

Culture Infiltration through Language: Impact on Contemporary Pakistan



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DEDICATION

*I DEDICATE THIS THESIS TO MY BELOVED
Parents, siblings, my wife, and children.*

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First of all I would start by bowing before ALLAH Azzu-wa-jal who blessed me with opportunity and resources, after so long period, to undertake and complete my course. I also thank Him for providing me the invaluable gift of my parents whose hands are always spread before Him for my success. I am equally grateful to my honorable teachers, especially Prof. Nazir Ahmed Malik and others, who taught me, guided me and enabled me to achieve all this. I have great reverence for my family which somehow tolerated me and supported me to complete the work which I found very tedious and testing along with a family and teaching in private colleges, especially my wife, for her support and co-operation otherwise it would have been an unrealized dream. I would like to acknowledge the support of my elder brother Abuzer Farooqi and younger brother Engineer Yasin Farooqi who guided and supported me at every step. I would like to thank my class fellows Asif Ahmed Khan, Rizwan Akhter, Abdullah, and Naureen Akhter, who encouraged me to do this. I would like to acknowledge the help of my students Adnan Manzoor, Kehkishan Rizwan, Mudasir Ali, Sohaib Dawood, and others who gave me helping hand in this work.

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ABSTRACT

This thesis examines present culture infiltration through English language and its consequences on indigenous culture and languages of the country. It elaborates the British and particularly American influence through language around the world, especially in Pakistan. Both Britain and particularly America explicitly rewards and implicitly threatens those living in nations of the expanding circle, depending upon their mastery of English language and their conformity to Anglo American norms, tradition, values, and cultures. Moreover it attempts to show how societies can be dominated indirectly through language, modernity, and technology. It aims at providing the necessary information to understand the indirect infiltration of the America and British culture into Pakistani and its impact on the Pakistan social structure and consumption. It is qualitative, exploratory, and descriptive kind of research. Data are collected from American Headway Starter and American Headway 1 in order to make analyses of the text and pictorial presentation in these books from cultural point of view. English language teaching is actually American and Western culture teaching. Pakistani culture has changed into American and British culture at a great extent due to ELT, TEFL, EFL, IELTS, TEOFL, etc. Pakistani culture is being destroyed in the hands of English language.

Chapter 01

Introduction

1.1 Purpose of the Study

The study aims at infiltration of American and British culture into Pakistani culture through English language teaching and its impacts on Pakistani social structure. The present study aims at exploring the ideology and culture which is transferred through English language teaching into Pakistani society. The study aims at analyzing the infiltration of British and American culture into local culture through English language teaching.

1.2 Background

The US and Britain are practicing English language imperialism in Pakistan. Imperialism is a practice by which powerful nations seek to extend and maintain control or influence over weaker nations. Scholars frequently use the term imperialism restrictively. Some associate imperialism solely with the economic expansion of capitalist states; others reserve it for European expansion after 1870. Imperialism refers to control or influence that is exercised either formally or informally, directly or indirectly, politically or economically. Historically, states have been motivated to pursue imperialism for a variety of reasons which may be classified broadly as linguistic, economic, political, and ideological. Economic expansion based imperialism is the most common one. Alternatively some have focused on ideological or moral motives of imperialism. This has led the imperialistic forces to impose their political, cultural, and religious beliefs on the dominated nations. Now in the present age, we see that the U.S.A is the guardian of setting all the things right in all the countries of the world especially in Pakistan.

The US and Britain are practicing cultural imperialism through language programs in Pakistan. Cultural penetration is a practice of promoting, distinguishing, separating, or artificially injecting the aims of Western and American authors through different mediums.

Westernization and Americanization can be defined as a process whereby societies come under or adopt the Western and American culture in language, industry, technology, law, politics, economics, life style, diet, education, and religion etc. Increasing globalization has increased the influence of U.S. Culture through Language policies of U.S. in Pakistan and by the easy access of western products through television, media, and food (McDonalds), drinks (Coca Cola), and visual entertainment (Hollywood Cinema).

Why has English gained the status of dominant international language and how has the language teaching supported its hegemony in Pakistan? In fact the boom on ELT has mainly strengthened the hegemony of English. ELT has got this boom for the last fifty years. It has gained its status in university departments, in colleges, in English medium schools and now it has even become the medium of instructions in public schools. All the syllabi, from nursery to higher level are in English except the subjects like Urdu and Islamic Studies. English as a medium of instructions is mostly used in English medium schools where students are not allowed to speak Urdu which is their national language. The teaching faculty in remote areas of Pakistan does not have the sufficient knowledge about this imported language. Pakistani students have to cope with different languages at a time i.e. mother tongue at home, in school Urdu and English. ELT has become a lucrative business at present. It is an ironical that the headquarters of this transactional business are located in the USA and Britain. These are the countries which are popular for their backwardness in foreign language learning and teaching but they are imposing their language on foreign countries in order to inject their culture, strength, and their linguistic imperialism.

There was a time when British troops ruled over the world, now it is English language that rules over these territories especially in Pakistan. This study aims at developing a comprehension about the ways through which English is being penetrated into our culture,

who is responsible and what is the role of English teaching profession and English teachers in order to promote the “rules” and the “role” of English in Pakistan.

What is the role of English in Pakistan? Why the other languages like Urdu and Punjabi or indigenous languages are not prospered? How is the position of English language being strengthened and why? What is the role of Britain and American policies in spreading English? How is English affecting the youth of Pakistan? Whose interests are served through language policies? What kind of consequences are emerging through educational aid in Pakistan? What is happening to Pakistani culture through the increase of ELT profession?

Pakistani children are taught in English language; it means that the concepts taught to them are foreign; the values taught are foreign. Further, the human models taught to them are English. The students become least aware of their own heroes, writers, poets, and leaders; on the contrary, they know and have likings for English playwrights, poets, writers, and philosophers.

The purpose behind this sort of schooling is to mould Pakistani child through speech, action, and thought in a way as to the members of pre-dominant Anglo-American cultures. The speakers of other languages are not considered human beings any more unless they talk in English language. Further, if they do not behave like the dominant capitalistic society and do not follow their values, they are considered non-human. The Pakistani students brought up in such institutions develop a sense of confusion related to the values, attitudes and norms which are taught to them at home. These students confront the loss of national and religious identity being the Pakistanis and the Muslims. At present, the government of Punjab in Pakistan has introduced English medium educational system in every public sector school. The result of this English as a medium of instruction is the failure of students in activities done in classrooms. Further the students have to face the loss not only in the form of their

own languages e.g. Urdu and Punjabi but also in the form of core knowledge of their own Pakistani culture.

A researcher (Pfeiffer, 1975, p.133) describes this sort of situation of Navajo children. The Navajo children were taught in a foreign language; they were taught the concepts, the values, and the lifestyles which were foreign. The human models taught to them were also foreign. The aim behind this kind of teaching and learning was to mould thinking, action, and speech of the Navajo children in the way of dominant Anglo– Saxon mainstream culture. The Navajo children who are grown in such institutions have this kind of effects on them; firstly, they get confused about their native values, norms, and behavior and secondly they suffer the loss of their self-identity and Navajo-ness, thirdly they fail in their classroom tasks, and fourthly they meet the loss of the development of their own language and in-depth knowledge of their own culture.

No doubt, English language has become extremely powerful, but it does not mean that the Anglo-American representatives of monolingualism keep themselves blind to the realities of multilingualism in the recent world. It is their limited and false perspective. (Fishman, 1976, p. 50) describes that this is the monolingualism of Anglo-American which is a major negative impact on them. These are the countries which are using their resources for language spreading throughout the world and these are the countries where universities are producing large number of language experts.

An influential editor of the Oxford English Dictionary considers English as a global language. He says, “English has also become a lingua franca to the point that any literate educated person in a very real sense deprived if he does not know English” (Burchfield, 1985, p.160)

“English for All”, is a comment about the global English by an influential editor of the Oxford English Dictionary. English is not the mother of all knowledge and it is not the right tendency that the person who is ignorant of English is not qualified. Here, in Pakistan, is it not English imperialism that the masses have developed the mentality that a person is qualified if he speaks English fluently. People have made English speaking a certification of learnability. On the contrary, there are millions of people who are ignorant of English yet they are highly qualified and quite justifiable.

In the earlier times, other languages like Roman and Latin spread far and off but the expansion of English is different from the said languages. Earlier languages spread usually for commercial and religious purposes. The spread of English is unique due to its depth of penetration into other cultures. It is being expanded for transmitting culture, norms, and traditions. The increasingly spread of English is described in the words of the first director of the Center for Applied Linguistics in Washington. “When the need of global communication came to exceed the limits set by language barriers, the spread of English accelerated; transforming existing patterns of international communication (Ferguson, 1983, p. 9). This comment does not refer other things like economic and political interests of USA and Britain behind this expansion. It also does not elaborate the social and intellectual effects which English language has propelled.

US and Britain are exercising imperialism on Pakistani culture through different media i.e. E-media, Mass-media, linguistics (language) and economy. Psychologically, they try to make Pakistanis realize through language attacks that they are inferior to them. Their cultural imperialism has brought change in Pakistani youth that is moving towards destruction. Pakistan must resist these attacks to save her culture as well as economy. Through this study all those facts will be visible which play an important role in such propaganda and the ways of resistance are also presented. Religious attacks are also the part

of this language imperialism for example, if you know English language you can easily learn the teachings of Bible.

The teaching of English language brings English culture in its wake. Culture is a mixture of different elements i.e. knowledge, customs, values, norms, beliefs, and social organization of any society and language expresses this culture through verbal symbols. Language and culture are part and parcel. The existence of one without the other is impossible. If culture is a living cell of an organism, language is its DNA. Language is not just a part of culture but it is also a medium of culture penetration. It's a social and cultural phenomenon, not an individual expression. One's self-identity usually depends on one's culture to a great extent. If a person is put in a very different culture to which he does not share common ways of life and beliefs, this can bring to him a feeling of confusion and disorientation. Anthropologists usually describe this phenomenon as culture shock.

The historical and political background of the British colonial rule in Subcontinent provides the basic stimulating factor to the local masses of Pakistan for the adoption of English language. The wave of 'Globalization' and 'Westernization' is prevailing which is a dire source of imparting this language an undue privilege of being a global language. Pakistan is confronting this very situation. This globalization simply means Americanization and capitalization.

Every language is a carrier of its culture and culture is always there to back up the language. It is not an abstract phenomenon to construct a lexical item in any language. The words are not only the words; they have a complete concept and a whole framework of an ideology hidden behind them. It requires social, ethical, historical, political context, and consideration for the formulation of any cultural work and formation of words. The words like "Paratha", "Nikah", "Sharm-o-haya", and "Dupatta" have complete cultural background and religious history behind them and no parallel lexical items are found in English language

for them. Similarly, the words like “call girl”, “boyfriend”, “girlfriend”, “valentine day”, “date”, “bonfire”, “Halloween”, and many more, have their cultural foundations in American and English society. So, approximately there is no parallel word to these lexemes in Urdu language. Pakistani people acquire such words blended with their cultural meanings and senses by the dint of English adoption.

Language provides substance for the formation of thought. It is an intellectual activity which is entirely mental, wholly internal, and to some extent passing without trace, gives meanings through sounds which are comprehensible to the senses. Thought and language are therefore one and inseparable from each other. Sapir Whorf’s theory of “linguistic relativity” describes the same phenomenon. The relationship of language and culture is a major point which is focused in his theory.

1.3 Objectives

- To find out what is linguistic imperialism and its impacts on Pakistani culture.
- To elaborate the effects of linguistic imperialism on Pakistani youth.
- To expose the hidden motives of US and British behind the expansion of English and ELT in Pakistan.
- To show the impacts of teaching American books at US language centers in Pakistan and to show that US and British language keenness is nothing but an illusion over weaker nations and is primarily meant for extending the American and British cultural hegemony.
- To find out that language plays a primary role in culture incursion.

1.4 Research Questions

- 1) What is linguistic imperialism and what are its impacts in Pakistan?
- 2) How are American and British cultures penetrating into Pakistani youth through English language policies?

- 3) How are US and Britain cultures imposing themselves on indigenous culture through their language expansion, i.e. ELT, TESOL, and EFL programs in Pakistan?
- 4) How are US language textbooks injecting their culture into Pakistani culture through text and visual images?

1.5 Significance

This is a study to expose the propaganda of US and British cultural imperialism through different language programs. It is necessary to raise this issue and make some solid resistance. Through so called “modernity” US are affecting Pakistani culture, economy, and psychology of the masses also. The need is to point out this disaster and take some serious steps to nip the evil in the bud. This study reveals the true faces of US and Britain hidden behind the cover of “aid” and “friendship”.

The textbooks taught in “Saya Trust” under the supervision of “English Access Programs” through US Embassy and US aid are badly shattering Pakistani culture. American Headways are taught which are directly imported from America via US Embassy. These are abundant with US culture. The pictorial imagery which is used in these textbooks does not belong to Pakistani culture. So, these foreign language textbooks and literature are working like slow poison for the Pakistanis. ELT is also enjoying an envious status.

1.6 Research Methodology

It is a qualitative, exploratory, and descriptive kind of research. The researcher has adopted this research methodology according to the nature of research. The researcher explores how much the culture of US and British is influencing on indigenous culture through language programs, language material, mass media, social media, movies, internet, and through their products.

Data are collected from American Headway Starter and American Headway 1 taught for language proficiency in different language teaching organizations funded by US aid.

These books are taught in “Saya Trust” to the students of different classes within the age range of twelve to eighteen years old. It was a complete two years program which started in February, 2012 and ended in February, 2014. This language center is located at Raiwind Road, Lahore. The name of this center is “Hajvery Trust”. The students were divided into two sections, eighteen in each group. They were all male students.

Data are also collected from the previous literature written in this context. Changes in the language teaching which have emerged in the recent decades will also be analyzed in the light of literature which is already written in this respect.

Chapter 02

Linguistic Imperialism: Theoretical Foundations

Introduction

This chapter defines imperialism, English linguistic imperialism, structural, and cultural inequalities, and linguicism. It discusses linguistic imperialism as primary component of cultural imperialism. This chapter deals with the terms which show the dominance of the center in the periphery, e.g. the terms nation and tribe, vernacular, lingua franca. The insulting names i.e. underdeveloped, backward, developing, emergent, and primitive are given to the third world countries. It explains the role of elites of the center and the elites of periphery in the expansion of language and technology in the peripheries. Further it elaborates American and western cultural imperialism in education, science, and media in Pakistan. Finally this chapter discusses about the state, hegemony, and ELT.

2.1 What is Imperialism?

Imperialism is usually related to economic system or generally attached to political sense. In 19th century, imperialism embraced two goals i.e. to give an economic order and to civilize the imperialized nations. The imperialist powers relate their job with the work of the missionaries which is explicitly racist premises. (Hobson, 1902, p. 158) quotes Earl Grey's remarks in 1899 that everyone would be agreed that an Englishman was right when he considered his way of looking the world and life was right and better than that of the world. Further, he says that no one can object to what England imposes her better and higher views on these 'savages'. There can be no doubt that the white man must impose his superior civilization on the colored nations.

Lenin is a theorist on imperialism; he finds that "imperialism is the monopoly stage of capitalism" (Lenin, 1973, p. 49). The briefest possible definition of imperialism is that it is the highest stage of capitalism. There are six types of imperialism which interlock one

another. These are military, political, economic, communicative, cultural, and social imperialism (Gatlung, 1980, p. 128). Imperialism is a kind of relationship where a community dominates the other communities. Imperialism has four major designs inwardly i.e. exploitation, penetration, fragmentation, and marginalization.

The researcher suggests a working definition of linguistic imperialism to link it with the vast theory of imperialism which will enable to understand that, in reality, it is exploitation. There are many differences of gender, nationality, race, class, income, and language in the world where we live. English linguistic imperialism relates to the same inequality in political and economic spheres. For this purpose, keeping in view the legitimation of ELT which claims that it is a neutral and nonpolitical activity and on the other hand what it is doing through its structural functions.

A working definition of English linguistic imperialism is that power and superiority of English is maintained by the establishment and it will keep on drawing the cultural and structural inequalities between English and other languages. Structural is meant here for material qualities i.e. institutions, financial allocations and cultural is meant for immaterial or ideological properties i.e. attitudes and pedagogic principles.

Currently, in the world, ELT has become a worldwide commodity especially in Pakistan. There is an ever increasing demand for material products and different other resources like jobs for English teachers, books, and space in timetables and immaterial resources like ideas and teaching principles are also increasing. In Annual Report 1987/88, The Director General of the British council states that, "Britain's real black gold is not North Sea oil but the English language. ELT not only has economic effects but also it has ideological aspects.

2.1.1 Linguistic Imperialism and Linguicism

Phillipson describes that English linguistic imperialism is a sub-type of linguicism which is defined as ideologies, structures, and practices which are used to legitimate, effectuate, and reproduce an unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language (Phillipson, 1992, p. 47). English linguistic imperialism is related to two major mechanisms in respect of planning for educational language. On the one hand it relates to language and culture (Anglo centricity) and on the other hand it focuses on pedagogy (professionalism) (Phillipson, 1992, p.47).

Imperialism through English language is obvious from this Anglo centricity and professionalism. These terms show the dominance of English over other languages. ELT professionals separate culture from structure and they are of the view that it is all about structure to teach language pedagogy and technicalities of language. It is a narrow definition of language and education, in which economic, social, and political matters are excluded. Instead of gunboats, it is economic power which is used one-sidedly to impose the will of the powerful. IMF (The International Monetary Fund) is an instrument in the hands of the rich countries for the economic ideological control on the poor countries.

The rich countries of the world like America and Britain use IMF for their own benefits; they give the “aid” through IMF to the poor countries like Pakistan and impose their policies on them. IMF is a trump card in the hands of the rich countries which they use to implement their policies on the poor countries like Pakistan successfully.

2.2 Linguistic Imperialism, a Primary Component of Cultural Imperialism

According to (Phillipson, 1992, p. 53) “Linguistic imperialism is a primary component of cultural imperialism”. Linguistic imperialism gives vent to social imperialism which means the transmission of norms, traditions, and behaviors and these are undoubtedly entrenched in language. This kind of phenomenon occurs where English plays key role in the

education system, such as in the developing countries. It transmits social values and Pakistan has no exception from this penetration of social values. Is it not linguistic imperialism that a university having fifty posts for English language teaching but the same university has a few posts for local language teaching or for national language teaching?

Different authors have defined linguistic imperialism in their own way, for instance, Calvet (1987) describes it as linguistic racism but he does not further explain this term. A sociolinguist with the name Gilbert Ansre puts his views forward about linguistic imperialism as, linguistic imperialism is an instrument through which the minds and lives of the speakers of a language are dominated by another language to such an extent where they start believing that they can and should see only that foreign language when it comes transactions, in coping with the more advanced aspects of life such as literature, education, philosophy, administration, justice, and governmental matters etc. Linguistic imperialism is such a subtle weapon which warps the minds, attitudes, and aspirations of even the noblest people of society and prevents them from appreciating and realizing the complete potentialities of the indigenous language (Ansre, 1979, pp. 12-13).

Ansre has aptly unveiled the phenomenon through the description of the beliefs which form linguistic imperialism. He pinpoints Anglo centricity and further elaborates the results which come afterward the dominant and dominated language. The definition also describes that this is a kind of ideological reproduction. The people who are very much touchy about their culture, norms, and traditions, even they are fascinated through this subtle linguistic imperialism. They start appreciating the foreign language and leave praising the potentialities of the indigenous languages.

2.3 Derogatory Terms for Dominated Nations

Different basic terms are used to elaborate the relationship of language and imperialism and they are based on ideology. Therefore, it is good to analyze these terms which confirm racism concepts.

Many Eurocentric terms show how racism is maintained; firstly, the dominant groups exalt themselves as they think that they are the part of dominant groups which present an idealistic image. Secondly, they give no value to the dominated group and they suppress and feel indignation about the culture, life-styles, institutions and ideas, of the dominated group. Thirdly, it is always in the benefits of the dominant groups to have systematic rationalization of relationships with the dominated group and it is always beneficial for the dominant group (Preiswerk, 1980).

There are two stigmatizing labels i.e. tribe and dialect which are attached to the dominated group. The imperialists consider themselves as a nation with a language of their own whereas the others are tribes with a dialect. The difference between tribe and dialect, according to a Ugandan political scientist is that there was a time when the word possessed scientific content, when it was meant social formations that did not possess a state structure, for example, the communal, classless societies as, for instance, the Germanic tribes. At present in Africa, every single ethnic group is referred as tribe unconcerned from the nature of its social development. A few hundred thousand Icelanders and two million Norwegians are a people and fourteen million Hausa-Fulanis a tribe. There is only one explanation of this tendency is racism (Mamdani, 1976, p. 3).

Vernacular is another term which is used to keep up superiority of the dominant group. The roots of the word Vernacular goes to Indo-Germanic that means 'abode' and 'rootednesses'. In Latin context, vernacular is meant homemade, homegrown, and homebred. Vernacular, in recent age is now generally used in both technical and general meaning as a localized substandard or nonstandard language variety which is dissimilar to a cultured, literary, purified foreign language (Webster's Third New International Dictionary). In the UNESCO conference on African Languages and English in Education, the use of vernacular in education and its definition are described as; it is a language which is the first language of

a group which is socially or politically dominated by another group speaking a different language (UNESCO, 1953, p. 46).

The term *lingua franca* is also used for such purposes. It also maintains the supremacy of the core English speaking countries over the peripheries. Dictionary defines *Lingua Franca* as “a language that is used for communication between different groups of people, each speaking a different language” (Platt, Richard & Weber, 1985). This language can be spoken by the speakers whose mother tongue is some other language. It has simplified sentence making and diction and is mostly a blend of two or more than two languages. It can be an internationally used language as English.

It is Anglo-American planned collaboration to make English, the world *Lingua Franca*. There are some other terms which are used to describe the social phenomenon which is under observation. Different labels such as, underdeveloped, backward, and primitive are used. Some neologisms like ‘developing’ and ‘emergent’ are also being used. The developed countries give these insulting names to the developing countries and they are subjugating the economies of colonized countries for European and American interest. The colonized societies remained underdeveloped because they maintained to provide raw material and cheap labor to the colonizing nations to strengthen their economies. Now, the things are very much similar, Pakistan has become a big market for Britain and America. They are getting financial advantages from her. It seems that she has changed into an American colony.

Another term which is used is modernization. It is a term which is used to describe the ‘development’ process. It means so called modern cannons of political, economic, and social organization. This modernization actually refers to Westernization and Americanization in respect of sociocultural and politico _economic developments. In fact, this term is based on American and Western ideology. The nations and masses that follow West and America are modern, all the rest are conservative.

Another term which is implied for Pakistan and the countries like her is 'Third World'. This term for the first time was used by a French demographer, (Worsley, 1990, p.83). Third world is actually a metaphor for the poor countries which are not the part of rich capitals or the communities like Pakistan.

There is another division of this phenomenon i.e. the dominant countries belong to the center and the dominated countries are peripheries. The centers of power exist both in the center and in the periphery. Both the center and the center in the peripheries exploit the masses in peripheries. The elites of the center and the elites of the periphery have a strong link and shared interests in this imperialism. It happens through language, as in Pakistan, the language of the elites and the language of the center is English.

In this way both the elites in Pakistan and the center are exploiting the poor people of Pakistan. The elites in peripheries mostly play the role of colonizers themselves. Now -a - days, a few elites are indigenous but most of them have strong bent towards center. They are fully captivated by the life-styles and ideologies which are rampant in the center and this is a kind of Neo- colonialism. Majority of the elite class get education from the center, or from the local English Medium schools and colleges working as the branches of the center. International organizations play a vital role in this context.

2.4 American and Western Cultural Imperialism in the fields of Education, Science and Media of Pakistan

Galtung(1988) describes cultural imperialism as a sub-type of scientific imperialism. He states that if the center always provides teachers and the material which is taught, the periphery also gives the learners to teach. So it is a kind of imperialism. The relationship between the center and the periphery remains as dominant and dominated respectively.

The imperialist countries have monopoly over the scientific research; they have monopoly over the third world development issues or over English language pedagogy. In the

imperialist countries the structural resources are huge in numbers as compared to those available in the peripheral countries. Most of the research institutions, universities, funding agencies, and publishers which are structural resource are found in dominant countries. The center is considered rich in cultural resources like ideas, theories, and experiences which are constantly rebuilt. It happens through scientific imperialism partly and in this way periphery remains in dependent situation.

Cultural imperialism is considered the whole amount of all the policies which are undertaken to bring a society under the umbrella of modern world system. Sometimes social institutions are bribed in order to promote the values and norms of the dominating center. Schiller reports that “cultural imperialism is the sum of processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even to promote the values and structures of the dominating center of the system” (Schiller, 1976, p. 9).

Cultural imperialism through language is also maintained in the periphery by presenting books through government finance by the center. These books are gifted by the center in order to boost the center’s commerce and expansion of ideas and language. America and Britain present free books for the public libraries of Pakistani universities. Some of these books are those which are no more in use in the center. “Books can be offloaded in the periphery, like pharmaceuticals and pesticides which are banned or no longer wanted in the center”(Phillipson, 1992, p. 60).

The loan words which are adopted and used with their foreign form affect the culture very much. The words like “Date”, “Boyfriend”, and “girlfriend” were nonexistent in our language and culture but now- a- days they are being used mercilessly by the Pakistani youth with great pride. The literal meanings of the words ‘girlfriend’ and ‘boyfriend’ are to have all

the marital relations without marriage tie. Can we, in our culture and religion afford it? Similar case is also there with the word “Date”.

After the World War II English language expanded at gigantic level in the hands of USA as prodigious world military power and as the leader of modern technology. Linguistic borrowing is also playing a major role in the imperialism of English. The reality behind it is that it intrudes easily in other languages, which come across to it. There are two terms “borrowing” and “loaning” which are usually used to describe this phenomenon. These terms are misleading because the speaker of a language who takes words from one language does not return anything in its response. This transaction or exchange is wholly unidirectional.

Cultural globalization refers to the transmission of ideas, meanings, and values across national borders. Media is playing a vital and key role in cultural globalization. Through media, it is easy to access other cultures and weaken those cultures by imposing one’s own superiority. It can be said that Primary tool of cultural propaganda is media and language.

Print media means the published material which is portable, disposable, and lightweight publications which can be circulated as physical copies in shape of newspapers, journals, magazines, etc. Print media has its own strength; a big mess can be created through newspapers, magazines, journals, and newsletters. America imposes her superiority through print media as drawing her norms and values more attractive and handsome. Different techniques are used by US to make other believe that she has the most powerful and flawless culture. Some of the techniques which are adopted by print media to gain the desired effects as are counted below.

Firstly, repetition of news can bring desired results. A lie is repeated so often that it seems to be a truth. Secondly, an opinion is treated as fact. Readers can easily be misled by presenting one’s personal opinion in the guise of fact. Thirdly, half-truths are presented. It is

a favorite policy of propagandists to quote out of context or present only one aspect of information. Fourthly, the headings are misleading. The headline writer propagandizes effectively since many see a headline but a few read the story. Fifthly, biased photographs are presented. The publishers usually present the best perspective of favorite peoples or nations and worst of the undesirables. Sixthly, censorship is used to favor a group and disfavor the other. Desired things are presented and undesired things are violated. Seventhly, Yellow journalism is used. The term describes scare headlines, superficial writings, faked pictures, and interviews.

US have used the policy of repetition which has worked so hard that she has depicted Pakistan as a terrorist state. Osama Bin Laden also became the victim of this print media imperialism i.e. newspapers, journals, and magazines. US have brain washed the people about terrorism, so it has become a global fact that all the Muslims are terrorists especially, the Pakistanis. All the shortcomings, pitfalls, and drawbacks are described in this scenario in such a way that the readers accept it as reality. US present its values and beliefs in such a sophisticated manner as people become eager to adopt it. America is actively involved in Afghanistan on the other hand US president Obama wins Nobel Prize for peace. It is the biggest irony, on one side a war is going on and on other side US is presenting her image vice versa.

This is training and education for which most of the ELT 'aid' is given. The purpose of ELT is the diffusion of occupational ideologies. In Pakistan from Kindergarten to the research institutes, the models which are followed they are American and British developed. American Lycetuff, Beacon House School Systems etc. are Americanized and Westernized institutions, and they follow them as models. The students who speak Urdu in these institutions, they are fined. It can be imagined that what would happen if a student dare to speak Punjabi. ELT aid is given with the purpose to educate and train the people on Western

and American line. Dependence on center's ELT technology and professionalism means to accept the center's practices in the periphery. It can be called educational imperialism.

American foundations and Western organizations have been spending huge amount of funds on education in the underdeveloped countries especially in Pakistan. Libraries are funded with a lot of books about American and Western culture. B.Ed. honors programs are running in different universities of the Punjab with American aid. If the survey of India and Sub-Saharan Africa is observed it becomes clear that the consequences of this educational imperialism are very cruel. The parameters of educational reforms of the periphery nations are settled by the center, so, it means a constant dependence on the center.

The aid for ELT expansion is considered the aid for transferring a language. It also means to provide an innovative and preferred method for teaching and learning the language. Further it means to provide training, knowhow, and language skills. In this way it blends educational and linguistic imperialism and widens structure and culture. ELT can be compared with the transfer of technology in the fields of economic production.

2.5 The State, Hegemony, and ELT

Here the discussion will be on the issue how ELT fulfills the interests of Britain and America. A technical point here is to ask whether ELT teachers consider their work as non-political. Different people have different opinions regarding the answer of this question. It is wrong to say that English language is a non-political. The idea that ELT is non-political means to separate culture from structure. If it is so, then it means that the educational institutions can be separated from political, social, and economic realities. It further means to encourage ELT technically aloof from vast educational issues.

The purpose of education in a state is three fold. The first one, it plays its role to inculcate the sense of economic reproductions which means to make the students able to play their role in economy. The second one, it serves ideological purpose which means to impart

attitudes and values. Third one, it functions as repression which means the imposition of sanctions. To legitimate English language, it is said that firstly English works for economic purposes by making its learners to operate modern technology. Secondly, it brings modern ideas with it which help them for interpersonal communication. It also inculcates social and cultural values in the learners. By teaching English means to make learners well informed about the life and culture of those countries which have English language as L1. Thirdly, the expressive function of English is that in English language classes it is imposed that there is no other choice of language except English. Furthermore, English is used as medium of instruction in other subjects.

In Pakistan, English is playing a political function. It brings English culture in its wake. With the expansion of English language, social norms are changing. Pakistani culture is going to vanish in the hands of English language. Social norms, attitudes, and behaviors of Pakistani people are changing rapidly. In Pakistan from kindergarten to research institutes depict Western and American models. This kind of situation is described by Altbach. He describes that in the Third World Nations, from Kindergarten to research institutes, they all reflect western models. In most of the Third World nations especially in those which remained under colonial domination, their language of education and intellectual discourse is that of the colonial power and their switching to local languages has been slow and awkward. The administrative structures of all institutions especially educational institutions like schools and universities reflect Western traditions (Altbach, 1982, p. 472).

2.6 American and British Hegemony

The US and Britain transfer their values and norms through hegemonic process. Hegemony is described by Williams as; it is the whole body of practices and expectations. It is all about our assignments of energy, our usual understanding of man and his world. It is a whole set of meanings and values, as they are experienced (Williams, 1973).

Hegemony means the overwhelming ideas which are taken for granted. English has been enjoying hegemonic and is still having the same status as in many former colonies especially in Pakistan. The result of this long term hegemony is that the people are considering English language teaching as just language teaching. The reason is that heavy investment is going on teacher training programs and publications. Another reason is that the people have accepted the ideas which legitimate the role of English as a dominant language and it is also considered that it is naturally happening without considering that it reflects the interests of the particular powers. According to (Phillipson, 1992, p.73) English linguistic hegemony is understood as it refers to the explicit and implicit beliefs, values, activities, and purposes which characterize ELT profession and which involve the maintenance of English as a dominant language. It is good to give the term linguistic hegemony to this phenomenon.

Hegemony is a complicated and not a simple way of manipulating the other countries. It is continually recreated, renewed, changed, defended, and modified with the time pass. It is also constantly resisted, limited, altered, and challenged. The reality of hegemony is that it is always overwhelming and dominant and never be total and exclusive (Williams, 1977, pp. 112-3).

Hegemony means the power of dominant group to supply moral, philosophical, and intellectual leadership to the dominated group. The focus of the dominant group on philosophical and moral values has increased. It works on the structure of a scientific and educational activity as it works in ELT and applied linguistics. ELT projects values on a gigantic scale and these are the values which are referred legitimate. The superiority of a language ideology means political hegemonic philosophy. (Phillipson, 1992, p. 75) writes that ELT is not simply English language teaching but it projects values over and above. It is an ideology of the superiority of a language, or of the superior skills of a particular

professionalism that is similar to a hegemonic political philosophy. ELT and imperialism are concerned inevitably with values.

ELT as a profession and the study of its academic and political foundations, it is essential to count Edward Said's study of Orientalism published in (1978). According to Said (Said, 1978, p.275) 'Orientalism' is an umbrella term which covers a long range of hegemonic beliefs and practices through which the dominant groups rule over the dominated group and carve the future of the dominated group. In all this process, academic world plays a decisive role. The area of sociolinguistics is also much more in the benefits of USA. It helps USA in the global national interests. America is concentrating a lot on the preparation of teaching materials, the development of teaching programs and on the actual teaching of ELT in classrooms.

ELT and English language are hegemonic because they promote the American and the British values in Pakistan. ELT serves the US goals and the British aims. Phillipson describes that "The English Language and English language teaching are hegemonic, if they uphold the values, of dominant groups, and if the pre-eminence of English is legitimated as a common sense social fact, thus concealing whose interests are being served by the dominant ideology and dominant professional practice" (Phillipson, 1992, p. 76).

The demand for English language is not a natural and the slogan "Education for All" by UN has turned into "English for All". Phillipson says that "The UN moves on from proclaiming 'Education for All' to 'English for All'" (Phillipson, 1992, p. 9). America wants to make the whole world listen her president. This is the reason to impose English language. English is a weapon in the hands of Britain and America. They are ruling with this weapon in Pakistan especially and generally over The Third World. A government minister from Sri Lanka is quoted saying as, "English teaching is a bigger weapon in the armory of the English speaking people than Stars Wars (Quoted by Phillipson, 1992, p. 9). The minister also

describes if the people of Third World do not accept the American hegemony voluntarily, she has to impose it power in the form of WHO and UNESCO.

It is a reality that English is enjoying a dominant position in various fields like science, computer, technology, and medicine. The list is not yet exhausted; it is a major language of research, books, transnational business, shipping, trade, international organizations, and mass media entertainment. It has also become fashion in youth culture and sports, in education system, in aviation and diplomacy etc. “There is no corner of the world so remote, no nation is so insignificant, that it does not represent a vital interest of The United States” (Phillipson, 1992, p. 10)

It is all about in the interests of America to teach and make the world learn English. English language teaching fulfills political, economic, social, and cultural interests of America and Britain in Pakistan. The people who are exposed to English at a great extent, they have to buy American and Britain made products and brands. Pakistan is a big market for Hollywood movies. KFC, McDonalds and Fri Chicks have become fashion in Pakistani culture.

To conclude the discussion, it can be said that imperialism provides such concepts as the dominance of English language. Linguistic imperialism is a sub-type of cultural imperialism like scientific imperialism, media imperialism, and educational imperialism. Linguistic imperialism is somewhat more pungent from the other said types of imperialism because language is a source which is used to express the others (Phillipson, 1992, p. 65). These are all the activities which contribute handsomely to transfer the periphery into the modern world system. These activities are consisted of setting an example to follow for the periphery modeling, ideals of training and education, the transfer of institutions and occupational ideologies.

Chapter 03

Penetration of American and British Culture into Pakistani Youth through English Language

Introduction

This chapter deals with the attraction for English language and the role of English in replacing other languages. Different kinds of cultures are discussed i.e. material culture, social culture, and ideological culture. This chapter explains the effects of art, movies, and sports in changing the youth. Further, it explains policy about English and shows that educational institutions of Pakistan are running on British and American line. ‘A’ and ‘O’ level and English as a medium of instructions are discussed. This chapter discusses that English language learning is not simply language learning but actually it is culture learning. This chapter discusses that inferiority complex and culture shame emerge among youth because of English language. Further, in this chapter the role of internet and its effects on youth are discussed.

3.1 Attraction for English

English culture is penetrating into youth through language in Pakistan. The attraction for English is so acute in periphery English speaking areas that it is not only the elite who get benefits from their proficiency in English language, but also it is the masses who appreciate that it is the language which makes possible for them to approach power and resources. Even in the slums areas, the English medium schools are a symbol of prestige and honor. In Pakistan, English medium schools on the name of English medium making people fool and looting a lot of money. Even the general masses want to get their children admitted to English medium schools.

Throughout the world, English is replacing other languages. Further, it is also displaying them as it happened in Scandinavia (Fishman, 1977). Displacement happens when English takes place of other languages whether in the field of entertainment or computer technology.

In Pakistan diglossic and triglossic situation occurs because the colonial language is still used in high status activities. English language is used for prestigious functions and local languages are used for the other purposes.

The elite in Pakistan have built fortresses in the form of these private schools where an average Pakistani cannot study or interact with elite students. This isolation continues throughout the lives of the elite students who graduate from these schools. Perhaps it is by design that the students are kept into isolation from the real Pakistan, in the same way the British kept the Indian “Nawabs” and Maharajas under their training at a distance from the local Indians, so the young “Nawabs” could view themselves as more British than Indian and rule their own people without emotions. Tragically, the elite mindset do not remain confined to these private schools but it go beyond the schools. The elites dine at different restaurants, their hangout spots are different, and as a matter of fact, they have reduced themselves to living in a small bubble for away from the daily worries of average Pakistani people.

3.2 Different kind of Cultures

There are different kinds of cultures i.e. material, social, and ideological. Material culture is meant those ways of social activities which any society produces for the sake of the fulfillment of material needs of its individuals i.e. food, shelter, clothes, etc. This system is called economy of a region or locality. American and Western material culture has penetrated in Pakistani culture especially in youth. It has penetrated into the eating habits, building houses and dress codes of the young people. Pakistani culture is going to become westernized and Americanized for example attached Bathrooms, Drawing rooms, lounges, dining rooms, bedrooms, instead of MardanKhana and ZananKhana.

The societies organize their inhabitants in relation to each other for work and other duties, and to structure their interactions called social culture. Joint family system has been the most popular system in Sub-continent and particularly in Pakistan. Now, it has been

changed into Nuclear family system. Uncle is used for “Taya”, “Chacha”, “Mama”, “Khallu”, “Phupha” and the word “Cousin” is used for “TayaZadBhai”, “MamuZadBhai” and “Behan” etc. Now the words “uncle” and “cousin” are used commonly by youth for these relations. The political system is also changing. Democracy is emerging at the cost of tribes and ‘Bradries’.

In every society, the people are united through shared behaviors and attitudes. These behaviors are unique to every community. Ideology is divided into at least three specific categories: beliefs, values and ideals. These are the beliefs which often guide people that how the world works. These beliefs are linked closely with their daily matters of domestic life e.g. in earning their livelihood, health and sickness, pleasures and worries, their relationships with one another, life and death. Some people are staunch believers of religious system of beliefs. Some have the concepts of supernatural beings. Different ideological terms are used like ‘liberalism, secularism, and non-conformism. These ideologies have succeeded to give man a strong set of beliefs in any region of the world. Through English language ideological culture of youth is changing into American and Western culture.

3.3 Art and Movies

The art of Pakistan has also changed like all other social aspects. It could not remain immune from the attacks of English art. All the artistic movements in English literature changed the taste of indigenous people, owing to the fact that they were subjugated to the English. Pakistani students face problems in learning English because they do not have a direct exposure to English culture and it hinders them to assimilate the full connotative and denotative implication of lexical items.

Movies are not just stories but they are more than that. Movies have deep effect on viewers. They are spreading ideas of capitalism, commercialism, and individualism among youth. World’s most famous movies are made by America and Britain, in which they have

ultimately introduced their own culture and ideology. Movies are also performing a vital role in the economy of US and Britain. Now- a- days internet is a powerful medium to access movies. There are a great number of cinemas which play the American movies in Pakistan. Movies indeed have an ideological manipulative effect on the viewers. McDonald, KFC, and other American products are advertized through them. Hollywood is like a double-sided sword. Hollywood movies can influence the people around the world, and they can put several impacts both positive and negative. Movies played a decisive role in the hands of America during Spanish-American war in 1898. Movies on the subjects of American politics and world politics were released. This clearly indicates that Hollywood and politics are inseparable. There is a long list of such movies as are clear propaganda for example “Pearl Harbor” and “The Pianist”. In these movies America has shown that she remained neutral during the World War II. It is shown that Germany and Japan are the real threat to others but the reality is vice versa.

Films are considered the language of power. Another hidden aim of America behind movies is to liberalize the world, since the Hollywood movies tried to express the freedom of expression. They want to make people free all over the world and to make them realize about their human rights and independence. Consequently, the youth feel alienated even at their own homeland because of difference in values which are shown and which actually exist in that territory.

Pakistan is one of the biggest markets where a fine import of Hollywood movies is rendered and these movies affect Pakistanis especially youth in every possible way. Now –a –days young people are following American English accent and use dialogues from American movies which are slang or abusive in nature. The effects of movies on lifestyles are vivid; young people are madly copying their favorite heroes and heroines and their styles of clothing. They follow blindly the violence, dress codes, and obscenity shown in movies.

English linguistic imperialism is often incorporated through cultural activities. Through these cultural activities i.e. television, film, video, and internet are playing a key role in the expansion of cultural imperialism in Pakistani youth. There are many programs which are in English and many channels which are fixed for broadcasting English movies. English language has a strong hype on the media. Cartoons network channels are very much popular among the kids. Most of them are in English language and the kids learn different words of this language at very early age. When the kids use English vocabulary, the parents and near and dear ones appreciate them. The parents feel proud when the kids use English words and sentences.

Media imperialism is one of the branches of cultural imperialism which are excessively researched. It has links with linguistic imperialism in the system of educations of the periphery. Media presents the American and Western culture in such a fascinating way that it becomes difficult for the youth to restrict themselves. The cultural products of the center are presented as a model in the periphery. Resultantly, many aspects of local culture which depict local cultural creativity and social productivity, having a long back history of centuries, are thrown into the complications or they get ruined. Similarly, many things are happening among Pakistani youth and the norms and customs which have ages back history are going to be vanished. For instance, in our culture “Dupatta” was the part of civilization and illustrated the Muslim ladies, but what is happening with it. At present, if a girl observes it she is called “Paindo” or rustic.

3.4 Policy about English and its Impacts on Youth

English was supposed to continue as the official language of Pakistan till such a time that the National language would replace it. However, this date came and went by as many other dates before it and English is as firmly entrenched in the domains of power in Pakistan as it was in 1947. The real policy can be understood with reference to the elite’s patronage of

English in the name of efficiency, modernization and so on. The language policy of Pakistan has been in the interests of elite from the very birth of her. This hold of elite further empowers the hold of elite on the lucrative jobs in both the public and private sector. If Urdu is empowered, it would be the empowerment of the masses rather than the elite. The localization can be much effective in respect of modern technologies like computer. The localization has started in Urdu and Sindhi but its scope should be broadened to other languages of Pakistan. It will not be an abrupt switch from English to Urdu or Sindhi. It requires time and it will be supported by common man. Psychologically, it will work to secure their identity and language. They will be able to safeguard the positive aspect of their culture when they go through the process of modernization (Rahman, 2004, p. 13).

Firstly, there are such schools and colleges as are run on the lines of elitist British public schools to create new generations. Secondly, job opportunities are available at those companies which are dominated by Americans. The new generation follows such rules and values which America has injected in them. Young people are participating in this mad race by their own accord. This is the major cause of language death. These language policies are implemented to weaken the local languages and they are putting local people in such a state as is called culture shame even in their home country. English spreads because of American economic power, American control of world media and international commerce. In short, Pakistan needs a localization policy but it should be a policy which empowers the common people rather than the elite or the multinational corporations, such a policy which will also serve to raise the prestige of the indigenous languages of the country and save them from being further marginalized in this age of computerization and globalization.

It is the good of the U.S. to have English as the international language. Pakistani ladies are now more conscious about their body shape and unhealthy eating attitudes, because of being more exposed to western culture. The extended and nectar family system, a hall

mark of Pakistani culture, has slowly died away. The young generation seldom cares for the old parents and so sadly old age houses have been established. Now- a- days, far less number of people go to mosques than it did a decade back. Meal preferences have changed to Subway, KFC and McDonald from chapatti and rice. Instead of traditional drinks, Pepsi, and Coke have penetrated into the homes. Pakistani society is rapidly turning into a cell phone craze, wild eyes bunch of commercial zombies who run and adopt every idiotic trend that comes from the West and America with utmost glee.

Such schools are increasing in number drastically as have English as MOI (medium of instructions) even HEC of Pakistan is playing significant role in the expansion of English as MOI. Now parents are more eager than their children to get them admitted to English medium schools although they have to sweat for this cause. The charisma of ‘A’ level and ‘O’ Level is attracting youngsters, now- a -days. It is said that it is a voluntary shift but in fact, it is imposed one. In elite schools the system is so much different, so one can call it fortresses. Students live there to get education but they remain un-touch with the outer world. They do not come across with the common man’s problems. It directly affects their decision-making power. As they are grown up in an entirely different atmosphere, they become use to different lifestyles, cuisines, liberal approach, and materialistic concerns. Youngsters from such schools do not like to have gathering with other people as they conceive such people “paindo”.

The expansion of English language has created a new generation, and ever increasing pools of young people who have a direct stake in preserving English. Such youngsters prefer to be CSP officers who are an Anglicized body of men and who had molded themselves in the tradition of the British. Now, Pakistani schools particularly English medium schools are producing Americanized and Anglicized people.

English is being injected to the Pakistanis in the wrapper of language. Now, we have 18 million Pakistanis who have a good command on speaking and writing English and it has become third largest English speaking nation in the world and second largest in Asia. Any nation stands on its values and beliefs. English language policies are injecting American and British values and beliefs in the lives of the Pakistani. Most definitely through such policies they introduce their culture through language. All English literature is filled up with Western and American values and beliefs. Pakistani youth is following their ways of life. Rules for speaking and writing are very even within culture i.e. (Dupatta) word has no alternative in English, because, it's not a part of their culture. People have different concerns now. They prefer Individual culture rather than collective culture. They are having more materialistic approach now than they had in the past.

The learning of English language went beyond its instrumental needs. The knowledge of English language in its wake brings a lot of English books. It stimulates the youth to have chat and discussion with English people and further it also inspires the people to know about English life style and in this way they try to copy them. The knowledge of English will also invoke the youth to study English literature which expresses the crystal clear picture of the western lifestyle and culture. English language does not only work as an instrument for communication but also it brings the culture of English speaking nations with it in Pakistan.

Inferiority complex arises when one mind gives acceptance to others; to acknowledge English language superiority ultimately results that one's native language is inferior which means culture and values are inferior. In English medium schools or institutions, youngsters come to know a different culture i.e. English. In such schools there are celebrations of alien events i.e. Halloween, bone fire, and Valentine Day etc. These cultural events produce different mindset. Youngsters remain unknown to their own culture and they develop their taste for western and American culture. These people are social snobs. They are alienated

from Pakistan's culture, languages, literature, dress, and even cuisine. These people belong to an abstract, idealized, western world as they have liberal ideas. They cannot be able to make serious decisions for the betterment of Pakistan. Today is the age of technology, computer, and mobile phones which have spread like virus and all the script writing is in English, that gives exposure to English script and vocabulary. More qualified in English means more opportunities, more jobs, and good jobs. Jobs are controlled by Multinational companies which are dominated by America and Britain. Further, these two countries have control of world Media and international commerce

The youth in Pakistan is facing a phenomenon which is called 'culture shame'. The youth in Pakistan when use their own language they feel that this is insulting for them and they feel pride in using English as their medium of speech. Different movements for the preservation of minor or weaker languages were started in Europe in the history. These movements for language preservation tell that if they tell the children that the language which is used by them is inferior, through this, the message which is communicated to them is that their culture is inferior. It is a clear cut negative image which is conveyed to the children by the society about language. They feel that "The cultural capital which they possess is not a capital at all but a stigma and handicap, the outcome and result of such a tendency is culture shame (Rahman, 2004, p. 07). The youth feel ashamed of on their own identity and culture. The poor and the down trodden societies usually feel insult on their identities. They feel shame to tell even about their costs and backgrounds. "In South Asia, the cast system forced manual workers to live a miserable life. (Rahman, 2004, p. 07) says that the worst thing is that the lower classes like (Kammis/outcasts) have accepted themselves as the people having lower social states. They feel that they are looked down upon. This is the reason when the people of the lower strata gain affluence, get education and power, they withdraw themselves from their communities and classes and start getting their identities with the casts of higher

social classes. So, the amount of Shaikhs and the other such categories as ...Syed, Mughal, and Pathan rose phenomenally, while the occupational “caste groups” get a huge decline (Ahmad, 1981, p. 115).

The poor are depicted and portrayed in different dramas and in the works of literatures that they feel ashamed of their language, their dressing, their eating and even on their mode of transportation. The portrayal of Punjabi speaker is given in a humiliating manner. This phenomenon makes the poor feel that they are degraded and embarrassed ones. They feel that they are less gifted human race and less affluent people. This inspires in the people language shame because they are made to feel embarrass about their language. In this way, possible language death takes place (Rahman, 2004, p.07).

Three greatest books on language death were published in the year 2000. Tove Skutnabb-Kangas's, 'Linguistics Genocide in Education or World Wide Diversity and Human Rights'. David Crystal wrote 'Language Death' and Daniel Nettle and Suzanne Romaine published 'Vanishing Voices'. In all these books, the writers have made the linguists conscious that the smaller languages of the world are going to die in the hands of English. They are of the view that this shift of languages is voluntary and the speakers of lower languages willingly shift from their language to higher language. The youth of lower languages shift from their own language to another language. It is not only a language shift, but also actually a culture shift. Language and culture cannot be separated. Joshua. A. Fishman says that the dying languages can be saved through careful strategies which focus on priorities and on strong relationships to them and only if the true intricacy of indigenous human identity, linguistic competence, and global interdependence are fully recognized (Fishman, 2001, p. 481).

In Pakistan there is a wide spread culture-shame among the Punjabi speakers. This tendency is found usually in all age groups but particularly found among youth who feel

culture shame in using Punjabi. All the peers, parents and teachers are combined to embarrass the youth about their language. Furthermore, to aggravate the situation, the elite English medium schools are playing vital role. The speakers of the local languages are called 'Paindu' (rustic, villager, yokel). Many educated parents speak English rather than Urdu with their children (Rahman, 2004, p.08) The researcher has observed that in some of the English medium schools, the students who speak Urdu or Punjabi, they are fined and discouraged badly.

The students of elite English medium schools feel proud on not using Urdu. They dislike Pakistani T.V. plays which are in Urdu language. They are fond of and eager to watch English movies and plays. When they watch English Movies and plays they confront with Western and American culture and they start to love that culture and life style. In the 'Posh areas' the video centers usually have Hollywood hit movies and songs. The Hollywood movies' sale is huge in quantity as compared to local cultural movies. The Elitist English medium schools' student do not know Urdu and they have least interest in Urdu literature rather they feel Urdu literature boring one. They aggrandize themselves on the issue that they don't know Urdu. They feel it a sign of dignity and prestige to have no interest in Urdu. They are interested in reading English books, novels, dramas, poetry, and other genres of literature. They feel other languages as low as they think that the education in Urdu and in any other local language is not an education at all. (Rahman, 2004) sees this phenomenon as the children of elitist English medium schools are indifferent to Urdu and claim to be completely bored by its literature. They are proud to claim lack of competence in the subject even when they get 'A' grades in the 'O' and 'A' level examination. They read only English books and not Urdu ones nor those in other languages, indeed, the other languages so low in prestige that education in them does not count as education at all (Rahman, 2004, p. 08)

3.5 Internet

In Pakistan, on internet porn sites are easily available and surfed by the youngsters who are always very fond of all that stuff. This is a big use or abuse of internet. The internet has other concerns in addition to this. It promotes pseudo-egalitarianism and informal attitudes. The established norms of politeness are broken by this pseudo-egalitarianism and informality in Pakistani society. There is a lot of informality in interest. Directness, straight forwardness and irreverence are very common in spellings, titles and naming patterns as they are used in the making of e-mail addresses. The element of directness is also very much overwhelming in chatting and messages which are sent through internet. The cultural norms of politeness in Pakistan insists on the use of titles with the name on the other hand internet promotes very opposite norms (Rahman, 2004, p. 10)

Internet promotes British and American values through language. Internet makes it fashion to use contractions in language in Pakistan where a small number of elite knows standard British or American spellings. The young people start thinking that the standards are nothing but the old legacies of the ancient generation. Most of the programs of internet are American generated, so the young people who have got computer education are tend to be extremely influenced by American values which are capitalism and individualism. “The computer literate young people tend to be excessively impressed by American values such as individualism, capitalism, market economy, and the fragmentation of relationships”(Rahman, 2004, p.10).

Chapter 04

Promotion of English and ELT

Introduction

This chapter discusses core and periphery English speaking countries. The role of English in the center and peripheries and brief history of promotion of English and strategies of Britain and America for the expansion of English and ELT are discussed. This chapter explains the emergence of ELT as a profession. The nations of the world promote their languages e.g. promotion of French, German, and English by their respective nations, on the other hand Pakistani languages are being rooted out. This chapter further deals with ELT and new world order.

4.1 English in Core and Periphery English Speaking Countries

The English speaking nations are divided into two basic groups i.e. Core English speaking countries and Periphery English speaking countries. Core English speaking countries are Britain, USA, Canada, Australia, and New Zealand. In all these countries, the native and dominant groups are English speaking. The Periphery English speaking countries are further divided into two groups. Firstly, those countries which require English for international relationship like Japan and Scandinavia. Secondly, these are the countries, where English was imposed in the colonial era like India, Pakistan and Nigeria etc. In these countries English language has got deep roots and strong hold. These countries are called Peripheral countries because they follow Linguistic norms and rules and regulations which are set by the English speaking countries.

The use of one language means to ignore or exclude the other language. No doubt, there are many societies which are bilinguals and multi-linguals. In bilingual and multilingual societies, one language is sacrificed in order to make the other dominate. In Core English speaking countries, the stress is given on monolingualism. The development and the

promotion of English language even in the core English speaking countries like America, Britain, Africa, and Australia is at the expense of other regional languages. This policy of monolinguals is checked even in the core English – Speaking countries like Britain. In Canada the superiority of English to other languages is challenged and the Canadians adopted a comprehensive French – English bilingual policy in near and far of the country.

English is no more the property of Europe, America, Australia, and New Zealand etc. Now, it has been planted all over the world. The emergence of English to such a status is due to British colonialism, revolution in technology, communication, transport, and commerce, etc. The biggest contribution to its expansion is Anglo – American collaborative and organized efforts. Further, America is a gigantic economic, political, and military force in the contemporary world and English is her language.

ESL and EFL countries are grouped and are made periphery English speaking countries. These countries are peripheral because the rules and regulation and norms of the language are flowed from the core English countries to these countries. The target in front of these Periphery-English speaking countries is to acquire native speakers like proficiency in the rules and norms of the language.

4.2 Brief History of Promotion of English

According to estimation, four hundred years ago the speakers of English were five and seven million approximately. Now the number of English speakers is increasing drastically everywhere. The major role is being played by ESL, TEFL, TESOL, EFL and ELT. The term ESL and EFL can be defined as the use of English language in the countries where it is not the native language of the people but it is taught and learnt as a second language. It is widely used in those countries as a means of communication in education and governmental institutions as in Pakistan and India. In other words, ESL can be defined as the teaching of English to the people of languages other than English as their mother tongue. In this research

the term ELT will be used for ESL and EFL because the dividing line between the two fluctuates and does not remain constant.

Both British and American governments have been taking a keen and deep interest in the promotion of English. They have waged a modern crusade through this language. The British Council was established with the intention of promoting and nurturing of English across the globe. So, it is very important to take stock of those elements which cause its origin and existence. This organization has played a very vital role in the promotion of English in order to bring cultural, academic, and commercial benefits for the government. US have also coordinated in this effort of promoting English with Britain. “The promotion of English has sailed steadily through the ebb and flow of fluctuating budgets and definitions of Britain’s foreign policy”(Phillipson, 1992, P.137).

So it is important to investigate that how and when Britain played her role in commissioning English Linguistic imperialism and how she cunningly handled and managed the relationship between the legalization of global English linguistic hegemony and the professionalism of those involved in ELT. To make an analysis, it is essential to look when the British government first saw the need to issue the funds for the promotion of English.

4.3 The Strategies of Britain for Expanding ELT

Lord Drogheda chaired The Report of the Independent Committee of Enquiry into the overseas information services which was published in 1954. In this report, he said that national propaganda overseas was required for following purposes, for instance, to support their foreign policy, to preserve and strengthen the Commonwealth and Empire and to increase their trade and to protect their investment overseas(Drogheda Report, 1954, p.6).

In the beginning, the British were somewhat slow in promoting language and cultural diplomacy in abroad. But, when they found an example of the French and the Germans who had promoted their language and established schools abroad in the nineteenth century they

started planning to spread English language in foreign countries. They started fund raising from public and private sources. “This promotional work, for the benefit of expatriate communities and local elites, was intensified in the first decades of this century (Haigh, 1974, p.30). During the World War Soviet union and the fascist powers were very much active in cultural propaganda overseas. There were some private foundations which were found especially active in this respect such as the Carnegie Endowment for International Peace established in 1910, financed academic exchanges between the USA and abroad and supported the teaching of English (Ninkovitch, 1981, p. 12). In the second quarter of the twentieth century, a committee with the name of British Council for relation with other countries gathered a group of people under the supervision of Lord Tyrell with the purpose to flourish English language teaching in foreign territories and to promote the knowledge and comprehension of British culture. This committee was funded partly by the commercial groups and its earlier meetings were held in Shell-Mex House. The British government started funding this committee in 1935. The funds issued by the government were 6,000 pounds and this amount increased to 386,000 pounds in 1939 and now the donations from commercial world dwindled to a few hundred pounds a year. This is a crystal clear example that British Council was founded by the states which took its ideological and financial control. The British Council was initially a private organization mainly funded by commercial sponsored budget but afterward it got full fledged support from British government. The purpose behind the expansion of English language is to make people of other nationalities to appreciate English literature, arts, science, and political practice. In 1935, at the ceremony of official opening of the organization, the Prince of Wales (later Edward VIII) stated as;

The basis of work must be the English language... (And) we are aiming at something more profound than just smattering of our tongue. Our object is to

assist the largest number possible to appreciate fully the glories of our literature, our contribution to the arts and sciences and our pre-eminent contribution to political practice. This can be best achieved by promoting the study of our language abroad... (White, 1965).

It is quoted in the (Annual Report, 1940-1941, p. 10), the term Royal Charter was granted to “The British Council”, the main intentions behind the origin of this organization was the promotion of the vast store of knowledge of the Great Britain and Northern Ireland and the English Language in foreign countries in order to develop close cultural relationships between the Great Britain and other countries. The other purposes of the organization were the encouragement of English studies in foreign educational institution i.e. in schools and universities and the encouragement of the knowledge of English language throughout the globe. It also arranges a range of the activities which essentially use English as language medium. The establishment of cultural centers, anglophile societies, scholarships for study in United Kingdom, donations for books, supports of the British school in abroad and arrangement of different exhibitions and theatre performances.

A clear cut picture of the role of English language comes to us through the given examples that the Council strongly believes that language is a major assistance in achieving a proper comprehension of this country. English language is the surest way of constructing constant cultural intimacy with foreign peoples. The British Council functions for promoting understanding about English culture in the other countries like Pakistan. In Pakistan, now- a- days, people appreciate all those behaviors, attitudes, customs, and traditions which belong to West. These words are carved on the very title page of the British Council Annual Report of 1984/85 that “the aim of British Council is to promote an understanding and appreciation of Britain in other countries through cultural, educational, and technical co-operation.”

“The British Council is an independent body which promotes Britain abroad”(Phillipson, 1992, p. 140). In the post war years, it was British Council which took the charge of propaganda against the overseas and BBC also did the same for Britain. 321 million pounds was the total budget of the council for the 1989/90 of which 157 million came from the ODA (Overseas Development Administration, the government granted 110 million pounds through FCO (Foreign and Commonwealth Office) for the purpose of cultural diplomacy work. 55 million pounds were earned by the council through English teaching programs, education projects, publishing (Annual Report 1989/90, p. 8). According to (Phillipson, 1992, p.142) the Council has offices in 86 countries, maintains 116 Libraries, recruits specialists for teaching and advisory posts and organizes a number of exchange visits to and from Britain. What is hidden behind all these activities of Britain is the promotion of her culture. US and Britain give aid to Pakistani libraries and universities and also provide books full of their thoughts and cultural trends to the institutions which result in promotion of American and British culture in Pakistan.

English is a major factor that plays a vital role in order to retain American and British influence round the globe. It is a source of political, commercial, cultural, and military links and implications. British government was fully aware of the importance of English so, the British Council kept on repeating the message of the importance of English to aware the people about the profitability of investment in English. The chairman of the British Council draws the picture of the impact of English and its significance as in the following lines.

Of course we do not have the power we once had to impose our will but Britain's influence endures, out of all proportions to her economic and military resources. This is partly because the English language is the lingua franca of science, technology, and commerce; the demand for it is insatiable and we respond either through the education system of host countries or when the

market can stand it, on a commercial basis. Our language is our greatest asset, greater than North Sea Oil, and the supply is inexhaustible; furthermore, while we do not have monopoly, our particular brand remains highly sought after. I am glad to say that those who guide the fortunes of this country share my conviction in the need to invest in, and exploit to the full, this invisible, God given asset. (British Council Annual Report 1983-84, p.9).

Undoubtedly, the Great Britain and America are getting full commercial and cultural benefits through English. It's a huge treasure for them. There was no plan and strategy for the investment in the English language profession till 1950. In 1950, the British government commissioned some crucial policy documents. Before 1950 there was no plan for building up a worldwide English language profession.

4.4 American Policies for the Expansion of English

The Americans had an extensive experience and expertise in English teaching. USA had the experience of imposing language as a colonial power, for example, America introduced English as medium of instruction at primary level in the Philippines. The US published culture loaded books and gave those books in the hands of the Filipinos. When the Philippines read those books, they did not only learn language, they started to adopt American life style. Mastery in English language began to be regarded as certification of educated people as it is happening now -a -days, in Pakistan. The proficiency in English is considered the certification and symbol of educated people. The relationship between America and Philippine at colonial times demonstrate that the Philippines were dependent on America in the matter of a borrowed language which brought with it the American ideology. It was not only the dependence in the matter of language but also, they were injected American theories in addition. Talking about Pakistan, she is also going through the same circumstances through which Philippine passed during her colonial period. The study of

American theories brought in them the American consciousness. So, it became very easy for America to impose her values on the Philippines. (Enriquez & Marcelino, 1984, P. 3) describes aptly the condition of the Philippines in these words

With American text books, Filipinos started learning not only a new language but also a new way of life. Mastery of English was passed off as the mark of educated man... (The Philippines) became dependent on a borrowed language that carries with it the dominant ideology and political _ economic interest of the US. ... (With) borrowed language, it became dependent too on foreign theories and methods underlying the borrowed language, thus resulting in a borrowed consciousness. ... Thus it became easier for the US to further subjugate the Filipino people and impose her will on them.

(Enriquez & Marcelino, 1984, p. 3)

The Philippines got freedom in 1946, the imposition of American attitudes and structures remained rampant ever since. A few Philippine scholars made strenuous and untiring efforts to de- Anglicize and decolonize the effects and tried to impose local culture and languages. They also debated about the appropriate medium of education in institution in local languages. They had to meet a strong and un-passable resistance from changing English as the medium of instruction.

The other territories which US took into her possession, suffered the same fate. A scholar (Day, 1981) describes in an article on the topic, 'ESL: a factor in linguistic genocide' the fate of Guam people and the fate of their language. The indigenous language of Guam people was Chamorro but when US occupied them, they imposed English language. In the first decade of the twentieth century, the experience of Guam was similar as the Philippines. In 1906 after the eight years of US imperialism, the only English policy was introduced in

Guam, everywhere in government offices, in courts, in land registrations, and so on. After sixteen years, in 1922, the indigenous language Chamorro was restricted and prohibited in schools. Eventually, Chamorro dictionaries were gathered and they were set to fire. The people of Guam and the Chamorro language confronted such fate under the American linguistic imperialism. Afterward in 1974 Chamorro again became the official language but the earlier linguistic experience of the people kept on. The masses considered Chamorro inadequate for economic success, on the contrary English was considered sign of success. At present, in Pakistan the situation is the same because the people consider English a key to economic success.

The planners who determine domestic policy goals, they also decide the goals of core English – speaking states’ foreign policy. This particular American approach, in policy making is clearly seen in Chomsky’s analysis. In American foreign policy after the Second World War a major source is the memoranda of the War and Peace Studies of the Council on Foreign relations which includes top government policy makers and a good amount of ‘foreign policy elite’, along with government, major corporations, and private foundations. The function of these memoranda is to fulfill United States’ requirements in a world in which it holds utmost and unquestioned power. The western Hemisphere, the British Empire and the Far East are the areas which serve for the prosperity of US and the planners consider them natural integrated economic unity in the geopolitical analysis(Chomsky 1982, p.95).

English language promotion is the integral part of American global strategy. Some measures which are adopted by the Americans are, the first one is the promotion of American books. US also have increased the number of foreign students in America. Britain and America both had been putting their energies in order to prepare a post war world. America was making plans to break the influence of Britain in Latin American market at the one hand. On the other hand, the British were making strategies, how to maintain upper position in the

British Empire and rampant what American Embassy saw as the maxim trade follows the books (Ninkovich, 1981, p. 90). According to (Phillipson, 1992, P.156) the US export books amounted to 5.5 million volumes per year, whereas the export of British publishers reached to 48 million volumes per year, which is roughly 30 – 35 percent of their gross annual output. The export of books is a mega tool to infuse culture in some other culture. When America saw that the countries like Pakistan cannot purchase the expensive books, they increased funds on a massive scale for this purpose to give their literature in the hands of the masses. The outcome of this practice was cultural diplomacy. In Pakistan a huge number of American and British books are purchased or they are sent in the wrapper of gifts and ‘aid’. A gigantic quantity of Oxford and Cambridge published books are used in Pakistan for teaching English language. They generate massive revenue out of it and this is a financial benefit to those linguistic imperialist powers.

The second thing for the promotion of English language is the education of the students of other nationalities in the USA. The number of foreign students has increased drastically from 7, 000 in 1943 to 26000 in 1949. This number of students reached to 140, 000 by the year 1971, as compared with 27,000 in Britain (UNESCO, 1969). Now this amount has reached to many times more than the last numbers. Pakistani teachers and students are taken to America through different programs in order to inculcate their culture in them. If it is impossible to take the huge amount of students in America, the language programs are arranged under the supervision of US embassy. Local English language teachers are hired in order to help the foreign teachers. All the cultural festivals and events of US are celebrated in Pakistan under these English language centers. These centers are the best platform to inject the culture in the innocent brains of the students.

The funds from American government for linguistic, educational, and cultural works became easily available all over the world after 1950. By 1964 at least 40 government

agencies were involved, and were spending 200 million dollars per annum (Coombs, 1964). Cultural diplomacy with political and economic interests is going on the both sides of the Atlantic. The principal purpose of American aid is to gain military and economic aims which are outwardly indivisible. No nation gives 'aid' to other nation without her own interests same as no one invests in that business where he finds no profit. Commission on Security and Economic Assistance 1983 speaks these words openly "the instrumentalities of foreign assistance are potent and essential tools that advance our interests" (Commission on Security and Economic Assistance, 1983).

Fulbright _ Hayes Act of 1961 states American aims for cultural diplomacy, as the Americans want to enhance the mutual comprehension among the people of the United States and the people of other regions of the world to develop international co-operation for educational and cultural advancement and it will assist in the promotion of friendly, sympathetic, and peaceful relations between the United States and other countries in the world (quoted in Coombs, 1964, p. 51).

Many American government agencies are involved in English teaching policies. Among them the US Offices of Education, International Teacher Exchange Program, the Department of Defense, the Department of Interior and the department of Peace Corps and the Department of state through the Fulbright program which have the responsibility of teaching and promoting English in the Indian Schools and in all the Trust Territories overseas (Marckwardt, 1967, p. 2). In Pakistan these organizations are working for the expansion of English language. Teachers are exchanged for the promotion of English language. Pakistani English teachers from public and private sectors are endowed with scholarships of visiting America and their English language teaching institutions. They are paid every single penny from home to home by the American embassy or the program organizing organization. Not

only their expenses are borne but also they are paid handsomely in response to their tour labor. The sole purpose of US behind this ride is to expand their language and culture.

Despite these governmental efforts, there are many private organizations which are working with the similar goals of promoting language and culture of the USA, for instance school exchange programs. The working of major government agencies is described here briefly.

It is the mission of The United States Information Agency to spread their language and culture in the Third World countries. In the words of Coombs, a former director of it, in 1963, it is also included in US foreign policy to influence public attitudes in foreign countries through radio broadcasting, personal contact, libraries, exhibitions, television, English language instruction and others (Coombs, 1964, p.60). In Pakistan, all these means are being used to spread English language and culture. Through radio, English language programs are broadcasted for the spread of English language. Libraries are replete with the books on English literature, language, and culture. Television programs which are transmitted in Pakistan, they have deep color of American and British life styles. There are some channels like 'HBO', 'Star Movies', 'AXN', etc. fixed for broadcasting English movies and culture. BBC news is participating handsomely in this context.

The USIA (United States Information Agency) has the same role, and equivalent operational functions as to the operational functions of British Council and British Embassy's Information Department. In 1960, it was described about English language as the 'most booming' item of USIA. In the bilateral / bicultural teaching centers with the support of USIA, 381,500 people attended English language classes annually (United states Advisory commission on public Diplomacy 1986 Report, p.39). This report presents the figures of sixty four years back, now the numbers of the students must have crossed many times the numbers.

It shows that America was aware that this expansion of English language will spread their culture.

America sent a large number of young volunteers throughout the world under aegis of the Peace Corps. It can be compared to the British Voluntary Services Overseas (VSO) scheme. The purpose of both these mission armies was to spread English language and culture. 7000 people were engaged formally or informally in English language teaching in the year 1960 (Center for Applied Linguistics, 1964, P. 21).

The United States Agency for International Development (US Aid) has enough budgets to train the foreigners in America and to post Americans in Other countries. This kind of collaboration is very beneficial and in the interests of America. Coombs says that relations between India and the USA are interlocked by a huge American presence in Indian institutions, universities, ministries and massive training programs for the Indians in the USA (Coombs 1964, p.105). Same is the case with the relationships of America with Pakistan. America is present in Pakistan in almost all institutions, training centers, and in universities etc. This is American imperialism in Pakistan.

American cultural 'aid' ideology of the early 1960 is clearly revealed in Coombs' book. He stresses continuously on American leadership and finds no reason to legitimate the right of American to lead. The American foreign policy illustrates that they not only care for the American interests but also the interests of the whole world. The US foreign policy describes that the American leadership should play an active role for the support of the institution of the world. According to (Phillipson, 1992, P.160) 40 percent of US exports are dispatched to Third World countries and 25 percent of US investments have been placed in those countries which give a rate of return that is nearly 40 percent higher than the investments in the developed world. So, in any case America gets economic benefits from Pakistan. The Americans consider that it is their due right to interfere and intervene in the

world affairs. (Phillipson, 1992, p. 61) states that The United States was founded on the principles of freedom, liberty, democracy, and humanitarianism. So, she cannot be indifferent to neglect these same principles at international level without sparing her own future (Phillipson, 1992, p. 16).

This sort of policy statement is clear cut proof of imperialism and American hegemony in each domain through this policy. There is not only the blend of economic and military aid to show American hegemony but the ideological conformity of the recipients is also gained. The role of English language is cultural diplomacy internationally. All the foundations which are discussed above, they all have been playing a very important and key role in the promotion of English language. They are working for the interests of the Americans. These foundations play a key role in making ESL as an academic discipline. This is a planning of the United States to influence the system of Education of the periphery. (Berman, 1982. P. 208) says that the strategy of all the discussed foundations is firstly, the creation of Lead Universities located in those areas which are considered in geostrategic interest and economic importance of the US. Secondly, these foundations influence within the institutions of social science research and related manpower planning programs, and thirdly to train public administration. Fourthly, these foundations train English teachers and develop the curriculum. Fifthly to train local people to be able to get admission in American universities and on their return to their home countries, they assume leadership position in local universities, ministries of education and in teacher training institutions. This “aid” has had a definite and long lasting impact in respect of ELT promotion. This “aid” works as their representative on the foreign lands.

Ford Foundation has been playing a very decisive role for the promotion of English language. It made different projects of language teaching in various countries of the world for instance, from 1952, the Ford Foundation issued a lot of funds for the promotion of English

teaching in foreign territories. Ford Foundation took very keen interest in providing training and coaching programs for ESL teachers. Ford foundation provides grants to American Universities for English language programs and it has also been working with the collaboration of British Council to promote English. Both the Ford Foundation and the British Council worked together for the establishment of the school of Applied linguistics in Edinburgh University. (Phillipson, 1992, p. 161) says “Ford Foundation funds have been decisive for the establishment and continued existence of the Center of Applied Linguistic (CAL) in Washington”. Another mega function of this foundation is to improve ESL teaching through research and the production of up to date material for language teaching.

4.5 Language Promotion by some other Nations

All the major world languages like Arabic, Chinese, English, French, Russian, and Spanish evidently spread through conquest and occupation of these powers. After the occupation, the masses of the territories adopted the invaders language by force and willingly, considering these languages as dominant and supreme languages. Language expansion is linked with other forces such as religion and trade.

It would be interesting to analyze the characteristics of empires and role of language in their establishment. It is rightly considered that promotion and expansion of religion, language, and national and political interests often go side by side. It is largely true in the present world. The missionary function of SIL (Summer Institute of Linguistics) has been bitterly criticized in many Latin American countries, because the people of Latin American countries thought, that they are working for American commercial interests and they are absolutely failed in meeting the needs of indigenous people.

There is a long history of French promotion in overseas. Keeping in view the expansion of English after the World War II, the French also jumped into the efforts of promoting French throughout the world by creating suitable bodies. Still, the French keep on spending a

handsome amount of their overseas budget on cultural and linguistic affairs. The result of this effort of the French representatives is that, at present there is a greater number of French speakers as first and second language speakers than ever before (Calvet, 1987, p.263).

The Germans are also very much committed not to surrender in front of other languages. They are also having campaign for the promotion of German and they are successful in their effort of promoting language. The German government is taking solid steps to strengthen German language as school subject around the globe because they have understood that the space in school timetables for German language indicates prestige for their culture, commerce, and politics in those areas where their language is spoken.

The British were not active in setting up a special agency for the promotion of English beyond British boundaries, then the British felt that the need to compete with Italy and Fascist Italy in cultural Propaganda in Middle East, Latin America, and South East Europe, then Britain established British Council in 1934 in order to win friends of Britain in abroad.

4.6 ELT and New World Order

The late 20th and early 21st century shows a great and sometime disturbing American influence in the world. America explicitly rewards and implicitly threatens all those nations which are living in the expanding circle because these nations depend upon their mastery of English language and they show submissiveness to Anglo-American cultural norms. The rewards are received in the form of greater access to economic, political, and cultural power. There are some sociopolitical forces which shape our decisions as language teachers.

For the reconstruction of Iraq, the debate started between US State Department and the British Council and they reached the decision to recruit English teachers for this reconstruction. According to (Templer, 2003, p. 04) the lucrative market for EFL being opened up by our generals will a windfall for teachers from Sydney to Seattle. The experts from various other disciplines will also be recruited to redesign Iraqi education from

kindergarten to university. Western researchers which are included graduate students, in Platoon and Brigades will likely to be descended on Iraq as transnational foundations seek to fund new projects.

According to Edge, the EFL teachers are working like an army that pacifies intellectual resistance and occupies the linguistic dominions of an Anglophonic empire;

...it is now possible to see, EFL teachers, as a second wave of imperial troopers. Before the armored divisions have drawn from the city limits, while the soldiers are still patrolling the streets, English teachers will be facilitating the policies that the tanks were sent to impose. And wherever and to whomsoever, I teach EFL, I am the part of that overarching system (Edge, 2003, p.10).

The teachers of ELT are the representative of Anglo American culture and tradition. They are working knowingly or unknowingly for their interests. They are working like those imperialist representatives who imperialized India during the colonial era. This is modern imperialism of language. There was a time when the troops and tanks were sent for imperialism but now the English teachers are enough to materialize their intentions. The English teachers are not clear whether they are contributing in neocolonial reconstruction or they are supporting to their respective nations. Hadley states in these words;

What are English language teachers to do under the shadow of this Anglo-American hegemony? By teaching English to our learners, are we contributing to the improvement of our respective nations and communities, or are we unwittingly cooperating in neocolonial reconstruction (Hadley, 2006, p.24).?

The spread of TESOL/ ELT correlates with the expansion of the former British and present American Empire (Crystal, 2000, P. 53). US are funding on a large scale for language

programs. A massive amount of US foreign aid is given in the form of EFL programs. Many foundations like US State Department, the Bureau of Educational and Cultural Affairs have Office of English Language Programs which allocates Regional English Language Officers (RELOs) to teach ELT/ TESOL (Hadley, 2006, p. 24). All these organizations are working for the promotion and expansion of English language. The expansion of English on such enormous level as a foreign language is only due to the support of US which she gives in the form of gigantic amounts of foreign aid in the shape of EFL programs. The teachers of English serve as part of the educational aid packages exported to countries throughout South America, South East Asia, Africa, and Middle East (Hadley, 2006, p. 29). British Council also runs such kind of programs as IETS and ELT for the expansion of English language. (Hadley, 2006, p. 29) says that British Council also takes an active part in such aid programs in Europe, with crossover in Southeast Asia, the Middle East, and Africa. Both the Britain and the American rely a lot on the local language teachers and they invest a lion's share of their aid to train local language teachers with the provision of most recent materials and methods from the inner circle.

In the Fifth English in The South Asia Conference, the negative effects of Office of English Language Programs and the British Council and the roles of local language teachers were described as in the words of (Fox, 2001) the role of local teachers of English is similar to colonial administrators who are entrusted with the job of imposition of the linguistic standard, the outcome of such a practice comes as the students cannot carry the burdens of colonized subjects and they suffer in silence.

There are many universities in Pakistan, America, and in Britain which offer M.A. programs in TESOL and ELT. These M.A programs are actually an expansion of English language. Mostly these programs are run by British, Australian, and American universities, in different countries of the world. (LoCastro, 1999) points out that the expansion of English is

seen through MA programs in TESOL. She further explains that many complete MA programs are arranged directly by US universities. If the students are unable to get admission in those universities, the universities themselves create resources for them at their thresholds. “If students cannot go to American universities, the universities will go to them. If that is not possible, then there may be a friendly RELO (Regional English Language Officers) just around the corner (Hadley, 2006, p. 29).

America does not only exert his influence on TESOL but also overt a deep effect on the expansion of American cultural beliefs. It is suggested that America reigns supreme over TESOL. It is not actual picture; the reality is that American cultural beliefs exert significant influence (Hadley, 2006, p. 31). “So much of the power which has fueled the growth of English language in the twentieth century has stemmed from America”(Crystal, 2000, p. 117).

American linguistic imperialism is extended through international scientific and technological developments. The invention of internet which is more than 80% in English is also a great advantage to this imperialism. Further, the printed reading material is mostly published in English language in the world and it is a great source of increasing Americanisms through language in the world. When two cultures meet, the dominant culture dominates the subordinate culture. Higa observes (cited in Kachru, 1994, p. 139) when two cultures meet, if one is more dominant, powerful, and advance than the other, the directionality of culture learning and subsequent word borrowing will not be mutual, but from the dominant to the dominated.

TESOL and ELT have become a highly profitable and great business. (Phillipson, 1992, p. 4) says it a world commodity “which has the worth of million dollars”. The people of Pakistan along with many other feel that this English is very much vital in their financial progress. The people of Kachru’s “outer circle” like India, Pakistan, Singapore, and Nigeria

have started to see that speaking English will bring for them lucrative economic opportunities. (Kachru, 2001) notes that the people have realized that it is the time to get rewards by the “commodification” of English language. The fact behind is that the South Asians creative writers in English, Teachers of English language, IT specialists, and the people related to medicine and other technical professionals are enjoying their use of this linguistic commodity in the global context.

There are thousands private English language institutes round the globe which recruit native English language teachers. They give them good salaries along with overseas adventure. Hundreds of thousands students come to attend these institution with the mind that they will be able to get well-paid jobs after having proficiency in English language. It’s a wide spread phenomenon that the people associate English with prosperity. (Jeffrey, 2002) says that keeping aside the bad implication that the people who do not learn English, they have the risk of becoming backwards, and underdeveloped. This sort of attitudes and thinking is common among those who support the hegemony of English.

(Edge, 2003) responds to (Jeffery, 2002) that this is actually what the hegemony means. It is a relationship which is based not upon explicit coercion, but on established power and the consent of the majority to go along with the arrangements which flow from that power because of the rewards that is received.

Phillipson (cited in Fox, 2001) describes that the notion of studying English is bringing economic success, is a myth which is established by the elite of the outer and expanding circle countries. (Phillipson, 1992, p. 274) says that English is, “an uncritical endorsement of capitalism ...transnationalization, (and) the Americanization and homogenization of world culture” this modern spread of English, he further says, it is terrible because it imposes Western “mental structures” on the minds of the learners.

4.7 ELT Material from Center Countries

(Phillipson, 1992, p. 166) says that it is clearly seen that English language material exported from center countries to the outer circle countries develops among the learners an Anglo American styles of communication. (Dua, 1994, P.133) also rejects a neutral portrayal of English. He is of the view that it “must be realized that language is basically involved with class, power, and knowledge”.

Crookes (2003, November), in his survey of English language teaching in Japan, Pakistan, North Korea and Saddam Hussein Era in Iraq, he found that the materials which have been used to teach pedagogy is appropriate to teach political and social agenda that often stands in stark opposition to the purposes of the Anglo American hegemony” (Hadley, 2006, p. 35). In peoples Republic China, another example can be seen where Shi and Fujii (2003) found that English language text books should not be published unless they do not explicitly promote Communist ideology and develop nationalist Chinese sentiment.

ELT is a gold mine which is actually rich with mission opportunity. According to (Pennycook and Coutand-Marin, 2003) it is cited on the website of organization of Christian of Outreach International, where ELT is referred as “a gold mine rich with mission opportunity”. English teaching does not only serve for some secular interests but also it serves as platform for missionaries. English teaching is actually the expansion of Christian beliefs among those people who are not Christian. Snow writes that “English teaching can be more than a secular job that serves as a means to other ends ___English teaching itself becomes a form of Christian mission” (Snow, 2001, p.176). Stevick who is an American has different views, he is of the view that TESOL classrooms must be likened to free market where any kind of ideas and thoughts can be transferred to the learners, Further he describes that there is no evil in the transmission of Christian believes in a way which is attractive and

available (Stevick, 1996, p.6). To sum up the discussion, (Edge, 2003b) rightly says that “the mixture of imperial and religious is fearsome”.

4.8 Opposition to the Dominance of English

Many opinions go in the favor of the dominance of English; on the contrary, a lot of opposition has come from many parts. Among them who go against the dominance of English are the people from old colonies, members of European parliamentarian, political enemies of core English speaking countries, the people who consider themselves the guardian of the purity of language and culture. Further, intellectuals and really witty people of core and periphery English speaking countries are against the dominance of English. All these protestor of the dominance of English have a few things common. For example, they have recognized the linguistic imperialism, dominance, and a desire to combat etc. A few examples are quoted here.

Firstly, Gandhi (1929) a leader of United India protested against the people who induced English in India. He further said English brought with it intoxications, denationalization and mutual slavery in both public and private life of the masses. Further, he said English is responsible for distorting education, because the students spend a lot of time and energy in its learning and the other subjects go in their pitiable condition (Phillipson, 1992, p.36). Secondly, (Ngugi, 1981, 1982, 1983, 1985) makes analyses and shows how English serves for the domination of foreign and small elite’s interests. Thirdly, some European Parliamentarians are of the view that the intrusion of English language in economic life and in science and technology is a threat to the European languages and culture. In a nut shell, this promotion of English means the displacement and replacement of other languages. It is actually the defeat of competing imperialist languages.

(Day, 1981, p. 78) observes the history of American language policy and inappropriateness of ESL Programs and raises a question ... where the Peace Corps

Volunteers' sole task is to teach English teachers or they are working as agents of linguistic and cultural imperialism. It is conceived that it brings linguistic and cultural genocide in its wake. In Pakistan, ELT is taking the role of linguistic and cultural imperialism. The Pakistanis have gone under the influence of linguistic imperialism.

(Krasnick, 1986) pinpoints that ELT brings three problems for its learners and they remain deficient in three things firstly after learning language, they are in need of remediation, in the sense that they should be given special education afterward. Secondly, ELT learners are treated as non-students which means, they are in need of language not of content. Thirdly, the ELT learners are in need of re-socializing that means that the students after learning language, start behaving like the native speakers of English and re-socializing is needed to keep them behave properly according to their indigenous culture.

All above mentioned criticism, not only raises questions about the nature and practice of ELT but also this criticism has made clear the role of West and America which they have played and still playing through English language teaching in the Third World.

(Kaleema, 1980, p. 1) describes that Africa set up inter-African Bureau of languages in order to help and encourage the use of indigenous African languages for the purposes of education, commerce, and communication at regional, national, and continental level. The organization of African unity came into being in 1963. This organization in its charter said that the official use of foreign languages and the colonial languages would hardly be tolerated

According to (Phillipson, 1992, p. 28) it is not simple relationship between learning of any language for educational purposes and its use for a range of social functions but it plays key role in transmitting values and modes of thought from one generation to the next. It is English which has retained prestigious position in the educational system in Asia as well as in Africa.

In Pakistan, English is learnt in education establishment and it is used for a wide range of societal purposes. So, it is the education which is a source of transmitting values and norms to masses through this English language teaching to the Pakistanis who are acquiring English values and norms along with it.

Chapter 5

Analysis of Textbooks, Taught in US Language Centers in Pakistan from Cultural Point of View

Introduction

This chapter deals with the analysis of “American Headway Starter” and “American Headway 1” which are taught in Pakistan under “Saya Trust”, a project of English Access Program with the assistance of US aid through US Embassy. These books are taught at Hajvery Trust located on Raiwind Road, Lahore, Pakistan. All the students were male within the age range of 12 to 18 years old, studying in different classes. It was a complete two year program which started in February 2012 and ended in February 2014. These books are a means of US cultural penetration into Pakistani culture. This chapter elaborates that there are many things which are fashion and going on in one culture but those things are prohibited in another culture and taken as stereotype. The American and Western authors cannot represent Pakistani culture in their writings. Every writing shows its cultural background because there is always a man behind a book, same as there is culture behind every writing. These Headways consist of volume starter to volume six. These are published with the aid of US Department of State in order to expand Americanization. Some other books which are also taught and given to the students of “Saya Trust” are “American life and Institutions” and “Celebrate”. In these books American cultural life style and festivals are described in an attractive way, so that the readers are convinced to welcome all those festivals and life-styles. This chapter also makes it clear that a textbook must depict its culture. The focal points of discussion in this chapter are the presentation of American and English culture through obscene pictures, American and English culture is shown through stories, text, and diction and how are language materials molding Pakistani culture, ways of eating, dressing, and life styles to English. These areas will be analyzed, through culture presentation in pictures, text, and diction.

5.1 The Discourse of Pictures and Culture Presentation through Visuals and Text

American Headways are taught to Pakistani students. There is no cultural harmony between the culture which is presented in these books and the indigenous culture of Pakistan. There has been huge gap in Pakistani and American cultures; but now this gap is breathing its last. Culture gap means that there are certain things which are acceptable in culture (A) and not acceptable in culture (B). So, this is a case between Pakistani and Western culture. The wearing, eating, social gatherings, use of language, are all different in Pakistani culture from the US and Britain's.

These "Headways" include the information about the target culture. The study investigates the representation of L2 culture in these books which are taught in Pakistan. Pakistan is a country which has her own rich culture and identity which is being corrupted in the hands of this attack of English.

The authors of these Headways belong to USA, so they present their culture in their books. As it has already been said that the language communicates ideas and the English text books written by foreign authors communicate their ideas. In this study, the books of American authors are analyzed. The rationale behind this analysis of the books is that English language brings with it cultural disharmony. This is the very fact of language which is discarding Pakistani culture and making it Anglo- American culture.

The analysis of textbooks is made through these points.

- 1) Are the textbooks sensitive to the cultural background and do they carry the interest of the students?
- 2) Do the textbooks have enough visual culture about their L1?
- 3) Do the textbooks have cultural stereotypes?
- 4) Do the textbooks present learner's socio cultural life?

This check list and the researcher's goal in this research are in accordance with each other. The researcher wants to elaborate that the Americanized books are affecting the socio cultural life of the learners. There exists cultural gap between learners and the authors'. When the learners study those cultural loaded books they turn their heads towards the target culture which is presented as an ideal.

The pictures and text from "Headways" have been analyzed to find out how the American and British culture is penetrating into Pakistani culture. These textbooks contain a wide range of pictures which are rich in culture depiction. Here the question is, what type of messages, these pictures convey?

(Giaschi, 2000) describes seven parameters for the analysis of pictures according to culture point of view in English language teaching textbooks.

1. What is the activity of the picture?
2. Who is active (the "protagonist") in the picture?
3. Who is passive (the "receiver") in the picture?
4. Who has the status in the picture?
5. What does the body language communicate?
6. What does the clothing communicate?
7. Where are the eyes directed? (Giaschi, 2000).

According to the above discussed parameters the pictures of American Headway Starter and step 01 do not reflect Pakistani culture. The picture elaborates the images of American women who are different from the Muslim and Pakistani women culturally and socially.

Through these pictures, the researcher elaborates the men and women interrelations. Further, the pictures give the idea that American women are independent and sexual objects. The cultural contents of the textbook, their language and their connection with the gender have deep roots in any society. The main purpose of the researcher is to explore man and woman portrayal in text books. Besides this, the researcher has elaborated the role of pictures in the text books that affect the culture of Pakistan. There has been a huge difference between the social, cultural, and economic life of Anglo-American and Pakistani culture. Their religious contents are also different. In Islam, the use of veil is considered the jewel of ladies but there is no concept of it in Anglo-American cultures. The number of the veil observing women is decreasing rapidly due to the cultural impact of West and America. In Islam and in Pakistani culture the women did not usually participate in labors outside the house but now women consider it pride to be social and do jobs with men at workplaces.

Teaching language through pictures is a prevalent phenomenon in the present era and it has gained the interest of a large number of individuals in different societies. Picture is a device which attains and maintains contact with persons socially, culturally, politically, and psychologically. Picture in language teaching material is not an innocent way of teaching language but it is a cunning way to change the behaviors, attitudes, and minds of the people towards the culture of the language users. In the text books, pictures require the presence of a number of elements for the successful comprehension of the message. In pictures, there are both “addresser” and addressee exist. Meaning is transmitted to the learners by the addresser through the medium which is language and image. The context is also available to give the social and cultural situation.

There are three important factors which are involved and must be taken into consideration in the context of publishing pictures, firstly, the individuals who are the “receivers” of the pictures, secondly, the context in which they are presented, and thirdly the context of the

message (Sheehan, 2004, p.1). These factors are “socially, economically, culturally, linguistically, and politically constructed (Chafai, 2008, p. 30).

The function of language with pictures means to express feelings, offer advices, inform and persuade, describe or create. The text which is given along with the visual images gives social and cultural aspects. Visual images attempt to create relationship between community and its social and cultural characteristics. According to (Kellner, 1995, p.127), images do not only convey the idea of the product but they force the masses to embrace their “worldview, a lifestyle, and value system”

There are two purposes of text with the visual image. Firstly, the text provides the relationship between the picture and situation. Secondly, it pinpoints a reciprocal relationship between picture and text. No doubt sometimes pictures are more ambiguous than words, so, the words are needed to explain them. In short, both the language and image are important in the communication process.

According to (White, 2000, p. 260) picture acts as a mirror of society. So, if the picture is from foreign setting, it will present foreign culture and attitudes. So, when the students are taught from those books, they are automatically attracted towards that culture. Actually, pictures reflect social values and attitudes through the means of human activities (Vestergaard & Schroder, 1985, p. 123).

Pictures present the mirror of everyday life and therefore, attempt to produce original meanings. It is affirmed that pictures and advertising reflect a culture and they should reflect it in dominant tone. For example, nudity and semi nakedness is common in pictures in France, Britain and American but it is strictly prohibited in the Muslim world (Sheehan, 2004, p. 85)

According to (Sheehan, 2004, p. 85) the picture publishers must bear in mind the audience, because what is suitable for one culture may not be apt for the other. The pictures address differently to the people of different backgrounds, societies, cultures, customs, and religions and they interpret the message of the pictures differently.

The language does change according to the social or educational status of the audience. In other words, it can be said that the publishers should bear in mind while publishing language material to what audience it is being addressed, for example, their social factors such as age, education, gender, and some other external components. For instance, in Pakistani context, the pictures are addressed to different audience, different discourse, and language. On the contrary, in Britain and America the pictures have quite different context and setting.

Now, finally the language and discourse of the pictures remain significant to comprehend the objective of the pictures and their social and cultural aspects which are used to influence the audiences. Now, the researcher examines how men and women are presented in the pictures of the said books. Men and women should be portrayed differently in Anglo-American and Pakistani culture.

5.2 Cultural Contradictions

In Pakistani and Islamic culture, women depend on men not only socially, but also they depend on men politically. Men are considered religious, political, and family authority but now the things are going to vice-versa. It was men who dealt with all the chores of public life, on the other hand, the major responsibility of women was child rearing and to look after the household. They were free from economic responsibilities. The researcher has a proof regarding this; the woman had been continuously excluded from the leading roles and they were portrayed and associated in religious contents but now, the things have quite changed. Pakistan is an ideological state which came into being on the ideology of Islam. "Islam is not merely a religion. It is a holistic approach to the world" (Mernissi, 2003).

Religion is one of the pillars of culture. There had been inequality between the role of sexes and their roles had strongly been defined through social, cultural, and religious values, norms, rituals, and festivals. Actually, it is not gender in-equality which is designed by Islam. Islam assigns different social roles to the sexes. According to (Merinissi, 2003, p. 11), it is “not an ideology of female inferiority, but rather a set of laws and customs that ensure that women’s status remains one of subjugation”. In Pakistan, the hold of Islam has been strong which is going to be weakened sharply. Here, everything was taken by the rules of religion. On the other hand, to which culture, the Pakistanis are going to copy that is Christianity which is an official religion of England. The followers of Christianity are described by (Davie, 1995, p. 112) as “believing without belonging” but the Muslims must believe with belonging.

It is widely accepted that the religious life of Great Britain has met a severe decline, and it has undergone many changes since economy, education, social control and health care have gone away from the control of church. (Bruce, 1995, p. 54) says that “most people in Britain do not approve nor support the core beliefs of the religion that shapes their culture”. Besides, Pakistani people have a well-defined religion and religious beliefs which form their identities.

According to IbnMurad al-Salah (cited in Mernissi, 2003, p. 15) in *Islamic World* “the meaning of marriage is the husband’s supremacy...Marriage is a religious act...which gives the man a leading power over the woman for the benefit of humanity”. In Pakistani culture, marriage is a legal union for a socially recognized relationship between husband and wife. According to (Bennouiss, 2001, p. 22) marriage is “a sacred social institution for motherhood, socialization, relationships, exchange, conflicts, rights and obligations”. Father is considered the boss of family and he is an authority figure and takes the responsibility of finance and the mother does not contribute in revenues. The Holy Quran says, “Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other and because they support them from their means” (Surat 4, Verse, 314 cited in

Bennouiss, 2001, p. 61). Due to inflation, both men and women work for the financial support of the family. The income of man is not sufficient to meet the expenses. It is very interesting that women have started to labor for the family at workplaces but man has not started childbearing.

At Present, the British society has fallen a prey to diversity in household patterns. Nuclear family system is going on. Vast majority of families are headed by women. Cohabitation without marriage is a common phenomenon. Pre-marriage sex is common and acceptable in British society. The daughter can go with her boyfriend in front of her parents. Childbearing without marriage is also common. Even the rights for lesbians and gay couples are also considered acceptable in the British legislation.

In a nutshell, marriage is seen differently in both the societies. Family system has been highly valued in Pakistani society in the past as compared to modern age. The British women have their boyfriends who have all sexual relations without marriage. These words of boyfriends and girlfriends have also become very common in Pakistani culture.

Hijab has been the identity and the significant mark of the Muslim and Pakistani ladies. It identifies that they belong to certain culture, religion, tradition, and set of norms “clothing is a way to show one’s belonging to a group and affirming one’s difference in relation to a group” (Hessini, 2000, P. 96). There is no specific word for “hijab” and “duppata” in English language. So, there is no concept of its observance in Anglo-American society. According to (Meriniss, 2003, P. 42) when a man sees a woman “Fitna” might occur and when a man and a woman are alone in each other’s company, Satan is bound to be there as a third companion.

Gender gaps have been common in Pakistani society as compared to present state. Now- a-days, it is still common in remote areas and in the families who live from hand to mouth. The girls were not allowed to go to school and the education of boys was considered more

essential. The concept about the teaching of the girls is that the female teacher should teach them if it is necessary for them to attend the schools.

Now- a- days, not only the male teachers teach the girls but also, boys and girls are taught under the same roof, and in the same class, by the same teacher. Islam does not allow this kind of education at any level but it has become common in almost every institution, not only at higher level of studies but also at secondary and intermediate levels. The students at this level are passing through the phase of 14 to 17 years of their ages. This is the age which is called the age of a lot of emotions and feelings. So, the students get involved in immoral activities.

It is researched, that the education of mothers is very essential for making a good nation. The educated women take good care of the education, health, and nutrition of their children. In Western and American culture, co-education is not considered any sin and guilt. Free mixing of young girls and boys are appreciated and enjoyed. The hugging and embracing of class fellows, no matter what sex he or she has is common. These things cannot be allowed in Pakistani society.

In Pakistani society, the participation of women in labor force was low and there were limited opportunities for them. It was considered that the teaching and nursing were the only professions which were fit for the ladies. Usually, there has been authority of men folk on the key jobs. This is the reason that the women remain inferior under the hegemony and monopoly of man. Consequently a large number of women remain dependent financially and socially on the ability of men. In Islamic society, the ideal place for women is home.

In American and British society independency and individualism is at peak. On the contrary in Pakistani society, the centrality of family system and dependency of women folk on men was common. Now, the women, in Pakistan have a strong trend towards their

independence and working with men is going to be common. The British government prohibited gender discrimination forty years ago. As it is pointed out by (Goldthorpe, 1989, p.144) that “equal pay for equal or similar work has been enjoyed by law in Britain since 1970, and sex discrimination in selection for jobs and conditions of employment has been generally unlawful, with certain exceptions since 1975”.

In Pakistan women are considered to have feminine personality. They should look beautiful for men. They should adopt the roles of wife, daughter, and mother. They should look after the younger ones and their families and their activities should be limited to the home chores like cooking and rearing of the children. Now the situation has changed women play cricket, football, hockey, and other games in the play grounds in front of the huge public. They are seen everywhere in offices, in shopping malls, and at platforms. Actually in Anglo-American culture, women work with men at workplaces. So, this change has occurred through this cultural penetration.

Throughout the history different societies deal with genders differently. It has strong influence in defining identity, behavior, role, and occupation of man and woman. Physically, Pakistani, British, and American women are not different but they are treated differently in their respective societies. In Pakistani setting, it is the boys who were given more liberty and independence. It was expected from them to occupy different roles and positions. The difference between both sexes is encouraged by the traditions in terms of roles and occupation in Pakistani society. On the other hand, in Anglo-American societies, no difference is found between two sexes. Men and women have equal opportunities and freedom in all life spheres. It is researched that the differences between ladies and gents is greater in developing countries than the developed ones.

5.3 Textual Analysis of Headways

This section will analyze the verbal messages and the meanings of pictures from Headway Starter and Headway 1. The purpose of this section as said earlier is to analyze the pictures and text of these books for elaborating how American culture is penetrating into indigenous culture through such language materials. The researcher explores how women and men are portrayed in these pictures and how American and Pakistani cultures are different in depicting them. Further the interrelationships of male and female will be seen in these books. Foods and beverages differences in both cultures are also pointed out.

The pictures are collected from American Headways Starter and American Headway1 which are used to teach English language at “Saya Trust” located at Raiwind Road, Lahore, Pakistan, a sub-program of English Access Program under the supervision of US Embassy in Pakistan. English Access Programs are designed by US Embassy in order to teach the students of different disciplines within the age range of 12 to 18 years old. The students are divided into two groups of eighteen in each. They are all male. All the American festivals and events like American Independence Day, Halloween Day, etc. are celebrated there with all zeal and zest by the local teaching faculty and the students. It was a complete two year program.

Headway Starter and Headway 01 portray men and women in a way which is prohibited and considered stereotype in Pakistani society. Their dresses, their expression, their eyes, body movements all reflect American culture. The conversation of the persons in the pictures is also considered stereotype in indigenous culture. Women body appearance is very obvious in these pictures. The boys and girls are presented in very closeness at work places and even at studies. The ladies are wearing skin tight T. Shirts and jeans pants in which ups and downs of their bodies are very much obvious unlike the indigenous society. Here the Muslim ladies observe veil. If they do not observe veil, they have to cover their heads with “Duppata” but now the effect of Anglo-American culture is that the young girls in colleges and universities

do not observe veils mostly and they even wear dresses much like the American and British women.

Women are pictured mostly at workplaces and on visits in the said books. In other words, they are presented involving in outdoor activities; there is not a single picture which shows woman's domestic life. In Pakistani culture, women have to do household chores and rearing of children. These themes are not presented there. In short, women presentation in these books show their freedom, liberty, independence, but in Pakistani culture women have to be submissive to their husbands, they have to be within the house, most of the time. The pictures of women in these books put emphasis on sex and independence. The women expose their bodies without any fear and hesitation.

Those foods and beverages are presented which are not usually found in Pakistani society. Alcoholic drinks are taken and fast foods are presented through pictures. The foods belong to American and British cultures. There is no presentation of "Lassi", "Saag", "Pratha". On the other hand the Burger, sandwiches, Pepsi, and Pork foods are presented. When the students are exposed to such literature and pictures, they are automatically attracted towards them and so culture penetration come into existence. Women are not depicted as wives and mothers but they are portrayed as beautiful bodies, exhibiting their dresses and accessories. They are depicted as involving in outdoor entertainments. Men are also presented in semi-naked dresses, dancing with girls, and at some places kissing each other.

5.3.1 Boys and Girls as Friends

It is very common and not taken as guilty to have boyfriends and girlfriends in Anglo American society. In American and British culture it is happily acceptable to have walk tour and even to have shared accommodation with boyfriends and girlfriends. They share their parlors, accommodations, and privacy as well. They can hug, kiss, and can do every sexual act without marriage according to their own accord and nobody can restrict them even their

parents cannot do anything in this respect. The young girls go with their boyfriends even in front of their parents and they cannot restrict them.

See Appendix A, Headway 1, p. 60

In Appendix A, the boy hugs the girl and she smiles happily in the arms of her lover. Neil is a boyfriend of Claudia. Such hugs and enjoyment at public places and in books which are going to be taught to so young brains is strictly prohibited in Pakistani culture which is Pakistani and Islamic culture. This cannot be permitted and allowed in Islamic way of life, even husband and wife cannot do that at public places. The words boyfriend and girlfriend literally means to have all marital relations without marriage. Does Pakistani and Islamic culture allow the masses to use these words? These words are going to be in common use now- a- days among the Pakistani youth in cities especially in high and middle classes. The text with this picture gives a new cultural specific word “Date”. In American and British culture, when a boy and a girl go on some tour, picnic or visit in order to entertain each other’s company it is called date. The question is, can it be afforded in Islamic and Pakistani culture?

If this cultural penetration kept on going, the time is not far when this all will be seen in Pakistan. Further, changing in loyalties from one lover to another is shown in this picture. In American and British society people change their girlfriends and boyfriends like moving toy shop. They pass and enjoy some days, weeks, months with one friend and then they get bored from one and skip to another one with quite ease. This is the picture of American and Western culture. If such books and literature will be taught to the young students, they must have attraction towards it.

See Appendix B, Headway 1, p. 60

Again in Appendix B, a young couple embraces each other. They have joined their faces and it seems that they are relishing each other's company. They are smiling. In Pakistani culture it cannot be allowed to let the boys and girls free to do whatever they want in the name of freedom. In American and British societies, the ratio of illegitimate children is huge as compared to other countries. Perhaps, the reason behind all this is that the parents have no influence over their children; therefore the youth go on having relations without marriage. The outcome of this relation comes in the form of illegitimate children.

The text under this pictures shows that it is particularly the mothers who send their sons and daughters to have date and resultantly to get married. Mothers want them to have such experiences with girls, so that they would be able to get married. Does it happen in Pakistani and Islamic culture that the parents ask their daughters and sons to go on date for some days and weeks and if they like someone they will arrange his or her marriage accordingly?

The speaking activities with these pictures carry the questions like how you met your boyfriend or girlfriend. This question presupposes that they have already their boyfriends and girlfriends. Next question is, do you have any one as your boyfriend or girlfriend. So, these questions are inspiring the learners to have boyfriends and girlfriends which is prohibited and have no place in Islamic and Pakistani cultural settings.

5.3.2 Dancing, Kissing, and Drinking

In Anglo American culture, clubs and bars are very common where girls and boys go and dance with one another and drink wine. They hug each other and exchange kisses. There is no restriction and restraint on them. They call it entertainment, recreation, and enjoyment. On the contrary, in Pakistani culture, these things are found in a very small number of elites who feel proud in following the American and the English lifestyles. As a whole in Pakistani and Islamic culture these alcoholic drinks and kissing with "GhairMahram" is strictly prohibited.

See Appendix C, Headway 1, p. 124

Appendix C shows that in the up left corner, a young man and two young girls are dancing joyfully. The boy is very near to girl it seems that they are touching to each other. Secondly, girl with yellow hair seems that she is going to hug the young man.

In the right bottom corner of the caricature of a man and a woman are found who are going to kiss and hug each other. They are at the peak of their passions and emotions and their lips are very close to conjoin. They both have closed their eyes in ecstasy. Their dressings are according to their culture. The dancing girl, having yellow hair, in the left up corner of the picture is wearing a T. Shirt which is very much short and her belly button is naked. She is wearing shorts and have no head dress like “Dupatta”.

In the up middle of the picture, a woman with spectacles having a cup of wine in her hand. Bars are very commonly available in those societies but they are not affordable in Pakistani society where majority of the people are the Muslims. In Islam, wine is strictly prohibited and it is called “Haram”.

Over all in Pakistani culture such kind of dresses are not part of culture. Such closeness among males and females are not allowed. When the students study and watch these pictures they get their likings for that culture, so Pakistani culture is changing in the hands of Anglo-American conspiracy.

5.3.3 Social Activities of Youth

In Western and American culture no difference is maintained among girls and boys. If they are friends, they can go, visit, and have fun on the beach altogether. But in Pakistani and Islamic way of life a young man and woman cannot be in each other’s company, if they are “GhairMahram”. But in that society if someone likes to the other, he or she cannot be restricted by family, parents, and even by law. In order to elaborate American and Western culture, the researcher quotes a reference from Christopher Marlowe’s drama “The Tragical

History of Doctor Faustus” in which he describes five centuries back from now that marriages are just ceremonial toys.

See Appendix D, Headway 01, p. 40

In Appendix D, young girls and boys are running on the beach. They are in semi-naked dress. The girls are wearing shorts and sleeveless shirts. It is the part of their culture and they do not mind it. The boys are chasing the girls and they are running before them with their hair spread on shoulders. The chaser boys are wearing just the shorts and no shirt at all. The legs of the girls are naked to thighs. The question is whether Pakistani and Islamic culture allow the free mixing of boys and girls on the beaches and in semi-naked dresses. What does the teenager student gain from such literature and pictures? These are only the tools of injecting culture in the veins of the local people in the hands of America in sugar quoting.

It is all against Pakistani and Islamic culture. Pakistani and Islamic culture is a rich culture which gives woman a very respectable status of daughter, wife, and mother. There is no room for “girlfriend” and “boyfriend” in Pakistani culture. Now youth is using the words “boyfriend” and “girlfriend” and “Dates” mercilessly. From where these words came and in which conditions they are used, it is clear to everybody.

5.3.4 Sexuality and Nudity

In America and Britain people usually go on beaches where they have a lot of fun, enjoyment, and entertainment. The couples go there approximately in their nakedness. They go nude and take bath in the sea water nakedly or having only a very short underwear and bras. In Pakistani culture it cannot happen, Islamic culture does not allow the women and men to be naked and take bath with the opposite genders at public places.

See Appendix E, Headway 01, P. 28 & 29

Appendix E, shows many pictures of men and women in almost complete nakedness. At the right bottom corner of the picture a young girl with her naked body is sitting in water in a sexual posture. Someone is also lying very near to her. A little away from this couple, there is a picture of a nude girl who is going into sea water. Her boyfriend is also swimming near her on the beach. In the middle of the picture, a man who is wearing just green color shorts walking along the beach in the presence of young girls.

The text which is written along with it carries the words like “sunbathing” and “carnival” which are cultural specific words. The word sunbathing is not used here in Pakistan. In American and British context, it means to lay bare or in semi naked form in the sun, in order to get their skins brown. Oxford Advance Learners Dictionary states that sunbathe means to lie or sit in the sun especially in order to go brown. The word “carnival” is also a cultural specific word. Oxford Advanced Learners Dictionary states that carnival means a public occasion which involves music and dancing in the streets. People wear colorful clothes for it. When the young brains come across such words, they are automatically attracted towards them and in this way; this process of culture penetration goes on.

More than enough freedom of men and women is given here. There are some restraints which culture imposes on its society. It never means that these checks curtail one’s freedom. In fact, these restrictions are very fruitful and beneficial for the smooth running of society. So, when the young students see those people having excessive freedom, they also try to attain it in this way.

5.3.5 Male and Female Portrayals

In most of the pictures girls are depicted with boys in joyful mood. Both the male and female are pictured so confident that they don’t have any hesitation and shyness in coming so close; the life of English people is discussed and is focused on. The friendship of boys and girls is focused a lot which is completely forbidden in Islamic culture. In Pakistan, mostly

murders happen in the name of honor killing. No parents want to see their son or daughter to have relations with other boys and girls outside the marriage tie.

See Appendix F, Headway Starter, p. 24

In Appendix F, a man has a friend whose name is Antonia and she is lovingly called Toni and she has many friends and a great boyfriend. Toni is of 18 and her boyfriend Vince is of 19 and they both are college students. They are sitting very close to each other. Vince is embracing her and she is smiling happily. It seems that they both are enjoying each other's touch. The girl is wearing jeans with T-shirt. She is depicted as a much pleased with her Vince, in Pakistani culture it cannot work because it has deep influence of Islam. When the students are fed with such a culture they will automatically attract towards it. In Pakistan, the elites are having at some extent such relations. Pakistani culture is being corrupted; Pakistani traditions are being put to death through such language materials.

In the side picture, a man has embraced a girl and they both seem that they are enjoying each other's company a lot. She is in the arms of her friend, playing happily. She is smiling at best in this posture. The man seems to squeeze her in the arms. This picture inspires and stimulates the evil passions among the students. They also want to involve in boyfriends and girlfriends. This is not actually their culture.

The text shows that Toni has a boyfriend and both, she and her boyfriend are young. This shows the social life of the English and the Americans. Toni has a brother and a sister. This small family system comprising two to three babies is also shown indirectly. Toni is fond of and eager to music 'rock n roll' and her favorite band is Metro 5. Toni and her sister like it a lot. When the students study about 'rock n roll' and Metro 5, they go mad for these things. If, they are taught that dancing is good, they will go for dancing.

5.3.6 What Happens on Beach?

In America and west a huge amount of people gather on beaches including men and women, boys and girls. The costume which they wear is not acceptable in Islam and Pakistan at any rate. Both men and women walk and swim in their nakedness. They don't care what the other people will think about them, because the other people also involve in the same activities with the same nakedness. If they wear something, that is shorts, and underwear which cover only the small space of sexual organs. Female also wear such kind of garments with additions to small bras.

See Appendix G, Headway Starter, P. 56

In Appendix G the Anglo – American culture is exposed more explicitly. The young boys and girls are presented in couples in their nakedness. In the left bottom corner of the figure 07, a young couple is lying on the beach, very close to each other, talking to each other in their nakedness. In the right bottom corner of the figure, a young girl is sitting naked with her red bag. A little above this girl, a young girl is sitting on the mat full nude and naked with knees lifted in air which gives clarity that she is wearing nothing in her underneath. In the center of the picture a group of young girls and boys is sitting, they are also having the same dresses. Over all, this picture shows vulgarity in American culture.

This figure shows extreme liberty and freedom. There is no check on them by the parents, society, and rule of law. When the students see such a culture and read about it, they are attracted towards it, so, these books are not only the material for language teaching but they inject American culture into the veins of indigenous people.

5.3.7 Different Aspects of Youth Life

See Appendix H (I), Headway 01, P. 02

Appendix H (I) represents official life. In this picture a boy named Miguel and a girl named Emma are presented. Emma is wearing Jeans, skin tight pant and half sleeve shirt that is also skin fitting. They are sitting very close to each other. It seems that boy's hand is touching her arm they are ogling to each other, it's really romantic. The girl is not having any head dress. The smiles on their faces are alluring and fascinating. It shows American official life where males and females work together without considering their genders. Their chairs and keyboards are much near, it shows that there is no gender discrimination at workplaces in their culture. Pakistani and Islamic culture does not allow this. In Islam, it is better that men and women have separate workplaces. If, it is impossible they must have proper distance and the women must observe veil.

See Appendix H (II), Headway 01, P. 04

In Appendix H (II), the girl has embraced a boy. Their faces are attached with each other. They are in very happy mood. It is a part of Anglo-American culture in which girls are so much liberal and confident that they embrace the boys openly. She is wearing a sleeveless shirt. They are smiling with their full. Their faces touch each other. When Pakistani student see such pictures, they get inspiration from what they have seen. So culture is changing rapidly in Pakistan.

See Appendix H (III), Headway 01, P. 27

In Appendix H (III), a man and a woman are dancing in an English style. He is putting his hand at the back of the girl and girl is also putting her hand on the shoulder of the boy. It is a picture of some club. The girl is wearing a long suit of very thin fabric, through which her body is showing clearly. They are just about to hug each other. Their faces are also

very close to each other. It seems that they have just kissed or going to kiss each other shortly. It is not the part of Pakistani culture. So, such pictures are the sources of American culture penetration into Pakistani culture.

5.3.8 Food and Beverages

In these two books, American drinks and eatables are shown time and again. The researcher has selected a few for sample. The display of such foods and drinks, undoubtedly inspire the people to visit hotels and enjoy such foods. In Pakistan, the eating habits of people especially in cities have changed at a great extent. Now, the people go for Fri Chicks, McDonalds, KFCs, and Subways in order to have fast foods. Actually in Pakistani culture these things were nonexistent. America is earning a lot of money through language. Actually language is a big business. Every person who visits McDonalds, Hardees, KFCs, and Subways pays to America directly or indirectly. So, America is getting huge material and financial benefits from language.

5.3.9 In a Restaurant

In American restaurants their cultural food are presented to customers. Their styles of hoteling and eating are quite different from indigenous eating habits. The foods which are presented there that might be “Halal” or “Haram”. Fast foods are very common in their cultural settings. The menu has such kinds of dishes as are mostly found in America and Britain. The Waitresses are common in those hotels. Here in figure 09 “Jessie’s Dinner” the menu and photograph of a couple is given along with waitress.

See Appendix I, Headway starter, P. 90

In Appendix I, the inside of a restaurant is given. Louis and Michelle have come there to have meal. The waitress is also there to take order from them. The couple is in a very happy mood. The boy is keeping his arm across her shoulders. It seems that he is going to hug her from the side. The girl is wearing a T-Shirt. The couple is smiling heartily at the

public place. The waitress is taking order from them; she is also wearing a half sleeve shirt. Such pictorial presentation shows that there is no restriction in hugging even at public places in that culture. The students who are taught from these books, they will also attract to that culture obviously.

The dishes which are mentioned in the menu card are not local. The menu is divided into six parts. First portion is “Starter”. In this portion, two things are available, soup of the day, and mixed salad. Second part of menu consists of Hamburger and fries, steak, and fries, spaghetti, and cheese pizza. These are all things which are presented in American and European culture but through this English language material, these dishes are going to be common in Pakistani culture as well. Sandwiches are also shown in the menu at third number. These sandwiches and their names are English. The students when study and watch these things, they attract towards them. At fourth, fifth, and sixth numbers in the menu are side orders, desserts, and drinks respectively. Usually these all eatables belong to Anglo-American culture but they are flowing towards Pakistani culture in order to exploit it.

5.3.10 Display of American Foods & Eatables

American foods and eatables are displayed on many pages. Burgers, pizzas, hamburgers, fries, chocolate cakes, apple pie, and coffee are shown on many pages of both Headways. Fast foods are in fashion in Anglo-American culture. That particular trend of Anglo-American food is creeping into Pakistani culture. Now, in Pakistani cities, the people use fast foods as a fashion actually. This display of cultural foods causes cultural penetration.

See Appendix J, Headway 01, p. 14

In Appendix J, different American cultural foods are presented with numbers one to twelve. At first is hamburger, second is apple pie, third is tea, fourth is grilled chicken salad, fifth is Pizza, sixth is mineral water, seventh is ice-cream, eighth is chocolate, ninth is hot dog and fries, tenth is orange juice, eleventh is tuna salad sandwich, and twelfth is coffee. Most of

these foods are not Pakistani cultural foods. No rice, chapattis, “Lassi”, “Saag”, etc. are located. The point is here that if the student comes across such foods, he will have obviously liking for these foods and he will go to KFC, McDonald, Fri-Chicks, and Hardees etc. So such pictorial imagery of cultural foods will work in injecting culture into other culture.

The names and rates of all these foods are mentioned in the menu card. The name of the café “Central Park Café” is mentioned at the top of the menu list. Hot dog and fries is also one of the recipes. The name “hot dog” to an edible can never be acceptable in Pakistani culture, but can work in American and English culture. In a nutshell, the pictorial imagery which is used in these foreign books does not relate to the local culture. So, through English teaching by this kind of books is mega source of cultural penetration in Pakistani cultural.

5.4 Discussion and Results

American society is depicted in the books as the young girls and boys are liberal, independent and over all individuals are depicted enjoying full freedom. Particularly women are seen more independent as compared to the women of Pakistan. Pakistani culture produced dependent boys and girls but now independency is going to spread. It is Anglo-American society, where the boys and girls are reared up as independent.

The female beauty and dresses are presented in these pictures. Beautiful couples with short dresses, and in up to date styles are presented. Women in the pictures of teaching material are mainly portrayed in terms of their beauty and physical appearance. Women in pictures are mostly presented in less dress. On the other hand, Pakistani and Islamic culture ask them to observe veil, if not, the dresses must not include any head dresses but there is no single picture in all these photographs which shows women in Islamic dresses. The nudity and nakedness of women is easily accepted in American and British culture but it cannot be digested in Pakistani settings. In American and British society, the laws and rights of women are quite open and quite different from the Pakistani customs and culture.

In Pakistani society, the sexually activeness of woman is not expected before wedding. This is the reason that the sexuality is considered as a strong taboo in Pakistani culture. On the other hand, it makes no difference whether the women are sexually active or not active in American and Western culture before marriage. There is no doubt that Pakistani society is more conservative in terms of nudity and sexuality than Anglo-American societies. It is American and British society which does not mind sexual imagery in textbooks.

In order to sum up the whole discussion, the researcher meets the results that American and British women have developed and improved their rights. They have got strength and acquired their rights as compared to Pakistani women. But still, they are pictured as sexual objects. It means that the western and American women have achieved rights in relation to their bodies. However, it is not the case with the Pakistani women. They are expected to dress modestly. The role of women is quite changed in Pakistani society. The traditions are just alive. Their eating habits and drinking habits still exist largely in rural areas.

English language teaching is actually American and Western culture teaching. Pakistani culture has changed into American and British culture at a great extent due to ELT, TEFL, EFL, IELTS, TEOFL, etc. Pakistani culture is being destroyed in the hands of English language.

The Britain and America are waging a Cold War through this profession of ELT. The professionals of ELT are not fully aware presently, for whose interests they are working for. Britain cabinet is conservative which is occupied with only their own interests. In Pakistan ELT is being promoted rapidly by using all local and international means. (Phillipson1992, p.152) says that no doubt ELT is working as a neo_ colonialist and it is also working within the framework of imperialism. ELT is playing a role of neo_ colonialism undoubtedly. The Britain and America are training such professionals as work for their goals and aims through ELT.

The US and Britain provide 'aid' to Pakistan for different purposes. One of the major areas of this aid is English language teaching. It is given to Pakistan for teacher training, and for the development of curriculum activities. English is presented in the market as the language of modernity and technology. It is marketed as the language of development and scientific advance.

(Iredale, 1986, p. 44) describes that the "aid" in ELT context has specific purposes behind it and its main purpose is to expand English as medium of instruction in schools. In Pakistan this ELT aid has worked and the public schools of even remote areas have English as a medium of instruction, where the students are unable even to speak Urdu. It is natural, when English is learnt, no matter for what purpose and by whatever method it is learnt, the learners automatically learn English culture, English institutions, English ways of communication, and English thinking with it.

A scholar describes that the original role of ELT teaching in Third World countries is not clearly comprehended or it is willingly ignored (Kachru, 1986, P. 101). Further, he says that the specialists of TESL or ELT cannot do anything useful for the Third World countries.

According to (Rogers, 1982) the term drop out is not proper, it is misleading for the students in the Third World countries. He protests strongly against the promotion of English and says that it is not actually "drop out" but it is "push out". In Pakistan, the case is same, the students are very much poor in English and when they are unable to pass this subject, they say "good bye" to studies. The ratio of students' failure in English is much greater than any other subject in Pakistan.

English Literature and the function of its teaching are described as; language and literature are interlinked in many important ways. The most important one is that the function of literature is to teach language. English language teaching in Pakistan is a relationship

between dominated and dominant cultures. Dominant culture always swallows the dominated culture.

Many countries of the world like United States, France, and Germany are working for the promotion of their languages. But, Pakistan instead of promoting her languages is rooting them out. No actual work and efforts are being done in this context. Many countries promote their languages by giving scholarships locally and internationally, for longer and shorter periods. They design courses, arrange specialists' visits, produce text books, and audio visual aids etc. They give the library services, gifts of books burdened with cultural heritage, supply teachers and curriculum development experts. Further they provide training services and cultural manifestation. Pakistan is receiving all these gifts from Britain and America and playing a submissive role in the promotion of English which has cultural penetration agenda behind it.

Some essential similarities are found in Western nations and America. They want to promote their languages in abroad both in society and education. Unfortunately in Pakistan, the local languages are not promoted even within the country. Indigenous languages are ignored; everyone wants to speak English no matter whether he is literate or illiterate.

Many scholars agree that English Language teaching is not only a language teaching but also, it brings many things in its addition. That's why; they agree that if English language teaching is compulsory and unavoidable, it should be taught in local context construction and they are of the view that foreign material i.e. Anglo-American material for language teaching should be avoided.

Language, gender, and society are closely interwoven. Language shapes social life. It can be said that language transmits beliefs, behaviors, and actions. Language determines the relationship and behavior between men and women. Further, it is language which is a naive

mirror that translates the social and cultural reality. It is the norms, traditions, and values which introduce the foundation for the creation of any language.

5.5 Recommendations

Recommendations and suggestions are not so easy but always possible.

1-Parents of Pakistani society must guide their children from the beginning so that they learn to appreciate their own culture.

2-All the educational institutions must also encourage their students to celebrate the national and traditional customs and festivals, rather than celebrating foreign ones. It is fine to speak English but Urdu must never be forgotten and sacrificed for its sake.

3-Every individual has some responsibility to encourage and appreciate his own Pakistani culture and should feel pride. Media should avoid broadcasting such programs as in any way harmful in our culture.

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Appendices

Appendix A, Headway 1, p. 60



Neil

Claudia

He's not your type!

Sometimes our friends don't like the people we date. Claudia's friends didn't like her boyfriend, so she broke up with him. Her friends wanted her to have a new boyfriend, so they...

Appendix B, Headway 1, p. 60



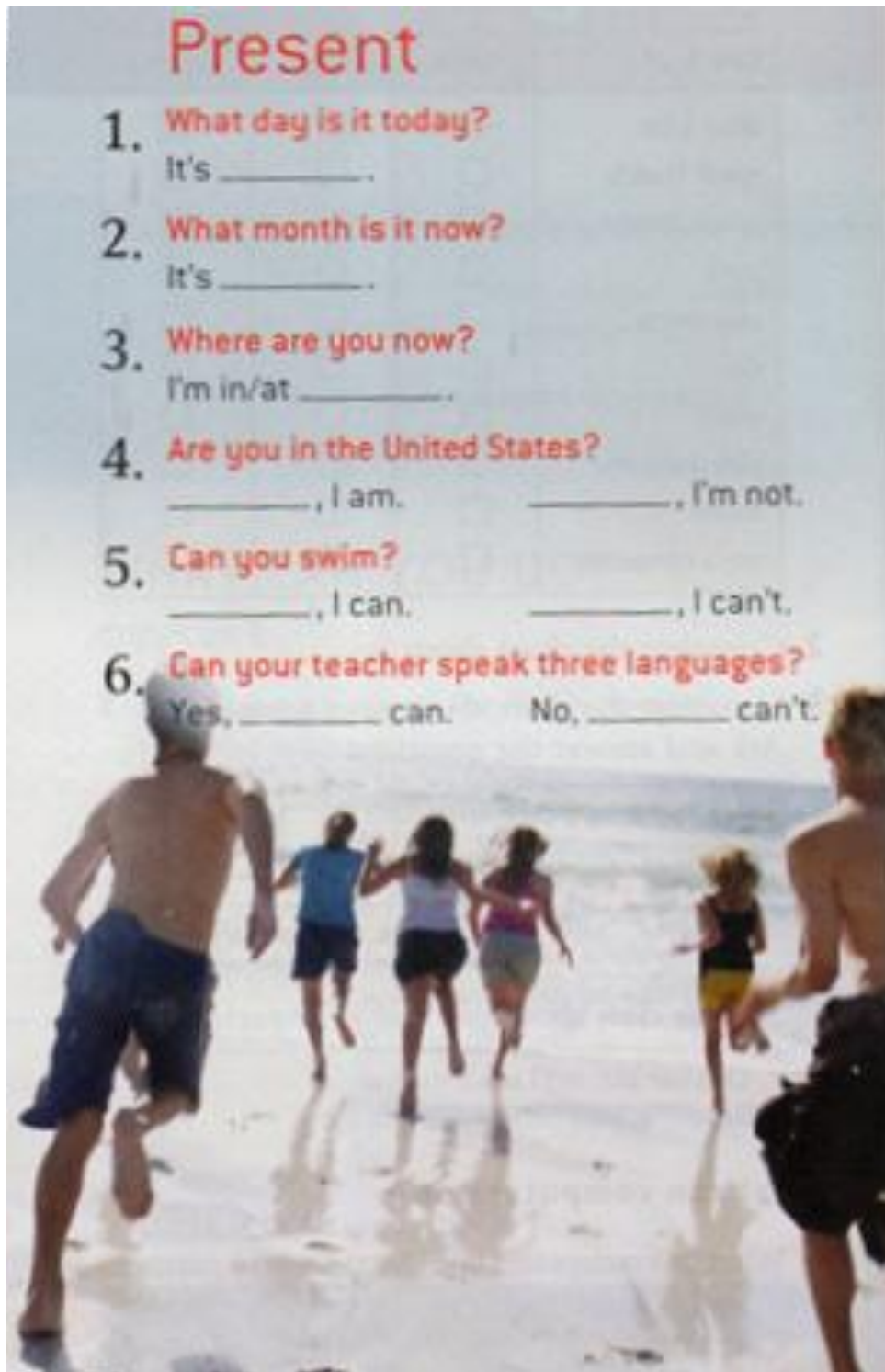
Do mothers know best?

Parents usually want their children to meet a nice person and get married. Eric's mom wanted to help him meet someone, so.

Appendix C, Headway 1, p. 124



Appendix D, Headway 01, p. 40



Appendix E, Headway 01, P. 28 & 29



See Appendix F, Headway Starter, p. 24

**My friend
Antonia**

a My best friend's name is Antonia – Toni for short. She's very beautiful, and she's really funny. She's 18, and she's a college student in San Francisco. She has a lot of friends and a great boyfriend. His name is Vince. He's 19 and he's also a college student.

b Toni is from Boston. Her parents have a house near the city center. Her father is an accountant, and her mother has a part-time job in a bank.

c She has a brother and a sister. Their names are Mark and Alison. Mark is 16 and Alison is 14. They're both in high school.

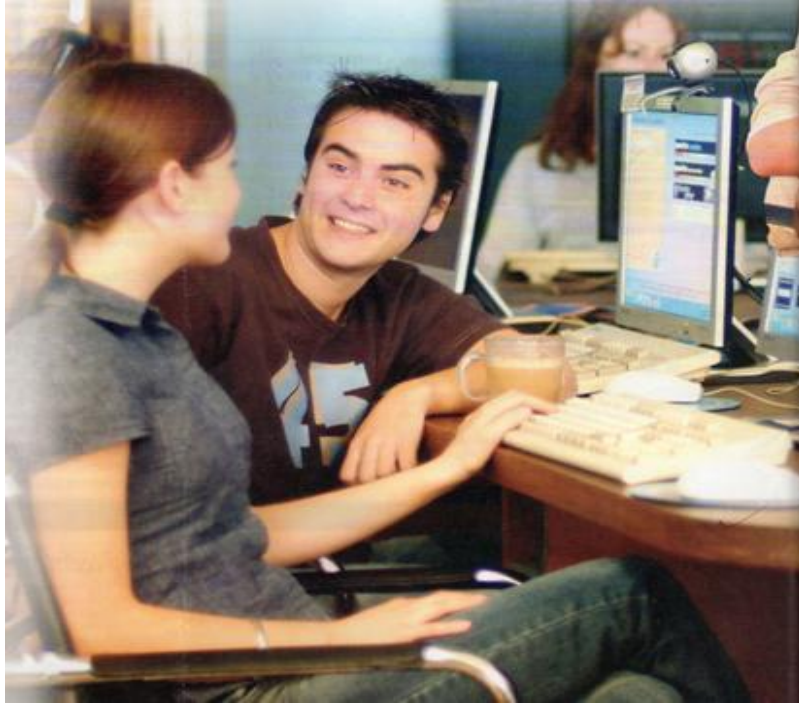
d Toni has a lot of music. Her favorite music is rock 'n' roll, and her favorite band is Metro 5. She likes dancing. She and Alison like dancing a lot. She also likes baseball. She and her brother, Mark, are big Boston Red Sox fans.

When we're together, we have a really good time.

Appendix G, Headway Starter, P. 56



Appendix H (I), Headway 01, P. 02



Appendix H (II), Headway 01, P. 04



Appendix H (III), Headway 01, P. 27



Appendix I, Headway starter, P. 90

VOCABULARY AND SPEAKING

In a restaurant

1 Read the menu. What do you like on the menu? What don't you like? Tell a partner.

Jessie's Diner

Open 11am till 11pm Excellent service with a smile!

STARTERS	
Soup of the day	\$4.25
Mixed salad	\$5.95

MAINS	
Hamburger and fries	\$7.25
Steak and fries	\$14.25
Spaghetti	\$9.25
Cheese Pizza	\$7.95

SANDWICHES	
Chicken	\$6.50
Cheese	\$5.95
Tuna	\$5.95

SIDE ORDERS	
Fries	\$2.50
Mixed fruit	\$3.75
Mixed green vegetables	\$2.00

DESSERTS	
Chocolate cake	\$3.85
Apple pie and ice cream	\$3.85

DRINKS	
Soda	\$2.85
Fruit juice	\$2.25
Mineral water	\$1.85
Coffee	\$2.00
Tea	\$1.65



2 **CD3 32** Listen to Louis and Michelle ordering a meal at Jessie's Diner.

Who says these things? Write L (Louis), M (Michelle) or W (waitress).

W Are you ready to order?
 ___ Well, I am. Are you ready, Michelle?
 ___ Yes, I am. What's the soup of the day?
 ___ Chicken noodle soup.
 ___ Great. I'd like the chicken noodle soup to start, please.
 ___ And for your main course?
 ___ I'd like the spaghetti with some fries on the side.
 ___ Thank you. And you, sir? What would you like?
 ___ Um - I'd like the mixed salad, then the hamburger and fries.
 ___ Would you like any side orders?
 ___ No, thank you. Just the hamburger.
 ___ And to drink?
 ___ Mineral water for me, please. What about you, Louis?
 ___ The same for me. We'd like a bottle of mineral water, please.
 ___ Great. I'll bring the drinks right away.

3 Practice the conversation in groups of three.

Role play

4 Work in groups of three. Role play being customers and waiters or waitresses in a restaurant.

Appendix J, Headway 01, p.14

EVERYDAY ENGLISH

In a cafe

1 1 **CD1 22** Read and listen to the prices. Read them aloud.

\$1.00	one dollar/a dollar
\$10.75	ten dollars and seventy-five cents/ten seventy-five
\$5.00	five dollars
\$7.50	seven dollars and fifty cents/seven-fifty
50c	fifty cents

2. **CD1 23** Write the prices you hear. Practice saying them.

2 Read the menu. Match the food and pictures.

Central Park Cafe

Menu

4	Grilled chicken salad	\$6.50
1/2	Tuna salad sandwich	\$6.25
1/2	Hot dog and fries	\$5.25
1/2	Hamburger and fries	\$5.95
5	Pizza	\$4.75
8	Chocolate cake	\$3.50
2	Apple pie	\$3.25
7	Ice cream	\$3.00
12	Coffee	\$1.50
3	Tea	\$1.25
6	Mineral water	\$1.00
1/2	Orange juice	\$2.00

