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Cultural Representation and Alignment of Oxford Progressive English Textbooks with Pakistan's National Education Policy Objectives

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ABSTRACT

This study aims to assess the extent to which the secondary level English textbooks (Oxford Progressive English Textbooks Grade VI, VII, and VIII) adopted by the private educational network meet the cultural and ideological goals defined in the National Education Policy (NEP) 2017-2025 and the National Education Policy Development Framework - 2024 of Pakistan. This policy insists that educational materials maintain the national identity and support local cultural values. It also promotes the regional and inter-provincial harmony during the teaching of English. This paper looks at the compatibility of these text materials with national mandates. It does so through systematic checklist evaluations and a modified version of Ramirez and Hall's model for analyzing text materials. The findings indicate a huge gap in the system. The textbooks are infiltrated with foreign realities, secular ideologies, and Western models of society. It directly ignores or engages in contradiction with the socio-cultural and religious norms of the indigenous communities of Pakistan. Local content is included, but it is insignificant and disproportionate compared to the foreign content. The National Education Policy Development Framework (2024) will also be considered for analysis. That framework also favors earlier policy frameworks. It demands explicit alignment of all instructional materials with Pakistan's ideological and cultural boundaries. This includes provisions against content that promotes secular liberalism. This paper concludes with a critical discussion of the psychosocial impact of this mismatch. It also provides recommendations for textbook regularization and curriculum alignment.

Key Words: Foreign cultural elements, National Education Policy, National Education Policy Development Framework, Ideology, Textbook evaluation, Cultural compatibility, Westernization.

The introduction and contextual gaps.

The Government of Pakistan has stated in its National Education Policy (NEP) 2009 that textbooks are one of the main pillars of standardized education. In developing countries and in English-as-a-Foreign-Language contexts, the textbook is the only source of input and interaction in the classroom. The current picture of textbooks in Pakistan is one of structural fragmentation. This fragmentation exists between what is prescribed by the national policy and what is provided by the educational providers. It also exists between these provisions and the socio-educational outcome actually

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achieved.

The local education market has witnessed the emergence of super-competitive and independently published textbook series from the private sector. For public sector textbook boards, the curriculum guidelines set by the Ministry of Education are applied rigorously. In contrast, the private international presses, including Oxford University Press (OUP), are very liberal in their application of national directives.[1]

Such a policy difference is very important when considering the cultural material integrated into language textbooks. Language is a social phenomenon and the medium of intergenerational transmission of values, beliefs, and behaviors. The random or non-observance of the parameters of the source culture in the selection of language learning materials, can provide a serious obstacle for the cognitive as well as cultural development of pupils. The encounter unplanned with foreign customs, ways of life, standards of living, and parameters of lifestyle generates an immediate ideology conflict. Students are faced with an asymmetric flow of foreign cultural dominance. Consequently, the target language is not perceived as a neutral medium or representation of native identity to the global community. In this study, the aforementioned friction is addressed through the analysis of explicit compatibility of the cultural goals and objectives of the NEP 2009 with the Oxford Progressive English (OPE) series. This analysis is focused on autonomous institutional networks.

Over the years, the Pakistani education system has grown tremendously. The number of students in the country has increased significantly, leading to greater diversity. The growing number of schools has also resulted in a diversified system that can broadly be classified into public, private, and madrassa school systems. These three systems also have some internal variation. The complexity of the context (rural and urban settings, poverty profiles, geographic diversity, multilingualism, cultural and social variations) is one of the major challenges the country needs to address to deliver equitable quality education. Article 25A makes it obligatory for the national and provincial governments to remove all obstacles to uniformity and equality in education.[2]

Theoretical Framework and Literature Review

To assess the integration of culture in today's language curriculum planning, it is important to distinguish between two aims of language education. These aims are bi-culturalism and inter-culturalism. The concept of biculturalism involves a change in one's identity, in which a learner behaves as a member of a supplementary society.[3] In an ESL / EIL context, the ultimate goal should be interculturalism. It involves accepting, understanding, and respecting different cultures while at the same time holding strongly to one's own culture. The target language should be used as a means

[1] Khalid Mahmood, "Textbook Evaluation in Pakistan: Issue of Conformity to the National Curriculum Guidelines," Bulletin of Education and Research 32, no. 1 (2010): 15–36.
[2] National Education Policy Framework 2018, Ministry of Federal Education and Professional Training, p. 10
[3] Michael Byram, "Cultural Identities in Multilingual Classrooms," in Beyond Bilingualism: Multilingualism and Multilingual Education, ed. Jasone Cenoz and Fred Genesee (Clevedon, England: Multilingual Matters, 1998), 96–116.

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to communicate native realities, traditions, and belief systems to the outside world.[4]
If a textbook is created without local views, that is, revealing another reality without regard for the local one, it is no longer a neutral language tool. Instead, it becomes a culturally coded educational tool with far-reaching consequences in the sociological sphere. The previous studies on language policy in Pakistan have shown that undirected contact with foreign cultural values results in a significant politeness shift in the case of elites students. This phenomenon is historically known as 'Westernized Elitism'. It is evident in the language learners' tendency to consistently abandon indigenous honorifics and use direct, flat Western interactional routines. Its examples include using only the first names of elders or parents.[5]
Moreover, a historical approach to language management indicates that the standard language planning process should be conducted through the three interactive dimensions. It includes status planning (the administrative functions of language), acquisition planning (the distribution of language users), and corpus planning (the structural parameters of language materials).[6] In a post-colonial context such as Pakistan, the introduction of unacculturated language materials is quite common among private publishers of the language. The National Education Policy 2009 was especially formulated to resist this kind of linguistic imperialism. In such imperialism, local boundaries, indigenous customs, and ideological foundations were systematically marginalized by these materials. Here, globalization and 'Englishization' were used as tools to enhance an ongoing linguistic imperialism. Thus, an evaluation of private sector materials to determine their compliance with the defensive policy goals. This is crucial for evaluating the state's uniform educational character.[7]

Methodological Design

This study uses the sequential mixed-method approach for assessing the Oxford Progressive English series (Grades VI, VII, and VIII). These books are being used throughout the private schools. The investigation is clearly bounded by two structural goals. First is the quantitative analysis on the frequency and the traces of foreign elements of culture in the produced materials. Second is the qualitative analysis on the content of the produced materials to determine the exact degree of the foreign elements of culture that match or contradict the goals of the National Education Policy 2009.
The current research is descriptive in nature and includes a mixture of descriptive research. It has carried out quantitative analysis of the frequencies of cultural content, as well as qualitative analysis of the nature of that content. Both analyses are based on the presence of elements of foreign culture in the English language textbooks for VI,

[4] Sandra Lee McKay, "Teaching English as an International Language: Implications for Cultural Materials in the Classroom," TESOL Journal 9, no. 4 (2000): 7–11.
[5] Tariq Rahman, Cultural Invasion and Linguistic Politeness Among English-Using Pakistanis (Islamabad: Sustainable Development Policy Institute, 1998), 1.
[6] Nancy H. Hornberger, "Frameworks and Models in Language Policy and Planning," in An Introduction to Language Policy: Theory and Method, ed. Thomas Ricento (Malden, MA: Blackwell, 2006), 24–41.
[7] Robert Phillipson, Linguistic Imperialism (Oxford: Oxford University Press, 1992), 52.

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VII & VIII grade students of OUP. For this, the sample books were consulted to pinpoint the chapters that should be consulted for cultural events, values, symbols, images, and practices in each unit of the said textbooks. Further, whether these chapters entail notions related to a particular culture or society is also established.

The analytical baseline is based on a slightly adapted version of Ramirez and Hall's model for textbook evaluation. This is an integrated approach that covers the three aspects. First is the sociocultural perspective, which is the visual and written modalities that represent certain foreign nationalities or cultural features. Second is the sociolinguistic perspective, which involves contextual themes and everyday-life situational communication models that emerge from text dialogues. Third is the curricular perspective, which concerns the concrete language skills and discourse functions used within the lesson blocks.[8]

A localized checklist evaluation method was developed to carry out the policy analysis. The assessment parameters were not based on generic, static international templates. It is based on indicators specifically drawn from the cultural and ideological requirements of the NEP 2009. To ascertain the absolute weight of foreign representation, quantitative data were recorded on the visual modes (photographs, paintings) and written expressions (narratives, language drills, names, captions). Later, it is calculated into percentages with statistical software. At the same time, a qualitative content analysis was performed for all reading passages, reading exercises, and reading teaching rubrics. This qualitative analysis was limited to reflecting the interaction among the five main aspects. These aspects include the structural role of local references, the presentation of models of society or the family, linguistic behavior patterns, religious representations, and the thematic aspect of the units in the textbook.

Overall, the data analysis in the present research comprised three main steps. During the initial stage, foreign cultural input in textbooks was identified using the Ramirez and Hall (1990) model, which comprises three aspects. Selected units were read extensively and analysed in relation to cultural content. These were later divided into three categories based on sociocultural, sociolinguistic, and curricular points of view. In the second phase, these elements were categorised and their frequencies were calculated for the three perspectives of the data. These frequencies (counts) were converted to percentages for each dimension to enable the comparative evaluation. Finally, in the third phase of data analysis, these percentages were interpreted qualitatively. This qualitative analysis is carried out to determine which cultural dimensions and thematic aspects occur most frequently and to evaluate their alignment with national policy mandates.

Results: Policy Mismatch Analysis

The systematic and content evaluations show that the Oxford Progressive English secondary-level textbooks are fundamentally incompatible with the essence of the National Education Policy 2009. National promotion of culture is required by policy. This policy emphasizes that the elements of culture within the interprovincial network

[8] A. G. Ramírez and J. K. Hall, “Language and Culture in Secondary Level Spanish Textbooks,” The Modern Language Journal 74, no. 1 (1990): 48–65.

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should be included, and local matrices within society should be respected. Moreover, regional harmony, national ideology, and Islamic values should be taken into consideration. Nevertheless, the facts show that the ideological elements the state has imposed as compulsory are absent from the main content of the sampled textbooks.

The National Education Policy Framework (NEPF) 2018 was launched by the Ministry of Federal Education & Professional Training, Islamabad. It has been clearly noted that the English language is primarily used in private schools with special emphasis. In Public schools, the main medium of instruction is Urdu or local languages. Similarly, NEPF 2018 states that imbalanced language acquisition is "one of the most divisive elements" in Pakistan's socio-economic struggle. Students who speak English well generally enjoy the "glorified status in society" and have better economic chances, as English is the "de facto official language". Often, state-level reforms have focused on access and teacher recruitment. But this strategy points to the fact that one of the major challenges in achieving a uniform education is "the lack of coherence and coordination in curriculum frameworks, textbooks, and exam systems. This is in line with Hornberger (2006), as the state is currently carrying out its acquisition planning, and because corpus planning is not based on a standard, it gives great freedom to private international presses.[9]

This fragmentation of the curriculum is further indicated by a localized qualitative assessment of the widely used textbook Oxford Progressive English (OPE), class 8. This is widely used in many private educational chains in Pakistan. The content is evaluated by Ali, Javed, and Murtaza (2020) using a modified version of the evaluative parameters outlined by Sheldon (1988). It is clear that parameters such as high-quality paper, standard black typefaces, and Times New Roman layouts are leading to a clean, unexaggerated visual presentation. While the actual educational worth is deeply problematic. The corpus lacks basic macro-level pedagogical steps. The publisher completely bypassed classroom piloting and omitted a formal needs analysis. That analysis is required to establish the contextual validity and educational relevance of the reading units. Furthermore, the textbook authors fail to establish any clear entry or exit levels of language proficiency. This leaves the material completely detached from both local public syllabi and recognized international testing frameworks such as the CEFR, IELTS, or ACTFL.[10]

This imbalance in the system is compounded by a lack of synergy between macro-level education policy and the professional systems intended to coordinate the teaching profession. When studied independently, teachers and educators see clear misalignment in statistics. Both the National Education Policy 2009 and the National Professional Standards for Teachers (NPSTs) have well-established criteria for developing professional practice, knowledge, and leadership. However, correlation analysis reveals that the relationship between these two models is not statistically significant ($r = -0.120$, $p = 0.306$). This quantitative difference can be identified as an

[9] Nancy H. Hornberger, "Frameworks and Models in Language Policy and Planning," in *An Introduction to Language Policy: Theory and Method* (2006), 24:41.

[10] Ali, Abdul, Amara Javed, and Ghulam Murtaza. "Evaluation of Oxford Progressive English Text Book: A Qualitative Study." Sir Syed Journal of Education & Social Research 3, no. 3 (2020): 364–80.

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outright incompatibility. This shows that such basic documents were prepared in isolation by the different expert groups. Moreover, they worked without interacting with each other on such important policy matters.[11]

Modality and Content Asymmetry

In a research study, the structural fragmentation in the content analysis of the Oxford Progressive English (OPE) corpus is empirically validated. They employed the cultural model of Adaskou, Britten, and Fahsi (1990). Text analysis showed that the series is biased systematically away from the learners' original reality. Among all analyzed reading text items, the target (Western) culture clearly dominates (37.1%). This is followed by international cultural content (34.3%). On the other hand, the learners' source culture comes last, with only 28.6% included in the reading curriculum. It shows that private educational materials actively promote non-native schemas. This directly threatens the 'uniform character' desired and attempted by the state planning. [12]

The quantitative results confirm extreme overrepresentation of foreign cultural markers. The total instructional picture is dominated by visual and written modalities that represent England and associated Western societies (more than 54% of the visual modalities with centralized counts). On the other hand, the expression of Pakistani culture is very low, insignificant, and structurally separated.

The quantitative empirical analysis shows a distinctly skewed distribution of cultural modalities across the three grade tiers. This distribution is systematic in the direction of Anglo-centric and Western cultural modalities.

Grade VI Corpus: Here, the majority of the present sociocultural modal visual representations are heavily dominated by Western European contexts (Italy with 33% of modal representations, Brazil with 17%, and Mongolia with 16%), and 18% of the modal representations presented correspond to English models.

Grade VII Corpus: In the Grade VII textbook, the balance of asymmetries is amplified considerably. Where the target Western cultures of England and Australia completely monopolize the visual modality layout. Each captures an identical 45% of the total visual space. This accounts for 90% of the total visual modality layout. Germany occupies a nominal 10%. Written representations mirror this trend, with England has 39% of the narration space.

Grade VIII Corpus: At the highest secondary tier, England reaches absolute hegemony. With accounting for 66% of all visual modalities and 47% of all written linguistic units, and leaving peripheral spaces to Italy (20% visual, 25% written) and Greece (14% visual, 28% written).

[11] Khizar, Asma, Muhammad Nadeem Anwar, and Mushtaq Ahmad Malik. “Role of National Education Policy-2009 and National Professional Standards for Teachers in Developing Teachers’ Professionalism.” *Bulletin of Education and Research* 41, no. 3 (2019): 101–18.
[12] Arshad, Amna, Syed Kazim Shah, and Muhammad Ahmad. "Investigating Cultural Contents in English Language Teaching Materials through Textbook Evaluation." *Journal of Language and Cultural Education* 8, no. 2 (2020): 127–45.

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Cumulatively, across the entire secondary textbook series, the visual and written modality distribution validates a systemic Anglo-centric saturation: the visual instructional picture is dominated by representations of England at 54%, establishing a massive structural gap when contrasted with the marginal, non-significant presence of source-culture (Pakistani) markers."

However, across the entire secondary textbook series, the distribution of visual and written modalities shows a systemic Anglo-centric saturation. The visual instructional picture is dominated by references to England at 54%. Source-cultural (Pakistani) markers are visually underrepresented and statistically insignificant.

Table 1: Overall Modality Analysis of Textbooks

Country	Visual	Written
England	54	37
Russia	2	5
Nepal	2	6
Cuba	2	7

Note: *N = 387*. Significance levels: $p < 0.01$ (2-tailed). In this specific dataset, all correlations listed above actually meet the more stringent criterion of $p < 0.001$.

Table 2 : Sociolinguistics Elements in Textbooks

Country	Percentage (%)
Social Identity elements	23
Household or Family elements	8
Social Amenities or Utilities	2
Everyday Life	8
Civic/Locality Elements	3
Atmospheric Elements	11
Mealtime/Beverage Elements	8
Healthcare/Safety Elements	4

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Educational Elements	3
Elements related Earn in life	3
Elements for Leisure time	7
Public/Private Facilities	3
Elements related to Shop/spend	4
Travel/transport Elements	8
Current Events	5

Table 3 : Thematic Analysis of Textbooks

Theme / Sub-theme	Percentage (100 %)
Social life	29%
Leisure activities	2 %
Personal/national identity	8 %
Workplace/job-related	7 %
Social group	4 %
Living Attitudes	8 %
Personal life	27%
Shopping	4 %
Eating	8 %
Family/Pets	3 %
Relationships	8 %
Housing	4 %

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Belief, Crafts, Civilization	20 %
Literary, musical and artistic works	4 %
Folktale	4 %
Historical events	4 %
Religious knowledge	4 %
Linguistic/paralinguistic behavior	4 %
Public Institutions and Politics	11 %
Public Administration	2 %
Local Infrastructure	3 %
Educational system	1 %
Judicial matters	2 %
Economic development	3 %
Environment and Topography	13 %
Nature and resource	3 %
Geographical knowledge	3 %
Climate/Disaster	2 %
Natural Landscape	3 %
Urban and rural issues	2 %

The overall thematic analysis of the OPE series text categories shows that ‘Social Life' (29%) and ‘Personal Life' (27%) are the twin dominant thematic pillars in the curriculum. These themes are followed by ‘Beliefs, Crafts and Civilizations' (20%). By contrast, structures like ‘Public Institutions and Politics' have the lowest rate at 11%. Biographical portraits, occupations in the West, and individualistic traits constitute together a formidable 'Social Identity Elements', covering a combined 23%

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of all text exchanges of the three grades. This is reinforced by a very strong presence of 'Atmospheric Elements' contexts (11%) and 'Travel, Transport and Tourism' contexts (8%), which draw on Western contexts of infrastructure, hotels, mansions, and holidays. In opposition to this, aspects of national identity, local history, and regional cultural matrices are structurally sidelined, appearing only as short, marginalizing 'subsidiary' frames to the main foreign story.

But with the inclusion of local elements, the content analysis reveals that these elements are flaky and used as "subsidiary" or "marginal" texts or minor exercises, attached to the dominant foreign texts. The textbooks often simply use local names or locations as a brief 'frame' for moving on to a more foreign geographical or tourism context. For example, in the OPE Grade VI (Unit-1, p. 14), it states that:

"Irfan is one of a number of Pakistani students from your school who are on an exchange visit to an English town".

The content analysis of this unit reveals that this initial local framing lacks a long-term goal for domestic education. The next block of text deals solely with the tourism, landmarks, and urban structure of an English town. It can only possibly fail to add to the local cultural level of understanding that a student in the private school system can have.

Westernization of domestic realities

The qualitative analysis found that when distinctive local geographical elements are discussed, they are all filtered through a Westernized lens. In OPE Grade VII (Unit-5, p. 130), a reference is given to the iconic Pakistani peak, Nanga Parbat:

"He is the world's greatest living mountaineer and was the first person to climb Everest without oxygen. But ever since his dramatic conquest of Nanga Parbat more than 30 years ago, Richard Messner has been haunted by a terrible accusation: that he left her brother up there to die"

This paragraph highlights a key finding from the qualitative analysis. The narrative's point of view is limited to an external, Western controversy. That controversy involves an outside climber and an accusation of abandonment. The passage doesn't use local context to foster pride in the local environment, regional knowledge, or national heritage. These kinds of passages are at odds with local needs and are simply content-based filler language. These have no connection to the student's socio-cultural context.

A parallel type of subordination is seen in OPE Grade VIII (Unit-8, p.213) where a reference to Lahore Museum is placed in a minor reading block:

"As a boy, Rudyard Kipling lived in Lahore where his father was the curator of Lahore Museum."

This local historic site is situated within the more individualistic context of a British colonial writer's personal biography. This is a narrative option that goes with an overarching unit of work on "Money," which teaches an Old English poem ("Dane-geld") about monetary history elsewhere. The local museum becomes a secondary context for another cultural artifact that is foreign to it. The textbook corpus does not use the target language to validate indigenous histories and spaces.

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Ideological, Religious, and Societal Implications

The Oxford Progressive English series has lacked cultural representation, especially in the country that produces it. These are some of the major gaps in the education sector that are being bridged by foreign ideologies. The National Education Policy (2009) has prescribed that books should play a major role in upholding Pakistan's ideology. Moreover, Islam plays a vital role in the ideology of Pakistan as revealed by its unique identity as an ideological state rooted in local values, traditions, and religion. In fact, private-sector textbooks almost entirely lack the values mentioned above.[13]

The stark mismatch between the state's defensive cultural mandates and the Westernized realities presented in the OPE series is also an administrative artifact of how policies are formulated in Pakistan. Sociological analyses demonstrate that educational policies are routinely designed by top-tier bureaucrats who lack the specialized pedagogical skills and localized insight needed to forecast implementation challenges. This reality is compounded by poor communication and an absolute absence of concurrent or periodic evaluation mechanisms between policy formulators and school-level implementers. When elite educational bodies adopt external texts such as the OPE series, they do so within an institutional vacuum in which rigorous compliance screening is virtually nonexistent, allowing commercial publishing interests to routinely supersede state-mandated ideological criteria.[14]

The deficit in the protection of culture, as demanded by the state, and the Westernized realities in OPE books are another administrative artifact of policy formulation in Pakistan. Sociological analysis highlights that those responsible for educational policy are the high-powered bureaucrats. They have expertise at the policy level rather than pedagogical expertise within the local context. All other negative factors exacerbate this situation: a lack of communication and a complete lack of concurrent or periodic evaluation systems between policymakers and the people in charge of implementation at the school level. The integration of the textbooks published by outside sources, such as OPE, is being done in a vacuum. In this regard, compliance with screening is almost non-existent in elite educational institutions. This allows commercial publishing interests to routinely supersede state-mandated ideological criteria.

This was confirmed by another study by Arshad and his colleagues, which showed that the Oxford Progressive English series exhibits a significant lack of cultural representation in the country where it is produced. This significant educational vacuum is being filled by foreign ideological paradigms. The National Education Policy 2009 states that textbooks should serve as tools to preserve Pakistan's ideological identity, which is directly related to its unique identity as an ideological state rooted in local values, traditions, and religious foundations. The private sector has textbooks, but the educational system almost completely lacks them. This causes a visible bicultural alienation among young learners.

[13] Arshad, Amna, Syed Kazim Shah, and Muhammad Ahmad. "Investigating Cultural Contents in English Language Teaching Materials through Textbook Evaluation." Journal of Language and Cultural Education 8, no. 2 (2020): 127–45.

[14] Mukhtyar Nabi and Hifza Nazir, "A Critical Analysis of Educational Policies of Pakistan," *Pakistan Journal of Social Research* 2, no. 2 (2020): 1–9.

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Anomalies in society and families.

The content analysis reveals that the OPE secondary series. This draws heavily from the depiction of Western social life. This makes it apparent that it is taken out of the reality of Pakistani society. There are frequent portrayals of differences in the protagonists' family lives. Moreover, there is significant mention of single-parent families, foster care, and divided households. These models mirror changes in demographic trends in the West. The unduly exaggerated representation in local textbooks offers no reinforcement of the collective, extended family structures that are the foundation of Pakistan's society.

In addition, there are consistent lifestyle representations in the embedded interactional dialogues, which are very liberal and secular. In conservative areas, characters regularly demonstrate a complete lack of sensitivity to gender and always address parents, teachers, and community chiefs by their first names. The unchecked display of foreign behavioral traits weakens the politeness model and respect structures for language. These models are intended to be safeguarded and instilled by national educational policies.

Religious Gaps and Misalignments

The policy mismatch is particularly striking in regard to religious knowledge. “NEP 2009” explicitly proposes books as supplementary media for the moral and ideological shaping of students. Therefore, it is assumed that there needs to be a harmony between textbooks and the local religious feeling. Qualitative content screening, however, shows that Islamic references are almost absent or extremely limited in the OPE series. The textbooks function largely on a very secular level. They oscillate between the particular portrayal of Western and Eurocentric religious concepts.

The units have many culturally charged references to Christian architectural and historical symbols. These include the explicit description of cathedrals, doomed chapels, and the celebratory customs of Christmas. Moreover, there are narrative lines of Pagan mythology and ancient deities. With this asymmetric exposure comes confusing paradoxes to non-native, Muslim-majority students. The text also seeks to normalize others' external religious practices and lives. Which is leaving out any reference to local theological and historical points of reference, creating a marked religious incompatibility. This structural imbalance contravenes the State's objectives and allows an unchecked foreign cultural domination in the classroom of private schools.

Discussion and Conclusions

Both quantitative and qualitative analysis results point in one direction: the current corpus of Pakistan's language education system has a significant cultural and ideological gap in private-sector textbooks, such as Oxford Progressive English. These textbooks have indeed been effective in developing mechanical reading and writing skills, but they do so by presenting a stream of content that takes the student away from his/her immediate social reality.

The OPE is not serving the intercultural communicative competence to L2 learners. All text for reading is culturally neutral majorly. Furthermore, the hidden agenda of

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curricular discussed in the textbook appears in terms of other culture's religious beliefs and values that may affect the understanding of the Pakistani learners.[15]

When one talk about the thematic organization of these textbooks they are full of images from West. This include opulent life of west, hotel life of high class, and continental dances. These books are also filled with European folklore. This amount of exposure has some serious psychological as well as sociological consequences. The curriculum, which implicitly suggests Western superiority through the portrayal of Western interactional routines, lifestyle choices, and values as "the normal state" of English language competence, also indirectly establishes them as the standard for learning English. This unguided enculturation is a systematic process that leads to the nurturing of a feeling of "Westernized Elitism" among the child passport holders of private schools, making them more and more alienated from their indigenous identity, the local tradition, and the national socio-political environment.

This indicates a lack of effective implementation of the language programme through a balanced contrastive approach. With the help of the modern language ecology framework, good second-language learning in a developing country should enhance the learner's intercultural competence without pushing him/her towards bicultural assimilation. The language that supports the text units, for example, learning to suggest, to ask, to apologize, to praise, is basic culture-specific speech acts. The pragmatic ability to describe values in their home language or to write about local culture in English is not developed if these acts are presented only through the Western behavioral system.[16]

This structural mismatch is the reason for the uncontrolled autonomy of international private publishers and elite school boards in Pakistan. Production values and pedagogical diversity have certainly been improved thanks to the sudden proliferation of privatized school models (Oxford, Cambridge, and International Baccalaureate programs, etc.). At the same time, however, it has disrupted national uniformity in educational decision-making. For the most part, privately owned presses have been beyond the reach of the state, and commercial concerns have overtaken national ideological demands. This leads to a disjointed curriculum, which contradicts the national integration and cultural promotion policy outlined in the National Education Policy 2009.

This discrepancy in curriculum is not well researched in the literature. It also has some serious consequences during the psychosocial development of adolescent learners. Early adolescence (age 11-14) is a critical phase for identity formation. At this stage, an individual develops a meaningful whole that encapsulates their family history, community values, and self-perceptions. Implicitly, the language learning textbook is often regarded as a source of excellence and prestige. When used worldwide, it can continually affirm the value of Western life patterns over native ones. This effectively conveys the message that being educated, modern, and successful is synonymous with being Western. This creates what Erikson (1968)

[15] Arshad, Amna, Syed Kazim Shah, and Muhammad Ahmad. "Investigating Cultural Contents in English Language Teaching Materials through Textbook Evaluation." *Journal of Language and Cultural Education* 8, no. 2 (2020): 127–45.
[16] P. Grundy, "Teaching and learning pragmatics," ELT Journal 66, no. 1 (2012): 120-122.

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termed an "identity crisis," wherein the learner must choose between academic success (aligned with foreign norms) and cultural authenticity (aligned with home values). The situation in this in-between struggle is all the more bitter for students in the private school network, a larger proportion of whom are from military households and are acutely conscious of their role as patriots. The consequence of this is not simply a failure in educational outcomes but a split in the formation of identity – that is, to perform patriotism publicly and pursue foreign ideals privately. However, this psychosocial impact of culturally inappropriate textbooks is dangerously neglected by policymakers and school administrators.

Standardized education services to different school systems are needed to ensure equitable access to economic and social opportunities for all children in Pakistan. This entails the standardization of curricula and textbooks, common standards for teaching and learning, and multilingual proficiency. Moreover, regular review of learning outcomes is needed to determine the uniformity of learning outcomes across the public, private, and madrassa systems.

Institutional Recommendations and Strategic Implications

To overcome this continuing gap in education and to bring private-sector language material in line with the cultural needs of Pakistan, the following institutional measures are recommended:

Ensure the Ratio of Balanced Content

The Ministry of Education and autonomous school directorates should insist on a balanced mix of local and foreign cultural content across all private-sector textbook series. High-quality, extensive reading materials are needed to validate local history, regional geographies, and national heroes, as a counterbalance to foreign-language inputs.

Safeguarding of the National Ideological Canon

Pakistan is essentially an ideological state. The textbooks of the private educational institution should be respectful and promote the fundamental norms of national identity, local society, and basic moral values.

Form Localized Textbook Review Committees

Large autonomous educational institutions and school systems in Pakistan should have independent local monitoring boards or academic review committees. These may work under the guidance of relevant school governing bodies, provincial School Education Departments, curriculum authorities, textbook boards, and the Ministry of Federal Education and Professional Training, where applicable. All external books and supplementary reading materials should be carefully screened, reviewed, and adapted to Pakistan's national educational priorities, cultural context, curriculum standards, and the specific needs of the school before being formally adopted and taught through the institutional hierarchy.[17]

[17] Government of Pakistan, National Textbook and Learning Materials Policy and Plan of Action (Islamabad: Curriculum Wing, Ministry of Education, 2007), 24.

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Make sure that Selection is based on Strict Selection Criteria

The selection of materials from the local market for publication abroad must be avoided, if not prevented, by educational stakeholders. A formal, research-based textbook review should be conducted to prevent aggressive cultural and/or religious conflicts among non-native learners.

Review NCRC Membership and Enforcement Guidelines

Private publishers, such as Oxford University Press, have representation on the National Curriculum Revision Committee (NCRC) to ensure adherence to local curriculum standards, but the actual products of publishers' presses often circumvent these. The state needs to review the NCRC compliance parameters and implement mandatory regulatory consequences for publishers that do not comply with national parameters.

Professional Orientation of Teacher Training Modules

Private language teachers who handle cultural elements from other countries must be professionally trained to handle them tactfully. Training programs should be designed to enable teachers to be proactive in their pedagogical strategies to challenge foreign biases in the classroom and to enable students to use English as a medium for expressing their own culture.

Carry out Thorough Pre-Implementation Homework

Educational directorates should conduct an intensive compatibility check before adopting the revised versions of international textbooks. This guarantees that the materials are fully aligned to the current National Education Policy before delivery to the classroom.

Take a Proactive Intercultural Approach

The aim of language learning must be to move from passive bicultural assimilation to active intercultural pragmatics in English language education. The development of language skills must be directly related to local cultural norms, so that students can acquire effective receptive and productive language skills without losing their national identity.

To conclude, the Oxford Progressive English books demonstrate technical proficiency. These have improved in production quality, lexical growth, and grammatical order. However, it has ideological and cultural issues. These gaps are not aligned with the goals set for the education sector in the National Education Policy for Pakistan 2024 and previous policies. The solution is not to discard all the materials published in foreign countries, as they have some pedagogical edge. The solution should be to create a kind of hybrid structure. There should be a national cultural structure within which foreign publishing bodies must function within their scope. There should be minimum percentages for content about source cultures. There should be a compulsion to include Islamic moral aspects in value-laden areas of discussion. Moreover, the avoidance of normalising depictions of actions that are specifically prohibited in Pakistani society. In addition, there should be an automatic, mandatory cultural compatibility audit for any textbook used in any school in

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Pakistan. This should be publicly declared and carried out by a group of experts comprising curriculum experts, linguists, Islamic scholars, and child psychologists. Until these reforms are done, Pakistan's education policies will not bring about any structural changes. The chasm between national policy and classroom reality will continue to widen. This will further add to the cultural alienation and ideological fragmentation that Pakistan's education policies have been trying to address over the years.

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