

Corpus-Assisted Evaluation of Cross-Cultural Representation in the Intermediate English Textbooks (Punjab Textbook Board)

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Abstract

In the context of colonial subjugation, linguistic-imperialism, political-instability and economic-meltdown in Pakistan, entire educational setting inside a social construct has produced a complex body of text. This study explores the cross-cultural disparities in the Intermediate English Textbooks by Punjab Textbook Board (PTBB) to determine disproportionate inclusion of culture content by combining corpus-toolkit with Norman Fairclough's Critical Discourse Analysis (CDA) (Fairclough, 1995). The method adopted is based on the cross-cultural analysis of five cultural-categories; anthroponyms (personal-names), toponyms (place-names), food-items, ceremonies or events, and religion in the English textbooks (PTBB). Accordingly, top-five high-frequency words (nouns) indicating cultural specificity related to indigenous and foreign culture are selected for the cross-cultural analysis. The corpus-tool processed data to identify the type (indigenous or foreign) and category (anthroponyms, toponyms, food items, ceremonies or events, and religion) of cultural content quantitatively. Critical Discourse Analysis (CDA) signified quantitative data qualitatively in the context of inherent social patterns. The results demonstrate, foreign cultural content is more frequent than indigenous cultural content in Intermediate English textbooks (PTBB). Hence, considering language and culture tightly anchored, cross-cultural exploration within our textual framework offers new perspectives in Pakistani educational discourse. Present study argues cross-cultural depiction in the English textbooks that eventually formulates, strengthens and conceptualizes learners' insight about the societal patterns.

Keywords: CDA, corpus-assisted, cross-cultural, English textbook evaluation

1. Introduction

The textbooks are considered a core source of learning worldwide (Mahmood, 2011). Textbook's text, in context, is the product of society and socio-cultural practices fostered through educational policies and the national curriculum. It is believed educational texts in the language textbooks include explicit and implicit curriculum that can contour learners' insights about certain attitudes, values, norms, and embedded dispositions in a social setting. They are "designed to teach pupils what educators believe ought to exist" (Kalmus, 2004, p.469). Hence, the textbooks with the text and contents have the power to direct learner's perceptions about the physical world. This notion produces the need to evaluate the English textbooks in the international educational setting to understand and address socio-cultural patterns of a particular society. As language and culture are anchored together, hence the evaluation of English

textbooks has become a matter of great concern since English has been globalized. However, only during the past few decades, the English textbooks are studied systematically (Elomaa, 2009).

Considering Pakistan's educational setting in post-colonial context, English textbooks are replete with cultural-content. Culture itself is "multifaceted" (Moran, 2001, p.13). Besides, human cognition and experiences are interconnected to human's language use. Textbook authors being the product of same society and the representatives of educational discourse unconsciously formulate and strengthen learner's perception about socio-cultural practices and function in slotting social participation of the members of society (Yaqoob & Zubair, 2012).

Furthermore, in multilingual-educational context, English textbooks are explored cross-culturally as carrier of culture because language symbolizes "cultural reality" reflecting "cultural identity" (Xiao, 2010, p.13). As text's meaning is embedded in the language; at surface level, linguistic elements are syntactically connected to convey deeper meaning (Rimmon-Kenan, 2003). Thus, learners perceive surface elements and connections between linguistic and socio-cultural aspects of cultural-content which contributes to the interpretation of the text.

In the Intermediate English textbooks (PTBB), cultural representation is indexical of socio-cultural associations indicative of the processes of colonialization, resistance, ethnicity, and cultural reclamation ((Rahman, 2002, Mahmood, Asghar, & Hussain, 2012, Yaqoob & Zubair, 2012). Besides, corpus assistance is sought to reveal the embedded discourses residing in the language text. Specialized corpus is basically a pool of language data from a specific field of expertise (for instance, English language textbooks), developed by a narrowly definite group of language users (advanced learners of language or academicians) or designed in a particular context (for instance, in a national curriculum planning division), is small, often home-made and is used for specified purposes (Römer, 2010).

However, the use of Corpus Linguistics as methodology to explore and evaluate textbook language data with reference to particular linguistic features (Lawson, 2001) is becoming trendy recently to contribute the focused instruction as it is claimed, "corpus-based analysis is an ideal tool to reevaluate the order of presentation of linguistic features in textbooks and to make principled decisions about what to prioritize in textbook presentation" (Barbieri & Eckhardt, 2007, p. 322). Moreover, corpus tools help to organize huge linguistic data; they also provide assistance in discovering linguistic patterns in terms of their contextual occurrence with the meanings of selected lexical items. Hence, the State published English textbooks providing the rich corpora can be used for the cross-cultural evaluation.

1.1. Objectives

- i. To study the significance of the role of culture in English textbooks.
- ii. To explore the visibility of a specific cultural group in the Intermediate English textbooks.
- iii. To trace out cross-cultural stereotypes portrayed in the English textbooks.

1.2. Significance of the Present Study

State published textbooks are the reflection of the State perceptions regarding socio-cultural and socio-lingual patterns. They are considered a key tool to formulate learners' cognitive patterns. This research will help textbook authors to avoid embedding cultural disparities which can influence the minds of learners and make them blind towards their own culture. Besides, it will contribute to manage cross-cultural contents in the Intermediate English textbooks in a way that gives balanced cultural insight to the learners. Hence, it aims to attain cultural equitable quality language education for learners who are in the phase of ideation and cognitive development.

1.3. Research Questions

The present study will address the following research questions:

1. How significant is the role of culture in the English textbooks at Intermediate level?
2. To what extent is some particular cultural group visible in the English textbooks?
3. How are cross-cultural stereotypes portrayed in the English textbooks?

1.5. Delimitations

English textbooks are taught at all educational levels in Pakistan from the primary classes to the graduation level. However, this research is confined to explore the Intermediate English textbooks by Punjab Textbook Board (PTBB) for cross-cultural analysis.

2. Literature Review

Since the emergence of the communicative approach in language teaching with the change in the status of the English language as an international language, the integration of language and culture has been put to practice (Tomalin, 2008). This integration in a foreign language setting in a country like Pakistan has contributed to instigating a debate on the role of culture in the English language textbooks.

The implications of the role of culture in a foreign language context with reference to educational setting can be comprehended in terms of a multidimensional relationship between culture and language learning which suggests cultural knowledge embedded in the language is significant for its speakers, alternatively, this knowledge has an impact on the philosophy of its learners (Önalın, 2005). This point of view indicates that psychological concerns regarding language learning and language learners' cultural identities are genuine. However, this is rather a new argument for the teaching of culture (Lappalainen, 2011). The possible reason behind such psychological concerns can be considered when foreign language learning is determined "a kind of enculturation, where one requires new cultural frames of reference and a new world view, reflecting those of the target-language and its speakers" (Alptekin, 2002, p. 58). This signposts the relationship between language and culture in context of sociological phenomenon interconnected with psychological and political processes in a social-setting. Therefore, if the language is a social practice then, culture is considered a central component in language learning and teaching.

Hence, textbooks being the teaching-media impart information and educational resource and are also considered significant tools to transmit values, skills, and even the attitudes to the young brains (Lappalainen, 2011). Textbook authors use language to create and depict social reality through text. Consequently, the relationship between language textbooks and cultural reality is determined. As textbook's text is understood in relation with the text's context, therefore, the context must be understood in terms of historical, sociological, political, economic and psychological circumstances and embedded process around the text in which it is produced and consumed. This contributes in formulating the ideological impact because course-books as agendas of ideologies diffuse culture. (Phillipson, 1992)

Correspondingly, in Pakistan's educational setting, the use of language and literature textbooks is considered a means to disseminate ideological messages to learners (Rahman, 2002). Thus, English language textbooks at school and college are examined from various perspectives; cultural themes (Yaqoob and Zubair, 2012, Zafar & Mehmood, 2016), 'glocalized' approach (Mahmood, Asghar, & Hussain, 2012), and the textbooks' influence on learning experiences and the pedagogical implications of the language teaching materials (Aftab, Sheikh, & William, 2014). Therefore, it is vital to include proportionate linguistic and cultural content in the language textbook to help learners develop a balanced perspective regarding indigenous and foreign cultural setting.

In context of linguistic imperialism and colonization, English favoured culture is prevalent in Pakistan. Textbook authors being the product of same culture unconsciously formulate child's cognitive framework to see the society. The cultural-content in the Intermediate English textbooks by Punjab textbook board correspond to the cross-cultural social representations. Our textbooks replete with the contents related to foreign cultural settings influence learners' socio-cultural perceptions. The present study would be significant in the educational discourse of Pakistan in terms of dealing with the disproportionate inclusion of indigenous culture in the Intermediate English textbooks (PTBB).

3. Research Methodology

This study is a mixed-method research. It employs Corpus Linguistics Methodology for the quantification of textual data (Mautner, 2015) and Critical Discourse Analysis (CDA) to highlight qualitative perspectives on quantified data by systematically and explicitly analyzing and understanding the function of language as a social practice (Fairclough, 1995). The corpus of the Intermediate English textbooks; Book I, II, III, and IV (PTBB) is developed. AntConc 3.2.1 (Anthony, 2013) is used to identify the foreign and indigenous cultural content as per cultural categories; anthroponyms, toponyms, food items, ceremonies or events, and religion in textual data in turn, assisting Critical Discourse Analysis (CDA) to study cross-cultural disparities and embedded socio-cultural patterns in the English textbooks (PTBB).

3.1. Method

Mode of Data Collection and Analysis. The corpus of Intermediate English textbooks; Book I, II, III, and IV (PTBB) comprising of 85798 words is developed manually and processed using AntConc 3.2.1 (Anthony, 2013) to generate wordlist. From the wordlist, five highest frequency culturally indicative nouns; indigenous and foreign, are selected related to the cultural-

categories. Subsequently, selected culture-specific nouns are used for concordance analysis. After the data is gained from wordlists and concordance analysis, Critical Discourse Analysis (CDA) by Fairclough (1995) is applied to obtain the profound findings of the way cross-cultural disparities are visible and associated with cross-cultural representations in the Intermediate English textbooks.

3.2. Design of Research

The study is an exploratory analytical research. AntConc processed the corpus of all four Intermediate English textbooks (PTBB) to generate cross-cultural quantitative empirical data and Critical Discourse Analysis (CDA) is used to study cross-cultural representation in the English textbooks as discourses reflecting socio-cultural associations inside certain community, besides, it also explores the way textbooks as discourses influence learners cognitively. Furthermore, this mixed-method study illuminates ways in which power-relations are characterized as part of social insignia through textbooks as badges of socio-cultural ideologies. Fairclough (1995) provides three interrelated processes of analysis which are tied to three interrelated dimensions of discourse. These three dimensions are:

1. The object of analysis (verbal, visual or verbal, and visual texts);
2. The processes by which the object is produced and received (writing/speaking/designing and reading/listening/viewing) by human subjects;
3. The socio-historical conditions governing these processes.

Each of these dimensions requires a different kind of analysis (Fairclough, 1995):

1. Text-analysis (description);
2. Processing-analysis (interpretation);
3. Social-analysis (explanation).

It provides a basis to investigate cross-cultural content and explore English textbooks as discourses referent of concrete social representations putting into consideration the textual context.

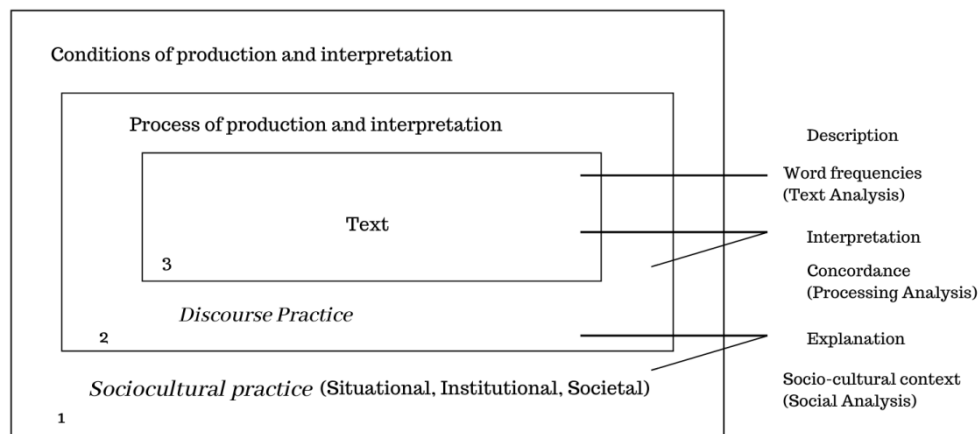


Figure 1: Parallel coordination of corpus tool and Fairclough's (1995) Critical Discourse Analysis. Reprinted from *Critical discourse analysis* (p. 42), by T. Locke, 2004, Copyright 2004 by Bloomsbury Publishing.

Moreover, corpus tools with Fairclough’s three-dimensional model (1995) of Critical Discourse Analysis (CDA) examine the social process contributing in the production of text, the social structures and the process in which human beings individually or collectively as active subjects create meanings in their interaction with the text. Thus, this study proceeds from an understanding of cross-cultural content as the discourses residing in the Intermediate English textbooks (PTBB), communicating particular cultural features of conceptual nature in a socio-cultural context.

4. Data Analysis

4.1. Analysis of English Textbooks (PTBB)

The lexical choices related to the cultural-categories in the Intermediate English textbooks are examined cross-culturally through word-frequencies. AntConc 3.2.1 (2013), is employed to produce wordlist. As the language textbooks are considered the cultural-artifacts, therefore the wordlist is used to create two lists to identify indigenous and foreign cultural content in terms of top-five frequencies related to the cultural-categories; anthroponyms, toponyms, food items, ceremonies or events, and religion.

Table 1: Anthroponyms

Indigenous Names			Foreign Names		
Name	Frequency	Rank	Name	Frequency	Rank
Maulvi	49	215	Harry	208	208
Abul	47	221	Chips	163	163
Mustafa	28	363	Spelding	97	97
Shamim	21	471	Kreton	94	94
Ahmed	18	527	Powers	80	80

Discussion (Table 1). Anthroponyms are the personal-names including given-names, family-names, nicknames, title-names etc., (Hough, 2016). Table 1 indicates, the indigenous-anthroponyms appear to be less frequent in the Intermediate English textbooks (PTBB) as compared to the foreign-anthroponyms reflecting the influence of foreign cultural elements.

Concordance is the AntConc tool that lists occurrences of a particular word in a corpus and presents it in text’s context, therefore, it is referred as keyword in context (KWIC). The concordance demonstrates indigenous-anthroponyms portray the Muslim-identity. Alternatively, foreign-anthroponyms are indicative of foreign-identity. Comparison indicates, names generally are the functional-words inherent in the mental-lexicon and can be identified according to their socio-cultural significance. Moreover, names index the aspects of identity, gender, ethnicity, and religion with the sense of belonging and embedding of an individual in a particular cultural setting. Thus, personal-names are indexical of group-identity, indicators of lineage, socio-economic class, level of modernization, etc., not only in Pakistan but in the whole world (Rahman, 2015). Moreover, it is established naming practices and name usage are related to social and religious life, besides naming is a practice of social classification (Levi-Strauss, 1966). Hence, it can be determined names being the words of a language are the carriers of implicit meanings contributing to the cultural heritage in society.

Thus, anthroponyms can be considered the lexical items carrying mutually agreed-upon ideas in a certain socio-cultural context which function as labels to identify and classify human knowledge-systems (Rahman, 2015). Therefore, names being social entities in our textbooks are descriptive-narratives indicative of cultural identification.

Table 2: Toponyms

Indigenous Names			Foreign Names		
Name	Frequency	Rank	Name	Frequency	Rank
Mcleod	2	3708	Brookfield	86	124
Bazaar	2	3116	Europe	17	563
Charing	1	4889	France	17	566
Davis	1	5216	China	15	616
Karachi	1	6315	London	14	667

Discussion (Table 2). Toponyms refer to the place-names being studied in relation to society, place, meaning and language (Radding, 2008). Being the aspects of material-culture, they are considered significant for people, societies, and nations. The comparison of the indigenous and the foreign toponyms validates the higher existence of foreign-toponyms in the English textbook (PTBB) than the indigenous-toponyms. Concordance results ascertained, toponyms function as descriptive-narratives because they are the descriptions of socio-cultural heritage. The study of place-names is linked with geography, history and related disciplines (Algeo, 1992). Besides, the toponyms are also used as a device of ‘discursive deracialization’ which refers to the veiled indexing of race (Bertrand, 2010). This is determined through the participants’ use of place-names and school-names in terms of indexing the categorization of members of the community on the basis of race (Bertrand, 2010).

This notion provides the lense to argue the toponymic occurrences in the Intermediate English textbooks (PTBB) in terms of socio-cultural discourses prevalent in the colonial-subcontinent in which toponyms can be considered socio-politically referred labels indexing the British Imperialist influence. This discursiveness of toponyms embedding socio-culturally in a certain society, being a language entity reflects the power exertion and domination through language (Fairclough, 1995). Besides, toponyms are found politically and socially inspired because they behave as a stimulus exploring the connection between the distant realms of cultural-markers persisting in the landscapes providing clues about the migration-patterns, occupant’s succession of a place and cultural diffusion (Algeo & Algeo, 2000).

Interestingly, indigenous toponymic occurrences are indicative of general and sub-cultural representations. Moreover, foreign-toponyms are representative of the blend of independent cultures and hegemonic cultural influences accompanied by the tones of the aristocratic-mannerism and high-culture. Hence, toponyms in the Intermediate English textbooks (PTBB) can be regarded as a richly textured body for an inquiry into cultural exchanges and cultural clashes that can be seen in the allocation of toponyms by the colonizers in the colonized territory as an act of appropriation and commemoration (Algeo & Algeo, 2000).

Therefore, toponyms not only formulate but also provide historical account of toponymic record carrying cultural-narratives and landscape changes due to human activity. Consequently, toponyms can be considered to function as a significant part of the culture of specific society communicating social insignia with historic, geographic and political context (Radding, 2008).

Table 3: Food items

Indigenous Food Items			Foreign Food Items		
Name	Frequency	Rank	Name	Frequency	Rank
Kebab	1	6316	Wine	2	4283
Pilaf	1	7004	Alcohol	1	4391
			Bacon	1	4566
			Bovril	1	4741
			Liquor	1	6431

Discussion (Table 3). The high-frequency foreign food-items in comparison with indigenous food-items indicate the high proportion of foreign cultural-content.

Consequently, only pilaf and kebab are found related to indigenous-food. Etymologically pilaf has Turkish and Persian origin (Definition of pilaf, n.d.). Correspondingly, kebab has Arabic, Persian and Turkish origin (Definition of kebab, n.d.). Since both have roots in Arabic, Persian and Turkish, therefore, they index the Muslim culture. However, wine with the highest frequency, liquor, and alcohol following it represent a fermented beverage commonly used in the West by the non-Muslims. Furthermore, alcohol is also considered as a substance present in all the fermented beverages. Here the representation of indigenous and foreign culture through the religious identity can be argued in terms of socio-cultural practices dominated by the religion in world societies. This demonstrates the impact of religion as a social institution on people of particular society.

Moreover, the indigenous food-items are also used as a metaphor to describe Sa'di's Gulistan in culinary terms as "an intellectual pilaf, a literary curry; a kebab of a versatile genius" (Sa'di, 2016, p. 51). This metaphoric description can be decoded maintaining Sa'di's Gulistan as universal and versatile in nature in which the societal ingredients of ethics, moral-law, and ingenuousness are integrated to inoculate the seeds of wisdom.

Alternatively, the concordances for the foreign food-items suggest wine an alcoholic beverage made from grapes. Furthermore, it is used in contrast with the vinegar referring the change due to the essence of love. The concordances suggest, alcohol with money and sex is rejected by the Chinese model of government-system in comparison with the West in the creation of the new world. It expresses the Chinese struggle against 'self' to foster success. Similarly, liquor is mentioned by Mr. Chips in response to an American visitor as a fine jest.

Likewise, bacon and bovril both are originated in the foreign land. Etymological traces suggest bacon (Definition of bacon, n.d.) is Middle English word. Bovril is invented by a Scotsman in 1870's (Definition of bovril, n.d.). This indicates food and tastes are culture-specific, therefore variation in group-identity on the basis of race, place, religion, food, cookery, social and religious rituals is natural plus visible.

Hence, dissimilarity in the food-items demonstrates the socio-cultural differences. Similar to names and places being indexical of individual identity; food-items also depict social-patterns. Briefly, all aspects of life in a particular society portray socio-cultural specificities and set the standards of right and wrong, for instance, halal food, the prohibition of alcoholic drinks and ham in Islam, "because different groups have developed in different geographic regions, they have also formed different sets of logical assumptions" (Trompenaars, 1998, p. 162) hence,

formulating a knowledge-system shared by the people of certain society and shape group-identity.

Table 4: Ceremonies/Events

Indigenous Ceremonies/Events			Foreign Ceremonies/Events		
Name	Frequency	Rank	Name	Frequency	Rank
Eid	1	5467	Christmas	15	617
			Easter	2	3383

Discussion (Table 4). Ceremonies or events in a socio-cultural context are the occasions for public-celebration. These celebrations can be national or ethno-religious. Depending on its nature, social-classification of the members of the community celebrating it can be argued in terms of cultural aspects, for instance; religion.

The concordances comparison of indigenous and foreign ceremonies or events implies the ideals of the Muslims and the Christians attached to their religious events. For instance, reference of Eid in the English textbook with giving alms to the needy indicates the norm attached to religious culture to bring happiness to the people who are unable to afford. Hence, this community service by shared collaboration mirrors the spirit of Islam presenting the idea of sharing is caring. However, “every Eid” in concordance results suggests, this practice of helping the unprivileged people is being observed on both Eids.

Alternatively, concordances for Christmas demonstrates couple’s love and sacrifice for each other as valuable belongings are sacrificed treasuring love to buy the gifts keeping up sacrifice as the core idea of Christianity in relation to the story of the birth of Christ.

Easter, the second religious event of the Christians presents the underlying symbolism in “wearing white for Easter tide” residing in the English language text. In the modern Roman color sequence, the symbolism of colours is based on the interpretation from the Song of Solomon, in the Old Testament (Shepherd, 2019). Therefore, in the religious and socio-cultural context of Christainity, white is considered a symbol of purity which during Easter’s season symbolizes Christ’s resurrection. Moreover, signifying triumph, glory, and rebirth central to the spirit of Easter, white colour is found symbolizing things related to the springtime; the new-beginning.

Hence, the ceremonies or events are the carrier of socio-cultural heritage of particular society. Besides, the reflection of customs; religious or social, values of society with the collective and agreed upon societal perceptions based on the belief-system are the result of basic assumptions fundamental for existence. Based on these basic assumptions the knowledge-systems regarding social institutions such as; religion, family, politics, customs, etc. are formed as culture is a process indicating that in a social context everything dealing with society and people is based on a certain social legacy that differs cross-culturally (Hutchins & Hazlehurst, 1990).

Table 5: Religion

Indigenous Religion			Foreign Religion		
Name	Frequency	Rank	Name	Frequency	Rank
Allah	11	793	God	41	253
Muslim	10	903	Chapel	7	1196
Mosque	7	1265	Christian	5	1579

Almighty	6	1328	Christ	3	2391
Islam	5	1673	Church	2	3229

Discussion (Table 5). Concordance results for religion reveal religious concepts attached to indigenous-words are fostered less than the religious ideas linked with the foreign-words in the English textbooks. The frequent religious notions and values related to Christianity can be ascertained in terms of British colonialism as the culture and knowledge-system linked to the English language are directly opposite to the norms and knowledge-system of Islamic culture (Pennycook, 1994). Corpus-assisted analysis of the Intermediate English textbooks (PTBB) for cultural-content reveals the highest frequency of the word God as compared to Allah Almighty. Although both words address Divine power, but the word Allah with a visible low frequency, being used by the Muslims, etymologically, is the standard Arabic word for God (Afsaruddin, 2019). Furthermore, the word “Allah” is often used with the word “Almighty”, as a form of acceptance of His omnipotence and invincibility. Evidently “Almighty” with frequency 6 exists in the textbook representing the indigenous Muslim cultural convention. Concordances established it as direct representation of the Muslim’s faith in Allah Almighty.

Both, the Quran and the Bible establish, Allah is the only supreme-power worshipped by the Muslims while God has three representations; the Father, the Son, and the Holy-Spirit. Concordances suggest, God represents an association with the Christian identity in the English text as a part of the Christian faith. Interestingly, the English translation of Bullay Shah’s poetry by the Muslim poet Abdul Rauf Luther also has the word “God” instead of Allah. Similarly, Dr. Nicholson also used the word “God” in place of Allah when he translated Rumi’s poetry. Likewise, the word “God” is also found in the translated version of “Ruba’iyat” by Iqbal. This proposes the assertion certain ideals related to culture are attached to the language.

Moreover, God is also used by Maulvi Abul’s disciple; Shamim Ahmed. This might be related to the transformation of youth ideals in the colonial era in contrast to the conservative old generation resisting colonialism. Contrariwise, youth being educated in the educational institutions set-up by the colonials in the Subcontinent’s multicultural society proved to be an obvious influence. Therefore, language being the expression communicates exactly what intends to be communicated by the people using it with reference to certain socio-cultural background.

Similarly, the appearance of the “Muslim”, “Islam” and the “Christian” communicate the religious identities; the ‘self’ governed by the religion in all aspects of life. The Muslim and the Christian are not just the identity classifications on the basis of religion but entire social set-ups representing and communicating particular ideals, features, and societal structures of two distinct social groups that cannot be merged. Equally, Islam is the representation of indigenous-culture; Pakistan being the Islamic Republic has Islam an official religion. Therefore, the connection between all aspects of life in a particular community or society can be considered to be produced on religious grounds. This indicates religion can be considered a base with the power to shape socio-cultural values.

Furthermore, mosque, chapel, and church are the religious institutions. Mosque is the Muslim place for worship and seeking knowledge; chapel and church are the Christian places of worship. Therefore, religion being the core of the existence of a particular human community or society becomes the labeled expression expressed through language which can be argued in

terms of culture as every material or non-material object, thought or inherent practices related to sociological phenomenon contribute to the formulation of cultural resource.

Generally, identification, classification, and declaration of cultural resource rely on naming. Everything that exists is labeled through names and the one without a name is unnoticed, hence, cognitively and communicatively considered non-existent (Algeo & Algeo, 2000). Therefore, even cultural resource is considered 'cultural' with reference to specific community because of the ideas and perceptions attached to naming. This attribution of meaning (Bartlett, 2007) to the approved and established conventions that are often intrinsic and taken for granted can be considered an agreed-upon notion carrying the social legacy in which religion can be said to play a fundamental role.

5. Conclusion

The study established, as language takes birth from culture hence, anthroponyms, toponyms, food-items, ceremonies or events, religion, and cloths being the cultural entities communicate social processes and cultural legacy developing the knowledge-systems in society. However, the disproportionate inclusion of cross-cultural content in the State published English textbooks can influence learner's cognition in relation to socio-cultural peculiarities in a certain social construct. Moreover, culture-specific words occurring particularly in the English textbooks (PTBB) cannot be neutral instead, they contribute to navigate in socio-cultural spheres. Therefore, disproportionate cultural-content raises concerns regarding ideological implications for learners related to indigenouness and foreignness of the text as language and culture are inseparable.

6. Findings

Noticeably, the foreign cultural constituents are fostered more than the indigenous cultural-content. This appears rather surprising to have decreased representation of indigenous-culture in the government-sponsored Intermediate English textbooks (PTBB). The increased exposure to foreign-culture proved to have ramifications as culture inculcation in young minds is considered sensitive. Therefore, stakeholders; curriculum-designers, syllabus-developers, teachers, and concerned bodies need to consider the contents of language textbooks as language teaching and learning is parallel to the teaching and learning of culture.

The language in the Intermediate English textbooks (PTBB) is found symbolizing the "cultural reality" reflecting "cultural identity" (Xiao, 2010, p. 13) which has established text; language, in integration with culture. Hence, the significance of the role of culture cannot be challenged as language, culture and identity are anchored together. The language being an expression embodies cultural insignia embedded in the thought process of social actors.

Moreover, it is found, indigenous-culture; Pakistani-culture, is portrayed in terms of provincial identity such as; Sindhi, Punjab, etc., representing an indigenous sub-culture. Cultural features revealing national or collective identity are found invisible. However, indigenous cultural representation is harmonized with the Islamic-identity henceforth, substantiating the

notion that the concept of culture not necessarily revolves around nations or national-identity but it also considers the cultural-associations based on religion in a social realm.

Categorizing cultural identity on the basis of generalizations associated with certain society and nation requires Critical Cultural Awareness (Byram, 2001) on part of learners. This necessitates the proportionate inclusion of indigenous and foreign cultures in the language textbooks so that learners with a strong sense of their own culture are able to understand the foreign-culture with the realization that culture specificities are direct representations of language in use. Hence, it manifests the idea, culture does not exist in a vacuum as it is always influenced by social, political, economic, historic as well as geographic circumstances.

Moreover, as concerns the depiction of cross-cultural stereotypes in the English textbooks (PTBB), they are mostly the national features related to the culture of the West. Noticeably, the presence of Western cultural generalization such as; fermentation, brewing, alcohol, silk-industry, spaceship, in relation to the characters like Harry, Spelding, Kreton, etc., indicate discourses of consumerism, materialism, and capitalism, stereotypical in determining the foreignness related to the West. However, the overall marking-out of indigenous-culture is found to be suppressive; the personality of Maulvi Abul wearing rings, Mashadi lungi, and economically insecure and a colonized wearing overcoat, represents the power and domination of the colonizers on the indigenous identity. Besides, the fall of the Ottoman Empire again indicates the supremacy and hegemony of colonials over the Muslims.

Results of the corpus-assisted Critical Discourse Analysis (CDA) of Intermediate English textbooks (PTBB) portray language as an expression of the socio-cultural phenomenon. Therefore, English language textbooks (PTBB) are the cultural product of particular society providing the descriptive-narratives of existent socio-cultural insights.

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