

Ideo-Cultural Hegemony of Euro-Americans: Analysis of Presentation of Different Cultures in ELT Books in Pakistan

Nazak Hussain Mughal¹

Muhammad Safeer Awan²

Abstract

In history, the powerful have subjugated the powerless through their ideo-cultural hegemony. The present age has witnessed this phenomenon in the most strenuous form by the Euro-Americans. Though there are other methods also that have been applied for this affliction, the one that they have been using is the source of ELT books. Euro-Americans depict themselves and their environment in these books in such a striking manner that the learners are allured to their point of view. This is done implicitly and hence is most insidious as it is most difficult to detect. The present study analyzes the books used for ELT purpose at IGCSE/O' Level in Pakistan. The main objective of the study is to explore the ideological representations of Euro-Americans and Non Euro-Americans (especially of the third world). It also compares the discourse strategies used for this ideo-cultural depiction of the former group as well as of the latter. The framework used for the purpose of this analysis comprises of three analytical approaches: Content Analysis, CDA and Semiotic Analysis. The study concludes that there is an all pervasive positive Self-presentation of Euro-Americans in all the four books, whereas, a very limited representation is given to African, Indian and other cultures. Only one book out of four gives some representation to Pakistani culture and even that is given in a derogatory way. The ideo-cultural representation of the other third world regions, are also made in a denigrating manner. The study recommends indigenization of ELT books for better comprehension and to avoid ideo-cultural marginalization of the third-world regions. The study is useful for curriculum designers, course book writers, teachers and the English language learners.

Keywords: *hegemony, subjugation, neo-colonialism, ELT books*

Introduction

English language is regarded as a status symbol in the educated circles of Pakistan. The reason behind this is its advantageous position as the language used in power corridors, courts, international communication and above all as the compulsory subject at school level both in public and private sectors of education. In private elite class educational institutes, the importance of it is raised almost to the first language which is the insignia of foreign cultural assimilation as well. The success of English language in

these institutes is the result of educational apartheid manipulated in the education sector of Pakistan before and after the independence. This success got impetus in Zia's regime with the permission to appear in O & A Level system in foreign institutes (Rahman, 2005, p. 27). Rahman (2005) is also of the view that after this formal approval a mushroom growth has been seen of the private-sector institutes offering O & A Level. These institutes charge heavy fees in the name of "English Medium Schools." Some of these institutes have been developed into systems of schools countrywide and across the borders. Rahman (2005) asserts that since the colonization of the subcontinent, English has been the language of power and has been "an elite preserve in South Asia. Moreover, it is still available to the elite of money and power" (Rahman, 2002, p. 300).

These schools adopt ELT books written by foreign authors which bring wholesale influx of foreign ideological content. Some of these books project a more hazardous and denigrated picture of the indigenous culture. This ideo-cultural content is mostly in contradiction to Islamic injunctions. Ministry of education, which is regarded as the custodian of the preservation and promotion of the ideology of Islam, is helpless before the influential status of the stakeholders of these school systems to bring any change in the syllabi of these schools. Though the ministry designs the curriculum of indigenous education under the strict scrutiny of Ideology of Islam up to SSC level, it laments, in Education Policy (2009), of its failure to put any ideological check on the ELT syllabus of elite schools. This failure of the corridors of power before foreign cultural invasion results into the ideo-cultural hegemony of the Euro-Americans in Pakistan.

The present study investigates the extent to which the selected books give ideo-cultural representation to different regions and if at all there is any representation of the Non-Euro Americans, it explores how that culture is presented to the learners.

Literature Review

The world has witnessed several epochs of domination by different nations at different times in history. These periods have been termed as colonial periods. With the passage of time, a unitary consciousness has evolved among nations for the rights of every individual nation. They get united for the common interest of the nations to avoid subjugation of one nation by another through physical conquest and they have made laws under UNO to avoid the catastrophic ends of the world wars. However, this has given way to a form of neo-colonialism or neo-imperialism by the ex-colonial powers. In modern times, the forms of power and domination have been reshaped. Ideology and culture are used as the tools of hegemony which is maintained through discursive practices i.e., through "changing practices of language use" (Fairclough, 1995, p. 219). Van Dijk (2008) also

regards controlling discourse as the first major form of power that helps establish hegemony. This new wake switched the lust for domination to the ideo-cultural hegemony through “hegemonic educational practices” and by creating “an élite (comprador) class to maintain aspects of colonial control on their behalf” (Ashcroft, Griffiths & Tiffin, 2007, p. 57). The purpose and the agenda behind this new form of colonialism or imperialism is to suppress the weak to obey and serve the interests of the powerful in both social as well as economic fields.

The powerful nations i.e., Europeans and Americans have joined hands to promote their bilateral interests. The interests of both are the same as are mentioned in Philipson (2009). He exposed America’s interests by propagating that “From the time of the USA declaring its independence, it has seen itself as a model for the world, with a divine mission to impose its values.” About the Britain’s interest, he refers to a key policy document by British council in 1941 for the post-colonial age which tried “to lay the foundations of a world-language and culture” (p. 31). To realize their dreams, a unilateral war of ideo-cultural hegemony has been launched by these two countries and they have made an alliance with other European countries for fulfilling this dream (Apple, 2004). Along with the other means they have been exploiting the field of ELT to subdue the minds of the learners of the third world. ELT books are heavily imbued with the colors of Western society and “the writers of these books consciously or unconsciously transmit the views, values, beliefs, attitudes, and feelings of their own society – usually the United States or the United Kingdom” (Shah, Afsar, Fazal-e-Haq & Khan, 2012, p. 166).

This mental subjugation is the worst form of hegemony as it results into self-annihilation and depreciation of the indigenous culture as Thiongo (1986) had propounded and a day comes when it becomes difficult to “free ourselves from ourselves” as was opined by Eagleton (1991). The oppressed people, then, “accept dominance, and act in the interest of the powerful out of their own free will” (Gramsci, 1971, as cited in Dijk 1993, p. 255). This Neocolonialism is more insidious as it is “more difficult to detect and resist than the direct control exercised by classic colonialism” (Ashcroft, Griffiths & Tiffin, 2007, p. 146). Moreover, it proved more effective to serve the neo-imperialistic designs of the neo-colonizers (Gramsci, 2009).

Different researches have been carried out in the field of ELT which claim that ELT books are ideology laden (Abdollahzadeh & Baniasad, 2010; Dijk, 1993; Seargeant, 2008). ELT has been developed into an industry in which the power houses like, Oxford and Cambridge etc., are involved in maintaining the hegemony of the Center, i.e., of Euro-Americans, in the form of neocolonialism (Al Hosni, 2015).

For the purpose of conquering minds of the people of third world and nurturing the spirit of self-annihilation and self-depreciation in them, the powerful have developed certain myths about their "Self", i.e., about their superiority, wisdom, power and industriousness and the natural inferiority of the "Other" i.e., of the people and regions of the third world countries as was pointed out by Freire (2005) and Olynyk (2013). One of the recurrent myths, according to Fanon (2004), is the formulation of the colonized mentality. For the purpose, the colonized were made to believe that their territory was underdeveloped and needed major social and economic reforms. These myths find expression in ELT books so numerous that the learners find no other way than to be overpowered by the idea of the superiority of the Euro-Americans. Moreover, the learners accept these foreign beliefs because they do not have, "the knowledge and beliefs needed to challenge the discourse or information they are exposed to" (Dijk, 2008, p. 92). A very little amount of indigenous beliefs finds expression in these books. Even this little representation is given in a denigrating way which serves the purpose of "drawing up a system of comparative evaluations in which one culture could be set off and measured against the other" (Viswanathan, 1989, p. 30) and results into the development of an attitude of self-depreciation in the learners of these books who belong to the third world. Moreover, it breeds "discontent among learners with their own culture" (Rajabi & Ketabi, 2012, p. 707).

The case of Pakistan is more sensitive in this regard as it is purely an ideological state. Its foundations have been laid on the ideology of Islam. From the first constitutional document, i.e., the Objective Resolution, which was passed in 1949, to the present constitution that was passed in 1973, Islam has been declared as the state religion. To preserve the ideology of Islam has been taken as the responsibility of every designator of Pakistan i.e., from the judges to the president. They take an oath on this pledge when they take charge of their office. The education policies also stress on the need of preservation and promotion of this ideology. Education policy 2009 holds the Ministry of Education responsible to keep an eye on the syllabus so that any un-Islamic ideology may not pass into the syllabus of the schools.

In spite of these restrictions and precautionary measures, the private elite schools adopt some ELT course/text books that are overloaded with foreign ideologies, which are mainly liberal and secular. The teaching of these books results into undermining the love for homeland and promoting a longing for foreign cultural assimilation (Waseem, 2009; Rahman, 2005). Waseem (2009) and Rahman (2005), therefore, suggest the government to be cautious of this ideological incubation. Yaqoob (2011), on the other hand, holds the view that ELT books published by Punjab Textbook Board for SSC level and those published by Oxford University Press for O'

Level, are replete with their representative ideologies which lead to a clash in the worldviews of the students from both the streams. He, therefore, recommends that the textbooks in both the streams may be free of any cultural representation and may present learning material that should be neutral and value free. We, however, disagree with this stand point of Yaqoob (2011). We are unable to comprehend that how an ideological state whose very foundations are laid in the ideology of Islam and the preservation and promotion of Islamic ideology is held responsible for every representative of the state. Moreover, it is also important to understand that it cannot fulfil this primary responsibility to its citizens until this ideology is not promoted through the Ideological State Apparatuses, the main among which are the educational institutions. Expunging the indigenous ideology from the indigenously published books is no solution to the problem of foreign ideological invasion through imported books. The indigenously published books are published to acquaint the students with their indigenous worldview and provide them a safeguard from foreign ideological aggression. In case of abolition of Islamic ideology from the textbooks, the young learners would be vulnerable to the foreign views because they would be bereft of the indigenous i.e., Islamic worldview which provides them shield against this foreign ideological invasion. Van Dijk (2008) is also of the same view when he writes, "The recipients accept foreign beliefs because they don't have "knowledge and beliefs needed to challenge the discourse or information they are exposed to" (p. 92). It is, therefore, necessary that we must be very careful about this war of ideologies and should not lose our own ground by abolishing our own worldview from the indigenous books.

The present research brings to light the ideological content of the selected ELT books and the frequency of ideo-cultural representation of different regions. It also brings to light the discursive techniques employed by the foreign authors to maintain their ideo-cultural hegemony. This phenomenon has been thrown light upon from multiple aspects using multiple approaches which were partially carried out earlier.

Methodological Perspectives

The elite schools in Pakistan usually make selection from the following books for the purpose of ELT at IGCSE/O' Level:

- First Language English (4th ed.) by Marian Cox
- Oxford Progressive English 9 by Rachel Redford
- Oxford Progressive English 10 by Rachel Redford
- Step Ahead 2 by Heather Jones & Robyn Mann
- Step Ahead 3 by Heather Jones & Robyn Mann

- English Alive Book 1 by Ben Wetz
- English Alive Book 2 by Ben Wetz
- General Certificate English (Fourth edition) by Alan Etherton
- The Essential Reader: Stories from Pakistan Volume 1& 2 by Amra Raza
- Cambridge O Level English Revision Guide (Glover)
- Alchemist by Paulo Coelho

For the purpose of this research, Oxford Progressive English 10, henceforth OPE; Step Ahead 3, henceforth SA 3; First Language English, henceforth FLE and General Certificate English, henceforth GCE are used as sample data as they are the commonly used books at IGCSE/O' Level in Pakistan. As far as the methodology and framework is concerned, this research is both quantitative as well as qualitative. It used a multimodal approach for the purpose. The framework applied three models for seeking answers to the research questions. These are as follows:

- Content Analysis by Krippendorff (2004)
- Critical Discourse Analysis by Fairclough (1989 & 1995)
- Semiotic Analysis by Kress and Leeuwen (2006)

Necessity of the multimodal approach was felt as the question of hegemony can be catered only when the phenomenon is looked from different aspects. And these aspects could be covered by the application of different models on the data available. Moreover, application of multimodal approach is the latest trend in text analysis as is identified by Weninger & Kiss (2014, p. 5).

The following questions were posed for the purpose of this research:

1. To what extent do the ELT books give the comparative presentation of the Euro-American ideology and culture and that of other regions, especially, of Pakistan?
2. How are the ideologies and the cultures of different regions represented in these books?

The following section presents the findings of the research as a result of Content Analysis, CDA and Semiotic Analysis. There is also a brief discussion that ensued those findings. The frequency of occurrence of different ideo-cultural representations is mentioned in numerical figures and simple percentages.

Table 1: Comparison of the Euro-American ideo-cultural presentation and that of other regions, especially, Pakistan in different text/course books

Region/Country	FLE	GCE	OPE 10	SA 3	Total
	No.	No.	No.	No.	No.
Euro-American	58	19	18	14	109
Pakistani	×	×	8	×	8
Indian	3	×	×	×	3
Chinese	×	×	3	2	5
Japanese or Korean	1	1	1	2	5
African	3	4	1	×	8
Singaporean	×	×	×	13	13
Thailand	×	×	×	1	1
Russian	2	×	1	×	3
General/Neutral	×	×	×	11	11
Total	67	24	32	43	166

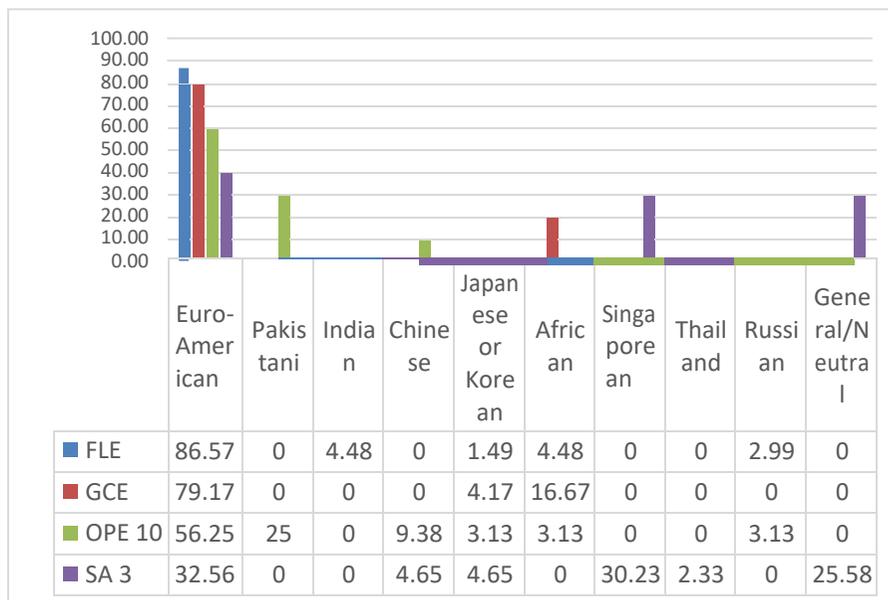


Fig. 1: Comparison of ideo-cultural representation of Euro-American and other regions, especially, Pakistan in different texts/course books (%)

The table and the figure show a very bleak picture of comparative presentation of different cultures in the selected books. The Euro-American culture has got hegemonic control on the large scale as it is all pervasive with very little representation of the other cultures. Though the ratio of Euro-American cultural representation is different in different books but it constitutes the major part of every book. FLE leads the rest of the three in this respect as it allocates 86.57% of the total space to Euro-American ideological representation and leaves only 13.43% representations to the other cultures. GCE stands second as 79.17 % of the space in it is allocated for the depiction of the Euro-Americans and leaves only 20.83 % for the rest. OPE 10 which is the most commonly used book in elite schools in Pakistan comes at third position in this order of representation as it gives forth to 56.25 % of the ideological space to the Euro-Americans and leaves the rest of 43.75 % to other regions among which Pakistan shares 25 % of the total space. But the CDA and Semiotic analysis of this representation bring forth very denigrating picture of Pakistan and the Pakistanis. SA 3, however, keeps a balance to some extent in these representations. It is the book recommended by Ministry of Singapore for the purpose of ELT in Singapore. Some of the elite schools in Pakistan have also adopted it as part of their syllabus. It gives forth only 32.56 % to Euro-Americans, Singapore gets almost the same portion whereas 25.58 % was the neutral content that did not have any strong inclination to any particular ideology. This almost equal representation of the indigenous as well as Euro-Americans was perhaps the result of the Ministry of Singapore's strict hold on the syllabus. But the internal biaseness is still visible in this book as the indigenous cultural representation is made in a denigrating way at some places.

Seeing the ideo-cultural representation of Euro-Americans and that of Pakistan in comparison to each other was an important concern of this research. In this regard, we found that it was only OPE 10 that depicted Pakistan and its culture, the other books did not have any reference to our indigenous culture. The point of concern in this regard is that whatever representation of Pakistan and of Pakistanis was made, it was denigrating enough to produce the spirit of self-depreciation in Pakistani readers.

CDA and Semiotic Analysis of Text/Course Books

Though these books are replete with positive Self-presentation and a number of cases of negative Other-presentation but it is not possible to give in detail the analysis of the whole of the books in a paper from both the CDA and Semiotic perspectives, therefore, a brief analysis is presented here of some of the parts from two books only: First Language English and Oxford Progressive English 10.

These books present Euro-Americans as very conscious of the environment and present their environment as calm, serene and inviting for

everyone. There is not any dark aspect of this environment depicted anywhere in these books as is depicted of the regions other than the Euro-Americans. Some of the cases of their environment consciousness, beauty and attraction are presented here for reference:

1. The picture accompanying the text on FLE, page 34 shows the young white women going to some educational institutions. All are wearing Western dress (FLE, p. 34, Article about choosing where to go for higher education (See Fig. 7, in appendix).
2. "After climbing the New York Times Building in New York City on 5th June 2008, he unfurled a banner with a slogan about global warming that read 'Global warming kills more people than 9/11 every week'" (FLE, p. 47, Spiderman Climbs Sky High).
3. "Situated on the unspoilt southern coast of the beautiful Pacific island of Tamara, only 20 km from the lively capital of Santa Barbara, the Paloma hotel complex is the ideal location for an exotic holiday at any time of the year" (FLE p. 67, Hotel Paloma).
4. "And now I was on my journey, in a pair of thick boots and with a hazel stick in my hand. Naturally, I was going to London" (FLE, p. 82, Extract from an autobiography).
5. "As a child, when we visited my grandparents, I would sense the beginning of that magical country through the sweet smell of burning turf. From the car window I watched the smoke curling from the chimneys of isolated cottages . . . I remember the distant shimmer of the sea against low clouds and then the road pushing inland . . ." (OPE, p. 130, The kingdom) (See Fig. 4 in the Appendix).

The above references contain depiction of the environment and cultural ideologies of Euro-American people as smart people, conscious of their responsibility to their environment and the Euro-American places as having calm and serene surrounding. The detailed analysis under CDA and Semiotic lenses is presented in the following.

The first reference is of a picture of young girls going to some educational institution. It is an "Offer" picture. It serves here as an object of contemplation; it seems as if the Western woman is presented here as a specimen in a display case. The picture describes the calm and serene environment of the European countries for ladies. The depiction of the picture from the High Angle is representative of the achievability of this environment for the women belonging to other parts of the world. Though given at the bottom, as "less important" yet the picture serves as foregrounding with regard to its Framing, Modality and Salience, as an object of contemplation for the ladies of the third world.

The second reference tells of the adventure of an American of climbing the New York Times Building – quite a task, to catch the attention of the public as well as of the authorities to bring awareness about the hazards of global warming. Foregrounding of the adverbial gerund “after climbing” speaks the pains and labor involved in the process to highlight the spirit of the Americans in serving the humanity in general that is represented by the adjective “global.” The verb “unfurled” is representative of the victory symbol quite similar to unfurling of a flag after victory. In this way, this description serves as the representation of the positive view of “Us.” Moreover, it also gives voice to what Kipling propounded “White man’s burden” to alleviate suffering from the world. The reference to 9/11 itself contains the negative view of the “Other” as this date reminds the destruction of the World Trade Centre and is associated with fundamentalism of the Muslims as they were charged with the responsibility of this destruction. Though the sentence, “Global warming kills more people than 9/11 every week” gives the harms of global warming but “who the global warmers are?” is missing through hiding the agents of this activity, the major among whom are the Euro-Americans themselves. Thus the generalization of the hazards of global warming is also an attempt on the part of the writers of these books to hide their own weaknesses. By generalizing this problem they want to involve the rest of the world share the burden. The rest of the three references depict the serene and alluring picture of the Euro-American land and the landscape. This depiction was made through the use of striking adjectives like, “unspoilt,” “beautiful,” “ideal,” “exotic,” “magical,” “sweet,” etc., as is found in reference 3 and 5 above. Visiting the Euro-American places has been depicted as “natural desire” as if the poor and rough people are to go to these places if they have to prosper and enjoy their life as is presented in reference 4 above. These books introduce some of the Diasporas as well highlighting their achievements that would not have been possible if they had stayed in their native lands.

On the other hand, the third world countries are depicted as full of difficulties and the barren landscape, like the one presented in “Why the old woman limps” along with the picture describing the old African woman and her plight.

6. “She goes to fetch water in the morning
And the well is five miles way,
She goes to fetch firewood with her axe
And the forest is five miles the other way” (FLE, p. 37)

The picture ascribed to it is of an old African woman in rags, with a bundle of firewood on her back and a hand stretched out as if begging alms (See Fig. 8 in the Appendix).

The whole poem describes a pathetic picture of the old African woman. The use of third person pronoun “she” generalizes the misery to all African women. The verb “goes” involves labor she has taken upon herself as an obligation. Reference to the time of morning as the time of starting this business also hints at the long stretch of time that involves labor of the miserable woman. The distance of five miles on the one side and the other five miles on the opposite side, that she has to travel, shows the long and laboursome distance she has to travel daily. There are some other household chores mentioned in the poem that involve the African woman. If read from feministic point of view, the repetition of generic pronoun “she” adds into the idea of victimization of the African women at the hands of the system in which women are not spared to rest even at the age of sixty. Seen in the context of previous pages of the book in which English women are depicted enjoying the luxuries of life, the misery, inferiority and backwardness of the African woman deepens. The semiotic analysis of the appended picture also supports the view. The text of the poem is at the left side of the page whereas, the picture is positioned at the right side of the text which projects it as the “New” information deserving special attention of the viewer. The picture of the black woman in rags is foregrounded, whereas on the background is the barren land. From the perspectives of the Frontal Angle, the image, like a “Demand” picture, gives out the idea from the Blacks’ point of view that “What you see here is part of our world, something we are involved with. The presentation of it from the Horizontal Angle, gives it the coloring of objectivity (Kress & Leeuwen, 2006, p. 140). The Framing of the picture in full figure as Medium Long Shot is suggestive of the Close Social Distance. All these signs counted together, present the picture as a representative of the abject poverty of the Africans.

Some other denigrating references of the third world especially of Pakistan and India, contained in these books, are presented below:

7. “Never have I seen such a storm. In half an hour we know it’s no use. We are exhausted and sick, our skin raw from the sand, our voices gone from shouting and gulping in dust I close my burning eyes and let Baba lead me home.”
 “‘Allah, Allah,’ he says softly, tears streaking through the dust on his cheeks. ‘There’s water enough for a day or two, until we find Grandfather. We’ll survive.’” (OPE, pp. 34, 36, Storm in the Desert: a story from Pakistan (See Fig. 3 in the Appendix).
8. “Viraf’s father was in bed, lying on his back, with a tube through his nose. There was a long needle stuck into his right arm, and it glinted cruelly in a thin shaft of sunlight that had suddenly slunk inside the darkened room.” (FLE, p. 76, Of White Hairs and Cricket.)

Reference 7 above depicts Pakistan as a land of poverty, misery and primitivity. This depiction is carried out with the use of coarse and piercing verbs like, “yanks,” “pierced,” “howling,” “struggles,” and “manage,” etc., which describe the land as a hard area in which the inhabitants are struggling for their survival (OPE, pp. 34-36) (See Fig. 3 in the Appendix). The picture of an old nomadic man on a camel facing brunt of the storm in the desert also supports the view. The Medium Long Shot picture covering the upper half of the page tells the importance of the picture and “Newness” of the information. The description in this way, ultimately creates fear and abhorrence in the mind of the readers with the land. Reference 8 describes India in the same way. The dark and gloomy environment of an Indian home with a patient with all the apparatus studded in his body as if someone is in the ICU ward of a hospital.

Such poor pictures of the third world countries with coarse verbs and abhorring adjectives lead the learners of ELT towards an attitude of Self-depreciation when they compare these depictions with those of illuminating Euro-American environment. Sometimes this contrast is presented in the same passage through word picture as well as visual illustration. One of the examples is presented here of the environment and mode of travelling of the Westerners and that of Africans:

9. (While the caravan is resting in the darkness after a day’s travelling they,) “. . . hear a rapidly approaching vehicle and a high pitched drone in the sky above us. It proves to be pair of French paragliders . . . After two or three low passes over the camp this surreal figure hits the ground to a burst of spontaneous applause.” “Francois manages to get his craft airborne and the morning’s travelling is enlivened by his appearances over the dunes, sweeping down across the camel train, filming with one hand, steering with the other” (OPE, p. 39, Sahara) (See Fig. 2 in the Appendix)

The picture of the French man in paraglide, in the air, crossing pass the camel train, like an “Offer” picture, compels the attention of the viewer towards the superiority of the French over the native people. The mechanical development of Europeans is boasted of in the text with introduction of the vehicle and the paraglide. The primitiveness of the Africans is highlighted as they are travelling in camel caravan – the traditional mode of travelling for centuries. This traditional travelling is “enlivened” by the appearance of the French’s flying tricks in paraglide diving this way and that.

Not only the environment but also the people and products of Euro-American region are depicted in the same pattern of positive Self-presentation and those of the third world, in the pattern of negative Other-

presentation. The earlier are represented as advanced, role model, honest and reliable. Some of the examples of this phenomenon are as under:

10. "The annals of the Mercy Ship are filled with poignant stories of lives transformed by simple surgery, some of which would take a mere ten minutes in a typical modern western hospital" (FLE p. 38, Africa Mercy).
11. "Francois . . . has flown his machine all over the world . . . He talks about the paraglider like a boy with a new toy . . . Yesterday they were in Paris" (OPE p. 39, Sahara).
12. "How an 18-year-old computer whiz-kid from the UK became an international 'Global Leader of Tomorrow Tom Hadfield began using computers at the age of two and founded his first website when he was 12, . . ." (FLE p. 32, Internet Global Leader)
13. "A weight loss pill company has offered him a marketing deal worth \$5,000,000, but Steve's integrity is intact. He has turned it down" (OPE, p. 62, Fat Man Walking).
14. "The British-built Bedford truck with its seven-foot paneled sides became the truck of choice because of its indestructibility . . . When Vazhall stopped production of the Bedford trucks in the early Nineties, Japanese imports like Hino and Nissan supplanted them, but despite their superiority, drivers are nostalgic about the old Bedfords" (OPE, p. 20, Kaleidoscopes on Wheels).

The 10th reference above is taken from a passage describing the Europeans' achievements as philanthropists who have built a hospital in a large ship to treat the infectious diseases of Africans on an African coast. Even the name of the ship "Mercy Ship" represents and establishes the Europeans as great humanitarians, full of the spirit of serving the humanity, irrespective of cast and color, as the ship is serving the blacks in Africa. The word "annals" refers to the volumes of the record maintained by the administrators also hints to this point of view. The phrase, "poignant stories" refers to the stories of the blacks suffering from the most infectious diseases. Moreover, the reference to modern Western hospital is the reference to the modernity achieved by the Westerners and it also establishes the advancement of the Euro-Americans in the field of medical science. The 11th reference presents Francois, a French man, as naturally talented, as the machine (the paraglider) is just a toy for him and he can fly with it all over the world. The picture supporting the idea (See Fig. 2 in Appendix) depicts the paraglider flying past the caravan of camels which is the traditional mode of travelling of Arabs and the Africans. The 12th reference establishes an 18-year-old computer whiz-kid from the UK as naturally talented, as he becomes an international "Global Leader of Tomorrow" in such an early age. The presentation of this advancement of Euro-Americans in contrast with the

traditional and backward mode of living of the third-world people is an attempt of the writers of these books to establish the mental and technological superiority of the Euro-Americans. The 13th reference establishes the integrity of the Euro-Americans that cannot be bought by monetary temptations. The 14th reference establishes the reliability and superiority of their products and people's affiliation with them.

On the other hand, people of the third-world – the Other, are represented as inferior, primitive, thieves, cheaters and criminals. Some of the references extracted from the passages of the selected books that are representative of this ideology are presented below:

15. "A group of giggling school children hot-foot around enormous steel rigging bolts, as if each one is a piece of burning coal, before plunging headlong into the pool" (FLE, p. 38, Africa Mercy),
16. "It's practical, too. The *taj* helps to protect our loads from the eyes of the police. The police are less likely to stop a well-painted truck, he added" (OPE, p. 20, Kaleidoscopes on wheels) (See Fig. 1 in the Appendix).
17. "Some girls shared their money with those who did not have any, but nobody shared with Rukhsana. I saw her join a crowd of girls around one stall and take one of the bottles of cola and run back to the bus" (OPE, p. 54, Comparing two written reports).
18. The scarcity and abundance of food is depicted through the visual illustration in the unit 4, with the title "Food" (Fig. 5). The passage "A Beijing Childhood" (OPE, p. 57) depicts the scarcity of food in China and "Fat Man Walking" (OPE, p. 61) depicts the abundance of food in America (See Fig. 6 in the Appendix).

These extracts present a denigrating picture of the people of the third world, of Africa, India and especially of Pakistan. In the 15th reference, the African children are depicted as if they are devoid of even the human identity. They are represented as inferior as the pieces of burning coal, not human beings. Just compare it with the above extracts in which the Westerns are depicted as superior, the torch bearers of modernity, honest, technical and reliable. The 16th extract, here, depicts Pakistanis as cheaters and thieves. Pakistani drivers are shown as if they use the *taj* of the truck for hiding the overload from the eyes of the police and they influence the police by rich decoration of the truck to give away the message as if the truck belongs to some influential person, stopping which may put the sergeant in some difficulty. So the police do not dare to stop it. The 17th reference, from two written reports, depicts Pakistanis as financially weak and hence prone to cheating and stealing things. This could be compared with the integrity of the character of a White American in Reference 13 above. In this way, the books

establish “natural” inferiority of the people of the third world and “natural” superiority of the Whites or the Euro-Americans.

The depiction of calm and serene environment of the Euro-American regions serves as a bait for the people of the third world to come and assimilate into that culture. This objective is not left on its own to be achieved rather an implicit and sometimes an explicit attempt is made to bring the learners round this aim. The explicit attempt is made to bring the learners round this opinion sometimes through the activities appended to these texts. At another time, the books present the dark and denigrating picture of the environment of the third world. The purpose behind this inclusion, according to Viswanathan (1989), is to draw up “a system of comparative evaluations in which one culture could be set off and measured against the other” (1989, p. 30).

Conclusion

The ELT books adopted in elite schools of Pakistan are replete with biased representation of Euro-Americans and the people of the third world. A strong current of racism is running through the passages of these books. The main strategy the writers have adopted in writing these books is to present one-sided illuminated picture of the Euro-Americans. This phenomenon is dominant in all the selected books. There is sprinkling of the representation of the environment and people of the third world as well. But the point to be noted is that wherever this depiction is given that is so depressing and humiliating that the learner may develop an attitude of discord and discontentment with that society and culture. He/she then runs to integrate into the alternative culture that is magnified in his/her eyes through the positive Self-presentation of the Euro-Americans. The biased attitude can also be deciphered in these books in the matter of inclusion and exclusion, as was also pointed out by Varzande (2015). The matters of interest, regarded high in the estimation of the Euro-Americans, were depicted in these books and the environment and the people of the third world were examined only from those standards whereas the points of interest of the third world were totally ignored. The result of this politics of selection and rejection was obvious in the form of establishment of Euro-American ideo-cultural hegemony in these books. Seen in the wide scenario of the world politics, this is a sheer example of neo-colonial or neo-imperial attempt of subjugating the mind of the third world through the major icon of the ideological state apparatus i.e., schools.

This politics of establishing ideological supremacy of the Euro-Americans in Pakistan through ELT books is infectious to the ideological state of Pakistan which has its own ideological standards to be met by the denizens of this ideological state. These ideological standards are totally independent of the Euro-American ideologies and hence any attempt to

relegate these standards is unbearable for most of the Pakistanis. The structure of the Euro-American ideological building stands on the pillars of hedonism, materialism, consumerism, commercialism, adventurism, rationalism, and racism, etc. Islam, on the other hand, wants to promote the philosophy of Taqwa (piety – fearing Allah’s wrath and doing the right), spirituality, simplicity, straightforwardness, Ikhlaas (doing every right deed for winning Allah’s favor), equality, fraternity, and a blind belief in Allah. In addition, it also wants to promote the spirit of following the Sunnah (tradition) of the Holy Prophet (PBUH), *Namaz* (prayer), *Roza* (fasting), *Hajj*, *Zakat*, etc. However, the Westerners, mainly, the Euro-Americans’ attempt of establishing superiority over the rest of the world through the depiction of their technological advancement, is merely an endeavor to make the rest of the world, especially the Muslims, realize that the reason for their bereavement is their distance from the scientific and technical education which is the result of their steadfastness with their religion. This is totally a wrong notion. Islam does not hinder its followers from attaining scientific education rather it encourages them to do so. Moreover, as Asad (2004) made a stand that science is neither Eastern nor Western, it stands on the experiences of the past, therefore can be borrowed from the Western world without any feeling of the humility. He further recommends in “Islam at the Crossroads” (1982) that Muslims should adopt only science not the culture of the West as the West had adopted science and not the culture of the Muslims once, back in history.

There is the need to supplant these ELT books with those which have unbiased and neutral language learning material like the one found in functional English. Shah et al. (2012) have narrated examples of Saudi Arabia and Turkey where ELT syllabus is free from Western hegemonic influence. ELT syllabus may also be indigenized which may also result into better learning of this language as is suggested by Kasaian & Subbakrishna (2013). Therefore, following these examples, we can also indigenize ELT syllabus in Pakistan as well.

On another plane, there is a severe need of critical pedagogy in the subject of ELT so that the learners may not be convinced by the one-sided world view of the Euro-Americans and may not start thinking their past as a wasteland. Both the teachers and the taught may be trained to understand and unmask the hidden relation of power exemplified in binary oppositions in these texts as was visualized by Berten (2014) and they must be able to activate their critical antennas or, more properly, what Frank (2013) said, “cultural antennas” whenever and wherever any foreign contradictory ideological signal passes through their senses. They must be acquainted with CDA which may produce critical thinking ability in them “to detect hidden agendas of the language use” (Rahimi & Riasati, 2011, p. 111). Al-

Quaderi and Al Mahmud (2010) also propose such a “post-colonial pedagogic system” for English language teaching in order to offset the effects of neo-colonialism.

References

- Al-Quaderi, G. G., & Al Mahmud, A. (2010). English literature in English medium schools in Bangladesh: The question of post-colonial 1 pedagogy. *Asiatic*, 4(2), 121-154.
- Apple, M. W. (2004). *Ideology and curriculum* (3rd ed.). London: Routledge Falmer.
- Asad, M. (1982). *Islam at the crossroads*. Gibraltar: Dar Al-Andalus. (Original work published 1934)
- Asad, M. (2004). *The road to Makkah*. New Delhi: Abdul Naeem.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2007). *Post-colonial studies: The key concepts* (2nd ed.). New York, NY: Routledge.
- Berten, H. (2014). *Literary theory: The basics* (3rd ed.). London: Routledge.
- Eagleton, T. (1991). *Ideology: An introduction*. New York, NY: Verso.
- Fairclough, N. (1989). *Language and power*. London: Longman.
- Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. London: Longman.
- Fanon, F. (2004). *Black skin, white masks* (New ed.). New York, NY: Grove Press.
- Frank, J. (2013). Raising cultural awareness in English language classroom. *English Teaching Forum*, 51(4).
- Freire, P. (2005). *Pedagogy of the oppressed* (30th Anniversary ed.). (M. B. Ramos, Trans.). New York, NY: Continuum.
- Gramsci, A. (1971). *Selection from prison notebooks*. (Q. Hoare & G. Nowell-Smith, Trans.). London: Lawrence & Wishart.
- Kasaian, S. A., & Subbakrishna, R. (2013). Culture and identity protection vis-a-vis ELT material selection/development. In I. Hasnain, S. Bugga-Gupta & S. Mohan (Eds.), *Alternative voices: (Re) searching Language, Culture, Identity*. Back Chapman Street, Newcastle: Cambridge Scholars Publishing.
- Kress, G., & van Leeuwen, T. (2006). *Reading images: The grammar of visual design* (2nd ed.). London: Routledge.

- Krippendorff, K. (2004). *Content analysis: An introduction to its methodology* (2nd ed.). London: Sage Publications.
- Ministry of Education. (2009). *National education policy*. Islamabad: Government of Pakistan.
- Oliylyk, I. (2013). *Bridging the ideological divide: Meeting challenges of reading*. Retrieved from <https://papers.iafor.org/submission0813170/>
- Phillipson, R. (2009). *Linguistic imperialism continued*. London: Routledge.
- Rahman, T. (2002). *Language, ideology and power: Language-learning among the Muslims of Pakistan and North India*. Karachi: Orient Longman.
- Rahman, T. (2005). Passports to privilege: The English-medium schools in Pakistan. *Peace and Democracy in South Asia*, 1(1), 24-44.
- Rahimi, F., & Riasati, M. J. (2011). Critical Discourse Analysis: Scrutinizing Ideologically-Driven Discourses. *International Journal of Humanities and Social Science*, 1(16).
- Rajabi, S., & Ketabi, S. (2012). Aspects of cultural elements in prominent English textbooks for EFL setting. *Theory and practice in language studies*, 2, 705-712.
- Shah, S. K., Afsar, A., Fazal-e-Haq, H. M., & Khan, Z. A. (2012). Course contents of English language textbooks and their relevance to learners' culture in an Islamic context. *Journal of Education and Practice*, 3(12), 165-180.
- The Objective Resolution. (1949). Islamabad: Government of Pakistan.
- Thiong'o, N. W. (1986). *Decolonizing the mind: The politics of language in African literature*. London: James Currie.
- van Dijk, T. A. (1993). Principles of critical discourse analysis. *Discourse & society*. London: Sage.
- van Dijk, T. A. (2008). *Discourse and power*. Houndsmills: Palgrave-MacMillan.
- Van Leeuwen, T. (2008). *Discourse and practice: New tools for critical*

discourse analysis. New York, NY: Oxford University Press.

Varzande, M. (2015). The construction of new political identities through the internationally distributed English learning textbooks. *English Language Teaching* 8(2).

Viswanathan, G. (1989). *Masks of conquest: Literary studies and British rule in India*. New York, NY: Columbia University Press.

Waseem, F. (2009). *Teaching of English in the elite schools of Islamabad: A case study* (Unpublished doctoral dissertation). National University of Modern Languages, Islamabad.

Weninger, C., & Kiss, T. (2014). Analyzing culture in foreign/second language textbooks: Methodological and conceptual issues. In C. Xiaolan & W. Csilla (Eds.), *Language, Ideology and Education: The Politics of Textbooks in Language Education*. Retrieved from https://www.academia.edu/6707905/Analyzing_Culture_in_Foreign_Second_Language_Textbooks_Methodological_and_Conceptual_Issues

Yaqoob, M. T. (2011). *Ideology and worldview in textbooks: A study of cultural aspects in ELT in Pakistan* (Unpublished doctoral dissertation). Bahauddin Zakariya University, Multan.

Appendix

List of Figures

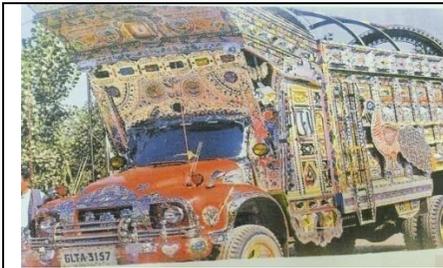


Fig. 1 Kaleidoscopes on wheels (OPE, p. 20)

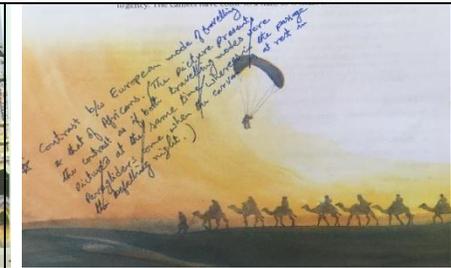


Fig. 2 Sahara (OPE, p. 38)

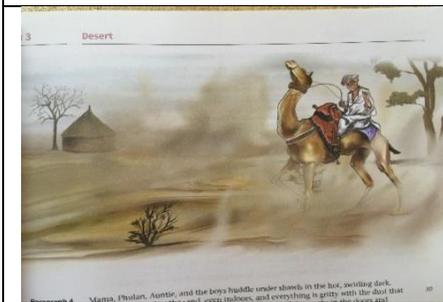


Fig. 3 Storm in the Desert (OPE, p. 35)

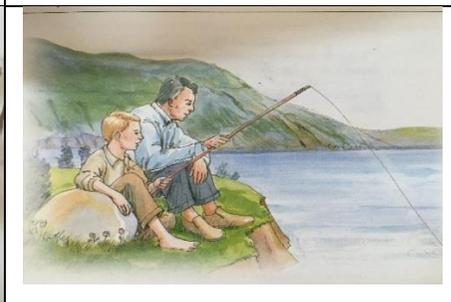


Fig. 4 The kingdom (OPE, p.130)



Fig. 5 A Beijing Childhood (OPE, p. 57)



Fig. 6 Fat Man Walking (OPE, p. 61)



Fig. 7 Choosing where to go for higher edu. (FLE, p. 34)

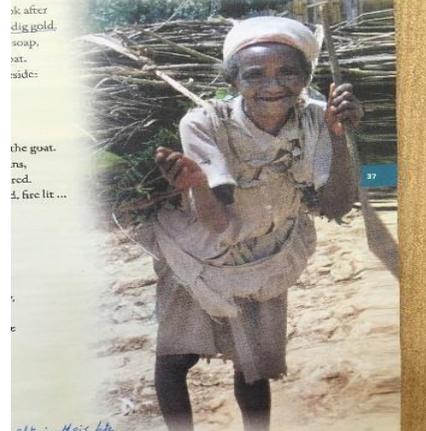


Fig. 8 Why the old woman limps (FLE, p. 37)

