, cultural festivals and rituals, and language and literature. The words that cluster around these thematic units intend to combine culture and language teaching and learning. Here is the list of words that constitute text stretches or larger units of meaning under the headings mentioned earlier: Pakistani culture, Kameezes, Quaid-e-Azam, Allama Iqbal, Pakistani Culture, Pakistani Female Mountaineer, Pakistani woman, Pakistani Flag, Gilgit-Baltistan, Punjab, Balochistan, Sindh, Khyber Pakhtunkhwa

PUNJAB:

Punjab Dresses: phulkari (embroidery), pagri (turban), dhoti/lacha (a silken lungi like dress), kurta (long shirt), khussa (kind of shoes), ghararas (wide legged pants), choridar pajamas (pleated trousers), shalwar kameezes, parandas (ribbons worn in the hair), choli/dupattas (short sleeved blouse/scarf), khussas, kola puri chappals (kind of shoes), tillay walay

Punjabi Cuisine: roti (flat bread), parathas (oily flat bread), makai ki roti (maize bread), sarson ka saag (leafy vegetable), choley (gram), haleem (dish prepared with meat and pulses), biryani (rice dish with spices), zarda (sweet rice), gulab jamuns (local sweet), kheer (local dessert), jalaibi (local sweet), samosay, pakorey (spicy patties), lassi (whey), doodh-soda (milk with soda), aloo bokharey ka sharbat (plum drink)

Punjabi Sports: kabaddi, gilli danda (game of tipcat); kho-kho, yassu-panju, pithu-gram (local children games); baraf-pani, ludo, chuppen-chupai (hide-and-peek), kanchy (marbles), cricket, boxing, horse-racing, polo, hockey and football

Cultural Festivals: Eid-Milad-Un-Nabi, Urs (devotional fairs), melas, numaish (exhibition)

Dance and Music: bhangra (folk dance), qawalis (sufi music); luddi, dhamal, sammi, kikli, gatka, giddha and dandiya (local dances)

Customs and Rituals: dholki (drum beating), mayun, ubtan, mehendi, henna, barat, waleela (reception)

Literature: Sultan Bahu, Mian Muhammad Bakhsh Baba Farid, Shah Hussain, Anwar Masood, Waris Shah, Heer Ranjha, Bulleh Shah, Sassi Punnu, Sohni Mahiwal

BALUCHISTAN:

Dress: shalwar kameez, turban, dupatta/chaddar

Feativals: Eid ul-Azha, Eid –ul-Fitr, Siby festival

Music: Nazenk and Salonk (wedding songs), Nal, Tamboora, Soroz (musical intruments)

Food: Sajji (Balochi dish of lamb or chicken baked in a tandoor with rice)

SINDH:

Language and Literature: Shah Abdul Latif of Bhit, sufi saint Abdul Wahhab Sachal Sarmast

Lifestyle: Pallo Machi (fish), Palli (leafy green), Bhee (lotus root), Phulka (wheat-based flat-bread)

KHYBER PAKHTUNKHWA:

Food: tikkah (slice of meat), suji ka halwa (semolina pudding), kehwa (green or black tea), chapali kebab (a type of kebab), kabali palao (dish of rice and meat), naan (long flat bread)

Poetry: Amir Kror Sarui, Khushal Khan Khatak, Rahman Baba

Clothing: Partoog-korteh (shalwar kameez), pakul (Pashtun hat), topi (cap), kufis (brimless hats), karakul hat

Sports: buzkashi (a game similar to polo). The use of these words fosters cultural inclusivity and reinforces relevance to regional and national cultural identities.

DATA ANALYSIS

Analysis of Teachers’ responses

Most teachers responded that the main purpose of including Urdu, Islamic and cultural words in the compulsory subject of English was to make English language learning culturally relevant by raising cultural awareness, appreciating Islamic values and promoting morals and national identity.

Another major purpose identified was to clarify the exact meanings of cultural concepts which are difficult to pin down because suitable English synonyms of such cultural words are hard to find in English vocabulary.

Teachers further pointed out that the purpose of such words was to make English language learning less intimidating and more meaningful and engaging by making the text easy to understand so as to enhance student involvement and ensure motivation.

An overarching purpose of including these cultural lexical choices was to promote patriotism and valorize national identity. Only one teacher related the use of these words to enhancing intercultural understanding in the global context. Overall, these lexical choices help students to stay connected to their national, religious and cultural identities and feel proud of their heritage.

The following is a quantitative breakdown of the responses into five discernable categories.

| | | |
|--|---|--------|
| Cultural relevance and awareness rooted mainly in Islam: | 6 | 60.00% |
| Promotion of national identity and patriotism: | 2 | 20.00% |
| Better understanding of concepts (cultural and moral): | 1 | 10.00% |
| Making text easy through Urdu, Islamic and cultural lexis: | 1 | 10.00% |

(include the analysis of 10 teacher interviews)

DISCUSSION

The indigenized lexical patterns identified across the English language textbooks for grades 6 to 10 by the PCTB reveal a deliberate construction of national identity through repeated references to collective belonging, patriotic sentiment, and cultural heritage but also through specific theme-based chapters. The number of chapters pertaining to national identity

construction and representation varies across the English textbooks. The English language textbook for grade 7 contains the most and the English language textbook for grade 10 embeds the least material relevant to national identity construction, and consequently lexis amenable to national identity formation. Words such as *national*, *Pakistan*, *heroes*, *the Rasool and raziallah* recur with notable frequency, fostering a discourse of unity and pride within the pedagogical instructional material. This lexical emphasis aligns with theories of Critical Discourse Analysis, which argue that language functions as a vehicle of ideology, shaping learners' perceptions of self and community. In the Pakistani context, the textbooks' lexical choices do not merely help teach vocabulary; they actively shape the formation of a national consciousness by foregrounding terms that evoke solidarity, sacrifice, and cultural continuity, alongside global issues such as overpopulation, environmental hazards, technology and entrepreneurship in line with the national curriculum of Pakistan 2022-23. Thus, the findings suggest that the textbooks operate as linguistic instruments of identity formation, reinforcing state narratives while simultaneously narrowing the semantic field through which students imagine their place in the world.

The research question 1 sought to investigate how Urdu lexis shape national identity of students. A small number of Urdu words occur in English textbook for grades 6 to 8 and in English 9 and English 10 the proportion of Urdu words is minimal. The Urdu lexis, generally, cluster around certain themes. For example, most Urdu words exist in Unit 2 titled Eid-ul-Fitr and the Urdu words Eid, Chand Raat, namaz and kher are associated with this theme encapsulated in the title of the Unit 2. The context of the words is provided and English equivalents are given where necessary. In English 7 most Urdu words populate Unit 11 titled Pakistani Culture. The unit 1, 2 and 7 contain just a few Urdu words, four Urdu words or fewer. Most of these words are related to specific Pakistani social cultural perspectives, products and practices. They include especially words for food items and clothing such as halwa and shalwar kameez. Again these words are given with their English equivalent except for where they so established that have entered monolingual dictionaries such as **Oxford** Advanced Learner's Dictionary and **CAMBRIDGE** Advanced Learner's Dictionary. Numerous words of South Asian origin form part of Standard English because of the large number of people of South Asian origin in Britain and the United States of America. In the case of English 8, Urdu words and expressions notably appear in Unit 5 titled Hazrat Umar and Unit 8 Settling the Quarrel. They usually refer to personal titles such as Hazrat, Faruq and Haji. These words have an aura of reverence around them and are deemed culturally appropriate. Not every word of non-native varieties other than of British origin deserves and finds its place in the textbooks. The evidence of Urdu words and terms in English 9 is limited and scarce, so is the case with English 10. In English 9, unit 7 titled Sultan Ahmad Masjid the presence of Urdu words stands out noticeably. Unit 3 title Patriotism in English 9 bears nominal evidence of the presence of Urdu words. English 10 includes Urdu lexis in units 1 and 13. Both units are imbued with Islamic spirit and moral values with specific references to Islamic places and titles such as Ka'bah, masjid, Nabuwat and Sahabah. Urdu has had a central value and status throughout the history of Pakistan. Some prestigious military awards (Nishan-e-Haider, sports (kabaddi) and traditions (mehdi, waleema, barat) are Urdu in origin.

Teachers warn against the unrestrained and indiscriminate use of Urdu words in textbooks. Nevertheless, they approve of the use of Urdu expression in discussions to initiate engaging interactions or as hooks to build up a good rapport with students, eventually leading to meaningful learning in tandem with extensive standard English vocabulary building.

The presence of Islamic lexis is abundant, especially repetitive in some units and minimal or nonexistent in others. Islamic vocabulary centres around Islamic themes making up the subject matter of some units. By comparison with Urdu lexis and cultural terms, Islamic words and

expressions are more in number except for the preponderance of the evidence of cultural lexis in English 7, in unit 11 titled Pakistani Culture.

CONCLUSION

Despite these limitations the insights obtained from the textbooks were invaluable because these textbooks were developed only a year ago in 2023 and there was a paucity of research on the books. Teacher interviews further helped to understand that textbooks alone are not sufficient to appeal to students' sense of belonging to Pakistan. Teacher training is indispensable for achieving the desired objectives of national cohesion and social solidarity. Teacher interviews further informed that students need to learn about their cultures as well as the cultures of other nations so that they could develop critical thinking and engage meaningfully in discussion about the evolving nature of national identity under the influence of globalization because Pakistani citizens are now legally allowed to have dual citizenship or two nationalities.

In addition, it emerged that Pakistani English can be used strategically to improve student engagement and preserve national cultural identity. Local cultural lexical items enter the textbooks after they meet strict criteria of clear objectives, careful planning, and strategic incorporation.

The future research should include English textbooks for grades 6 and 8 for analysis because they were introduced in 2024 and only little research has been conducted on representation of national identity through these English textbooks by the Punjab Curriculum and Textbook Board Lahore.

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