



English as a Cultural Capital: Dominance of Target Culture in English Textbooks in Khyber Pakhtunkhwa

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Abstract: Textbooks are an integral part of teaching and learning pedagogical practices in classrooms. These not only provide academic knowledge rather these also shape the perceptions and personalities of the learners. English textbooks include a lot of cultural items that influence the perception and beliefs of learners about cultures. This study has the objectives to identifying the presence of cultural elements in English textbooks, quantifying the proportion of source and target cultures, and analysing the dominance of target culture and its portrayal of English as a cultural capital. By adopting mixed-methods research, data for the study was collected from English textbooks studied at secondary and higher secondary level in Khyber Pakhtunkhwa, and was analysed through content analysis by adopting the analytical frameworks of Moran's (2001) 'coding scheme of Cultural Dimensions' and Chao's (2011) 'Cultural Categories'. The analysis of the data has exemplified an imbalance in the representation of source and target cultures, with target culture dominating the textbooks. This suggests that English is being promoted as a cultural capital in KP through the English textbooks, and highlights the need for more balanced representation of source and target culture in English textbooks to promote intercultural understanding and appreciation of local culture. The findings of the research have illustrated that English cultural items are prominently present in English textbooks in Khyber Pakhtunkhwa at secondary and higher secondary level that influence students in view of considering English as a cultural capital; whereas, their own culture is considered inferior. The dominance of the target culture asserts the need to conducting further investigation and policy interventions to ensure inclusive and culturally sensitive educational practices in Khyber Pakhtunkhwa.

Keyword: Cultural Capital, Target Culture, Textbook, Pedagogical Practices

1. Introduction

The use of English in Pakistan is a sign of westernization and urbanization. It shows that you are modern, able to move up in society. It is spoken by relatively small but highly influential portion of the country's population and continues to be the language of choices in government administration, law, military, science and technology, commerce, and mass media, higher education (Baumgardner, 1993). In the educational institutes of Pakistan, English language plays an important role serves as a gateway to success, in getting a good education and a good job (Ghani, 2003). It is the language of higher education and wider education and people in Pakistan don't speak English at home, except for rich families who use it to show their status. However, the fact of the matter is that English, is a language used in the military, government, and higher education is essential for survival in academic, professional and social development, and it is required in exams for top education and powerful positions such as civil service (Haider, 2018).

Textbooks are used in educational institutions to help students learn and achieve the educational goals set by the government's curriculum plan. Textbooks are the essential core of learning, serving students' "a rich array of new and potentially interesting facts, and open the door to a world of fantastic experience" (Chambliss & Calfee, 1998, p. 7). Textbook "is situated at the crossroads of culture, pedagogy, publishing, and society" (Lebrun et al., 2002, p. 54). A textbook isn't just for reading facts; it's a mix of knowledge, ideas, and teaching help. It's like a useful learning guide shaped by beliefs and culture. The textbook as "a cultural artefact and as a surrogate curriculum" (p. 437). They help students learn and grasp new ideas. The information in textbooks can really shape how students see the world and develop their personalities. Students' perceptions of themselves, their friends, minorities, gender, and nationalities—as well as their participation in society—are shaped by their textbooks (Hussain, 2012). The degree to which a student grows intellectually, emotionally, socially, and physically during and after school is a key indicator of their success. Achievement is about a student's overall growth rather than just passing exams. It entails thinking well, understanding concepts, and developing positive attitudes, feeling self-esteem, and adding value to society. Essentially, student performance is more than just performing well on tests—it's about developing into a balanced person (Steinberger, 1993).

The integration of culture in language teaching and learning textbooks is indispensable. What is inside a book is actually what a society thinks there should be. Books written in a certain society, to a large extent, within their pages, carry its morals, values, and traditions. Because English textbooks have a strong emphasis on culture, they may not always be appropriate for Pakistani students. In Pakistan, textbooks have been the primary source of English from early childhood to university level since the 1970s. In order to make teaching more about the requirements of the students the writers tried to create textbooks with a significant cultural gap between the objectives and aims of ESL learners in Pakistan and the textbook material. But it's important to keep in mind that textbooks are designed to be a tool, not an ultimate destination. They are meant to help educators and learners in meeting learning objectives (Brown, 1994).

Diversity and globalization have put the concepts of "identity" and "self-esteem" at jeopardy in today's world. Individuals may struggle to define who they are and how they feel about themselves as people from different cultures mix and global connections grow (Coelho, 2012). Textbooks are extremely important to students in Pakistan because they are regarded as the ultimate source of authentic information. Students at the primary level of education obviously regard the knowledge as true. They are not taught or trained at this level to question the 'legitimate knowledge' of textbooks. In Pakistani schools, textbooks are portrayed as a source of wisdom that leads them to material and spiritual development. As a result, students spend the majority of their time with textbooks engaging in various activities because they will be evaluated using the same textbooks. According to Rehman (2002), textbooks shape learners' perceptions of the things they read in those textbooks. In other words, what you learn in textbooks might affect how you perceive and understand the world around you (p. 8). Arshad et al. (2020) claim that writers of English textbooks set books according to certain cultural ideas they have in their minds. This can have different effects on students in Pakistan depending on what they are taught in school, influencing them to varying degrees (p. 6).

1.1 Statement of Research Problem

The lessons in English textbooks are filled with Other's cultural elements till the primary level (Rahman, 2001). This imbalance may cause students to believe that the cultural heritage of the target culture is superior to their own, which could have a negative impact on their sense of self and cultural pride. Studies show that curricula for English language learners often emphasize Western cultural components at the expense of local cultural contexts and perspectives (Juluru, 2022; Siddiqie, 2011). Thus, this study intended to investigate whether English textbooks used in secondary and higher secondary education in Khyber Pakhtunkhwa (KP) exhibit target culture. The focus is on assessing how these textbooks portray English as a cultural capital.

1.2 Objectives of the Study

Therefore, the current study has identified:

- a) The presence of Target and Source culture elements in English textbooks at secondary and higher secondary level in KP.
- b) The proportion of the presence of source and target culture in English textbooks at secondary and higher secondary level in KP.
- c) The dominance of the target culture in English textbooks at secondary and higher secondary level in KP.

1.3 Significance of the Study

This study is crucial because it enables us to see how local customs may be overshadowed by Target culture in school textbooks. By carefully examining how our local culture is depicted in textbooks, it can serve as a reminder of how crucial it is to preserve our own traditions, languages and customs. This study aims to examine how English might develop into something of a cultural treasure in our society. The study will contribute to understanding why people believe English is so culturally significant. This information can help language and society students learn more about how language and culture are intertwined in Pakistan more specifically Khyber Pakhtunkhwa (KP) through English textbooks.

2. Literature Review

Capital is usually "the source that provides access to scarce rewards, is subject to monopolization, and, under certain conditions, may be transmitted from one generation to the next" (Lareau & Weininger, 2003, p. 567). Cultural capital is a storehouse of shared knowledge, abilities, experiences, practices and customs within a community (Throsby, 1999). The concept of cultural capital was developed by Pierre Bourdieu and Jean-Claude Passeron to analyze the impact of culture on the class system and on the relationship between action and social structure. The authors were first concerned with the contribution made by the system of learning (and family socialization) to the reproduction of the distribution of cultural capital among these classes, and thus to the structure of power relations and symbolic relationships between classes (Bourdieu, 1986).

While cultural capital is an abstract idea, it might be difficult to completely and appropriately include frameworks into study (Sablan & Tierney, 2013). The significant cultural resources and knowledge that people possess are referred to as cultural capital. It can be intangible, like desires and personal preferences, or tangible, like books or credentials (Bourdieu, 1986). Advantages from other institutions, such as schools, are also included. This concept discusses the domain in which cultural elements are significant as well as our conceptions of success (Dumais, 2002). Thus, having things is not the only aspect of cultural capital; it also involves knowing their significance to our culture. Therefore, recognizing and knowing these cultural objects is equally as vital as actually holding them (Bourdieu, 1986).

Cultural capital is the "instruments for the appropriation of symbolic wealth socially designated as worthy of being sought and possessed", such as social roles, language competency and refinement, general cultural background, knowledge and skills (Bourdieu, 1986, p 73). English has become extremely important, not just for white British people, anyone of any race or culture can excel in it, providing people with valuable skills in places such as Asia and the Middle East. Malik and Mohamed (2014) study reveals that, being fluent in English and having teaching skills is a valuable cultural asset in many developing countries (p. 66). People place a high value on these abilities because they carry significant symbolic meaning (Haider, 2018). Language is a valuable asset in a culture, influencing communication strength. English's global dominance creates competition among languages due to its advantageous opportunities. English has long been influential and well-respected in Pakistan and is considered as a cultural capital. (Abbas et al., 2011). This leads some to devalue their native language and cultural identity (Rahman, 2011). People, mostly of the higher class, have embraced English and adopted customs, traditions and ideas associated with it (Haider & Fang, 2019).

Pashto is widely spoken in Khyber Pakhtunkhwa. Pashto speakers primarily speak it at home with family, rather than for important tasks such as studying, legal matters, or business. As a result, despite being the mother tongue, it is not widely used for more formal or official purposes (Rehman, 2011). People in Khyber Pakhtunkhwa, where Pashto is spoken, frequently switch between their native language and English while conversing because they feel more comfortable doing so, making their conversations more dynamic and expressive. As a result, Pashto words with English ones often get swapped (Khattak, 2023). The way Pashto is spoken is altered by this blend. English is frequently used to flaunt abilities and status because it possesses symbolic power along with its communicative advantages (Haider & Fang, 2019). Pashto speakers frequently employ English terms for modern objects like computers, headphones, chat, game, laptops and phones demonstrating how English influences Pashto speakers' language in their daily lives (Khattak, 2023). English has also impacted Pashto speech patterns. English terms like "yea," "hmm," and "exactly" are used in conversation by Pashto speakers. To change topics, they also employ English expressions like "still," "even," and "anyways" . One may hear in Pashto conversation questions like "what do you mean". This shows how English has influenced Pashto, resulting in a hybrid form of the language (Sultan et al., 2022).

Warsi (2004) argues that the recommended textbooks do not take the students' linguistic or developmental level into consideration. He goes on to assert that providing appropriate English language textbooks to students would help in improving the standard of English (p. 3). The textbooks have a significant role as they are considered as “primary vehicles for delivering content knowledge, for determining in large measure what goes on in a class” and for assessing what students do and do not learn (Lebrun et al., 2002, p. 68). Textbooks shape thinking beyond the obvious, reflect the ideology and teach leadership skills like extracts from lesson, “Quaid-e-Azam Muhammad Ali Jinnah’s vision for Pakistan, addressing issues such as law and order, bribery, corruption, nepotism, and jobbery. The importance of considering textbooks’ deep impact on learners’ mentality which goes beyond obvious meaning, fostering patriotism, peace, courtesy, civilization, and education, offering a nuanced perspective on the influence of educational materials on societal values and attitudes (Waqar & Ahmad, 2020).

The existing literature lacks comprehensive research on the extent to which English textbooks in Khyber Pakhtunkhwa (KP) emphasize Target culture and its association with English as a cultural capital. While some studies have examined the content of English textbooks in Pakistan, there is a dearth of specific research that focused on the KP region and at secondary and higher secondary level. Furthermore, there is scarcity of research on how these textbooks represent Target culture in this particular context. This research gap underscores the need for a detailed investigation to fill this void in our understanding of English education in KP and its implications for cultural perceptions.

3. Research Methodology

A research paradigm is a model or an approach adopted by a researcher to explore knowledge (Kivunja & Kuyini, 2017). This study, aligns with the pragmatist paradigm, looks at how Target culture in English textbooks are represented and proposes solutions to preserve local culture in KP's educational system that are grounded in real-world applications. Pragmatism is a paradigm that attempts to bridge the gap between traditional scientific methods and structured thinking and more modern, open-ended approaches and naturalistic methods (Creswell, 2013). The Bourdieu (1977) theory of cultural capital served as the theoretical foundation for this study. The concept of cultural capital refers to the collection of symbolic elements such as skills, tastes, posture, clothing, mannerisms, material belongings, credentials, etc that one acquires through being part of a particular social class (Bourdieu, 1977). Cultural capital, as defined by Apple in 1971, refers to the implicit knowledge and social skills that students acquire as a result of their cultural backgrounds, which influence their academic success (p. 29). It is classified as part of the hidden curriculum because it is not explicitly taught but has a significant impact on students' educational experiences and outcomes. Being in the pragmatist paradigm, this study has followed mixed-methods because both qualitative and quantitative methods were used. Quantitative methods was used to gather and analyse data i.e the statistics of all English textbooks (9th, 10th, 11th, 12th) in terms of proportion of cultural elements whereas qualitative part helped to interpret data. Furthermore, it makes it easier to see how Target culture elements contributed to the idealization of English as a cultural capital in KP and enabling the exploration of potential changes if needed. For analysis purpose of Source and Target cultural elements present in the English textbooks of secondary and higher secondary level in KP, the study has followed the content analysis procedure. Content analysis is a research method that entails studying and categorizing information, which is frequently found in documents, in a systematic and objective manner (Sandelowski, 1995). By condensing words into fewer content-related categories, it allows researchers to test theoretical ideas and improve their understanding of data. The method presumes that words in the same category have the same meaning (Cavanagh, 1997). The result is a concise and comprehensive description of the phenomenon, represented by concepts or categories derived from the analysis. It is essentially a structured method of organizing and simplifying information in order to gain a better understanding of a subject by helping to condense a large amount of text into manageable categories. To see how cultural capital is prevailing in the English books of Khyber Pakhtunkhwa textbooks board for secondary and higher secondary, the cultural dimensions (Moran, 2001) and cultural categories (Chao, 2011) in these textbooks were used as a foundational data for the content analysis.

Table 1: Moran’s (2001) coding scheme of Cultural Dimensions

Cultural Dimensions

Products	cultural elements such as money, food, and language (Artifact), places/buildings, Institutions, Art forms related to specific culture.
Practices	cultural behaviors such as 'Lives' (member stories), 'Acts' (ritualized communication), 'Operations' (using cultural things), and 'Scenarios'(prolonged communication).
Perspective	cultural materials that convey the particular perceptions, values, and beliefs Communities specific social settings, situations and groups
Persons	particular person associated with the particular cultures and communities.

Table 2: Chao’s (2011) framework of Cultural Categories

Cultural Categories	
‘Source Culture’	Pakistani Culture (Culture of the students)
‘Target Culture’	English-speaking cultures (England, America, Australia, etc.)
‘International Culture’	other cultures excluded from the target/source cultures
‘Intercultural Interaction’	Comparison, reflection, or knowledge of the distinctions / similarities between the local/source, target/international culture
‘Universality across Culture	Knowledge/content that is not specific to any nation / culture; it focuses primarily on linguistic practice and information

However, this study has adopted the first two categories i.e, Source culture (SC) and Target Culture (TC) according to the need of the study. In this context, the textbooks chosen for examination consist of those that the KP boards have for grades nine, ten, eleven, and twelve. Strict attention to detail was given that was required during the selection process to make sure that only lessons with a rich cultural representation are included while also taking research objectives and cultural nuances into consideration.

4. Analysis and Discussion

The results of the data collection presented a thorough examination of how cultural contents are portrayed in Khyber Pakhtunkhwa (KP) English secondary and upper secondary textbooks. The analysis was structured around three primary objectives which directs our investigation into how culture is portrayed in these instructional resources.

First, it has analyzed the presence of Source and Target culture elements in the textbooks of secondary and higher secondary level in KP. The purpose of this analysis was to determine the degree to which local contexts are incorporated alongside the target language's cultural narratives, offering insights on the curriculum's cultural inclusivity.

Secondly, this analysis has assessed the proportion of source versus target culture elements in English textbooks studied at secondary and higher level in KP. By quantifying these representation, we can gain a better understanding of the balance (or imbalance) that exists in the portrayal of cultural identities. This assessment is crucial for evaluating how these materials might affect learners' impressions of their own culture in comparison to the target culture

Lastly, we looked into which culture the textbooks portray as dominant. This investigation aims to determine whether the focus on target culture marginalizes local cultural narratives and makes learners feel like they are from a lower cultural background. Fostering a more equitable and culturally sensitive learning environment requires an understanding of the dynamics of cultural dominance.

The Cultural Dimensions and Cultural Categories have been presented in tables.

Table 3: Analysis of cultural-related contents of class 9th English textbooks in KP

U.no	Cultural categories	Cultural dimensions				
		Products	Practices	Perspectives	Communities	Persons
2	SC	5.88%	0%	17.64%	35.29%	11.76%
	TC	17.64%	0%	11.76%	0%	0%
3	SC	54.5%	4.5%	0%	0%	40.9%
	TC	0%	0%	0%	0%	0%
4	SC	0%	0%	0%	0%	0%
	TC	100%	0%	0%	0%	0%
9	SC	55.55%	11.1%	0%	5.55%	16.66%
	TC	11.1%	0%	0%	0%	0%
11	SC	0%	66.66%	0%	0%	0%
	TC	0%	0%	0%	33.33%	0%
14	SC	97%	0%	0%	0%	0%
	TC	2.99%	0%	0%	0%	0%
15	SC	0%	0%	0%	0%	0%
	TC	100%	0%	0%	0%	0%

It is clear from analysing this data that the authors of the textbooks made conscious decisions on how to depict cultural elements. In Unit 2, we see a difference between the way the elements of the Source and Target cultures are represented. The phrases "naujawan," "shaheen," and "khudi," which are integral to Pakistani identity, are representative of Source culture; they are present with references to Target culture, such as "thine" and "thyslf." This preference may stem from several factors. Firstly, in the context of globalization, English is often regarded as a lingua franca, leading to an increased focus on English language proficiency and international cultural references in educational materials. Moreover, there may be a perception that target culture, particularly English-speaking culture, is associated with modernity, sophistication, and cultural capital, thus leading to its idealization within educational content. The difference points to a preference for cultural references that are spoken in English, which may be an attempt to bring instructional materials into line with international standards or promote English language proficiency among students. Unit 3, as opposed to Unit 2, focuses more on features of the Source culture; words like "Mauripur," "Karachi," and "Sherwani," which are representative of Pakistani geography and attire, are used. This unit's purposeful attempt to highlight and promote Pakistani identity and heritage within the educational framework is demonstrated by the lack of Target cultural characteristics. In contrast, Unit 4's concentration on literary references to English-speaking culture points to a deliberate attempt to immerse students in English language and literature, as evidenced by phrases like "o'er" and "daffodils," possibly with the goal of helping them develop a deeper appreciation for English literature and language because it is worth value written by famous English writer or may be because English literature underscores global recognition and prestige which may not be the case in terms of Source culture. In Unit 9, aspects of the Target and Source cultures are combined. Although phrases like "Peshawari chappal" and "qisa khwani bazar" depict Pakistani customs, the addition of "branded shoes" indicates to influences from the target culture. This hybrid strategy might try to find a middle ground between appreciating Pakistani culture and recognizing the influences from around the world that have shaped modern society. Common greetings like "Assalam o Alaikum" and "Walaikum Assalam" indicate that Unit 11 largely focuses on Source culture customs. Nonetheless, the use of phrases like "God forbid" in the Target culture Perspective points to the blending of English- and Pakistani-speaking cultural influences, illustrating the fluidity of Pakistani cultural identities. In Unit 9, with phrases like "Pakistan," "Thar," and "Indus River Dolphin," which are

representative of Pakistan's geography and fauna, this lesson heavily emphasizes contents of Source culture. There is a considerable emphasis on incorporating and promoting Pakistani identity and heritage within the educational framework, as seen by the minimal appearance of Target culture elements. Finally, Unit 15 only discusses aspects of the Target culture and employs language like "thou," "nay," and "thee." This lesson makes it evident that English-speaking cultural references are preferred, maybe in an effort to increase students' knowledge with English language and literature.

The consistent prevalence of Target culture elements across various units suggests a tendency to idealize English-speaking culture, possibly reflecting broader societal perceptions of English as a cultural capital. This tendency toward elements of the target culture may result from a number of things, such as globalization trends that highlight the value of English as a lingua franca, educational policies that prioritize English language proficiency, and perceptions of English as a symbol of modernity and cultural capital. Thus, the authors of the textbooks may have been trying to get students ready for global citizenship by introducing them to literary and cultural references from the English-speaking world. However, this focus on elements of the Target culture raises important concerns regarding the inclusion and authenticity of the educational content. In addition to providing students with exposure to global cultural standards and English language proficiency, it is imperative that Pakistani identity and legacy be celebrated and preserved as part of the educational curriculum. There may be an imbalance between students' cultural identities and the educational contents they engage with as a result of the limited depiction of elements of Source culture, which could unintentionally marginalize some cultural identities and uphold a hierarchy of cultural values.

Table 4: Analysis of cultural-related contents of class 10th English textbook

U.no	Cultural categories	Cultural dimensions				
		Products	Practices	Perspectives	Communities	Persons
2	SC	34.48%	0%	0%	0%	13.79%
	TC	10.34%	0%	0%	0%	41.37%
6	SC	0%	0%	0%	0%	0%
	TC	100%	0%	0%	0%	0%
8	SC	17.7%	0%	0%	26.58%	40.5%
	TC	15.2%	0%	0%	0%	0%
9	SC	0%	0%	0%	0%	0%
	TC	100%	0%	0%	0%	0%
10	SC	94.9%	0%	0%	0%	3.8%
	TC	1.3%	0%	0%	0%	0%
14	SC	0%	0%	0%	0%	0%
	TC	32.25%	12.9%	12.9%	0%	41.93%
15	SC	0%	0%	0%	0%	0%
	TC	100%	0%	0%	0%	0%

Examining the cultural contents included in the English textbooks for the tenth grade reveals a notable bias in favor of portraying aspects of the target culture—which is primarily English-speaking culture—instead of contents of the source culture, which in this instance is local culture of the students.

For instance, with 34.48% of the material in this unit being products from source cultures, they predominate which indicates the promotion of local culture. There are references to Pakistani cities like Lyari and Karachi in these

Products. However, with names like Ahmad Ali and Gul Sher Khan mentioned, the representation of people from source cultures is a mere 13.79%. Target culture items, however, comprise 10.34% of the total and include references like "Afro style" and "bro." The target cultural person dimension, which includes names of famous boxers like Evander Holyfield and Joe Louise, is notably higher at 41.37%. The increased presence of components from target cultures raises the possibility of bias in the textbooks favoring English culture. This might lead students to prioritize English culture standards and ideals over those from their own cultural background. Indigenous traditions and knowledge may be undervalued and a skewed perception of cultural diversity may result from the unbalanced representation. Furthermore, students may find it difficult to relate to and comprehend the material due to the emphasis on archaic English, especially if it differs greatly from their spoken language. The complete absence of source culture representation deprives students of opportunities to connect with their cultural roots and heritage. This may contribute to a sense of cultural detachment and reinforce the notion that Western culture is superior or more desirable. This may contribute to a disconnect between students' cultural identity and the curriculum, potentially fostering a sense of cultural alienation. e.g unit 6,9,15 by using the literary expressions like 'saith, murmureth, liveth, lad, dost, thou, thy, thee etc'.

Although there is a limited amount of source culture representation, the majority of items from target culture indicates a preference for target ideas and narratives. Students' perception of their own cultural identities may be weakened and a sense of cultural inferiority may be reinforced as a result. For instance, terms like England, USA, UN, Union jack to promote English speaking countries. While there is a strong representation of source culture, still there is the minimal presence of target culture elements representation which may not be the case in target based unit. This imbalance may reinforce the perception of target culture as the norm, while marginalizing or exoticizing local culture. For instance, using the symbol '\$' for currency has an economic capital which might lead students to consider it as capital as compared to their own national currency.

The analysis of cultural elements in Class 10th English textbooks reveals a clear bias towards target culture, predominantly English speaking countries, with minimal representation of source culture. This imbalance may have several implications for students, including a potential sense of cultural inferiority, disconnection from their cultural heritage, and reinforcement of English cultural norms as the ideal. To address these issues, there is a need for a more balanced representation of cultural diversity in educational materials, fostering an inclusive and equitable learning environment that values and respects all cultures.

4.1 Cultural Categories

Table 5: Analysis of comparison between Source and Target culture-related contents of class 9th and 10th English Textbooks

Textbook	Source Culture (SC)	Target Culture (TC)
Grade 9 th	60.45%	39.55%
Grade 10 th	33.11%	66.89%
Total	46.78%	53.22%

The cultural content of English textbooks used in Khyber Pakhtunkhwa (KP) secondary school has been analyzed, and the results show a notable presence of both source and target cultural contents. The textbook for the ninth grade, for example, records that target cultural content is 39.55% while the source cultural material is 60.45%. On the other hand, source cultural content in the textbook for the tenth grade is 33.11%, while target cultural content is 66.89%. This means that, in total secondary level textbooks, there are 46.78% source cultures and 53.22% target cultures.

From this data, it is evident that while there is a robust representation of local cultural elements, the target culture—primarily Western, particularly British and American—dominates in certain respects. Local cultural references such as "shaheen," "mard-e momin," "Iqbal," "Quaid," "Pakistan," "Peshawari chappal," "Ramazan, Eid," "Karachi," "burqa clad," "Pak flag," "Fatima Jinnah," "rupees," "Assalam o Alaikum," "K2," "Pak

movement," "Iyarite," "sherwani," "Pashtoons," and "Islamia College Lahore" serve to promote and preserve Pakistani cultural identity and heritage within the curriculum. These elements emphasize national pride, religious practices, historical figures, and local traditions.

On the other hand, the target culture is represented through terms and concepts such as "Hamlet," "branded," "England," "\$," "pounds," "dollar," "London," "Baron Hausberg," "sovereign," "French," "by Jove," "Joe Frazier," "bro," "Afro style," and archaic expressions from English literature like "murmureth," "liveth," "whence," "thy," "thou," "thyself," etc. These references are integral to understanding Western literary traditions, economic systems, and social norms, which are often seen as benchmarks of modernity and progress.

The promotion of target culture through these elements can be attributed to several reasons. Firstly, English, being a global lingua franca, carries with it the prestige and utility associated with global communication, higher education, and professional opportunities. By embedding target cultural elements in the curriculum, students are exposed to and familiarized with the cultural contexts of English-speaking countries, which can enhance their ability to engage with global discourse and opportunities. Furthermore, the target culture is often perceived as superior due to its association with economic development, technological advancement, and socio-political influence. For example, the inclusion of terms like "dollar," "pounds," and "London" aligns with global financial hubs and currencies that dominate international trade and economics. Similarly, references to "Hamlet" and other English literary figures introduce students to the rich literary heritage of the English language, which is often considered a marker of cultural sophistication and intellectual prowess. This exposure can shape students' viewpoints by creating an aspirational model based on Western cultural norms and values. It encourages students to idealize English as a cultural capital, wherein proficiency in the language and familiarity with its cultural nuances are seen as gateways to better educational and professional prospects. The resultant cultural capital allows students to navigate and succeed in a globalized world where English predominates in business, science, technology, and international relations. In contrast, while local cultural examples foster a sense of identity and belonging, they may not carry the same weight in terms of global economic and cultural capital. Words like "shaheen," "Peshawari chappal," and "Islamia College Lahore," although culturally significant, do not have the same global recognition and influence as "London," "dollar," or "Hamlet." Therefore, the target culture's examples are more likely to be associated with broader opportunities and advantages, reinforcing the notion that mastering English and its associated cultural references can lead to elevated social and economic status.

Table 6: Analysis of cultural related contents of class 11th English textbook

U.no	cultural categories		cultural dimensions				
			Products	Practices	Perspectives	Communities	Persons
1	SC	80%	0%	0%	0%	0%	0%
	TC	20%	0%	0%	0%	0%	
4	SC	0%	0%	0%	0%	0%	
	TC	43.39%	32%	3.77%	0%	20.75%	
5	SC	0%	0%	0%	0%	0%	
	TC	48.5%	9.0%	0%	0%	42.4%	
6	SC	0%	0%	0%	0%	0%	
	TC	100%	0%	0%	0%	0%	
9	SC	20%	0%	0%	0%	0%	
	TC	40%	0%	0%	0%	40%	
10	SC	50%	0%	50%	0%	0%	
	TC	0%	0%	0%	0%	0%	

11	SC	0%	0%	0%	0%	0%	0%	0%	15.38%
			TC	84.6%	0%	0%	0%		
13	SC	0%	0%	0%	0%	0%	0%	0%	
	TC	50%	0%	50%	0%	0%	0%		
14	SC	0%	0%	0%	0%	0%	0%	0%	25%
			TC	75%	0%	0%	0%		
17	SC	0%	0%	0%	0%	0%	0%	0%	50%
			TC	50%	0%	0%	0%		
19	SC	100%	0%	0%	0%	0%	0%	0%	0%
			TC	0%	0%	0%	0%		0%
22	SC	0%	0%	0%	0%	0%	0%	0%	34.3%
			TC	57.14%	5.7%	0%	2.85%		

The present research reveals a noteworthy difference in the way source and target culture contents are portrayed, raising questions into the underlying motives and implications for students' cultural perspectives. products with inherent cultural value in the local context of the region, such as "Musalman," "Pakistan," and "rupees," are included in unit 1's source culture products. These components stand for elements specific to the originating culture, such as history, identity, and money. But phrases like "Britons," which stand for target culture products, are frequently linked to hegemony over culture, economic power, and global influence. The target culture's perceived superiority in this context might be attributed to its dominance in the global arena, which shapes norms, values, and lifestyles all over the world. Moving to unit 4, the absence of source culture elements and the predominance of target culture products like "Maryhill" and "Christmas holiday" reflect the cultural capital associated with Western traditions and customs. While source culture practices may hold deep cultural significance within local communities, the global recognition and appeal of target culture practices, such as "Halloween," contribute to their perceived superiority. The global dissemination of Western cultural practices through media, technology, and globalization further reinforces their dominance on the cultural landscape.

Similarly, in unit 5, the absence of source culture elements contrasts with the prevalence of target culture products like "US" and "America," symbolizing the economic, political, and cultural power wielded by Western nations. The inclusion of target culture persons, such as "Jerry" and "Ed," may further elevate the perceived value of target culture, as individuals associated with dominant cultural narratives often serve as cultural ambassadors and influencers. In unit 6, the complete exclusion of source culture elements in favor of target culture products like colloquial expressions ("ain't," "I'se") underscores the cultural capital associated with English language proficiency and familiarity with Western linguistic norms. The global reach and influence of the English language contribute to the perceived superiority of target culture linguistic practices over local dialects and languages. Unit 9 presents a nuanced contrast between source and target culture elements, with the inclusion of source culture persons alongside target culture products like "Moscow" and "Hale." While source culture persons may hold cultural significance within their communities, the global recognition and prestige associated with target culture locations contribute to their perceived superiority. The inclusion of target culture persons like "Navasard" and "Arshak" may further reinforce the perceived value of target culture individuals as symbols of success, achievement, and cultural relevance. In unit 13, the absence of source culture elements and the prominence of target culture products like "Ozymandias" highlight the cultural capital associated with Western literature and artistic achievements. Works of literature like "Ozymandias" are celebrated globally for their artistic merit, cultural relevance, and universal themes, contributing to the perceived superiority of target culture literary traditions. Unit 14 continues the trend of elevating target culture elements, with the absence of source culture elements contrasting with the prevalence of target culture products like "Mijas" and "Estepona." The inclusion of specific geographical references associated with Western travel destinations reinforces the cultural capital associated with leisure, exploration, and cosmopolitan lifestyles. In unit 17, the complete absence of source culture elements alongside the prevalence of

target culture products like "Vegas" and "Encyclopedia" further reinforces the cultural hegemony of Western knowledge systems and entertainment industries. The inclusion of target culture persons like "Charlie" and "Mary Ellen" may further perpetuate the perceived superiority of target culture individuals as symbols of success, affluence, and cultural influence. Finally, in unit 19, the dominance of source culture products like "Pakistan" and "Chaliya" reflects a deliberate effort to preserve and promote local cultural heritage and traditions. While source culture elements may hold intrinsic value within their communities, the absence of target culture elements suggests a prioritization of indigenous cultural narratives and identities. In contrast to source culture, target culture elements are often perceived as superior due to their global reach, economic power, and cultural influence. Western cultural norms, values, and practices are frequently depicted as aspirational and desirable, shaping individuals' perceptions of success, modernity, and sophistication. The cultural hegemony of Western nations, facilitated by globalization, mass media, and economic dominance, further reinforces the perceived superiority of target culture elements over local and indigenous cultural traditions.

However, it's essential to critically examine these perceptions of superiority and to recognize the inherent value and diversity of all cultures. While target culture elements may hold significant cultural capital on a global scale, source culture elements are equally valuable in preserving cultural heritage, fostering community identity, and promoting cultural diversity. As researchers, it's crucial to challenge hegemonic narratives and advocate for a more inclusive and equitable representation of cultural diversity in educational materials. By acknowledging and celebrating the richness of all cultures, we can promote mutual respect, understanding, and appreciation across diverse communities and societies.

Table 7: An analysis of cultural-related content of class 12th English textbook

U.no	cultural categories	cultural dimensions						
		Products	Practices	Perspectives	Communities	Persons		
2	SC	40%	0%	0%		26.66%	33.3%	
		TC	0%	0%		0%	0%	0%
3	SC	0%	0%	0%		0%	0%	
		TC	100%	0%		0%	0%	0%
4	SC	47.6%	0%	0%		2.4%	20.7%	
		TC	17.07%	7.3%		2.4%	2.4%	0%
5	SC	0%	0%	0%		0%	0%	
		TC	76.9%	0%		0%	0%	27.1%
9	SC	0%	0%	0%		0%	0%	
		TC	100%	0%		0%	0%	0%
10	SC	27.1%	26.9%	3.8%		0%	42.3%	
		TC	0%	0%		0%	0%	0%
11	SC	35.6%	0%	0%		2.2%	31.1%	
		TC	24.4%	0%		0%	0%	6.66%
12	SC	0%	0%	0%		0%	0%	
		TC	100%	0%		0%	0%	0%
16	SC	79.5%	0%	0.58%		2.92%	9.94%	
		TC	5.84%	0%		0%	0%	1.16%

17	SC	0%	0%	0%	0%	0%	0%	0%
			TC	39.1%	17.39%	4.34%	17.39%	21.7%
18	SC	0%	0%	0%	0%	0%	0%	0%
			TC	100%	0%	0%	0%	0%
19	SC	0%	0%	0%	0%	0%	0%	0%
			TC	52%	4%	2%	14%	28%

Textbooks for Class 12 English may contain significant material about the target culture for a variety of pedagogical and ideological reasons. A possible explanation for the focus on target culture could be a conscious attempt to encourage global viewpoints and develop cosmopolitan attitudes among students. Educators can attempt to expand students' cultural horizons and promote intercultural understanding—both of which are crucial for navigating a globalized world—by exposing them to a variety of cultural narratives and experiences. However, concerns regarding the underlying motivations and implications are raised by some units' disproportionate representation of elements from the target culture in comparison to the source culture. When target culture content is heavily incorporated and source culture representation is either minimal or nonexistent, it could unintentionally perpetuate the idea that target culture is better, superior or more desirable. For example, the exclusive focus on target culture narratives like "Greenwich Village" and "California" in Unit 3, where target culture products are at 100% while source culture elements are absent, may subtly convey the message that Western lifestyles and values are inherently more desirable or prestigious than indigenous ones. This upholds the idea of cultural hegemony, according to which dominant cultures claim to be superior to marginalized ones. Similarly, references to "French copper coins" in Unit 9, where target culture products are once again at 100%, may subtly elevate Western economic systems and currencies above indigenous ones. These kinds of depictions have the ability to undermine students feeling of pride in their own cultural background by making them internalize cultural inferiority. Furthermore, the apparent superiority of the target culture is further reinforced by the global value attached to its components. Narratives about target cultures are more widely recognized and resonate internationally, which increases their accessibility and relatability to a worldwide audience. For instance, Unit 17's references to "Paris" and "The Diplomat Magazine" evoke up images of well-known international institutions and sites, enhancing their cultural prestige and appeal. On the other hand, although rich in local meaning and symbolism, parts of the original culture could not have the same level of prestige and global recognition. International audiences may find references to indigenous practices or locations less relatable or recognizable, which could reduce their perceived worth globally.

Consequently, the overemphasis placed in English textbooks on target culture may be a reflection of larger societal biases and power dynamics, where dominant cultural narratives are given more weight and promotion at the expense of marginalized ones. Educators should aim for a balanced representation that honors both local and global cultural heritages without maintaining hierarchies of cultural value, even though the goal may be to foster cosmopolitan attitudes and prepare students for a globalized world.

Table 8: Analysis of comparison between Source and Target culture-related contents of class 11th and 12th English Textbooks

Textbook	Source Culture (SC)	Target Culture (TC)
11 th	25.02%	74.98%
12 th	35.88%	64.12%
Total	30.4%	69.55%

As a researcher analyzing the cultural content in English textbooks used in the 11th and 12th grades in Khyber

Pakhtunkhwa (KP), it is evident that there is a significant presence of target culture elements compared to source culture elements. The 11th class textbook features 74.98% target culture content and 25.02% source culture content, while the 12th class textbook contains 64.12% target culture content and 35.88% source culture content. Overall, at the higher secondary level, the textbooks comprise 69.55% target culture content and 30.4% source culture content. These percentages, derived using a proportion formula, indicate a deliberate emphasis on the target culture within the curriculum.

The source cultural elements include terms such as "musalman," "gutka," "naswar," "Murree," "taj," "peepul," "parandas," "payals," "izzat," "Ayub Khan," "Sunnis," "Pride of Performance," "Government of Pakistan," "Shaheen missiles," "Himalayan brown bear," and "Hazrat Bahaudin Zakariya." These words reflect indigenous cultural, social, historical, and political aspects specific to Pakistan. In contrast, the target cultural elements encompass terms like "British build Bradford truck," "Vauxhall," "Bedford," "American," "Bay of Naples," "English civilize boys," "England," "piggy," "Silver Cross," "Ruine," "Oxford," "British government," and archaic expressions like "ain't," "I'se," and "goin'," which are tied to English literature and Western contexts.

The predominance of target culture content can promote the idealization of English as cultural capital for several reasons. Firstly, exposure to target culture elements fosters familiarity with Western lifestyles, values, and norms, which can be perceived as superior due to their association with economic, technological, and educational advancements. The frequent appearance of terms related to the British and American contexts, such as prestigious institutions (e.g., "Oxford"), technological products (e.g., "Bradford truck"), and cultural norms (e.g., "English civilize boys"), highlights the achievements and influence of the English-speaking world. Secondly, the representation of target culture in textbooks can shape students' viewpoints by subtly positioning the Western way of life as an ideal to aspire to. This cultural conditioning may lead students to associate proficiency in English and an understanding of Western culture with social mobility and success. The notion of cultural capital, as proposed by sociologist Pierre Bourdieu, suggests that cultural knowledge, especially of a dominant culture, can provide individuals with advantages in society. By integrating target culture content, the educational system in KP implicitly endorses the idea that mastering English and its cultural nuances is a pathway to greater opportunities and status. In comparison, source culture examples, while rich in local heritage and identity, do not carry the same weight of global influence or economic power. Terms like "musalman," "gutka," and "Shaheen missiles" are deeply rooted in Pakistani culture, yet they lack the international recognition and prestige associated with Western cultural references. Consequently, students may perceive their indigenous culture as less significant or modern compared to the target culture, reinforcing the belief that English culture is more valuable and desirable.

In conclusion, the substantial inclusion of target culture elements in English textbooks at the higher secondary level in KP promotes the idealization of English as cultural capital. This educational strategy not only familiarizes students with Western contexts but also positions English culture as superior, thereby influencing students' perceptions and aspirations. By embedding Western cultural references in the curriculum, the educational system implicitly encourages the pursuit of English proficiency and cultural knowledge as essential tools for achieving social and economic success in a globalized world.

Table 9: An analysis of Cultural Categories of Secondary and Upper secondary English Textbooks

Textbook	Source Culture (SC)	Target Culture (TC)
Secondary	46.78%	53.22%
Upper secondary	30.4%	69.55%
Total	38.59%	61.4%

Discussion

Based on the analysis, the combined proportion of source and target culture elements in English textbooks at secondary and higher secondary, the findings show that source culture element account for 38.6% of the content, while target culture elements represent a more substantial 61.4%. This notable difference highlights the dominance of target culture within educational materials. The prevalence of target culture over source culture elements is a critical observation. With 61.4% of the content being oriented towards target culture, it is evident that target culture

is more heavily emphasized. This dominance has several implications for cultural representation, pedagogical impact, and the conceptualization of cultural capital. From a cultural representation perspective, the greater presence of target culture elements may shape students' understanding and appreciation of cultures other than their own. While exposure to different cultures can foster cross-cultural awareness, there is a potential risk of underrepresenting the native cultural context of the students. This imbalance could lead to a perception that the target culture is more valuable or relevant, potentially affecting students' motivation and engagement if they feel their own culture is marginalized.

The pedagogical impact of this dominance is also significant. The emphasis on target culture can shape the educational experience by idealizing English-speaking cultures and reinforcing the perception of English not only as a linguistic tool, but also as a gateway to social and cultural prestige. This reinforcement of English as a cultural capital may contribute to students viewing the language as essential for achieving social and cultural success.

5. Conclusion

The analysis of secondary and upper secondary English textbooks in KP indicates a significant amount of both Source (local, indigenous) and Target (usually Western or Anglo-American) cultural elements. Nonetheless, there was a noticeable predominance of Target culture contents compared to Source culture contents, suggesting a rational preference for the former. Target culture contents proportion were far more prevalent than Source culture ones, with this trend continuing at both educational levels. The curriculum and learning materials reflect this deliberate focus on contents related to Target culture, emphasizing a preference for Western cultural norms and values. The dominance of components from Target culture in these textbooks creates English as a cultural capital in addition to a language of communication. As students engage with these textbooks, they are likely to internalize the idealization of English as a language that offers access to international cultural and economic prospects. This focus on target culture shapes their understanding of the world, influencing their aspirations and academic outcomes. As a result, in KP, English is seen as crucial to both academic achievement and socioeconomic advancement. English is idealized by the strong presence of Target culture components, which emphasizes its significance and solidifies its position as a useful resource in KP's academic and socioeconomic environment. While the integration of target culture can enhance learners' global awareness, the lack of emphasis on local cultural elements poses risks to students' cultural identities and self-esteem. It is essential for educational stakeholders to recognize the implications of this cultural imbalance. A more equitable representation of both source and target cultures in English textbooks would not only enrich the learning experience but also empower students to appreciate their own cultural heritage alongside global perspectives.

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