



An Onomastic Analysis of Cross-Cultural differences in English Textbooks at Intermediate Level in Punjab

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Abstract:

The study in hand analyzes the cross-cultural differences found in the selected English textbooks of Intermediate level. It also explores the imbalance of indigenous and foreign cultures in selected English textbooks of Intermediate level. The corpus of two English textbooks of intermediate part-I was used to take different kind of indigenous and foreign proper names to make cross-cultural and onomastic analysis. The researcher applied 3D model of CDA given by Fairclough (1995) to analyze the cultural disparities. The researcher found that Punjab Textbook Board's English textbooks prioritize foreign cultural aspects, potentially eroding students' cultural identity and heritage. It was concluded that Pakistani culture in the textbooks is limited to regional identities, failing to capture the full diversity and richness of the national culture. The study recommends a balanced and inclusive cultural approach in language textbooks; urging curriculum designers, syllabus developers, and instructors to review and revise the content accordingly.

Keywords:

Cultural Differences, Foreign Culture, Indigenous Culture, Onomastic Analysis, Critical Discourse Analysis, 3D Model by Fairclough

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Introduction:

Language and culture are closely connected, with language emerging from and reinforcing cultural norms and values. Nouns make up the largest portion of language and proper names are a subset of nouns, representing the intricacies of a culture. Textbooks in education play a significant role in shaping cultural impressions in students' minds by repeatedly presenting names of individuals and locations. Culture is considered the fifth language ability and is important in English language instruction due to globalization and an increasingly international society (Tomalin, 2008). The phrase "name," which is essentially interchangeable with the word "noun," is often understood to be a term that may refer to anything. Names are considered to be proper names when they are used in particular allusions to certain sociological groups within the framework of broad use of the word (Bright 2003). Cultural names are independent language features suggestive of cultural identity. They are largely synonymous with proper nouns, placing them in the same category as proper names (Szinyei, 1885).

Language and culture are tightly interconnected, as language is a reflection of the values, beliefs, and traditions of a society. Textbooks serve as a bridge between language, society, and students, and play a significant role in EFL educational settings. English textbooks in particular, as a carrier of culture, provide a comprehensive picture of the English language and its associated cultural identity. Language is a symbol of cultural reality, and textbooks serve as a tool to convey cultural values and identity to students (Xiao, 2010). In addition, the evaluation of English textbooks by a variety of theorists has brought to light the fact that the textbooks are regarded as "artifacts of culture" (Yaqoob & Zubair, 2012), "cultural ambassadors" (Gray, 2000), and agendas of ideologies (Philipson, 1992).

In light of the educational climate in Pakistan, English textbooks include extensive cultural material, and culture in and of itself might be described as "multidimensional" (Moran, 2001). In addition, the use of language by humans creates a connection between different aspects of human thought and experience. The people who write textbooks are products of the same society as their readers, and as representatives of educational discourse, they unwittingly affect and reinforce students' conceptions of sociocultural activities and the labor that members of society do in the social partnership (Yaqoob & Zubair, 2012).

The English textbook is widely recognized as containing a significant amount of cultural norms and reflecting the socio-cultural context in terms of assigning social roles. The meaning of the text is closely linked to the language it is written in, and the connections between linguistic components help convey underlying meaning at the surface level. The interpretation of texts is influenced by how well students understand surface features and the relationships between linguistic and social aspects of cultural content. Cultural representations in the English textbook for intermediate-level students not only reflect socio-cultural connections but also reference colonialism, resistance, ethnic, and cultural reclamation (Ramon, 2003).

The field of linguistics encompasses various sub-disciplines, including onomastics, which examines proper names and their cultural, historical, and social significance (Smith, 2018). Onomastic analysis plays a crucial role in understanding cross-cultural differences reflected in language textbooks. This paper focuses on the onomastic aspects of intermediate-level English textbooks used in Punjab, a linguistically and culturally diverse region in Northern India. The

study involves compiling a corpus of textbooks representing the diverse backgrounds within Punjab and drawing upon existing literature on cross-cultural differences in onomastics and language education (Jones & Kumar, 2020; Thomas, 2019).

Research Statement:

The textbooks used in education contain content related to foreign cultural settings, which can influence learners' socio-cultural perceptions. Mahmood, Asghar, and Hussain (2012) highlighted the issue that curriculum developers and teachers are not adequately trained to deal with the inconsistent addition of native culture in the textbook and teaching methodology. In the context of linguistic imperialism and colonialism, a pro-English culture prevails in Pakistan, resulting in textbook writers unconsciously creating a child's cognitive framework for viewing society based on foreign culture instead of indigenous culture. The need arises to conduct cross-cultural analysis of English textbooks to include content related to Pakistani culture. This research aimed to analyze two intermediate-level English textbooks from this perspective.

Significance of the Study:

Textbooks published by the state are considered a prime tool to impart knowledge and inculcate socio-cultural values. Socio-cultural representations in text influence learners' receptive ability. The present research is helpful in the sense that the course contents may be molded on our cultural models. Particularly the inclusion of indigenous culture in our textbooks is encouraged. Hence, the latest trends in linguistics require textbook evaluation of target culture, source culture, psychology, and socio-cultural phenomenon (Kramsch, 2000). Therefore, the present study focuses on cross-cultural issues in the English textbooks at the intermediate level.

Research Objectives:

- To analyze the cross-cultural differences found in the selected English textbooks of Intermediate level
- To explore the imbalance of indigenous and foreign cultures in selected English textbooks of Intermediate level

Delimitations of the Study:

The present research concentrates on the onomastic enquiry of the English Textbooks at the intermediate level of the Punjab Curriculum and Textbook Board. Different English language textbooks are taught at different levels of education in Punjab; however, the present study is confined to studying only two English Textbooks of intermediate published by the Punjab Textbook Board (PTB) for cross-cultural analysis.

Review of the Related Literature:

Onomastics, often known as the study of proper names, has been investigated and examined from a number of different points of view. Theorists of onomastics have, up to this point, uncovered the flora of names in mythical processes, such as in the research conducted by Pfukwa (2008). Proper names are frequently considered to be not only a source of linguistic information but also identity identifiers and a reflection of social patterns. This viewpoint is supported by common use. Therefore, when utilized in fictional literature, proper names are

mono-referential of the existing repertory of the author's culture. They serve as a cultural identifier, implicitly revealing the culture to which the character belongs (Nord, 2003).

To put it another way, names are created as a result of the interaction and communication that takes place between individuals, the linguistics community, and the surrounding environment. Names, as a result, are responsible for the formation of identities (Rahman, 2015) and the proclamation of "orders of indexicality" (Bloommaet, 2010) in the context of sociocultural contexts. Textbooks are a kind of instructional media that are described as a resource or content that is mostly present in the form of a book and is released for educational reasons (Lappalainen, 2011). They not only pass on knowledge, but also instill values, skills, and even attitudes, all of which are crucial instruments for transferring to the brains of younger generations (Karvonen, 1995; Kalmus, 2004; Lahdeshmaki, 2004).

Writers of textbooks use language in order to both construct and reflect social reality via the medium of written text. As a result, there is no longer any doubt about the relationship that exists between cultural realities and language textbooks. The context, as indicated by Wallace (2003; as mentioned in Lappalainen, 2011), "must be viewed as something more than the observable conditions surrounding the text: it encompasses, for example, the circumstances in which the script is molded and eaten," The ideological influence may be formulated from these circumstances, which pertain to the sociocultural and sociopolitical environments. This line of inquiry is in keeping with the position that Phillipson (1992) offered about how he perceives textbooks to operate as platforms for the propagation of ideology via culture. Since of this, textbooks serve the purpose of becoming cultural objects because they are the representations of educational discourse.

Smith (2017) critically examines the representation of cultural diversity in English language textbooks. The study highlights the importance of accurately representing diverse cultures and avoiding stereotypes. While the study does not specifically focus on onomastics, it provides a foundation for understanding the broader issue of cultural representation in educational materials. Johnson (2015) explores the role of personal names in English language textbooks and their impact on learners' cultural identity. The study utilizes onomastic analysis to investigate the cultural representations embedded in personal names. It discusses the implications of name choices in textbooks and emphasizes the need for culturally inclusive materials.

The portrayal of place names in English language textbooks, focusing on their cultural geography were investigated by Wang. The study employs an onomastic approach to examine how place names reflect cultural diversity and geographical knowledge. The findings reveal significant variations in the representation of place names across different textbook series (Wang, 2018). Gupta (2019) explores the use of cultural references in English language textbooks and their impact on language learning. The study examines the cultural content of textbooks at the intermediate level, including names, traditions, and customs. Although not solely focused on onomastics, it provides insights into how cultural references contribute to learners' understanding of cross-cultural differences.

Textbooks are the cultural artifacts that are thus represented and regulated by language inside a social construct. This argument may be supported due to the fact that language offers a

conduit for defining distinct culture-specific elements of certain linguistic expressions and social portrayals concerning mental patterns in order to communicate a variety of different expressions. The purpose of this study is to investigate the use of proper names as onomastic units in socio-cultural paradigms with the end goal of determining the link between language, culture, and identity within the context of our textual framework. Most of the researchers have done their research on proper names but they used corpus technique. In this regard, this study is going to be conducted a brief review of cultural proper names found in the four English text books of intermediate level by using CDA. So, this is a different study from the already done researches.

Methodology and Theoretical Framework:

This research combines quantitative and qualitative methods, including corpus linguistics and critical discourse analysis (CDA), to analyze the use of proper nouns in two Intermediate level books. The researcher used a purposive sampling method to select the books and compiled the data into a corpus. They then identified proper nouns using the software AntConc 3.5.7.0 and purposively selected three proper nouns from the list of person, cloth and food names for critical discourse analysis using Fairclough's three-dimensional model of CDA. By analyzing how proper nouns were used in the texts and their contribution to social practices and power relations, the researcher gained deeper insights into how language and social context shape discourse. The study highlights the cultural disparities between the foreign and indigenous culture.

The following types of proper nouns were discussed in this research:

- a) Clothes names
- b) Food item names
- c) Person names

Data Analysis and Discussion:

Onomastic analysis, combined with Critical Discourse Analysis (CDA), provides a valuable framework for exploring the cultural disparities inherent in Pakistani and foreign proper nouns. Onomastics focuses on the study of proper nouns and their cultural significance, while CDA examines how language constructs and perpetuates power dynamics. When analyzing Pakistani proper nouns, one can observe a rich tapestry of cultural, religious, and regional influences. These nouns often reflect Islamic heritage, familial traditions, and linguistic diversity within Pakistan. Foreign proper nouns, on the other hand, encompass a wide range of cultural backgrounds and can reveal historical, social, and linguistic connections to different countries and regions. By delving into the meanings, phonetics, and historical contexts of Pakistani and foreign proper nouns, an onomastic and CDA analysis can shed light on the cultural nuances and disparities that exist, highlighting the power dynamics and the complex interplay between language, identity, and society. The detailed analysis of the proper nouns from the selected books is given below:

Table 1: List of Indigenous and Foreign Anthroponyms

| Indigenous | | | Foreign | | |
|------------|------|-----------|---------|------|-----------|
| Name | Rank | Frequency | Name | Rank | Frequency |

| | | | | | |
|---------|-----|----|-------------|-----|----|
| Maulvi | 123 | 49 | Pasteur | 141 | 45 |
| Abul | 128 | 47 | Norma | 145 | 42 |
| Mustafa | 209 | 28 | Christopher | 157 | 38 |

Table 1 compares indigenous and foreign anthroponomy (person names) in selected books of Inter part-I. The table has two columns: "Indigenous" and "Foreign," each with three names. In the indigenous column, *Maulvi* ranks highest at 123 with a frequency of 49, followed by *Abul* at 128 with a frequency of 47, and *Mustafa* at 209 with a frequency of 28. In the foreign column, *Pasteur* ranks highest at 141 with a frequency of 45, *Norma* follows at 145 with a frequency of 42, and *Christopher* ranks lowest at 157 with a frequency of 38.

Analysis of Indigenous Person Names:

In the three-dimensional model of Critical Discourse Analysis (CDA) developed by *Norman Fairclough*, the words "*Maulvi*," "*Abul*," and "*kamal*" can be analyzed in terms of their linguistic, social, and cultural dimensions, as well as their depiction of Pakistani culture.

Textual Dimension: In Critical Discourse Analysis (CDA), the textual dimension involves analyzing the language used in a discourse, including its features, structures, and choices. It aims to understand how language constructs meaning, conveys ideologies, and shapes social realities. The textual dimension is one of the three key dimensions in CDA, along with the discursive and social dimensions. It focuses on the linguistic features of a text and their role in constructing social meaning and power relations. For example, words like "*Maulvi*," "*Abul*," and "*kamal*" can be analyzed in terms of their textual dimension by examining their semantic meanings, connotations, and cultural associations.

Linguistic Dimension: In the linguistic dimension, the words "*Maulvi*," "*Abul*," and "*kamal*" can be analyzed based on their semantics, discursive usage, and cultural significance. "*Maulvi*" refers to a religious scholar or cleric in the Islamic context, carrying religious and educational connotations. "*Abul*" is an Arabic term meaning "father" and is used to address someone in reference to their father. "*Kamal*" in Urdu means "perfection" or "excellence" and is used to describe exceptional qualities or achievements. These words hold significance in Pakistani culture due to the country's predominantly Muslim population and cultural values associated with Islam and the pursuit of excellence.

Social Dimension: In addition to their linguistic and cultural dimensions, the words "*Maulvi*," "*Abul*," and "*kamal*" also have a social dimension influenced by the social practices, power relations, and cultural dynamics in Pakistani society. *Maulvis* hold positions of authority and influence within their communities, playing a significant role in religious education, guidance, and interpretation. They have a strong presence in mosques, madrasas, and community events, contributing to social cohesion. The use of "*Abul*" to refer to someone in relation to their father implies a hierarchical relationship based on kinship, reflecting a cultural norm within the Arabic language. The social dimension highlights how these words are embedded in social structures and power dynamics within Pakistani society.

Analysis of Foreign Person Names:

Textual Level: At the textual level, the names "Pasteur," "Norma," and "Christopher" are analyzed based on their linguistic features and associated meanings. "Pasteur" is a French surname derived from the Latin word for "shepherd," symbolizing guidance and leadership. In the CDA framework, it represents scientific knowledge and French contributions to science. "Norma," with Latin origins meaning "rule" or "standard," gained popularity through opera and represents cultural norms and artistic expressions associated with Italian culture. "Christopher," derived from the Greek for "Christ-bearer," carries strong religious connotations and signifies Christian beliefs and cultural traditions. The textual analysis reveals the linguistic significance and cultural associations embedded in these proper nouns.

Discursive Practice Level: At the discursive practice level, we explore how the proper nouns are used and the social practices surrounding them. The use of the proper noun "Pasteur" may be associated with scientific discourse, research, and education. It can evoke the practices and achievements of the scientific community, reflecting a particular way of understanding the world. The proper noun "Norma" may be employed within artistic and cultural domains, such as opera, theater, or music. It can reflect discourses surrounding artistic expression, creativity, and the appreciation of cultural heritage. "Christopher" can be used in religious and spiritual contexts, including Christian communities and practices. It may be invoked during religious ceremonies, baptisms, or in discussions about faith and spirituality.

Sociocultural Level: At the sociocultural level, we consider the broader social and cultural contexts in which the proper nouns are situated. "Pasteur" represents the cultural heritage of France and its significant contributions to the field of science. It highlights the impact of French scientific discoveries and the global influence of French culture. The proper noun "Norma" can connect to Italian culture, particularly its historical and contemporary contributions to the arts, music, and literature. It reflects the rich cultural tapestry associated with Italy and its global influence in the realm of classical music. "Christopher" embodies the cultural influence of Christianity, which has a global presence and impacts various societies and communities worldwide. It reflects the historical, religious, and moral dimensions associated with Christian cultures.

Table 2: List of Indigenous and Foreign Cloth Names

| Indigenous | | | Foreign | | |
|------------|------|-----------|----------|------|-----------|
| Name | Rank | Frequency | Name | Rank | Frequency |
| Turban | 1297 | 5 | Overcoat | 672 | 9 |
| Shawl | 3056 | 2 | Coat | 724 | 8 |
| Lungi | 4971 | 1 | Shirt | 1264 | 5 |

Table 2 compares indigenous and foreign cloth names found in the Inter part-I books. The table has two columns: "Indigenous" and "Foreign," each with three proper nouns. In the indigenous column, *Turban* ranks highest at 1297 with a frequency of 5, followed by *Shawl* at 3056 with a

frequency of 2, and *Lungi* at 4971 with a frequency of 1. In the foreign column, *Overcoat* ranks highest at 672 with a frequency of 9, *Coat* follows at 724 with a frequency of 8, and *Shirt* ranks lowest at 1264 with a frequency of 5.

Analysis of Pakistani Cloth Names:

Onomastics is the study of proper nouns, and Critical Discourse Analysis (CDA) is an approach to analyzing discourse that focuses on the social and ideological implications of language use. In order to conduct an onomastic CDA analysis of the Pakistani clothing proper nouns "*Turban*," "*Shawl*," and "*Lungi*," we can utilize Fairclough's three-dimensional model of CDA to examine their linguistic and cultural significance. Fairclough's three-dimensional model of CDA consists of three interrelated dimensions: text, discourse practice, and social practice. Let's apply this model to analyze the proper nouns and their depiction of Pakistani culture:

Textual Analysis: In this dimension, we examine the linguistic features of the clothing proper nouns. The proper nouns "*Turban*," "*Shawl*," and "*Lungi*" all have their origins in different cultural contexts, but have been adopted and adapted in Pakistan. The term "*Turban*" refers to a traditional headwear worn by men in various cultures, including Pakistan. It is associated with a sense of tradition, religious identity, and respect. The proper noun "*Shawl*" refers to a rectangular piece of fabric used to drape over the shoulders or upper body. *Shawls* hold cultural significance in Pakistan, representing elegance, femininity, and regional craftsmanship. The proper noun "*Lungi*" refers to a long piece of cloth worn as a lower garment, primarily by men in South Asia, including Pakistan. It represents a more informal and relaxed style of clothing.

Discourse Practice Analysis: This dimension focuses on the ways in which language is used and how it relates to power and ideology. The discourse practices surrounding the clothing proper nouns "*Turban*," "*Shawl*," and "*Lungi*" reflect certain power dynamics and cultural ideologies. For example, the discourse around the *Turban* may emphasize religious and cultural identity, reinforcing traditional values and symbolizing authority or respect. The discourse around *Shawls* often highlights regional diversity, craftsmanship, and the beauty of Pakistani textiles, promoting cultural pride and heritage. The discourse around *Lungis* may be more informal and casual, reflecting everyday attire and a sense of comfort.

Social Practice Analysis: The social practice dimension examines the broader social context in which language is used and the power relations it reflects. In the case of these clothing proper nouns, they reflect Pakistani culture and society. *Turbans*, *Shawls*, and *Lungis* are deeply rooted in Pakistani traditions, reflecting cultural diversity, regional identities, and religious affiliations. They are not only functional clothing items but also markers of identity, social status, and cultural belonging. The proper nouns and their usage are influenced by social norms, historical contexts, and the dynamics of power within Pakistani society.

Analysis of Foreign Cloth Names:

In Critical Discourse Analysis (CDA), the analysis of onomastics refers to the study of proper nouns or labels used to represent various concepts or objects. In this case, we will analyze the foreign cloth proper nouns "*Overcoat*," "*Coat*," and "*Shirt*" using the three-dimensional model of CDA proposed by Fairclough. This model consists of three dimensions: textual analysis, discursive practice, and social practice.

Textual Analysis: The proper nouns "Overcoat," "Coat," and "Shirt" can be analyzed through textual analysis, focusing on their lexical choices and connotations. "Overcoat" suggests a long, heavy Coat worn for warmth and protection, specifically as an outermost layer. "Coat" is a more generic term encompassing various types of upper body garments, including jackets and blazers. "Shirt" refers to a lighter upper body garment with sleeves, typically worn underneath other clothing items, and can be formal or casual in nature.

Discursive Practice: Discursive practice examines how language is used to construct and convey meaning within specific contexts. In the case of foreign cloth proper nouns, discursive practice refers to how these terms are used within the fashion industry or in everyday discourse related to clothing. The term "Overcoat" suggests an informal style of outerwear. It is used to protect from the cold weather. It may be associated with professional or business attire, worn in colder climates or during formal occasions. The term "Coat" is more versatile and can encompass various styles and purposes. It can be used to refer to both formal and casual outerwear, depending on the specific context or fashion trends. The term "Shirt" is a common and widely used term for an upper body garment. It is associated with every day wear and is available in various styles, patterns, and materials.

Social Practice: Social practice examines the broader social and cultural factors that shape and influence discourse. In the case of foreign cloth proper nouns, it explores how these terms reflect aspects of foreign culture. The use of the term "Overcoat" may indicate a cultural preference for heavy, warm outerwear in regions with colder climates. It might also suggest a focus on formality and sophistication in fashion choices. The term "Coat" is relatively neutral and adaptable, reflecting a more general and flexible approach to fashion across different cultures. The specific cultural associations would depend on how the term is used and interpreted within a particular context. The term "Shirt" is a common and universal clothing item found in various cultures. However, cultural variations can be observed in the styles, designs, and materials used for Shirts, reflecting the diversity and unique fashion preferences of different regions. Overcoat also has a symbolic significance as it is not just a piece of cloth but it conveys the sense of hiding one's own self from "others" the colonizers. It is also been used to hide the protagonist's bleak, miserable financial condition.

Table 3: List of Indigenous and Foreign Food Item Names

| Indigenous | | | Foreign | | |
|------------|------|-----------|---------|------|-----------|
| Name | Rank | Frequency | Name | Rank | Frequency |
| Kebab | 4845 | 1 | Wine | 6494 | 1 |
| Pilaf | 5367 | 1 | Alcohol | 3344 | 1 |
| | | | Bacon | 3496 | 1 |

Table 3 compares indigenous and foreign food item proper nouns found in the Inter part-I books. The table has two columns: "Indigenous" and "Foreign," each with three proper nouns. In the indigenous column, *Kebab* holds a rank of 4845 with a frequency of 1, and *Pilaf* follows

with a rank of 5367 and a frequency of 1. In the foreign column, *Wine* ranks highest at 6494 with a frequency of 1, *Alcohol* follows at 3344 with a frequency of 1, and *Bacon* ranks at 3496 with a frequency of 1.

Analysis of Pakistani Food Item Names:

In analyzing the Pakistani food item proper nouns "*Kebab*" and "*Pilaf*" using the three-dimensional model of CDA by Fairclough, we can explore their onomastic aspects, as well as how they relate to discursive and social practices, shedding light on their depiction of Pakistani culture.

Textual Analysis: The textual analysis focuses on the linguistic features and structures within the discourse, specifically examining the proper nouns "*Kebab*" and "*Pilaf*" in terms of their lexical choices and connotations. The term "*Kebab*" refers to a dish made from pieces of meat, usually marinated and skewered, and then grilled or roasted. The proper noun "*Kebab*" has Persian origins and is widely used across various Middle Eastern and South Asian cuisines. It conveys the idea of succulent, flavorful meat prepared using traditional grilling methods. The term "*Pilaf*" refers to a rice dish cooked with meat, vegetables, spices, and sometimes nuts. It is a flavorful and aromatic rice preparation commonly found in Persian, Indian, and Pakistani cuisines. The proper noun "*Pilaf*" is derived from the Persian word "pilāv," which signifies a method of cooking rice with seasonings.

Discursive Practice: The discursive practice dimension examines how language is used to construct and convey meaning within specific contexts. Here, we explore how the proper nouns "*Kebab*" and "*Pilaf*" are used within the culinary discourse and their associations with Pakistani cuisine. The term "*Kebab*" has become a widely recognized and popular culinary term globally. In the context of Pakistani cuisine, it represents a savory and spiced meat dish, often associated with street food and outdoor grilling. The term "*Kebab*" signifies the rich flavors and cultural significance of grilled meat preparations in Pakistani cuisine. The term "*Pilaf*" evokes the image of a flavorful rice dish prepared with a variety of ingredients, reflecting the culinary traditions and diverse flavors of Pakistani cuisine. It signifies the importance of rice as a staple food and the skillful blending of spices and other ingredients to create a satisfying one-pot meal.

Social Practice: The social practice dimension explores the broader social and cultural factors that shape and influence discourse. Here, we examine how the proper nouns "*Kebab*" and "*Pilaf*" depict Pakistani culture through their culinary significance. The use of the term "*Kebab*" in Pakistani cuisine highlights the influence of Central and South Asian culinary traditions. It reflects the historical connections between Pakistan and neighboring regions, such as Persia and the Mughal Empire. The emphasis on grilling techniques and the flavors associated with *Kebabs* symbolizes the importance of communal dining and the joy of sharing food in Pakistani culture. The inclusion of "*Pilaf*" as a culinary term in Pakistani cuisine reflects the country's cultural diversity and historical connections with regions that have a shared culinary heritage. The practice of preparing and enjoying *Pilaf* dishes signifies the importance of communal meals and hospitality in Pakistani culture. It also showcases the skillful use of spices and the integration of various ingredients, reflecting the country's rich culinary traditions.

Analysis of Foreign Food Item Names:

Analyzing the foreign food item proper nouns "*Wine*," "*Alcohol*," and "*Bacon*" using the three-dimensional model of CDA by Fairclough provides insights into their onomastic aspects, as well as how they relate to discursive and social practices, shedding light on how they depict foreign cultures.

Textual Analysis: The textual analysis dimension examines the linguistic features and structures in discourse, analyzing the proper nouns "*Wine*," "*Alcohol*," and "*Bacon*" in terms of their lexical choices and connotations. "*Wine*" represents a sophisticated, refined *Alcoholic* beverage associated with cultural significance and often used in celebrations and fine dining. "*Alcohol*" is a broad term encompassing various drinks containing ethyl *Alcohol*, focusing on the chemical compound rather than specific cultural associations. "*Bacon*" refers to cured or smoked pork meat, known for its savory taste and associated with indulgence, comfort food, and savory flavors.

Discursive Practice: The discursive practice dimension explores how language constructs meaning within specific contexts. In culinary discourse, the proper nouns "*Wine*," "*Alcohol*," and "*Bacon*" have distinct associations. "*Wine*" is linked to elegance and the art of *Winemaking*, with cultural significance in European countries like France, Italy, and Spain. "*Alcohol*" is a neutral term without specific cultural associations, though different cultures may have diverse attitudes towards it. "*Bacon*" is associated with Western cuisines, reflecting culinary traditions and indulgence.

Social Practice: The social practice dimension explores the broader social and cultural factors that shape and influence discourse. Here, we examine how the proper nouns "*Wine*," "*Alcohol*," and "*Bacon*" depict foreign cultures through their culinary significance. The term "*Wine*" represents the cultural importance of *Wine* production, consumption, and appreciation in foreign cultures. It reflects the values of sophistication, socializing, and gastronomic enjoyment in these societies. The specific cultural practices associated with *Wine*, such as *Wine*-tasting rituals or vineyard visits, contribute to the depiction of foreign cultures as rich in culinary traditions and leisurely pursuits. The term "*Alcohol*" encompasses diverse cultural practices and attitudes towards *Alcoholic* beverages worldwide. It reflects the role of *Alcohol* as a social lubricant, a part of cultural and religious rituals, and a subject of regulation.

Comparison of Disparities:

Chart 1: Frequency of Indigenous and Foreign Names

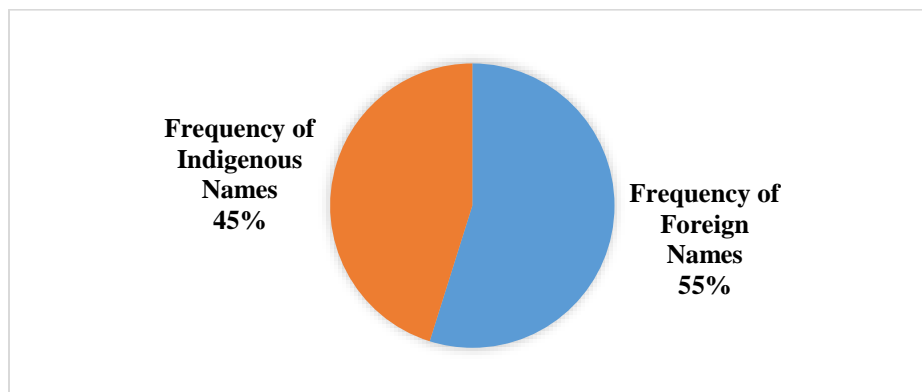


Chart 1 demonstrates a significant contrast between the occurrence of indigenous proper nouns and foreign proper nouns in the intermediate part-I books. The data reveals that the total frequency of indigenous proper nouns amounts to a mere 45%, whereas foreign proper nouns constitute a substantial 55%. This stark contrast signifies the prevalent dominance of foreign culture over Pakistani culture. Consequently, there arises a crucial requirement to increase the utilization of indigenous cultural elements within the books, particularly with the aim of educating children about Pakistani culture.

Furthermore, the chart underscores the existence of pronounced cultural disparities between foreign and Pakistani cultures. The evident disparity calls for the careful preparation of educational materials that reflect and prioritize the unique aspects of Pakistani culture. By incorporating a greater emphasis on indigenous cultural content, the books can serve as effective tools in bridging the cultural divide and fostering a stronger sense of cultural identity among young learners.

Findings:

The study reveals that English textbooks published by the Punjab Textbook Board favor foreign cultural aspects over indigenous ones, which may undermine the students' cultural identity and heritage. The study also confirms that language and culture are closely related, as the textbooks reflect cultural reality and identity through linguistic symbols. However, the representation of Pakistani culture is limited to regional identities, which may not capture the diversity and richness of the national culture. Therefore, the study recommends that curriculum designers, syllabus developers, and instructors should carefully examine the cultural content of language textbooks and ensure a balanced and inclusive approach.

Conclusion:

The study conducted on English textbooks published by the Punjab Textbook Board reveals a significant emphasis on foreign cultural aspects, while indigenous cultural material is comparatively underrepresented. This raises concerns regarding the preservation of local culture and its impact on students' cultural identity and awareness. The omission or underrepresentation of indigenous culture in educational materials can lead to cultural erasure and a lack of cultural understanding. It is crucial for curriculum designers, syllabus developers, instructors, and concerned parties to thoroughly examine the contents of language textbooks as language learning and teaching are closely tied to the transmission of cultural knowledge and values. The integration of both indigenous and foreign cultures in textbooks is important to promote critical cultural awareness among learners, allowing them to understand their own culture while gaining insights into foreign cultures. The study also highlights the portrayal of cross-cultural stereotypes, often focusing on Western cultural characteristics while suppressing and stereotyping indigenous culture. This imbalance between indigenous and foreign cultures is evident in various aspects such as cultural identities, geographical places, food, ceremonies, events, clothes, and religious and social beliefs. Language, being intricately linked with culture, plays a crucial role in manifesting sociocultural phenomena. Therefore, the study emphasizes the need for a balanced representation of indigenous and foreign cultures in language textbooks, along with recognizing the cultural implications of language use.

Recommendations:

The study suggests that textbook writers should incorporate more indigenous culture in English textbooks to enhance learners' cultural awareness and identity. The study also warns that excessive exposure to foreign culture may affect learners' perception of their own sociocultural setting and lead to cultural imperialism. Moreover, the study advises that textbook writers should be careful about the hidden ideologies and curricula in the texts and avoid imposing certain attitudes and norms on the learners. Finally, the study advocates for the nativization and localization of the English language to reflect the diversity and richness of the local culture and values, and to promote the international status of English as a medium of communication.

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