

CONSTRUCTING IDEOLOGY THROUGH METAPHOR IN INTERMEDIATE-LEVEL ENGLISH TEXTBOOKS ACROSS PAKISTAN'S PROVINCES

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Abstract

Metaphor is considered to be one of the major cognitive devices that allow for translating abstract ideological meanings in texts pertaining to teaching. While a number of studies have looked at different aspects of ideology in Pakistani English textbooks, little attention has been paid to how ideologies are created cognitively through metaphor based on various English textbooks in Pakistan's four provinces. This paper analyzes the ways in which primary and complex metaphors construct and convey ideology in four different English textbooks designed for intermediate level students, from Balochistan, Khyber Pakhtunkhwa, Punjab, and Sindh. For this purpose, qualitative, interpretive, and comparative design has been selected. The analysis is based on four clusters of ideologies, namely Nationalism and Patriotism, Humanism, Gender Ideology, and Environmentalism. The cognitive framework used for studying the metaphorical construction of meaning is based on the ideas of LCCM, while Ideological Deixis and the Perspectival System have been used to analyze the ideological positioning. The analysis reveals that primary metaphors provide more direct access to ideological meaning, whereas complex metaphors develop more layered meanings through extended cognitive-model access. However, the presence of cognitive mechanisms is similar across different provinces. But this data has to be differentiated from the instances of repeated educational materials, which creates an impression of similarities in cognitive processes. The findings of the research indicate that the metaphorical meaning is highly essential for the cognitive construction of ideological meaning in educational discourse.

1. INTRODUCTION

Textbooks do not simply give learners language-based practice and reading. They also offer particular views about aspects of society, culture, identity, and social connections. Text selection, characters used, historical events referred to, and social values espoused in textbooks can show students certain ways of seeing the world. English-language textbooks are of particular importance since the process of learning a language is inseparable from the process of encountering cultural and ideological connotations. Lewis (2017) asserts, for instance, that textbooks in EFL are not just neutral representations of the topic discussed but contribute to putting across national ideologies and cultural values.

The connection between ideology and language has been widely examined in research on educational materials in Pakistan. It has been discovered in previous inquiries that there are ideological issues concerning religion, nationalism, gender, citizenship, culture, and national identity (Ali et al., 2019; Khokhar & Muhammad, 2020; Khokhar, 2021; Lanjwani et al., 2023; Shah et al., 2013; Yaqoob, 2011). This analysis is crucial for the following reason: ideology already occurs in Pakistani textbooks, which plays the significant role of illustrating how language is utilized to produce various ideological meanings. It is evident from research conducted in various educational and provincial contexts that the issue of representation is very much present. The research of Ali et al. (2019) employing Critical Discourse Analysis to analyze a second-year English textbook in Khyber Pakhtunkhwa reflects the meanings associated with Islam, leadership, and state. Similarly, the analysis of national heroes' representations conducted by Lanjwani et al. (2023) in higher-secondary English textbooks in Sindh led to the identification of several themes such as Islam, nationalism, patriotism, and attitude to India. In contrast to the provincial studies, Waqar and Ghani (2019) presented the findings about representation of women in English-language textbooks from all four provinces of Pakistan, while Ghaffar et al. (2022) conducted the study that had a focus on cultural representation and values in provincial textbooks.

The studies present insightful findings about ideological meanings of textbooks, however little attention has been paid to cognitive linguistic processes that create such meanings, especially metaphors. It is essential to make this distinction because establishing the fact of presence of nationalism, oppression of women, fundamental human values, or ecological issues makes it clear what ideology is represented. Nevertheless, it does not explain how language creates such a representation conceptually.

Metaphor is an essential instrument for approaching this issue. From the cognitive-linguistic perspective, metaphor is not just a decorative element of language; it plays a significant role in conceptualization by offering one domain of experience to be understood in terms of another. According to Kövecses (2014), metaphor is a fundamental element of conceptualization, and Möller (2014) explains how metaphorical source domains give rise to ways of understanding social and political phenomena. Holyoak and Stamenković (2018) emphasize the significance of categorization, analogy, and conceptual relationships in the process of metaphor comprehension. Therefore, metaphor serves as a mental pathway through which abstract ideological concepts can be understood more easily.

The difference between primary metaphors and complex metaphors is crucial to this research. Primary metaphors are based on certain experienced actions and straightforward conceptual mappings (Grady, 1997; Grady & Johnson, 2002; Sullivan, 2017). Complex metaphors require significant conceptual development in order to form larger conceptual systems composed of several primary conceptual mappings (Gibbs, 2015). The significance of this distinction lies in the fact that various cognitive routes allow different meanings to be uncovered. Therefore, the analysis of both metaphors provides not only insights into which ideologies are expressed but also into how metaphor shapes the ideologies.

The Lexical Concept and Cognitive Models (LCCM) theory was employed in the current research to explore this occurrence. In other words, LCCM defines meaning as a dynamic process during which lexical concepts interact with and provide access to cognitive models. The use of LCCM theory in this study is justified by previously conducted research that has confirmed its applicability in cases of abstract concepts, creative language, lexical-semantic relations, and figurative language use (Al-Husain, 2014; Augustyn, 2017; Sato, 2017; Yukiyo, 2019).

However, cognitive construction cannot alone explain ideology. Ideological analysis must also take into account the viewpoint from which individuals, relations, events, and values are viewed. The current research will use Ideological Deixis and the Perspectival System as the theoretical framework for analysis. In Hamawand (2021), the author shows how viewing arrangement and perspective can guide a conceptual understanding of incidents. In the present research, viewpoints and vantage points will also help demonstrate how metaphorically constructed meanings are ideologically situated. Thus, two analytical

concepts are linked but different in their purpose: while LCCM accounts for the cognitive process of constructing metaphorical meaning, Ideological Deixis and the Perspectival System demonstrate its ideological construction.

This literature reveals the presence of a more specific research gap. Previous studies identify ideological meanings in Pakistani English textbooks, and studies such as Waqar and Ghani (2019) and Ghaffar et al. (2022) have provided useful inter-provincial insights. But little attention has been paid to how primary and conceptual metaphors construct ideological meanings in provincial textbooks using the same analytical framework. Therefore, the current study aims to fill this gap by analyzing prescribed intermediate English textbooks of the provinces of Balochistan, Khyber Pakhtunkhwa, Punjab, and Sindh in terms of the four ideological themes of Nationalism and Patriotism, Humanism, Gender Ideology, and Environmentalism.

The aim of the research is to investigate how primary and complex metaphors create and transmit specified ideologies in English textbooks throughout the four provinces of Pakistan. The researchers utilize LCCM for analyzing metaphor construction and make use of Ideological Deixis and the Perspectival System to interpret ideology.

The analysis also makes a differentiation between the metaphorical constructions and the recurrent phrases used in different textbooks. As a result, there is only one research question that is addressed by the researcher in the course of the research:

How do primary and complex metaphors convey selected ideologies in English textbooks across Pakistan's four provinces?

In answering this question, the research goes from simply identifying the ideological implications to clarifying the role of metaphor in creating these implications. In doing so, the research also achieves the goal of combining analysis of metaphor in the light of cognitive linguistics with ideological interpretation of texts produced in different provincial textbooks by acknowledging that various metaphorical patterns can lead to different interpretations of national identity, respect for humanity, gender relations, and responsibility towards environment.

Literature Review and Analytical Framework

2.1 Cognitive Linguistics and Metaphorical Meaning

Cognitive Linguistics is the broader basis of this research because it regards language as an inseparable part of the process of conceptualization, experience, and context rather than a separate entity from cognition. This means that the meaning is not possessed simply by individual words, but instead it arises due to the interaction of language, concepts and context.

This viewpoint is important concerning metaphor in Cognitive Linguistics. This discipline regards metaphor as a cognitive mechanism that allows one domain of experience to influence another one. Lakoff (1993) speaks about metaphor as being some sort of a conceptual mapping between domains. Similarly, Kövecses (2010) emphasizes the type of relationship that exists between the source domain and the target domain of metaphor. As for Barcelona (2000), Grady et al. (1999), and Fauconnier and Turner (1998), these researchers show how the figurative meaning arises through the interaction of cognitive structures.

Such processes play a crucial role in ideological analysis due to the fact that many ideological concepts are very abstract. Concepts such as nationality, patriotism, human dignity, gender relations, political alienation, and environmental responsibility cannot always be described in a literal and physical way. Due to metaphor, these notions may become clearer for persons. The distinction of metaphors can be made by dividing metaphors into two types: primary metaphors and complex metaphors. Primarily, primary metaphors are based on simpler experiential relationships while complex metaphors are created by combining or elaborating upon the simpler metaphorical mappings. Based on Grady's Primary Metaphor

Hypothesis and Evans's account of primary and complex metaphors, such a distinction offers insight into possible levels of conceptual mapping. Some ideologies are viewed as resulting from simple mappings while others rely on various conceptual mappings combined and not direct mapping.

Besides linking conceptualization with ideology, cognitive linguistics also relates the latter with repeated cultural and social occurrences and their meaning (Dirven et al., 2003). Koller (2014) establishes a link between ideological structure and the structure of social relations. This means that language brings social realities to the front. In this study, the question is not only whether a certain ideology is present in the textbook but also how certain linguistic and conceptual structures contribute to the understanding of that ideology.

2.2 Metaphor, Ideology, and Textbook Discourse

The use of language can bring out, sustain, and challenge social and cultural principles, as noted by Brown (2007), Lukin (2017), and Ulum and Köksal (2019). Studies emphasize the link between language and cognitive or ideological frameworks (Flusberg et al., 2024). One significant reason for the importance of metaphor is the way in which the conceptual correlates can highlight certain aspects of social experience while obscuring others.

The concept of a nation through awakening offers a different interpretation of a nation that differs from that of a nation through war, family, or land. Likewise, if one thinks of political participation in terms of forbidden fruit then this will give a different meaning associated with the notion of prohibition and restriction compared to how it is understood as a right or a journey. Thus, our choice of metaphor can significantly influence the way we are going to understand a social reality.

Kitis and Milapides (1997) indicate how the metaphorical conceptualization serves the purpose of ideological representation and serves the argument of discourse. Their research is based on media rather than textbooks, but nevertheless, its fundamental idea is applicable to the field of education: the metaphor may strengthen certain ideas and represent them in a proper way.

Neither does this imply that metaphor is by nature ideological, nor does it imply that a given metaphor automatically takes on a certain ideological interpretation. Context is still important. Similar mechanisms of cognition can serve to enable either solidarity or exclusion, equality or hierarchy, preservation or exploitation. Thus, ideological meaning is produced by the combination of conceptual mapping, textual context and viewpoint.

The impact of the relationship can be analyzed through research conducted in textbooks since it provides an important premise for conducting research. Educational resources carry a selection of texts, actors, events and cultural aspects. Thus, the research in international EFL has focused on such themes as national identity, citizenship, gender, culture, and ecology. One of the studies done by Islam and Asadullah (2018), for instance, analyzed the respective texts for Malaysian, Indonesian, Pakistani and Bangladeshi educational books and proved that educational representation has a possibility to indicate broader cultural and social tendency.

The research conducted in Pakistan is particularly relevant to this study. Earlier work in the field of Critical Discourse Analysis and other media has been able to recognize ideological connotations associated with such concepts as religion, national identity, citizenship, culture, gender, and morality. The relevance of the cross-provincial approach is noteworthy. The authors, Ghaffar et al., (2022) conducted research on secondary English textbooks in such areas as Punjab, Sindh, Balochistan, and Khyber Pakhtunkhwa revealing differences in cultural and ideological representation. Research into Pakistani textbooks attracted the attention to gender inequality and stereotyping (Islam & Asadullah, 2018).

This literature shows that ideology in English textbooks in Pakistan is not a new subject of study. The specific issue is how these meanings are understood cognitively. Research has mainly concentrated on the

identification of ideologies and representation patterns. There is comparatively less interest in how primary and complex metaphors offer cognition for ideology-related meanings Identification.

2.3 LCCM Theory as the Conceptual Framework

This theory LCCM (Lexical Concepts and Cognitive Models) allows the researcher to investigate the process of lexical access. The LCCM displays a clear distinction between these concepts of words and the cognitive models accessible through them. Meaning is not understood as a given amount of information kept in a word. Lexical concepts allow the speaker to retrieve a number of categories of knowledge, with the context of speech indicating the importance of this information during the process of interpretation. In the case of figurative meaning, the cognitive-model approach is useful. When the primary cognitive model fails to provide contextual meaning, it is possible that cognitive models may clash, thus leading to further access to the related cognitive model profile. Such conflict would then enable the emergence of secondary cognitive models producing contextually relevant meaning.

In earlier studies, LCCM has proved to be beneficial in a variety of applications. For instance, Al-Husain (2014) applied the model for the sake of interpreting modern human abstract thinking. Besides, Augustyn (2017) utilized LCCM in connection with other methods of analysis. Yukiyo (2019) used LCCM for lexico-semantic networks. Likewise, Sato (2017) applied LCCM for the purposes of figurative and metaphorical representation analysis.

The present study clearly explains the application of LCCM as it is used to explore lexical concepts, cognitive-model access, source-target relationship, and primary and complex metaphorical constructions. Accordingly, this means that LCCM acts as the conceptual framework of the present study for the purpose of meaning construction, not as ideology theory.

2.4 Ideological Deixis and the Perspectival System

To rely solely on cognitive construction is insufficient when seeking to enhance our understanding of how metaphor acquires its ideological meaning. Hence, Ideological Deixis and the Perspectival System are utilized as the theoretical framework. The authors Dirven et al. (2010) relate cognitive approaches to ideology to the processes that affect the way the perspective on social life is shaped. Their comprehensive theory on deixis goes beyond defining the traditional relationships of space and time to dealing with ideological and psychological positions, while Evans and Green's (2006) theory of viewpoint suggests a similar understanding of the concept of ideological perspective.

These concepts work alongside LCCM analysis in that metaphor does not only create connections across conceptual fields but also conveys those relations through a certain perspective. For instance, depicting women as equal partners portrays gender relations in a more positive light than under pseudo-objective depictions of inferiority and prohibition. Similarly, conceptualization of national resistance via the lens of rise or light gives a politically charged interpretation of the developments in the sphere of governance. Thus, the differentiation between these two analytical approaches becomes significant: LCCM is responsible for the mechanism of formation of the metaphoric meaning, while Ideological Deixis and the Perspectival System are in charge of its ideological location.

2.5 Synthesis and Research Gap

It can be derived from the literature that there are three positions that can be observed regarding metaphor. Firstly, Cognitive Linguistics serves as the basis for understanding metaphor as a conceptualization process. Secondly, metaphor contributes to the ideological discourse by highlighting specific methods of interpretation of social reality. Thirdly, studies conducted in Pakistan and other countries have already shown the ideological representation in textbooks in English language.

The gap is furthermore precise. Research into Pakistan's textbooks has indeed provided great evidence with regards to the ideological meanings present, but very little emphasis has been placed on the understanding of the cognitive construction of those meanings with the help of primary as well as complex metaphors in relation to different provincial textbook contexts from Pakistan.

This research study attempts to fill this gap in two ways. On the one hand, LCCM deals with establishing metaphorical meaning and associating it with the access to conceptual construction of thinking. On the other hand, Ideological deixis and perspective system deal with how these meanings are structured through social dimension. This combination shows that across the educational materials used in Balochistan, Khyber Pakhtunkhwa, Punjab and Sindh, common cognitive mechanisms used can be separated from degree of ideologization and reuse of similar curricular materials. Thus, this study seeks to find out not simply the ideologies that it will find out, but rather how the chosen ideological meanings become cognitively and perspectively available.

Methodology

3.1 Research Design and Corpus

This research utilized a qualitative, interpretive, exploratory, and comparative design. A qualitative method was fitting as the study focuses on how metaphorical expressions shape ideological meanings in specific textual and conceptual settings. This type of approach is ideal for studies that prioritize meaning, interpretation, and contextual comprehension (Hesse-Biber & Leavy, 2011; Leavy, 2017). The exploratory aspect of this study specifically addresses the relatively overlooked connection between metaphor usage, cognitive meaning creation, and ideological stance instead of simply viewing ideology in Pakistani textbooks as a topic yet to be investigated (Leavy, 2017).

The analyzed materials included prescribed intermediate-level English books from Balochistan, Khyber Pakhtunkhwa, Punjab, and Sindh. The selection of the books was purposively done based on their curricular importance and relevance to the research objectives (Leavy, 2017). The study initially included two books from Balochistan, two from Khyber Pakhtunkhwa, five from Punjab, and five from Sindh. It retained both the books from Balochistan and Khyber Pakhtunkhwa and collected three books from Punjab and four from Sindh that had appropriate material for the study.

This article is devoted only to textbook materials pertaining to primary and complex metaphor and four categories of political ideologies: nationalism and patriotism; humanism; gender ideology; and environmentalism.

3.2 Identification and Selection of Metaphors

The identification of metaphorical expressions in the chosen units of the textbook was carried out by means of thorough reading of the text materials, whereas the first step involved the reading of the passages that had the potential to provide some ideological significance in terms of their immediate context. Ordinary metaphors not related to any ideological contribution were removed from consideration.

The coding process was conducted manually, whereby each selected text excerpt was evaluated in its context before being categorized according to its cognitive-linguistic and ideological purpose. This method expresses Saldaña's (2015) understanding of qualitative coding as arranging data into meaningful analytical units. The process entailed combining both data-driven and theory-informed approaches; the data obtained were discovered through comprehensive interaction with the textbooks, while the cognitive and ideological meanings were studied using the theoretical basis of the study.

3.3 Analytical Procedure

Each metaphor analysis was carried out in the same order. Initially, the phrase is analysed in the context of the text it occurs in and at the level of text unit. After that, Lexical Concept and Cognitive Models

(LCCM) Theory is applied as a conceptual framework for the analysis. The analysis looked at the lexical concepts themselves and the cognitive models they allowed access to, including secondary access to cognitive models based on contextual interpretation.

Third, examining source-target relationships and conceptual mappings was essential to sorting metaphors into primary and complex categories. Primary metaphors have simple conceptual relationships while complex metaphors have complicated conceptual structures and secondary cognitive-model use if required. Fourth, Ideological Deixis and the Perspectival System were used as the theoretical framework to interpret ideological positions. These different but interrelated frameworks call for the understanding of two different components. LCCM shows how metaphorical meaning is made while Ideological Deixis and the Perspectival System show how that meaning is positioned in the ideological space.

3.4 Ideological Categorization and Cross-Provincial Comparison

Once every metaphor was examined, its meanings were classified into larger ideologies. The method used was centered on meaningful patterns and not the number of individual words, which follows the method of thematic analysis outlined by Braun and Clarke (2006). In this article, the four existing categories are used and they include: Nationalism and Patriotism, Humanism, Gender Ideology, and Environmentalism.

As backed by the systematic analysis, Religious Humanism and Secular Humanism, in addition to being analyzed separately, were treated within the larger category of Humanism. Feminism in addition to Islamic feminism, conservatism, and patriarchal version was analyzed in the same way within the Gender Ideology category. Such an organization of the results helps to compare two different meanings without treating each ideological label as a separate category.

These four provinces followed the same analytical approach. The difference between conceptual recurrence and textual recurrence was explicitly made. Various metaphors that carried the same ideological meaning were counted multiple times as different instances of metaphorical interpretation. At the same time, a single metaphor that appeared in more than one textbook because of identical passages would be counted only once. Instead of treating instances as something different due to their repetition, they were noted as instances of textual or curricular overlapping across provinces.

3.5 Analytical Rigour and Scope

The application of the same conceptual/theoretical criterion across the four provincial datasets and the interpretation of utterances in context before their ideological classification improved analytical coherence. The research included limited external verification. The two MPhil English students evaluated five excerpts and they found that one student located four out of five instances while the other found three instances. Although the methodology provided limited verification for the analysis, it does not satisfy the requirements for intercoder reliability and independent coding of the entire corpus. Consequently, the analysis is interpretive and guided by the researcher. The conclusions drawn are confined to the metaphorical interpretations present in the selected English textbook discourse.

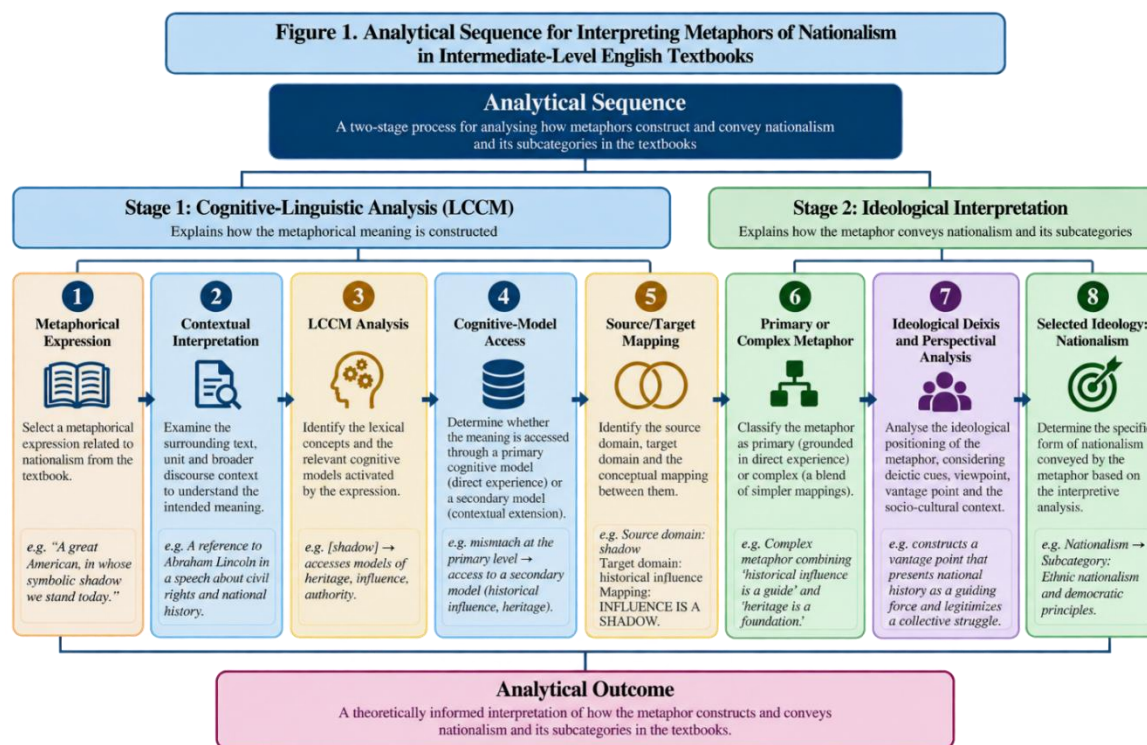


Figure 1. Explains the analytical sequence and methodological processes.

Findings

In the analysis, a distinction was made between primary and complex metaphors, which, in equal measure, manifested across four clusters of ideology: nationalism and patriotism, humanism, gender ideology, and environmentalism. In general terms, primary metaphors framed meaning through specific experiential associations, while complex metaphors utilized a greater degree of conceptual elaboration, with recourse to secondary cognitive models where appropriate. The results are presented in ideological terms as opposed to in terms of provinces, allowing metaphors that perform similar ideological work to be considered together. Hence expressions that appear in provincial textbooks purely through the influence of common curriculum can be treated once, serving as evidence of text overlap rather than as independently given metaphorical findings.

4.1 Nationalism and Patriotism

Nationalism and patriotism were created using metaphors of national awakening, cultural representation, sacrifice, emotional commitment, and morally controlled patriotic feelings. "The Rising of the Moon" provides a complex metaphor. At its first level, it represents a moving up and moon, which gives access to vertical movement, dawn, and a visible planet. However, alone these meanings do not define the political context. The secondary cognitive models of revolt, beginning of a movement, changes and hope become relevant. The mappings made, NATIONAL REVIVAL IS SUNRISE and FREEDOM IS LIGHT, conceptualize the anti-colonial struggle as getting light out of darkness. From an ideological perspective, it emerges that national resistance is proclaimed as regeneration and hope.

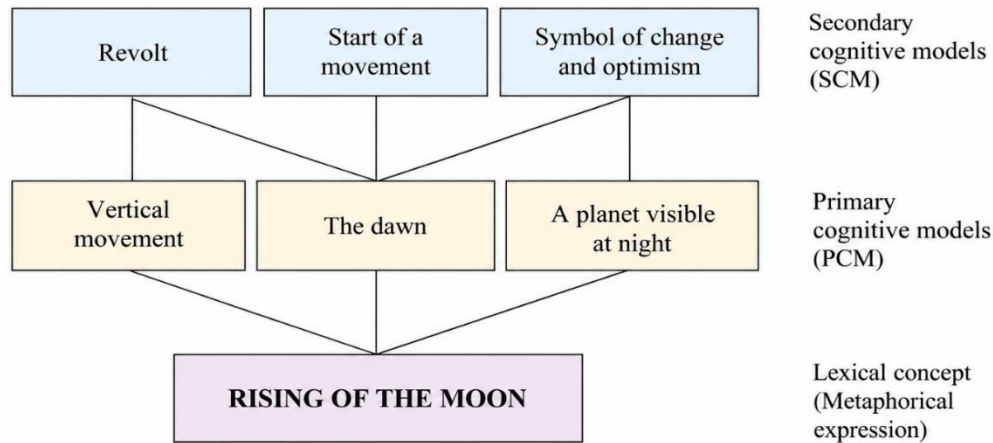


Fig. 4.1.1. Access Route Activation and Matching at the Secondary Cognitive Level for [Rising of the Moon].

A similar complex metaphor can be found in “The Ballad Singer.” The primary cognitive models are connected to the theme of entertainment, folk song, and traditional singing or storytelling. But if one examines, these models transform into secondary models associated with the idea of secret expression of national consciousness and Irish nationalism. As a result, the figure of the singer turns out to be much more than just a singer; he carries cultural memory in himself. Implementing these two metaphors reinforces the concept of nationalism through awakening and cultural representation.

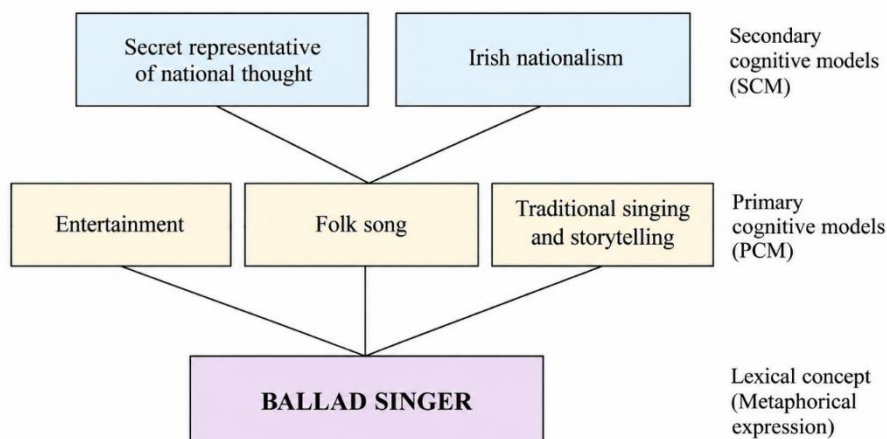


Fig. 4.1.2. Access Route Activation and Matching at the Secondary Cognitive Level for [Ballad Singer].

Moreover, patriotism is also expressed in more direct forms. “Patriotism is a natural instinct which compels a man to lay down his life for his country,” shows that one can easily understand both types of innate patriotism and self-sacrifice for one’s native land. Thus, the metaphor depicts patriotism as an inner impulse of a human being and self-sacrifice as an expression of one’s allegiance to the motherland and the access route activation is direct at primary level. It was classified as self-sacrificing patriotism.

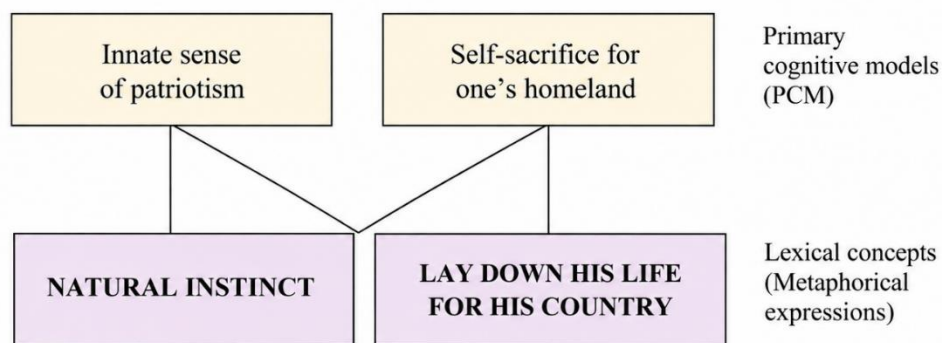


Fig. 4.1.3. Access Route Activation and Matching at the Primary Cognitive Level for [Natural Instinct] and [Lay Down His Life for His Country].

In the same way, “a flame burning in the hearts of men and women” correlates fire with energy, fervor, and enthusiasm. The association of flames with strong feeling implies the presence of a primary metaphor as the matching takes place at the primary cognitive level.

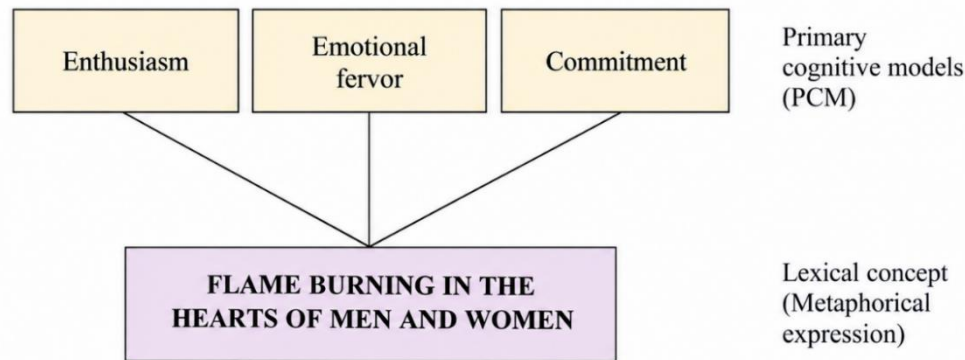


Fig. 4.1.4. Access Route Activation and Matching at the Primary Cognitive Level for [Flame Burning in the Hearts of Men and Women].

A more sophisticated case is the expression of “a flame of indignation, not of hatred,” where the original direct associations of fury, grudge, and strong feelings are specified through a secondary cognitive model of balanced anger, ethical indignation, and patriotic passion. Therefore, patriotism is represented as highly emotional but morally disciplined ideology.

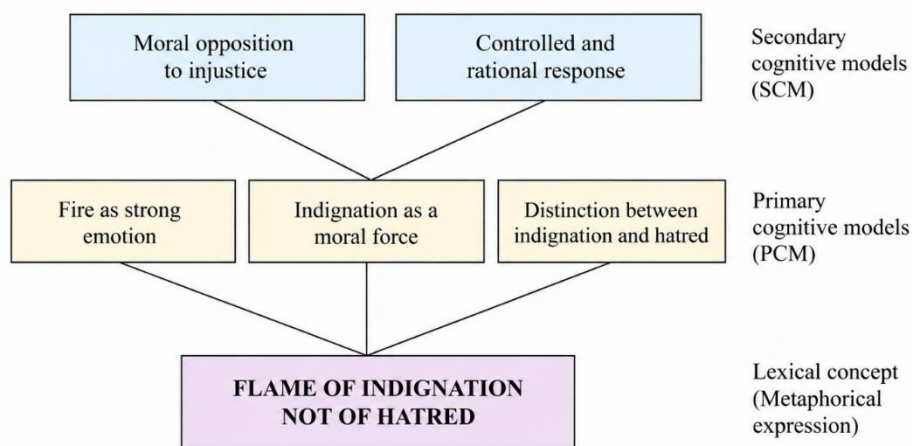


Fig. 4.1.5. Access Route Activation and Matching at the Secondary Cognitive Level for [Flame of Indignation Not of Hatred].

These instances illustrate the existence of two cognitive pathways in relation to the same ideological domain. Meanwhile, primary metaphors allow for both sacrifice and emotional dedication to be expressed more straightforwardly, in contrast to complex metaphors which generate a more multi-dimensional portrayal of national awakening, cultural identity, and ethically controlled patriotic feeling.

4.2 Humanism

Humanism is based on the religious obligation, social responsibility, resilience, and human agency, as well as moral integrity. The interpretation in the article does not see the religious and secular meanings as independent ideologies, but rather explains the relevance of both in the context of wider meanings of humanism. The idea "life and property of a Muslim as sacred trust" is the main idea behind the Religious Humanism. The linguistic ideas include the elements of basic human values, personal property, and moral obligation related to the protection of rights, the matching takes place at primary cognitive level. The ideological aspect of this interpretation places the human life and property under religious moral obligation. This is connected with the ideas brought forward by Poole (2019) on Religious Humanism and human dignity, thus making the religious message the basis for the protection of human dignity, and not a separate ideology on its own.

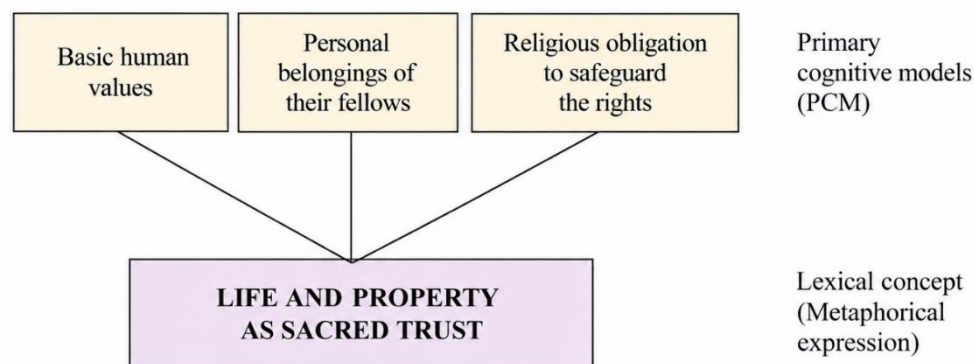


Fig. 4.2.1. Access Route Activation and Matching at the Primary Cognitive Level for [Life and Property as Sacred Trust].

Complex expressions are evident in the metaphors of suffering and care. The term “veterans of creative suffering” suggests more than usual meanings related to their skills, commitment, and courage, showing that being a sufferer equals being strong, resourceful, and honest. Thus, the matching takes place at the secondary cognitive level, making it a complex one. The new meaning of the metaphor describes those suffering as strong, not powerless individuals, which is termed as Social Humanism.

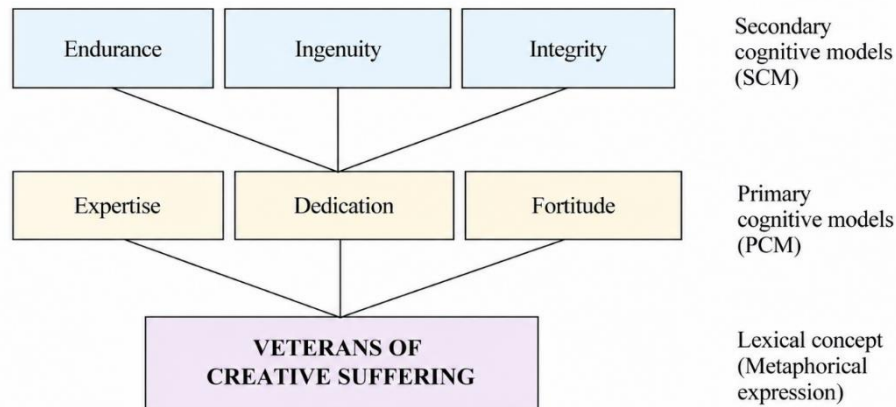


Fig. 4.2.2. Access Route Activation and Matching at the Secondary Cognitive Level for [Veterans of Creative Suffering].

In the same way, the notion of the family as "the natural school of love" is based on a conception of education as a type of family relationship. The models for education, care, and upbringing then develop into secondary cognitive models of emotional and character progression and human relationship. Thus, love is seen not only as an emotion but also as a product of active social interaction and character formation as a complex metaphor.

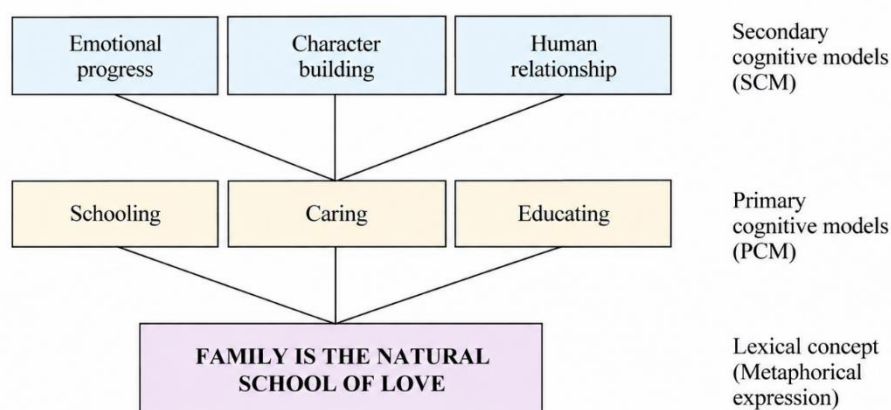


Fig. 4.2.3. Access Route Activation and Matching at the Secondary Cognitive Level for [Family is the Natural School of Love].

The agency of humans becomes apparent in the phrase "the valley of darkness". Relationships between the concept of territory, blackness, and darkness evolve into relations between the concepts of struggle

for freedom, as well as suffering and hardships and the matching takes place at the secondary cognitive model level. Mappings DISTRESS IS DARKNESS and HARDSHIPS ARE OBSTACLES ARE IN THE WAY combine into the meaning of a complex metaphor. Its perspective focuses on the idea of fighting in hardships and a possibility to escape from oppression. This secular concept thus functions within the wider framework of humanism.

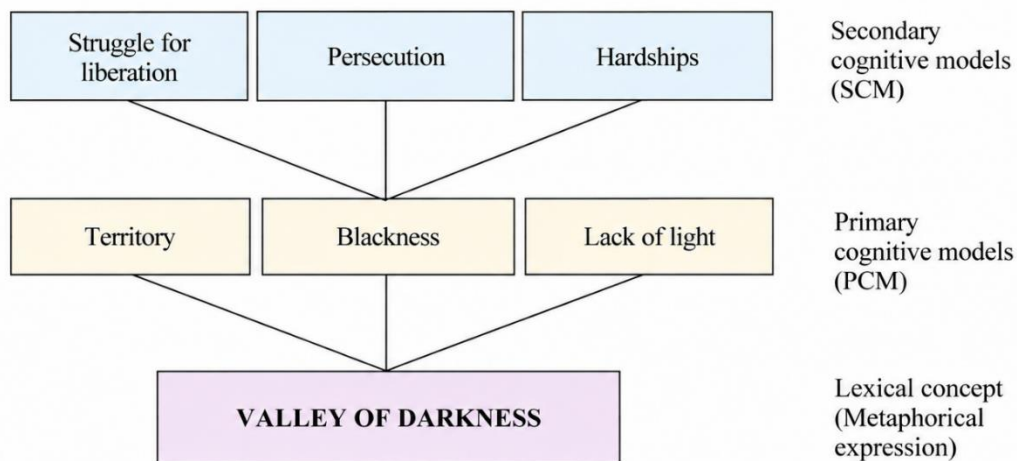


Fig. 4.2.4. Access Route Activation and Matching at the Secondary Cognitive Level for [Valley of Darkness].

Ethical Humanism can be clearly seen in the statement “whose armour is his honest thought, / And simple truth his utmost skill.” The primary meanings related to protection, innate abilities, and defence are turned into interpretations of moral decency, honesty, and ethical wisdom at secondary cognitive level. Thus, the concepts of HONESTY AS PROTECTION and HONESTY AS ABILITY illustrate the role of morality in terms of strength.

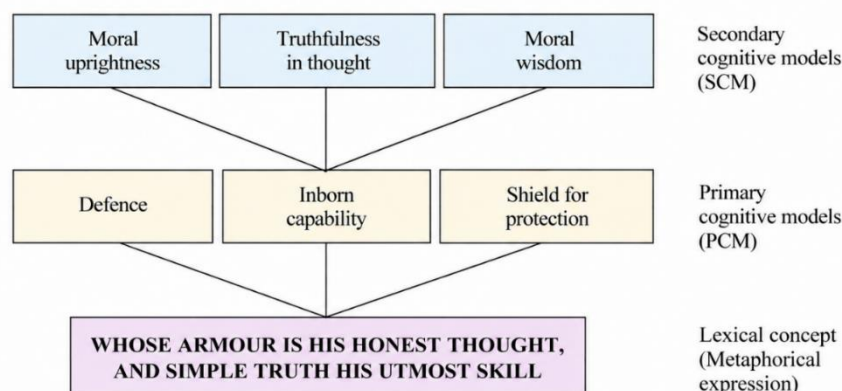


Fig. 4.2.5. Access Route Activation and Matching at the Secondary Cognitive Level for [Whose Armour is His Honest Thought, and Simple Truth His Utmost Skill].

Another complex metaphor is found in the lines “Lord of himself, though not of lands, / And having nothing, yet hath all.” The concepts of self-control, peace of mind, inner riches, and pleasure appear here in providing the basis for such mappings as SELF-CONTROL IS SOVEREIGNTY and SPIRITUAL WEALTH IS ECONOMIC PROSPERITY. Thus, the metaphors construct the Humanistic worldview by employing several paths but with the same center that is the importance of human dignity, connection, steadfastness, and morality.

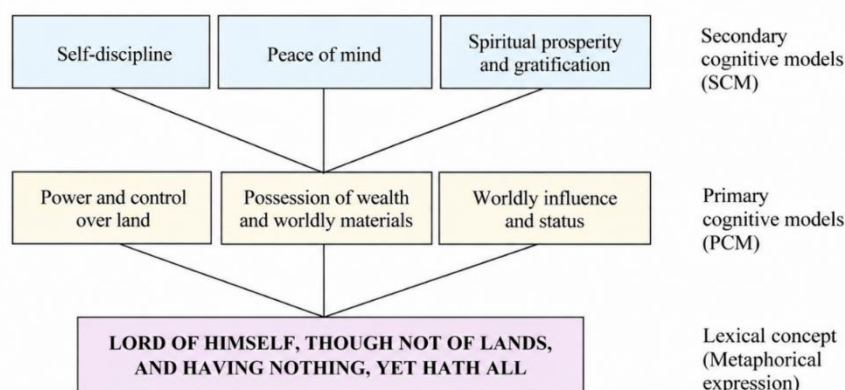


Fig. 4.2.6. Access Route Activation and Matching at the Secondary Cognitive Level for [Lord of Himself, Though Not of Lands, And Having Nothing, Yet Hath All].

4.3 Gender Ideology, Feminism, and Patriarchalism

Gender presents the most compelling example of clashing belief systems. The metaphors viewed span from cooperation and reciprocity to discrimination and exclusion from politics.

The phrase “they are your partners and committed helpers” has been categorized as a primary metaphor. It provides a direct reference to equality and partnership based on cooperation and loyalty that do not require any secondary cognition-tier. From this ideological aspect, women are defined as partners and supporters rather than subordinates.

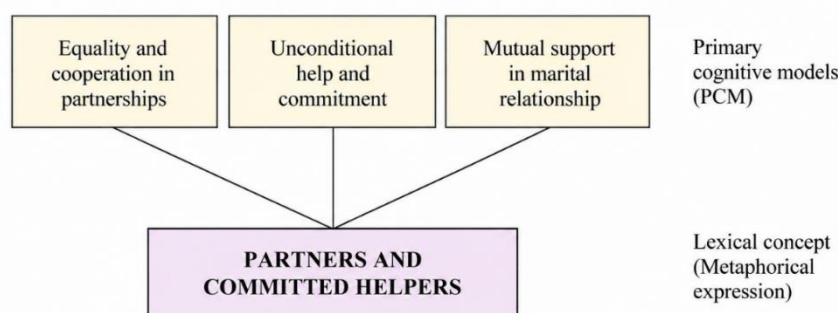


Fig. 4.3.1. Access Route Activation and Matching at the Primary Cognitive Level for [Partners and Committed Helpers].

A contrasting primary metaphor can be identified in the statement "a woman is but an animal and an animal not of the highest order." The interpretation makes the comparison of woman as being related to human being with social responsibilities, while on the other hand the animal metaphor suggests that a mammal of low rank and status. This mapping depicts women through inferiority and was classified as conservative ideology in Gender Ideology.

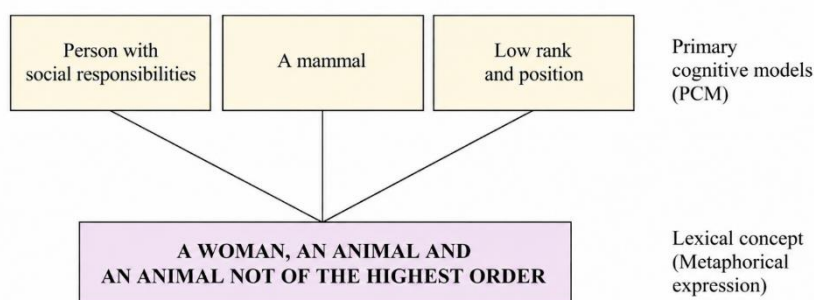


Fig. 4.3.2. Access Route Activation and Matching at the Primary Cognitive Level for [A Woman is but an Animal and an Animal not of the Highest Order].

The concept of gender conservatism gets more intricate in the statement, “It was Eve that enticed Adam to commit the first sin.” At the primary level, Eve is associated with femininity, purity, and motherhood, while Adam symbolizes human being, fatherhood, and leadership and the matching does not take place here. At the secondary level, Eve is associated with weakness and seductress and Adam with victim and weakness. In this way, complex metaphor is created, that defines femininity as a source of temptation and injustice.

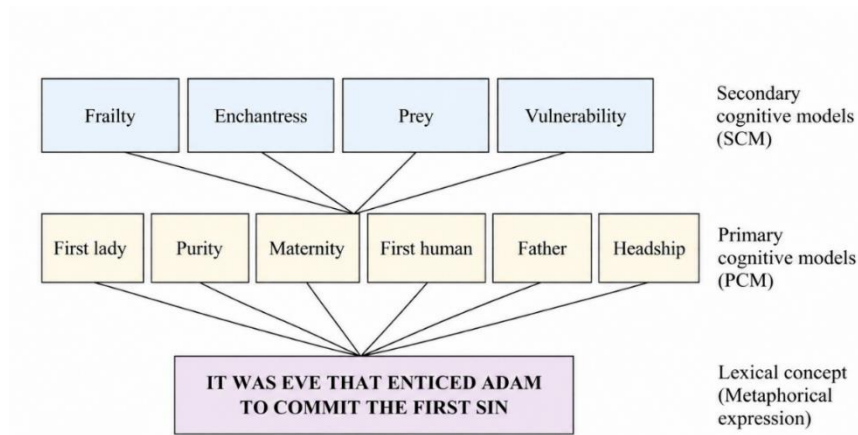


Fig. 4.3.3. Access Route Activation and Matching at the Secondary Cognitive Level for [It was Eve that Enticed Adam to Commit the First Sin].

Political exclusion is led through the concept of "politics is considered as forbidden fruit for women". The primary models associated with politics are, namely that of management, of authority and that of public sphere, while that of forbidden fruit suggests temptation, restriction and moral wrong. It should also be pointed out that the secondary models of restriction, prohibition, danger and limitation construct the political participation of women as socially limited. The complex metaphor was categorized as Traditionalism/Patriarchalism.

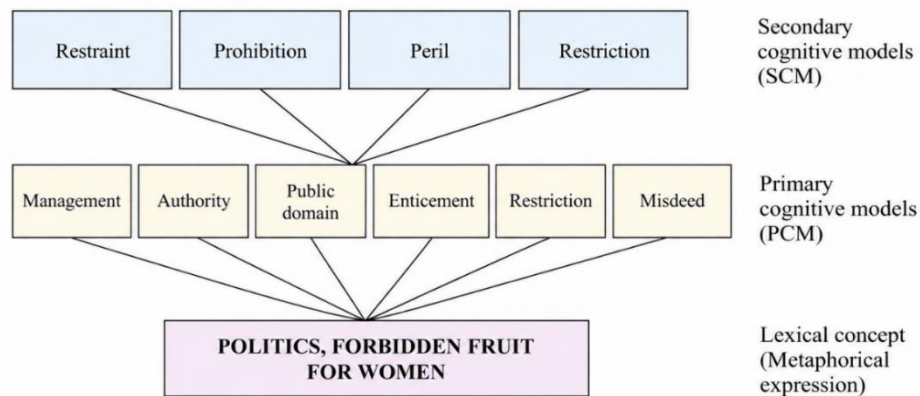


Fig. 4.3.4. Access Route Activation and Matching at the Secondary Cognitive Level for [Politics is Considered Forbidden Fruit for Women].

Gender-related ideologies findings suggest that metaphor type does not determine direction of ideologies. Primary metaphor can create reciprocity or inferiority, while complex metaphor can create moral blame or political constraints. What is important is the way of arranging the conceptual mapping in a specific context and from a certain angle.

4.4 Environmentalism

The construction of environmentalism stemmed from numerous metaphors related to nature and ecological regulations, the susceptibility of humans, and balance in nature. In the context of “forests and oceans remove and trap carbon as part of their natural processes,” the primary cognitive models are biodiversity, environmental regulation of emissions, and the ecosystem absorption of carbon dioxide. In this case, forests and oceans are rendered as active environmental regulators. The perspective recognizes their importance and is thus classified as Conservation in Environmentalism.

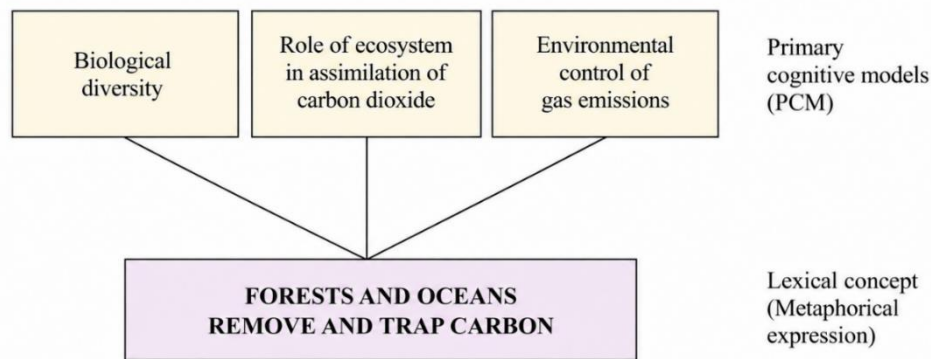


Fig. 4.4.1. Access Route Activation and Matching at the Primary Cognitive Level for [Forests and Oceans Remove and Trap Carbon].

The primary metaphor “land of thirst and death” signifies ecological peril through extreme conditions, scarcity of water, and fight for existence. Its power lies in physical experience: thirst makes ecological vulnerability real rather than conceptualized. As a result, ecological conditions are viewed as interrelated with existence.

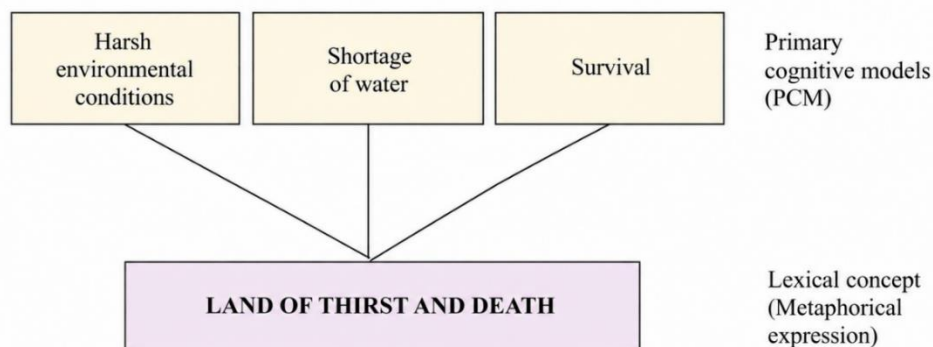


Fig. 4.4.2. Access Route Activation and Matching at the Primary Cognitive Level for [Land of Thirst and Death].

A slightly more complicated construction is found in “Sweet Auburn, loveliest village of the plain.” Primary models of a picturesque pastoral scene, aesthetic beauty, and soothing ambience give rise to secondary models of ecological equilibrium, environmental harmony, and desire for an untouched environment. The mappings NATURE REPRESENTING BEAUTY and ENVIRONMENTAL DECAY

AS A CATASTROPHE link environmental values with beauty, equilibrium, and possible loss, which gives the phrase a conservation meaning in terms of Environmentalism.

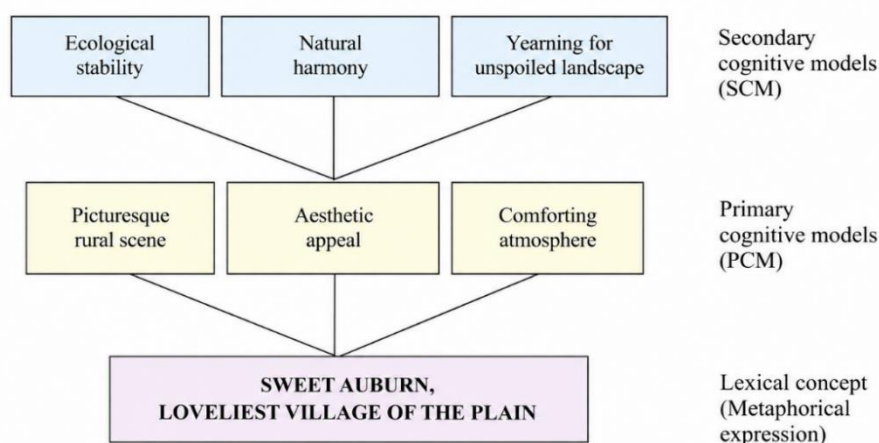


Fig. 4.4.3. Access Route Activation and Matching at the Secondary Cognitive Level for [Sweet Auburn, Loveliest Village of the Plain].

Hence, environmentalism is formed through different kinds of experience: ecological regulation, human vulnerability, and enjoyment of nature's harmony.

4.5 Cross-Provincial Pattern

Throughout the four provincial textbook contexts, it is possible to observe the differences in which ideological meanings are highlighted rather than the processes of constructing these meanings at the cognitive level. In general, primary metaphors provide less complex routes for obtaining ideological meaning. In the case of complex metaphors, in comparison with primary ones, the amount of conceptual development is higher.

Notably, cognitive complexity may influence the ideological direction. Primary metaphors can help frame either partnership or hierarchy while complex metaphors can lead to some notions such as national liberation, ethical humanism, patriarchy, or ecological preservation. Therefore, the division between primary and complex is related to the cognitive mechanism that generates meanings rather than the progressiveness or conservativeness of the ideas.

The comparison indicates a key distinction between the idea of conceptual convergence and textual similarity. Although different metaphor types embody ideational content that is thematically similar, this is due to their different types of metaphor realization. In the other case, however, phrases like "life and property ... a sacred trust," "partners and committed helpers," and "veterans of creative suffering" are repeated due to the fact that the same text is being used in different contexts. Such phrases are therefore treated as one single metaphorical construction when the repeated use indicates the text repetition, but not as separate realizations.

The research question is answered in two ways. Primary metaphors express similar ideas through relatively straightforward experiential mappings, while complex metaphors create more nuanced meanings through an added cognitive model and metaphorical mappings. The LCCM model identifies these various routes

of cognition. Ideological deixis and the perspectival system show how the resulting meanings relate to national belonging, human value, gender relations, and environmental responsibility.

5. Discussion

This research explored how both primary and complex metaphors shape and communicate specific ideologies in intermediate-level English textbooks used across the four provinces of Pakistan. The results reveal three overarching trends. Firstly, primary and complex metaphors offer distinct cognitive pathways to understanding ideological meanings. Secondly, similar metaphorical strategies can underlie opposing ideological perspectives. Lastly, the examined textbooks demonstrate more uniformity in the cognitive approaches employed to form ideological interpretations than in the specific meanings they emphasize. These trends elucidate not just the ideological messages present in the textbooks but also how these concepts are made understandable for learners.

5.1 Primary and Complex Metaphors as Different Cognitive Routes

The most significant finding relates to the difference between primary and complex metaphors. Primary metaphors tend to produce more obvious relationships between experiences and meanings. The more involved complex metaphors involve complex mappings, or, where applicable, secondary cognitive modeling. The view presented here supports Grady's (1997) understanding of primary metaphors as a result of repeated experience connections. Similarly, Gibbs (2015) draws on the experience-based property of primary metaphor mappings. The current findings demonstrate how the distinction applies to ideological textbook discourse.

Differences are seen throughout the four groups. Patriotism as an instinct shows society's love for their country via direct experiences. Similarly, place of suffering and death makes environmental difficulties clear through the physical experience of thirst. These two are quite different from the piece about the moon, which progresses from a natural event to a national awakening. The valley of darkness progresses from physical darkness to suffering. The phrase 'politics as a forbidden fruit' adds the meaning of prohibiting something and the danger that women experience in society due to their prohibition.

The article supports Kövecses's (2014) perspective of viewing metaphor as being part of a process of conceptualization rather than mere linguistic tool. It is consistent with Möller (2014) who has pointed out the role of metaphorical source domains in shaping understanding of social and political constructs. Finally, the significance of categorization and analogy in interpreting metaphors has been highlighted by Holyoak and Stamenković (2018). Therefore, it must be noted that the results of the findings have some important qualifications. It must not be forgotten that cognitive complexity is not directly related to strength or direction of the ideology. A simple metaphor can convey a strong ideological meaning through direct relationship with experience. Meanwhile, a complex metaphor contributes to the formation of more sophisticated ideologies. The essence of this distinction appears to be the difference between ways in which ideologies are made accessible for cognition, and the degree to which the resulting ideology is strong or weak.

5.2 Nationalism and Patriotism as Multiple Forms of Belonging

Nationalism and Patriotism are two terms that cannot be defined with the same conceptual scheme. Their meanings refer to awakenings, identity, sacrifice, attachment, and patriotism controlled by morality. As a result, national belonging can be described as a complex ideological term. This view has been supported by the previous textbook's resource investigation. Gharbi and Mouas (2022) revealed the ideas of citizenship and social community in Algerian EFL school resources. It was mentioned in the research done in a broader context that those findings are partly in line with the construction of

patriotism revealed in Pakistani resources. Although the contexts are dissimilar, they illustrate the importance of educational discourse in representing the sphere of civil and common belonging.

The results differ in emphasis from those found in the work of Ghaffar et al. (2022) as the authors focused on the local cultural and ethnic identity when analyzing Pakistani textbooks. This difference in emphasis should not be seen as contradiction. It could be caused by different research objectives and analytic methods employed in the studies. Ghaffar et al. focus on cultural representation/promotion while the current research examines the way metaphors shape ideologies.

The utilization of metaphor clarifies the difference. For instance, when the moon rises, this is seen in terms of resistance, awakening and illumination. Furthermore, while patriotism as a natural feeling shows the internal nature of national connection, the flame metaphor can refer to emotional energy created by patriotism. Hence, the same ideology is reflected by different ways of talking about national belonging.

5.3 Humanism through Multiple Sources of Value

Humanism shows an alternative kind of concept diversification as it is built of moral responsibility, social care, resilience, human agency, and moral integrity. Thus, the concept does not relate to one source of morality. This can be well illustrated by the idea of life and property as the sacred trust, where human dignity is based upon religious responsibility. The religious interpretation plays its role in the overall humanistic interpretation when morality serves as the basis for the guardianship of life and rights. In contrast, creative suffering of veterans emphasizes resilience. At the same time, we see that the family is described as a natural love school, connecting development with care.

What needs to be recognized is that the same humanistic values can originate from different ideological roots. It does not mean that the dimension of human dignity differs in its foundation in regard to the same or different worldviews. This is especially applicable to the investigation of inter-regional comparison. The shared ideological ideals should not be perceived as indicative of similar ideological approaches automatically. Cognitive analysis provides an additional layer that might be overlooked in the course of thematic analysis. Even though multiple texts can belong to the scope of Humanism, LCCM helps uncover various ideological paths that lead to humanistic ideas. Religious, social, secular, and ethical meanings can coexist together in the same cluster without being identified as distinct ideological findings in itself.

5.4 Gender Ideology and Competing Conceptual Frames

Gender stands as the most compelling proof of the fact that a particular textbook context can support contradictory ideologies. Males and females exist in simultaneous partnership and restriction which makes it challenging to define the sample chosen in terms of one position on gender. The two ways of representing gender diametrically oppose each other. The concepts of partners and committed helpers generate gender relations on the basis of cooperation and mutual accountability. The idea of woman-animal juxtaposes the notion of inferiority to females. The concept of Eve develops an image based on the opposition to temptation and moral condemnation whereas the idea of politics as a forbidden fruit constructs the image of women in politics through the tools of prohibition and encumbrance.

The result shown coincides with the general findings of Islam and Asadullah's (2018) work on gender stereotypes in textbooks of Pakistan and also South and Southeast Asian countries. Their research work describes the continuation of gender-specific representations in educational sources. The topic under investigation extends the scope to the cognitive side of the issue and examines not just whether women are treated in an unequal manner, but also the role of metaphor in such treatment.

In particular, the contrast of metaphor types is of significance. The partners and co-workers and the woman-animal metaphors are examples of rather straightforward constructions supporting two

contradictory ideas. The Eve and forbidden fruit metaphors are more complicated constructions, as they require more conceptual elaboration.

The presence of opposing constructions may have something to do with the mixed nature of textbook texts, which can be literary, religious, historical, and social ones that have taken place in different times and under different circumstances. Therefore, this is rather a contextual explanation and not a claim about how editorial choices were made. Textual evidence in support of the existence of rival representations of gender can be provided, yet the reasons for the choice to use the mentioned representations are still unknown.

5.5 Environmentalism and Experiential Meaning

Environmental metaphors illustrate that ecological worries can be translated into human terms. Nature is understood through regulation, vulnerability, beauty, harmony, and loss. Forests and oceans that take away and sequester carbon are active ecological regulators. "The land of thirst and death" turns environmental difficulty into personal vulnerability. "Sweet Auburn" is more nuanced in its attitude toward beauty and harmony of nature and conservation.

These findings have to be evaluated together with the findings of Hamed's (2021) research of environmental discourse in Egyptian EFL textbooks. The wider study establishes that Hamed indicated environmental problems but revealed limited environmental presentation and human-centered perspective. The corpus used here is distinct in educational, national, and analytical aspects.

Nevertheless, valuable cognitive analysis adds a new dimension. Environmental ideology is more than just the verbal messages regarding conservation; it utilizes metaphor to connect ecologically driven ideas with examples that can be imagined much easier. Environmental danger turns into thirst or the struggle for survival, while ecological value becomes beauty and harmony. As a result, metaphor gives way to the phenomenon which, without it, remained too abstract for understanding.

5.6 From Cognitive Construction to Ideological Positioning

The results also clarify the necessity of maintaining analytical separation between LCCM and ideological deixis/perspectival system. LCCM explains the cognitive process of metaphorical meaning construction. It acknowledges the presence of the concepts and their interdependence due to the interaction of the different processes involved in the operation of primary and complex metaphors. Ideological deixis and perspectival system, on the other hand, clarify the position of the constructed meaning in society.

Gender ideology-related examples support this difference. LCCM explains how the metaphor of forbidden fruit acts either way. In its turn, the ideological perspective explains positioning of the meanings resulting from it regarding women and their role in political processes. Likewise, LCCM provides the structure of the concepts partners and committed helpers while the perspectival system reveals the way they signify cooperation and reciprocity.

Moreover, the same process can be observed in all other ideological groups. For example, moonrise, shares interpretation of national awakening, darkness is linked to difficulties, and rural beauty can be perceived as ecological harmony but the ideological insights are able to show how these messages convey the ideas of resistance, human agency, and environmental protection.

Thus, it is one of the theoretical contributions of this research since it elucidates the transition from the language to the ideology instead of just identifying the ideological ideas.

5.7 Cross-Provincial Variation, Convergence, and Curricular Overlap

Understanding the relationship between shared cognitive processes and shared ideological messages is necessary to compare across provinces. The textbooks under consideration employ parallel primary and complex metaphorical processes, but do not highlight Nationalism, Humanism, Gender Ideology, or

Environmentalism in the same manner. Therefore, similarly functioning cognitive processes cannot be treated as ideologically uniform. This conclusion separates the process from the message as far as the primary and complex metaphors provide cognitive resources available across provincial contexts.

The second type of distinction involves the repeated materials in the curriculum. The reason the same expressions occur several times is that the same text is used in different provinces. It is important to note that one metaphor the same expression is used in the same text should not be seen as different instances of using the metaphor.

This brings us to the conclusion that two forms of similarities should be differentiated. The first one called conceptual convergence can be defined as the use of different metaphorical expressions but having similar ideological meanings. The second one refers to textual or curricular overlap, meaning that the same expression is present in various books used across the provinces.

5.8 Contribution and Answer to the Research Question

The research broadens earlier work on textbooks in one specific aspect of the matter. Past research already shows that textbooks disseminate the ideas of national identity, citizenship, gender relations, cultural values, and environmental issues. In the current research, however, the transition is made from just recognizing what kind of ideological meanings are present in the textbooks to establishing how a metaphor has made them accessible cognitively and ideologically.

Thus, there are three contributions. First, distinguishing between primary and complex metaphors provides access to different cognitive paths to ideology. Primary metaphors provide mostly direct experiential mapping, while complex metaphors allow interaction of multiple conceptual links formed through secondary cognitive models. Second, cognitive complexity does not define ideological direction. In this way, similar figurative principles may deliver such ideas as patriotism, human dignity, gender reciprocity, patriarchy, or environmental responsibility.

Third, the analysis between provinces confirms that cognitive convergence relates to ideological variation. The selected textbooks employ identical mechanisms for the construction of metaphorical meaning despite the divergence in ideological meanings. By separating this convergence from the repeated content of curricula, it is possible to make the comparison sharper.

Thus, it is possible to directly respond to the research question. The use of primary and complex metaphors helps convey certain ideologies combining abstract ideological meanings with accessible cognitive conceptual structures. Generally, primary metaphors are regarded as straightforward in terms of offering direct experiential paths while complex metaphors provide indirect, more intricate meanings being accessed through cognitive models and the use of various mappings. The ideological significance of such meanings depends on the angles from which such concepts as belonging to the nation, value of a human being, relations between genders, and environmental responsibility are addressed.

6. Conclusion

This research looked into the way the primary and complex metaphors shape as well as represent specific ideologies in English textbooks at intermediate level across Pakistan. In this study, conceiving of the ideologies of Nationalism and Patriotism, Humanism, Gender Ideology and Environmentalism, it has been found out that metaphors provide different cognitive paths that help access the abstract ideological meanings in educational discourse.

The main conclusion of the research is that the distinction between primary and complex metaphors comes down to the organization of meaning. Primary metaphors offer intuitive experiential mappings to the meaning. They make ideological meaning possible through direct experiences linked to instinct, partnership, emotion, thirst, and survival. Complex metaphors imply more conceptual content and

provide additional mappings where necessary. However, the above-mentioned difference does not influence the political orientation of the meaning created. Both types of metaphor may create contradictory meanings, such as national identity, human dignity, gender relations, patriarchal oppression, and ecology.

In cross-province investigation, it has been revealed that there exists a difference. The materials analyzed exhibit similarities in terms of cognitive mechanisms used to create ideological meaning, but they differ in terms of content and meaning chosen. It should be noted once again that the interpretation of these similarities needs to be performed carefully. Conceptually similar metaphorical expressions may share common meanings, demonstrating conceptual convergence while the presence of the same word does not point to similarities between the two materials but only points to a re-occurrence of the same idea.

The research points out that it is important to distinguish between cognitive construction and ideological interpretation. The LCCM Theory is the conceptual framework that would clarify the way lexical concepts and cognitive models affect metaphorical meaning. Ideological Deixis and the Perspectives System being the theoretical framework explains the way the aforementioned meaning is assigned through the perspectives.

The present study is restricted to certain textbooks and four forms of ideology. It will not include metonymy or student interviews. Thus, it only identifies the ideological meanings of textbooks rather than exploring how people perceive and absorb them. Furthermore, future studies can check how students react to this or apply it to other knowledge levels and curricula.

The research does not limit itself at the establishment of various ideologies in Pakistani English textbooks but investigates the role of metaphors in their construction. It finds metaphor to be not just a means of expression of ideology but a cognitive tool for the creation of the meaning of nationhood, human worth, gender relations, and the environment are constructed, organized, and perspectively positioned.

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