



RESEARCH PAPER

Nativization in Punjab Textbook of English Grade IX and X

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ABSTRACT

This study aims to investigate the representation of culture in the textbooks of English grade IX and grade X by Punjab Textbook Board (TBB). It also observes the extent to which these books have tried to promote cultural nativization and globalization. For this study, the researchers have used the model by Byram & Morgan (1994). The analysis of the textbooks reveals that the authors have not just focused on Islam and national culture but also on national history and international elements. However, the authors have included the major personalities in the textbooks who are considered as Islamic or national heroes. National culture, personalities, history, geography, and cultural heritage are promoted. International cultures are also given minor focus in a few chapters. The researchers have tried to explain both national and international aspects separately so that readers can compare cultural perspectives from one another to improvise the idea of globalization in the 21st century. The findings show that grade IX textbook focuses on national items and grade X textbook focuses on international items.

KEYWORDS Cultural Nativization, Globalization, English Textbooks, Cultural Heritage

Introduction

A human being creates society. It is a man, who receives and sends messages and who assembles and distributes information (Gremials, 1970). Sapir (1956) asserts that "every cultural pattern and every single act of social behavior involves communication in either an explicit or implicit sense" (p. 104). Language is the key element for communication. It is a social practice that is created by the "structure and forces of social institutions within which we live and function" (Fairclough, 1989, as cited in Mahmood, Asghar, & Hussain, 2012, p 531). Many theorists believe that culture and language are interlinked with each other. Marazi and Derraz (2015) assert that culture has a direct effect on language; language and culture are closely correlated.

Culture spreads through language. English is the lingua franca. Its culture spread all around the world and in societies through language. Through learning and social practices, we learn not only language but also culture. As Byram et al. says, "It is expected that English will carry its cultural baggage in the societies around the world where it is being learned and taught" (Byram et al., 1991, as cited in Mahmood, Asghar, & Hussain, 2012, p 531).

Textbooks are important in the learning process for both teachers and students (Tomlinson, 1998). We can notice that textbooks also spread culture through language. If an English textbook is taught in the class, it depends on English used in the context and

how it spreads the culture, for instance; Paklish spreads the culture of Pakistan. Since culture plays a vital role in developing a language (Ahmad, 2011). Apple (2012) says, "A textbook appears to convey neutral, objective knowledge, it usually carries the dominant ideology and social norms of the upper and middle classes. In other words, a textbook is not a product of unbiased knowledge but part of a larger social process and ideological product reflecting the prominent ideas of elite and popular culture approved of by society" (Apple, 2012; Curdt-Christiansen, 2017).

Apple (2012) emphasized the fact that textbooks are important for learning a language as it represents the culture and particular classes of society. It is still an ongoing debate that either target culture should be used in textbooks or native culture. Theorists have different thoughts. Some believe that target culture is more beneficial for language learning while others stick to the belief that native culture is more important. Pulitzer (1959) on these remarks says that teaching a language without teaching a target culture is meaningless. The learner will not be able to relate to the cultural terms. On the contrary, some theorists say that exposure to only a target culture will provide a limited worldview. Teaching a target language along with native culture is more beneficial (Cortazzi & Jin, 1999). By doing so, learners will be able to learn the language as well as culture in a better way. Similarly, in Pakistan, the English language is used in textbooks. These textbooks represent native culture. Kramersch (1993) is of the view that both cultures should be taught. Students will be able to compare and contrast both cultures and it will provide them with a more open view of the different cultures.

Literature Review

Bow-wow theory asserts that the origin of language arose through "onomatopoeia", it is the imitation of sounds in nature (Moran & Gode, 1986). According to Bow-wow theory, the origin of language is by imitation of natural sounds. Our ancestors started imitating that sounds and it continued. Then, the Ding-dong theory explains the correspondence between sound and human senses. (Ahmed, 2021, p.218). The Pooh-Pooh theory explains that language originated when people utter, cry, and showed different attitudes. (Ahmed, 2021, p.218). Then, the Gesture-Theory illustrates that the earliest communication between humans was with the help of gestures of the hand (Ahmed, 2021, p.219).

"A culture is the forms of traditional behavior which are characteristic of a given society, or a group of societies, or a certain race, or a certain area, or of a certain period" (Brumann, 1999). A scholar observes the connection between language and culture and states that language is deeply implicated with culture and is a very important part of it (Nieto, 2010, p. 146; as cited in Arcila, 2018, p.70). Sapir asserts that cultural patterns and social behaviors involve communication and can be either implicit or explicit. (1956, p.104; as cited in Mahadi & Jafari, 2012).

"Languages are not only the products of cultures but also are the symbols of cultures. The development of a language frequently affects its associated culture, and cultural patterns of cognition and custom are often explicitly coded in language". (Gleason, 1961; as cited in Kuo & Lai, n.d, p.2). Language potentially shapes our perception through its cultural components and ancient traditions, by becoming aware of this process; we transition from a place of complacent ignorance to a place of appreciation and recognition of our traditions, culture, and worldviews (Corsen, 2009, p.5)

Textbooks play a vital role in language learning. Scholars in the 1980s started to investigate cultural items as a mandatory element in textbooks that helps in successful teaching and learning (Byram et al., 1994: p. 51-52).

Pohjanen(2007) studied the multicultural terms in Finnish textbooks by using Byram et al. (1994) and focused on English-speaking cultures. She proved that the cultural term for the textbooks does not fulfill the requirements of intercultural education. Then in 2011, Lappalainen studied the American culture in English Textbooks studying in Finland's educational system by using the model of Byran et al. (1994) and Risager (1991). She came up with the result that American Culture does not promote intercultural content. In 2012, Mahmood et al. studied the cultural terms used in English textbooks used in elite educational classes in Pakistan by following the same model as Byram et al.(1994). They came up with the result that the representation of culture is not enough native rather it is an international cultural representation and this deficiency might cause the alienation of learners from the living society.

This paper aims to highlight the presentation and representation of cultural items in the Punjab textbooks of English grades IX and X. The study tries to answer whether the textbook includes any cultural aspect and if the culture is present then which is more prominent. Additionally, the research aims to highlight the possible effects of the cultural items used in these textbooks on learners. Lastly, it compares and contrasts both the books and gives the possible results of cultural items used in both books.

Material and Methods

A mixed approach has been conducted in this research. The qualitative approach follows the model presented by Byram et al. (1994). It helps to analyze the content of the chapters culturally presented in the book. For this research, researchers have not been confined to the aspects explained in the model. This study has subcategories as national and international both aspects of culture to analyze the highlighted and neglected features of a specific culture in the Punjab textbook of English grade IX. The total number of words used national or international shows which culture got privileged in the textbook. The quantitative approach shows the data collection in the form of tables.

Results and Discussion

Byram et al. (1994) focus on eight headings in the model however, the researchers in this article further categorizethe headings into subheadings of national and international native cultural items. The researchers further added idioms and universal words used in the textbooks. The festivals like Eid-ul-Adha and Eid-ul-Fitar comes under the category of international beliefs and behaviors because people all around the world celebrates these events. "Assalam-o-Allikum" comes under national category because mostly this greeting is used in Pakistan and "Hello" or "Hi" is added in the international category. The universal category includes the gestures, feelings, and expressions that people from all around the world experience, and it is all the same. For instance, smile, shock, etc. The following tables show the number of cultural words which have been used in the textbooks.

Table1
Cultural Items in the Textbook of Grade IX

Text Chapter	Social ID			Beliefs and Behaviours	Scio political institute	Socialization	History	Geography	Social Class	Universal	Gender Identity	Idioms
	Personal	Ethnic	Religious									

	N	IN	N	IN	N	IN	N	I	N	I	N	I	N	I	N	I	N
1						8						6		5			1
2			1	3	1		1					13	1	1			
3	1															1	3
4				1		6				1					3	3	2 1
5			1														8
6	1		2	2			2					3		2			
7				4			7								7		4
8			1														
9	2					1								1		3	6
10										1				1		1	3
11							3	1	1					2		1	
12															1		10 8
Total	6		23		15	13	1	1	1	23		23		23	9	22	1 8

Table 1 shows the number of cultural items used in the textbook of class IX. “N” shows the number of national categories whereas “IN” shows the international categories.

Table 2
Total Cultural Items Textbook of Grade IX

National	International	Neutral Words	Total
59	41	46	146

Table 3
Cultural Items in the Textbook of Grade X

Text Chapters	Social ID						Beliefs and Behaviors	Scio political institute	Socialization	History	Geography	Social Class	Universal	Gender Identity	Idioms
	Personal		Ethnic		Religious										
	N	IN	N	IN	N	IN									
1						10		3		4	2	2	6	6	3
2								8				1		4	
3		1												2	
4														2	
5		1													
6															
7			1					5							
8		1													
9									15	1	1	1	3		
10		2							1	1	1				
11		2							4	1	4			2	
12															
13						6			1						
Total	7	1				16	11	5	25	5	9	9	16		3

Table 3 shows the number of cultural items used in the textbook of grade X. “N” shows the number of national categories whereas “IN” shows the international categories.

Table 4
Total Cultural Items Textbook of Grade X

National	International	Neutral Words	Total
1	87	19	107

Table 4 shows the total cultural items of grade X on national, international, and neutral words used in both cultures.

Social identity refers to how an individual is recognized by others in society. It consists of a person's ethnic, regional, and professional identity. Throughout both books, we can find different social identities. The first chapter of the book consists of the religious identities of historical figures such as "Prophet Muhammad (PBUH)", "Khalifa Walid Bin Yazid", "Hazrat Ayesha (RA)", "Hazrat Asma (RA)", "Hazrat Jibril (AS)", and "Abu Talib". These are religious international historical personalities. Moreover, some other international historical personalities are "Sultan Ahmed" and "Mehmet Aga". Sultan Ahmed and Mehmet Aga belong to the history of Turkey and then Michael Hart, mentioned in chapter 1, is the great international historian who praised Prophet Muhammad (PBUH). Another female figure, "Michael Hart", an American author, is mentioned. She refers to international historical identity. Similarly, in book X, some religious historical personalities are mentioned such as "Hazrat Muhammad", "Rasool of Allah Almighty", "Hazrat Usman Bin Zaid", "Hazrat Ali (R.A)" and "Hazrat Muawia". In Chapter 13, "Hazrat Umar", "Rasool (SAW)", and "Hazrat Abuzar Ghaffari" come under the category of religious international historical identities. Some other identities which refer to the religion are "Bani Israel", "Quraish", "Ansari", "Jews", "Tribe of Banu Tha'lba", "Sahabi" and "Caliph".

National historical figures are mentioned in chapter two of book IX such as "Quaid-e-Azam", who is the founder of Pakistan, "Captain Muhammad Sarwar, Major Tufail Muhammad, Major Aziz Bhatti, Pilot Officer Rashid Minhas, Major Muhammad Akram, Major Shabir Shareef, Sawar Muhammad Hussain, Lance Naik Muhammad Mehfoz, Captain Kernal Sher Khan and Havaladar Lalak Jan". These people embraced martyrdom while fighting bravely for Pakistan. In chapter 5, "Daffodils" the international personality poet "William Wordsworth" is mentioned with brief background which makes this book a bit intellectual for the students. Secondly the poem "Stopping by Woods in a Snowy Evening" by Robert Frost is also giving the international personality without nativization. The rest of all the social identities are native either national or international. Students can relate to all those mentioned identities because majority of the students in government schools are Muslims and they are familiar with the religious identities because all the mentioned identities are natives. In the book IX, the social identities are all native identities except "Michael Hart", William Wordsworth, Robert Frost, and S.W. Scott. With just a few international identities show that Book IX is quite updated by mentioning the background of the author. However, the major focus on native identities is not giving students enough knowledge about international cultural identities. On the other hand, in English textbook X, the international figures mentioned are "Colm Toibin", "Kowloon Path" and "Charles Dickens" who are novelists. There are three poems "Try Again", "The Rain" and "Peace" in the textbook and their writers are "William E. Hickson", "W.H. Davies", and "Dr. Hartmann". "Pip" and "Joe" are the two characters used by Charles Dickens which reflect their personal identity. The national historical figure mentioned in chapter 7 is "Quaid-e-Azam" who is the founder of Pakistan. In book X, there are words that refer to ethnic identity and these are "Chinese" mentioned in chapter 2, "Cantonese" and "Irish" mentioned in chapter 10.

Social beliefs and behavior are values, customs, or events related to a specific society or nation. These beliefs are a part of life. In book IX, in chapter 2, "Nishan-e-Haider" is mentioned which is the belief of a true patriotic Pakistani. This is an award for martyrdom who lost their lives while fighting for their homeland. This is a national belief. In chapters 6 and 7, we observe both national and international beliefs. These are Eid-ul-Azha and Namaz. Eid-ul-Azha is a festival that Muslims celebrate all over the world every year. Then in chapter 7, Namaz and ablution are cited. Namaz is a prayer, it shows Muslims' connection with Allah and ablution is the proper Islamic way of cleanliness that Muslims do before offering Namaz. Next up, is a poetical competition which is celebrated by Arabs

at Ukaz. It is an international belief and culture. In the same chapter, the Arab conquest is mentioned. It is one of the major wars in which Arabs succeeded. It has been used as a survival of human history. All these international and religious events are more related to Muslims. In the same chapter, some national cultural items are used like "Masjid", "Madrasah", and, "Namaz". These words are used mostly in Pakistan. In Book IX, the social beliefs either national or international are all native cultural. Throughout in the book, there is not even a single non-native social belief and behavior is used. However, in the textbook X, non-native social beliefs are used. In Chapter 1, both national and international beliefs are mentioned. "Holy Quran", "The Last Day" and "Black Stone" all three are religious international and national beliefs. In chapter 2, "Chinese New Year", "Chinese Lunar Calendar", "Gift giving", "New Year's Eve", "Wearing Black & Red", "Red Envelopes", "Chinese word *Fu*" and "Chinese Zodiac" all are non-native social beliefs. All these refer to Chinese culture and belief.

Socio-political factors include the specific organizations working overall in the world. In Book IX only one organization is mentioned in Chapter 11, "Punjab Environmental Protection Agency", it is also a local organization that works for the betterment of the environment. In textbook X some institutions have been mentioned such as "Reading Club", "Computer Club", "Environmental Awareness Club", "English Language Centre", and "D.K Academy".

Socialization includes employment, offices, and education. In Book IX, there is no explicit hint of education and school however, Chapter 3, "Media and its impact", includes the discussion of a teacher and students on the topic of media which shows the educational institution. Chapter 10, law institutes come under the category of socio-political factors, which deals with corruption and terrorism cases. It includes the general legal landscape. Specifically, it discusses legal issues, highlighting the conflicts that arise among the vast body of sectoral laws, and analyzing why those conflicts are so prevalent and so difficult to resolve. Other than that, in Chapter 10, healthcare institutions are cited. It deals with drug addicts and thus helps such affected people come out from such things. In Chapter 11, noise pollution refers to social factors. Noise pollution affects many people in society. This chapter is also related to noise pollution in Pakistan which comes in the national category.

Professional identities that come under socialization are also mentioned in Book IX implicitly and explicitly. For instance; in chapter 2, the female teacher shows her professional identity as a teacher. In Chapter 9, a nurse's profession as a medical officer reflects her professional identity. Similarly, an architect in chapter 7 and a doctor in chapter 10 are mentioned referring to their professional identity. Only upper-class professions are mentioned in this book and we do not find any profession related to the working class. All these upper-class professions became due to hard work not because of elite background. It shows that the students in the government schools are not mostly from elite backgrounds and they can relate to these professions. In textbook X, the professional identities mentioned does not belong to higher class only but middle- and lower-class lower class professions have also been used. For example, in chapter 1 "trader", "businessman", "ruler" and "Head of the state". Likewise, in chapter 9, different type of professions is mentioned such as "judge", "doctor", "engineer", and "career counsellor". Some other profession which reflects professional identity are "novelist", "writer", "soldiers", "insurance agent", "farmer" and "clerk". Some professions are mentioned in chapter 9 and these are "IT", "Electronic Media Field", "Fashion designing", "Geography", "MBA", "MBIT", "MSc", "B.COM", "BBA", "BBIT", "BME", and "Mass Communication". These professions give student a career option to choose other than just doctor and engineer.

We do not see gender equality in these chapters because only two chapters; *Hazrat Asma (RA)* and *All is not lost* is related to females and the remaining chapters are about male. Most of the international figures are male except Hazrat Ayesha (RA), Hazrat Asma (RA), and Hellen Keller. Similarly, in textbook X, there is gender inequality we cannot find any female character, female historical figure or any female writer in the book.

History is a series of past events about human affairs. History can be of any country, region, and religion and can be further categorized into national and international history. In the textbook of the 9th class, there are three major divisions of history first one is "person's history" the second one is "historical places" and the last one is "historical things". Chapter 7 is named after a historical personalities name "Sultan Ahmed" who was an ottoman empire and he comes under the category of Islamic history as well as international history. In the same chapter, there is "Sadehfar Mehmet Agha" who was a famous architect of the Ottoman Empire and he built the Sultan Ahmed Mosque in Turkey. Then in chapter 2, there is the name of our leader "Quaid -e-Azam who is a well-known personality of Pakistan and is a part of both national and international history . Other than that, in chapter 2 "Patriotism" there are many names of martyrs who fought for Pakistan and comes under the category of national history like Captain Muhammad Sarwar, Captain Muhammad Tufail, Major Aziz Bhatti, Captain Rashid Minhas, Major Akram, Major Shabir Sharif, Muhammad Mehfoz, Havaladar Lalak Jan and Captain Karnal Sher Khan. Moving towards historical regions, the Subcontinent and Punjab both are related to the history of the partition of the subcontinent. Lastly, there are some international historical places like the Blue Mosque, Byzantine Church, and Hagia Sophia all of them represent religious history because mosques represent Islam and churches represent Christianity, and these both are universal religions so all these names are international history. Then there are a few national historical dates as well like 1965 and 1971. Kargil War refers to national history. In textbook X, the historical places mentioned are "Makkah" and "Madinah" in chapter 1.

Geography studies specific features of the land and its atmosphere. Both national and international geographical regions are mentioned in the textbook. In chapter 1, the religious places are mentioned like "the Cave of Thaur", "Makkah", and "Madinah" . In chapter 2, national geography is mentioned as "Pakistan" and "Lahore". In chapter 9, *All is not Lost*, Karachi, a city in Pakistan, shows national geography. Along with that, there are some Holy international places like "Makkah", and "Madinah" in the 4th chapter. In addition to this in Chapter 7, there are names like "Turkey" and "Istanbul" which come under the international category. Lastly, in Chapter 2, Subcontinent and Kargil come under the category of geographical regions. Subcontinent is the international region and Kargil is a national geographical region. The geographical regions mentioned in Textbook X are "Makkah" and "Madinah" in chapter 1. In chapter 2, China is the international geographical region. "England", "London" and "Australia" are used in chapter 11 which refer to international geographical region. Some other place which has been mentioned are "libraries", "courts" and "school".

Social class is the division of society based on socioeconomic status. In this textbook, the social class represents the Elite class, working class, and lower class. This book represents different social classes. In Chapter 2, the upper working class can be seen such as Captain, Major, Havaladar, Pilot officers, and Lance Naik. They all are referring to different ranks of the Pakistan Army. Chapter 3 represents the lower class that is being suppressed by people in power on the other hand Media acts as a mouthpiece for the lower class because Media talks about the lower class and how they are subjugated by the upper class. In addition, in Chapter 4, the lower class represents the poor and the needy. Hazrat Asma faced hard times and this shows poverty because she had nothing to eat so she tied

a piece of cloth that was her belt. In chapter 7, Royal Room presents the Elite class. Royal Room is a room designed for royal and rich people. Moreover, chapter 9 of the textbook consists of doctors and nurses which shows the working class and represents the humble profession. In textbook X, we do not find any social class difference. We can find different type of profession which may reflect social class for example in chapter 1 "trader", "businessman" and "head of the state" and in chapter 9 "doctor", "pilot" and "engineer". In chapter 11, "farmer" and "clerk".

Universal Truth is a fact that applies to all places and times, it is said to be universal. Nationally and Internationally, everyone has same feelings. In the Punjab Board English textbook for class IX, the universal truth words are widely used in several of its units. They all are mostly used as positive content terms that imply positive meanings. However, some of them are utilized to refer to harsh or bitter realities. For instance; in unit 3, words like "smile, greet, honesty, polite, and goodbye" are used which are universal truths highlighting positive and polite words. Their meanings remain the same nationally and internationally. In unit 9, some universal words and phrases like "all is not lost, friendship, and won a lost battle, talk, when there is a will there is a way" indicates hope and positivity, while the words and phrases like "shocked", helplessness, etc." are universally negative and depicts harsh realities that might sadden the reader as well, but here in this unit, they are used with such accordance with the situation where they fit perfectly without embracing any negativity in the reader's i-e students. In unit 12, universal truth-based words like "sweetness, gentleness, keenness, and kindness" show the positive qualities of a person. These words can have a positive impact on the readers as well. Phrases like "impending death, a life worth living, time stretches, etc." are also used in this unit, which is a general truth in nature. They highlight the universality of nature in this unit that might help the reader mentally in terms of accepting natural truth that can make them treasure time and it is every blessing. Thus, all universal words imply meanings that are accepted by everyone as the same despite time and place. And, they also contribute to the general knowledge as well as to the grooming of the student readers. In textbook X, in chapter 1, some phrases are used such as "deathbed", "near and dear", and "friend and foe". Likewise, in chapter 3, the phrase which is used is "If at first, you don't succeed, try again". Overall, the universal words used reflect positivity for example in chapter 1: "honest", "just", and "goodness". In Chapter 2, good luck, good fortune, happiness, and success. "Courage" and "patience" in chapter 3. Words like these reflect a positive message.

Nativization of Cultural Items in Book IX and Book X:

The analysis of both books shows that the nativization of cultural items has been given more attention as compared to international ones. The Punjab Textbook of English is used in Punjab province and the majority of the Punjab province is Muslim. Even the international cultures or personalities used in the books are natives. Such as Hazrat Muhammad S.A.W, Makkah, Madina etc. There are a total of twelve chapters in Book IX. Out of twelve, eight chapters purely explain the national and international native cultures. There are two poems written by international poets and out of the two, one poem "Stopping by Woods in a Snowy Evening" has a brief explanation of its poet which shows a bit of knowledge that is not native but international. Students by studying the poem can get the knowledge of the poet. The rest of the chapters are not giving international non-native knowledge.

By going deep into categories, book IX has more native cultural religious identities like Prophet Muhammad (PBUH)", "Khalifa Walid Bin Yazid", " Hazrat Ayesha (RA)", "Hazrat Asma (RA)", "Hazrat Jibril (AS)", and "Abu Talib". The book also gives the detail of historical personalities like "Sultan Ahmed" and " Mehmat Agha". Students can get help

in learning their own religious and historical events in detail by reading book IX. Book IX contains some of the major beliefs of Muslims like "Eid-ul-Adha" and "Nishan-e-Haider". It further gives the name of all the brave soldiers who got this reward in place of their lives. In the same book, words like "Namaz", "Masjid" and "Madrassah" are used and students can familiarize themselves more with these words as these are their daily routine words. The category of socialization is very general in Book IX. Socialization is referred to through some professions like teacher, nurse, and doctor. It is not mentioned as national or international, however, the experience of all the professions is the same. These professional shows professional identities as well and all the professions are struggling that is related to middle-class students. Lastly, book IX shows gender equality by using female characters like Hazrat Ayesha and Hazrat 2. Book IX is outlined for the students who can familiarize themselves with the context.

On the other hand, the analysis show that English textbook class X has failed to focus more on nativization of cultural items rather it focuses more on international and neutral items. Although there some words that come under categories of both national and international items for example the religious personalities mentioned in chapter 1 are both national and international items. However, the major focus is on international cultural items. For instance, chapter 2 "Chinese New Year", is based on a international social beliefs. Moreover, the poems in the textbook are written by international poets. Many other social identities are mentioned that are international. The only national item used is the historical personality; "Quaid-e-Azam". In comparison with class 9 textbook, there is not even a single female character or personality mentioned in the entire book. So, it is subjected to gender inequality.

Furthermore, when students study class 9 textbook they get familiar with the native cultural items so to give them prevalent knowledge it is necessary to include international items as well. By doing so students will be able to seek wider knowledge from other cultures as well. Both the textbooks are overall a mixture of cultures. Students know about their festivals such as "Eid-ul-Fitr" and "Eid-ul-Azha". However, they do not know about other festivals which are celebrated in other cultures. Therefore, chapter 2 "Chinese New Year", gives students an insight into how Chinese celebrate their festivals. So, this balanced approach is designed to enhance students' understanding of other cultures as well.

Conclusion

The present study reveals that the Punjab textbook of the 9th class, taught in public schools of Punjab, focuses more on nativization than on multiculturalism. While there are some elements of intercultural content, the highlighted and dominant cultural items are predominantly national and Islamic. The concept of globalization is absent in terms of history, ethnicity, geography, etc. The comparison of both cultures is not emphasized anywhere.

Focusing on Pakistan is a multi-ethnic and multi-cultural country where people practice various religions and cultures. However, the textbook portrays other cultures as minorities, with an emphasis on Islamization and nativization. Learners' exposure is severely limited. Researchers suggest that Pakistan, as a multicultural nation, should provide exposure to all religions and cultures in textbooks, benefiting the entire population. This is because the textbook is studied not only by Muslim children but by the entire population. If we include the study of religions in our textbooks, all religions should be equally represented to avoid discrimination. This approach could also enhance global knowledge for everyone.

The professions mentioned in both textbooks also belong to the working class, which indicates that students are only familiar with working-class professions. Since the Punjab textbook is used in government schools and the students studying there come from upper-lower-middle-class backgrounds, they can relate to all the given professions.

The interpretation of the overall analysis of both books reveals that the government is attempting to instill the idea of cultural nativization. However, considering the 21st century where the world is moving towards globalization and every other country is striving to incorporate multicultural harmony, the Punjab textbooks also incorporate international culture. This inclusion will not only help broaden students' intellectual thinking but also increase their critical knowledge about international cultures. Above all, these multicultural lessons will instill a sense of patience towards other cultures among them.

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