Policy Research Journal
ISSN (E): 3006-7030 ISSN (P) : 3006-7022 Volume 3, Issue 11, 2025

REPRESENTATION OF IDEOLOGIES AND WORLDVIEWS IN TEXTBOOKS: AN ANALYTICAL STUDY OF ENGLISH LANGUAGE TEACHING BOOKS OF PUNJAB TEXTBOOK BOARD

Amber Saleem

Lecturer, Chaudhry Abdul Khaliq Center for Contemporary Islamic Sciences (CAKCCIS), The Superior University, Lahore, Pakistan.

amber.saleem@superior.edu.pk

DOI: https://doi.org/10.5281/zenodo.18170094

Keywords
Worldviews; Ideology; Character Education; Critical Discourse Analysis; Curriculum Studies; Moral Development; Pakistani Textbooks; National Identity; Critical Literacy; Educational Reform.

Article History
Received: 01 October 2025
Accepted: 19 November 2025
Published: 29 November 2025

Copyright @Author

Corresponding Author: *
Amber Saleem

Abstract
This study critically analyzes the worldviews, ideologies, and major themes embedded in the Punjab Textbook Board's Grade 9 English textbook, *viewing it as a cultural and moral document rather than a neutral linguistic resource. The analysis investigates how the text constructs moral, civic, and intellectual orientations that shape learners' understanding of self, society, and the world. The purpose is to uncover the underlying religious, nationalist, modernist, and romantic-humanistic worldviews, and the ideological patterns, moral-ethical, civic-national, social-justice, and awareness-responsibility, that guide meaning and value formation. Adopting qualitative content analysis and the Critical Discourse Analysis (CDA) framework, the study synthesizes insights from recent scholarship to interpret textual narratives, themes, and linguistic choices. Findings reveal that the textbook integrates faith, patriotism, responsibility, and reflection to promote moral character, unity, and social harmony while cultivating awareness and empathy. However, its ideological cohesion sometimes limits pluralistic and critical engagement, positioning students as recipients rather than interrogators of values. The research contributes to broader debates on curriculum ideology and character education by showing how textbooks shape not only literacy but worldview and citizenship. It underscores the importance of critical literacy pedagogy that encourages reflection, dialogue, and ethical reasoning. Curriculum developers and teachers are urged to balance value transmission with critical inquiry to prepare learners as morally responsible, reflective, and socially aware global citizens.*

1. INTRODUCTION

Students are influenced by many inside and outside factors of a school. Games, media, and society play a vital role in the mental nourishment of students, like friends, teachers, classroom, and school activities, in their own significant ways. But textbooks are one of the fundamental sources to influence students to a great extent. As students spend most of the time on textbooks, especially in Pakistan, which makes them the most important factor among all other things in influencing the mental development of the students. Textbooks play a key role in building and constructing the ideologies and worldviews of the students. Education has been at the center of ethical values and social construction and strengthening of

the nation-state as well (Jamil 1999; Hoodbhoy 1985).

Briefly, it would be more appropriate to say the textbooks as 'one out of many influences on a person's ethics (Rahman 2005). The way the curriculum is designed, the creator exercises a lot of power, and their choices for designing curriculum convey to the students a particular ethical perspective. Reform, development, and change in curriculum have always been an important part of the education system in the history of Pakistan. It has long been suspected in the history of Pakistan that whenever the government of Pakistan is changed, it introduces its own policies regarding the education system of Pakistan. As education reforms and policies shift in Pakistan are synonymous with changes in Pakistan (Jamil, 1999; Hoodbhoy, 1985). Every elected government makes policies regarding the development and reform of the education system according to its vision and ideology.

Ayub Khan stated in 1962 that Pakistan was achieved in the name of Islam, which does not believe in ethical and racial differences. As in the time of Ayub Khan, focus was on religious nationalism, but at the same time, he emphasized modern and technical education as well. Later on, other political authorities, as they gained power in the state, tried to make depiction of Pakistan as a peaceful and Islamic state, for their own political purposes (Rahman, 2005). They tried to create a new image of Pakistan by inculcating certain ideologies in the textbooks (Shah et al., 2013). They reformed such policies regarding education, which demand the priority of Islamization in the textbooks and promote Islamic ways of leading a life.

In 1979, General Muhammad Zia-ul-Haq, the 8th president of Pakistan and the country's 3rd military dictator, reformed his national education policy. According to that education policy, the main focus in the curriculum was on the production of good Muslims and good Pakistanis. According to the education policy of General Zia-ul-Haq, the highest priority would be given to the revision of the curriculum with a view to making the entire curriculum reorganized around Islamic thought. The same was adopted by all other elected government authorities after holding the power of the state as they developed and reformed their own education policies, which were implemented for the reform and development of the curriculum. It shows how much the curriculum is influenced by the ideologies of certain people. Textbooks are one of the main sources to rebuild and construct the ideologies of students. It is important to take into consideration these textbooks, especially English textbooks, critically to make learners aware of the hidden ideologies and worldviews of those people who are responsible for designing the curriculum. It is needed to make people aware about the social, political, and economic factors that caused different ideological representations in the textbooks.

The problem lies in the fact that different ideological messages are constructed regarding cultural variables like nationalism, gender, representation of us and others, religion, and culture in English language textbooks of the Punjab Textbook Board, Lahore. And if there are different ideologies represented in the English language textbooks of different years of publication under the same publication group. How changing sociocultural scenarios affect the ideological representations in the English language textbooks in Pakistan. As textbooks play a key role in inculcating certain ideologies in the minds of the readers, it is very important to practice keeping a critical eye on the writing and reading of the textbooks. Textbooks have become one of the powerful tools to deliver certain worldviews of those people who have the power in hand to produce and design the syllabus and content of the textbooks. Textbook ideologies work as agents to impart worldviews to their readers (Yaseen & Muzaffar, 2018).

Objectives of the Study

The following objectives are taken into consideration in this study:

1) To study how different cultural ideologies become part of the Textbooks.

2) To analyze whether ideologies have changed in the different years of English Language Textbooks even under the same publication group.

Research Questions

The following research questions are addressed in this study:

1- How and why do different cultural ideologies become part of textbooks?
2- Have these ideological messages changed in the English language textbooks under the same publication group?

Review of Literature

Textbooks, as instruments of formal education, are not ideologically neutral; they operate as cultural and moral texts that embed values, perspectives, and assumptions about society, knowledge, and identity (Apple, 2014; Apple & Christian-Smith, 2017). In recent decades, critical discourse studies have demonstrated that textbooks, particularly language materials, play a pivotal role in constructing students' worldviews and ideological orientations (Machin & Van Leeuwen, 2007; Van Dijk, 2014; Banks, 2016). In Pakistan, researchers have extensively analyzed the ideological underpinnings of English textbooks used by provincial boards. Anwar et al. (2024) and Chishti (2021) found that Punjab Textbook Board (PTB) materials privilege nationalist, moral, and religious ideologies that cultivate loyalty and civic duty. Similarly, Anwar et al. (2024) compared local and foreign O-Level textbooks, noting that local editions emphasize collective identity and moral virtue over critical pluralism. Iqbal (2013) and Begum and Ali (2025) corroborated this, revealing that Pakistani curricula consistently promote patriotism and religious faith as central educational aims. Studies by Zaheer et al. (2025) and Khan and Ali (2023) confirm that these texts frame language learning as a moral enterprise, producing citizens rather than just communicators.

Beyond patriotism and morality, researchers have addressed social and class ideologies. Pasha (2022) identified subtle discourses of social hierarchy, while Solangi et al (2023) and Suchana (2024) uncovered gender and cultural stereotypes. Rahman's (1999 & 1996) foundational study on *Language and Politics in Pakistan* contextualizes these patterns historically, showing how postcolonial education systems use language as an ideological tool for identity formation. The recent educational shift toward character education and moral formation aligns with global calls for value-based education (Tawil & Locatelli, 2015; Zaheer et al., 2025). In Pakistan, Jamil et al. (2024) and Iqbal and Khan (2024) highlight character-building as a curricular goal. This view is echoed in Purwaningsih et al. (2024) and Salgado et al. (2025), who argue that character education integrates moral virtue with social responsibility. The emphasis on ethical citizenship in Pakistani English textbooks thus parallels global pedagogical trends (Salgado et al., 2025; Banks, 2016).

Meanwhile, the modernist worldview, embodied in discussions of media and technology, reflects what Machin and Van Leeuwen (2007), Tawil and Locatelli (2015) describe as "discourses of modernization." Studies such as Qasim (2025) use corpus-based critical discourse analysis (CDA) to show how these texts present technology as both a moral and cognitive force, urging responsible media engagement. The ideology of *awareness and accountability* identified by Iqbal (2013), Begum and Ali (2025), and Lashari et al. (2025) reflect what is called "critical consciousness", the ethical awakening through reflection and action. Furthermore, the romantic-humanistic worldview found in literary selections resonates with global humanistic education ideals. Wordsworth's "Daffodils", often featured in Pakistani textbooks, embodies emotional and spiritual reflection, traits aligned with the argument that education must nurture aesthetic and moral sensibility. Eco-linguistic analyses, such as those in the *Pakistan Journal of Humanities and Social Sciences* (2024), extend this reading by linking nature and sustainability discourse with ethical imagination.

Collectively, the literature suggests that Pakistani English textbooks present a synthesis of faith, nationalism, moral virtue, and modern awareness (Rahman, 1999; Rahman, 1996; Anwar et al., 2024; Pasha, 2022). However, critics urge a more balanced, dialogic approach that integrates pluralism, inclusivity, and critical engagement (Apple, 2014; Banks, 2016). As Ghaffar and Arslan (2025) argue, textbook reform must move beyond moral prescription toward participatory and reflective pedagogy, ensuring that learners are not passive recipients of ideology but active constructors of meaning. The present study focuses on different variables that are interrelated to each other like ideology, power, discourse, worldview, culture and textbooks development. All of these concepts are

studied in relation to each other as they all influence each other in one way or the other.

The notion of ideology is widely used in the social sciences, in politics, and in the mass media. The notion of ideology was first invented by the French philosopher Destutt De Tracy at the end of the 18th century. Ideologies are the systems of beliefs and ideas of social groups; they not only help to make understand the world but also serve as the basis for the social practices of group members (van Dijk 2007). Some significant social practices influenced by ideologies are language use and discourses. When we speak as a member of any particular group, we express our ideologically based opinion. This is how discourse is interrelated with ideology. The term discourse is widely used in many different disciplines like linguistics, philosophy, sociology, anthropology, and many others. Actually, the way it is used in many other disciplines makes it closer to ideology. Just like ideology, the way it is used in many contexts makes it complex to define and does not provide clear cut specific definition. A simplistic way to know how it is actually closely related to ideology and what it actually means is to look at its dictionary definitions. As the Concise Oxford dictionary of current English briefly refers to discourse talk and conversation (Butt & Rehman, 2010). This is how discourse is related to ideologies, as ideologies are found in any stretch of language, whether it is written or spoken. There is another concept that is interrelated to ideology is worldview.

Worldview is in contrast to ideology, which is considered a set of false or distorted ideas and beliefs in society. The term worldview refers to a set of common ideas or beliefs existing in society, or it may be shared by the people of each social class. This term is also described in many different ways by different people, as anthropologists define it as the study of how people understand reality. An anthropologist defines worldview as a cognitive orientation and defines it as "The members of every society share a common cognitive orientation which is in effect, a universalized, implicit expression of their understanding of the "rules of the games" of living imposed upon them by their social, natural, and supernatural universes (Rahman, 2005). This is how worldview comes hand in hand with ideology, but has different modes of representation about the world. There is another concept, which is the core ingredient of the current study, which is culture.

Culture is defined in many dictionaries in a very simple way as it refers to ideas, beliefs, and customs which people share and accept in any particular society. It is actually a very simple way of defining such a complex concept, as it covers a lot of other aspects regarding society and their actions as well. There is a comprehensive definition of culture, which is given by Samovar, Porter, and Stefani, which actually covers all aspects of culture. They defined culture in such a way: "We define culture as the deposit of knowledge, experience, beliefs, values, actions, attitudes, meaning, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artifacts required by a group of people in the course of generations through individual and group striving". That is how culture and ideology go hand in hand with each other. Textbooks are written texts that contain a lot of ideological discourses. All of the concepts which are mentioned above in this very action, like culture, discourse, ideologies, and worldviews, are always part of any stretch of language. Textbooks are replete with such type of discourses. In the process of writing any text creator actually introduces their points of view about the reality of the world. Curriculum ideologies are defined as personal beliefs about what educational institutions should teach, for what ends, and for what reasons. Curriculum development or reform is always made according to the education policies of any country. As per government changes, it introduces its different policies to reform and develop the curriculum of any country. Especially in Pakistan, it is mentioned above in the section of the background of the study that education reforms and policy shifts in Pakistan are synonymous with changes of government (Jamil 1999; Hoodbhoy 1985). Curriculum reforms have been taken into consideration in Pakistan since 2001, after a long time of neglect and avoidance.

Discourses that are presented in the textbooks have some hidden particular points of view of some authoritative people who design and reform the content of the textbooks. Textbook analysis is always neglected from the critical point of view, especially from the perspective of Critical Discourse Analysis. As there is always the fact that discourses are

controlled and function by authorities who restrict people from thinking and rebuilding their ideas according to the worldview of those people who hold the power to construct certain ideologies in textbooks. As different people conducted research related to the critical analysis of textbooks of different sections but the focus on different cultural ideologies in the textbooks is caused because of certain changing social, political, and cultural factors within the same publication group are still neglected. It is very important to focus on changing sociocultural aspects that lead to changes in different cultural representations in the textbooks. Definitely, as time changed, especially in Pakistan, where the curriculum is designed and reformed after every five years, how can we claim that ideologies and worldviews in textbooks don't get changed by authorities. It should always be remembered that curriculum is a major part of the social and political zones of society in which it is written (Luke, 2018). The factor of change in curriculum enriches the notion of the present study by focusing on influences of changing sociocultural factors of society in the change and reform of the textbooks.

The study of textbooks from the critical point of view is always neglected, but there are people who have worked on the critical analysis of English textbooks from different angles by using critical discourse analysis (Rehman 2005; Ismail et al., 2019). All of these people have done critical discourse analysis of textbooks from different perspectives. Some focused on content analysis and others focused on the comparative analysis of English language textbooks at the school level of different classes and even of different groups of publications to explore biases towards religion, nationalism, culture, and gender. In this way, the present study plays a significant role in enriching the data and making a contribution in the domain of analysis of English language textbooks as it focuses on the reasons and forces that lead to the change and reformation of certain cultural ideologies in the textbooks.

Methodology

The quality of any work is based on the method we apply in our work. Most of the studies related to critical discourse analysis are based on qualitative methods. The current study is based on the comparison of different cultural variables in English language textbooks at the secondary level of two different years of publication in Pakistan. To explore critically micro and macro aspects of the ideological messages related to different cultural variables, Norman Fairclough's three-dimensional framework has been used that includes three sections like text analysis, processing analysis, and social analysis.

Research Type

The present research is qualitative, descriptive, and exploratory in nature as data are taken from the contents of the English language textbooks of secondary level of two different years of publications to explore surface as well as deeper meaning and forces for driving such a type of ideological discourses. The nature of the problem drives it to conduct a study under the qualitative paradigm, which would be more accurate to answer all the research questions of the present study.

Population

The population of the present study includes some primary resources as English language textbooks of secondary level, which are published by the Punjab Textbook Board, Lahore. And there are secondary resources in the form of journals, articles, books, and other internet sources.

Research Analysis Tools

For qualitative analysis of the English language textbooks published in two different years from the comparative point of view, Norman Fairclough's three-dimensional framework is used to find out the ideological visions of authorities and how these ideologies become part of the textbooks.

Data Analysis

The present study focuses on the ideological representations of different cultural variables in the two sets of English language textbooks which are published in two different years by the Punjab Textbook Board. This study is undertaken by using Norman Fairclough's three-dimensional framework, which contains three sections: description (text analysis), interpretation (Processing analysis), and explanation (Social analysis). With the help of linguistic features and discourse organizations,

certain sociocultural practices and contexts are explored. Context is something that is not given in the text, but it can be constructed by looking at the way discourse is organized and distributed. The Grade 9 English textbook of the Punjab Textbook Board is more than a pedagogical tool for language learning; it is a philosophical and ideological narrative about how students should see themselves, their society, and the world. Beneath the surface of prose, poetry, and moral lessons lies a network of worldviews, ideologies, and themes that collectively guide moral reasoning, civic consciousness, intellectual growth, and emotional maturity. The text consciously integrates religious, national, modern, and humanistic perspectives to form a unified educational vision. It does not simply teach reading and writing; it seeks to shape character, thought, and identity.

Worldviews: Constructing Vision and Meaning

The notion of a *worldview* refers to the way one perceives and interprets existence, the moral and philosophical lens through which reality becomes meaningful. The Grade 9 textbook embodies several overlapping worldviews, each enriching the learner's moral and cognitive horizon.

The Religious Worldview: Faith as the Moral Foundation

A strong religious worldview anchors much of the textbook. It views the world as a divinely ordered moral space where human beings are responsible before God for their actions. Stories such as *The Saviour of Mankind* and moral lessons inspired by Islamic ethics center life around faith, devotion, and virtue. This worldview presents morality not as a social convention but as a divine imperative. Goodness, compassion, and justice are framed as reflections of one's spiritual awareness. The religious worldview further envisions history as guided by divine wisdom. The life of Prophet Muhammad (PBUH) exemplifies leadership rooted in mercy, justice, and equality. This view insists that spiritual consciousness must translate into social responsibility, that belief without service is incomplete. It thus prepares students to understand morality as both personal piety and public action.

The Nationalist Worldview: Identity and Collective Belonging

Interwoven with faith is a nationalist worldview that presents the nation as a moral community. The textbook cultivates love for homeland, reverence for national heroes, and pride in cultural heritage. Patriotism is not described as blind loyalty but as moral participation, an expression of gratitude and duty toward one's country. This worldview binds moral virtue to national integrity. Chapters emphasizing unity, civic responsibility, and sacrifice represent the idea that the progress of the nation depends on the moral character of its citizens. The nation is personified as an entity sustained by faith, discipline, and selflessness. This lens gives learners a sense of belonging and purpose, of being part of a collective moral narrative that transcends individual interest.

The Modernist Worldview: Awareness, Rationality, and Responsibility

In addressing contemporary realities, the textbook reflects a modernist worldview grounded in knowledge, critical thinking, and social responsibility. The chapters that discuss *Media and Its Impact*, *Environmental Concerns*, and *Science and Progress* reveal a belief in human agency and rational capacity. Here, the individual is portrayed as an informed decision-maker who must balance technological advancement with ethical awareness. This worldview marks a transition from traditional moralism to reflective modernity. It encourages skepticism toward misinformation, sensitivity to media influence, and commitment to truth. Rationality is not opposed to morality but becomes its instrument, the means through which ethical judgment is refined. Students are urged to think, question, and evaluate before believing. This vision prepares learners for civic engagement in a globalized, information-driven world.

The Romantic and Humanistic Worldview: Nature and the Inner Life

Complementing the religious, national, and modern perspectives is a romantic-humanistic worldview that celebrates the emotional and aesthetic dimensions of human experience. Through poetry like Wordsworth's *Daffodils* and reflective pieces on

nature, solitude, and imagination, the textbook reaffirms the healing power of nature and the importance of introspection. This worldview connects beauty with morality. The contemplation of nature becomes a moral act, a way of nurturing humility, gratitude, and awareness of life's interconnectedness. It teaches that moral and emotional balance come not only from faith or duty but also from reflection and sensitivity. By inviting learners to find meaning in natural harmony and human creativity, the textbook balances reason with feeling, and discipline with imagination. Together, these four worldviews, religious, nationalist, modernist, and romantic-humanistic, offer a multidimensional vision of life. They do not compete but converge, forming an integrated understanding of human purpose that connects belief, identity, intellect, and emotion.

Ideologies: Moral and Social Frameworks

If worldviews shape perception, ideologies determine values and conduct. The Grade 9 textbook promotes ideologies that are moral, civic, social, and intellectual in nature, turning abstract principles into lived ethics.

Moral and Ethical Ideology

A central ideology that pervades the book is moral idealism, the belief that human dignity rests on moral excellence. The text repeatedly emphasizes virtues such as honesty, humility, justice, service, and compassion. Through narratives of moral exemplars, the textbook reinforces the idea that ethical life sustains both personal integrity and social harmony. This ideology links inner morality with outward action. It insists that spiritual faith must be manifested in social justice and that individual virtue must serve collective well-being. It constructs moral identity as the foundation of all progress, personal, national, and global.

Nationalist and Civic Ideology

Nationalist ideology complements the moral one by situating ethics within the framework of citizenship. Patriotism, loyalty, and collective responsibility become moral acts. The idea of sacrifice for the greater good is valued; unity is presented as the moral glue of the nation. This ideology encourages civic virtue, respect for law, participation in community, and empathy across divisions. However, it also idealizes harmony, sometimes overlooking social complexity. Still, its intention is clear: to foster a sense of purpose and moral direction within a national context. It sees education as character-building for citizenship, producing disciplined, compassionate, and patriotic individuals who will sustain the moral fabric of the state.

Social and Political Ideology

Throughout the text, there is an undercurrent of social and political ideology grounded in equality, justice, and community welfare. The life of the Prophet (PBUH) and various moral essays highlight resistance against oppression and care for the marginalized. The idea of justice transcends political form; it becomes a spiritual duty. This ideology merges with religion and humanism. It calls for a society ruled not by privilege or wealth, but by fairness and mutual respect. The emphasis on helping others, rejecting discrimination, and promoting harmony reflects a socially responsible moral vision.

Ideology of Awareness and Accountability

The modern chapters embody an ideology of awareness, stressing intellectual vigilance and accountability in media, communication, and social life. Students are not merely told what to think but encouraged to *think about thinking*. This ideology rejects ignorance and manipulation, urging responsible use of technology, truthful communication, and informed citizenship. Through this, the textbook expands moral education into intellectual ethics, the morality of knowing, choosing, and communicating. It implies that being ethical in the 21st century requires critical thinking as much as compassion.

Romantic-Idealistic Ideology

Finally, the romantic idealistic ideology elevates emotional intelligence, imagination, and introspection. It teaches that truth can be experienced not only through logic or scripture but also through beauty and reflection. The emotional renewal in Wordsworth's poetry, the joy in solitude, and the peace in nature symbolize the inner dimensions of morality, patience, serenity, and

appreciation. By valuing aesthetic experience, this ideology humanizes education. It ensures that students develop sensitivity alongside discipline, and empathy alongside intellect. Collectively, these ideologies form an ethical architecture where morality, citizenship, intellect, and emotion coexist. The textbook thus presents ideology not as propaganda but as ethical formation, as a framework that teaches how to live meaningfully and responsibly.

Major Themes: Recurrent Moral and Philosophical Patterns

Across the chapters, several major themes emerge, linking worldviews and ideologies into coherent moral discourse.

Faith and Spiritual Consciousness

Faith appears as the moral root of all other values. It defines human dignity, social harmony, and hope. This theme asserts that spiritual belief anchors the conscience and guides moral reasoning. The merging of spirituality with ethics encourages learners to align inner conviction with outward justice.

Justice, Equality, and Service

Social justice and equality remain recurring motifs. The moral heroes of the text embody service to humanity as a religious and civic virtue. Helping the poor, uplifting the weak, and practicing fairness are presented as signs of divine obedience and social maturity. This theme bridges the sacred and the secular, teaching that the worth of life is measured by service, not status.

Patriotism, Unity, and Sacrifice

The theme of patriotism links moral identity with national belonging. It celebrates collective purpose and moral duty to the homeland. The glorification of selfless service and sacrifice reinforces the idea that personal integrity contributes to national strength. Unity, in this context, is both moral and emotional, a shared belief in working for a just, peaceful, and prosperous nation.

Critical Awareness and Truth

The modern chapters expand the moral framework to include *truthfulness in information* and *responsibility in communication.* This theme stresses that in the age of media and misinformation, ethics demand vigilance, evidence, and fairness. Seeking truth becomes a modern virtue, equal in importance to faith and patriotism.

Nature, Reflection, and Emotional Balance

Romantic poems and reflective essays reveal a theme of nature as teacher and healer. Nature symbolizes purity and renewal, the return of the human spirit to simplicity and gratitude. Reflection and solitude are presented not as isolation but as growth, as opportunities to reconnect with moral clarity and emotional balance.

Learning, Progress, and Hope

A unifying theme across the textbook is the transformative power of knowledge. Learning is portrayed not only as academic attainment but as moral enlightenment. Education, when grounded in values, becomes the path to both individual fulfillment and collective advancement.

Conclusion

Taken as a whole, the PTB Grade 9 English textbook articulates a moral and philosophical education that integrates faith, nationhood, intellect, and humanity. It envisions the learner as a *complete moral being,* spiritually aware, socially committed, intellectually discerning, and emotionally sensitive. The interplay of worldviews and ideologies reflects Pakistan's broader educational ethos: to harmonize tradition with modernity, belief with critical thought, and individuality with community. The text neither isolates faith from reason nor separates nationalism from universal ethics. Instead, it invites synthesis, urging students to live with purpose, think ethically, and act responsibly. However, this synthesis also involves tension. Balancing spiritual devotion with critical thinking, emotional introspection with civic activism, and national pride with global awareness requires maturity. Yet, it is precisely in this complexity that the textbook's pedagogical power lies. It shapes not only knowledge but consciousness, the moral habit of seeing the world with compassion, questioning with integrity, and acting with justice.

Ultimately, the Grade 9 textbook's integration of worldviews and ideologies transforms language

learning into character education. It teaches that communication is not merely linguistic but ethical; that literacy involves discernment; and that true education refines both intellect and conscience. The textbook thus fulfills its deeper purpose: preparing students not only to read the world but to *understand and transform it with wisdom, faith, and humanity.* In sum, the Grade 9 English textbook emerges as more than a language-learning resource; it acts as a *moral and ideological architecture* that shapes students' worldviews, internalizes key ideologies, and fosters enduring themes. Through the intertwining of religious, nationalist, modernist, and romantic-humanistic worldviews, the text presents learners with multiple lenses for seeing themselves and their society: as spiritually rooted individuals, as conscientious citizens of a nation, as critical thinkers in a dynamic world, and as emotionally reflective human beings. These worldviews are supported by underlying ideologies of virtue and ethical character, civic duty and collective belonging, intellectual responsibility, and emotional awareness. Together, they provide the moral framework within which students are encouraged to engage with their environment, their nation, and themselves. The recurring themes of faith and spirituality, justice and service, patriotism and unity, critical awareness and truth, nature and reflection, and hope through learning bind the textbook's selections into a coherent whole.

In effect, the textbook invites students on a developmental journey: to cultivate integrity, to belong with purpose, to think with clarity, and to feel with awareness. The vision is holistic: education is not only about knowledge acquisition but character formation, worldview orientation, and ethical engagement. For teachers, this means the text offers opportunities to guide learners into making meaning, embracing responsibility, and nurturing self-regulation, creativity, leadership, and social intelligence. As learners engage with the material, they are not simply absorbing language; they are internalizing values, shaping their identity, and preparing for roles as moral agents and reflective citizens. The educational purpose thus extends far beyond grammar and comprehension: it becomes formative in the deepest sense. As such, the textbook exemplifies how content selection, thematic focus, and ideological orientation converge to produce a curriculum that is both intellectually enriching and morally purposeful. This research is limited in its nature, and it does not focus on the titles of the stories, images, and exercises provided at the end of every unit. It just focuses on the ideologically replete discourses of the contents of the stories. It is limited in this sense as well that it just focuses on the textbooks which are published by Punjab Textbook Board Lahore; it cannot be generalized to the other publication boards of Pakistan. It just focuses on the secondary level English language textbooks to explore such ideological changes, which make this study limited to its boundaries as well.

REFERENCES

Ahmad, I. (2004). Islam, democracy, and citizenship education: An examination of the social studies curriculum in Pakistan

Anwar, M. S., Hassan, S., & Shahid, M. I. (2024). Ideologies in Textbooks for O Level by Foreign and Local Authors: A Study through Critical Discourse Analysis. Pakistan Languages and Humanities Review, 8(3), 113-126.

Apple, M. W. (2014). Official knowledge: Democratic education in a conservative age. Routledge.

Apple, M. W., & Christian-Smith, L. K. (2017). The politics of the textbook. In The politics of the textbook (pp. 1-21). Routledge.

Apple, M., & Apple, M. W. (2004). Ideology and curriculum. Routledge.

Butt, B. Z., & Ur Rehman, K. (2010). A study examining the students' satisfaction in higher education. Procedia-Social and Behavioral Sciences, 2(2), 5446-5450.

Begum, R., & Ali, U. (2025). Decolonizing the ELT Textbook: Representations of Pakistani Culture in Locally Published Materials. Liberal Journal of Language and Literature Review, 4(1), 23-34.

Bank, J. A. (2016). Cultural diversity and education. In Cultural Diversity and Education. 6th Edition. Routledge New York.

Chishti, I. (2021). A comparative analysis of ideological constructions embedded in English textbooks: A critical discourse

perspective. Humanities & Social Sciences Reviews.

Ghaffar, F., & Arslan, M. F. (2025). Cultural Pedagogy and Curriculum: A Comparative Study of PTB and Oxford English Textbooks. Journal of Asian Development Studies, 14(2), 1354-1370.

Hossain, M. (2022). Diffusing "destandardization" reforms across educational systems in low-and middle-income countries: The case of the World Bank, 1965 to 2020. Sociology of Education, 95(4), 320-339.

Hoodbhoy, P. (2009). Pakistan's higher education system—What went wrong and how to fix it. The Pakistan Development Review, 48(4), 581-594.

Hoodbhoy, P. (2000). What Are They Teaching in Pakistani Schools Today? Chowk. com.

Iqbal, S., & Khan, S. U. (2024). Integrating Islamic Values into The Pakistani Education System: A Proposed Framework for Character Development. ASSAJ, 2(4), 1054-1070.

Iqbal, J. (2013). A review of English Textbook at the Secondary level in the province of Khyber Pakhtunkhwa, Pakistan. Research Journal of Educational Sciences, 2321, 0508.

Ismail, M. K. A., Farukh, A., & Ahmad, M. (2019). Critical Discourse Analysis of Positive Self and Negative other Representations through English Language Textbooks In Punjab, Pakistan.

Jamil, B. R. (2009, August). Curriculum reforms in Pakistan–A glass half full or half empty. In Seminar on School Curriculum Policies and Practices in South Asian Countries, NCERT, Delhi, India (pp. 10-12).

Jamil, M., Bokhari, T. B., & Zia, Q. (2024). Qualitative content analysis for critical thinking and skill development: A case of chemistry curriculum. Journal of Asian Development Studies, 13(1), 147-155.

Khan, M. Y., & Ali, A. (2023). Exploring Ideologies The Educational Function in Primary English Textbooks (SNC-2020): A Multimodal Analysis. Qlantic Journal of Social Sciences, 4(4), 297-305.

Lashari, A., Shah, W. A., & Memon, T. (2025). 'Are we equal citizens?': A critical discourse analysis (CDA) of language textbooks and minority faith learners' insights in Pakistan. Asia Pacific Journal of Education, 45(4), 1212-1229.

Luke, A. (2018). Educational policy, narrative and discourse. Routledge.

Machin, D., & Van Leeuwen, T. (2007). Global media discourse: A critical introduction. Routledge.

Pasha, A. (2022). Examining Global Education Discourses in Social Studies Textbooks in Pakistan (Doctoral dissertation, UCL (University College London)).

Purwaningsih, E., & Ridha, R. (2024). The Role of Traditional Cultural Values in Character Education. Pakistan Journal of Life & Social Sciences, 22(2).

Qasim, H. M. (2025). Ideational Meta function in a Pakistani English Textbook: A Transitivity Study of the Punjab Textbook Board's Grade 9 Content. Pakistan Social Sciences Review, 9(2), 575-589.

Rahman, T. (1996). Language and politics in Pakistan. (No Title).

Rahman, T. (1999). Language teaching and worldview in Pakistani schools. Sustainable Development Policy Institute.

Rahman, T. (2005). Language, power, and ideology in Pakistan. Pakistan: Democracy, development and security issues, 108-122.

Shah, S. K., Tariq, W., & Bilal, M. (2013). Ideology in English textbooks: A case study of matric level books in Punjab. Research on Humanities and Social Sciences, 3(11), 113-120.

Solangi, M. A., Bango, Z. A., & Abbas, S. (2023). A Critical Discourse Analysis of Multicultural Content in English Textbooks of Secondary School Level, Sindh, Pakistan. Journal of Development and Social Sciences, 4(4), 554-564.

Salgado, D., Bernal, A., Dabdoub, J. P., Berkowitz, M. W., & Bier, M. C. (2025). Character Education Formation Program as an Epiphany and Transformational Experience for Educational Principals in México. Research in Human Development, 1-33.

Suchana, A. A. (2024). Representation of gender in English language textbooks at the primary level of education in Bangladesh (Doctoral dissertation, © University of Dhaka).

Tawil, S., & Locatelli, R. (2015). Rethinking education: Towards a global common good. Dostupné z https://www. norrag. org/rethinking education-towards a-global-common-good.

Van Dijk, T. A. (2014). 'Critical Discourse Studies: A Socio-cognitive Approach.' In Methods for Critical Discourse Analysis, ed. by Ruth Wodak & Michael Meyer, 62-86, selected 62-67, 75-80. London: Sage. In The Discourse Studies Reader: Main currents in theory and analysis (pp. 389-399). John Benjamins Publishing Company.

Van Dijk, T. A. (2000). Ideology and discourse: A multidisciplinary introduction. Pompeu Fabra University, Barcelona, 10251034, 00722-7.

Van Dijk, T. A. (2007). Macro contexts. Discourse and international relations, 3-26.

Van Dijk, T. A. (2004). Ideology and Discourse Analysis. Ideology Symposium Oxford.

Yaseen, Z., & Muzaffar, M. (2018). Extremism in Pakistan: Issues and challenges. Journal of Politics and International Studies, 4(01), 31-42.

Zaheer, A., Waheed, Z., & Malik, H. (2025). Ideological Orientations in Pakistani Primary English Textbooks: A Critical Discourse Analysis. Pakistan Languages and Humanities Review, 9(4), 68-79.