



GLOCALISING ENGLISH LANGUAGE: IDEOLOGICAL REPRESENTATIONS IN PAKISTANI ELT TEXTBOOKS

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Abstract

This study intends to find out how English is glocalised to serve educational and ideological purposes in Pakistani ELT materials at matriculation level. Although English has become a global lingua franca, it does not remain the same in every context where it is used. The current study is descriptive qualitative in nature and critical discourse analysis serves as the analytical framework. Four lessons from 9th and 10th standard were shortlisted through purposive sampling and ELT textbooks from Punjab Textbook Board served as the source of the data. Analytical section of the study has been situated within the framework of *Three-Dimensional Model of Critical Discourse Analysis* by Fairclough (1995). The findings of the study reveal that in Pakistani ELT textbooks, English is adapted to promote patriotism, cultural values, and Islamic ideologies. Therefore, the study highlights that English is a localised medium of cultural expression rather than being a borrowed Western language merely. The study recommends designing ELT materials through a framework of localisation that reflects Pakistan's social, religious, and cultural realities without compromising linguistic standards.

Keywords: *Critical Discourse Analysis, ELT Textbooks, English, Glocalised, Matriculation*

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1. Introduction

The concepts of World Englishes (WE) and Glocalisation have become quite popular in recent years because of the changing trends in the contexts of English as a Foreign Language (EFL). Sharifian (2013) defines glocalisation as a dual process of global spread and local adaptation of English language. It is no longer necessary to achieve native-like competence in ESL acquisition in the contemporary language learning environments. Hence, it is better to focus on the development of intercultural competence. This entails the capability of comprehending language and behavioural system of other cultures as well as having capability of representing their own cultural context (Corbett, 2003). Intercultural competence is also significant in various areas such as education, professional practice, business relations, family, academic activities, and tourism (Guilherme, 2002).

The dearth of studies that discusses English language textbooks in the framework of World Englishes is observed in the context of Punjab, Pakistan, which creates the necessity of conducting a critical discourse analysis of textbooks at matriculation level. Moreover, Sharifian (2016) agreed with the fact that English as a global language must be localized in order to benefit different speech communities and facilitate cultural conceptualization that was initially ignored. On the same note, Corbett (2003) points out the criticality of shifting the general emphasis on grammar and vocabulary to cultural awareness thus justifying the necessity of glocalized cultural representations in ELT textbooks.

The significance of the study is concept-driven as it contributes to ongoing debates in Global Englishes and textbook studies regarding the circulation of dominant ideologies in pedagogical materials by examining various ways in which language, culture, and identity are constructed. Moreover, the study offers contextual insights into how global linguistic paradigms are reshaped and adapted in postcolonial educational settings. The findings of the study highlight significant pedagogical implications for English language teaching in Pakistan. The study encourages instructors to adopt a more critical and reflective approach to textbook use rather than treating such materials as neutral or value-free. This study is equally beneficial for curriculum designers as they can use these insights to promote pedagogical practices that acknowledge local linguistic realities. Moreover, the study uncovers the need for textbook development that foregrounds cultural relevance, local identities, and linguistic plurality.

1.1. Research Objectives

- To find out how global English is adapted to serve educational and ideological purposes in Pakistani ELT materials.
- To find out how global English functions as a localised medium for representing Pakistani cultural identity in ELT textbooks.

1.2. Research Questions

- How is global English localised to serve educational and ideological purposes in Pakistani ELT materials?
- How does global English function as a localised medium for representing Pakistani cultural identity in ELT textbooks?

2. Literature Review

The globalisation of the English language all over the world has altered the ways in which the language is spoken and comprehended across various contexts. English is no longer perceived just as a collection of norms of native speakers but as a dynamic language that differs from community to community. In this context, glocalisation has become an important concept, where the language is used to encode the cultural conceptualisations of local communities. This viewpoint highlights how English might mirror the social, cultural, and ideological realities of the speakers. This change in ELT practices raises questions about the ways in which textbooks reflect culture, identity, and values. Textbooks are not thus neutral teaching resources, but also the platforms where specific worldviews and ideologies are communicated.

Penny-cook (2006) talked about the expansion of English to the global context and cultural trends such as Hip-Hop and how the two are being re-framed within local context. He describes the concept of Global Englishes, i.e., the various forms of English that arise in the course of globalization, and of trans-cultural flows, i.e., the migration and change of cultural practices across societies. His work examined the interaction of English with the local languages and cultures in East Asia, Australia, West Africa, and the Pacific Islands. Pennycook (2006) also highlighted how such language and cultural exchanges affect teaching and the current comprehension of English. His work is especially useful for students and researchers in linguistics, sociolinguistics, and English language education.

Begum and Ali (2025) discussed the presentation of the Pakistani culture in the English language teaching textbooks locally published and taught in Pakistani schools. They note that despite the widespread of English, the cultural aspects represented in these textbooks have not been examined keenly. Their study examined the textual content of the chosen textbooks to determine whether they contain any meaningful and authentic content on the Pakistani culture or still contain colonial effects. The results showed that although there are certain attempts to involve the local culture, the representations are usually shallow, superficial, and not profound. Their study highlighted that ELT resources should be culture-oriented and based on the local environment, thus enabling students to relate the learning of English with their cultural background and experiences rather than depending on western cultural prototypes.

Riaz et al. (2025) undertook a research study concerning the ideological and cultural values incorporated in Pakistani textbooks using a Critical Discourse Analysis methodology. They have used the Punjab and NWFP Curriculum Board textbooks to analyse their content using the 3D model proposed by Fairclough and the socio-cognitive analysis developed by Van Dijk. They found out that the knowledge in textbooks is socially constructed to suit the beliefs and interests of dominant groups in the society and in most cases they fail to consider the needs of the learners as well. Their research outlined the language, cultural, social, and religious beliefs, and the implicit bias of the educational material, and revealed that textbooks can be used as the instruments for reinforcing certain perspectives instead of encouraging critical thinking. Their study reiterated the need of textbook design that is impartial in transmission of knowledge, promotes creativity, and empowerment of learners, and this aspect is directly connected to the discussion of globalisation of English in ELT textbooks in Pakistan to reflect cultural values.

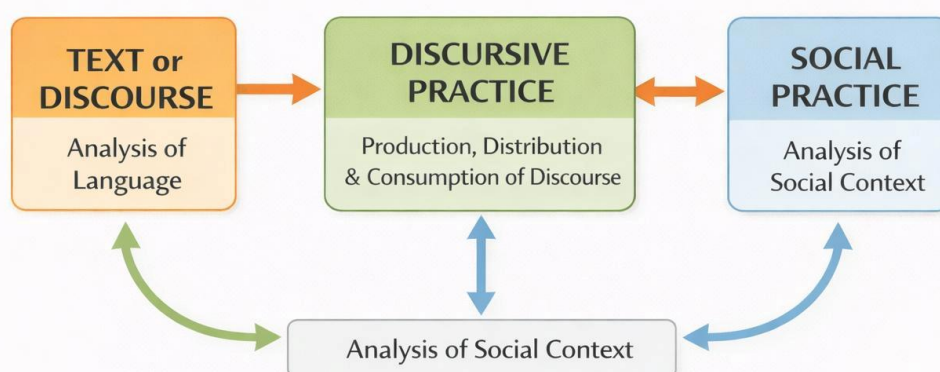
3. Research Methodology

The research design employed in this study is descriptive qualitative to investigate ideological representations in Pakistani ELT textbooks. This design fits to explore the way how language is used to create meaning in certain social and cultural settings. This research involves textual analysis and is based on the principles of Critical Discourse Analysis (CDA). The data includes ELT textbooks of matriculation level as prescribed by the Punjab Textbook Board. Based on the relevance of these textbooks to cultural and ideological representation, purposive sampling was used to select four lessons. The analysis was informed by the principles of *Three-Dimensional Model* proposed by Norman Fairclough (1995), where a text is interpreted on the levels of textual features, discursive practices, and social practices. This framework offers a systematic approach to understand how language reflects specific cultural values and ideological beliefs. Ethical concerns were monitored during the study. The textual excerpts were utilized only for analysis by keeping in view the principles of “fair use.” The researchers remained cautious while providing interpretations in a way that does not disrespect the social, cultural, and religious context of the material. Moreover, the study is restricted to a certain range of textbooks and chosen lessons, this is why the findings cannot be generalized outside the framework of the data but could provide an interpretive explanation of representations that are being studied.

3.1. Theoretical Framework of the Study

Figure 1: Fairclough's 3D Model of CDA

Fairclough's 3D Model of Critical Discourse Analysis

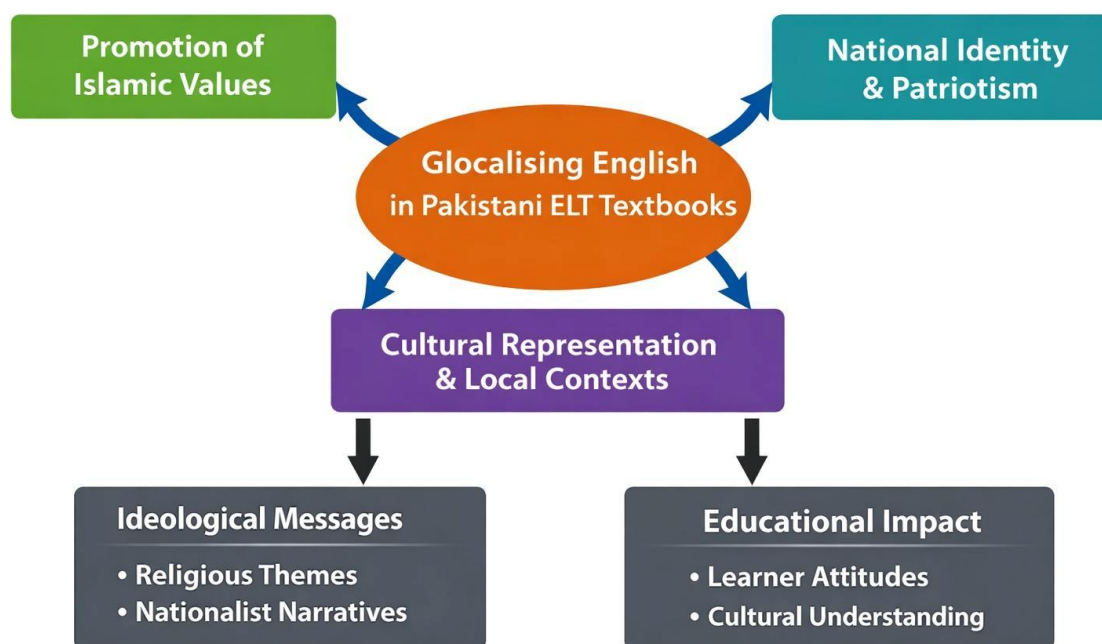


This figure describes the *Three-Dimensional Model of Critical Discourse Analysis (CDA)* by Norman Fairclough (1995) that divides the process of studying discourse into three stages. It starts with the stage of the description (text), where the emphasis is put on the examination of formal linguistic features. It is the micro level. Then follows the stage of interpretation (discursive practice) that looks into the way the text is created and read by the audience. This is the meso stage where the process of production and consumption of discourse is highlighted. The last stage of this model comprise explanation (social practice) which is deemed the most important, and it is the macro level that assesses the social meaning at large, and the power relations within the discourse.

3.2. Conceptual Framework of the Study

Figure 2: *Glocalising English in Pakistani ELT Textbooks*

Conceptual Framework of the Study



The conceptual framework demonstrates how English is being glocalised in Pakistani ELT textbooks and the consequences. Global English and the Local Context/Culture are placed in the framework as the major factors on the textbook content. When English is subject to the interaction with the local cultural, social, and ideological realities, the process of glocalisation takes place, and the language is able to encode the conceptualisation of cultural specifics of local communities.

The ELT textbooks, in this paradigm, are the mediating factor through which glocalised English is introduced to the learners. English through these materials conveys ideological representations, which include religious themes, national identity, and cultural values, and determines the effects of education among the learners, attitude, cultural knowledge, and cultural understanding.

In general, the framework showcases that ELT textbooks should not be viewed as a neutral resource. On contrary, they are dynamic platforms where the global English is modified to suit the local realities, which is a blend of the global and the local influences. This glocalisation impacts the way in which any language is used and how the culture is interpreted by learners.

3.3. Discussion and Findings

The selected chapters have been examined to identify how English is used to construct and convey cultural and ideological meanings. The chapters have been scrutinised by keeping in view the principles of *3D Model of CDA*. Four chapters have been shortlisted from ELT textbooks of matriculation which are:

1. Patriotism
2. The Impact of Globalisation on Culture and Economy
3. The Saviour of Mankind
4. Faithfulness

The analysis is presented chapter-wise for clarity, coherence, and organisation.

In the chapter *Patriotism*, the ideas on patriotism and moral responsibility are portrayed. This chapter comprise stories, illustrations, and quotations that are supposed to educate English and encourage cultural, moral, and national principles. The key message of the chapter is the spirit of patriotism, which explains what the patriots are and what they are not. Moreover, the key traits of courage, sacrifice, devotion to the country, protection of the national interests etc. Are being inculcated through this chapter. Furthermore, it demonstrates how English can be used to transmit local cultural values by mentioning the names of national heroes and historical events. One of the passages of the chapter reads,

Quaid-e-Azam Muhammad Ali Jinnah was a nation builder and great patriot. He wanted to protect the values, culture, and traditions of the Muslims of the subcontinent. He said, "We must develop a sense of patriotism which galvanizes us all into a united and strong nation." (Punjab Curriculum and Textbook Board, 2019, p. 18).

On the textual level, the excerpt employs expressions of positively evaluative words like nation builder and great patriot to create an ideal national figure, Quaid-e-Azam Muhammad Ali Jinnah. The modal verb "must" brings out the feeling of obligation and the use of inclusive pronouns like we and us underline the shared responsibility and solidarity. These linguistic choices relate patriotism to righteousness and unity of the nation. On the discursive practice level, the text is based on common historical knowledge and Pakistani ideology, which presupposes that learners understand that Quaid-e-Azam is the founder of Pakistan and a moral model. The production of the text in an English textbook indicates the institutional intentions of incorporating language learning with value education. Readers are placed in the position not just as ESL learners but as citizens, who will practice the ideals of patriotism in future. At the social practice level, the discourse is an indicator of wider educational and ideological agendas of the Pakistani situation where English is employed as an instrument to support national identity and cultural values. The passage illustrates the localization of global English to achieve local

socio-political ends, which helps to argue that Pakistani ELT textbooks can be considered a medium of ideological and cultural transmission.

The next selected chapter for this research, *The Impact of Globalization on Culture and Economy*, deals with the consequences of globalization in the Pakistani economy and the culture, both in terms of opportunities and challenges. The chapter theme demonstrates that as trade and the creation of employment opportunities increase, the local business experiences the global competition, and the cultural exchange can potentially obscure the traditional practices.

Globalization has opened up new markets for the Pakistani products. We export textiles, rice, and sports goods to countries all over the world. (Punjab Curriculum and Textbook Board, 2019, p. 94).

This excerpt proposes the economic aspect of globalisation. At textual level, through the use of positive language such as, “opened up new markets” and “all over the world” frames globalisation as productive. On the discursive practice level, the piece of writing showcases Pakistan as playing an active role in international trade, making economic growth a national success story. On the social practice level, it builds a wider perception of the fact that globalisation influences economic growth but implicitly emphasizes the necessity of balancing growth with cultural and local business aspects.

The chapter *The Saviour of Mankind* brings into focus the transformative effect of Hazrat Muhammad (PBUH) on mankind, and preaches the lessons of moral reform, faith, and devotion to the humankind. His life and teachings are introduced in the theme as a guide to life. The discursive structure of the chapter showcases Islam as a power that transforms the character of the individual and the society by means of faith, moral uprightness and social responsibility. This reflects the way English is taught through Pakistani ELT textbooks to deliver religious and ethical values as well as language learning. The chapter highlights the love of Rasoolullah to Allah, love to humanity, the loftiness of his personality and represents Hazrat Muhammad (PBUH) as a leading figure of moral and social reform. It also focuses on how faith, compassion, and noble character helps change individuals and society. The chapter includes the most prestigious hadith of Prophet (PBUH),

If they put the sun in my right hand and the moon in my left, even then I shall not abandon the proclamation of the Oneness of Allah (Tauheed). I shall set up the true faith upon the earth or perish in the attempt. (Punjab Curriculum and Textbook Board, 2019, p. 4).

These lines are presented as an English translation of a beautiful saying of Prophet (PBUH) that contains very strong metaphors (sun and moon) and very strong modal constructions (shall not, or perish) that express absolute determination, sacrifice, and unshaken commitment to faith. On discursive level, the text relies on common Islamic

ideologies and history, proposing Hazrat Muhammad (PBUH) as a moral and spiritual authority. Readers are positioned to admire steadfast faith and view Tauheed as a non-negotiable principle. On the social level, the discourse is influenced by the religious and educational ideology of Pakistan, in which the English language is localized to convey the Islamic values. It also shows how global English is used to strengthen religious identity, moral courage, and devotion in Pakistani ELT textbooks.

In the chapter *Faithfulness*, a story about the life of Hazrat Umar (RA) and his justice, trust, and moral responsibility is presented. A villager who accidentally murdered a man confessed his deed but asked some time to complete a duty that he was assigned. He is honest and faithful and came as he promised though it was risky to die. The tone, at the textual level, creates a sense of obligation and moral gravity, which is realized through the use of formal dialogue and the modal verbs, with the line, “I shall be called to account on the Day of Judgment” (Punjab Curriculum and Textbook Board, 2019, p. 150). At discursive level, the communication between the Caliph, the accused, and the community is an indication of a justice system that is based on trust, responsibility and ethical behaviour. On the social level, the text propagates Islamic principles of righteousness, responsibility, and social morality that upholds the notion that religion controls the actions and organisation of the society.

4. Conclusion

This study explored the glocalisation of English in the Pakistani ELT textbooks at the matriculation level in the context of Critical Discourse Analysis. The results show that the English, in these textbooks, is not introduced as a neutral and global language, but it is localised to represent regional, cultural, religious, and ideological values. The analysis of the chosen chapters indicates that the paradigms of Islamic teachings, moral responsibility, patriotism, and cultural identity are inculcated. On a textual level, features such as modality, metaphor, and formal dialogue have been observed that help in the creation of ethical and ideological meanings. At the discursive level, the interactions in the texts strengthened systems of belief based on religion and social norms. These representations showcase English as the medium of propagating local values and not as a medium of transmitting global content. In general, this research shows that ELT textbooks can be viewed as the sites of ideological representation where the global English is redesigned and adapted to fit into the local realities. The study recommends material designers to be sensitive to ideological implications of content choice to ensure inclusivity without being culturally irrelevant.

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