

REPOSITIONING ENGLISH LANGUAGE IN PAKISTAN IN THE CONTEXT OF GLOBALIZATION

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Abstract

In the interest of understanding the shrewdness in rationed out English as a disguise of the continuation of colonial language policies by the governments of Pakistan, a descriptive and investigative cross-sectional social research is conducted. It has examined the attitude of the Pakistani English language learners for English language in Pakistan, which has turned out positive. This language attitude has increased the influence of English in all domains of power in Pakistan. In the same manner, it was done before 1947 in the presence of all other native languages. It is still used as an ideological symbol, potent and vibrant in the country. The major effect of this attitude is to weaken the local languages and lower their legacy, history, culture and identity status even in their home country. This attitude turns on poverty by concentrating the best-paid job in the hands of the English-using elite of the peripheries. The main data collection method is a questionnaire and statistical analysis included insight borrowed from critical theory and postmodern approaches to knowledge and research. The research revealed that privilege status of English is due to the Elite's patronage in the name of efficiency and modernization. They are in favor of the continuation of English, because it gives them competitive edge over masses. Ironically they are using English as an instrument like their past master to suppress their own people. Since, linguistic globalization is anti-poor, pro-elitist and exploitative.

Key Words: English, culture, power, globalization, Pakistan

1. Statement of the Purpose

The language policies of Pakistan, declared and undeclared, have increased both ethnic and class conflict in the country. Our Westernized elites, in their own interests, are helping the forces of globalization and threatening cultural and linguistic diversity. In this process they are impoverishing the already poor masses. They are creating much resentment, and dichotomy among them, against the oppression and injustice of the system. Both globalization and the continuation of colonial language policies by the governments of Pakistan have increased the pressure of English on all other languages. It has generally resulted in more people learning English as a passport to enter into the world of power. In Pakistan this means that the poor are under more pressure than before because they cannot afford expensive schools which

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‘sell’ English at exorbitant rates. The current scenario does not permit to reverse the trend of learning English. However, it is possible to promote the concept of additive bilingualism rather than subtractive bilingualism with an acute awareness of cultural and linguistic heritage (Bronckart, 1978). This means that we should add to our repertoire of languages to gain power, while retaining skills and pride in our own languages.

1.2 Background of the Study

“We are so accustomed to wearing a disguise before others that eventually we are unable to recognize ourselves” (Foucault, 1970). In Pakistan English is a language of the domain of power (Warieing, 2000), government, judiciary, bureaucracy, military, commerce, the media above all a privilege of elite class empowerment. It is also indicative of the vertical social divide in a country in which English, the former colonial language, is still used as a key to power, prestige and opportunities of wealth (Rehman, 2002).

The review of history makes it clear how English sweeps into all spheres of life. It was stated in the constitution of 1973 that the national language of Pakistan would be Urdu but English would function as a national language until all official and other usage were arranged into Urdu (Jalal, 2004). This process did not come to realization due to the issue of ethnicity and a threat to diversity of linguistic and cultural diversity. It gives way to ensconce of English as an official language in Pakistan but this is not a plain story actually it is an allegory that is manipulated by the elite class “anglicized men” (Cohan, 1994) the counterparts of their predecessors (British) put themselves into the shoes of the colonial ruler and use English as the weapon once again to suppress the masses and once again it becomes a class identity marker.

Now, education policy supported this small anglicized elite group ideology; where, young generation is pursuing English medium as a demand of the modern world order and is take ascending of the English language for granted without being aware of the lethal attack of English on social, political, linguistic and cultural identity issues. Their shortsighted pragmatism focuses English as a sole opportunity to transform their humble origin in a present scenario at the expense of their social, linguistic and cultural identity. Their belief got its strength from

Globalization that further increases the imperialism of English by opening the market of jobs across the borders (Kachru, 1995).

In general the use of English language favors the Westernized elite, as a class marker, in Pakistan. It enables people to empower themselves by learning the languages of the domains of power – the civil and military bureaucracy, judiciary, education, commerce, the media and so on. These all issues are connected with the collective ideology of society as a whole (Khan, 1967). They learn language as a key to success, not as a *Lingua Franca*. This ideology gives English language an authority to play an important role in identity and power construction of society. Still Pakistanis are learning English language to ensure their social status in their own country and do not learn it as a global language.

1.3 DEFINITION OF KEY TERMS

1.31 Language as Power: Bloomfield, Coombs and Owens's chapter in *Management of Information and Communication Technologies* (Mansell, p. 146), illustrates that language has the power. Language is a facilitator of the flow of *power*. It is a substrate that links people, and allows them to co-ordinate and construct *systems*, ideas based on groups rather than individuals. It means to get more gratification than other language users.

1.32 Anglicized Men: Stephen. P. Cohen coined the term anglicized men for those officer corps of the armed forces 'The British generation' who dominated the army till 1971 (cited by Tariq Rehman). Now the Civil Service of Pakistan (CSP) was an Anglicized body of men who have moulded themselves in the tradition of the British (Rehman, 1998, p.4)

1.33 Motivation: Gardner's model (as cited in Romeris, 2006) classifies motivation at two levels, goal or instrumental motivation and core or integrated motivation. The motivation at the goal level includes the learner's orientation to language learning, and the learner's attitudes for the learning situation. Gardner describes the core/ integrated second language learning motivation as a construct composed of three characteristics: the attitudes towards learning a language (effect), the desire to learn the language (want) and motivational intensity (effort). According to Gardner, a highly motivated individual will want to learn the language, enjoy learning the language, and strive to learn the language (pp. 93-94)

1.4 Significance of the Study

This study has an academic and social significance within the border of Pakistan. It tries to clarify the misconception of social and cultural inferiority inculcated by our colonial rulers for their own political motives and further propagated by our own so-called representatives. It may be a meek cry in uproarious materialistic snob culture but a single thought or the first drop of rain has its own significance. On the basis of this study the common attitude of our society towards English as a matter of prestige can be revolutionized only by the teachers and education system. There is a dire need to understand English as a tool to perform functions not as a matter to acquire power. If we are unable to solve the ethnic and linguistic issues at national level, we will again make slavery our destiny.

1.5 Research Question

This article explores the following questions:

- i- How are languages used to facilitate the ideological aims of the Elites and counter Elites?
- ii- How are they associated with certain ideologies?
- iii- What is the relationship between English and distribution of (socio-political and economic) power in society?
- iv- How do language attitudes (instrumental and integrated) and language ideologies permeate in our daily lives?

2. Method and Design

This is basically a Cross-Sectional Social Research. It mainly focuses on the description of learners' attitude towards English language and its analysis on the basis of non-probability sampling data. I have used the questionnaire for collecting from respondents. While planning my questionnaire, I was particular enough in avoiding such questions that led to embarrassing and hypothetical questions. Furthermore, the privacy of the respondent was given prior consideration. I have included Personal background as an important factor in determining the personal preferences of an individual. It determines the mindset and philosophy of an individual. The statistics of questionnaire was analyzed with the help of the Chi square, and the ranking is used to investigate the association of four independent variables with 15 dependent instrumental variable and

16 dependent integrated variables. These statistical analyses were used to access the populations' attitude towards English language.

3. Literature Review

Here is a brief over view of conceptual study of culture by different anthropologists. First, is the Diffusionist theory, which explained culture as a collection of traits. They focused on the spread of these traits from one society to other (Dunnal et al, 1997) but they failed to explain that why certain traits only exist. Then cultural evolution theory added that traits have certain meaning in the context of evolutionary stages by their relation with material, culture and social institution (1997). This theory also gives a limited view because it is only relative to industrial and society development. Then Ecologist, an approach came in and defined culture as adaptation to the variety of environment in which it lived and explained cultural changes in response to these changes. Similarly, Structural-functionalists view culture "a system of normative beliefs" (Robert et al, 1968), but it took society as a stable entity. Then Historical-Particularists took it as a historical process and symbolic anthropologist pointed out it as a mental construct guide of life (Dunnal et al, 1997) . The Structuralist anthropologist gave universal mental patterns of culture that existed independently by analyzing the relationship among cultural construct of different societies. Similarly, this theory has a flaw of assuming that people of any society experience their culture in the same way. Although every approach points out an important aspect of culture; culture is an umbrella term, which consists of various sub sections. To define culture as a living phenomenon in totality is a difficult job (Robert et al, 1968).

In accordance to the above mentioned cultural theories, language expresses the social phenomenon of a culture. It is not only a means of communication, but also a sense of social belongingness and social identity (Saussure, 1996; Chomsky, 1968). Speakers identify themselves and others through the use of language. They view their language as a symbol of social identity. The speakers often perceived the prohibition of their culture as a rejection of their culture. It arouses feelings of bewilderment because it leads toward such environment and culture change from the one that he or she is not familiar with. These unfamiliar surroundings, foreign language and strange habits of a new culture all contribute to his psychological cultural shock (Byram et al, 1991). It is a

reaction due to alienation in a new culture. Cultural shock is further explained by (Stephen & Stephen, 1992) with the help of colonizer and colonized psyche in the language learning process. According to that model, cultural shock results from four types of feared negative consequences:

I: Negative psychological consequences: frustration or loss of control (1992)

II: Negative behavioral consequences: exploitation or verbal derogation

III: Negative evaluation by out-group members: negative stereotyping or apparent disdain

IV: Negative evaluation by in-group members: disapproval or rejection for having no contact group population (1992)

The colonizers spread English in subcontinent by power and exploitation as an instrument for systematic exploitation. This scheme produced distorted economics, socio-psychological disorientation, massive poverty and dependency (Khon, 2006) among people of subcontinent. According to Kachru (1986), the most important reason for the success of English in subcontinent is that it is the language of the colonizer-- The British Raj (government). According to 1975 Government policy English was established exclusively as a medium of instruction and administration. This act, gradually, suppressed the local languages Persian, Arabic and Hindi. It imposed English by making it a language of the legal system, higher education, regional administration, science, technology, trade and commerce with a view that other languages are unable to perform these.

The colonizers' attitude towards colonized languages had an explicit conformity to both language power hypotheses: The intrinsic power hypothesis claim, that the English is the right language for interactional purposes (Kachru, 1986). This autonomy, according to Kachru's claim, of racial superiority, which is the real objective of colonizers' philosophy regarding linguistic supremacy explains how colonizers' language acquired power. Colonizers used their language to expand the speech community in subcontinent by persuading their language as a vehicle of cultural and religious enlightenment to estrange people from their own culture (Arshad, 2009). The Colonized

community expressed their disagreement in a note dated 1935 having a support of 8000 native speakers but it was all in vain. Lord Macaulay resolution in 1939 received a seal of approval for using only English as a medium of education, from Lord William Bentinck (Bailey 1991, p.137). Colonizers started teaching language by using such literature, norms and values that promote Christianity in native learners. Even after 1839 they openly started to teach the Bible in the missionary's school, and took exams from the Bible as a criterion to declare people as educated and legible for getting a job (Kachru, 1983, pp. 68-69). Colonizers openly proclaimed that Muslims and Hindus religious places would be demolished. Such emphatic declarations harassed the Muslim community and they started to think that their children would become Christian as their immature minds are unable to understand the intentions of the hidden curriculum of Britisher's (Kachru, 1983, pp. 68-69). They boycotted missionary schools. Colonizers intentionally crippled colonized culture, language and civilization to maintain their colonized status, as their destiny for a long term planning: expansion of power on other lands. Muslims became frustrated, they boycotted colonizers, socially, politically and academically. The Colonized abandoned the colonizers' language and missionary schools to protect their culture, tradition and civilization by the onslaught of colonizers evil intentions. They wanted to retain their identity. This boycott kept the doors of political, economic and social progress closed for Muslims (Arshad, 2009). Deplorable economic conditions of Muslims forced Muslims leaders to think over this issue. Sir syed Ahmed Khan took the first step, but it aroused negative feeling in the Muslim community. Actually, Sir Syed's view point was not only persuading Muslims to learn English but to get acquaintance with the English culture and mode of living. Then as a reaction religious leader came to rescue Muslims culture, norms and values. They all favor learning English language but conditionally.

At that time Dar-ul-Aluum Deoband was the prominent religious school (madrassa) of the Subcontinent. It was bifurcated into different schools of thought. They did not include teaching English in their curriculum. They were of the view that English was already patronized by government. They started to teach those subjects that were intentionally neglected by missionary schools to make the colonized community culturally rootless (Arshad, 2009). These religious schools

tried to retain their identity by the revival of the culture and literature of native languages. Maulana Mohammed Qasim Nanotvi, the founder of Deobund school of thought, was not against learning English. He opined, that first a Muslim believer should have a clear concept about his culture and a firm faith in the religious beliefs. Then, he should go for learning English language (2009). The command of English language would help the Muslims to preach their religion's teaching to the people of other religions. In order to achieve this objective, an agreement was made between Ali Gargh and Dar-ul-Aluum Deobund to exchange scholars for religious and secular education. This objective was not achieved due to some bad experiences. As a consequence, Maulana Rashid Ahmed Gangohi, the Principal of Dar-ul-Aluum, did not include English in the curricula of school.

Similarly Maulana Ashraf Ali Thanvi proclaimed that if English language learning has no negative effect on Islamic ideology, beliefs and culture then there is no objection to learning English language. It's learning for HALAL (virtuous) livelihood is also a righteous deed (Arshad, 2009). Moreover if someone uses this knowledge for the preaching of Islam then it would not be less than prayer. He asserted that while learning English one should have guidance to understand the hidden motives of colonizers, because these hidden Christian beliefs in the curricula of English could harm their religious and cultural identity. It could tempt them to assimilate into the colonizers' culture (2009). Religious leaders of the last century guided the Muslims against the hidden curriculum and hidden motives of colonizers (2009).

In spite of all these precautionary measures by colonized people, Colonizers linguistic, political, socio-cultural exploitation kept on mounting. It did not left breathing space for colonized community. It stimulated political awareness and the colonized community got independence in 1949. Unfortunately, this was not the end of supremacy of colonizers (Cook, 1994, p.103). After independence when they were supposed to run their system in their own manner they realized that they have no social and political vision to establish a system to run the administration of their country. The colonizers had eroded it. They are left with no choice then to rely on the colonizers system (Cook, 1994). It became clear to them that colonizers had intentionally kept them at arm's

length in administrative affairs, in order to cripple their administrative potentials. It shows that they are still in the vicious circle of colonizer, because if they alienate themselves from colonizers' socio-political and technological supremacy, then they cannot survive in the global village. Helplessly they continue the same route of survival through learning English. Even after independence they are agonized with the question identity "Who are they?"

It confirms the omnipresence of colonizers in the form of the continuation of learning English with the incorporation of colonizers' culture. Muslims (Pakistani) are still bound to learn English in spite of their distrust and suspicion of the West. Due to bad experience of the past Muslims share the paradoxical desire to understand and learn English (Casewit, 1985) as colonizers have social, economic and political supremacy. The most alarming thing is that Muslims are using colonizers' culture without filter. Although, much of the ideological messages are against the culture, values and norms of Muslim society, they are pouring colonizers' culture in the minds of the young generation. As they are moving away from their own culture so they are disproving their own cultural identity. It is creating the difference of opinion among people. Even confused indecisive state of government policy, in using English or Urdu as the media for education is still suspended between these two languages. These imperialistic (Said, 1978) and religious/moral divides produced negative attitude towards other culture in the language learning process within a society due to this lack of planning and ignorance Pakistanis are still suffering cultural shock. It is creating frustration and rift in society. These feelings pull the nation back from reaching a conclusion about forming an attitude for the usage of English language either as an instrumental or integrated. Some people take English in an idealistic manner and try not only do learn English but also integrate themselves into their cultures and norms. They consider English as a key to success even in Pakistan, where international scenario is another story. Their behavior can be justified if we do not underestimate the importance of economics in Third World nations like Pakistan (Dangarembga, 1998). Learning English is not a problem. We are misdirected and prejudiced.

This situation needs a bugle call for awareness among people to understand the current changed scenario of globalization (the new form

of colonization). We need to learn language conditionally and consider language as a global language. We are not taking education as a soul making process that enables us to understand ourselves and to discover the people around us. Such a change will serve to strengthen a sense of nationalism and self-worth. It is a point from where one begins to negotiate the complicated issues of foreign culture and then forges one's identity. The difficulty in discovering identity in a post colonial state can be attributed to a certain lack of self-confidence either on the level of an individual or on the level of a nation. How can one hold on to one's legacy with pride, if it appears to have no value?

In this regard, an approach, The Critical Approach, emerges as an attempt to resurrect and combat preconception about one's own identity by Edward Said book "Orientalism" and other **Major figures** include, Homi Bhabha, Frantz Fanon, Gayatri Spivak, Chinua Achebe Wole Soyinka, Salman Rushdie, Jamaica Kincaid, and Buchi Emecheta contribute in it. It is a collection of theoretical and critical strategies used "to examine the culture (literature, politics, history, and so forth) of former colonies of the European empires, and their relation to the rest of the World" (Habib, 2005). The acknowledgement of these elements in the light of the critical approach enables colonized people to counter them by overcoming the feeling of depression and by abstaining from surrendering themselves in front of them. Above all, it is a dire need that They should struggle to develop their intellectual powers to revive their own cultural identity in postcolonial era.

Hermeneutics gives an insight to uncover the work's authorial intent with the help of historical and cultural determinants. These intentions are used as a motive to estrange the colonized people from their own culture. Whereas Bakhtin, Derrida, and Foucault (Bart, 1997) contribute to interpret the literature of countries emerging from colonizer to avoid unspoken and sometimes superior attitude towards subalterns (colonized people) (Bahr, 2002). That means colonized people have no access to cultural imperialism. It is more than traditional racial inferiority – a space of difference" (Spivak, 1988). Edward Said in *Orientalism* observed that Europeans created an imagined geography of the Orient before European exploration through predefined images of savages and monstrous places. These mythologies were reinforced when travelers

went back. The idea of difference and strangeness of the Orient was continued and perpetuated through media and discourse, creating an “otherness” for Orientals to establish supremacy of the western countries (1988).

Diaspora is also observed in western discourse as another strategy to induce colonized people to leave their roots. Hooks further argued about Euro-centrality, that it places more emphasis on western culture and value than colonized culture (Spivak, 1990). Stuart Hall opines that power of discourse is used to create and reinforce western dominance. These discourses are used to describe differences between the European (the colonizers) and others (the colonized) with the help of European cultural categories, languages and ideas. This difference enables colonizers to maintain their dominance over the colonized community and thereby creating a subaltern by excluding “the others” from the production of discourse (1990).

Similarly, Hybridity is another important aspect of the postcolonial theory referring to adaptation and assimilation of cultural practice as cross fertilization of cultures. It seems to be progressive, positive, enriching and the dynamic concept of cultures. In reality, it is a subtle cunning integration of colonizer’s and colonized culture. Deceptively people willingly adapt themselves to opportunities of more or less oppressive culture imposition. Colonized people started to live into an alien culture with their cognitive structure; thus, producing something new (Fanon, 1986). In this way they became alien even to their own culture. This is used as a means of maintenance of the empire either through direct territorial control or through the indirect method of exerting control on politics and economy of other countries. It focuses on modernization theory with an apparent idea to modernize underdeveloped countries. Similarly, free trade, open markets and capitalist system are characterized as the way to development. In this scenario the colonizers continue to treat the colonized communities as their subordinate. They consider themselves as having no knowledge stand. They themselves maintain the sense of subaltern by not including their opinions in developmental policies and practices on international level (Lawson, 2007).

There is a working relation between Globalization and postcolonialism. Globalization theory focuses on the reorganization of

social formations, political alliance, cultural identity and power along transnational lines. It has deep implications for how we think about the planning of literary studies. It brings a change in the old model of literary studies that was basically nationalist in nature. Now, the globalizing of literary studies portrays a remarkable change that is bound to bring a profound effect on the disciplinary organization of literary studies at wider level. These academic forms of globalization have an inherent threat. It has potential to be interpreted as a duplicate of the worst effects of economic and cultural globalization, the latest manifestation of the colonizers' desire to rule over the rest (Paul, 2000).

Discussion

This research explores the intricate ways of culture on motivation for a language and its impact on our thoughts, feelings and behaviors. Motivation develops a particular language attitude that is basically a part of linguistic culture (Schiffman 1996). While, culture is a complex entity that covers knowledge, norms, values, beliefs, language, art, customs, habits and skills learned by individuals as members of a given society (Hamers & Blanc 1989). Globalization, transnational interaction – where every society is a miniature of globalization – is the order of the day. Knowledge is not the heritage of a single culture and language. English language has got a wider status of global language rather than belonging to a single nation. Although, it has certain hidden strategies in practice in order to continue the colonialism (Boulle, 2009), the point is that the impact of globalization on culture depends on whether one thinks that local cultures should be protected from outside influence, or whether one thinks that new cultural creativity results from interaction and mixing of ideas from different cultures. Culture is dynamic in nature and its isolation and purism in this latest context would have a negative effect on it (2009). Cultures have to adjust themselves according to the socio-political and economic changes that are responsible for bringing change in historical perspective but not at the expense of losing its individual entity for its survival.

Our competence, intelligence, friendliness, trustworthiness, social status, group memberships are the product of our attitude towards a particular language. It incorporates into our cognitive and behavioral

aspect (Oppenheim, 1982). Attitude is a psychological construct. It cannot be observed directly. It has various facets and manifestations. We have to infer them from different reactions (Perloff, 2008, p: 58). It creates difficulty that is ruled out by taking attitude as a favorable and unfavorable reaction to a class of object. We established relevant facets of these attitudes. These facets involved English language itself, acceptance, identity, aesthetic value, utility, media, advantages, social contact, culture adaptation, status, power and many others. For the sake of attitude assessment, what the students say about their feelings and experiences by filling a questionnaire is considered as a representation of an attitude for that particular aspect as a rule of thumb.

This study is based on indirect approach to survey 120 post graduate students aged 22-24 years age group's attitude towards English language. It employed a questionnaire which contained 30 questions and respondents were required to choose one of five possible responses 1. Strongly Disagree 2. Disagree 3. Somewhat Agree 4. Agree 5. Strongly agree. It investigated the association of four independent variables with 15 dependent instrumental variables and 16 dependent integrated variables with the help of Chi Square test and ranking to access the populations' attitude towards English language on the basis of the following factors: i- Gender, ii- Income, iii- Education, iv- Family background

Gender

This section deals with results of Chi Square test by taking gender as an independent variable. It will discuss the positive association among gender (independent variable) and utility ($p < 0.72$), usage ($p < 0.08$), technology ($p < 0.032$), mind set ($p < 0.000$), social contact ($p < 0.045$) and relationship ($p < 0.000$) as dependent variable only calculated by Chi Square Test. It has left out the rest of the dependent variable out of discussion, as they have negative correlation with gender as an independent variable.

The Overall positive association among these variables proclaims; attitudes are an input of social action and output of a social action (Gerette, 2011). This duality serves an important stance in this educational research. These results put into the picture that the positive attitude towards English language is an important input factor in learning context because it builds up learners' orientation towards language

learning. Respondents projected positive attitude towards above said dependent variables due to the high level of achievement in Pakistan and the world around by learning English language in the present scenario.

Moreover, these above mentioned results show that in real life (beyond educational context), Language attitudes and social norms are important factors of our communicative competence (Hymes, 1971). Our language choice facilitates to get the response from the other language community so here the selection serves as an input manifested by output as a behavior for a language (Giles and Coupland, 1991). These results showed the natural response of respondents to English language was for the survival in globalized world, and an access to worldwide development. They concord to Gardner's model (as cited in Romeris, 2006) that utility of a language in a society builds up learner's orientation as it becomes a motivational intensity to learn that language in pursuit of specific goals. It shows that if they would keep themselves aside then just like 1857 they would be lagged behind the rest of the nations, where the transnational interaction is the order of the day. This close association among these variables shows that attitudes are learnt rather than being innate (Allport, 1993). The social environment contributes towards shaping these attitudes with the help of personal experience and social environment.

Similarly, the close association among gender, identity ($p < 0.078$) and power ($P < 0.011$) two dependent variables expose another side of motivation, that how the extrinsic motivation according to Gardner's model gives a u turn to the behavior of a community. They want and strive hard to learn English. These dual behaviors explain the rhythm of a community in a globalized world, where, the English language is not mere a means of communication. In addition, English language has a peculiar past and present associations in Pakistani context. Even in this most enlightened era of development still Pakistan's leader in the mask of being educated use English language as a tool to consolidate their secret motive, to rule over masses as their predecessors (colonizers) did.

Likewise, above said positive-associated results also support that there is a strong relationship between cognition and affective element of attitude as claimed by Phil Erwin in his book "Attitudes and Persuasion" (2001, p. 14). The attitude of the respondents dependent on

the stereotypical assumptions or conventional attitudes associated with English language in Pakistani context. These assumptions serve to preserve and enhance favorable distinction (social categorization) between themselves and other people at inter-group level (Tajfel, 1981). They serve to maintain the inequalities which advantage some and disadvantage others. Language use determines the social background it triggers the discrimination that is used to safeguard the specific ideology of a specific group. In the Pakistan feudal lord community uses English language as a tool to discriminate them and maintain their identity and power in the community as a heritage. They got from their colonial Lords (Table: 7&8). The common people on the other hand try to learn English language as magic potion to be included in the privileged group (Garette, 2005). This social psyche propagates the learning of English as a marker of identity, being educated and respectable, rather than a global language (Rehman, 2003).

Income

This section deals with results of Chi Square test by taking income as independent variable. It will discuss the positive association among income (independent variable) with media ($p < .076$), prestige ($p < .068$), the relationship ($p < .059$), cultural adaptation ($p < .019$) and status ($p < .014$) as dependent variables. These results show both instrumental and integrated bent of motivation towards English language. It would be discussed respectively:

Above mentioned results showed the instrumental motivation for the use of English. Here the cognitive aspect of attitude is dominating the behavior of respondents. It explores the social psychology that English is the most suitable and practical language ($p < .068$) to influence the speech community (Oppenheim, 1982). Respondents' positive attitude towards English for establishing relationship ($p < .059$) proves highest intelligibility and familiarity status of English language in the globalized world (Long, 2002). Similarly the independent variable income exposes latent attitude of respondents with the help of positive correlations among income with cultural adaptation ($p < .019$) and status ($p < .014$) as dependent variables. Here the result showed that respondents were inclined to sacrifice their social identity and social norms in an effort to gain specific responses from the community. It demonstrates that

reception and production of language has also a cycle of influence between social cognition and language shift (Giles & Coupland, 1991). Accordingly, above mentioned positive correlations expose latent integrated motivation behind language. These statistical values show assimilation of respondents into English culture on the basis of imposed norm hypothesis: its cultural heritage and social pressure (Trudgill and Gills, 1978). It offers an insight to the social hierarchy that is still present in PakistanI community, even after 62 years of independence. Here we can perceive the subtle evil intentions of the theory of globalization, a new form of colonizing. It produces new term “multi-culturalism” in a benign form to assimilate the “otherness” into western disciplinary forms, so that they would not be able to protect their own autonomy and character of their own national culture and identity (Loomba, 1998). This propaganda of multi-culturalism is basically used to create and reinforce western dominance that would lead the followers towards rootlessness.

Education

This section deals with the results of Chi Square test by taking education as independent variable. It will discuss the positive association among education (independent variable) with the job ($p < .009$), identity ($p < .066$), cultural adaptation ($p < .015$), power ($p < .091$) and status ($p < .025$) as dependent variables. Here the independent variable education shows that most of the educated group has integrated motivation towards English language. Above all, most of the respondents belong to middle class. Their integrated inclination to learn English illustrate that they want to learn the English language in order to become a member of the target language community (elite class in Pakistan). They try hard for cultural assimilation because they want to acquire a perceived utility because of its cultural heritage and social prestige in a community that had once the status of colonized country (Trudgill and Gills, 1978) and now our own representatives intend to keep this cunning scheme on, for their hegemony.

In the colonial period learning English was important consideration to get the job. English was a symbol of elite economy but still it kept on going so after independence. Now in the new order of the world dominated by America, English sustain the same status of

international language with even greater pressure, though latent but to learn it now has more pressure. It builds up a positive attitude towards acquiring personal achievement even at the expense of their social, cultural and linguistic values. So it makes obvious that globalization is a new form of colonization.

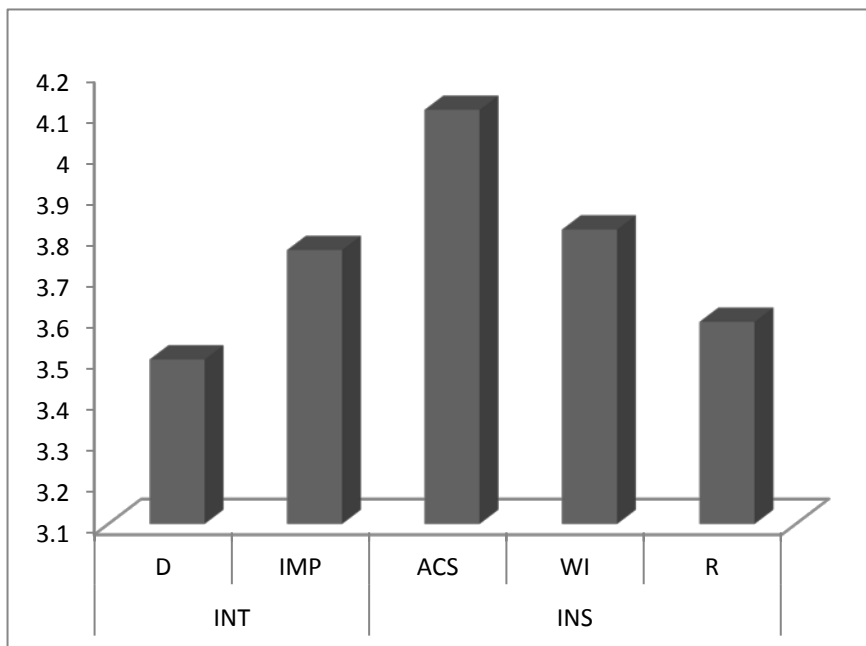
Family Background: This section, deals with the results of Chi Square test by taking the family background as independent variable. It will discuss the positive association between family backgrounds (independent variable) with life approach ($p < .029$ as dependent variables). Respondents had either rural or urban origin. They showed only positive correlation with the dependent variable life approach that reflects integrated motivation towards English language learning. As after colonial rulers we have feudal lords in their places. English language has a status of elite class language. The people being ruled consider learning English as an access to better life style because English language opens gates to better job opportunities.

Conclusion

Four independent variables: gender, income, education and family background, have reflected common close association among these common dependent variables: identity, culture adaptation, status and power. This close association between variables proves our hypothesis that in the Pakistan community's chase for learning English is not as a global language but to ensure personal interest from the transformed colonial ruler of our country.

As an offshoot of research, overall ranking on the basis of mean of responses of all respondents to a particular question we found a unique wrapping up of research. The responses to questions where the English language was tested as a language to access to research ($X=4.1087$), well informed about latest knowledge ($X= 3.8167$) and relationship or communication with other language speakers ($X= 3.5917$) had the highest mean values. Whereas, the respondents also gave the highest responses to use English for the sake of being recognized as educated person ($X=3.7667$) and giving preference to English between Urdu and Punjabi (language shift) ($X=3.500$). It is graphically represented as follows:

Table: The presentation of the overall ranking on the basis of mean of the highest responses of 120 respondents



KEY: INT: integration motivation, INS: instrumental motivation, D: language drift, IMP: to get the impression of being education, ACS: access to knowledge, WI: well informed, R: relationship.

This paradoxical attitude towards English confirms the most important aspect of postcolonial theory, “hybridity”. It proclaims to be a cross fertilization of culture but in reality deceptively people adapt themselves to western culture unconsciously to accept the unspoken superiority of Europe (a space of difference) (Spivak, 1998). Our young generation is becoming an easy victim of the new guise of western dominance such as free trade, open market and capitalistic system to overcome the financial crisis. Pakistani people are passing through a transition period rightly called “Diaspora” that induces Pakistani people to leave their roots. As the order of the day, demonstrates that the tight control of English language is a tool, which is used as the continuation of the past colonial power. It does not permit to change the order of this particular hierarchy of power (Paul, 2000). On the other side, the Government of Pakistan has become signatory to IMF, Human Rights Commission etc., has received funds from ASIAN DEVELOPMENT

BANK: the economy and other polity are partially designed from across the borders to succumb us to the monopolistic imperialist designs unconditionally. The educated section of society understands the seriousness of the situation but their proportion is just a minority in Pakistani community. In accordance with critical theory (Cohen et al, 2007), there is a need of creating awareness among masses to protect their socio-cultural and linguistic heritage in the surrounding shackles of the postcolonial world as globalization is an offshoot of it.

Government intervention is a practical step that determines, and creates a platform for society to decide on and implement choices they would make about their values based on the priority basis of social, linguistic, cultural and political setup. Moreover education policy should be framed while keeping in contact with the latest trends and forces that determine the future perspective for the upcoming generation (Schaeffer, 2005) by keeping the “cultural load” at arm’s length (Al-Abed & Samadi, 1996). In fact, it is the need of the time that students should be forthrightly informed about tensions and values at stake.

In a nutshell, one must not be deceived by the magic spell of English as a Lingua Franca. Mass media is required to realize the dire need to protect our culture and instill the perception to acknowledge the worth of our own social, linguistic and cultural identity. As the capital oriented world has reduced the attitudinal resistance to the snares of English within and out of the country. We should not become prey to cultural onslaught. We should strengthen our social, political and economic values as an independent entity. It should be applicable to the commoners and the Lords equally within Pakistan as well. Then we would be able to face any political and economic change in the international scenario. According to Thomason (2001, p. 24; as quoted in Wright, 2004, p. 134) the concept of Lingua Franca is subjected to history’s ups and downs: if the people who have economic and political power lose their power; their language is likely to lose its status as a language of international communication. We as an independent nation should conserve our autonomy with the broader vision, where everyone is supposed to play his role. Accordingly, in this knowledge driven world we need to learn what is globally shared in global language otherwise we would have a threat of sliding behind other nations. Getting knowledge is an obligation, a crucial condition for survival in this global world but

with a watchful eye for the sovereignty of one's own social, cultural and linguistic entity.

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