

**GLOCALIZING ENGLISH LANGUAGE  
PEDAGOGY: A CASE STUDY OF  
PAKISTAN MILITARY ACADEMY**

**BY**

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# **Glocalizing English Language Pedagogy: A Case Study of Pakistan Military Academy**

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## ABSTRACT

### **Title: Glocalizing English Language Pedagogy: A Case Study of Pakistan Military Academy**

Language teaching material in general and English language pedagogical material in specific has always been a tool of inculcating certain cultural beliefs and its various manifestations including religion, politics, history, gender, arts, customs, values, and traditions. Globalization in this regard has also played its part in inculcating global culture, mainly manifested as western culture in English language textbooks taught majorly in non-English speaking countries. As a response to this practice of globalization in general another behaviour of meshing local with global called glocal in education, economics, politics, and other spheres of life has emerged. In this regard, English language pedagogy has got little attention. The current study attempts to explore various attitudes, behaviours, expectations, and prospects of glocalization in the existing theory and practice of English language pedagogy in the Pakistan Military Academy (PMA) which is a neglected researched setting to some extent. To achieve this goal, the current study embarks on a mixed-method approach, in the form of a case study, by utilizing survey and content analysis of English textbooks taught at PMA. Glocalization as the main theoretical framework with an analytical framework adapted from Byrem's (1993, 2001, 2006) content analysis based on target and source cultural elements was utilized. The QUAN Content analysis and QUAL Content analysis of English language textbooks showed more use of cultural content of the UK and the rest of foreign countries especially from the west in the textbooks taught at PMA to the cadets. These findings in the form of existing practice were in disparity with the viewpoint obtained through questionnaires filled out by the cadets and their English language teachers. It was clear that the respective readers were significantly interested in including content related to the local cultures of the cadets in amalgamation with the cultures of foreign countries. This suggests a desire to have glocal English language pedagogy at PMA. Keeping these findings at the forefront, the current study recommends conducting more studies in order to establish the theoretical standing of glocalization. Moreover, it is also recommended that textbooks of English need a reappraisal of the syllabus designers with special respect to glocalization.

## TABLE OF CONTENTS

<b>Chapter</b>	<b>Page</b>
<b>THESIS AND DEFENSE APPROVAL FORM .....</b>	<b>ii</b>
<b>CANDIDATE’S DECLARATION .....</b>	<b>iii</b>
<b>ABSTRACT .....</b>	<b>iv</b>
<b>TABLE OF CONTENTS .....</b>	<b>v</b>
<b>LIST OF TABLES .....</b>	<b>x</b>
<b>LIST OF FIGURES .....</b>	<b>xiii</b>
<b>LIST OF ABBREVIATIONS .....</b>	<b>xv</b>
<b>ACKNOWLEDGEMENTS .....</b>	<b>xvi</b>
<b>DEDICATION .....</b>	<b>xvii</b>
<b>1. INTRODUCTION.....</b>	<b>1</b>
1.1 From Language to Language Teaching .....	1
1.2 Bringing Culture In: Introducing Globalization & Glocalization in Language Teaching .....	3
1.3 English Language Pedagogy in Pakistan: Background of the Study .....	6
1.4 Defining Glocalization: An Operational Definition .....	11
1.5 Pakistan Military Academy and ELT: A Primer to Research Context...	12
1.5.1 English Language Teaching at PMA .....	13
1.6 Statement of the Problem .....	15
1.7 Research Objectives .....	16
1.8 Research Questions .....	16
1.9 Significance of the Study .....	17
1.10 A Brief Overview of the Methodology .....	18
1.11 Delimitation .....	19
1.12 Organization of the Study .....	19
<b>2. LITERATURE REVIEW.....</b>	<b>21</b>
2.1 Language Teaching: Hypothetical Perspectives .....	21
2.2 Culture in Language Teaching .....	25
2.2.1 Understanding Language and Culture Connection .....	25

2.2.2	Culture in Language Pedagogy.....	28
2.2.3	Importance of culture in English language teaching .....	33
2.2.4	Culture in Language Teaching: Some Views from Other Side .....	34
2.3	Globalization: Understanding its Standpoints .....	35
2.3.1	Globalization and Culture.....	36
2.3.2	Globalization, Global Language, and World Languages .....	38
2.3.3	Globalization and English Language .....	39
2.3.3.1	Historical Overview of English as Global Language .....	40
2.3.4	Globalization and World Language Policy .....	43
2.3.5	Globalization and language Policy of Pakistan .....	45
2.4	Neo-Globalization and Linguistic Ecology of Pakistan .....	49
2.5	Neo-Globalization to Glocalization .....	50
2.5.1	Understanding Glocalization .....	51
2.5.2	Glocalizing Languages .....	52
2.5.3	Glocalization and Local Englishes .....	53
2.6	Localizing English in Pakistan: Another step to Glocalization .....	54
2.7	Conceptualizing Glocal English .....	56
<b>3.</b>	<b>RESEARCH METHODOLOGY .....</b>	<b>59</b>
3.1	Theoretical Framework: Glocalization and English Language Teaching (ELT).....	59
3.1.1	Analytical Framework .....	61
3.2	Research Design .....	64
3.2.1	The Current Study as Case Study .....	64
3.2.2	Mixed Method Approach .....	64
3.2.3	Triangulation in the Current Study .....	66
3.3	Data Collection Methods and Procedures .....	66
3.3.1	Population of the Current Study and Sample .....	67
3.3.2	Text Books .....	68
3.3.3	Demographic Detail about Cadets .....	69
3.3.3.1	Term Wise Distribution of Cadets .....	69
3.3.3.2	Region/ Province Wise Distribution of Cadets .....	70
3.3.3.3	Mother Tongue Wise Distribution of Cadets .....	71

3.3.3.4	Home Tongue Wise Distribution of Cadets .....	72
3.3.4	Demographic Details of Instructors .....	72
3.3.4.1	Qualification of Instructors .....	73
3.3.4.2	Professional qualification .....	73
3.3.4.3	Local Teaching Experience of the Instructors .....	74
3.3.4.4	Foreign Teaching Experience of the Instructors .....	75
3.3.5	Tools of the Study: Questionnaires .....	75
3.3.5.1	Cadets' Questionnaire .....	76
3.3.5.2	Instructors' Questionnaire .....	77
3.3.5.3	Validity and Reliability of questionnaires .....	77
3.4	Data Analysis Tools, Procedures, Methods .....	78
3.4.1	Thematic and Content Analysis of Text Books .....	78
3.4.2	Analysis of Questionnaires of Cadets and Instructors .....	80
3.5	Ethical Considerations .....	81
<b>4.</b>	<b>RESULTS OF THE STUDY.....</b>	<b>82</b>
4.1	Section One: Content Analysis of Text Books .....	82
4.1.1	Part One: QUAN Content Analysis of Book 1 and Book 2 .....	82
4.1.2	Part Two: QUAL Content Analysis of Book 1 & Book 2 .....	83
4.2	Section Two: Students' Perception on Glocalizing English Language Practices .....	96
4.2.1	Part One: Students' Understanding of English Language Teaching Objectives .....	96
4.2.2	Part Two: Students' Perception on inclusion of Possible Topics in English Language Text Books and Teaching Material .....	101
4.2.3	Part Three: Students' Perception on Teaching Methods or Approaches towards English Language Teaching at PMA with respect to Glocalization .....	106
4.2.4	Part Four: Students' Perception on Glocalizing English Language Teaching at PMA .....	108
4.2.5	Part Five: Cultural/Intercultural Dimension of Local Culture, Military Culture Global Culture and Integration of all of these in PMA English Textbooks .....	111



4.3	Section Three: Teachers' Perception on Glocalizing English Language Practices .....	115
4.3.1	Part One: Teachers' Perception on English Language Teaching Objectives in Relation with Glocalization .....	115
4.3.2	Part Two: Teachers' Perception on Inclusion of Possible Glocalized Content in English Language Practice .....	125
4.3.3	Part Three Teachers' Perception on English Language Teaching Pedagogy in Relation with Glocalization .....	131
4.3.4	Part Four Teachers' Perception on Teaching Material in Relation with Gloclaization .....	134
4.3.5	Part Five: Teachers' Perception on English Text Books and Inclusion of Glocalized Content .....	137
<b>5.</b>	<b>DISCUSSION OF THE RESULTS .....</b>	<b>144</b>
5.1	Extent of Glocalization in English Language Text Books of PMA .....	145
5.2	Section One: Students' Perception on Glocalizing English Language Practices .....	157
5.2.1	Students' Understanding of English Language Teaching Objectives .....	158
5.2.2	Students' Perception on inclusion of Possible Topics in English Language Text Books and Teaching Material .....	167
5.2.3	Students' Perception on Teaching Methods or Approaches towards English Language Teaching at PMA with respect to Glocalization .....	174
5.2.4	Students' Perception on Glocalizing English Language Teaching at PMA .....	178
5.2.5	Students' Perception on inclusion of Local Culture, Military Culture, Global Culture in English Language Text Books .....	181
5.3	Section Two: Teachers' Perception on Glocalizing English Language Practices .....	189
5.3.1	Teachers' Perception on English Language Teaching Objectives concerning Glocalization .....	190
5.3.2	Teachers' Perception on Inclusion of Possible Glocalized Content in English Language Practice .....	204

5.3.3	Teachers' Perception on English Language Teaching Pedagogy in Relation with Glocalization .....	210
5.3.4	Teachers' Perception on Teaching Material in Relation with Glocalization .....	214
5.3.5	Teachers' Perception on English Text Books and Inclusion of Glocalized Content .....	217
<b>6.</b>	<b>CONCLUSION AND RECOMMENDATIONS .....</b>	<b>234</b>
6.1	Summarizing the Whole: Making Conclusions .....	234
6.2	Evaluating the Study.....	245
6.2.1	Contribution, Implications and Limitations of the study .....	245
6.2.2	Indicating limitations of the study .....	247
6.2.3	Methodological Difficulties Encountered .....	247
6.3	Reference to the Previous Works.....	248
6.3.1	Deductions from the Study.....	251
6.3.2	Recommendations for Further Studies.....	251
6.3.3	Pedagogical Implications.....	252
	<b>REFERENCES .....</b>	<b>254</b>
	<b>APPENDICES</b>	
Appendix A:	Questionnaire for the Students.....	268
Appendix B:	Questionnaire for the Teachers .....	274
Appendix C:	Examples of Content Analysis from Book 1 and Book 2 .....	283
Appendix D:	Formal Permission Letter from Pakistan Military Academy .....	321
Appendix E:	List of Topics of Book I "English Language" taught at PMA .....	322
Appendix F:	List of Topics of Book II "English Language" taught at PMA.....	323

## LIST OF TABLES

Table 3.1	Term Wise Distribution of Cadets .....	70
Table 3.2	Province Wise Distribution of Cadets .....	71
Table 3.3	Mother Tongue Wise Distribution of Cadets .....	71
Table 3.4	Home Tongue Wise Distribution of Cadets .....	72
Table 3.5	Qualification of Instructors .....	73
Table 3.6	Professional Qualification of Instructors .....	74
Table 3.7	Teaching Experience of Instructors within Pakistan .....	74
Table 3.8	Experience Abroad .....	75
Table 4.1	Extent of Glocalization in English Language Text Books of PMA	83
Table 4.2	QUAL Content Analysis of Book 1 and Book 2 .....	85
Table 4.3	Cadets' Attitude towards incorporating Culture in English Language Pedagogy .....	97
Table 4.4	Cadets' Perception on Importance of Culture in English Language Pedagogy .....	99
Table 4.5	Distribution of Time over English language and Culture in Cadets' Classrooms .....	100
Table 4.6	Cadets' perception on Distribution of Time over Language and Culture in Classrooms .....	101
Table 4.7	Students' Perception of Possible Topics in English Language Text Books and Teaching Material .....	104
Table 4.8	Students' Perception on Including PMA Culture in English Curriculum .....	106
Table 4.9	Students' Response on Teaching Methods or Approaches towards English Language Teaching at PMA with respect to Glocalization	108
Table 4.10	Students' Responses on Inclusion of Culture in Text Books .....	109
Table 4.11	Students' Response on Inclusion of Cultural Elements in Exam Questions .....	110
Table 4.12	Response on Expectations of the cadets regarding inclusion of Cultural elements in Text Book .....	111
Table 4.13	Students' Perception on Inclusion of Local Culture, Military Culture, Global Culture in English Language Text Books .....	112

Table 4.14	Teachers' Perception on English Language Teaching Objectives in Relation with Glocalization .....	117
Table 4.15	Teachers' Perception on Importance of Glocalization in English Language Teaching Pedagogy at PMA .....	120
Table 4.16	Distribution of Time over Language and Culture in English Language Classroom .....	124
Table 4.17	Teachers' Perception on Teaching English through Cultural Content .....	125
Table 4.18	Teachers' Perception on Inclusion of Cultural Topics in English Language Curriculum at PMA .....	129
Table 4.19	Necessity of Glocalized Content in English Language Curriculum at PMA .....	130
Table 4.20	Extent of Glocalized English Language Teaching Practices .....	132
Table 4.21	Autonomy of Using English Language Teaching Material .....	135
Table 4.22	Presence of Glocalized Content in English Text Books .....	135
Table 4.23	Culture based Exam Questions .....	136
Table 4.24	Expectations of Teachers .....	137
Table 4.25	Cultural/Intercultural Dimension of Local Culture, Military Culture Global Culture and Integration of all of these in PMA English Textbooks .....	139
Table 5.1	Extent of Glocalization in English Language Text Books of PMA	146
Table 5.2	Cadets' Attitude towards incorporating Culture in English Language Pedagogy .....	158
Table 5.3	Cadets' Perception on Importance of Culture in English Language Pedagogy .....	162
Table 5.4	Distribution of Time over English language and Culture in Cadets' Classrooms .....	164
Table 5.5	Cadets' perception on Distribution of Time over Language and Culture in Classrooms .....	165
Table 5.6	Students' Perception of Possible Topics in English Language Text Books and Teaching Material .....	168
Table 5.7	Students' Perception on Including PMA Culture in English Curriculum .....	173

Table 5.8	Students' Response on Teaching Methods or Approaches towards English Language Teaching at PMA with Respect to Glocalization	175
Table 5.9	Students' Responses on Inclusion of Culture in Text Books .....	179
Table 5.10	Students' Response on Inclusion of Cultural Elements in Exam Questions .....	180
Table 5.11	Response on Expectations of the cadets regarding inclusion of Cultural elements in Text Book .....	180
Table 5.12	Students' Responses on Inclusion of Local Culture, Military Culture, Global Culture in English Language Text Books .....	181
Table 5.13	Teachers' Perception on English Language Teaching Objectives in Relation with Glocalization .....	192
Table 5.14	Teachers' Perception on Importance of Glocalization in English Language Teaching Pedagogy at PMA .....	194
Table 5.15	Distribution of Time over Language and Culture in English Language Classroom .....	200
Table 5.16	Teachers' Perception on Teaching English through Cultural Content .....	201
Table 5.17	Teachers' Perception on Inclusion of Cultural Topics in English Language Curriculum at PMA .....	206
Table 5.18	Necessity of Glocalized Content in English Language Curriculum at PMA .....	210
Table 5.19	Extent of Glocalized English Language Teaching Practices .....	212
Table 5.20	Autonomy of Using English Language Teaching Material .....	215
Table 5.21	Presence of Glocalized Content in English Text Books .....	215
Table 5.22	Culture based Exam Questions .....	216
Table 5.23	Expectations of Teachers .....	217
Table 5.24	Cultural/Intercultural Dimension of Local Culture, Military Culture Global Culture and Integration .....	218

## LIST OF FIGURES

Figure 2.1	Three layers of culture manifestation .....	26
Figure 2.2	Approaches to culture teaching .....	30
Figure 2.3	Brief Linguistic Historical Overview of Pakistan .....	46
Figure 2.4	Pyramid of Level of Interaction .....	50
Figure 2.5	Variation in Anglicized English Users (AEUs) in Pakistan .....	55
Figure 2.6	Variation in Acrolect Users in Pakistan .....	55
Figure 2.7	Examples of writing .....	56
Figure 2.8	Conceptualizing Glocal English .....	58
Figure 3.1	Analytical Framework for Measuring Glocalization of English Language Pedagogy .....	62
Figure 3.2	Analytical Framework of Glocalization in English Language Pedagogy .....	64
Figure 3.3	Interactive model by Miles & Huberman .....	79
Figure 5.1	Extent of Elements of Geography in English Language Text Books of PMA .....	148
Figure 5.2	Extent of Representation of History in English Text Books of PMA .....	153
Figure 5.3	Extent of Representation of Art/Literature/Artefacts in English Language Text Books of PMA .....	155
Figure 5.4	English Text Books should give the History .....	184
Figure 5.5	English Text Books should represent social attitudes .....	185
Figure 5.6	English Text Books should represent the identities .....	186
Figure 5.7	English Text Books should provide social depiction .....	187
Figure 5.8	English Text Books should represent customs, traditions and values .....	188
Figure 5.9	English Text Books should provide information day to day life of people .....	189
Figure 5.10	Representation of History in English Textbooks of PMA .....	223
Figure 5.11	Representation of Geography in English Textbooks of PMA .....	224
Figure 5.12	Representation of Social Attitudes in English Textbooks at PMA .....	225
Figure 5.13	Representation of Identities in English Text books of PMA .....	226

Figure 5.14	Gender Representation in English Text Books of PMA .....	227
Figure 5.15	Social Representation in English Textbooks of PMA .....	228
Figure 5.16	Economic Representation in English Text Books .....	229
Figure 5.17	Religious representation in English Text Books of PMA .....	230
Figure 5.18	Representation of Customs, Traditions, and Values in English Text Books of PMA .....	231
Figure 5.19	Representation of Arts and Artefacts in English Text Books of PMA .....	232
Figure 5.20	Representation of Day-to-Day Life of People in English Text Books of PMA .....	233

## LIST OF ABBREVIATIONS

ALM	Audio-Lingual Method
BMAS	Bachelor of Military Arts and Science
BMAS	Bachelor of Military Science and Arts
CBL	Content Based Language method
CLT	Suggestopedia, Communicative Teaching
CPEC	China-Pakistan Economic Corridor
DM	Direct Method
ELF	English as a Lingua Franca
ESP	English for Specific Purposes
GTM	Grammar Translation Method
HEC	Higher Education Commission
HRDCs	Human Resource Development Centres
ICT	Information and Communication Technology
IELTS	International English Language Testing System
LAD	Language Acquisition Device
NUST	National University of Science and Technology
OBOR	One Belt One Road
PMA	Pakistan Military Academy
SPSS	Statistical Package for Social Sciences
TBT	Task Based Teaching
TOEFL	Test of English as a Foreign Language
TEFL	Teaching of English as a Foreign Language
TESOL	Teaching of English to the Speakers of other Languages
TPR	Total Physical Response Method



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## **DEDICATION**

I dedicate this humble work to my loving mother Amna Sultan and the loving memories of my father Sultan Muhammad Tanoli (May his soul rest in Jannatul Firdous, Aameen)

# CHAPTER 1

## INTRODUCTION

This study offers that globalization can provide valued perceptions into English as a lingua franca in the practice of English language teaching worldwide, in general, and in Pakistan, in particular. For the said purpose, English language pedagogy at Pakistan Military Academy has been taken as a case study. To begin with, the first chapter provides a comprehensive introduction to the study. Firstly, the key terms of the selected topic have been explained to introduce the study. Then, the background of the study has been explained in order to set contextual settings for the research. Further, the thesis statement along with the questions, objectives, and delimitation has been given. In line, the study provides the significance of the present research. Moreover, a summary of methodology and delimitation is provided. Finally, the organizational structure of the Dissertation has been charted. In sum, the chapter provides the background of the study and establishes the research territory of the present research. Moreover, the need for the present research has been established by providing the rationale of the study through stating the problem, setting objectives, and developing research questions.

### 1.1 From Language to Language Teaching

Language as one of the greatest blessings is appreciated by the human race as faculty of knowledge, as a means of cultural transportation, as a tool of information exchange, as a source of wisdom, etc. In other words, it is a mode of survival as a social being in a society characteristically identified as a hub of social activities. McWhorter, Leven, and Blandford (2004) define language as not merely words but a way to connect, reflect and act in a community. This definition reveals the functional aspects of a language, whereas the structural aspect explores the designing features of a language. In this latter sense, it is more evidently defined by Chomsky (1975) as a complex organization of linguistic units under varying operational schemes, shaped intelligently by the unconscious mind (pp. 3-4).

Another distinctive feature of human language is its uniqueness. It is very often defined as something exclusive to humans, as the communication system of non-

humans has long been rejected as a language by various linguists over time (Aitchison, 2011; Chomsky, 1968; Hockett, 1967). Almost all of these linguists have identified human language different from animals' systems of communication on the basis of properties like arbitrariness, duality, displacement, creativity, etc. For example, Cruz-Ferreira and Abraham (2011) consider compositionality, arbitrariness, creativity, discreteness, and rule-governing structure as distinctive features of uniquely human language (p. 8). Chomsky (as cited in Mc Whorter et al., 2004) considers language as a "genetic specification located in the human brain" (p. 8.) What is agreed upon by a majority of linguists is the feature of learning (even in the case of Chomsky where the language is genetically located in the human brain, the need of learning from surroundings is crucial for language acquisition). Thus, the need of learning language among humans is exclusive typography.

Language is not transferred in humans, the way it is transferred in other non-human species (Birchenall & Nguyen, 2016). For example, a bird starts chirping at a certain time inevitably without even exposure to other similar beings around it. A cat starts meowing right after birth; even you keep it encircled by dogs. On the other hand, a human baby acquires language within a language community. Moreover, a child can only acquire a language(s) to which he/ she is exposed to. Thus, language learning happens in a real social community along with parents, siblings, peers, etc. This approach is highly supported by social interaction theorists like Vygotsky (1967) who believes that a child cannot acquire language in isolation (Moeller & Catalano, 2015). In this regard, theories like behaviourism and cognitivism disagree to some extent. For example, behaviourists believe that language learning is an imitation process. On the other hand, cognitivists like Chomsky contend that language acquisition is to some extent biological Chomsky (1968) as quoted in Richards and Rodgers (2014). However, whatever theory of language learning one holds, the role of learning and social environment is not ignored by any of these. In this regard, another important debate is regarding first language acquisition and second language learning. It is often debated that the first language is acquired unconsciously and in a natural way, whereas, any second language (to which a child is not exposed in his/ her childhood, may it be third or fourth language even) is learnt consciously with proper guidance and support (Yule, 2019). Thus, language teaching matters in the scenario of second language learning.

A second language can be learnt in multiple ways like through direct connection with the speakers in a language environment, through purposefully designed software, through media exposure, etc. However, all of these listed methods can work to some extent for oracy skills most of the time. For proper learning of a language, academia is the most preferred mode as it focuses on both oracy and literacy skills as well as on accuracy and fluency. In other words, language teaching is an important aspect of academia in the contemporary shrinking world.

Language teaching differs from the teaching of other subjects. The teaching of all other subjects is rather reinforced by language teaching. In subjects, like Maths, Physics, Chemistry, basically the contents matter; thus these are taught as subjects; whereas, a language cannot be taught wholly as a subject matter (though some old methods have focused it like this way and thus disregarded by contemporary educationists and researchers). While teaching a language, skills are important. Traditionally, four skills are associated with any language taught at any level, which include listening, speaking, reading, and writing; however, in recent times, social skills (or what is termed as cultural and emotional quotients) are also given importance in language pedagogy. Thus, the aim of language teaching is now to make learners able to communicate in the real world, accurately, fluently, and empathetically (Richards & Rodgers, 2014).

Linguistic competence along with communicative and cultural competence is the foremost focus of the language teaching process. According to various researchers, in today's world, the prime purpose of language teaching is to make learners communicate and be communicated with, in real situations (Ogbonna, Okoye, & Loyce, 2014). That means language teaching should consider the communicative use of language, as a crucial part of instruction. Richards and Rodgers (2014) also opined that language teaching is all-inclusive where the focus is not to just produce language users but communicators in accordance with target language cultural norms.

## **1.2 Bringing Culture In: Introducing Globalization & Glocalization in Language Teaching**

Language teaching is not a recent phenomenon as language learning has been the target of several societies for various reasons, like trade, war, and interaction, etc. for ages. However, after world wars, I and II, the importance of language learning and

respectively language teaching, got a prominent stance in the educational systems of almost all eastern and western countries. A variety of approaches and methods like Grammar Translation Method (GTM), Direct Method (DM), Audio-Lingual Method (ALM), Total Physical Response Method (TPR), Suggestopedia, Communicative Language Teaching (CLT), Task-Based Teaching (TBT), and Content-Based Language (CBL) method, etc, are developed and implemented to achieve the target of effective language teaching. However, there is a dire shift in usage of these methods in accordance with the revival of language teaching objectives. Once when the focus was on literacy skills (reading and writing), methods like GTM were popular. Over time, the focus was shifted to oral skills (listening and speaking), particularly during world war II, methods like Audio-Lingual (ALM) and Total Physical Response (TPR) were introduced. However, in recent times, language pedagogy demands are changed (communication in the real world) and thus accommodated with a variety of new techniques Task-Based Teaching (TBT), Content-Based Language (CBL), etc., or revised versions of older approaches like Communicative Language Teaching (CLT), etc.

The new language teaching approaches and methods focus heavily on the 'real world' which brings in the cultural aspect of the language. The argument is frequently provided that a language is learnt to be used in the real world thus, it cannot be learnt avoiding its cultural elements. In this regard, language and cultural connection are often highlighted as inseparable. Mahadi and Jafari (2012) generate a rich discussion on the connection between language and culture in light of theories of linguistic relativism and determinism, and conclude that a language is a mirror to its associated culture; consequently, language and culture teaching go side by side (p. 234). In this regard, McKay (2003) also remarks that culture has deep bearings on language teaching practices in both pedagogical and linguistic domains: firstly, pedagogically, it impacts the selection of teaching material, and secondly, linguistically, it influences morphology, syntax, and semantics of target language, (cited in Genc & Bada, 2005a, p.74). Soleimani (2011) regards English Language Teaching (ELT) as "a trojan horse in disguise" (p. 37) in that language teaching cannot be done without bearing the related cultural values of the target language, which ultimately aims at demeaning the cultural values of the learners. So, when learners are exposed to an international language like English, international culture automatically settles in.

Being a global language in the contemporary world, English has given rise to the phenomenon of globalization; which aims at making English language learners be part of a global world, based on the idea that English culture is the ideal global context. Globalization, a term introduced for world economic capital (as per definitions of a majority of online dictionaries), had also paved its way to language teaching context, in the early twentieth century, where more appropriately is defined as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa” (Giddens, 1990, p.64). However, this may be unidirectional sometimes when the happenings occur in rich and powerful localities from which the influence shifted towards the less powerful habitus. The debate becomes more interesting when proponents of the global framework purport to be a “combination of all locals”. However, the majority of the researchers take it as conceptual deception spread by globalization discourse-grids (i.e., western countries in general and USA and UK in particular, see pg. 35 for more explanation). Seargeant (2011) comments that “On various levels, and in various ways, the English language today exhibits the trace of globalization in the forms it takes, the functions it is put to, and the attitudes that people hold towards it” (p. 2). Zacharias (2014) also explains that English culture in fact has become a global culture. Another valid reason might be the established status of English as a lingua franca: an international mode of communication. Thus, globalization in ELT has set standards of English society applicable to every corner of the world where English is learnt, taught, and used. In other words, globalization in the ELT context is about learning of English language along with its culture, with an ultimate aim to make language users the real world (English community) users. Kumaravadivelu (2003) criticizes that this is an agenda on part of the British colonial system to take possession of the world through its language. More accurately it can be referred to as another form of imperialism.

However, in recent decades, the slogan ‘think globally, act locally’ has deeply impacted the process of globalizing (some refer to it as ‘colonizing/ westernizing’ as well) the world through English. The need to value local culture along with global culture has given rise to what is termed as ‘glocalization’. Backhaus (2003) defines glocalization as when elements of global culture are reinterpreted by and reinforced through local cultures, as cited in (Shakouri & Esfandiari, 2015). Thus, glocalization

brings the local values and culture in the fabrication process of global culture and eventually promotes a less imperialized view of the world, in language pedagogy.

Khondker (2004) refers to the term “glocal” and the process noun “glocalization” is “formed by telescoping global and local to make a blend” (The Oxford Dictionary of New Words, 1991, p. 134 as cited in Robertson, 1995). He adds that the term is basically based on the Japanese word ‘dochakuka’ which originally meant adapting the farming technique to one’s own local condition. In the business world, the idea was adopted to refer to global localization. The word, as well as the idea, came from Japan (Robertson, 1995). In this way, glocalization is a process of using local techniques and resources for the teaching of the English Language.

### **1.3 English Language Pedagogy in Pakistan: Background of the Study**

With a history as a colonized nation under Britain rule, the English language has seeped down into the roots of Pakistan as an emerging state. Right from the beginning, English was taken in as an official language, whereas Urdu was given the status of the national language, which was a difficult decision to be accepted by English speaking elite of the country and officials of that time (Rahman, 2001). Since the country had diverse classes, cultures, provinces, and languages; hence, accepting Urdu as a national language of the country was not an easy task for these groups. There had been a lot of controversies on making Bengali, Punjabi, and Urdu the national or official language of Pakistan for many years even after the independence. For a long time, the provinces had reservations about making Urdu the national language of Pakistan (Rahman, 2001).

Interestingly, the debate remained in progress. The constitution of 1973 declared Urdu as the national language and English as the official language of Pakistan, which heated the dispute. As English was selected as the official language of Pakistan in comparison to Urdu; hence, a lot of discussion and debate kept arising in the country over the past seven decades (Abbas, Zahra & Shehzad, 2019). Those considering themselves more inclined towards the religion and being more patriot and faithful to the country have been favouring to promote Urdu as the official language of the country. In the view of these supporters, English language speakers or their promoters were considered people with low moral values having less regard for religion (Rahman, 2001). It was considered the language of non-believers etc. However, the elite class and



people who had been educated and trained in English-oriented institutions and had a basic understanding of the needs of various professions and cross-cultural communication supported English as the official language (Rahman, 2002).

Thus, right from the beginning, getting the status of a controversial official language, English was given varying degrees of prestige in educational institutions under various governments. Sometimes, it was introduced after the primary level and other times right from the beginning of the educational journey; sometimes as a medium of instructions and other times as ‘frangi’ (foreigner) language to be avoided. Moreover, concerning teaching English as a subject in the schools, it was not welcomed by a majority of people for a long time. However, the situation changed drastically after the twentieth century, and particularly with the introduction of a new technological era.

In the recent decade, English being an international language has got massive importance in Pakistan. Due to its colonial influence in the pre-independence era, this language has deep roots in this country and is widely used as a written and spoken language in all walks of life including business, media, tourism, offices, courts, govt departments, and education department, etc. Besides, a lot of literature and research is published in the English language in the wake of ongoing progress in the field of science, technology, medicine, sports, trade ties, and students exchange programmes (Abbas et al., 2019). It is considered to be the only language towards building and improving bilateral relations with other countries of the world. All types of communication in various sectors including business, defense, banking, airlines, stock exchange, hoteling, and tourism are carried out in the English language, hence, it has become the need of the hour for every individual living in this part of the world being an indispensable and vital commodity.

With regard to printed material, English is the language of almost all types of books being taught in various disciplines especially in the higher education of Pakistan. Besides, various research journals, magazines, and newspapers are also printed in the same language. Various examinations are also conducted in the English language and proficiency in this language is considered to be the symbol of achieving success in all fields.

Keeping in view, the status of English also is transformed and revived in the educational sector. It is given dual importance as a subject as well as a language. Right

from the beginning, English is taught along with Urdu. There are various types of educational schools in Pakistan which in one way or the other emphasize this language. Few modern schools are considered to be better than the others just because of the reason of their being more inclined towards the English language and on emphasizing its usage in true letter and spirit. Other institutions, including those from the government sector, also strive to an extent to promote this language and teach it to the students; although the avenues available to them in terms of faculty and other training aids are not healthy in comparison to well-established schools.

Various methods are being followed in Pakistan to teach the English language to the students. The grammar-translation method being the oldest and popular has been used for decades in the country. The reason for its popularity was a direct translation of the concepts and grammatical happenings from Urdu into English in a manner that kept the students and learners closer to the real meaning and sense of the language. Teachers themselves were trained in the same method so for them it was also easier to teach. Moreover, learning English as a second language was considered quite difficult in old days due to the very limited use of the language in the Pakistani context. Media and science had not progressed much in those days hence people had limited access to the English language. The only source used to be the English teachers in the schools and colleges who too were considered a great blessing for the students.

Thereafter, a shift was seen from the grammar-translation method to a few other methods and techniques of teaching. These included the direct method, communicative method, bilingual method, and few others. The results of these approaches were felt well than the grammar-translation method and students started taking more interest in the process of learning the English language. It was also felt that by amalgamating various techniques a new method can also be devised and learners can be taught language on case to case basis based on their background.

These days a paradigm shift has been seen in the teaching and learning of English in Pakistan. Teaching and learning English has become much easier these days due to the exposure of the students to this language through various sources like media, TV, the internet, and owing to the world getting into a global village. Learners of today have a much better grasp of spoken English than in the olden times. Moreover, the quantity and quality of English-speaking students have reasonably increased in non-native countries including Pakistan (Crystal, 2003). According to general ethnographic

observation, today even the working class like barbers, drivers, servants, peons, and maids, etc. know the basic terminologies of the English language and they respond so well and fast despite being unable to speak complete meaningful sentences. People have also realized that in order to compete with the progressing world learning the English language is essential for them.

With regard to the curriculum of the English language in Pakistan, there are a huge diversity in the books, contents, sources, authors, and other related training materials (Sultan, 2014). It varies from school to school, culture to culture, status to status, province to province, and much more. A person visiting such a curriculum for the first time gets so much confused seeing the chaotic collection of unwanted and irrelevant materials and books being taught to young children. There is hardly any systematic relevance of the curriculum with the regular growth and learning of the child. The higher strata of the society start feeling psychologically superior on the pretext of having Oxford and Cambridge terms written on the big books of their children in comparison to the English books of Govt. Schools that look so small and simple in appearance and have also limited material inside. Similarly, the same situation is almost seen in colleges (Sultan, 2014)

The situation has become worsen with the concepts of cultural and emotional competence. Culture, being an integral part of language teaching, is another dimension which the teachers need to impart to their students along with grip over oracy and literacy skills. Global culture has made the English language and culture highlighted; thus, the scenario of the usage of the language has changed drastically. The Queen's language has become a common man's curriculum. The language has become a silver bowl to earn one's bread and butter. Huang (2009) demarcates the influential role of the English Language in pertinent culture as he says "English-language learners experience and makes sense of the social, cultural, and political implications of the global dominance and spread of English" (p.328). Due to globalization, the English language has been used as a global force. It is the official language all over the world and people use it for their socio-economical purposes.

In this connection, Bodapati (2016) discusses the impact of globalization on the English Language that due to this phenomenon, the English language has become the most important and crucial in the process of communication at a global level, therefore, this process of communication has turned the globe into a global village with a

significant repository of communicative traditions and values embedded with cultural manifestations. Moreover, the language has stimulated prosperity and progress in countries especially where it is used as a second or foreign language. Bodapati (2016) also interprets the dominance of the English language in accordance with globalization that English language rules are the new phrase that emerged out of Globalization. Akhsan (2007) also supports the view that one of the requirements of globalization is the need to become more aware of cultural knowledge and cultural competence to perform better with harmony and the English language has the potential of creating this harmony among the global citizens.

Keeping the communicative requirement of English as a global language Block and Cameron (2002) examine the role of innovative skills ELT which is highly affected by globalization. “Education, too, is increasingly affected by the advent of new technologies and media. These are having a significant impact on second language teaching (p. 5).” One of the positive effects of globalization can be identified in the teaching of the English Language. In this era of technological advancement, teaching has been introduced with new trends and approaches. Information and Communication Technology (ICT) is one of the remarkable innovations which has changed the mode of teaching. Previously, teachers used simple AV aids for English Language Teaching (ELT), but now it has been transformed on a global scale as teachers are using multimedia projectors and laptops to promote the teaching-learning process. Huang (2009) advocates the new trends of English language teaching in the Asian context and supports critical pedagogy as a lens for ELT (p.328).

In a research report of British Council (The Languages for Future, 2013), it has been identified that “Pakistan’s historical legacy, as well as globalization, have also affected the country with regards to the establishment of English as the lingua franca in academia, business, and public life” (The Languages for Future, 2013). However, due to faulty standards of ELT in Pakistan, it is still questionable whether or not English teachers are capable to impart cultural values to their students. Teaching books with cultural values to the students is also not an easier task as highly qualified faculty is needed for this purpose. Govt. sector schools usually have English teachers who are not much qualified and are less conversant with the language in comparison to private sector schools which have better faculty. But, overall the situation of ELT is not

satisfactory as conveyed by many reports (Hussain, 2017; Ahmed & Rao, 2012; Rahman, 2002).

In comparison to the situation in Pakistan, the world of ELT is getting ahead at a fast pace. The focus on globalization is further replaced by glocalization (defined in the previous section). There is a huge response taken place on various fronts that educational standards must be transformed according to the needs of the youth. For this purpose, glocalization is used for the transformation of education on a global scale. Through the process of glocalization of education, underdeveloped countries also meet the international standards of education in their localities. (Skutnabb-Kangas, 2000) opines that the hegemonic rule of English language pedagogy can be achieved through glocalization (Huang, 2010). Huang (2010) also probes for a reappraisal of ELT pedagogy for its local “situatedness” concerning cultures of local users of the English language to facilitate an effective and communicative learning style. This would also bridge the western paradigm of ELT philosophy with the rest of the world including Asian-centredness especially where English is used as one of the important languages of communication (p.347). Thus, in this regard, ELT standards in Pakistan need to be evaluated and revised, if needed.

#### **1.4 Defining Glocalization**

The working definition of glocalization for the current study was mainly borrowed and modified from Robertson (2018, 2014a, 2014b, 1995, 1992). According to him:

“Glocalization refers to the process in which phenomena are spread, flow, or are diffused from one “place” to another and are adapted to the new locality where they arrive.....diffusion was intimately related to the theme of innovation. it is certainly in the ascendant and is used with increasing frequency in specific disciplines, such as sociology, geography, anthropology, philosophy, translation, cultural studies, business studies, and, of course, global studies. Indeed, the discourse of glocalization and the local-global nexus constitute a crucial site of transdisciplinarity” ( p. 3).

Glocalization deals with the major theme rooted back into ancient philosophies of ‘space, scale, regionality and geography’. In other words, we may apply neologistic innovation of ‘glocal, glocality, and glocalization’ by augmenting spatiality i.e. space

and place together. This concept is more negotiable than globalization as it covers both space and place in a quite balanced way and provides us an unbiased view of the world. Though the concept is new into discourse; however, it has become now quite common to everyday use these days in our lives. Therefore, this is ‘clearly related to the current academic and everyday concern with invention and reinvention and clearly relates intimately to the current and expanding interest in the universe as a whole’ (Robertson, 2018). Few more theorists such as Ross and Lou (2005) and Friedman (1999) also contributed to the ontology of glocalization. They refer to glocalization as ‘a miraculous capacity of a culture where it can discard what is not feasible to its own norms, can receive what fits in logically and constructively and can catalogue separately which is not enjoyable by the locals. (p. 29)’ and it delineates pitfalls in globalization so as to offer a more ‘equilibrium between the possibly authorizing leanings of global communiqué and the tangible populations (p. 229).’

### **1.5 Pakistan Military Academy and ELT: A Primer to Research Context**

English language teaching in Pakistan Army dates back to the era of British rule when the officers from the British as well as the Indian Army were trained and educated at the Royal Military Academy UK. Keeping in view the increasing demand of officers for the army, the British Army established an academy for the Indians at Dehra Dun in 1932. With the division of the sub-continent, a need was felt to have a separate academy for Pakistan; hence, Pakistan Military Academy was established by Brigadier Francis Ingall at Kakul in 1948.

The Pakistan Military Academy has close similarities in its functioning with Royal Military Academy, UK, and US Military Academy West Point, USA. According to the official website of the Pakistan Military Academy, the academy’s mission is aimed at fostering and inculcating such qualities in a Gentleman Cadet which will guarantee his progressive growth as an officer in the Pakistan Army. The Military Academy provides the basic and modern facilities of education to its cadets including spacious classrooms with well-equipped modern training aids, language and science laboratories, a huge library with books on diverse areas of knowledge, and access to the internet.

The academy manages both military training and academic education for the cadets. To meet the academic requirements of the cadets for graduation degree, a separate academic wing comprising twelve departments including English, National and International Affairs, Management Sciences, Computer Science, Islamic Studies, Arabic, Economics, Physics, Mathematics, History, and Military Geography is functioning. Every department has its own faculty who are army officers in uniform having a minimum Master's degree (16 years of education) in their respective disciplines and are part of the Army Education Corps. Concerning the English Department, all the faculty members have MA English as a basic degree; however, few of them are also MPhil and Ph.D. in English.

With regard to the students of PMA, these are termed as cadets who are 18-22 years of age holding Higher Secondary School Certificate (12 years of education) and equivalent such as 'A' levels as basic education and are selected through a standardized selection procedure. They hail from different parts of the country having diverse educational, cultural, socio-economic, and religious backgrounds. These cadets on joining the academy are put in the long course of two years duration having four terms of six months each. On completing two years of training at the academy the cadets pass out as Second Lieutenants and complete their remaining credit hours of BMAS degree in the respective Human Resource Development Centres (schools established at formation levels at different cities of the country for the education classes of military personnel) and by meeting all the basic academic requirements including credit hours and a required percentage of marks, the cadets are awarded Bachelor of Military Science and Arts (BMAS) degree by the National University of Science and Technology, Islamabad, Pakistan.

The study underhand focuses on the ELT programme designed for the cadets of a Long Courses at Pakistan Military Academy.

### **1.5.1 English Language Teaching at PMA**

With the independence of Pakistan in 1947, Pakistan Army continued its working structures in the English language as it had inherited the language from the British Army. The officers in the army have great responsibilities and challenges of handling presentations, training, teaching, and other routine correspondence in written English. They have to deal with various government departments, civil departments, and other

national and international organizations. Usually, these officers have to go to foreign countries on various professional courses and other important duties for which their proficiency and competence in the English language is essential as the lingua franca in all these settings is English. As it is obvious that English as the official language of the army and its employment as a medium of instruction in army schools of instruction plays a significant role in the learning and development of the cadets and students all over the country. It further emphasizes the due attention to be given to English language learning by the young officers as it will be helpful to them for their smooth career progression.

With the above requirements in view, a brief introduction of the situation relating to English language teaching at PMA is given. PMA is affiliated with the National University of Modern Languages, Islamabad, for the award of BMAS (equivalent to BS) degree to the cadets, and the degree is recognized by the Higher Education Commission of Pakistan. PMA is also an ISO-certified organization. For various academic programmes, the academy has its own designed syllabus and also conducts examinations. English is used as a medium of instruction at PMA.

PMA training aims at preparing cadets who are well informed and intellectually sound and keep themselves abreast with the latest developments in the domain of knowledge. English with a value of 8 credit hours is one of the major subjects taught at PMA. The official language for the cadets is English and they are not allowed to use any other language including Urdu. The purpose is to help them develop fluency and understanding of the language. The objective includes to enable the cadets to develop intellectual curiosity and deeper insight, wider vision, and subtle observation. Developing listening, speaking, reading, and writing skills besides helping cadets in overcoming stage fright and developing the ability to put across their ideas effectively, make part of the objectives. Another objective is to include understanding and assimilating the rules of grammar and their application besides developing the art of creative writing. Cadets are taught the English language by incorporating various contents including prescribed textbooks, vocabulary, public speaking, grammar and composition, and audio-visual packages, etc. There is a semester system followed in PMA for English language teaching. Cadets are tested for their proficiency at the end of every semester through written and oral examinations. Public speaking is also given due attention at Pakistan Military Academy. Ahmed (1998) talks about the syllabus as



a helping tool to help the cadets learn various dimensions of the English language besides helping them express themselves fluently and logically. With regard to the textbooks, these contain a good number of prose lessons/comprehension passages, etc, on various topics which aim at arousing the interest of the students besides helping them build their comprehension and vocabulary skills though the contents of these books are mostly from the British culture.

However, as discussed above the standards of English language teaching (ELT) have been revised worldwide to focus on cultural and socio-competence along with linguistic competence. In this regard, it is fruitful to evaluate the ELT system working in Pakistan Military Academy to see how it has incorporated global and local culture into its language teaching aims, contents, methods, etc, and if there is a need to do more or not. Globalization has created another stream of communication through social media by expanding the cyber world. The communication happenings through this world are relatively faster and leave an immediate impact on the communicators. Therefore, to keep the users/communicators away from negative influences, they must be introduced and connected with local cultures too in the form of glocalization. Moreover, glocalization can be significant for the cadets' performance when on becoming officers they are assigned official military duties in other countries as Pakistan Armed Forces play a highly impressive role for United Nations Missions across the world being a well-known fact worldwide. Therefore, incorporating glocalization in education in general and ELT pedagogy, in particular, can be very instrumental in this regard.

## **1.6 Statement of the Problem**

All of the endeavours in education in general and English language pedagogy, in particular, have been grounded with, ostensibly, narratives and processes of international integration based on negotiating world views, ideas, and other aspects of socio-culture settings. When it comes to English Language teaching in countries where English is taught either as a second or a foreign language, one still can see that there is no clear agreement among scholars concerning local and global views of teaching due to some serious questions that directly affect local culture, identity, values, and beliefs. Moreover, it can be perceived that presenting English as a global language of trade and knowledge, imbued with non-local beliefs of language pedagogy, will not only affect the cultural schema of the locals but also of the learners who study English in such

contexts as noted above are relatively less successful in achieving English language proficiency based on mono-modal approaches (British or American modal). Students of the military academy also need to develop a balanced approach for a variety of cultures. In this regard, the prospects of glocalization can serve the purpose. The present research aims to examine the current ELT textbooks taught at Pakistan Military Academy for the presence of a multiplicity of cultures. Besides, the viewpoints of the respective readers and teachers of these books are collected in order to test the viability of this phenomenon in language pedagogy.

### **1.7 Research Objectives**

The research aims:

- i. To scrutinize the English language textbooks taught at Pakistan Military Academy at the undergraduate level, for local and global cultural contents
- ii. To probe into the views and perceptions of language instructors regarding their language teaching objective, selection of topics, material, and method with respect to culture teaching and local/global content
- iii. To identify the selected students' opinions/perceptions on cultural contents in their respective textbooks
- iv. To recommend the strategies for glocalization of English language pedagogy at PMA, if needed

### **1.8 Research Questions**

- i. To what extent, are the textbooks of the English language taught to military officers replete with global and local content?
- ii. How do the instructors (in Pakistan Military Academy) overview and assess the proportion of global and local culture in these textbooks?
- iii. What are the students' perceptions regarding cultural content and integration in their English textbooks?
- iv. What are the prospects of incorporating local thinking into global theory, practice, and methods of English language pedagogy, with respect to Pakistan in general and Pakistan Military Academy in particular?

## 1.9 Significance of the Study

This study is significant in many ways:

Firstly, it has the social significance in which it is a step towards addressing social conflicts caused due to antagonism between globalization and local world views.

Secondly, it is a step towards contributing to the existing knowledge. The study contributes to the current existing exegesis of knowledge regarding globalization, intercultural competence, and more importantly English language pedagogy at epistemological and ontological levels of knowledge. In addition to this, the study offers new insight into methodological prospects of applying glocalization in language studies in general and English language pedagogy in particular. The proposed analytical framework comprising of global, local, and target language components is, hopefully, proffer a new methodological tool to measure the degree of glocalization in English language pedagogy.

Thirdly, the findings of the study can raise awareness among the direct stakeholders of the implications of this intellectual nexus between global demands and local needs.

The results of the study can help in conducting studies of similar nature in the field of Glocalization. They can take valuable insights for the improvement of the linguistic situation in their respective fields. Similarly, universities either in Pakistan or abroad can be benefited from the results and recommendations of this study. It may also encourage learners to devise their learning strategies by setting more realistic aims through communicating in recurrent actual situations. English Language Teaching (ELT) practitioners and researchers can consult from the empirical database provided by the study in order to make a comparison and contrast of the present language situation of learners in Pakistan with other English pedagogy situations around the world. Therefore, this study can be employed to serve the larger structure of ELT in language training. It is anticipated that the study would provide valuable assistance to the teaching staff in the faculties of universities as it encompasses learners' self-expressed needs. It would help understand the role of Glocalization in English pedagogy globally.

Following the expansion of Western/Chinese multinational corporations and China Pakistan Economic Corridor (CPEC) being the center of attention for the entire region, many more companies are looking to expand internationally. These aspiring

companies, most of which are high-tech and were founded by professionals who have international education and experience, and which aim to recruit qualified talent from Pakistan, are likely to mandate English as an official corporate language. This means that English will begin to play a role in intracultural communication in Pakistani economies. With time, localized varieties will be used and accepted. In this regard, the study would help to uplift the standard of ELT in Pakistan. The results of the study can provide assistance to the English teachers to adopt glocalization in their classes. It would facilitate the learners to get hold of advanced literary materials and keep updated with modern information in better and faster modes as they would be able to comprehend the material with ease. It can provide valuable aids in getting through the international language testing/exams like Test of English as a Foreign Language (TOEFL), Graduate Record Examination (GRE) or International English Language Testing System (IELTS) and similarly specialized degrees of their own fields. They can also find it easy to find admission in universities outside the country due to strong language skills. The study is likely to be beneficial for the teachers of English also. With its implementation, the teachers can be at ease in practicing ELT in class. The findings, conclusions, and recommendations of the study can be supportive for different agencies i.e., Ministry of Education, Higher Education Commission (HEC), universities, Teachers' Training Colleges, and English teachers/ learners.

Finally, it can assist the researchers in the future by providing a base for their research.

### **1.10 A Brief Overview of the Methodology**

As (Robertson, 1995) purports that glocalization is a tendency to teach a language both as localized and internationalized phenomena, therefore, glocalization of English language needs to be interpreted in various cultural contexts like local, global, target, or other (all of these are explained in detail in next chapter). With respect to the present study which aims to evaluate the contemporary language teaching practices and views in the English Language Teaching (ELT) context of Pakistan Military Academy (PMA), the term culture operates at various levels: military culture, provincial culture, national culture, English culture in English origin countries, English culture in English speaking countries, etc. Thus, the framework of (Byram, 1997) has been used to collect, analyse, and interpret the data. This framework was used to enlist three categories of culture: global culture; native/ local/ source culture; and target culture. The first

category is of global culture which depicts cultural indexes and indicators of several speech groups across national topographical borders. The second category is of the native culture of the learners which is in the present case Pakistan, and; the last category is of target culture that is the culture of English language speaking communities (British and American).

As per research design, the present study is of mixed nature as quantitatively collected data is interpreted on qualitative grounds. Moreover, the study is categorized as a case study as it focuses on only one institution that is Pakistan Military Academy.

To achieve the objectives of the study, it can be divided into two phases. The first phase is based on the content analysis of English textbooks being taught in the Pakistan Military Academy (PMA). The purpose is to analyse the contents of the selected texts or the presence of various cultures. The second phase of the study is to examine the views of the language teachers and learners regarding the presence of various cultures in the texts as well as practices. Another objective was to scrutinize their views regarding the current level and need of incorporating more globalized cultural aspects. For the second phase, two questionnaires were used as a tool of the study: one for the teachers and one for the students.

The data collected is statistically analysed and presented in various forms. To get a better understanding, the results are discussed critically and useful suggestions are presented.

### **1.11 Delimitation**

The study is a case study that involves one institution i.e., Pakistan Military Academy. Further to achieve the objectives, the study is conducted with teachers of the English department, students (cadets) studying at graduation level, and the English books being taught at this level. As Pakistan Military Academy offers English as a language course like other universities at this level and does not focus on learning English for Specific Purposes (ESP) with any specific military purposes, thus the findings can be generalized to some extent.

### **1.12 Organization of the Study**

Chapters' breakdown of the thesis is as follows:

Chapter 1: Introduction

This chapter covers the background of the research, statement of the problem, works already done in this field, significance of the study, delimitations, objectives of the study, research questions, and theoretical framework.

#### Chapter 2: Literature Review

After discussing the research problems and research objectives in chapter 1, this chapter discusses further the theoretical framework underpinning this research as well as putting the position of this research among the similar previous studies on glocalization theory, practice, and method of English language pedagogy.

#### Chapter 3: Research Methodology

In this chapter research design, time and place of research, respondents, data collection methods, data analysis methods, theoretical model, phases, and techniques of research are discussed.

#### Chapter 4: Data Analysis

This chapter focuses on presenting and demonstrating the content analysis of the textbooks. This analysis is qualitative and quantitative. Through this analysis, global and local contents in the textbooks are discussed in contrast. This chapter further, focuses on describing the findings obtained through a survey conducted at Pakistan Military Academy. The results are discussed delineating the perceptions, attitudes, and beliefs of the participants of the study.

#### Chapter 5: Findings and Discussion

As the previous chapter presents the results, this chapter provides an insight into collected data. In this chapter, the researcher attempts to unveil the underpinnings of incorporating glocalization into English language pedagogy based on global perspectives and intercultural competence. This chapter also discusses the results based on Text-books analysis and teachers' and students' questionnaires.

#### Chapter 6: Conclusions and Recommendations

The last chapter provides conclusions and recommendations for the study. This chapter presents and discusses the overall study critically and draws conclusions based on the findings of the study.

## CHAPTER 2

### LITERATURE REVIEW

In order to provide conceptual and theoretical details of the present study, this chapter outlines the major underpinnings in the selected field of study. As language teaching is the central domain of the study, thus, initially theories regarding language teaching and learning have been discussed in the first section. Further, English language teaching practices have been critically evaluated with reference to globalization. This discussion on globalization eventually leads to building up the concept of glocalization, which is a key term for the present work. Next, English language pedagogy has been discussed concerning glocalization. The key works done in the selected area of study have been discussed in various sections which eventually lead to set a research niche for the present project.

#### **2.1 Language Teaching: Hypothetical Perspectives**

The human mode of communication is quite composite in comparison to animals and thus qualifies as a language for being arbitrary, creative, complex, dual, etc. One of these essential characteristics is the need for learning and teaching. In fact, Language in human beings is mandatory to acquire or learn as it is not a biological process like other non-human species. A human child learns a language from other fellow beings in his/ her surroundings. This remains valid for the first language(s) but becomes technical in the case of any second language or foreign language, where a teacher's assistance becomes often crucial, particularly when the aim is not personally but academically or professionally oriented.

In comparison to previous centuries, 21<sup>st</sup> century is more language(s) oriented. Though, the number of languages is declining but need to learn more and more languages is growing. In this regard, languages like English, French, Spanish, and Chinese have attained a competitive status. These languages being associated with powerful nations of the world, may it economically, politically, or socially, have gathered a large number of learners, amidst the debate that which languages should be preferred over others. According to (British Council Reports, 2013), this debate of language preference is vague as people choose to learn a language on the basis of their

political, economic, educational, national, and social interests. It is important to note that language learning has become an essential need in almost all countries of the world, and thus giving rise to the market for language teaching.

Language teaching or more appropriately second language (L2) teaching in today's world has become a skill more than just a profession. It is not a mere transfer of a language (Cook, 2008) but a capability to make students use that language per contextual settings and demands. In other words, the teacher's role is crucial to make learners capable of using the second language effectively and efficiently. Theoretically, the field of language teaching is pinned down by a variety of theories about how children learn a language and how teachers can assist in this process. Brown (2007) suggests that these theoretical frameworks have an important role in the language instruction process as "teaching methods, as approaches in action, are of course the practical application of theoretical findings and positions" (p. 18). With respect to language learning theoretical dimensions, behaviourism, cognitivism, innatism, and environmentalism are the prominent ones. Behaviourism favours language learning through mimicry which is primarily based on Skinner's theories of stimulus and response (Moeller & Catalano, 2015). According to this school of thought, language learning is quite mechanical where a teacher can effectively make students learn a language through the SRR (Stimulus-Response- Reward) chain of actions. Thus, students have to just perfectly imitate a teacher's language (which acts as a role model of language). Using the structural linguistics point of view that language is primarily a structure, this theory has also led way to audio-lingual method and to some extent to total physical response method (ibid, 2015).

On the other hand, based on Piaget's cognitive model, cognitivism draws heavily on Chomsky's theories about the role of the brain in language learning. With Chomsky, this theoretical dimension is termed as innatism or often nativism. As per this philosophy, the human brain is programmed for language learning, and to the extreme that humans are born with a Language Acquisition Device (LAD). Critiquing Skinner's theory of behaviorism, Chomsky was of the view that language learning is not mechanical, rather children have an innate tendency to acquire a language because of this LAD. Later on, the concept of LAD was nourished with universal grammar as a key component of this device. The third theoretical strand is environmentalism which is based on various theories that consider the role of the social environment as crucial



for language learning. One prominent theorist in this area is Vygotsky (1967) who believes that a child learns in an environment comprised of language speakers in form of parents, siblings, peers, etc. These major theoretical strands have paved the way for a variety of language teaching methods and practices including, the Audio-Lingual method, Community approach, Suggestopedia, Task-based method, etc.

One of the earliest teaching methods is the Grammar Translation Method which was originally developed to teach languages like Latin and Greek. The main focus of this method is on teaching grammar of the second language to the students and making them cram these grammatical rules and functions. The second important technique in this method was the use of translation from the first language to the second language. This method enjoyed prestige for decades from almost 1840 to 1940 and was copiously used for teaching a variety of languages (Richards & Rodgers, 2014). However, this method was heavily criticized for its reliance on the first language and the promotion of merely grammatical rules. It was opined that language learners may get a better understanding of a language through this method but cannot hold the functional aspect. Moreover, this method was not supported by any of the prominent theories at times. The criticism of this method paved the way for the Direct Method where the first language was totally kept out of the teaching scenario. However, the focus was still on grammatical rules and on teaching structural fundamentals of the language. Meanwhile, a new method, based on Behaviourism, the Audio-Lingual method was introduced. The prime objective behind this method was to train soldiers in a variety of foreign languages within a short span of time, during World War II. This method favoured language teaching through the provision of a language model to students and expected them to mimic and repeat the pattern. However, this method only worked well for short-time language learning objectives but was unable to transfer abstract and technical grammatical and functional aspects of language to the students (Kamhuber, 2010). Chomsky (1968) also heavily disapproved of the method for being too mechanical as he commented languages were not learned by repetition but were generated from the students underlying knowledge of abstract rules (Richards & Rodgers, 2014).

After the 1970's a variety of methods were introduced by educationists, language teachers, and researchers, based on a variety of theoretical perspectives. However, some of these methods like Silent Way, Total Physical Response method, and Suggestopedia did not get much attention. Whereas, some approaches and methods like the

communicative approach, natural approach, and task-based method got many privileges. The Communicative Language Learning approach was based on social interaction between community members as a source of language learning; thus, communication was the key factor in this method. The main reason behind its popularity was to focus on the functional use of language rather than learning its structural features (Richards & Rodgers, 2014). The underlying theory in this approach is taken from functional linguistics where the sole purpose of teaching is to develop communicative competence among language learners. For further developments in the communicative language approach, the Content-based language teaching method emerged in the late twentieth century. In contrast to the communicative approach, this method gives the privilege to process over predetermined linguistic contents (Kamhuber, 2010). Richards and Rodgers (2014) comment that the prime purpose of this method is to teach subject matter through language, thus language is learnt indirectly (p. 204). From the communicative approach, another method namely Task-Based Teaching emerged, where the focus was given on tasks; this method combined communicative methodology and recent theories of second language acquisition (Ibid, p.151).

Based on Krashen's affective filter hypothesis of language learning (Krashen, 1982), a natural approach emerged where the main focus was on communicative functions taught in natural settings without any assistance from the mother tongue. However, it is different from the direct method in the way that the main focus is on language input provided by teachers and not on practice (Kamhuber, 2010). According to Richards & Rodgers (2014) within the context of a method that emphasizes giving understandable input through known practices and a classroom setting that prompts comprehension of input, diminishes language learner anxiety, and improves his/ her self-confidence (p. 186), which is the main aim of a natural approach. Another popular technique among language teachers is use of eclectic approach which allows him/ her to use variety of techniques as per class, syllabus, and students' requirements. To conclude, as technology is evolving, world is shrinking, researchers are working, teachers are experimenting, new and new methods, approaches and techniques are getting added to the list. It is the role of the language teacher to decide his/ her instruction method as per objectives, needs and wants of learners and syllabus, etc.

The above-discussed language teaching approaches and methods have worked well for a variety of languages as well as English. Almost all of the above-mentioned techniques are heavily used for English language teaching, in various parts of the World. The present study primarily focuses on English language pedagogy with reference to culture as an important part of the teaching materials, practices, and beliefs; thus, the next section discusses culture's role in language pedagogy, in general, and English language teaching, in particular.

## **2.2 Culture in Language Teaching**

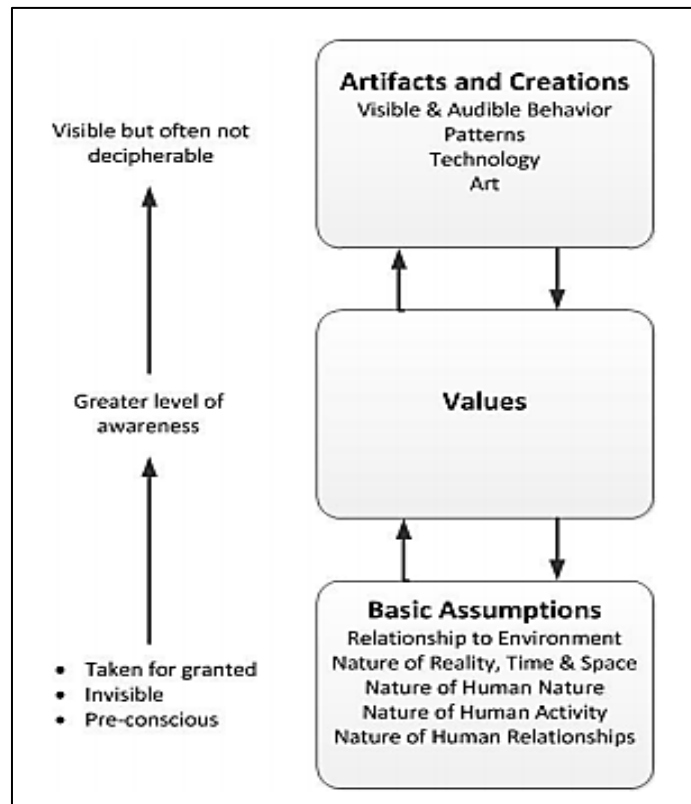
Culture is an integral part of language pedagogy, thus it is essential to first understand the connection between culture and language.

### **2.2.1 Understanding Language and Culture Connection**

Culture is a chief element of any language, so a language cannot be learnt or taught while putting aside its culture. Before discussing the connection between language and culture, it is important to comprehend what culture is. Culture is defined in multiple ways and from various angles that is why its precise definition is often debated. (Jahoda, 1984) says it is one of the terms, shared by many disciplines that cannot be defined in one accurate way. As per its Latin origin, the word 'cultura' (from the Latin noun 'colo') is associated with education and refinement of character (Kendall & Wickham, 2001). Sapir (1921) defines culture as a socially inherited assemblage of practices and beliefs that determines the texture of people's lives (Rangriz & Harati, 2017). Often cited is a definition by Kluckhohn (1951) that culture consists in patterned ways of thinking, feeling, and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts (cited in Kendall & Wickham, 2001). Hofstede (2001) considers it as programming software that characterizes a member of one social group differently from another. White & Tadesse (2007) define it as an "extrasomatic, temporal continuum of things and events dependent upon symboling" (p. 3).

Culture has various characteristics that can help one to understand it in broader terms. One of the key characteristics is that culture has various in-depth layers of manifestations, usually identified as visible artifacts, elementary underlying assumptions, and values (Spencer-Oatey & Franklin, 2012b). The visible artifacts include dress code, eating habits, signposts, etc., whereas, underlying assumptions are

the innate beliefs and behaviours practiced and learnt unconsciously by members of society. The values are also part of it which is held by a cultural community, consciously. These three levels are summarized in the following figure 2.1 by Schein (1984), modified by Spencer-Oatey & Franklin (2012b).



**Figure 2.1:** *Three layers of culture manifestation (Spencer-Oatey & Franklin, 2012a, p.4)*

Another important characteristic of culture is the way cultural behaviors are interpreted in a way best understood by that cultural community. Hofstede (2001) asserts that only the insiders of a particular culture can precisely determine the meaning out of a particular cultural behaviour, for example, a gesture such as the ‘ring gesture’ (forefinger and thumb touching in a circular pose) may be understood as passing on approval, or acceptance in the UK, the USA, and Canada, but taken as an offense or an indecent gesture in numerous Mediterranean countries. Another characteristic is that culture is neither universal nor individual’ on the other hand, it is constructed by both an individual as well as society (ibid, 2001). It can be influenced by a single human action that is permanent and is eventually absorbed by society. Similarly, society collectively also impacts culture. Thus, it is learnt and cannot be inherited through any

biological genes (Spencer-Oatey & Franklin, 2012b). People learn the culture of a community in which they are born or living. Whether this learning is conscious or unconscious, culture is transferred only through this means from generation to generation. Finally, the culture is not static but keeps on changing over time. Whether, it is human action, technology or environmental reasons, culture adapts to the changes. Overall, these above-mentioned characteristics help to determine the character of the often-debated term culture.

Scarino and Liddicoat (2009) consider culture as a defining term for people to differentiate ways of living of one society from another society. In this way, it is a kind of knowledge about a group of people, about their habits, about their traditions, about their ways of living, etc. This body of knowledge is thus reflected through language. Jiang (2000) claims that a language is a mirror of a culture as it reflects what people believe, know, and do in a society. It further also helps other people to know about that culture. Thus, language and culture have a deep connection. In this regard, Whorfian hypothesis is often cited as it describes linguistic patterns as representative of people's ways of thinking in a particular society (Rangriz & Harati, 2017). The variances in linguistic constructions among languages are mirrored in habitual behaviour and thought (Sapir & Whorf, 1956). Moreover, certain properties of any given language mark the way individuals notice and remember. He also believed that culture and language cannot be separated (Ji, Zhang, & Nisbett, 2004). This relationship between language and culture is often hypothesized as 'linguistic determinism' or Whorfian hypothesis, based on theories proposed by Sapir and Whorf to explicate the connection.

As culture is mirrored in language, thus people find it easy to talk about things present in their culture; on the other hand, language reflects what is present in its cultural /contextual settings. According to (Fuller & Wardhaugh, 2014) culture restricts a language and defines its boundaries. As a result, if there is a distinction between two objects that is reflected in one language whereas another language does not describe, then those who use the first language will more effortlessly observe the pertinent variances in their settings. Jiang (2000) also asserts that every language has meanings for everything we say in relation to its surroundings culture/ environment/ context. He further claims that culture is something bigger than language, thus it is restricted and sustained by culture. In this regard, Khatib, Tabari, and Mohammadi (2016) have a strong argument about the relation between language and culture as they assert that

languages can be seen as an oral expression of their relevant culture, which are used to uphold and transport culture and cultural bonds. Moreover, language offers us with variety of categories that we can use to express our thoughts; therefore, it is natural to accept that our thinking patterns are influenced by the language we use.

According to Jiang (2000), language and culture cannot be separated from each other and they form a whole. Metaphorically explained, language if taken as the flesh is incomplete without culture, the blood. Similarly, in communication, the technique of swimming is considered as language and culture resembles the water; and lastly, communication has similarity with transportation, where the language is to be taken as a vehicle and culture signifies the traffic light, a vehicle is dependent on to move. There can't be better examples of the inseparability of culture and language from each other and both are dependent on each other. According to Abbasian and Biria (2017) language holds two roles: firstly it acts as a means of communication and secondly it functions as a transferor of culture. Language without culture is not possible and similarly, the existence of human culture without language is impossible. He further elaborates that a specific language is a mirror image of a particular culture (p. 50). Once, it is determined that language and culture are interrelated, it is natural to assume to language learning and teaching cannot be done without talking about the culture it is related to.

### **2.2.2 Culture in Language Pedagogy**

In fact, culture is an integral part of language pedagogy. Whether, it is language curriculum, textbooks, teaching practices, or beliefs of language teachers, everything is directly influenced by the culture of that particular language. Rangriz and Harati (2017) comment that “understanding the relationship between languages and cultures can be a good starting point for any approach to language education” (p. 212). This would actually help the language learners to acquire real competency in the target language, which is not just linguistic competency. In this regard, Elmes (2013) also asserts that any approach used for language teaching must take into account, at the very foundational stage, that there is a strong bond between culture and language. It is the only way that they can achieve the real competency of the target language by getting involved in its culture (p.15). It is also essential to have an understanding of the context in which language will be or is being used during language teaching (López-Rocha, 2016). Furthermore, he (ibid) underlines that the teachers should give prime importance

to the context of the communication than to the communication itself as the former gives meaning to the message. Concerning the culture's role in teaching a foreign/second language and change in peoples' perception, three main periods are referred to by Weninger & Kiss (2015).

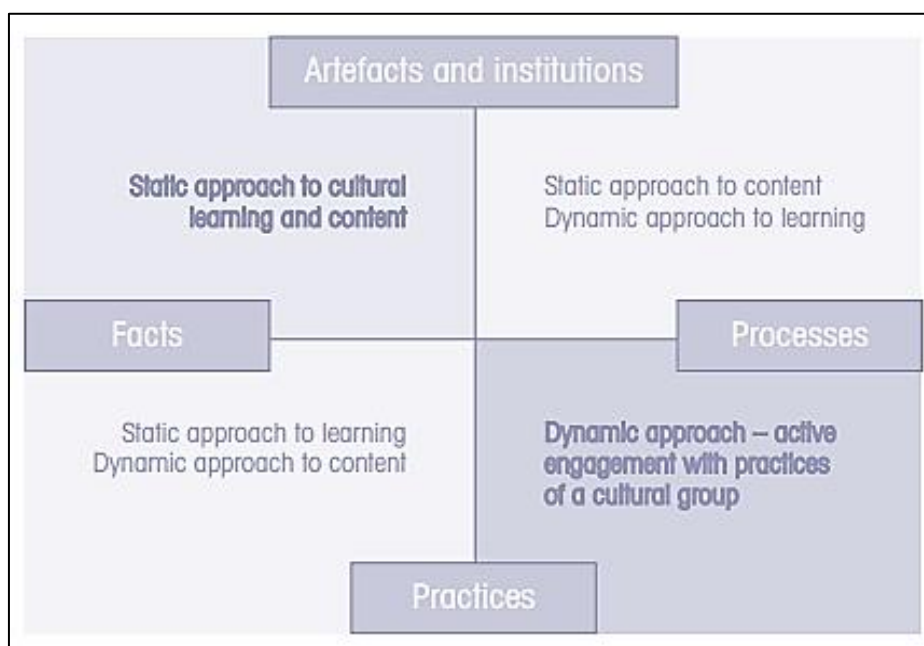
First, being from the 1950s to the initial years of 1990, looked at the culture as being an object of study in which learners were required to be exposed to the factual national information of a certain culture like people, events and places, etc. for better assimilation of that particular culture. A new approach with regard to the teaching of culture through foreign language emerged with the dawn of globalization in 1990 which according to Kramsch (2013) necessitated increased and wider information of the cultures than just the mere knowledge about history, people, or places of a particular area. Few scholars like Prodromou (1992) also raised questions about the target language culture, a new term in those days, which was later strengthened by different movements working in promoting intercultural, cross-cultural, and trans-cultural against traditional models advocating single national culture. Here, Byram (1997) also emphasizes intercultural competence being the aim of language teaching as it is helpful to the learners towards building better interaction with the people of different geographies and cultures. The last period which is currently ongoing considers the culture as a complex global/ transnational behavior wherein language education covers the knowledge and education of first, second and foreign languages instead of just one language or culture (Risager, 2011). Kumaravadivelu (2003) also expects the teachers to go beyond the stereotype structure and vocabulary teaching. Moreover, Byram and Hu (2013) also persuade learners to develop critical thinking and have political understanding.

Cortazzi and Jin (2013) state that communication always takes place in a context and culture cannot be separated from that context; hence, culture is considered as the fifth skill of language teaching. On the other hand, Kramsch (2013) mentions the culture, working in the background of any language teaching process, as an un-expandable skill.

Gao (2006) also states that the interdependence of cultural learning and language learning is so rich that one can deduce that language learning is culture learning and consequently, language teaching is cultural teaching (p. 59). He further articulates that language teachers should be cognizant of cultural studies of the abode in which foreign

language classroom is held and should endeavour to supplement pupils' cultural responsiveness and cultivate their communication competence. Wang and Heffernan (2010) also state that foreign language teaching is teaching of foreign culture, and foreign language teacher is foreign culture teacher. Thus, linguistic competence along with cultural competence must be the foremost objectives of any language teaching program, offered at any level.

However, in order to teach culture in a language classroom, it is important to understand how to categorize the ways in which culture is presented. Liddicoat (2005) in this regard, offers a comprehensive view. According to him, the most dynamic approach to language teaching should be the go-ahead in which language learners get actively involved with practices of a cultural group; whereas, learning about artefacts, values, and practices of culture through contents is a most static approach. This is best summarized in the following Figure 2.2 (Scarino & Liddicoat, 2009).



**Figure 2.2:** *Approaches to culture teaching (Scarino & Liddicoat, 2009)*

It is crucial for language learners to comprehend and learn about the target culture, in order to get a better understanding of the language and more importantly a good command of the target language. This is more appropriately termed as intercultural competence in language teaching. When we talk about intercultural, it is not mere understanding rather a process of getting involved in the target culture. Scarino and Liddicoat (2009) comment that being intercultural includes more than



simply knowing about another culture; it is actually learning to comprehend how another culture outlines discernments of oneself of the one, of the world, and his/her connection with others around him/ her (p. 21). This simply takes one from a cultural dimension to the intercultural dimension of learning which is more dynamic with reference to above figure 2.2 as well. Liddicoat (2005) makes a distinction between these two as cultural pieces of knowledge is a more external process of developing knowledge about a culture, whereas intercultural aspects are internal which influences the language learner's beliefs, values, actions, etc.

Taking an intercultural stance in language teaching is more than just mere teaching of a target culture. It reconditions the human mind to get out of just his/ her own culture and understand other cultures as well, for better intercultural communication that is a prerequisite of contemporary language pedagogy policies. Scarino and Liddicoat (2009) argue that "effective intercultural learning, therefore, occurs as the student engages in the relationships between the cultures that are at play in the language classroom" (p.22). Thus, to understand the aspect of culture teaching in language teaching, three approaches can be offered: the nature of the content, the nature of learning, and the nature of the educational effect. For content, we need to practice artefacts, for learning, we need to process facts and for educational effect, the cultural-intercultural aspect should be stressed. According to Scarino and Liddicoat (2009), for this cultural-intercultural dimension of language teaching, various activities are suggested, for example:

- i. Observing cultural variations in language
- ii. Thinking about experiencing linguistic and cultural diversity
- iii. Interaction for the personal meaning of diversity
- iv. Comparing various cultures on the basis of languages etc.

McKay (2003) comments that culture has bearings on language teaching, in both linguistic and pedagogical contents. For the linguistic part, it influences morphology, syntax, and semantics of the target language, whereas, for pedagogy, it influences the choice of selected material (Genc & Bada, 2005b). Contemporary language policies stress the need of making students more culturally competent in the target language to become effective competent communicators, thus, it is imperative to focus culture in the target language from an intercultural perspective.

Textbooks play an important role in the language teaching process and are considered an important tool for cultural transmission. An analysis of textbooks with respect to cultural teaching by Cortazzi and Jin (2013) has identified limited exposure to various cultural elements. Thus, he suggested three types of culture be incorporated into language textbooks. According to them, language textbooks should take cultural contents from two different layers: source culture and native/ local culture. The first types of materials deal with the source culture: this is the culture of the language being taught and is often heavily found in textbooks. Such books are published at the international level and the purpose of the books is to teach the students the target language in such a manner so as they are able to communicate to native speakers and on global platforms. The second is the native or local culture. Iriskulova (2012) is of the view that including the culture of learners while teaching them English as a foreign or second language is important, as by not doing so, learners may feel detached from their environment and culture, and thus the desired results are difficult to attain. By combining the contents of two cultures in language teaching, learners also find a chance to identify the similarities and differences of both the cultures.

Recent studies have shown that culture is an important requirement of the language teaching process. Sercu and Bandura (2005) in this regard comment that cultural teaching has become more significant as the population movement continues throughout the world at an all-time high in human history; therefore, foreign language learning does not solely aim at teaching communicative competence to the learners; instead, intercultural communicative competence requires to be developed by the teachers. On the other hand, Rodríguez (2015) suggests that cultural-based teaching practices are often found to be less motivated; hence, teachers need to exploit resources from real-life including history, literature, documentaries, newspapers, and movies pertaining to different topics, etc. to acquaint the students with various cultures in the classroom. Moreover, various aspects e.g. education, globalization, religion, independence, money, and injustice, etc. can be employed in the classroom through content to see the attitude of students towards these aspects. Cultural general and cultural specific items are essential to be part of textbooks with regard to learning about various cultures. The ongoing language programs including the textbooks pay little attention to this aspect (Liddicoat, 2005). Genc and Bada (2005b) assert that language teaching without culture is senseless as people cannot comprehend linguistic cues well

without contextual cues. The findings of the study conducted by them on English language students in a Turkish university also conclude that without cultural knowledge, learners cannot appreciate their language learning experience (Genc & Bada, 2005b).

### **2.2.3 Importance of culture in English language teaching**

English as a lingua franca has emerged as the most important language to learn around the globe. Tomalin (2008) asserts that due to its global relevance, the English language and so as its culture have become important aspects of pedagogical concerns around the world. He believes that culture is the fifth skill in ELT that is as important to learn as the other skills like reading, writing, and speaking. According to him, this fifth skill imparts the practical usage system of the English language in the real world, the way it should be used in various contexts, and above all educates the value of English society, ways of performance, and idiosyncratic qualities of its culture. To validate the argument, he advocates that English language teaching without English culture teaching will produce artificial users of the language who do not know how to speak, when to speak and where to speak (p.51). Liddicoat (2005) also validates this point as he says that English “language learners need to understand what native speakers mean when they use the language, even if they do not choose to replicate native speakers' behaviour” (cited in Paul, 2004, p.51)

To suggest the contents, Tomalin (2008) states that teaching of culture in English Language Teaching (ELT) classes should include the cultural knowledge, cultural tenets, people's beliefs, cultural skills, and cultural behaviours, using English language as a means of communication. Thus, ELT pedagogy in this way will be more effective. The students will not only acquire linguistic and grammatical knowledge of English but will also learn functional use. In other words, it would develop the socio-cultural and emotional competence of English language speakers. ELT textbooks are mainly planned and designed in such a way that they could facilitate the language learning process but because of the interrelation of language and culture, textbooks are anticipated to contain some facets of target language culture, in addition (Choudhury, 2014). Durrant (1997) enlists 9 resources in this regard that can be used to teach cultural values in English language classrooms that include: “interaction with members of the target culture, recorded testimony of members of the target culture, visits to the country, the country's media, data from ethnographic fieldwork, historical and political data,

surveys and statistics, heuristic contrasts and oppositions to fashions and styles from the target country". According to Durrant (1997), these sources would equip English language learners with what they need to communicate fluently and accurately with native speakers. Similarly, Kizi and Ugli (2020) and Makhmudov (2020) have also focused on various cultural roles in English language teaching along with all the possible implications which generally have been mentioned above.

The English language has been extended to worldwide lingua franca status, whose non-native speakers have already been more than native speakers. Thus, the global use of the English language necessitates international cultural awareness rather than mere followers of the target language culture. In other words, it may be asserted that global communication through English is encouraged and involves primarily non-native speakers' interactions, hence rejecting the need for a uniform native model.

#### **2.2.4 Culture in Language Teaching: Some Views from Other Side**

Besides, the role of culture cannot be negated in language classrooms, there are some contradicting theoretical stances as well, which hypothesize that culture should not be included in the language curriculum. This second view holds that there should be no target culture teaching with the language (Canagarajah, 1999 ; Kachru & Nelson, 1996; Kachru, 1985) as it is not the required objective of the language teaching process. Moreover, it holds that it would affect the cultural values of language learners that they already possess in their native culture. Matsumoto (2009) carried research and identified negative perceptions of teachers regarding teaching culture in language classrooms. These teachers believed that culture is something sacred and unique and should not be spoiled under influence of other cultures (Yang & Chen, 2016). This cultural practice has also affected the students' attention, meditation, cognitive load and influenced little negatively the satisfaction of the students during lectures of foreign language teaching (Shadiev & Huang, 2020).

Furstenberg (2010) states that many language teachers oppose the idea of culture teaching in a language classroom as they believe that culture is traditionally a part of Anthropology and not their discipline. Thus, culture teaching is often unattended or paid the least attention in language classrooms. In this regard, Lafayette (1988) also reports that in language classrooms, teachers disbursed the highest amount of time and energy on coaching grammatical and lexical modules of the language, leaving the

culture as the weakest factor in the curriculum. This reveals that culture is not considered as part of the language by certain language teachers, which is in fact a misconception.

However, there is no denying fact that language and culture are strongly interrelated and cannot be separated while teaching one of them. Brown (2007) states that the language and culture are inseparable as one cannot detach the two “without losing the significance of either language or culture. The acquisition of a second language except for specialized, instrumental acquisition is also the acquisition of a second culture” (pp. 189-190). In the above section, various researches have been cited which explain the significance of culture teaching in language classrooms. Thus, it is the above argument that whether culture should be integrated with language curriculum or not. It is something absorbed in language and remains attached to it whether you try to teach it or not. The important debate here is regarding which culture, is it local or global or a better version to combine both as glocal. The next section throws light on globalization and its impact on language teaching through cultural materials and artefacts. This would help to understand glocalization phenomenon better and its need in English Language Teaching (ELT) sector, as discussed in the later sections.

### **2.3 Globalization: Understanding its Standpoints**

This part of the literature review explicates the phenomenon of globalization in nexus with three main streams of possible fabrics of language. Firstly, the influence of globalization is discussed in relation to languages in general and the English language in particular. Secondly, globalization and its influence on language policies of the world in general and Pakistan, in particular, are debated. The third and the most important part of this section is an attempt to introduce and problematize an emerging linguistic behaviour in the form of *neo-globalization* with special reference to Pakistan. This part intends to explain that the emergence of the Chinese economy in the world would leave ubiquitous impacts on the existing phenomenon of globalization concerning economy, culture, identity, and language even which can initiate contest between English and Chinese languages along with already existing languages of Pakistan in the form of *neo-globalization*. This socio-economic, socio-political, and socio-linguistic behaviour would definitely then impact language teaching in general and English language pedagogy in particular in Pakistan.

Before going ahead, it is important to understand the core terms global and local which would help to comprehend how and why the framework of glocalization was needed. Society is a broad term that is defined in different theoretical frameworks to distinguish its various components (often not physically possible). The terms global and local are some of these terms that help the researchers to often distinguish between what is more related to one's own part of the world (local culture) versus the whole (global culture). Thus, these are the parameters that are used by the researchers in the theoretical planes, however, it is quite impossible to draw a line between the two. The following two definitions provide a better glimpse of these two terms. The first one is by Modelski (1972) in which global refers to whole whereas local is just a part of it. Thus, there is no much difference between them both. On the other hand, Giddens (1990) distinguishes the two terms by associating them with what is more physically relevant and present in one's domain. Thus, local is connected with what is actually around (local culture) and what is away (global culture). This second definition necessarily highlights what is global is often not indicative of local (or often the local is ignored). Guy (2009) comments that this debate becomes more interesting when proponents of the global framework purport to be a "combination of all locals". However, the majority of the researchers take it as conceptual deception spread by globalization discourse-grids (i.e., western countries in general and the USA and UK in particular). Therefore, in reality, globalization is the set of values standardized for all other locals by a few powerful West. For example, Zacharias (2014) enlightens that English culture in fact has become a global culture. Kumaravadivelu (2003) also critiques that this is an agenda on part of the British colonial system to take possession of the world through its language. Thus in fact it was less depiction (or even sometimes absence) of local in the global (though the term was defined to include both, see above definitions) that has given rise to the term glocal. As a key term, the next paragraphs shed more light on what globalization is (the discussion will gradually move towards glocalization).

### **2.3.1 Globalization and Culture**

Globalization as we know is a phenomenon covering the integration and assimilation of world economies, cultures, and languages. The philosophers of this idea believe that in this age of the modern digital population and digital citizenship there is a need to promote global cultures, global values, and customs. However, this so-called

slogan of equal opportunity to learn and employ global trends are not the trend of the world but these are the trends of the most powerful countries of the twenty-first century i.e. United States of America and the United Kingdom. Unfortunately, globalization has become a cocoon of values and traditions of Americans and British people mainly with slight hybridization of local aspects of other countries of the world. This Anglicized notion of superiority in fact has given birth to various schools of thought responding differently to globalization. For example, one group advocates this phenomenon based on the strongest economies of the world are of none but of these two countries. Therefore, these people fully support the culture and ideologies of these two countries in mainly every walk of life ranging from education, law, medicine, and official correspondences. The people in the second camp consider associating globalization with these two countries only as of the unjust treatment of the world. According to them, it is nothing more than a continuation of colonial philosophy without occupying geographical borders. Instead of colonizing land, according to them, these two countries oriented globalization aims at colonizing the minds. Therefore, to encounter this situation they think there is a need to promote acculturation where all the possible cultures in contact contribute to each other's cultures and ideologies which ultimately result in the inculcation of intercultural competence. The third and last group believes that globalization is gobbling up all the local cultures and put the local identities into a serious threat. This fear of losing indigenous identities has caused several conflicts demonstrated through language marches, language riots, and language movements. In addition, sometimes marches of local identities based on race, religion, and ethnicity also become a core value in order to record their protest for the preservation and promotion of their local values and traditions.

So, globalization has caused cultural warfare which is used through various tools of interlocution especially of press media, electronic media, and social media. These ideologies are constructed, deconstructed, and disseminated through various discourses and genres in practice. For example, the advertisement may only be propagating the message about the product but the cultural agenda as a hidden product or by-product is often intended to be sold to the consumers. Critical discourse analysis in the field of applied linguistics handles these agendas very smartly and scientifically. Such a type of discourse analysis has revealed several politico-cultural agendas through the genres of advertisement especially and the masses have become aware of these analyzing

procedures and agendas of the advertisers. Due to economy and culture as central points globalization has caused all of these damages which has resulted in a specific resentment causing severe conflicts. And unfortunately, these implicit and explicit ways of conflict dissemination of global culture in the form of globalization have neglected several forms of local wisdom which has caused reluctance to accept this culture. Therefore, globalization as culture has built huge walls of a divide between so-called *globals* and genuine locals. This divide furthermore has hurt local cultural fabrics including language.

### **2.3.2 Globalization, Global Language, and World Languages**

Globalization entailing social, cultural, political, and economic trends is usually used as synonymy with a free market, economic liberalization, infusion of westernization, or Americanization in various forms of global integration. According to Fairclough (2007), globalization is viewed through three different but distinct approaches. Firstly, according to hyperglobalist view globalization as an emergence of a free global economic market which in academia is considered somewhat positive. However, another view takes it negatively as global capitalism which states that it promotes accumulation of wealth in the hands of very few of the world (mostly of westerners). The second approach is called skeptical according to which globalization is a synonym for the economic phenomenon of regionalization which happened mostly in the nineteenth century. This regionalization created blocs to counter some economic powers. Finally, the transformationalists in consent hyper globalists about economic betterment but the former believe in multidimensionality and complexity of globalization which may cause conflicts among various nations of the world based on economic disparity, cultural conflicts, and identity crisis.

According to Steger (2005), globalization claims liberalization of markets and its integration; it belongs to all; it benefits everyone; takes the flag of democracy. Fairclough (2007) believes that “globalist” discourse “represents the highly complex phenomenon of globalization reductively as purely economic, as a particular form of capitalism and a particular view of what capitalism should – must– be like” (p.9). Similarly, languages of the world are imbricated with globalization, and the questions like to what extent the languages are intertwined and what should be done to protect local languages including national ones, and should linguistic borders be opened for a global language such as English. These are a few of the concerns of linguists and



language planning and policymakers. However, historical practices reveal that all of such actions proved to be successful and failed both. Crystal (2012) provides one of the chief reasons for the spread of the English language is the power invested with English speakers all over the world. Furthermore, the conquests in the form of imperialism and colonialism have always favored the English language to get spread in Asia, Africa, and few Arab countries too. The globalist discourse was mainly constructed in English language through media and academic discourses. These discourses supported globalist discourses in terms of its so called progressiveness with slogan of equal opportunity of business for everyone in the world which in fact is not true.

The present study primarily focuses on English language teaching and its respective culture, thus in the proceeding paragraphs, English culture with respect to its globalization factor has been discussed.

### **2.3.3 Globalization and English Language**

The retreat of the British Empire from its colonies in Asia, South Asia, and a few parts of Africa though created new geographical boundaries but there was one common linguistic border i.e. of an imbibed linguistic legacy of the English language. The role of the English language as a global language started then as a means of communication for business and political purposes among the border nations of the colonies of the Empire. Thus, the empire started writing back in the English language the local cultures, traditions, values, customs in the forms of fiction, diaries, autobiographies, and official record-keeping genres. And the locals also initiated responding to the stay of English and their language through similar genres. This inter-linguistic transaction created more potential of making the English language a global lingua franca in the twentieth century i.e., the century of English language in the world.

The political economy of the British Empire left the economic and social structures anchored strongly with philosophical roots of progression, diversification, and globalization in the English-speaking colonized countries of the world. These philosophical discussions gave birth to the philosophical rationale of retaining the English language as the only language of communication between the colonials and colonized for the inter-cultural and cross-cultural language of knowledge and politics. However, the retainers were in two different camps. One was behaving as a mouthpiece of an empire impressed by Anglican traditions, values, customs, and mannerisms even. The other started retaliating against the English in the English language. However,

showing solidarity, demonstrating reluctance, and opening negotiation provided an avenue to the English language for propulsion in these countries.

There are no more conquests in recent times but in various corporate guises, the English language has been spread as a global language. For example, the British council's system of English language proficiency assessment in the forms of International English Language Testing System (IELTS) and Test of English as a Foreign Language (TOEFL) engages hundreds of English language candidates. Moreover, recent five years have experienced American English promotion through various English language programs of the Regional English Language Office of United States Embassies and consulates in various underdeveloped countries including Pakistan.

Crystal (2012), culling various sources and examining *Ethnologue: Languages of the World*, the *Encyclopedia Britannica Yearbook*, and census data, argues the following corollaries which also reveal the role of the English language in promoting globalization:

- i. English is the official and de-facto official of more than 75 countries and territories in the world where its role in various walks of life is quite dominant.
- ii. According to the 2001 census, 2.24 billion people of these countries use the English language with varied proficiency levels.
- iii. 329,140,800 use the English language as their first language; 430,614,500 people use the English language as a second language.
- iv. 80 million people use various Anglicized pidgins and creoles of the English language.
- v. The ratio of native to non-native speakers is 1:3 and it is non-native speakers who are contributing more to academic and press discourse in English.

### **2.3.3.1 Historical Overview of English as Global Language**

There are two historical reasons which made English a global language according to Crystal (2012). One is related to a historical view of geography and the other deals with socio-cultural foundations. The former provides us factual information about the spread of the English language across geographical borders and the latter explains how

the English language anchored its roots into the social and cultural habitus of the countries where it reached. The first resulted in determining the status and role of the English language along with the position of local languages and the second laid strong foundations of the sociolinguistics of the local cultures which not only mutated the local linguistic fabrics but it also gave birth to several localized versions of English language commonly known as world Englishes.

Due to colonial expansion of continued developments of colonialism in Africa and Asia English language especially spread into the geographical surroundings of three main oceans including Atlantic, Indian and Pacific where it has become an official language of state affairs. This spread across the oceans made the English language a global language. Moreover, its penetration into the social and cultural lives of the people made the English language an inseparable part of the local cultures. It absorbed its linguistic stuff into all walks of life including education, media, entertainment, health care, courts, and literature even.

Keeping the above reasons in mind it is interesting to trace the origin of English just before becoming a global language. Crystal (2012) reported that by the mid-twentieth-century total population of native speakers of English in the British Isles and North America was 250 million. England and the United States of America (USA) both lead directions of the English language to the USA with several establishments of historical settlements in the sixteenth, seventeenth, and eighteenth centuries. A lot of immigrations of diverse mother-tongue speakers from various parts of the world to the USA in the late twentieth century later increased the English language speaking population in the USA to 215 million according to the 2000 census as reported by (Crystal, 2012). Thus, the English language glued the American people who were of extremely diverse backgrounds. These people in their backward communication with local nation friends spread the English language also in those lands. However, this tremendous spread of English caused some fears to the identity of minority groups associated deeply with their racial and linguistic roots.

Farming, fishing, and growing industries in the north attracted English speakers to the land which is called Canada now which was populated with French speakers mostly. This influx of English speakers into Canada also caused some serious conflicts. In wars of the sixteenth and seventeenth centuries among English speakers and locals, it compelled the locals to migrate resulting in an increase of English speakers in this

part of the north. Later on, at the end of the late eighteenth century, the US declaration caused migrations of many loyalists to Canada. So, because of these social and geographical similar actions, Canadian English is more similar to North American English.

The next stay of the English language was off to the African part of the world i.e West Indies and some other closed junctions. Due to large plantations, farms, and other natural resources, French, Spanish, and Englishmen started slavery importation of black slaves. This importation and exportation of black slaves connected the English language with the speakers of very diverse and culturally rich races of the West Indies. Communication was necessary and the medium could be no other but English as it was the language of the civilized, ruling class. Though at the end of the 1865 Civil War, this slave trade was abolished the stereotypes were still prevailing causing resentment against the English language which ultimately resulted in the indigenization of the English language in the Caribbean. Moreover, this mixing at trade sites produced several pidginized Englishes also which after a generation became Anglicized creoles. However, because of arising British prestige due to its political status in the world, British English started achieving a standardized variety of English language in this part of the south too. Later on, this journey of the English language extended to recent Australia and New Zealand with building a prison for the convicts of England. These prisoners in the early twentieth century were increased to 130,000 who were made free later on. These prisoners were later called free settlers who settled into this part of the land and mixed with local communities. Cockney English spoken in some parts of England is considered similar to Australian English. Later on, English traveled to the South of Africa and South Asian parts of the world where this language got a maximum number of users and speakers. American influence and British stay in these areas created a new class of English-speaking people who were then brown in color and white in taste. In South Asia in general and Subcontinent in particular the English language faced three groups of people with special reference to the role of the English language in social and official spheres of life. The one was full of praise of English culture and language; the other group was rejectionist, and; the third group of people representing perhaps the majority of masses was of believers of adaptations. They were of adapting the English language according to their needs keeping in mind the preservation and

protection of local identities. In short, these were the people who laid the foundation of localized English in the subcontinent.

This globalization of English under several socio-political, socio-economic, and geographical ventures resulted in the formulation of the English language influenced the language policies of these countries.

In sum, to understand at the fullest the linguistic aspect of globalization of the English language it was important to have a clear idea of its historical overview. This overview can help us problematizing the shift of globalization to localization and then to glocalization especially. This historical overview provides strong historical foundations with a sound argument of how the English language was globalized, localized, and glocalized then. Though globalization has purely political agendas the localization and glocalization had in my view purely socio-psychological agendas of social consciousness with identity concerns and preservation and promotion of local values, customs, and traditions with special reference to the use of the English language in local contexts. Moreover, this socio-psycho-conscious raising provided an opportunity for local wisdom to be explored and applied in local settings with high aims of the betterment of local people.

#### **2.3.4 Globalization and World Language Policy**

Globalization and language planning though have not been interacted substantially but the inter-relationship is very crucial in its reciprocity. However, in this regard globalization is mainly an affective factor affecting the language policies of the countries and the world's institutions in particular. For example, due to the stronger influence of the American economy on the world global material is noticed in education and language teaching materials such as Teaching of English to the Speakers of Other Languages (TESOL). Similarly, it was initially the English language which was an official language of international institutions like the World Bank, United Nations, and European Union even. It was later the rise of identity consciousness and some pragmatic reasons the local languages were also given space in the language policies of these institutions.

In the last few decades, globalization has entirely changed the dynamics of inter-relationship between language and society. Due to this newly shaped relationship globalization has given rise to new several new societal changes with special reference

to language planning and policies of the world. And these changes in policies led to the social, cultural, and political systems interacting with globalization with several diverse positioning in the world. For example, mainly monolingualism to multilingualism; majority to minority language policies; and native to non-native speakers are a few of the mentionable positions that arose as a result of globalization and its effect on the language ecology of the world. More interestingly, the language policies have given now special space to areas of concern such as language management, language preservation, language documentation, language revitalization, and language endangerment.

Thus, globalization has created great difficulty in discovering unity in diversity and diversifying unity. So, this set of processes named internationalization or globalization have created new situations of sociolinguistics for all the countries especially of linguistically diverse countries in the world. Therefore, language policies of multilingualism and bilingualism have been adopted to ensure better and maximum interaction among global citizens. Moreover, technology is playing a vital role in this regard. Due to these advanced manners of communication, people from various countries are interacting with each other either through the English language or some kind of polyglot. Knowledge of more than one language and competence in those languages have compelled language planners and policymakers to consider the role of various languages in different fields of life. These polyglots have been more influential in some English-speaking countries for example in Miami Spanish language is becoming the lingua franca of everyday life instead of the English language. This is quite opposite of the assimilation language policy of the USA where immigrants are supposed to learn the English language and integrate themselves into the main English-speaking society of the USA. However, on the other hand, Canada opts for the policy of pluralism i.e., bilingualism where French and English are the official languages of Canada. French is an official language of southern parts including Quebec and English is the official language of the rest of the parts of Canada.

English among all of the languages has achieved the status of an official language of around 67 nations in the world with around 340 million native speakers and with the ratio of 3:1 with reference to users of the English language and other languages (Crystal, 2003).

### **2.3.5 Globalization and Language Policy of Pakistan**

Abbas and Shezad (2013) state that since the establishment of Pakistan in 1947, globalization, language, and politics remained a crucial debate in the country. After the declaration of Urdu as a state language by Quaid-i-Azam Muhammad Ali Jinnah in 1948, the issue aggravated in East Pakistan (now Bangladesh) as Urdu was considered to be a minor language despite having remained the language of Mughals for a long time. Besides, under the influence of globalization English remained a more influential language due to the British-trained elite of Pakistan. The evident fact of Bengalis being higher in population percentage i.e., almost 55% in comparison to others as per the census of 1951, never favoured Urdu to become the official language of Pakistan. English along with Urdu might have weakened the sensitivity of the issue.

The declaration of Urdu as the official language did not make the speakers of other languages happy as their languages also remained prominent in creating ethnonationalism in Pakistan. The death of the founder of the nation Quaid-i-Azam Muhammad Ali Jinnah left the nation at a very critical juncture. A great controversy developed in the speakers of other languages on Urdu being promoted as the national language and English as the official language of Pakistan which ultimately led to the split of the country into two parts with the new country emerging as Bangladesh. It also resulted in the initiation of various language movements in the country including Punjabi, Pashto, Sindhi, Saraiki, and Balochi.

Abbas and Shehzad (2017) further elucidate that multiple issues like shortage of resources, logistics, and above all national cohesion in the political backdrop of language, English was established as the official language of Pakistan. Moreover, Haque (1982) reveals that before the creation of Pakistan, all the state functioning including administrative matters, businesses, and other related activities were carried out in the English language; hence, on the creation of Pakistan English language got the status of an official language of Pakistan. It made English a significant language for running day to day affairs of the state. Simultaneously, steps towards making the English language a medium of instruction in the schools resulted in the opening of English medium schools in the country. Moreover, in order to diminish the controversial linguistic situation created because of Urdu and Bangla languages in the country with the creation of Pakistan, the English language proved helpful in bridging gaps of controversy between the speakers of Urdu and Bangla.

According to Abbas and Shehzad (2013), Urdu has always received high attention for its recognition as the official language of the country; whereas, under the spell of globalization, the English language kept promoting amongst the elite class of the country and hence was considered a prestige language. The controversy developed due to English and Urdu became the reason for making the speakers of regional languages marginalized and the same thing created segregation amongst the people in linguistic, social, and education domains. Figure 2.3 presents a brief overview.

1947-1971
<ul style="list-style-type: none"> <li>• Urdu-Bangla conflict</li> <li>• The split of East and West Pakistan</li> <li>• The language movements of Sindhi, Pashto, Balochi, Punjabi, and Saraiki</li> </ul>
1973-1988
<ul style="list-style-type: none"> <li>• Urdu-English conflict</li> <li>• Urdu as National language (1973 Constitution)</li> <li>• English as the de facto official language (1973 Constitution)</li> </ul>
1979-1988
<ul style="list-style-type: none"> <li>• Urdu only policy, Arabic as a compulsory language in schools rendered political purposes</li> <li>• <i>Muqtadira Qaumi Zaban</i> (Establishment of National Language Authority) in 1979</li> <li>• Sindhi as a medium of instruction in Sindh and Sindhi language as the subject was taught</li> </ul>
1988-1999
Urdu English conflict (Urdu medium schools reverted to English)
1999-2015
<ul style="list-style-type: none"> <li>• English as the dominant language and symbol of the elite, and Urdu became the lingua franca of Pakistan.</li> <li>• Promotion of English medium school</li> <li>• Urdu medium schools</li> <li>• Very less indigenous languages medium schools</li> </ul>
2015 onward
<ul style="list-style-type: none"> <li>• Supreme Court of Pakistan's declaration of implementing Urdu as the official language</li> <li>• English still got cover support and remained the language of offices except for few offices such as President House</li> </ul>

**Figure 2.3:** *Brief Linguistic Historical Overview of Pakistan (Adapted from Abbas & Shehzad, 2017)*



The tragedy of East Pakistan in 1971 resulted in making Pakistan circulate its constitution for the third time in 1973. Due to the ever-increasing pressure of the speakers of Urdu and English languages, Mr. Zulfikar Ali Bhutto, the Prime Minister of Pakistan, decided to make Urdu the national language of Pakistan; whereas, English was declared as the official language of the country for a period of fifteen years. It was decided that with the lapse of fifteen years, Urdu will be made the official language of Pakistan instead of English. At the same time, the regional languages of Pakistan to include Punjabi, Balochi, Sindhi, and Pashto were made the provincial languages of respective provinces. These languages were given full autonomy to be used as provincial languages besides promoting the culture and identity of respective provinces to preserve the provincial identity.

According to the constitution of 1973, the language policy of Pakistan elucidates that the National language of Pakistan is Urdu and arrangements for making it the official language of the country and for other functions in fifteen years from the date of its commencement. However, the constitution declared that the English language could be used for all official purposes till Urdu gets a strong position for its ultimate role of acting as the official language of the country. In addition to this, the constitution declared that the provincial languages would be given equal place for their promotion, teaching, and usage as provincial languages by the Provincial Assembly without compromising the status of the National language.

Due to the growing influence of globalization, the language policy of Pakistan remained affected. Social scientists, linguists, and language activists have always shown interest in language in education and vice versa. Linguists are concerned about various aspects of language concerning the matrix of languages like syntax, semantics, pragmatics and discourse, etc; however, aspects like vitalization of minority languages through multifarious activities in the fields of academia and other branches of society are dealt with by language activists. These activities reveal that there has always been a threat to the minority languages of Pakistan. In that case, a linguist can be termed as a language activist; however, every language activist cannot be declared a linguist. Penfield et al. (2008) are of the view that the appearance of language activism has led to serious discussion towards the selection of mother tongue as the language of instruction in linguistically diverse countries like Pakistan. In a country like Pakistan where more than sixty languages are used and out of the 10 to 15 languages are present

both in written and oral form, selecting a particular mother tongue as a medium of instruction is a critical question. This very aspect has been given very little attention in Pakistan and the so-called politics in the country has damaged the regional languages at educational, social, and economic levels to a greater extent.

Here it can be concluded that the linguistic, socio-linguistic, and socio-political implications of both *education in mother tongue* and *mother tongue in education* in Pakistan has been a serious topic of debate for decades. The same can be observed as a role model for the countries having multiple languages like Pakistan while keeping the role of the English language intact.

According to Coleman (2011), a mother tongue is the best choice for young children in education from the angle of education, psychology, and sociology. Simultaneously, ignoring the English language altogether in the education system of Pakistan would lead to a disaster for the education system of the country. At the same time, a few other critical dimensions of this argument also need due attention.

Pattanayak (2003) is of the view that educationists have serious concerns about the conceptualization of mother tongue as whether the language is spoken by mother be taken as a mother tongue or the father's language be declared so or on the contrary, any language learnt by the child be given that status. In Asian countries like Pakistan where father and mother come from two different language backgrounds, usually, the mother learns the language of the husband, and subsequently, they choose a third language of communication with their child. For example, the urban areas in Pakistan face such a situation where a Punjabi speaker marries a Pashto speaker and uses the Urdu language with their child. Coleman (2011) is also of the view that learning becomes easier if provided in a home tongue. Besides, considering all the above standpoints, the English language has always been enjoying the tool for employment and a better economic future in Pakistan (Rana & Bashir, 2020).

After a comprehensive discussion of globalization and English as a globalized language, the next section throws another important link in this regard i.e., neo-globalization. The present study specifically discusses this idea in relevance to Pakistan in general and Pakistani academia in particular. Concerning the global language status quo, Chinese language status is also discussed in Pakistani settings which provides

strong economic aid; and thus focus of discussion is how its role is in contrast with English.

## **2.4 Neo-Globalization and Linguistic Ecology of Pakistan**

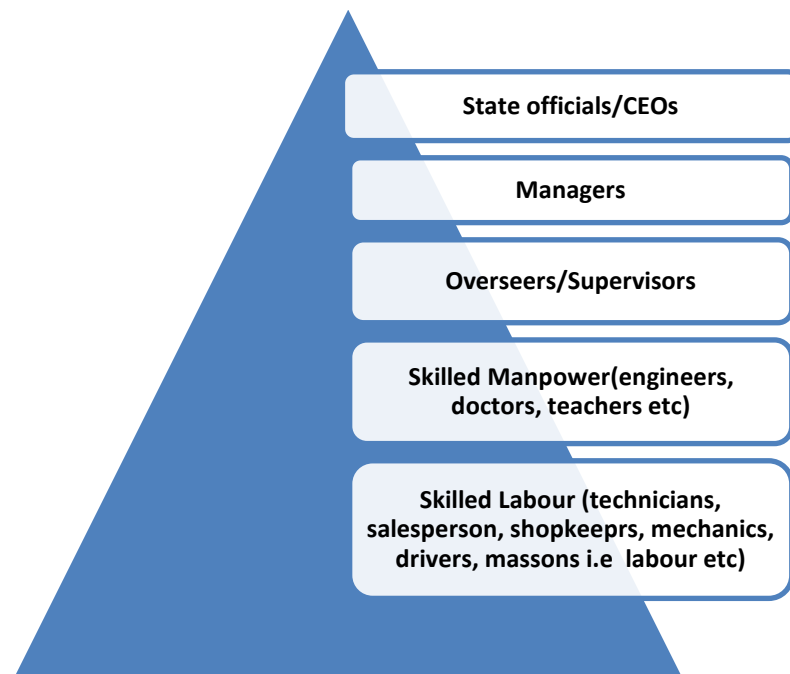
Globalization generally means a venture of the free market for the whole world, however, the facts revealed slightly opposite to the claim as the consequence of globalization has observed convergence of economy to the western world especially of North America and Western Europe. Therefore, it has been also called Americanization and westernization as an essence of globalization. This globalized economy has been feeling the threat from an emerging model of the economy from the East i.e. China. One Belt One Road (OBOR) initiative of China has created a new discourse about another form of globalization that I call *neo-globalization*. This OBOR initiative aims at connecting the world and with China especially through a road that is claimed to be the ancient Silk Road. The discourse of China on One Belt One Road (OBOR) is similar to the discourse of globalization. The discourse carries some important salient features of this emerging *neo-globalization*. Primarily OBOR is also an economic venture which claims to provide access to markets of each other without any borders. Secondly, China under this initiative has built several cultural centers in the countries from which this road is passing on. Thirdly, politics has always been central to such activities. Therefore, China after having this realization has been building political harmony with all the countries that intended to be engaged with the OBOR initiative. And the political discourse on OBOR of all of these countries is noticed in support of OBOR. Connectivity through the road as the fourth salient feature would ensure social and political connectivity. And connectivity through cyberspace is also one of the important features of the OBOR initiative. This connectivity is assumed to be more than connectivity resulted from globalization. Fifthly, the standardization of various economic, social, cultural, and linguistic processes is being standardized in line with international expectations. For example, international chains including Chinese chains of businesses are growing rapidly in the connected countries of One Belt One Road (OBOR). Seventhly, due to free and frequent movement, it would be very hard to stop unwanted movement across borders. This movement under globalization occurred to various organizations connected with governments of nation-states called non-governmental organizations. Finally, by de-homogeneity, it means that the heterogeneity of all the connected societies would be re-shaped as a result of OBOR.

Considering all of the above features it can be thought that in the coming few decades there will be strong discursive battles between western globalization and eastern globalization and this eastern globalization in the form of *Chinization* or *neo-globalization* seem to be dominant as the leading countries are also under the severe economic pressure of this *Chinization* economy.

## 2.5 Neo-Globalization to Glocalization

Moreover, this neo-globalization would cause language shift, change, and death in the context of Pakistan especially where there is no concrete language policy of the country, only 10-15 languages are found in the written script, and the rest of the 60 languages are found in spoken forms only with speakers of even 500 in some cases. So, one can expect along with socio-cultural the linguistic metamorphosis and apocalypse in Pakistan. Perhaps history would observe the first time the processes of pidginization and creolization under this ‘game-changer’.

Abbas, Zahra, and Akhter (2020) have suggested a pyramid of prospective interaction under the China-Pakistan Economic Corridor (CPEC) between Pakistanis and Chinese as can be seen in figure 2.4 below.



**Figure 2.4:** *Pyramid of Level of Interaction*

Under this initiative of CPEC, there would be several economic zones where multi-layered interaction processes would occur. This horizontal and vertical level of

interaction would involve not only Chinese, Urdu, and other local languages but the role of English can also not be ignored in this process of communication. This interaction would result in more multilingualism along with other socio-linguistic behaviors such as *hybridization*, *Urduization*, *Anglicization*, and *Chinization* of linguistic items to be interlocuted. And this interlocution would generate many *glocalized* uses of languages in this context of the China-Pakistan Economic Corridor (CPEC).

According to Abbas et al. (2020), this pyramid of interaction would also result in *pidginization* in Pakistan. Two kinds of pidgins are expected from this interaction. One would be Anglicized pidgins having more ratio of English language and the second would of *Non-Anglicized* pidgins including *Chinized* pidgins, Urduized pidgins, and vernacular pidgins having the element of Chinese, English, Urdu, and local languages. Glocalization under this neo-globalization would make the linguistic ecology of Pakistan more complex and vulnerable at the same time. This effect may penetrate language teaching classrooms too which would demand new and innovative methods of glocalization of practicing language pedagogy effectively. So, the role of language planning and policy would become very crucial in this situation. In this complex situation, the local culture of Pakistan might be *Chinized* altogether causing the death of several local languages and their cultures. Similarly, a balanced multilingual glocalized language teaching and learning policy would help in maintaining linguistic and cultural balance in that situation of complexity.

The next section explains the glocalization phenomenon in detail.

### **2.5.1 Understanding Glocalization**

Glocalization, as antagonism of globalization, is deciphered as a social, political, economic code with some theoretical foundations. Its usage is prevalent in business studies and technology despite having some connections with fields of sociology, linguistics, and education. Robertson (1995) suggested local globalization under the influence of both global and local. Roudometof (2015) views, in a more metaphoric way, glocalization as the dissolution of global with retention of its anchored roots like avatars in the mythology of Hindus. This view promulgates glocalization as “experiencing the global locally or through local lenses” (p. 401) or as a top-down form of corporate control with concessions made to local conditions (Ritzer, 2000). Beck and Sznaider (2006) see glocalization as a cosmopolitan social phenomenon happening

through the process of dialectical, non-linear occurrence with notions of differences and contrast without any principles of reciprocity and not of polarities. Thus, according to Roudometof (2015), it is more related to the concepts of “hybrid, syncretism, transcultural, mestizaje, and creole”. However, *hybrid* necessarily explains the influence of globalization on the locals and vice versa. In other words, glocalization can also be explicated as the influence of global ideas on local applications and vice versa in any walk of life. Social forums such as digital media, entertainment, and food can be important for concretizing the attitude into behaviour of glocalization.

Social mobility on temporary and permanent scales can also be helpful in the understanding of glocalization through the social processes of integration and assimilation. Thus space in the form of original space, imagined space and third space become spatial contouring features of glocalization in social activities of tourism, immigration, exiles, and daily social mobility. Thus, this geographic pattern of socialization results in the emergence of different social identities such as diaspora identity giving birth to the glocal phenomenon as an important social behaviour. In other words, ethnonationalism, nationalism, nationalism, and transnationalism are spatial and cultural spaces for glocalization.

After understanding glocalization, it is imperative to understand how and why languages are glocalized or can be glocalized.

### **2.5.2 Glocalizing Languages**

The colonial-era brought English as one of the common languages for official communication between the colonial power and colonized nations. This process of colonization made the English language not only part of offices but local education systems were also imposed with English language policy. After a century almost then the English language became the lingua franca of the world. Swales (1990) provided a detailed historical overview of how English became the language of higher education anchored noticeable space social and academic discourses which can be witnessed through internationally recognized exams of English language such as International English Language Testing System (IELTS) and Test of English as a Foreign Language (TOEFL). Thus, according to Phillipson and Skutnabb-Kangas (1997) “the British empire has given way to the empire of English”(p.1). The English language then started gobbling up the local languages which were viewed through the lens of the linguistic

deficit. Such a rule of the English language sensitized the academicians first and they came up with the linguistic movements of minority language rights and world Englishes. Bilingualism and multilingualism along with some other concepts of translanguaging, code-switching, code-mixing, and plurilingualism gave birth to the concept of glocalization in the linguistic matrix of the world.

### **2.5.3 Glocalization and Local Englishes**

Stimulating response to global practices in various fields of life has become a general behaviour with various attitudes. For example, the first attitude which is at its extreme promulgates the rejectionist view. This view altogether rejects the role of English in outer and inner circle countries for any kind of social progress (Kachru & Nelson, 1996). The abolition of English Departments at various institutions speaks the full voice of resistance to the global status of English (Thiong'o, 2009). On the other hand, another view spreading belief of the unavoidable need for English as a global lingua franca. This view argues to support the status of the English language as a global lingua franca for moderation and explication of knowledge. However, there is another academic thought of adopting English replete with local languages in favour of multilingualism in education especially.

Local verities of Englishes have been theorized through ontological, epistemological, and methodological perspectives. For example, African verities of English and Indian English along with some other localized variants of the language have been dissected through linguistic frames. For instance, grammatical, syntactical, semantic, and even pragmatics of these variants have been problematized. The inculcation of diverse cultural elements into EFL/ESL pedagogy with respect to local variants of English has been termed as Glocalization by Tiplady (2003). Some studies in the context of Pakistan have also explored the phenomenon in different English language teaching materials. For example, Mahmood, Asghar, and Hussain (2012) found dominance of non-native culture in Step Ahead 1 (American English Language Teaching Book) along with lack of harmony among inter-cultural elements. The study suggests opting glocalized approach in curriculum development and pedagogy. Similarly, another study (Asghar and Sulaimani, 2017) found out almost similar findings, however, through different analytical frameworks i.e., critical discourse analysis. This study with wider coverage of issues including Pakistan highlighted

important pitfalls of foreign culture in English language teaching classrooms in Pakistan.

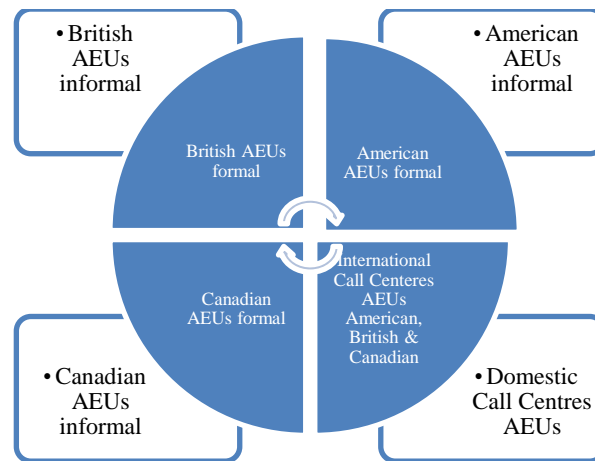
However, on linguistic fabrics of Pakistan in general and Pakistan Military Academy in particular this variant phenomenon yet to be problematized and theorized not only from the perspective of its nature of general use but also its role in English language pedagogy is yet to be legitimized.

## **2.6 Localizing English in Pakistan: Another Step to Glocalization**

The phenomenon of Pakistani local English has been viewed through the diverse lens of linguistics and socio-linguistic practices as standardized deviations, for example, *hybridization* and *Anglicization* (Khattak & Shehzad, 2016), *Urduization* and *indigenization* (Baumgardner, 1993) of English and local languages. Based on these views, Rahman (2008) opines theoretical dimensions of the local variant of English used in Pakistan based on phonological, syntax, semantics, and pragmatics also to some extent. Some of the South Asian linguists such as Canagarajah (2013) put these practices into cover terms of *plurilingual English* in *translanguaging* situations.

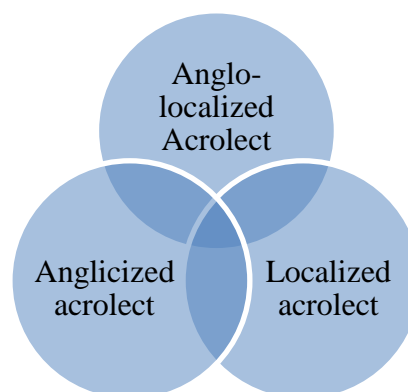
Abbas et al. (2019) have also attempted to theorize for the legitimization of English in Pakistan based on the argument of the various natures of its users. For instance, they (ibid) categorize English language users of Pakistan into four major classes including Anglicized English users, Acrolect English users, Mesolect English users, and Basilect English users. However, the model preferred by the majority of the users is used by the least number of English language users in Pakistan. Anglicized English users go against the linguistic convenience of interlocutors. Interestingly, all the users of above mentioned four classes have their own distinct linguistic identities with respect to the use of the English language. Moreover, Abbas et al. (2019) demystify an oversimplified version of Anglicized English used in Pakistan based on the model (British, American, Canadian, and local) adopted by the users of the English language in the country as can be seen in the figure below.





**Figure 2.5:** *Variation in Anglicized English Users (AEUs) in Pakistan (Adopted from Abbas, Zahra & Shehzad, 2019)*

According to Abbas et al. (2019), the closer local model to these Anglicized models of English language is of acrolect model which further has influences including of Anglicized, localized, and Anglo-localized acrolect features of English language used in Pakistan as demonstrated through figure 2.6 below.



**Figure 2.6:** *Variation in Acrolect Users in Pakistan (Adopted from Abbas, Zahra & Shehzad, 2019)*

Similarly, Mahboob (2009) views these local and global practices of the English language in Pakistan by suggesting examination of various local and global models' use concerning generic and register variations of experts and common users of the English language in Pakistan as illustrated in figure 2.7 below.

Domains	Example
1 Local, written, everyday to each other	Friends writing letters/text messages, tweets
2 Local, oral, everyday plans for the holidays	Friends talking to each other about their
3 Local, written, specialized Texts people	Texts written by and for a local group of
4 Local, oral, specialized problems/situations	People discussing specifics about their
5 Global, written, everyday events	International news agencies reporting on
6 Global, oral, everyday different parts of the world	Conversations amongst people from
7 Global, written, specialized	Academics writing research papers
8 Global, oral, specialized	Conference presentations

**Figure 2.7:** *Examples of writing (Adapted from Mahboob, 2009)*

Above mentioned ontological nature of the English language used and its users demonstrates that the models used in genres and registers practiced in Pakistan neither purely global nor it is withstanding with only local linguistic imprints. So, this ontological situation needs to be elaborated and coded with some other appropriate theoretical construct replete with both the features of global and local Englishes. The ontological behaviors such as *hybridization*, *indigenization*, *urduization* in the local linguistic context of Pakistan may be encapsulated with a more suitable term i.e., *glocalised English* which is embedded with both the ingredients of local and global. This *glocalised English* is also evident in language appropriation strategies proposed by Ashcroft (2013) which are very common practices in fiction produced by non-native speakers of the English language. Hence, it can be argued that this phenomenon of *glocal English* is ubiquitous in *outer and expanding circle countries* of the world.

## 2.7 Conceptualizing *Glocal English*

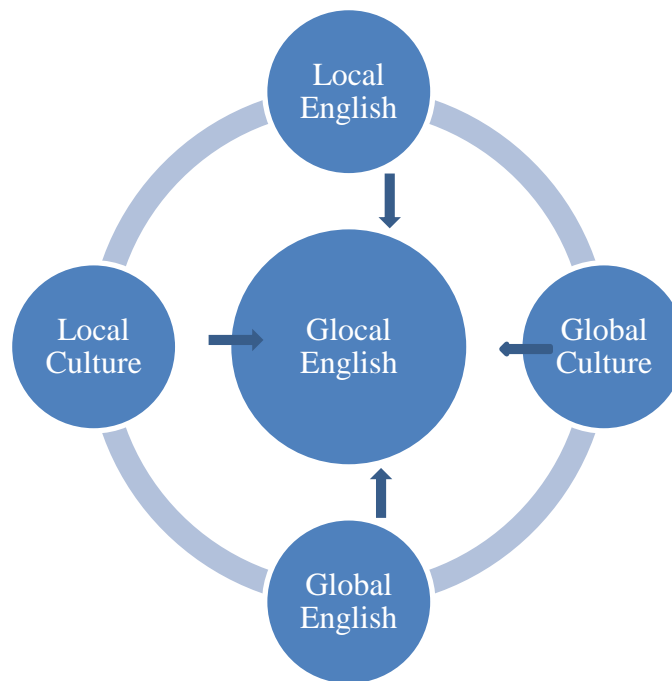
Local variants of English in non-native countries have been labelled with *glocal English*. For example, Kperogi (2015) explored Nigerian English in comparison with British and American variants of English from the perspective of syntax and stylistics. Based on the findings of the study local variant of English spoken in Nigeria was given

the name of *glocal English*. Moreover, the term has also been encapsulated with linguistic landscape pervasive with non-roman scripts of English used in Pakistan as signage of advertisement on billboards (Manan, David, Dumanig, & Channa, 2017). Pakir (2014) attempted to problematize the concept of the use of various versions of English exploited on social media in the context of Singapore. Another interesting fact is about the role of English in the Chinese ELT context. The number of users of the English language in China has been increased by the total population of the USA and UK as reported by (Wei & Su, 2012). According to this study, these 400 million users of English in China have been facing serious pedagogical issues with English language teaching practices. Global English as a lingua franca has been challenged now particularly in Chinese English language classrooms. Fang (2018) has recently proposed the incorporation of the local variant in ELT pedagogy in the Chinese context what he calls *glocal English* pedagogy. Keeping above mentioned conceptualized notions, it can be proposed that reappraisal of the concept in connection with extra-linguistic attitudes and behaviours including norms, notions, and ideologies embedded with a linguistic matrix.

Extra-linguistic manifestations including culture can also be considered an important part of *glocal English*. *Acculturation* and *intercultural competence* of interlocutors through a localized variant of English is also such demonstrations that can be embodied with *glocal English*. It is commonly observed as a result of digital globalized citizenship and global corporatization that local versions of all the entities have become an inseparable part of global existence. Incorporating local branding with global trademarks is evidence of such *glocal* behaviors in non-native countries especially. Cultural aspects as proposed by Byram, Nichols, and Stevens (2001) including history, geography, socio-political mentioning, traditions, customs, and values in English textbooks can also be referred to as *glocal content* in language teaching pedagogy.

Based on linguistic and extra-linguistic manifestations of the English language used in Pakistan in my view *glocal English* is a phenomenon that has been emerged as a result of linguistic and cultural contact across languages and cultures. This profuse fusion of inner circle English with the linguistic fabric of the rest of the languages of the country produced various versions of the local variant of English in the country. Moreover, this ingrained linguistic behavior provided a wider space for the integration

of cultural entities of global and local identities into *glocal English* as can be conceptualized through Figure 2.8 below.



**Figure 2.8:** *Conceptualizing Glocal English*

Moreover, the use of local languages in teaching the English language may also be linked with the same phenomenon of *glocalized* version of English. Therefore, it is evident that many studies in the Pakistani context revealed low proficiency level of English of Pakistani teachers and students despite its *de facto* status of an official language for years of the country demands a new innovative user-friendly model of English language to be practiced in Pakistani ELT context which can be a form of *glocalized* model of English (Saeed, Zia, & Saeed, 2014).

In the above paragraphs, the concept and context of glocalization have been discussed in detail, particularly concerning the English language. Further, many studies have been cited that aids to understand the glocal English concept and its practical implications. However, in this regard, there are no notable works available in the context of Pakistan. Moreover, this concept has never been explored in the military context at a global level. Thus, the present research is much needed to fill the gap.

## CHAPTER 3

### RESEARCH METHODOLOGY

This chapter elucidates the research methods and procedures utilized in this study. The chapter begins with details of the theoretical framework that served as a foundation of data collection and analysis techniques. With a comprehensive background of the term glocalization provided in chapter two, this chapter focuses only on theoretical dimensions in line with the present study. Moreover, the next part of the chapter provides details of data collection methods along with a detailed account of the selected population and sample. The last part presents data analysis techniques and procedures.

#### **3.1 Theoretical Framework: Glocalization and English Language Teaching (ELT)**

In this study, the phenomenon of globalization and its common ground with English as lingua franca has been taken into account. These two are somehow common in different perspectives and considered as an emerging phenomenon in the light of which local non-native English users attain some edge and acceptance. In this study, Pakistan Military Academy's training of the English language in the context of glocalization has been discussed before the discussion of the need for glocalization and English Language Teaching (ELT) practices and methods at Pakistan Military Academy (PMA).

According to Murata and Jenkins (2009), with the increasing amount of globalization in the world, English is becoming a common language known as lingua franca, for people to convey different thoughts and to communicate all over the world. Now the status of the native speakers and their standard language became somehow vague because of local varieties of English. Non-native speakers of English as a Foreign Language (EFL) are thought to be getting empowered. With time, different local varieties of English language are going to be accepted with their unique positions. With the acceptance of these local varieties, the English language is becoming an international language and the people are feeling easy to use different accents of speaking English rather than only a native accent because English is expanding beyond the traditional native forms of English. Trudgill and Hannah (2002) are of the view that

because of this new phenomenon, English teachers are getting a lot of confusion in deciding which variety is best to teach in the classrooms, and which variety is worldwide accepted. One more difficulty they are facing is to get to understand how they should integrate local varieties of English into the English learning curriculum.

English as a Foreign Language (EFL) has some commonalities with the concept of glocalization popularized by sociologist Roland Robertson in 1995. According to him, glocalization is the simultaneity– the co-presence–of both universalizing and particularizing tendencies (Robertson, 1995). Swales (1990) also identified between localization and globalization who defined glocalization as “a bifurcation away from the historically powerful nation-state in two directions: one upward towards a world increasingly dominated by multinational corporations and international and supranational entities and one downward (as it were) towards regional aspirations, niche marketing, local involvements” (p. 11). Talking about the combination of global ideas with the local considerations, English as a Lingua Franca (ELF) and glocalization are inseparable.

In short, both English as a Lingua Franca (ELF) and glocalization are similar in their conception of the combination of global ideas with local considerations. To discuss how the phenomenon of English as a Foreign Language (EFL) and glocalization have implicated the teaching of the English language in Pakistan we should examine how English education in Pakistan has responded to glocalization before moving to check English language’s different impacts and where these impacts are more visible on education system.

The whole purpose of this glocalization emphasizes the assimilative aspects of globalization in local contexts. Hence, the current study sensing the social problems maybe emerged in the future due to globalization and nativeness intends to address the issues of imbalances in English language pedagogy in Pakistan in general and Pakistan Military Academy in particular. The current study is intended to find out the efficacy of glocalization in the arena of English language pedagogy which may offer some new insights to the English Language Teaching experts around the world.

Glocalization manifests the habitus of negotiating, engaging, and accommodating the theory, practice, and method of global pedagogy of the English language with the innovation of local values, attitudes, and beliefs.

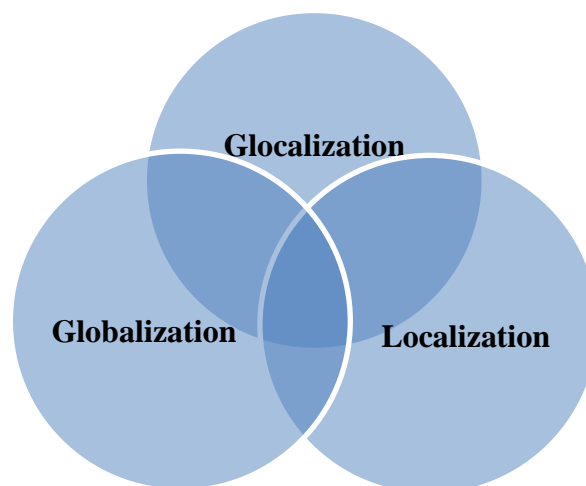
### 3.1.1 Analytical Framework

Glocalization as a recent phenomenon seems to offer a reconciliatory schema between global demands and local needs. The term “glocalization”, literally meaning “global localization”, is beginning to draw attention in various fields. The term, which first appeared in the 1980s in articles by Japanese economists in the *Harvard Business Review*, was invented to emphasize that the globalization of a product is more likely to succeed when the product or service is adapted specifically to each locality or culture it is marketed in. Robertson (1995) was the first sociologist to use the term “glocalization” and describe it as “the simultaneity, the co-presence of both universalizing and particularizing tendencies” (p.1). Friedman (1999) defines glocalization as “the ability of a culture, when it encounters other strong cultures, to absorb influences that naturally fit into and can enrich that culture, to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different” (p. 29). Ross and Lou (2005) pointed out that “Glocalization implies a search beyond the contributions and downsides of globalization in order to conceptualize a world of greater balance between the potentially empowering trends of global communication and the concrete challenges faced by local communities” (p. 229). All these definitions indicate the interplay between global reach and local specificities.

The understanding of the glocalization process of English can help us in analysing how English is used and adapted in all its social contexts. Here only the impact of glocalization of the English language on Pakistan Military Academy is discussed in this study. Through this study, it would be helpful to get an idea of how the knowledge of the existence of glocalization helps Pakistani learners to learn English as a Foreign Language (EFL) context and to provide their legitimate role to taught and learn English in that way. Brooks and Normore (2010) have uncovered the connection between local educational practices and policies and worldwide discourses and made the image clear how academic leaders are called to incorporate a glocal perspective in educational policymaking. As the result, different educators got to recognize that local education practices are getting influence through globalization. Moreover, they spread light on different domains in which glocal perspective is not needed: the political, economic cultural, moral, pedagogical, information, organizational, spiritual and religious, and temporal literacy domains.

Now the glocalization is spreading in different parts of the world and it is important to note that localization is not now limited to the international community only. Sharifian (2010) has differentiated between intercultural and intracultural by developing different global and local norms of English variations. Local norm is used by people of different tribes and global is used for communicating with people outside the country. In language teaching, glocalization means that both global and local perspectives are considered in curriculum development. This study moreover gave the idea to introduce the notion of glocalization in higher education to offer the knowledge and adequate understanding of the English language to the students. So they can easily interact with international students and develop and accept various variations of the English Language used by people from different parts of the world (Sharifian, 2010).

To explore the manifestations of glocalization in the English language pedagogy at Pakistan Military Academy the analytical framework is developed incorporating the aspects of Globalization, localization into the theory of glocalization. The following Figure 3.1 shows the prospective co-existence of these theoretical manifestations to discuss theory, practice, and method of English language teaching context.



**Figure 3.1:** *Analytical Framework for Measuring Glocalization of English Language Pedagogy*

In order to approach these manifestations, a final checklist based on the presence of *target culture; native/local/source culture; and global culture* was prepared by utilizing theoretical orientations (Byram et al., 2001). Target culture is the culture of English language speaking communities (British and American); native culture is the



culture of learners of the English language which is Pakistan in the current proposed study, and; the global culture portrays cultural manifestations of various speech communities across national geographical borders.

The checklist based on the conceptualization of inter-cultural embodiment has been used for the descriptive content analysis of English language pedagogical materials such as syllabi and textbooks (Byram et al., 2001; Byram & Risager, 1999). The changes in the checklist have been made by considering the theory of Glocalization to address the objectives of the current study. The adapted checklist only can better serve as the analytical framework of the study. The main points of this adapted checklist are as follows: (See figure 3.2 below)

<b>GLOCAL CULTURE</b>				
<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>
<b>Local/ Pakistani cultural content</b>	<b>Military/ PMA content</b>	<b>Culture(s) of USA and UK</b>	<b>Culture(s) of English speaking countries other than USA &amp; UK</b>	<b>Culture(s) of other than English speaking countries</b>
History				
Geography				
Economy				
Politics				
Religion				
Education				
Art, Literature				
Artefacts				
Music				
Food				
Holidays				
Lifestyle				
Customs				
Values				
Beliefs				
Attitudes				
Hobbies				

Clothes  
 Military  
 Terms

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**Figure 3.2:** *Analytical Framework of Glocalization in English Language Pedagogy*

The proportion of these five aspects (A, B, C, D, and E) determines the extent of glocalization in English Language pedagogy materials. By utilizing this checklist, impact reveals the perception, attitudes, and beliefs of the learners and the instructors regarding the efficacy of glocalization in English language pedagogy.

### **3.2 Research Design**

The current study is a case study with a mixed-method approach used with the application of triangulation techniques of data collection. The research design is further explained below:

#### **3.2.1 The Current Study as a Case Study**

The current research is a case study that is helpful in closely examining the data within a specific context (Creswell & Creswell, 2017). It is a kind of method that works well to explore and analyse a single context in detail, and; the findings can be used to explain other related phenomena as well. Yin (1984) explains the case study research method “as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not evident; and in which multiple sources of evidence are used” (p. 28). Moreover, case studies are reports of case materials obtained while working with an individual, a group, a community, or an organization. Case studies illustrate a problem; indicate a means for solving a problem; and/ or shed light on needed research, clinical applications, or theoretical matters. In writing case studies, authors carefully consider the balance between providing important illustrative material and using confidential case material responsibly (Association, 1983). For the current research, Pakistan Military Academy (PMA) serves as the case under scrutiny.

#### **3.2.2 Mixed Method Approach**

Moreover, the current study follows a mixed-method approach along with triangulation techniques of data collection and data analysis. The mixed-method approach is based on generally both types of analysis including qualitative and

quantitative analysis. Conventionally, this approach in applied linguistics involves both qualitative and quantitative analysis. According to Wallace (2002), the quantitative approach provides us detailed insight into data analysed concerning quantitative measurements and therefore can be considered relatively more objective and free of any researcher's biases. And qualitative approach helps in describing and discussing analysed data that is not necessary to count in terms of digits or which cannot be counted. Thus, the researcher follows interpretivist approach which envisages the so-called biases of the researcher. However, in this qualitative approach, we can have multi-fold meanings of data analysed which is not a very potential characteristic of quantitative analysis. And within these multi-fold meanings, the researchers and the readers can dig out the meanings following the objectives and research questions set for a study.

Therefore, perceiving quantitative and qualitative approaches opposite to each other does not seem to be an appropriate epistemological mind framework to conduct any study following set research paradigms. Hence, drawing a sharp boundary between both of these approaches is not very easy as proposed by Brown (2001). In applied linguistics especially both approaches benefit from each other in providing a novel and convincing analysis. For example, questionnaires as data collection instruments may use both types of items to be analysed in both quantitative and qualitative ways. Similarly, a content analysis that is supposed to be qualitative purely may also utilize quantitative findings based on the particular quantitative results. Thus, researches based on survey provide us significantly common grounds of quantitative and qualitative analyses. Larsen-Freeman and Michael (1994) approach both quantitative and qualitative research in language studies through longitudinal and/or cross-sectional approaches. The former involves data collection over a certain period which demands mainly qualitative analysis and the latter focuses on synchronic analysis dealing with quantitative analysis by using various data collection instrument. However, here again, it is difficult to demarcate between both approaches from qualitative and quantitative perspectives.

Creswell and Creswell (2017) solve this issue of binary in research design approaches who proposes three main types of research design approaches. These approaches include qualitative, quantitative, and mixed-method approaches. The mixed-method approach uses various data collection instruments to ensure quantitative

and qualitative application in nexus with each other. These instruments may include questionnaires, interviews, and experiments. The current study following the same approach has used questionnaires and content analysis. The first instrument was used to have in-depth insight into numerical results, whereas, the latter was utilized to have a qualitative understanding of the results.

### **3.2.3 Triangulation in the Current Study**

The current study uses triangulation techniques in data collection and data analysis procedures. Generally, triangulation techniques involve different data collection and data analysis instruments that triangulate each other during the whole process of research. Thus, this technique is assumed to add more value to research from the perspective of the credibility of the research. This credibility adds validity and reliability to the whole research design with valid and reliable results. According to Cohen (1986), triangulation deals with mapping, explaining, and providing an in-depth understanding of any phenomena grounded in human behaviours. Therefore, this technique is highly effective according to several experts on research methods (Frank, 2013). The effectiveness of this technique can be defended on basis of the argument that there is no single method that would address all the problems effectively as suggested by Denzin (1970). Therefore, using mixed methods with techniques of triangulation compensate for flaws of each other and the findings complement the standpoints of the researchers based on their objectives and research questions. This complementary behaviour of such research design enhances the validity and reliability of the results obtained through an inquiry.

The current study following a mixed-methods approach and triangulation techniques was conducted in three phases. In the first phase, through purposive sampling data consisting of textbooks were collected for content analysis qualitatively (Gay & Airasian, 2003). In the second phase, questionnaires for students and teachers were prepared based on the findings of descriptive content analysis of textbooks by utilizing the theoretical framework of glocalization and analytical framework of Byram (1997) based on target and source cultural elements.

## **3.3 Data Collection Methods and Procedures**

The current study utilizes a triangulation technique to collect data from a representative sample of a population at Pakistan Military Academy. The data mainly

consisting of textbooks of English taught to cadets and responses of students and teachers. Following heads of this part give a detailed account of data collection methods and procedures along with rationales and necessary demographic information of data to rationalize representativeness of data.

### **3.3.1 Population of the Current Study and Sample**

Pakistan Military Academy at Kakul (PMA), also known as PMA Kakul, is a two-year accredited federal service military academy. It is located in Abbottabad. The Pakistan Military Academy is similar in function to Royal Military Academy, UK, French Military Academy, France, and the United States Military Academy (USMA), New York, and aims to provide training to the officers of Pakistan Army and Allied countries. The academy offers a four-year undergraduate program leading to the Bachelor of Military Arts and Sciences (BMAS) in which subjects like English, Military Geography, National and International Affairs, Islamic Studies, Military, and General Science, and Social Science are taught to the cadets. The long course cadets who join the academy after Higher Secondary School Certificate (HSSC) study the English language for two years for the degree before commissioning and complete their degree in their units.

The English instructors teaching at the academy are the commissioned officers from the Army Education Corps of Pakistan Army possessing a minimum of an MA degree in English besides necessary teaching experience. Few of them also have higher degrees including Ph.D. in English and M.Phil in English to their credit. These instructors after their selection in Army Education Corps undergo basic military training of six months at Pakistan Military Academy. After their passing out from the academy, they are posted to various colleges and other outfits of the Army where they mainly undertake the assignments of teaching the English language to the students from school to college level. However, on their posting to the National University of Sciences and Technology, these English instructors teach English language, functional English, communication skills, and public speaking to the students of undergraduate classes. Whereas, on their posting to Pakistan Military Academy, these instructors are assigned the responsibilities of teaching the English language including the prescribed textbooks of English and other related areas to the cadets undergoing training at the academy. These courses and textbooks are also designed by these instructors in the academy.

It is also worth mentioning here that these teachers over the years keep interacting with their counterparts from other academies and outfits like Pakistan Air Force Academy, Pakistan Naval Academy, Military Colleges, Cadet Colleges, and other constituent colleges of the National University of Science and Technology. Since the National University of Science and Technology is a degree-awarding institution to the cadets of Pakistan Military Academy also, hence, the instructors of the English Department of Pakistan Military Academy also keep formal and informal interaction with the university and ensure to follow the guidelines and mandate of the university in true letter and spirit. These instructors are also sent on deputation to other foreign countries for various teaching and administrative assignments out of the existing faculty, most of them have been to the Kingdom of Saudi Arabia where they have been teaching ESP courses to military students. Their international exposure and interaction with the students from other cultures also give them a chance towards their capacity building. Moreover, these instructors also undergo few professional courses related to methods of instruction and education methodologies. Hence, it is safely claimed that the instructors teaching the English language at the English department of Pakistan Military Academy Kakul are well trained and equipped to teach any type of content given to them in the future.

The population of the study includes PMA's English language instructors, learners (cadets) of the English language, and English language textbooks. A random sampling method was used to select the sample for the current study. Out of a total population of almost 800 cadets studying the English language in 4 terms, a sample of 200 cadets was taken and was given the questionnaires. (More details of cadets' sample are provided in section 3.3.5.1 below) Concerning English Language Instructors, out of 27 English Language Instructors teaching at Pakistan Military Academy, 23 English Language Instructors were selected using the convenience sampling method (convenience of availability).

### **3.3.2 Textbooks**

The textbooks used to teach the English language at the academy are designed by experts in the field of ELT and the sole purpose is to teach language (reading & writing) and communication (speaking & listening) skills. The contents are adopted from different sources including from the books followed by various universities in the

country, and courses designed for the undergraduate level. These contents are further adapted by the Department of English, PMA, as per the needs of the students.

There are mainly two textbooks being followed by the Department of English for the English language for the Bachelor of Military Arts and Science (BMAS) programme at Pakistan Military Academy (PMA). Book one, titled the *English Language*, covers the topics related to basic grammar such as parts of speech, common errors in English writing, basics of phonetics, passages for developing reading comprehension, paragraph writing, and note-taking/ making. Besides, there are also the prose lessons/ pieces on various topics given in the book (details given in appendix 'E') which were particularly chosen as one of the population tools for the study underhand to find out cultural contents/ items from various cultures.

Book two, titled *Communication and Interpersonal Skills*, includes a wide range of prose lessons and articles on various topics (details given in appendix 'F'). These prose lessons from book two were also selected as the population tool for the research underhand and cultural contents/ items from various cultures have been identified/ searched in this book. Besides the prose lessons, this book also contains a section covering techniques on writing an essay, short story, paragraph writing, vocabulary, and how to develop the oral skills of the cadets.

Both the books have been compiled locally by the senior faculty members at the Department of English, PMA, during the year 2012 by the inclusion of prose lessons of various writers from different sources/ books. A syndicate of officers from the Department of English possessing fair experience of teaching the English language at various levels compiled these books. A copy of both the books is issued to all the cadets at the start of their degree. Out of the total four terms, these books are taught to the cadets in the first, second, and fourth term i.e., for one and a half years. Lessons are divided term-wise to cover the syllabus.

### **3.3.3 Demographic Details about Cadets**

#### **3.3.3.1 Term Wise Distribution of Cadets**

There is a total of four terms at PMA and each term is equivalent to the semester in nomenclature. The English language is taught in the first, second, and fourth terms. The fourth term focuses on more specialized courses. Table 3.1 provides us necessary information about the term-wise distribution of cadets. Mentioning this information

here is significant to understand the representativeness of a sample of cadets. There were 200 cadets available at the time of collection of data following the permission granted by higher authorities out of which 189 responded to the questionnaire. Cadets from the second term available were maximum in number followed by the cadets from the first term.

**Table 3.1**

*Term Wise Distribution of Cadets*

Term	Total number of cadets
1 <sup>st</sup> Term	65
2nd Term	90
4 <sup>th</sup> Term	34
	189

**3.3.3.2 Region/ Province Wise Distribution of Cadets**

Table 3.2 below provides the region/province-wise distribution of cadets. This information is necessary to share as regional distribution provides us information about how much indigenous culture, we may expect in the personal beliefs of the cadets in their responses sought through items of questionnaires. We can see from Table 3.2 below that the maximum number of cadets is from Punjab which is the largest province of Pakistan concerning population. Therefore, this number of cadets ensures the representativeness of the population in my data. The number of cadets from each province verifies the extent of the population of each province. However, merit is strictly followed to select cadets for commission. Moreover, the selection of cadets sometimes depends on the number of candidates applying for the commission in the Pakistan Army. For example, Islamabad Capital Territory (ICT) is the federal capital of Pakistan i.e Islamabad from where a relatively large number of candidates applies for the commission; therefore, we see more number of cadets from Islamabad than the cadets from Azad Jammu & Kashmir (AJK) and Gilgit Baltistan (GB). Thus, sample selection ensures regions-wise representativeness of data also which is a fundamental criterion for any sample selection.



**Table 3.2***Province Wise Distribution of Cadets*

	Province								Total
	Punjab	KPK	Sindh	Balochistan	GB	AJK	ICT	Foreigners	
1 <sup>st</sup> Term	38	12	3	4	1	4	3	0	65
2nd Term	43	20	7	7	2	4	6	1	90
4 <sup>th</sup> Term	18	5	2	3	1	0	4	1	34
Total	99	37	12	14	4	8	13	2	189

**3.3.3.3 Mother Tongue Wise Distribution of Cadets****Table 3.3***Mother Tongue Wise Distribution of Cadets*

Term	Mother Tongue															Total	
	Hindko	Urdu	Pushto	Punjabi	Sindhi	Urdu/ Punjabi	Saraiki	Balochi	Pothohari	Kashmiri	Burushaski	Balti	Barohi	Shina	Arabic		Sinhala
1 <sup>st</sup> Term	6	21	12	14	3	1	3	1	1	2	0	1	0	0	0	0	65
2nd Term	3	26	24	25	0	0	4	2	1	0	0	2	1	2	0	0	90
4 <sup>th</sup> Term	1	3	4	11	0	1	4	3	3	0	1	1	0	0	1	1	34
Total	10	50	40	50	3	2	11	6	5	2	1	4	1	2	1	1	189

Table 3.3 above provides the mother tongue-wise distribution of cadets at PMA. We can see that 189 cadets reported 16 languages as their mother tongues. It is also noticeable from Table 3.3 that Urdu, Pushto, and Punjabi are reported mother tongues of a maximum number of cadets i.e., 50, 40, and 50 respectively. Concerning Urdu as mother tongue, this is an interesting report which indicates that in recent times there has been a shift from local languages to Urdu as mother tongue. Or perhaps cadets have reported home language as mother tongue. Maximum of cadets having Urdu as their mother tongue reportedly verify the census recently conducted by the Pakistan Statistics Bureau. However, here I would like to make one clarification that several region-wise distributions of cadets should not be confused with a number of mother

tongues reported. For example, there are 12 cadets from Sindh but only three cadets have reported Sindhi as their mother tongue. This is because of the cosmopolitan nature of the population-wise largest city of Karachi situated in Sindh. This city has speakers of all the languages with the dominance of Urdu speakers followed by Sindhi, Punjabi, and Pushto. Similarly, Balochistan is also a diverse province by having speakers of Balochi, Pushto, Siraiki, and some other local languages. Therefore, this table also provides realistic data about the report of mother tongues across Pakistan.

### 3.3.3.4 Home Tongue Wise Distribution of Cadets

Table 3.4 provides information about the language used in the homes of the cadets i.e. home language. We can see from the table clearly that it is Urdu which is spoken mostly in homes. These findings indicate a language shift from local languages to Urdu which is the national language of the country according to its constitution. Urdu as home language is followed by Pushto and Punjabi respectively which suggests more switch of language is from Punjabi to Urdu rather than Pushto to Urdu. These demographics might affect the students' perception of globalizing English language teaching practices in their language teaching classrooms.

**Table 3.4**

*Home Tongue Wise Distribution of Cadets*

Term	Home Tongue															Total	
	Hindko	Urdu	Pushto	Punjabi	Punjabi/ Urdu	Saraiki	Balochi	Kashmiri	Burushaski	Balti	Barohi	Gojri	Shina	Potohari	Arabic		Sinhala
1 <sup>st</sup> Term	3	34	12	9	0	2	1	1	0	1	0	0	0	0	0	0	63
2 <sup>nd</sup> Term	2	41	21	11	2	2	1	0	0	2	1	1	2	1	0	0	87
4 <sup>th</sup> Term	1	12	4	6	3	1	3	0	1	0	0	0	0	1	1	1	34
Total	6	87	37	26	5	5	5	1	1	3	1	1	2	2	1	1	184

### 3.3.4 Demographic Details of Instructors

There were 26 instructors in the Department of English at Pakistan Military Academy (PMA) and 23 out of them were asked to fill out questionnaires, selected on

basis of convenience sampling technique. The necessary demographic information of the instructors is given below.

### 3.3.4.1 Qualification of instructors

Ten teachers had post-graduate degrees including 01 Ph.D. in English. So, the majority of the instructors were having an M.Phil qualification (56.5%) followed by 39.0% MA (Master of Arts). 01 had a Ph.D. degree in the relevant discipline. This information tells us academic exposure and understanding of the teachers to the pedagogical material. The respondents are assumed to be well aware of the importance of content themes in teaching the English language especially, the teachers who had postgraduate degrees were supposed to have a philosophical understanding of the questions asked through the questionnaires given them to respond.

**Table 3.5**

#### *Qualification of Instructors*

Qualification	Frequency	Percent	Valid Percent	Cumulative Percent
MA	9	39.1	39.1	39.1
M.Phil	13	56.5	56.5	95.7
Ph.D	1	4.3	4.3	100.0
Total	23	100.0	100.0	

### 3.3.4.2 Professional Qualification

Table 3.6 shows that majority of the instructors were having a Bachelor of Education (B.Ed) qualification (13%) followed by a 4.3% diploma in Teaching English as Foreign Language (TEFL) and other professional qualifications. However, there were only 05 instructors who had professional certificates regarding teaching the English language. These 05 certificates are locally awarded certificates awarded to the candidates after passing courses of certain credit hours. But the basic qualification requirement i.e. MA English is met by all the teachers mentioned in Table 3.5.

**Table 3.6***Professional Qualification of Instructors*

Qualification	Frequency	Percent	Valid Percent	Cumulative Percent
Diploma in TEFL	1	4.3	20.0	20.0
B.Ed	3	13.0	60.0	80.0
Others	1	4.3	20.0	100.0
Total	5	21.7	100.0	

**3.3.4.3 Local Teaching Experience of the Instructors**

Table 3.7 shows the teaching experience of instructors in years in Pakistan. We can see from the table that 16 teachers have English language teaching experience of 10 years or more than 10 years. This demographic clearly shows that majority of the teachers are experienced at PMA who are teaching the English language. Such a large number of teachers having a vast experience of teaching seems quite suitable for data to be collected through questionnaires because the majority of the teachers are very well aware of English language teaching practices at PMA and these teachers are mature enough to respond appropriately about the culture of Pakistan, indigenous towns/villages, and customs, values, and beliefs of Pakistan Military Academy.

**Table 3.7***Teaching Experience of Instructors within Pakistan*

Years	Frequency	Percent	Valid Percent	Cumulative Percent
1.0	1	4.3	4.3	4.3
3.0	2	8.7	8.7	13.0
4.0	3	13.0	13.0	26.1
7.0	1	4.3	4.3	30.4
11.0	1	4.3	4.3	34.8
12.0	2	8.7	8.7	43.5
14.0	2	8.7	8.7	52.2
15.0	4	17.4	17.4	69.6
16.0	5	21.7	21.7	91.3
18.0	1	4.3	4.3	95.7
20.0	1	4.3	4.3	100.0
Total	23	100.0	100.0	

### 3.3.4.4 Foreign Teaching Experience of the Instructors

Table 3.8 shows that majority of the teachers have experience of teaching abroad also. And 56.5% of instructors were having 3 years of foreign teaching experience. The instructors' foreign teaching experience is in Saudi Arabia where these teachers had experience teaching the English language to military cadets of Royal Saudi Land Forces, Kingdom of Saudi Arabia. Foreign teaching experience tells us that majority of the teachers would be having an understanding of globalization as these teachers teach the American English Language Course developed by Defense Language Institute, English Language Center, Lackland Air Force Base, Texas, the USA to the Saudi cadets. The textbooks of this course have significant content related to the United States of America and globalization. Hence, the majority of the teachers have exposure to global content during their teaching experience.

**Table 3.8**

*Experience Abroad*

Years	Frequency	Percent	Valid Percent	Cumulative Percent
1	1	4.3	6.7	6.7
2.5	1	4.3	6.7	13.3
3	13	56.5	86.7	100.0
Total	15	65.2	100.0	
Missing	8	34.8		
	23	100.0		

### 3.3.5 Tools of the Study: Questionnaires

For the present study, the researcher developed two questionnaires one for the students and the other for the instructors. The questionnaires were among the major data collection instrument as this instrument portrays a general situation in a very effective way which sometimes becomes difficult to have through other data collection tools. According to Dörnyei and Taguchi (2009) and Gillham (2000), questionnaires are costs, time, and effort effective and in other words, they save time, energy, and financial resources. Through questionnaires, a large sample can be approached easily

and the analysing software such as Statistical Package for the Social Sciences (SPSS), etc. analyse data quickly and effectively.

Moreover, a questionnaire can cover many issues to be addressed in one instrument divided into different parts as proposed by Richards and Rodgers (2014). Moreover, the results obtained through questionnaires by using software provide us very precise results which bring significant validity and reliability to the results obtained. Furthermore, questionnaires are considered to have the optimum level of data standardization if it is well structured. Finally, questionnaires assure the anonymity of the respondents which are necessary ethical considerations in survey research.

### **3.3.5.1 Cadets' Questionnaire**

A questionnaire prepared for the current study was adapted from Byram and Feng (2006) and Byram et al. (2001). Cultural elements based on the presence of *target culture*; *native/local/source culture*; and *global culture* were included in questionnaires. Target culture is the culture of English language speaking communities (British and American); native culture is the culture of learners of English language which is Pakistan in the current proposed study; the global culture portrays cultural manifestations of various speech communities across national geographical borders (See 3.2.1 for details).

The questionnaire prepared for cadets was divided into five parts keeping in mind the objectives and research questions of the study. The first part consists of 10 items focusing on knowing the responses of the students regarding their interest/attitude towards the incorporation of cultural elements in English language textbooks and material; their understanding of the importance of cultural inclusion in English language teaching practices at PMA; and actual practice regarding time distribution given to culture in teaching English language material at PMA. The second part of the questionnaire seeks responses of the students regarding prospective topics on cultural elements such as history, geography, politics, customs, traditions, values, beliefs, events, activities, entertainment, cuisine, and military culture, especially of PMA. The third part focuses on exploring the engagement of cultural elements in real English language practices at PMA. Fourth part of the questionnaire contains students' perception of the inclusion of content related to local cultures, Pakistani culture, cultures of English-speaking countries, and cultures of foreign countries other than

English-speaking countries. The fifth part of this questionnaire focuses on an explicit inquiry on the inclusion of cultural/intercultural dimension of local culture, military culture, global culture, and integration of all these in PMA English textbooks and teaching materials.

Around 200 cadets were given the questionnaires to be filled, however, 189 filled out completely which were used in the study. So, the response of the questionnaires filled out was 89% which indicates standardization and representativeness of data collected.

### **3.3.5.2 Instructors' Questionnaire**

Questionnaires prepared for instructors were also prepared by keeping in mind the objectives and research questions of the current study. This questionnaire was also adapted from Byram et al., 2001 and Byram & Risager, 1999. Like the cadets' questionnaire, the instructors' questionnaire also consisted of five parts. The first four parts are similar to the four parts of the students' questionnaire, however, instructors' items asked in their questionnaire in part five seek their perspective on various questions asked. The fifth part of this questionnaire is very specific which focuses on an explicit inquiry on the inclusion of cultural/intercultural dimension of local culture, military culture, global culture, and integration of all these in PMA English textbooks and teaching materials.

All the available teachers filled out their questionnaires which show 100% turnout indicating absolute standardization of data collected.

### **3.3.5.3 Validity and Reliability of questionnaires**

The present study utilized two questionnaires adapted from Byram et al. (2001) as also mentioned above. These questionnaires were already established as reliable and valid by the above-mentioned researchers. However, as the content of these questionnaires was modified to some extent as per the requirements of the present study; thus, it was imperative to re-calculate the reliability and validity values for the modified tools. For the said purpose, a pilot study was carried out administering the questionnaires to a sample of the selected population. The questionnaires were distributed among 20 students and 5 teachers in a small-scale pilot study, before the actual research.

Validity refers to the standardization of a questionnaire with respect to objectives it claims to achieve through the said tool. For the said purpose, the face validity method was used. The questionnaires along with the problem statement, objectives, and brief theoretical framework were presented to four experts in the field of Linguistics. The expert opinions helped the researcher to revise a few questions. However, the majority of the parts were approved and thus validated.

For the reliability purpose, the answers to all questions were converted into various scales with values (discussed below in the data analysis part). The alpha coefficient method was used to measure the internal reliability of the tool. According to Bolarinwa (2015), this method is usually used during scale development with items that have numerous response options (as in the following study- see attached questionnaires in the appendix). To calculate the value, the following formula was used:

$$a = \frac{n}{n-1} \left\{ 1 - \frac{\text{Sum Var}(Y_i)}{\text{Var}(X)} \right\}$$

Where

$n$  = Number of items

$\text{Sum Var}(Y_i)$  = Sum of item variances

$\text{Var}(X)$  = Composite variance

The calculated value of the coefficient was 0.71 and 0.69 respectively for questionnaires for students and teachers, which showed that both tools were reliable to be used by the researcher.

### **3.4 Data Analysis Tools, Procedures, Methods**

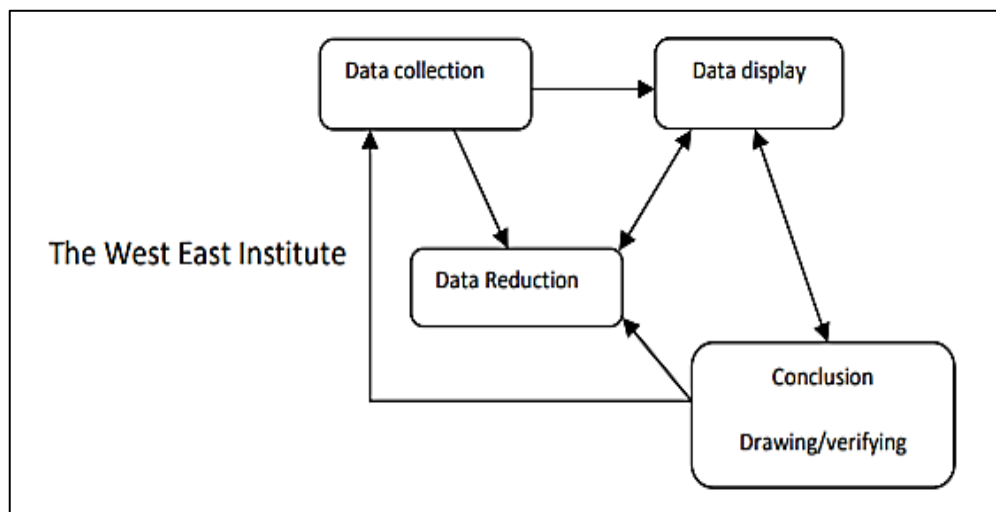
Data of the current study mainly consists of responses collected through questionnaires from teachers and students. Content analysis of two textbooks that are taught at PMA was also data for analysis. The content analysis was divided into two parts. The first part dealt with the thematic analysis of the content. The second part focused on identifying content related to the cultural elements mentioned in the following checklist of analysis.

#### **3.4.1 Thematic and Content Analysis of Textbooks**

As is mentioned earlier that each unit was analysed into two parts first part dealt with thematic analysis of the content. The second part focused on identifying content



related to the cultural elements mentioned in the following checklist of analysis. In the first phase, thematic analysis was necessary to identify major subject areas/ categories presented in the textbooks. Thematic analysis is not only concerned with the themes emerging from implicit and explicit ideas rather it can also be used as a tool to categorise data (Miles & Huberman, 1994). This kind of thematic analysis requires the data to be classified under certain headings based on similarities and differences of the contents (ibid, 1994). As the material in each unit was not directly presented under headings of different required categories, thus it was essential to first categorize material under some headings (the subject areas in this study). The data in the present study was coded at a paragraph level to note the patterns and then to identify the category. The category concept in the present study was based on the subjects (history, geography, etc.) and values (culture, traditions, values, etc.) as per the need of the study. The following thematic analysis model by Miles and Huberman (1994) is used:



**Figure 3.3:** Interactive Model (Miles & Huberman, 1994, p. 12)

In the second phase (once categories were identified) content analysis was needed to identify the cultural relevance of the identified categories. According to White and Marsh (2006), the content analysis technique is often used by researchers to explore oral or written material for the presence of certain themes/ categories or identified codes. For this purpose, content is broken down into various chunks like words, phrases, clauses, sentences, etc. as per the requirements. For the present study, instances (related to selected topics/ categories identified in phase one) were calculated at the phrase level. Each unit was analysed by utilizing the following checklist. The identified categories (through thematic analysis) of *Target Culture*, *Military Culture/PMA Culture*,

*Native/Local/Source Culture*, and *Global Culture* were identified. Target culture (British & American) is the culture of affective, cognitive, and appropriated norms and values to be instilled (Byram et al., 2001). Native culture is the source/local brand of socio-cognitive schema replete within-group feelings (Byram, 1997) and global culture is an interconnected culture of two or more than two countries' cultures. (See Figure 3.2 above) This kind of content analysis is often referred to as summative content analysis where both quantitative and qualitative approaches work hand in hand to reach conclusions (Kindermann, 2020).

Content analysis of textbooks was necessary to ensure the applicability of triangulation techniques of mixed-method approach research. According to Krippendorff (2013) content analysis helps make inferences from text based on the context of the text. However, the inferences are not guaranteed entailments to be conveying absolute meanings. Therefore, the current study utilized thematic analysis of each unit also which would add more validity in content analysis of textbooks. The content analysis is ontological and epistemologically is beneficial as it can be done in both quantitative and qualitative analysis. According to Dörnyei and Taguchi (2009), the quantitative content analysis provides a descriptive and objective manifest level of analysis with an overview of the meaning of the text at its surface level. And on the other hand, qualitative content analysis is a kind of analysis of text which digs out latent layers of texts i.e. deeper level of meaning. The qualitative content analysis deals with both discourse and theme-level manifestations of any text as proposed by Zhang and Wildemuth (2009). Therefore, the current study has included qualitative content analysis of themes of each unit of textbooks also.

#### **3.4.2 Analysis of Questionnaires of Cadets and Instructors**

The questionnaires used for data collection are attached (See the attached annexure B & C). For the data, the statistical software, i.e. Statistical Package for the Social Sciences (SPSS) was used. The participants' agreement against each statement/item was measured on various point scales, given below, and their numerical coding was entered in SPSS:

- i. Strongly agree to strongly disagree
- ii. Highly interested to not interested
- iii. Very important to not important

- iv. Percentage range
- v. Very much so to not at all
- vi. Scoring from 1 to 5 in order of importance
- vii. Very necessary to not necessary
- viii. Very often to never
- ix. A lot to not that much

The rationale of using these various scales is lying in the various objectives and research questions of the current study. Not all the objectives are met with one type of scale therefore various scales were used in order to achieve the objectives of the study. Furthermore, if the results obtained through various scales complement each other, this technique brings validity to the tool and results of the study. This complementary relationship among various scales was noticed in the analysis parts of the current study.

For using SPSS, in the first step, I examined the data which includes analysis of missing value, identification of outliers, and normality data. The screening of these eventualities is very important as they can disturb further analysis because the majority of statistical approaches/tests require these assumptions to be priority met. To draw meaningful inferences or conclusions, data must be cleared from having abnormal spread, abnormal outliers, and skewed distribution. In the second step, descriptive analysis for necessary demographic information was conducted. This information includes a description of the profiles of the respondents who took part in this study. For both questionnaires frequency distribution, Mean and Standard deviations were calculated and are presented separately in the Tables.

### **3.5 Ethical Considerations**

Pakistan Military Academy is not a public sector educational institute, therefore, genres of communicative events performed there are occluded. Keeping this constraint in mind, a formal permission letter was obtained from the academy for the conduct of research (please see appendix D). In addition to having permission from the higher authority, consent from the cadets and teachers was also sought through consent statements ensuring anonymity of their identity throughout the research process and thesis compilation.

## **CHAPTER 4**

### **RESULTS OF THE STUDY**

This chapter presents the results of the study in three major sections. Each section is further divided into parts. The first section reports the results of content analysis based on two textbooks taught at Pakistan Military Academy (henceforth PMA). This section is further divided into three parts. The second section presents the results based on a questionnaire filled out by the students as participants of the study. This section is further divided into five parts. The third section of the study reports the data analysis based on a questionnaire filled out by the teachers. This section also consists of five parts.

#### **4.1 Section One: Content Analysis of Textbooks**

This section is divided into two parts. The first part presents the QUAN Content analysis of textbooks. The second part consists of reporting QUAL Content analysis by identifying the expressions from Book one and Book two belonging to various categories of culture.

##### **4.1.1 Part One: QUAN Content Analysis of Book 1 and Book 2**

Table 4.1 below presents the findings of the QUAN Content analysis of textbooks. The mapping of each category was done manually on the original texts. The identified categories were then calculated and translated into Table 4.1. The table shows that there were 497 instances of cultural elements that were found in both textbooks. Elements related to the culture of the countries other than English-speaking countries were found maximum with instances of 212 followed the examples of UK/USA culture i.e. 172. The cultural elements of local/Pakistani culture were found as the third most occurring elements with a total number of 72. Out of 16 categories of cultural elements, Geography was found maximum with total instances of 161 followed by the elements of history i.e., 101. The third most occurring cultural element in all the cultures was about art, literature, and artifacts which were calculated as 84. 30 instances of religion, 24 of education, 17 of politics, and 30 occurrences of military terms were also found in both the textbooks.

**Table 4.1***The extent of Glocalization in English Language Text Books of PMA*

Aspects	Local/ Pakistani cultural content	Military/ PMA content	Culture(s) of USA and UK	Culture(s) of English speaking countries other than USA & UK	Culture(s) of other than English speaking countries	Total
History	23	03	27	02	46	101
Geography	21	03	66	02	76	161
Economy	-	-	06	-	01	07
Politics	06	-	07	-	04	17
Religion	15	-	-	-	15	30
Education	-	-	05	-	19	24
Art, Literature	01	-	38	-	45	84
Artefacts						
Music	-	-	-	-	-	-
Food	2	-	9	-	-	11
Holidays	-	-	-	-	-	-
Lifestyle	-	-	7	-	4	11
Customs	-	-	-	-	2	2
Values, Beliefs	4	-	6	-	-	10
Attitudes						
Hobbies	-	-	-	-	-	-
Clothes	-	1	1	-	-	2
Military Terms	-	30	-	-	-	30
Total	72	37	172	04	212	497

**4.1.2 Part Two: QUAL Content Analysis of Book 1 & Book 2**

Table 4.2 below presents the results of data analysis based on QUAL Content analysis. It is noticeable from the table that the expressions or examples of cultural content found were mostly related to geography, history, and art/literature. In the table

below, the underlined words are the titles of the chapters and the expression in bold letters are the instances of the cultural content found in the textbooks of English taught at PMA.

First, regarding the mention of the geography of the local culture, it was surprising to find that the only representation of the geography of the country (Pakistan) was made by mentioning *Pakistan, Karachi, Sukkur, and Punjab*. Second, the culture of the UK and/or the USA was the second most common content phenomenon noticed in English language textbooks. For example, the repetitive occurrence of *British, British Government, and Great Britain, England, London, Cambridge, Oxford, River Thames, etc.*, along with English names of persons such as *Mr. Brown, Mr. Robinson, and Tommy, etc.*, were among few of the occurrences found commonly. In contrast, there was one whole chapter titled *Three Days to See* focusing on promoting and glorifying places of the USA such as *Metropolitan Museum, Metropolitan, New York, Forest Hills Long Island, Empire State Building, Fifth Avenue, and Park Avenue*. Finally, English textbooks taught at PMA are highly loaded with foreign cultures other than the culture of English-speaking countries. Geographical elements belonging to the eastern and western parts of the world are mentioned in the textbooks. For example, mention of *Poland, Balkan Peninsula, Portuguese, Spanish, Liberia, Czechoslovakia, Greece, Greek, France, Italy, Pyrenees, Germany, and Venice* belonging to western parts of the world and *India, Egypt, Nile, Middle East, Central Asia, warm climate, warm damp countries, Indonesians, Asians, Orient, East of romance, and China* belong to the eastern part of the world. Few mentions of African geography such as *the dark heart of Africa* were also found in the English textbooks taught at PMA. As we have noticed above that geographical content from global and local culture has been found in the textbooks, however, the dominance is of foreign culture including the culture of English-speaking countries (USA and UK) and non-English speaking countries. However, the glorification of Western culture especially of the USA and UK has been noticed in the textbooks. This may be due to the remnant of colonial influence on the institutions of Pakistan. Non-English foreign culture has also been presented, maybe, to establish global connectivity of the military institution through various collaborative programs including military training and diplomatic relationships.

Moreover, elements of history belonging to all of these cultural hubs of the local culture of Pakistan, the culture of the UK/USA, and other foreign cultures were found.

This manifestation included personalities involved in the Pakistan Movement such as *Quaid-i-Azam, Allama Iqbal, Nawabzada Liaquat Ali Khan, and Sir Ghulam Hussain Hidayatullah*; names of few important places of that time such as *Dar-ul-Ulum and Khyber university*; and names of few events related to Pakistan Movement including *Pakistan Resolution of 23<sup>rd</sup> March 1940 at Lahore, 14 August 1947, 12 Apr 1948 and Independence celebration in Karachi*.

Regarding the third most occurring cultural elements found in the English textbooks taught at PMA was art/literature/artefacts. These elements related to the culture of UK/USA include mentioning of literary figures such as *John Ruskin, Charles Dickens, Jane Eyre, W.M Thackeray, J.H.Newman, Charlotte Bronte, James Anthony Froude, Jane Austen, Shakespeare, Oscar Wilde, Aldous Huxley, and John Keats*; and the places related to art including *Metropolitan Museum of Art and Metropolitan Museum*.

One of the most noticeable findings reported above was about the mentioning/presence of foreign culture in the textbooks. This might be due to the colonial influence left on all the institutional structures of the countries which were once the colonies. However, on the other side, the local identity is found present to the minimal level, to ensured by mentioning local cultural elements in the textbooks.

**Table 4.2**

*QUAL Content Analysis of Book 1 and Book 2*

Aspects	Military/ PMA content	Local/ Pakistani cultural content	Culture(s) of USA and UK	Culture(s) of English speaking countries other than USA & UK	Culture(s) of other than English speaking countries
History		<u>Responsibilities of the Youth</u> <ul style="list-style-type: none"> <li>• Quad-I-Azam - 12 Apr 1948</li> <li>• Dar-ul-Ulum</li> <li>• Khyber university</li> </ul> <u>Prose Pieces</u> <ul style="list-style-type: none"> <li>• Quaid-I-Azam</li> <li>• Quaid-I-Azam</li> </ul> <u>Ch-10-Paragraph Writing</u>	<u>Education and Training of Character</u> <ul style="list-style-type: none"> <li>• Professor Whitehead</li> </ul> <u>Three Days to See</u> <ul style="list-style-type: none"> <li>• Joseph Jefferson</li> <li>• Rip Van Winkle</li> </ul>		<u>Education and Training of Character</u> <ul style="list-style-type: none"> <li>• Plato</li> <li>• Greek prose</li> </ul> <u>Three Days to See</u> <ul style="list-style-type: none"> <li>• Helen Keller</li> <li>• Parthenon</li> <li>• Athenian warriors</li> <li>• Apollos and Venuses</li> </ul>

	<ul style="list-style-type: none"> <li>• Great poet Allama Iqbal</li> <li>• King Muhammad Shah “Dehli is yet far of (from enemy)”</li> </ul>	<ul style="list-style-type: none"> <li>• <u>The Observation-Post</u></li> <li>• Great Christopher <u>Paragraph Writing</u></li> <li>• Crown and Kingdom</li> <li>• Piraeus</li> <li>• Lord Macaulay</li> <li>• History of England</li> <li>• <u>Prose Pieces</u></li> <li>• Living stone</li> <li>• <u>Ch-10 Paragraph Writing</u></li> <li>• Columbus and Vasco-Da-Gama</li> <li>• Abraham Lincoln’s</li> </ul>	<ul style="list-style-type: none"> <li>• Samothrace</li> <li>• Romin</li> <li>• Rodin</li> <li>• <u>Responsibilities of the Youth</u></li> <li>• <u>Rome Paragraph Writing</u></li> <li>• Tyrian</li> <li>• Greek towns</li> <li>• Acropolis</li> <li>• Athens with its Acropolis</li> <li>• Corinth</li> <li>• Acrocorinthus</li> <li>• 300 B.C</li> <li>• Mahaffy: Greek Antiquities</li> <li>• Surajah Dowlah</li> <li>• <u>Prose Pieces</u></li> <li>• Napoleon</li> <li>• Marshal Stalin</li> <li>• German</li> <li>• Stalingrate</li> <li>• Churchill</li> <li>• Croesus</li> <li>• <u>The Middle Eastern Bazaar</u></li> <li>• Gothic-Arched gateway</li> <li>• Ancient girders</li> <li>• <u>Are Camels Unprogressive?</u></li> <li>• Economy</li> </ul>
Economy		<ul style="list-style-type: none"> <li>• <u>Education and Training of Character</u></li> <li>• The London School of Economics</li> <li>• <u>Efficiency or Enjoyment of Life</u></li> <li>• About £ 1000</li> <li>• £ 300</li> <li>• <u>Advertisements</u></li> <li>• 7/- in the £</li> </ul>	
Economy		<ul style="list-style-type: none"> <li>• <u>Education and Training of Character</u></li> <li>• The London School of Economics</li> <li>• <u>Efficiency or Enjoyment of Life</u></li> <li>• About £ 1000</li> <li>• £ 300</li> </ul>	<ul style="list-style-type: none"> <li>• <u>Are Camels Unprogressive?</u></li> <li>• Economy</li> </ul>



Politics	<u>Responsibilities of the Youth</u> <ul style="list-style-type: none"> <li>• Government</li> <li>• Government</li> <li>• Patriotic</li> <li>• Provincialism</li> <li>• Nationalism and racialism</li> <li>• Government</li> <li>•</li> </ul>	<u>Advertisements</u> <ul style="list-style-type: none"> <li>• 7/- in the £</li> </ul> <u>The Escaped Lunatic</u> <ul style="list-style-type: none"> <li>• Mrs Stott</li> <li>• Mrs Rosalind Stott</li> </ul> <u>Paragraph Writing</u> <u>Earls</u> <u>Prose Pieces</u> <ul style="list-style-type: none"> <li>• Richard-II in the triumph of Bolingbroke</li> </ul>	<u>Paragraph Writing</u> <ul style="list-style-type: none"> <li>• Henry the fourth, kind of France</li> <li>• Queen of England</li> </ul>
Religion	<u>Responsibilities of the Youth</u> <ul style="list-style-type: none"> <li>• Islamic World</li> <li>• Musalmans</li> <li>• God</li> </ul>		<u>Paragraph Writing</u> <ul style="list-style-type: none"> <li>• The God</li> </ul>
Education			
Art, Literature Artefacts		<u>Three Days to See</u> <ul style="list-style-type: none"> <li>• Mrs. Ann Sullivan Macy</li> <li>• New York Museum of Natural History</li> <li>• Metropolitan Museum of Art</li> <li>• The Museum of Natural History</li> <li>• Metropolitan</li> <li>• Metropolitan Museum</li> <li>• Hamlet, or the gusty Falstaff amid colourful Elizabethan trappings</li> <li>• Hamlet</li> <li>• Falstaff</li> <li>• East River</li> </ul> <u>Painting</u> <ul style="list-style-type: none"> <li>• Oscar wild</li> </ul> <u>Poetry and Prose</u> <ul style="list-style-type: none"> <li>• Shakespeare</li> </ul> <u>Paragraph Writing</u> <ul style="list-style-type: none"> <li>• John Ruskin</li> <li>• Charles Dickens</li> <li>• Jane Eyre</li> </ul>	<u>Three Days to See</u> <ul style="list-style-type: none"> <li>• Homer</li> <li>• Michelangelo's inspiring</li> <li>• Moses</li> <li>• Gothic wood carving</li> <li>• Greek vase</li> <li>• Italian Primitives</li> <li>• Raphael, Leonardo Da Vinci, Titian, Rembrandt</li> <li>• Veronese</li> <li>• El Greco</li> <li>• Nature from Corot</li> <li>• Pavlova</li> </ul> <u>Painting</u> <ul style="list-style-type: none"> <li>• Balinese Painting</li> </ul> <u>Poetry and Prose</u> <ul style="list-style-type: none"> <li>• Monsieur Jourdain</li> <li>• Monsieur Jourdain</li> </ul> <u>Propaganda</u> <ul style="list-style-type: none"> <li>• Greek Sophists</li> </ul> <u>Paragraph Writing</u> <ul style="list-style-type: none"> <li>• Argos, Megara</li> </ul>

- Jane Eyre
- W.M Thackeray
- J.H.Newman
- Charlotte Bronte
- Aesop
- James Anthony Froude
- Jane Austen: Mr & Mrs Bennet

Prose Pieces

- Shakespeare
- As in theatre the eyes of men, eyes. Are idly bent on him who enters next, thinking his prattle to be tedious; even so, or with much more contempt, men's Did scowl on Richard".

Ch-10-

Paragraph

Writing

- Shakespeare
- Shakespeare
- Poets like Keats

Painting

- Italian painter
- French painter
- Medieval painter
- Balinese painting
- Balinese fishermen

- Greek Poet Poetry and Prose
- French comedy
- Farce by Moliere
- Propaganda
- Old art

Music

Food

Painful  
Departure

- Village Bakery

Does travel  
broaden the  
mind

- Tea
- Good fish and chips
- Bacon or kippers or haddocks

Does travel  
broaden the mind

- French food

		<ul style="list-style-type: none"> <li>• Chips</li> <li>• Eat rolls</li> <li>• Marmalade</li> <li>• Strawberry jam</li> <li>• Marmalade</li> <li>• English food</li> </ul>	
Holidays			
Lifestyle		<u>Three Days to See</u> <ul style="list-style-type: none"> <li>• Scottie, Darkie and the stalwart</li> <li>• Great Dane, Helga</li> </ul>	<u>Are Camels Unprogressive?</u> <ul style="list-style-type: none"> <li>• Ultra-modern flats</li> <li>• Veiled woman</li> </ul>
		<u>Letter from a Neighbour</u> <ul style="list-style-type: none"> <li>• Bonfires</li> </ul>	
		<u>Does travel broaden the mind</u> <ul style="list-style-type: none"> <li>• English Home</li> <li>• London fogs</li> </ul>	
		<u>Are Camels Unprogressive?</u> <ul style="list-style-type: none"> <li>• Cowboys</li> </ul>	
Customs			<u>Does travel broaden the mind</u> <ul style="list-style-type: none"> <li>• Indonesians may explain this action rationally as arising from a difference in custom</li> <li>• Foreign custom</li> </ul>
			<u>Does travel broaden the mind</u> <ul style="list-style-type: none"> <li>• Broad-minded about foreign habits</li> </ul>
Values, Beliefs Attitudes	<u>Responsibilities of the Youth</u> <ul style="list-style-type: none"> <li>• Greater sense</li> <li>• Patriotism</li> <li>• Sense of patriotism</li> <li>• Pakistan Zindabad</li> </ul>	<u>Does travel broaden the mind</u> <ul style="list-style-type: none"> <li>• The American smile</li> <li>• Westernized</li> </ul>	
	<u>Ch-10- Paragraph Writing</u> <ul style="list-style-type: none"> <li>• C.S.P Officer</li> </ul>		
Hobbies			
Clothes	<u>The Observation-Post</u> <ul style="list-style-type: none"> <li>• Camouflaged enemy</li> </ul>	<u>Efficiency or Enjoyment of Life</u> <ul style="list-style-type: none"> <li>• Heavy clothing is essential</li> </ul>	

Military Terms

The Observation-Post

- Whole lot were firing
- Shells
- Shell
- Shells
- Artillery
- The Engineers
- Guns and Infantry
- Observation -post

A Close Shave

- Many sirens
- Barrack
- Last siren
- Hand – operated hooter
- Aeroengine factory
- Camp
- Aeroplane engines
- Anti-aircraft guns
- Bombs
- Bombs
- Aircraft
- Army boots
- Bombs

Water, Water Everywhere

- Pilot Officer
- Life Jackets
- Aeroplane engines

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Paragraph Writing

- Army
- Prose Pieces
- Alps and Pyrenees

## Book 2

Aspects	Local/ Pakistani cultural content	Military/ PMA content	Culture(s) of USA and UK	Culture(s) of English speaking countries other than USA & UK	Culture(s) of other than English speaking countries
History	<u>The Rationale of Pakistan</u> <ul style="list-style-type: none"> <li>• Muhammad Ali Jinnah</li> <li>• Muslim India</li> <li>• Muslim intelligentsia</li> </ul> <u>The Liberator</u> <ul style="list-style-type: none"> <li>• G.Allana</li> <li>• Pakistan Resolution of 23rd March 1947 at Lahore</li> <li>• Demand for Pakistan</li> <li>• A serious setback in his health some time in 1941</li> <li>• There was feverish activity in Dehli</li> <li>• Inauguration of Pakistan and Hindustan</li> <li>• On 5th August 1947 Lord Mount batten had Private Meeting with Quaid-i-Azam</li> <li>• To assassinate Jinnah</li> </ul>	<u>Fashions in Fidgets</u> First World War <u>Walking</u> <ul style="list-style-type: none"> <li>• Customs of Cromwell's</li> <li>• Soldiers to do when they saw the enemy</li> </ul>	<u>The Rationale of Pakistan</u> <ul style="list-style-type: none"> <li>• A leading journal like the London Times</li> <li>• According to the London Times</li> <li>• London Times</li> <li>• British Government and Parliament</li> </ul> <u>Fashions in Fidgets</u> <ul style="list-style-type: none"> <li>• Renaissance morbidezza</li> <li>• Henry VIII</li> </ul> <u>On Not Being a Philosopher</u> Solomon <u>Walking</u> <ul style="list-style-type: none"> <li>• G.M. Traveyan</li> <li>• Rosalind's</li> <li>• Customs of Cromwell's</li> <li>• Soldiers to do when they saw the enemy</li> </ul> <u>The Liberator</u> <ul style="list-style-type: none"> <li>• Mountbatten</li> <li>• Campbell Johnson</li> <li>• Lord Mountbatten</li> <li>• Lord Mountbatten</li> <li>• Mountbatten</li> </ul> <u>Farewell Speech at West Point</u>	<u>Fashions in Fidgets</u> <ul style="list-style-type: none"> <li>• Cesare Borgia</li> <li>• Senigaglia</li> </ul>	<u>The Rationale of Pakistan</u> <ul style="list-style-type: none"> <li>• Government of India Act 1935</li> <li>• Government of India Act 1935</li> <li>• Sub-continent of India</li> <li>• Unitary government of India</li> <li>• Sub-continent</li> <li>• Mr. Gandhi</li> </ul> <u>Fashions in Fidgets</u> <ul style="list-style-type: none"> <li>• Renaissance morbidezza</li> <li>• Castello</li> <li>• The Medieval nobleman</li> <li>• Julius Caesar</li> <li>• Dix-huitieme</li> </ul> <u>On Not Being a Philosopher</u> <ul style="list-style-type: none"> <li>• Marcus Aurelius</li> <li>• Greeks</li> <li>• Romans</li> <li>• Socrates</li> <li>• Epictetus</li> </ul> <u>Farewell Speech at West Point</u> <ul style="list-style-type: none"> <li>• First World War</li> <li>• Words of Plato</li> </ul>

- 
- Independence celebration : Karachi
  - Sir Ghulam Hussain Hidayatullah gave a dinner at the Karachi Club in honour of the Quaid
  - On the 11th the constituent assembly of Pakistan met for the 1st time in Karachi
  - Mohammad Ali Jinnah
  - Nawabzada Liaquat Ali Khan
  - General Douglas Macarthur
  - General Westmoreland
  - General Groves

Geography The Rationale of Pakistan

- Pakistan
- Sukkur
- Urdu

On Not Being a Philosopher

- Himalayas

The Liberator

- Punjab
- Yes I am Karachi-born and it was on the sands of Karachi

Eastward Lo! The Land is Bright

- Karachi
- Karachi

The Rationale of Pakistan

- British Government and Parliament
- British Great Britain
- British Parliamentary statute
- British Great Britain
- British British map of India
- English British Fashions in Fidgets
- American continent
- Occidentals

Invitation to the Word War

The Rationale of Pakistan

- Ireland
- Fashions in Fidgets
- Forli

The Rationale of Pakistan

- India
- Czechoslovakia
- Poland
- Sub-continent of India
- Balkan Peninsula
- Portuguese
- Spanish
- Liberian Peninsula
- India
- Hindu India
- India
- Sub-continent of India
- Selected Snobberies
- Swiss doctors
- On Not Being a Philosopher
- Himalayas
- Walking Italy

	<ul style="list-style-type: none"> <li>• Karachi</li> <li>• Karachi</li> </ul>	<ul style="list-style-type: none"> <li>• Bobby</li> <li>• English language</li> <li>• Mr. Brown's</li> <li>• Mr. Robinson</li> <li>• Cabinet Minister</li> </ul> <p><u>On Not Being a Philosopher</u></p> <p>Tommy's</p> <p><u>Walking</u></p> <ul style="list-style-type: none"> <li>• Forest of Arden</li> </ul> <p><u>Farewell Speech at West Point</u></p> <ul style="list-style-type: none"> <li>• At West point</li> <li>• West point</li> </ul> <p><u>On Not Being a Philosopher</u></p> <ul style="list-style-type: none"> <li>• £10000</li> </ul>	<ul style="list-style-type: none"> <li>• Walking alone in the Pyrenees</li> </ul> <p><u>The Liberator</u></p> <ul style="list-style-type: none"> <li>• Decision to start practice on Bombay instead of Karachi</li> </ul>
Economy			
Politics	<p><u>The Rationale of Pakistan</u></p> <ul style="list-style-type: none"> <li>• Muslim League</li> </ul>	<p><u>The Rationale of Pakistan</u></p> <p>British Government</p> <p><u>Invitation to the Word War</u></p> <ul style="list-style-type: none"> <li>• House of Commons</li> </ul>	<p><u>The Rationale of Pakistan</u></p> <ul style="list-style-type: none"> <li>• Hindu raj</li> <li>• Congress High Command</li> <li>• Hindu Congress High Command</li> </ul> <p><u>The Rationale of Pakistan</u></p> <ul style="list-style-type: none"> <li>• Hinduism</li> <li>• Hindu</li> <li>• Hinduism</li> <li>• Hindus</li> <li>• Hindus</li> <li>• Hindu</li> <li>• Hindus</li> <li>• Hindus</li> <li>• Hindus</li> <li>• Hindus</li> <li>• Selected Snobberies</li> <li>• Buddhists</li> </ul> <p><u>The Liberator</u></p> <ul style="list-style-type: none"> <li>• The Sikh leaders</li> </ul>
Religion	<ul style="list-style-type: none"> <li>• The Rationale of Pakistan</li> <li>• Islamic conception</li> <li>• Musalmans</li> <li>• Muslims</li> <li>• Muslims</li> <li>• Musalmans</li> <li>• Muslim India</li> <li>• Muslims</li> <li>• Musalmans</li> <li>• Musalmans</li> <li>• Musalmans</li> <li>• Muslims</li> <li>• Muslims</li> </ul>		
Education	<ul style="list-style-type: none"> <li>•</li> </ul>	<p><u>Fashions in Fidgets</u></p> <ul style="list-style-type: none"> <li>• Time Spirit</li> <li>• Sir Walter Raleigh</li> </ul> <p><u>Invitation to the Word War</u></p>	<p><u>Fashions in Fidgets</u></p> <ul style="list-style-type: none"> <li>• Freudian</li> </ul> <p><u>On Not Being a Philosopher</u></p> <ul style="list-style-type: none"> <li>• Epictetus</li> <li>• Epictetus</li> </ul>

	Mr H.W.	• Epictetus
	Fowler's	• Epictetus
	Modern English	• Epictetus
	Usage	• Epictetus
	<u>Walking</u>	• Epictetus
	• G.M.	• Epictetus
	Travelyan	• Epictetus
	<u>On Not Being a</u>	• Epictetus
	<u>Philosopher</u>	• Epictetus
	• Emerson	• Socrates
		• Epictetus
		• Socrates
		• Philosophy of
		Epictetus
		• Epictetus
		• Epictetus
		• Epictetus
		<u>Selected</u>
		<u>Snobberies</u>
		• Marie Bash
		Kirtseff
		<u>On Not Being a</u>
		<u>Philosopher</u>
		• Zeus
		• Zeus
		• Zeus
		<u>Walking</u>
		• Muses
		• On Olympus
Art,	<u>The</u>	
Literature	<u>Liberator</u>	
Artefacts	• G.Allana	
	<u>Fashions in</u>	
	<u>Fidgets</u>	
	• Fashions in	
	Fidgets	
	• Malvollo	
	looked	
	forward to	
	toying with	
	some rich	
	jewel	
	<u>Invitation to the</u>	
	<u>Word War</u>	
	• A.P.Herbert	
	<u>Selected</u>	
	<u>Snobberies</u>	
	• Aldous	
	Huxley	
	• Keats	
	<u>On Not Being a</u>	
	<u>Philosopher</u>	
	• Robert Lynd	
	<u>Walking</u>	
	• Shakespeare	
	• Meredith's	
	Night-walk	
	• Joy of	
	making a	
	leisurely	
	occupation of	
	the hamlet	
	• In the seventh	
	heaven with a	
	scene of	
	Henry IV	
	• Carlyle	
	• A dozen Nay	
	• Sir's of Dr.	
	Johnson	



		<ul style="list-style-type: none"> <li>• Love all changes of weather</li> <li>• Meredith</li> <li>• The Egoist the delight of walking soaked</li> </ul>	
Music			
Food			<u>Walking</u>
Holidays			• Tea
Lifestyle		<u>Walking</u>	<u>Fashions in Fidgets</u>
		<ul style="list-style-type: none"> <li>• Tea in England</li> <li>• Duke at dinner</li> </ul>	<ul style="list-style-type: none"> <li>• dix-huitieme</li> </ul>
Customs Values, Beliefs Attitudes		<u>Walking</u>	<u>Walking</u>
		<ul style="list-style-type: none"> <li>• British nature</li> </ul>	• Wine
		<u>Farewell Speech at West Point</u>	
		<ul style="list-style-type: none"> <li>• Ethics of the American soldier</li> <li>• His name and fame are the birthright of every American citizen</li> </ul>	
Hobbies			
Clothes			
Military Terms	<u>Fashions in Fidgets</u>	<u>Farewell Speech at West Point</u>	
	<ul style="list-style-type: none"> <li>• Brigadier</li> </ul>	<ul style="list-style-type: none"> <li>• American man at arms</li> </ul>	
	<u>Farewell Speech at West Point</u>		
	<ul style="list-style-type: none"> <li>• General</li> <li>• In twenty campaigns on a hundred battlefields, around a thousand campfires</li> <li>• Scars of war</li> <li>• Mournful mutter of the battlefield</li> </ul>		

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The above table gives the reference of all the chapters in the selected books concerning the glocalization theme. Many examples have been extracted from these chapters with reference to the selected theoretical framework and have been placed in Appendix C. To get a comprehensive picture of the data, a detailed discussion has been generated in the next chapter.

## **4.2 Section Two: Students' Perception of Glocalizing English Language Practices**

This section deals with reporting results based on cadets' responses to their perception of glocalizing English language practices at PMA. The section is further divided into five parts aiming to present results on cadets' understanding of English language teaching objectives; their perception on the inclusion of possible content in English language teaching; their response on recent teaching methods and approaches of English language in nexus with glocalization; and prospects of incorporating glocalizing philosophy of teaching English at PMA.

### **4.2.1 Part One: Students' Understanding of English Language Teaching Objectives**

Table 4.3 reports the results based on the first part of the questionnaire filled out by the cadets. This part consisted of ten items which can be categorized into three main themes. Items 1-5 deal with measuring the interest of the cadets towards learning culture through the English language. This theme deals with the inclination of the cadets towards learning the culture of Pakistan, the culture of indigenous locales, the culture of the UK, the USA, and/or the culture of other English-speaking countries, and the culture of the non-English speaking countries. The second theme is covered by items 6-7 which focuses on the importance of incorporating various cultures in English language teaching practices. This importance is measured in five-point scales ranging from very important to not important. The third category of the theme in this part (item 8-10) focuses on finding out the allocation of time distribution to culture teaching through English language practices at PMA. The responses of this theme provide us a detailed understanding of the mutual relationship between the cadets' attitude towards English language practices in their classrooms and the ways English language pedagogy they feel to be adopted in their language teaching environment.

With respect to learning local/ Pakistani cultural content while learning English as a foreign language, 40.4 % of cadets were highly interested while 53.4 % were interested. On the other hand, a very less percentage of the cadets i.e. 4.7 have shown their disinterest in learning local culture through ELT at PMA which manifests cadets' interest in glocalized teaching. These findings indicate that the majority of the cadets have their inclination towards local or Pakistani culture suggesting their pedagogical expectations attached with ELT at PMA English language classrooms.

Similarly, the cadets showed a positive attitude towards learning the English language through the cultural content of the Pakistan Military Academy in specific and military in general. As it can be seen from Table 4.3 that learning military/ PMA content during the process of learning English as a foreign language, the majority of the cadets i.e 40.4 % cadets were highly interested while 53.4 % were interested in demonstrating their positive attitude towards learning local culture through ELT at PMA. This finding also suggests a clear manifestation of cadets' interest in glocalized teaching.

**Table 4.3**

*Cadets' Attitude towards incorporating Culture in English Language Pedagogy*

Q	Highly Interested	Interested	I don't know	Less Interested	Not Interested	Mean	SD
In the teaching of English as a foreign/ second language, are you interested in learning local/ Pakistani cultural content?	40.4 %	53.4 %	1.6%	2.6%	2.1%	4.27	.799
In the teaching of English as a foreign/ second language, are you interested in learning military/PMA content?	53.9%	36.8%	1.6%	6.2%	1.6%	4.35	.907

In the teaching of English as a foreign/ second language, are you interested in learning culture(s) of USA and UK?	13.5%	36.8%	6.2%	29.0%	14.5%	3.06	1.335
In teaching of English as a foreign/ second language, are you interested in learning culture(s) of English speaking countries other than USA & UK?	10.9%	39.4%	8.3%	30.6%	10.9%	3.09	1.253
in teaching of English as a foreign/ second language, are you interested in learning culture(s) of other than English speaking countries?	11.4%	46.6%	6.2%	24.4%	11.4%	3.22	1.257

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Regarding measuring the importance of cultural content in the English language teaching classroom at PMA, Table 4.4 below provides a detailed analysis of perceptions of the students regarding the importance of culture in English language pedagogy. Nearly half of the cadets considered it very important and almost one-third considered it important to include cultural content in ELT pedagogy at PMA. However, combining responses of these two scales, almost 78% of cadets favoured inclusion of cultural content in English language teaching textbooks of PMA.

Another important result about the inclusion of information about the history, geography, and political system of the foreign culture, less than half of the cadets agreed on the importance of inclusion in ELT teaching material with 35.8% very important and 41.5% important. However, in contrast, a large number of cadets i.e., 67.4% considered information about the history, geography, and political system of own

culture(s) very important suggesting a change of global behaviour to local behaviour in the education system in Pakistan in general and PMA in particular.

In contrast with the above finding, slightly more than half of the cadets i.e., 51.3% were found to consider content related to daily life very important to be included in ELT teaching material. Similarly, regarding shared values and beliefs, slightly less than half of the students i.e., 46.6% considered this aspect of culture important to be considered for ELT teaching material at PMA.

**Table 4.4**

*Cadets' Perception on the Importance of Culture in English Language Pedagogy*

Q	V imp	Imp	I don't know	Less Imp	Not Imp	Mean	SD
How important is Culture in learning the English language?	47.7%	35.8%	3.6%	10.9%	2.1%	4.16	1.05
How important is it to learn the following aspects of culture in ELT?							
Information about the history, geography and political system of the foreign culture(s)	35.8%	41.5%	0.5%	19.2%	3.1%	3.88	1.184
Information about the history, geography, and political system of own culture(s).	67.4%	26.9%	1.0%	3.6%	1.0%	4.56	.783
Information about daily life and routines	51.3%	31.1%	4.7%	10.9%	1.6%	4.20	1.051
Information about shared values and beliefs.	46.6%	37.8%	6.7%	7.3%	1.6%	4.21	.962

Table 4.5 shows the distribution of time over the English language and culture in cadets' language teaching classrooms. Concerning the distribution of learning time over English language and culture, almost none i.e., 4.7% reported it is 100% integration of

language and culture. The majority of the cadets reported that it is more language which is the focus of pedagogy in the ELT classroom at PMA than culture suggesting the culture as a neglected content aspect in English language textbooks taught at PMA.

**Table 4.5**

*Distribution of Time over English language and Culture in Cadets' Classrooms*

	100% integration of language and culture	20% language - 80% culture	60% language- 40% culture	80% language - 20% culture	100% language - 0% culture	Mean	SD
How is your learning time distributed over English language and culture	4.7%	3.6%	44.0%	43.5%	4.1%	2.61	.822

Regarding the perception of the cadets on the distribution of time between language and culture, the majority of the cadets i.e., 65.3% responded that the distribution of time between language and culture should be appropriate. The same can be seen in Table 4.6 below. The findings with this respect to time spent on cultural learning during English class, very few cadets disagreed on not giving appropriate time to culture in language learning in ELT classroom at PMA.

**Table 4.6***Cadets' perception on Distribution of Time over Language and Culture in Classrooms*

	Yes, very much so	Yes, up to a certain extent;	No opinion	No, not particularly	No, not at all	Mean	SD
Do you want to spend more time on cultural learning during your English class?	17.1%	65.3%	4.7%	9.8%	3.1%	2.17	.932

#### **4.2.2 Part Two: Students' Perception of inclusion of Possible Topics in English Language Text Books and Teaching Material**

This part presents the data analysis based on students' perception of prospective content to be considered for English language teaching at PMA. Table 4.7 below presents the cadets' attitude towards various cultural topics to be included in English textbooks at PMA.

Concerning topics related to the political system, history, and geography, 44.6% of cadets responded that it is Most Important, whereas, 34.2% suggesting a divided opinion on the inclusion of such topics in ELT material. This less enthusiastic response regarding topics of politics in ELT material at PMA was expected from the respondents as politics is discouraged in the military system of Pakistan.

Similarly, the cadets showed the least interest concerning topics related to shopping, food, and drink with the least response of 17.1 % said that it is most important, whereas, 45.6 % considered it important indicating the cadets' perception of this content in ELT material in textbooks taught at PMA. Likewise, with respect to teaching the English language through content based on youth culture (fashion, music, etc.) few cadets 20.2 % considered it most important and 38.3 % considered it

important, therefore, it suggests a mixed approach of cadets i.e., an amalgamation of youth culture and a more professional attitude towards life and learning processes.

However, with respect to the teaching of the English language by using content, based on literature, art, and drama, only 28 % considered it the most important and relatively larger number i.e. 40.9 % declared it is important. Overall, it suggests that almost a large number of the cadets i.e. 70% showed interest in the inclusion of literary material in the existing English language textbooks of PMA. However, this finding is quite different from the general trend of using literature in the English language classrooms in Pakistan. In the English language classroom in Pakistan, literature is considered one of the important sources of language teaching.

For topics about family life and marriage life, 25.9 % said it is most important, 41.5 % said it is important whereas 6.2 % said it is less important, 5.2 % said it is not important and 21.2 % said that they don't know. With respect to topics about film, theatre and TV programmes, 19.7 % said it is most important, 37.8 % said it is important whereas, 4.5 % said it is less important, 5.7 % said it is not important and 22.3 % said that they don't know.

For topics on social and living conditions to be included in ELT material used at PMA, relatively very less number of the cadets with 30.1 % considered it most important and 41.5 % perceived it important pointing out the less perceived aspect of culture to be utilized in English language classrooms. Concerning teaching festivities and customs, 26.9 % said it is most important and 46.6 % said it is important suggesting the cadets' very situated and focused behaviour at PMA which revolves around typical activities of PMA training.

Topics related to tourism were also considered important by the cadets to be included in ELT material taught at PMA. Concerning teaching content on tourism and travel, only 26.9 % said it is most important and almost half of the cadets i.e., 48.2 % considered it important indicating the cadets' attitude towards such topics to be included in English language textbooks taught at PMA. With respect to teaching religious life, only 24.9 % found it most important and only 29.5 % considered it important highlighting a lack of interest in having religious topics in English language teaching material taught at PMA.



Including topics related to gender roles and relations, only 17.1 % said it is most important, and a relatively large number of the participants i.e., 44.6 % considered it important whereas 8.8 % said it is less important, 9.3 % said it is not important and 20.2 % said that they don't know. By adding topics about gender roles and relations, an important area can be taught to the students. With respect to teaching environmental issues, 26.4 % said it is most important and 45.6 % found it is important. This finding suggests relatively substantial awareness of environmental issues faced by Pakistan in particular and the world in general. Including topics on the environment in ELT material can help sensitize problems of the environment faced by the world in this century.

About teaching our own culture and identity, a reasonable number of the participants i.e., 41.5 % found it most important and 41.5 % considered it important. These results reveal the cadets' self-consciousness regarding their national and local identities. Therefore, including material on this topic in English language textbooks may be relatively helpful in teaching the English language effectively to the cadets. Similarly, with respect to including topics related to values and beliefs, 36.8 % said it is most important, 38.3 % said it is important whereas less number of the participants considered it less important indicating the participants' strong learning attitude towards their local values and beliefs through English language teaching pedagogy at PMA.

For teaching daily life and routines at PMA, 28.5 % said it is most important and 41.5 % found it is important, whereas, only around 28% of the cadets considered it less important to be included in English language pedagogy at PMA. With respect to teaching military customs and service, 27.5 % said it is most important, 46.1 % said it is important; whereas, 6.7 % said it is less important, 5.2 % said it is not important and 14.5 % said that they don't know suggesting a reasonable number of the cadets i.e., around 70% cadets were found interested in including customs of the military in English language teaching content at PMA.

Regarding teaching content related to discipline, 39.4 % said it is most important, 35.2 % considered it is important, whereas, only 5.7 % said it is less important indicating the cadets' general belief in this aspect of their daily life. Therefore, including content on this topic may be interesting for the cadets in language learning classrooms at PMA. With respect to teaching sports at PMA, 24.9 % said it is most important, 42.5 % said it is important, whereas, 7.3 % said it is less important, 5.2 %

said it is not important and 20.2 % responded that they don't know. The overall inclination of the cadets to have sports-related topics of their own country will create further interest for them to learn the English language with deeper interest.

Regarding including content on Military Training at PMA, 26.9 % said it is most important, 43 % found it important, whereas, 7.8 % said it is less important, 3.6 % said it is not important and 18.7 % said that they don't know. It was interesting to notice that for content related to military heroes of Pakistan, the majority of the cadets were found very interested in learning about them through English language pedagogy with a percentage of 38.9 % said it is most important and 44 % considered it is important. Thus, almost more than 83% of cadets were in the belief of considering content related to military heroes important to be included in English language textbooks at PMA.

Concerning teaching PMA History, 24.9 % said it is most important and 44.6 % reported it is important demonstrating a reasonable prevalent perception on the inclusion of PMA history content in the English language classroom at PMA. Similarly, relating to opting PMA traditions for English language source material of teaching, 27.5 % said it is most important and 39.4 % reported it important indicating cadets' interest in learning about their specific context and its history and traditions through English language practices at PMA. Regarding teaching academic challenges at PMA, almost 77 % considered it important to include such topics in the books.

**Table 4.7**

*Students' Perception of Possible Topics in English Language Text Books and Teaching Material*

Q What part of culture should be taught through English language at PMA?	Most Important	Important	I dont Know	Less Important	Not Important	Mean	SD
Political system, history and geography	44.6 %	34.2 %	9.8 %	5.7 %	5.7 %	4.06	1.135
Shopping, food and drink	17.1 %	45.6 %	14.5 %	13 %	9.3 %	3.48	1.193

Youth culture (fashion, music and etc)	20.2 %	38.3 %	20.7 %	10.9 %	9.8 %	3.48	1.212
Literature, art and drama	28 %	40.9 %	16.1 %	7.3 %	7.8 %	3.74	1.170
Family life and marriage life	25.9 %	41.5 %	21.2 %	6.2 %	5.2 %	3.77	1.067
Film, theatre and TV programmes	19.7 %	37.8 %	22.3 %	14.5 %	5.7 %	3.51	1.132
Social and living conditions	30.1 %	41.5 %	15.5 %	9.3 %	2.6 %	3.88	1.032
Festivities and customs	26.9 %	46.6 %	11.4 %	9.8 %	5.2 %	3.80	1.100
Tourism and travel	26.9 %	48.2 %	14 %	6.2 %	4.1 %	3.88	1.014
Religious life	24.9 %	29.5 %	19.2 %	11.9 %	14.5 %	3.38	1.361
Gender roles and relations	17.1 %	44.6 %	20.2 %	8.8 %	9.3 %	3.51	1.155
Environmental issues	26.4 %	45.6 %	19.2 %	3.1 %	5.7 %	3.84	1.036
Our own culture and identity	41.5 %	41.5 %	9.3 %	3.1 %	4.7 %	4.12	1.021
Values and beliefs	36.8 %	38.3 %	17.6 %	2.6 %	4.7 %	4.00	1.036
Daily life and routines at PMA	28.5 %	41.5 %	16.6 %	7.3 %	6.2 %	3.79	1.123
Military customs and service	27.5 %	46.1 %	14.5 %	6.7 %	5.2 %	3.84	1.066
Discipline	39.4 %	35.2 %	12.4 %	5.7 %	6.2 %	3.97	1.145
Sports at PMA	24.9 %	42.5 %	20.2 %	7.3 %	5.2 %	3.75	1.072

Military Training at PMA	26.9 %	43 %	18.7 %	7.8 %	3.6 %	3.82	1.032
Military Heroes of Pakistan	38.9 %	44 %	8.3 %	4.1 %	4.7 %	4.08	1.027
PMA History	24.9 %	44.6 %	21.2 %	6.7 %	2.6 %	3.82	0.968
PMA Traditions	27.5 %	39.4 %	20.7 %	7.8 %	4.7 %	3.77	1.080
Academic challenges at PMA	28 %	49.7 %	10.4 %	6.2 %	5.7 %	3.88	1.066

Table 4.8 presents results on students' perception of the inclusion of PMA culture in the English curriculum. To include cultural items in the English curriculum of PMA, 29.5% said it is very necessary; whereas, 51.8% said it is necessary; 9.8% said it is less necessary; 1.0% said it is not necessary, and 7.8% said that they don't know.

**Table 4.8**

*Students' Perception of Including PMA Culture in English Curriculum*

Q	Very Necessary	Necessary	I don't know	Less Necessary	Not Necessary	Mean	SD
Do you think it is necessary to have cultural items included in the English curriculum of PMA?	29.5%	51.8%	7.8%	9.8%	1.0%	3.99	.930

**4.2.3 Part Three: Students' Perception of Teaching Methods or Approaches towards English Language Teaching at PMA concerning Glocalization**

This part presents the results of students' perception of teaching methods or approaches towards English language teaching at PMA for glocalization.

Table 4.9 presents results on whether cultural information is shared from the textbook during English language teaching at PMA. For this, a relatively less number

of participants i.e., 14.5 % reported that it happens very often and relatively less than half of the cadets i.e., around 45.1% reported that it occurs often verifying the findings of previous parts of this section that culture is almost neglected part in English language teaching at PMA. Similarly, concerning whether the teacher tells the students what he/she heard or read about the foreign country or culture, only 26.4 % reported that it happens very often and 34.2 % said it occurs often verifying the results of the former finding.

However, it was surprising to find that what students reported about mentioning foreign cultures in English language classrooms was slightly in contradiction with the textbook analysis I presented in the first part of this chapter. Concerning this aspect of discovering the foreign cultures, only 12.4 % reported that occurs very often and 21.8 % said it happens often, whereas, majority of the cadets reported less occurrence of this behaviour in English language classrooms. With respect to students' participation in English language activities based on culture such as role-play activity, only 28 % reported that it happens very often and 20.7 % said it occurs suggesting neglect of cultural-based activities to be used in English language classrooms at PMA.

Similarly, the teachers do not engage students to describe cultural elements presented in the textbooks, for example, with respect to asking students to describe cultural phenomena that appear in textbooks or somewhere else, only 16.6 % reported that it happens very often and 26.9 % said it occurs and a majority of the cadets reported that use of such practices is almost rare in English language classrooms at PMA. This finding is complementing the former results that the teachers do not focus on any cultural aspect while teaching the English language in the classrooms; which can thus be a hope to draw that ELT is taking place in the local context. Concerning the use of culture-based videos/movies and asking students to discuss what they watch, very few students confirmed such practice with a percentage of 6.7 % (very often) and 13.5 % (often). This finding is quite surprising especially in the general context of English language teaching where the use of Audio Video aides has become a very common practice in English language classrooms. With the PMA, being one of the most institutionalized systems of education and training, it seems difficult to conform with the idea of not using such techniques in English language classrooms which are quite mandatory these days for effective teaching and learning. Similarly, with respect to asking students to compare their own cultures with foreign cultures, only 10.4 % said

it happens very often and 23.3% reported it occurs often complementing all the previous findings of this part.

**Table 4.9**

*Students' Response on Teaching Methods or Approaches towards English Language Teaching at PMA concerning Glocalization*

Q. How is the cultural information passed on to the students by the teachers in English class?	Very Often	Often	Some-times	Seldom	Never	Mean	SD
Cultural information is shared from the textbook.	14.5 %	45.1 %	31.6 %	7.3 %	1.6 %	3.64	.874
Teacher tells the students what he heard or read about the foreign country or culture.	26.4 %	34.2 %	22.3 %	14 %	3.1 %	3.67	1.106
Teacher asks students to discover the aspects of the foreign cultures.	12.4 %	21.8 %	31.6 %	20.7 %	13.5 %	2.99	1.212
Teacher asks the students to participate in role-play activity.	28 %	20.7 %	25.4 %	18.1 %	7.8 %	3.43	1.281
Teacher asks students to describe cultural phenomena which appear in textbooks or somewhere else.	16.6 %	26.9 %	33.7 %	15.5 %	7.3 %	3.30	1.138
Teacher shows us videos/movies and asks us to discuss what we watch.	6.7 %	13.5 %	17.1 %	17.6 %	45.1 %	2.19	1.319
Teacher asks students to compare their own cultures with foreign cultures.	10.4 %	23.3 %	29.5 %	18.1 %	18.7 %	2.89	1.253

#### **4.2.4 Part Four: Students' Perception of Glocalizing English Language Teaching at PMA**

This part reports the results based on students' perception of glocalizing English language teaching material at PMA. Table 4.10 presents results based on the students' responses on the inclusion of cultural content in their English language textbooks.

With respect to the information contained in textbooks regarding the inclusion of culture in textbooks taught at PMA, it was not surprising to find that PMA/ Military Culture was almost absent in textbooks. There were only 17.6 % of participants who responded that it is present ‘a lot’ and 24.4 % reported that it is present ‘more’ whereas the majority of the cadets reported that PMA related content is almost absent in the English language textbooks taught at PMA.

Likewise, regarding content related to local cultures of Pakistan in English language textbooks, only 8.3 % reported it is present ‘a lot’ and 30.6 % said it is present ‘more’, whereas, majority of the cadets reported that content related to local cultures is almost absent from textbooks of English taught at PMA with percentages of 34.7 % (little), 20.2 % (not that much) and 5.7 % don't know. This finding clearly shows that the use of local cultural elements is not preferred teaching material in English language classrooms at PMA suggesting ELT practices are in contradiction with expectations of the cadets and teachers who showed a very positive attitude towards inclusion of local cultures in the English language textbooks at PMA.

Concerning the information contained in textbooks, the students studying culture(s) of English-speaking countries relatively large number of the students reported with 13 % (a lot) and 47.2 % (more) that culture of English speaking cultures is present in English language textbooks. These findings complement the results of the QUAN Content analysis presented above at the beginning of this chapter. Similarly, regarding the inclusion of the culture of non-English speaking countries in English language textbooks, a substantial amount of responses confirmed the presence of such content in English language textbooks taught at PMA to the cadets. These findings too verify the QUAN Content and QUAL Content presented above at the beginning of this chapter.

**Table 4.10**

*Students' Responses on Inclusion of Culture in Text Books*

Do the textbooks you study contain following information?	A lot	More	I dont know	Little	Not that much	Mean	SD
PMA/ Military Culture	17.6 %	24.4 %	4.7 %	23.3 %	30.1 %	3.24	1.529

Local Culture(s)/ Pakistani Culture	8.3 %	30.6 %	5.7 %	34.7 %	20.2 %	3.28	1.316
Culture(s) of English Speaking Countries	13 %	47.2 %	9.3 %	22.8 %	7.8 %	2.65	1.190
Culture(s) of other Countries	6.2 %	24.9 %	13.5 %	35.8 %	19.7 %	3.38	1.228

Table 4.11 below shows results based on students' responses on the inclusion of cultural content in exam papers. With respect to percentage of cultural knowledge included in the exams: 4.1 % said it is 0 %; 36.3 % said it is 1-20%; 31.1 % said it is 21-40%; 24.9 % said it is 41-60%; 3.1 % said it is 61-80%; and 0.5 % said it is 81-100%. These findings clearly show that cultural elements are almost absent in exam questions set for the cadets.

**Table 4.11**

*Students' Response on Inclusion of Cultural Elements in Exam Questions*

	0	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
What percentage of cultural knowledge is included in the exams?	4.1 %	36.3 %	31.1 %	24.9 %	3.1 %	0.5 %	2.88	.969

Table 4.12 below presents results regarding the expectations of the cadets about the inclusion of cultural topics in English language pedagogy. Whether the cultural contents of the textbook being studied by the students meet their expectations or otherwise, very few students responded positively with 4.7% said it is 0; 32.1% said it is 1-20%; 26.4% said it is 21-40%; 21.8% said it is 41-60%; 14% said it is 61-80%; and 1% said it is 81-100%. It shows that students expectation is not met.



**Table 4.12**

*Response on Expectations of the cadets regarding the inclusion of Cultural elements in Text Book*

	0	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
Do the cultural contents of the textbook(s) you study meet your expectations?	4.7%	32.1%	26.4%	21.8%	14%	1%	3.11	1.171

#### **4.2.5 Part Five: Cultural/Intercultural Dimension of Local Culture, Military Culture Global Culture, and Integration of all of these in PMA English Textbooks**

This part reports the students' explicit responses on the inclusion of cultural elements in English language textbooks. Table 4.13 below provides a detailed analysis of students' opinions on considering cultural content in English language teaching material taught at PMA. The findings have been presented on the Likert scale ranging from strongly disagree to strongly agreed.

As it can be seen from Table 4.13 below that regarding the inclusion of content about history belonging to various cultures, the students showed almost similar interest in historical content of local culture, cultures of UK/USA, and cultures of countries other than English speaking countries. 46.1% were in favour of learning about local history, followed by almost 49% who supported the foreign cultures, and, however, majority i.e., almost 53% were found in support of cultures of English speaking countries in their English language content. These findings indicate the students' interest and awareness about the impact of glocalized content in English language teaching. Moreover, these findings are quite an appropriate representation of glocalized cultural ratio in English language teaching material to be used.

Another noticeable result was about the inclusion of social attitudes of different cultures and it was interesting to find that the cadets were found interested in the inclusion of social attitudes of PMA culture with a response of almost 90% agreement.

This result reveals the cadets' strong ownership with behaviours, practices, and norms of PMA representing their social attitudinal positivity. Similarly, a large extent of agreement i.e., around 79% were found regarding owning identity of PMA culture through prospective content to be included in English language textbooks taught at PMA. This result indicates the cadets' identity consciousness persona affiliated with PMA and their country i.e., Pakistan. These two findings regarding social attitudes and identity are also complemented with the rest of the results based on the students' responses on the inclusion of social depiction, traditions, values, customs, and day to day life of PMA suggesting content related to PMA would serve significant technique of engagement of the students in classrooms towards English language learning. In my opinion, such content would also be interesting for the teachers who teach these cadets at PMA.

In sum, the cadets were found equally interested in the inclusion of all the cultural elements in English language textbooks with appropriate ratios. The content regarding history, social attitudes, traditions, values, customs, social depiction, and day-to-day life of PMA culture, local culture of Pakistan and its different regions, cultures of English speaking countries, and the cultures of foreign countries in addition to English speaking countries was the preference of the cadets. These results suggest the cadets' sensitized cognitive schema regarding the importance of globalization in this age of global and local nexus in every field of life ranging from business to education.

**Table 4.13**

*Students' Perception of Inclusion of Local Culture, Military Culture, Global Culture in English Language Text Books*

Q	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Mean	SD
English textbooks should give the history of PMA/ Military Culture	2.6 %	4.7 %	11.4 %	43 %	38.3 %	4.10	.955
Local Culture(s)/ Pakistani Culture	2.6 %	3.1 %	4.1 %	46.1 %	44 %	4.26	.881

Culture(s) of English Speaking Countries	1 %	7.8 %	22.3 %	52.8 %	15.5 %	3.74	.852
Culture(s) of other Countries	0.5 %	11.9 %	23.8 %	48.7 %	15 %	3.66	.894
English textbooks should represent social attitudes of PMA/ Military Culture	4.7 %	5.7 %	8.3 %	47.7 %	33.7 %	4.0	1.036
Local Culture(s)/ Pakistani Culture	2.6 %	2.6 %	6.7 %	48.2 %	39.9 %	4.20	.875
Culture(s) of English Speaking Countries	2.1 %	8.8 %	16.1 %	58 %	15 %	3.75	.890
Culture(s) of other Countries	1 %	12.4 %	22.3 %	48.2 %	16.1 %	3.66	.928
English textbooks should represent the identities of PMA/ Military Culture	4.1 %	7.8 %	8.8 %	42.5 %	36.8 %	4.0	1.070
Local Culture(s)/ Pakistani Culture	3.6 %	2.1 %	9.8 %	43.5 %	40.9 %	4.16	.947
Culture(s) of English Speaking Countries	3.1 %	10.4 %	18.7 %	50.8 %	17.1 %	3.68	.978
Culture(s) of other Countries	3.6 %	13 %	21.2 %	49.2 %	13 %	3.55	.994
English textbooks should provide social depiction of							

PMA/ Military Culture	5.2 %	7.3 %	9.8 %	45.1 %	32.6 %	3.93	1.087
Local Culture(s)/ Pakistani Culture	2.1 %	4.1 %	7.8 %	51.8 %	34.2 %	4.12	.873
Culture(s) of English Speaking Countries	2.1 %	11.9 %	17.1 %	51.8 %	17.1 %	3.70	.959
Culture(s) of other Countries	4.7 %	9.8 %	18.7 %	48.2 %	18.7 %	3.66	1.039
English textbooks should represent the customs, traditions and values of							
PMA/ Military Culture	2.6 %	7.8 %	5.7 %	43.5 %	40.4 %	4.11	.999
Local Culture(s)/ Pakistani Culture	2.6 %	4.1 %	4.1 %	50.3 %	38.9 %	4.19	.894
Culture(s) of English Speaking Countries	3.1 %	8.8 %	10.9 %	54.9 %	22.3 %	3.84	.972
Culture(s) of other Countries	3.6 %	13 %	10.4 %	53.9 %	19.2 %	3.72	1.033
English textbooks should provide information about day to day life of people of							
PMA/ Military Culture	6.7 %	8.3 %	13.5 %	39.9 %	31.6 %	3.81	1.167
Local Culture(s)/ Pakistani Culture	3.6 %	4.7 %	9.8 %	46.1 %	35.8 %	4.06	.985

Culture(s) of English Speaking Countries	4.7 %	10.4 %	15.5 %	45.6 %	23.8 %	3.74	1.079
Culture(s) of other Countries	4.7 %	14.5 %	18.7 %	43 %	19.2 %	3.58	1.097

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### 4.3 Section Three: Teachers' Perception of Glocalizing English Language Practices

This section consists of five parts based on the division of the teachers' questionnaire analysis. Various following scales to ensure the validity of the results were used in the questionnaires:-

- i. Highly interested to not interested
- ii. Very important to not important
- iii. Percentage range
- iv. Very much so to not at all
- v. Scoring from 1 to 5 in order of importance
- vi. Very necessary to not necessary
- vii. Very often to never
- viii. A lot to not that much
- ix. Strongly agree to strongly disagree

The first part focuses on analysing teachers' perception of English language teaching objectives in relation to glocalization. The second part presents teachers' perception of the inclusion of possible glocalized content in English language practice. The next part reports the extent of glocalization in recent practices of English language pedagogy at PMA. The fourth part presents teachers' responses to English language teaching material used in relation to glocalization. The final part of this section reports on drawing a clear picture of the nature of content used in English language textbooks of PMA cadets in relation to glocalization.

#### 4.3.1 Part One: Teachers' Perception of English Language Teaching Objectives in Relation to Glocalization

In this part, I present the results based on the first part of the questionnaire filled out by the teachers. This part consists of twelve main items which can be categorized

into three main themes. Items 1-6 deal with measuring the attitude of the teachers towards learning culture through the English language by measuring the level of interest. This theme deals with an inclination of the teachers towards teaching culture of Pakistan, the culture of indigenous locales, the culture of the UK, the USA, and/or culture of other English-speaking countries, and the culture of the non-English-speaking countries. The second theme is covered by items 7-9 which focuses on the importance of incorporating various cultures in English language teaching practices. This importance is measured on a five-point scale ranging from very important to not important. The third category of the theme in this part (item 10-12) focuses on finding out the allocation of time distribution to culture teaching through English language practices at PMA. The responses of this theme provide us a detailed understanding of the mutual relationship between the teachers' attitude towards English language practices in their classrooms and the ways English language pedagogy, they feel to be adopted, in their language teaching environment.

Table 4.14 below presents teachers' perceptions of the objectives of English language teaching at PMA. With respect to teaching local/ Pakistani cultural content while learning English as a foreign language, most of the teachers were found interested up to a certain extent with 26.1% (highly interested) and 52.2% (interested) thus making the total of almost 79%. The findings clearly show that the teachers are in favour of including local cultures in English language pedagogy practiced at PMA. Moreover, this finding also demonstrates the teachers' self-consciousness regarding their national identity and they also want to include matters regarding Pakistani culture in English language teaching textbooks. These findings complement the findings based on the cadets' responses; however, the QUAN Content and QUAL Content analysis shows that there is almost no presence of Pakistani culture in English language textbooks taught at PMA.

It was interesting to notice that with regard to teaching military/PMA content, most of the teachers were found in favour of including military and PMA culture in English language practices at PMA with 30.4 % (highly interested) and 47.8 % (interested) indicating teachers' preference to teach military cultural related topics to the cadets which may bring better learning outcomes at the part of cadets.

However, it was important to note that with respect to teaching culture(s) of the USA, fewer teachers supported the idea of including American content in English

language practices at PMA. Only 8.7 % were found highly interested and only 39.1 % were interested. These findings are quite opposite to QUAN Content and QUAL Content analysis of the textbooks which were found with a significant presence of cultural elements of USA in English textbooks taught at PMA.

However, contrary to the former finding, concerning teaching culture(s) of the UK, relatively more number of teachers responded in favour of including UK cultural elements in English language textbooks taught at PMA, and almost 74% of teachers found this content interesting to be included in English language teaching material used at PMA.

With respect to teaching culture(s) of English-speaking countries other than the USA & UK, 8.7 % of the teachers were highly interested and 34.8 % were interested, whereas, majority of the teachers responded that they are less interested in teaching cultural elements of foreign countries in English language textbooks. However, these findings are more than the findings of their interest in including cultural elements of the USA and UK. Here, it is also important to notice that the result of this question and the previous two items show that these results are in contradiction with the practice in reality demonstrated by QUAN Content and QUAL Content analysis of textbooks presented above at the beginning of this chapter.

**Table 4.14**

*Teachers' Perception on English Language Teaching Objectives in Relation with Globalization*

Q	Highly interested	Interested	I don't know	Less interested	Not interested	Mean	SD
In teaching of English as a foreign/ second language, are you interested in teaching local/ Pakistani cultural content?	26.1 %	52.2 %	0 %	13 %	8.7 %	3.74	1.251

In teaching of English as a foreign/ second language, are you interested in teaching military/PMA content?	30.4 %	47.8 %	0 %	21.7 %	0 %	3.87	1.1
In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of USA?	8.7 %	39.1 %	0 %	43.5 %	8.7 %	2.96	1.261
In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of UK?	21.7 %	52.2 %	0 %	21.7 %	4.3 %	3.65	1.191
In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of English speaking countries other than USA & UK?	8.7 %	34.8 %	4.3 %	39.1 %	13 %	2.87	1.29
In teaching of English as a	0 %	34.8 %	13 %	43.5 %	8.7 %	2.74	1.054

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foreign/ second  
language, are  
you interested in  
teaching  
culture(s) of  
other than  
English speaking  
countries?

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Table 4.15 below reports teachers' perception of the importance of glocalization in English language teaching at PMA. With respect to the importance of English language culture in learning the English language, the majority of the teachers i.e, 47.8% considered it very important and 39.1 % found it important. The findings suggest that the teachers already seem sensitized about the importance of using local and global notions of pedagogy in the English language classroom at PMA.

In order to perceive the objectives of English language teaching at PMA, the importance to let students experience the learning process, acquire the learning methods of scientific research and promote awareness of cooperation, a large number of teachers found it important with 17.4 % (very important) and 69.6 % (important) indicating that teachers are well aware of the fact regarding objectives of English language teaching with regard to local content in English language textbooks.

To perceive objectives of English language teaching at PMA, the importance to raise students' awareness of openness and willingness to accept various world culture(s), 56.5 % said it is very important and 43.5 % found it important suggesting teachers' willingness to sensitize the cadets regarding the emerging glocal phenomenon of language teaching practices across the world. To perceive the objectives of English language teaching at PMA, the importance to develop students' long-lasting enthusiasm for learning, good learning habits, and self-confidence in learning English, 60.9 % of the teachers said it is very important and 34.8 % said it is important to suggest the teachers' passion and positive attitude towards incorporating glocalized language teaching practices at PMA. In order to perceive objectives of English language teaching at PMA, the importance to assists students to acquire proficiency of English language which will enable them to meet their future needs in their learning, work and life, 73.9 % of the teachers found it very important and 26.1 % said it is important indicating

the ELT practitioners at PMA are well aware of prospects of glocalized language teaching pedagogy in future.

The importance concerning developing an understanding of students' own culture, 43.5 % considered it very important and 43.5 % found it important suggesting that the teachers and cadets both are well aware of the fact that local cultures can play a significant role in their learning skills of the English language. The importance with respect to teaching intercultural contact situations, 30.4 % said it is very important, 56.5 % said it is important whereas 13 % said it is less important, 0 % said it is not important and 0 % said that they don't know. The importance with respect to teaching similarities and differences of English speaking countries, 13 % said it is very important, 73.9 % said it is important whereas 8.7 % said it is less important, 4.3 % said it is not important and 0 % said that they don't know.

In comparison with the findings of the previous items related to the foreign culture, it is interesting to notice that a relatively more number of teachers i.e., around 78% of teachers showed a highly positive attitude towards the inclusion of the history, geography, and political system of Pakistan and its indigenous cultures in English language curriculum objectives. These findings clearly show glocalized perception of the teachers towards English language pedagogy at PMA, whereas, only 17.4 % reported it is less important indicating diminishing opinion of considering the culture of UK or USA important in English language teaching practices at PMA.

The teachers' perception on attitudes of acceptance and tolerance towards other people and cultures, understanding of students' own culture, intercultural contact situations, and understanding similarities and differences of English speaking countries was found very positive with respective responses of 96 %, 87 %, 87 %, and 89 %. These are outstanding findings regarding measuring the attitude of the teachers on adopting objectives of global and local both in balance.

**Table 4.15**

*Teachers' Perception on the Importance of Glocalization in English Language Teaching Pedagogy at PMA*

Q	Very Important	I don't know	Less Important	Not Important	Mean	SD

How important is English language culture in teaching English language?	47.8 %	39.1 %	0 %	13.0%	0 %	4.22	0.998
How do you perceive the objectives of English language teaching at PMA?							
Let students experience the learning process, acquire the learning methods of scientific research and promote awareness of cooperation.	17.4 %	69.6 %	3.3 %	0 %	0 %	4.04	0.562
Raise students' awareness of openness and willingness to accept various world culture(s).	56.5 %	43.5 %	0 %	0 %	0 %	4.57	0.507
Develop students' long-lasting enthusiasm for learning, good learning habits and self-confidence in learning English.	60.9 %	34.8 %	4.3 %	0 %	0 %	4.57	0.59
Assists students to acquire a	73.9 %	26.1 %	0 %	0 %	0 %	4.74	0.449

proficiency of English language which will enable them to meet their future needs in their learning, work, and life.

Promote students' familiarity with the culture, the civilization of the countries where the language, which they are learning, is spoken.	30.4 %	39.1 %	13 %	13 %	4.3 %	3.78	1.166
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Assist students in developing a better understanding of their own identity and culture.	52.2 %	26.1 %	4.3 %	13 %	4.3 %	4.09	1.24
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How important is it to teach the following aspects of culture in English language teaching?

Information about the history, geography, and political system of the foreign culture(s).	30.4 %	43.5 %	0 %	21.7 %	4.3 %	3.74	1.251
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Information about the history,	43.5 %	34.8 %	4.3 %	17.4 %	0 %	4.04	1.107
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geography, and political system of own culture(s).							
Information about daily life and routines.	39.1 %	43.5 %	4.3 %	13 %	0 %	4.09	0.996
Information about shared values and beliefs.	43.5 %	47.8 %	4.3 %	4.3 %	0 %	4.3	0.765
Forms of art (literature, music, theatre, film, etc).	30.4 %	65.2 %	4.3 %	0 %	0 %	4.26	0.541
Attitudes of acceptance and tolerance towards other peoples and cultures.	65.2 %	30.4 %	4.3 %	0 %	0 %	4.57	0.728
Understanding of students' own culture.	43.5 %	43.5 %	0 %	8.7 %	4.3 %	4.13	1.1
Intercultural contact situations.	30.4 %	56.5 %	0 %	13 %	0 %	4.04	0.928
Similarities and differences of English speaking countries.	13 %	73.9 %	0 %	8.7 %	4.3 %	3.83	0.937

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The tenth question measures the teachers' perspective on the distribution of time on culture-related content in English language teaching classrooms. The results were found a little confusing when we compare with the response of the students. The students reported that there is less incorporation of culture regarding time distribution; whereas, the teachers reported relatively substantial allocation of time to both language and culture in the English language classroom at PMA. It can be seen from Table 4.16 below that more time is given to language only. It is only 21.7% of the teachers who

reported that it is 100% integration of language and culture and 47.8% responded that only 20% time is given to culture, whereas, 30.4% reported that it is 60% language and 40% culture in English language practices at PMA. These findings and the findings of all the previous questions reveal the paradox of the teachers' and students' perception of the inclusion of culture in their teaching and learning processes of English language pedagogy and real practices on the ground. Similar findings were reported by the students also in the previous section indicating the validity and reliability of the results of the current study.

**Table 4.16**

*Distribution of Time over Language and Culture in English Language Classroom*

Q	100% language - 0% culture	80% language - 20% culture	60% language - 40% culture	20% language - 80% culture	100% integration of language and culture	Mean	SD
How is your teaching time distributed over language and 'culture'?	21.7%	47.8%	30.4%	0 %	0 %	2.09	0.733

Table 4.17 below shows analysis based on teachers' perception of teaching the English language through cultural content. With respect to time spent on 'cultural learning during their English class', 21.7% teachers responded 'Yes very much'; 60.9% replied 'Yes up to a certain extent'; whereas, 4.3% said they have no opinion; 13.0% replied 'No not particularly'; and 0 % said no, not at all. These findings show that English language pedagogy through cultural content is focused less than expected, i.e., only 21.7% of the participants verified that this pedagogy of connecting English language teaching with culture is practiced at PMA. The majority of the participants (i.e., almost 70%) agreed on this practice replying "to a certain extent" indicating a lack of inclusion of cultural teaching through language. However, we must consider that it is the language, not the culture which is the focus of English language pedagogy in

language classrooms at PMA. Culture in language classrooms is generally taught and/or inculcated through various implicit socio-cultural tools, for instance, the curriculum is one of them.

**Table 4.17**

*Teachers' Perception of Teaching English through Cultural Content*

Q	Yes, very much so;	Yes, up to a certain extent;	No opinion	No, not particularly	No, not at all	Mean	SD
How is your teaching time distributed over 'language and 'culture?	21.7%	60.9%	4.3%	13.0%	0 %	2.09	.900

**4.3.2 Part Two: Teachers' Perception of Inclusion of Possible Globalized Content in English Language Practice**

This part consists of two main questions. The first question having 23 items can be divided into three main themes including foreign cultural elements, local cultural elements, and culture of PMA. These items focused on measuring the perceived importance of including various cultural elements in English language teaching material at PMA. The cultural elements inquired were: political system, history and geography, shopping, food and drink, youth culture (fashion, music, etc), literature, art and drama, family life and marriage life, film, theatre and TV programmes, social and living conditions, festivities and customs, tourism and travel, religious life, gender roles, and relations, environmental issues, our own culture and identity, values and beliefs, daily life and routines at PMA, military customs and service, discipline, sports at the PMA, military training at PMA, military heroes of Pakistan, PMA history, PMA traditions, and academic challenges at PMA. The response of these items was measured in the order of importance on a scale of 1 to 5 with 1 being the most important and 5 not important. The second question i.e., question 14 focused on finding out the level

of necessity of having cultural elements in the English language curriculum at the PMA on a scale of very necessary to not necessary.

Table 4.18 below provides data analysis of teachers' perception of the inclusion of cultural content in the English language curriculum at PMA. Concerning teaching content related to the political system, history, and geography, a significant number of teachers i.e., 56.5% found it most important and almost 18% considered it important. These findings are slightly different from the opinion of the cadets who were not found in favour of teaching political content in English language teaching at PMA.

Very few teachers, with regard to teaching the youth culture (fashion, music, etc), were found interested in including content related to youth culture in English language textbooks with a percentage of 8.7% (most important) and 13% (important). With respect to teaching literature, art, and drama, 56.5% said it is most important; 21.7% said it is important; whereas 8.7% said it is less important; 4.3% said it is not important, and 8.7% said that they don't know. Regarding teaching family life and marriage life, 30.4% said it is most important; 17.4% said it is important; whereas 21.7% said it is less important; 8.7% said it is not important, and 21.7% said that they don't know.

With respect to including content related to such as film, theatre, and TV programmes, relatively less response was favoured in this regard. Only 21.7% considered it most important and 30.4% said it is important indicating teachers' and cadets' focused state of mind with their rest of core training courses due to which perhaps they do not get much time for such entertainment at the academy. This factor might have affected the response of the teachers in this regard. Regarding teaching social and living conditions, 26.1% said it is most important, 52.2% said it is important, whereas, 4.3% said it is less important, 4.3% said it is not important and 13% said that they don't know.

However, regarding considering festivities and customs important in language teaching, almost half of the teachers i.e., around 50% found it important in English language pedagogy. Whereas, some of the teachers i.e., 4.3% said it is less important. With respect to teaching content related to tourism and traveling, 13% said it is most important, 34.8% said it is important, whereas, 4.3% said it is less important, 0% said it is not important and 47.8% said that they don't know.



For considering religious life, only 17.4% said it is most important and 21.7% said it is important suggesting that religious content, which once had had a major proportion in English language textbooks at all levels in all public sector schools and colleges, now have become rare in English language pedagogy. With respect to including gender roles and relations, only 17.4% said it is most important and 30.4% found it important, whereas, 13% said it is less important, 13% said it is not important and 26.1% said that they don't know. These findings show that the English language teachers at PMA are relatively less conscious about gender issues perhaps due to the dominance of males in a military setting which is the common norm all over the world. However, the teachers found environmental issues important to be included in English language pedagogy at PMA language classrooms. With respect to these issues, the majority of the teachers i.e., 60.9% considered it is important. Similar to many other findings of the current study for considering our own culture and identity, a relatively large number of the teachers i.e., around 74% found it important to be included in English language teaching pedagogy at PMA.

Teachers were also found considering values and beliefs' importance in teaching material of the English language at PMA. Concerning this aspect, 30.4% considered it most important, and almost half of the teachers i.e, 52.2% found it important indicating the teachers' attachment with their cultural values and beliefs. With respect to teaching daily life and routines at PMA, 39.1% said it is most important and 34.8% found it important suggesting that the content related to this aspect can be very instrumental in teaching the English language effectively in PMA classrooms.

Likewise, the majority of the participants were found considering military content in English language textbooks taught at PMA. Concerning military customs and service, 39.1% considered it most important and 34.8% said it is important proffering an interesting and important avenue of achieving multifaceted goals of the academy through English language teaching. With respect to teaching discipline, 39.1% said it is most important, 34.8% said it is important, and a relatively less number of teachers found it less important. With respect to content related to sports at the PMA, 13% said it is most important, 34.8% said it is important, whereas, 13% said it is less important, 4.3% said it is not important and 34.8% said that they don't know.

With regard to content related to Military Training at the PMA, 17.4% said it is most important; 43.5% said it is important; whereas, 4.3% said it is less important; 13%

said it is not important and 17.4% said that they don't know. With respect to teaching about military heroes of Pakistan, 26.1% said it is most important; 65.2% said it is important; whereas 0% said it is less important, 4.3% said it is not important and 4.3% said that they don't know. This vast support of including military-related content and content related to military heroes of Pakistan can serve as effective teaching material in English language classrooms at PMA.

With respect to the content related to PMA history, 13% said it is most important; 47.8% said it is important; whereas, 0% said it is less important; 8.7% said it is not important, and 30.4% said that they don't know. Concerning the content related to PMA traditions, 17.4% said it is most important; 17.4% said it is important; whereas, 8.7% said it is less important; 8.7% said it is not important and 47.8% said that they don't know. With respect to content related to Academic challenges at the PMA, 17.4% said it is most important; 56.5% said it is important; whereas 0% said it is less important; 13% said it is not important, and 13% said that they don't know.

The above results, related to the military content which is the second theme of this part based on the inclusion of PMA culture in the English language teaching setting, show that the most important topic considered by the teachers was the inclusion of content on military heroes of Pakistan in the English language syllabus. More than 87% of teachers found this aspect important to be considered in the English language teaching curriculum at PMA. Regarding the role of biographies in English language teaching, I am going to subsequently explain in the data analysis of table 5.17.

Concerning including topics related to military training and PMA history in English language teaching material, almost similar number of respondents i.e., 60% considered these topics important indicating relatively less enthusiasm among the teachers regarding these topics. There may be few reasons for not showing much enthusiasm towards these topics. One of them could be that these topics are already part of some other core courses taught at PMA, therefore, the teachers may not have considered these topics important to be considered in the English language teaching syllabus at PMA. Similarly, the teachers were found even less enthusiastic about including topics related to sports at PMA, history of PMA, traditions of PMA, and academic challenges at PMA in English language teaching material at PMA.

**Table 4.18**

*Teachers' Perception of Inclusion of Cultural Topics in English Language Curriculum at PMA*

Q	Most Important	Important	I don't Know	Less Important	Not Important	Mean	SD
Political system, history and geography	56.5%	17.4%	13%	4.3%	8.7%	1.91	1.311
Shopping, food and drink	4.3%	21.7%	30.4%	21.7%	21.7%	3.35	1.191
Youth culture (fashion, music)	8.7%	13%	34.8%	39.1%	4.3%	3.17	1.029
Literature, art and drama	56.5%	21.7%	8.7%	8.7%	4.3%	1.83	1.193
Family life and marriage life	30.4%	17.4%	21.7%	21.7%	8.7%	2.61	1.373
Film, theatre and TV programmes	21.7%	30.4%	21.7%	17.4%	8.7%	2.61	1.270
Social and living conditions	6.1%	52.2%	13%	4.3%	4.3%	2.09	0.996
Festivities and customs	8.7%	43.5%	39.1%	4.3%	4.3%	2.52	0.898
Tourism and travel	13%	34.8%	47.8%	4.3%	0%	2.43	0.788
Religious life	17.4%	21.7%	30.4%	13.0%	17.4%	2.91	1.345
Gender roles and relations	17.4%	30.4%	26.1%	13%	13%	2.74	1.287
Environmental issues	8.7%	60.9%	13%	8.7%	8.7%	2.48	1.082
Our own culture and identity	39.1%	34.8%	13%	4.3%	8.7%	2.09	1.240

Values and beliefs	30.4%	52.2%	8.7%	0%	8.7%	2.04	1.107
Daily life and routines at PMA	39.1%	34.8%	4.3%	13%	8.7%	2.17	1.337
Military customs and service	39.1%	34.8%	13%	4.3%	8.7%	2.09	1.240
Discipline	39.1%	34.8%	17.4%	4.3%	4.3%	2.00	1.087
Sports at PMA	13%	34.8%	34.8%	13%	4.3%	2.61	1.033
Military Training at PMA	17.4%	43.5%	17.4%	4.3%	13%	2.50	1.263
Military Heroes of Pakistan	26.1%	65.2%	4.3%	0%	4.3%	1.91	0.848
PMA History	13%	47.8%	30.4%	0%	8.7%	2.43	1.037
PMA Traditions	17.4%	17.4%	47.8%	8.7%	8.7%	2.74	1.137
Academic challenges at PMA	17.4%	56.5%	13%	0%	13%	2.35	1.191

Table 4.19 below presents results on the importance of using cultural elements in English language teaching at PMA. To include cultural items in the English curriculum of PMA, 34.8% said it is very necessary; 52.2% said it is necessary; whereas, 8.7% said it is less necessary; 4.3% said it is not necessary, and 0% said that they don't know. The findings suggest that teachers realize the necessity of these topics in English language teaching at PMA.

**Table 4.19**

*Necessity of Globalized Content in English Language Curriculum at PMA*

Q	Very Necessary	Necessary	I don't know	Less Necessary	Not Necessary	Mean	SD
Do you think it is necessary to have	34.8%	52.2%	0%	8.7%	4.3%	4.04	1.065

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cultural  
items  
included in  
the English  
curriculum  
of PMA?

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### **4.3.3 Part Three Teachers' Perception of English Language Teaching Pedagogy in Relation to Glocalization**

This part is based on Question 15 consisting of 13 items focusing on measuring the teachers' perception of the extent of glocalized practices made at PMA. The scale on which this perception was measured ranges from very often to never. The 13 items focused on passing on cultural information to the students through various pedagogical acts. These acts include teaching culture in English class based on the textbook, telling students what they heard or read about the foreign country or culture, asking their students to discover the aspects of the foreign cultures, and asking their students to participate in role-play activities in which people from different cultures meet, and asking students to recite some dialogues. Other items focused on responding on their attention to some culture-loaded new words teaching, teaching the students some English poems to let them experience the different cultures, asking their students to describe cultural phenomena which appear in textbooks or somewhere else, showing the students videos/movies and asking them to discuss what they watch, downloading some pictures or cartoons having cultural images and let the students discuss, asking the students to compare their own cultures with the foreign cultures, asking their students to act out what they learn in terms of culture learning, using audiotapes in their class, and asking them to characterize according to what they hear.

Table 4.20 below provides data analysis based on teachers' opinions regarding the extent of glocalized elements in English language practices at PMA. Teaching culture in English class based on the textbook the teacher is using, 8.7% said it is very often and 65.2% said it is often thus complementing finding of the QUAN Content analysis revealing the significant presence of foreign cultures of English and non-English speaking countries and lack of local culture in the textbooks of English taught at PMA. Telling students what the teachers heard or read about the foreign country or culture, only 8.7% reported it happens very often, however, nearly more than 43.5% reported that it occurs often.

When it was inquired from the teachers whether they ask students to discover the aspects of the foreign cultures, the teachers admitted that the students are given less time to be engaged with such tasks as only 21.7% reported it happens very often; and 21.7% informed that it occurs often; whereas 21.7% said it is sometimes; 30.4% said it is seldom, and 4.3% said never. About the aspect of asking students to participate in the role-play activities in which people from different cultures meet, 13% of the teachers said it is very often; 13% said it is often; whereas, 34.8% said it is sometimes; 26.1% said it is seldom, and 13% said never. These findings are surprising that audio-video aids are less used techniques in PMA English language classrooms to teach cultural aspects which is otherwise a common practice in this age of computer-assisted language teaching and learning.

It is important to note that the use of audio-visual aids including videos and movies is rarely shown to the students in their English language classrooms as part of their syllabus. It is surprising to notice that majority of the respondents i.e., almost 45% reported that the use of videos/movies in English language classes never happened. On the other hand, only 6.7 % reported that it happens very often; and 13.5 % said it happens often; 17.1 % reported that it occurs sometimes and almost a similar number of respondents i.e., 17.6 % said that it happens seldom. The findings were also verified by one of the members that there are no lab classes regarding English language teaching which used to be there in past. Therefore, the utilization of movies or videos in English language classes at PMA is less. In this age of digital revolution use of software, audio, and videos in English language teaching classrooms has become mandatory and it has proved to be very effective in English language classrooms.

**Table 4.20**

*The extent of Glocalized English Language Teaching Practices*

How do you pass cultural information on to your students if you are interested in teaching culture in English class?	Very Often	Often	Sometimes	Seldom	Never	Mean	SD
I teach culture in English class based on the textbook I am using.	8.7%	65.2%	26.1%	0%	0%	3.83	0.576

I tell my students what I heard or read about the foreign country or culture.	8.7%	43.5%	34.8%	13%	0%	3.48	0.846
I ask my students to discover the aspects of foreign cultures.	21.7%	21.7%	21.7%	30.4%	4.3%	3.26	1.251
I ask my students to participate in role-play activity in which people from different cultures meet.	13%	13%	34.8%	26.1%	13%	2.87	1.217
I ask my students to recite some dialogues.	4.3%	26.1%	30.4%	26.1%	13%	2.83	1.114
I focus my attention on some culture-loaded new words teaching.	17.4%	34.8%	34.8%	13%	0%	3.57	0.945
I teach them some English poems to let them experience the different cultures.	0%	17.4%	21.7%	52.2%	4.3%	2.55	0.858
I ask my students to describe cultural phenomena which appear in textbooks or somewhere else.	0%	34.8%	47.8%	17.4%	0%	3.17	0.717
I show them videos/movies and ask them to discuss what they watch.	4.3%	17.4%	21.7%	26.1%	26.1%	2.45	1.224
I download some pictures or cartoons having cultural images and let them discuss.	8.7%	21.7%	4.3%	30.4%	34.8%	2.39	1.406

I ask students to compare their own cultures with foreign cultures.	17.4%	26.1%	43.5%	8.7%	4.3%	3.43	1.037
I ask my students to act out what they learn in terms of culture learning.	4.3%	21.7%	17.4%	43.5%	8.7%	2.68	1.086
I use audio tapes in my class and ask them to characterize according to what they hear.	8.7%	13%	13%	26.1%	39.1%	2.26	1.356

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#### **4.3.4 Part Four Teachers' Perception of Teaching Material in Relation to Glocalization**

This second last part of the teachers' questionnaire consists of four questions focusing on finding out the teachers' autonomy of choosing English language teaching material; and whether the textbooks used at PMA contain content regarding PMA/military culture, students' local culture, Pakistani culture, the culture of English speaking countries, and culture of non-speaking English countries; space of glocalized questions in exam paper of English; and expectations of the teachers about glocalized content already there in the textbooks taught at PMA.

Table 4.21 provides results regarding the autonomy of the teachers in the English language classroom at PMA. With respect to using additional materials that teachers think are useful for language teaching in a class other than the textbooks, 47.8% said yes they can and 52.2% said no, they can't. These findings are a little alarming concerning the autonomy of language teachers which is a commonly proved practice all over the world. Without such autonomy, language teachers cannot perform better in English language classrooms.



**Table 4.21***Autonomy of Using English Language Teaching Material*

Q	Yes, I can	No, I can't	I don't know	Mean	SD
Are you free to use additional materials you think is useful for language teaching in your class other than the textbooks?	47.8%	52.2%	0%	1.52	.511

Table 4.22 shows findings on the presence of glocalized content in English language teaching textbooks taught at PMA. Concerning the information contained in the textbooks, students study regarding PMA/ Military Culture 13% said it is a lot 8.7% said it is more completing findings of the rest of the parts of students' responses reported above. Regarding the information contained in textbooks, the students study relating to local culture(s)/ Pakistani culture, 4.3% said it is a lot; 8.7% said it is more; whereas 47.8% said it is little; 30.4% said it is not that much, and 4.3% said that they don't know.

Concerning information contained in the textbooks the students study regarding culture(s) of English-speaking Countries, 8.7% said it is a lot, however, the majority of the teachers i.e., 65.2% responded it is present in more quantity in English language textbooks taught to the cadets at PMA. With respect to the culture(s) of other countries in the textbooks, 0% said it is a lot, 21.7% said it is more, whereas, 21.7% said it is little, 47.8% said it is not that much and 0% said that they don't know.

**Table 4.22***Presence of Glocalized Content in English Text Books*

Do the textbooks you use contain the following information?	A lot	More	I don't know	Little	Not that much	Mean	SD
PMA/ Military Culture	13%	8.7%	0%	47.8%	26.1%	3.68	1.359
Local Culture(s)/ Pakistani Culture	4.3%	8.7%	4.3%	47.8%	30.4%	3.95	1.090

Culture(s) of English Speaking Countries	8.7%	65.2%	0%	8.7%	13%	2.50	1.225
Culture(s) of other Countries	0%	21.7%	0%	21.7%	47.8%	4.05	1.244

Table 4.23 below shows teachers' responses on the proportion of cultural elements in exam papers of English. With respect to the percentage of cultural knowledge included in the exams, the majority of the teachers reported cultural elements are less included in exam papers of the English language. Only 13% reported it is 0, 60.9% reported it is 1-20%, and 21.7% said it is 21-40% suggesting the absence of cultural content in the syllabus of English language teaching of PMA.

**Table 4.23**

*Culture based Exam Questions*

Q	0%	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
To what percentage is cultural knowledge included in the exams by your estimation?	13%	60.9%	21.7%	4.3%	0%	0%	2.17	0.717

Table 4.24 shows results based on the expectations of the teachers regarding the inclusion of cultural elements in English language textbooks taught at PMA. With respect to the extent, cultural contents of the textbook used by the teachers meet their expectations, a relatively large number of teachers reported that it meets expectations to some extent. As an evidence the table below shows that 30.4% reported it is 0; 39.1% said it is 1-20%; 26.1% said it is 21-40%; 0% said it is 41-60%; 4.3% said it is 61-80%; and 0% said it is 81-100%.

**Table 4.24***Expectations of Teachers*

Q	0%	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
Do the cultural contents of the textbook(s) you use meet your expectations?	30.4%	39.1%	26.1%	0%	4.3%	0%	2.09	0.996

#### **4.3.5 Part Five: Teachers' Perception of English Text Books and Inclusion of Glocalized Content**

This fifth part of the teachers' questionnaire focuses on analysing the responses of the teachers based on the inclusion of history, geography, social attitudes, identities, gender, social depiction, political depiction, economic depiction, religious representation, customs, traditions, values, arts, artefacts, and day to day life culture of PMA, local and Pakistani areas, English speaking countries, and non-English speaking countries in the textbooks of English taught at Pakistan Military Academy.

Table 4.25 shows the results of teachers' responses on the inclusion of cultural/intercultural dimensions of local culture, military culture, global culture, and integration of all of these cultures in English language pedagogy at PMA. This part of the teachers' questionnaire focuses on collecting responses of the teachers based on the inclusion of history, geography, social attitudes, identities, gender, social depiction, political depiction, economic depiction, religious representation, customs, traditions, values, arts, artificats, and day to day life culture of PMA, local and Pakistani areas, English speaking countries, and non-English speaking countries in the textbooks of English taught at Pakistan Military Academy. Results of this part have been presented through a table (Table 5.26). The table provides a summative view of the findings to discuss, explicate, and elaborate results of each item asked from the teachers.

With respect to a realistic representation of the history of PMA/ Military Culture in English textbooks, only 13% of respondents agreed that English textbooks do a realistic representation of PMA culture; whereas, the majority of the respondents i.e 52.2% disagreed. Moreover, only 17% agreed that the history of the local culture or culture of Pakistan is represented in English textbooks whereas the majority i.e., 78% of the respondents disagreed that the history of local culture or the culture of Pakistan is represented in English textbooks. Regarding the history of the culture of English-speaking countries the majority of the respondents, i.e., almost 91% agreed that the textbooks represent the culture of English-speaking countries. This finding complements the findings based on similar questions asked in previous parts of the first and second sections. And only 39% of the teachers agreed that the textbooks contain the culture of non-English speaking countries. Almost similar findings were obtained regarding the geography of the countries of these cultures.

Another interesting finding was regarding English representation of the social attitudes of PMA/ Military Culture, local culture, and culture of English speaking countries. About this, the majority of the teachers i.e., around 74% agreed on the presence of social attitudes in textbooks of English taught at PMA. And majority i.e., around 74% disagreed that textbooks contain social attitudes of local culture in textbooks of English taught at PMA. 30% agreed that the textbooks contain social attitudes of countries other than English.

Regarding the realistic representation of the identities of PMA/ military Culture, around half of the respondents i.e., around 53% of teachers agreed that the textbooks taught at PMA contain the representation of PMA/military culture. Similarly, findings reveal that identities of local cultures of Pakistan are also absent from English textbooks. However, identities of English-speaking countries are present in English textbooks. Moreover, there is no focus on representing both genders in English textbooks taught at PMA. However, 65% agreed that English textbooks contain gender representation of both genders of English-speaking countries.

Similarly, the findings on the Likert scale clearly show that it is the culture of English-speaking countries that has been depicted through political systems, economic depiction, customs, traditions, and values. These elements are generally portrayed through prose lessons included in PMA English textbooks. However, it is interesting to find that the religious culture of none of the countries is represented through English

textbook content. All of these findings are significant in a way that these findings represent the prototypical attitude of utilizing English language teaching material produced by English-speaking countries based on their culture especially of the UK.

**Table 4.25**

*Cultural/Intercultural Dimension of Local Culture, Military Culture Global Culture and Integration of all of these in PMA English Textbooks*

	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Uncertain</b>	<b>Agree</b>	<b>Strongly Agree</b>
<b>English textbooks give realistic representation of the history of</b>					
PMA/ Military Culture	26.1%	52.2%	8.7%	13%	0%
Local Culture(s)/ Pakistani Culture	26.1%	52.2%	4.3%	17.4%	0%
Culture(s) of English Speaking Countries	0%	0%	8.7%	91.3%	0%
Culture(s) of other Countries	0%	21.7%	30.4%	39.1%	8.7%
<b>English textbooks give a realistic representation of the geography of</b>					
PMA/ Military Culture	26.1%	39.1%	13%	21.7%	0%
Local Culture(s)/ Pakistani Culture	17.4%	56.5%	13%	13%	0%
Culture(s) of English Speaking Countries	8.7%	8.7%	4.3%	73.9%	4.3%
Culture(s) of other Countries	4.3%	39.1%	21.7%	30.4%	4.3%
<b>English textbooks give a realistic representation of the social attitudes of</b>					
PMA/ Military Culture	30.4%	43.5%	4.3%	21.7%	0%
Local Culture(s)/ Pakistani Culture	30.4%	43.5%	8.7%	17.4%	0%

Culture(s) of English Speaking Countries	4.3%	17.4%	0%	78.3%	0%
Culture(s) of other Countries	0%	21.7%	30.4%	30.4%	13%
<b>English textbooks give a realistic representation of the identities of</b>					
PMA/ Military Culture	26.1%	30.4%	17.4%	26.1%	0%
Local Culture(s)/ Pakistani Culture	26.1%	43.5%	13%	17.4%	0%
Culture(s) of English Speaking Countries	0%	8.7%	4.3%	87%	0%
Culture(s) of other Countries	4.3%	17.4%	26.1%	47.8%	4.3%
<b>English textbooks give a realistic representation of both genders (men and women) with reference to</b>					
PMA/ Military Culture	34.8%	34.8%	13%	17.4%	0%
Local Culture(s)/ Pakistani Culture	26.1%	47.8%	8.7%	17.4%	0%
Culture(s) of English Speaking Countries	13%	13%	8.7%	65.2%	0%
Culture(s) of other Countries	13%	26.1%	21.7%	26.1%	13%
<b>English textbooks give a realistic representation of the social depiction of</b>					
PMA/ Military Culture	30.4%	30.4%	13%	26.1%	0%
Local Culture(s)/ Pakistani Culture	17.4%	47.8%	17.4%	17.4%	0%
Culture(s) of English Speaking Countries	0%	0%	13%	87%	0%
Culture(s) of other Countries	4.3%	13%	34.8%	39.1%	8.7%

**English textbooks give a realistic representation of the political depiction of**

PMA/ Military Culture	39.1%	39.1%	8.7%	13%	0%
Local Culture(s)/ Pakistani Culture	30.4%	34.8%	0%	26.1%	4.3%
Culture(s) of English Speaking Countries	0%	17.4%	13%	65.2%	4.3%
Culture(s) of other Countries	4.3%	30.4%	34.8%	26.1%	4.3%

**English textbooks give a realistic representation of the economic depiction of**

PMA/ Military Culture	34.8%	30.4%	13%	17.4%	0%
Local Culture(s)/ Pakistani Culture	30.4%	43.5%	4.3%	8.7%	0%
Culture(s) of English Speaking Countries	13%	21.7%	13%	43.5%	0%
Culture(s) of other Countries	17.4%	30.4%	26.1%	13%	0%

**English textbooks give a realistic religious representation of different religions of the**

PMA/ Military Culture	34.8%	47.8%	8.7%	8.7%	0%
Local Culture(s)/ Pakistani Culture	26.1%	39.1%	8.7%	26.1%	0%
Culture(s) of English Speaking Countries	26.1%	39.1%	8.7%	26.1%	0%
Culture(s) of other Countries	30.4%	34.8%	26.1%	8.7%	0%

**English textbooks give a realistic representation of the customs, traditions and values of**

PMA/ Military Culture	34.8%	34.8%	0%	21.7%	0%
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Local Culture(s)/ Pakistani Culture	26.1%	47.8%	0%	17.4%	4.3%
Culture(s) of English Speaking Countries	8.7%	0%	21.7%	52.2%	13%
Culture(s) of other Countries	13%	8.7%	30.4%	26.1%	13%
<b>English textbooks give a realistic representation of the arts and artifacts of</b>					
PMA/ Military Culture	43.5%	30.4%	8.7%	17.4%	0%
Local Culture(s)/ Pakistani Culture	21.7%	43.5%	4.3%	26.1%	0%
Culture(s) of English Speaking Countries	8.7%	26.1%	13%	52.2%	0%
Culture(s) of other Countries	8.7%	39.1%	13%	34.8%	4.3%
<b>English textbooks give a realistic representation of day to day life of people of</b>					
PMA/ Military Culture	34.8%	47.8%	0%	17.4%	0%
Local Culture(s)/ Pakistani Culture	26.1%	39.1%	8.7%	26.1%	0%
Culture(s) of English Speaking Countries	8.7%	8.7%	0%	78.3%	4.3%
Culture(s) of other Countries	13%	17.4%	39.1%	21.7%	8.7%

This section has reported the results of the study into three major sections. Each section was further divided into parts. The first section reported the results of content analysis based on two textbooks taught at the Pakistan Military Academy. This section was further divided into two parts. The first part presents the QUAN Content analysis of textbooks. The second part consists of reporting QUAL Content analysis by identifying the expressions from Book 1 and Book 2 belonging to various categories of the culture.

The second section presented the results based on the questionnaire filled out by the students as participants of the study. This section deals with reporting results based on cadets' responses to their perception of glocalizing English language practices at



PMA. This section consisted of five parts aiming to present results on cadets' understanding of English language teaching objectives; their perception on the inclusion of possible content in English language teaching; their response on recent teaching methods and approaches of English language in nexus with glocalization; and prospects of incorporating glocalizing philosophy of teaching English at PMA.

The third section of the study reported the data analysis based on a questionnaire filled out by the teachers. This section also had five parts. The first part focused on analyzing teachers' perception of English language teaching objectives about glocalization. The second part presented teachers' perception of the inclusion of possible glocalized content in English language practice. The next part reported the extent of glocalization in recent practices of English language pedagogy at PMA. The fourth part presented teachers' responses to English language teaching material used in relation to glocalization. The final part of this section was reported drawing a clear picture of the nature of content used in English language textbooks of PMA cadets to glocalization.

## CHAPTER 5

### DISCUSSION OF THE RESULTS

This chapter consists of a discussion on the results of the study based on content and questionnaire analysis. The chapter is divided into two major parts. The first part (5.1) discusses the results based on QUAN Content analysis and QUAL Content analysis. The second part (6.1-6.3) presents and discusses the findings of the study based on students' and teachers' questionnaires.

The first part focuses on discussing the results of content analysis based on mainly two textbooks being followed by the Department of English for the English language for the BMAS programme at PMA. Book 1, titled the *English Language*, covers the topics related to basic grammar such as parts of speech, common errors in English writing, basics of phonetics, passages for developing reading comprehension, paragraph writing, and note-taking/ making. Besides, there are also the prose lessons/ pieces on various topics given in the book which were particularly chosen as one of the population tools for the study underhand to find out contents/ items from various cultures.

Book two, titled *Communication and Interpersonal Skills*, includes a wide range of prose lessons and articles on various topics. These prose lessons from book 2 were also selected as the population tool for the research underhand and contents/ items from various cultures have been identified/ looked for in this book. Besides the prose lessons, this book also contains a section covering techniques on writing an essay, short story, paragraph writing, vocabulary, and how to develop the oral skills of the cadets but doing the content analysis of such topics was beyond the scope of the current study.

Both the books have been compiled locally by the Department of English, PMA, during the year 2012 by the inclusion of prose lessons of various writers from different sources/ books. A syndicate of officers from the department possessing fair experience of teaching the English language at various levels compiled these books. A copy of both the books is issued to all the cadets at the start of their degree. Out of the total four terms, these books are taught to the cadets in the first three terms i.e., for one and a half years and to cover the syllabus for which lessons are divided term-wise.

The analytical approaches followed are QUAN Content analysis and QUAL Content analysis. Both the analyses go side by side. Firstly, I have provided a discussion based on a summative table of the results (See Table 5.1) obtained through QUAN Content analysis. Next, I have given both the analyses of QUAN Content and QUAL Content analysis of all the major cultural elements along with six categories of culture including local/ Pakistani culture, Military/PMA culture, Culture(s) of USA and UK, culture of English speaking countries other than USA and UK, and cultures of other than English speaking countries.

### **5.1 Extent of Glocalization in English Language Text Books of PMA**

As stated above, this section provides the data gathered through the content analysis of the selected textbooks within the selected theoretical framework of the study. The findings are presented in the form of tables. To begin with, Table 5.1 provides the extent of glocalization employed in English textbooks taught at PMA. As we can see clearly from the table that the total number of instances of glocalized content related to all the cultural elements and kinds of cultures found in the textbooks is 497. The most dominant culture witnessed in the English language teaching content is of foreign countries other than English speaking countries. 212 Instances were found about this foreign culture related to various elements of culture. The extent of this kind of culture, consisting of non-English speaking foreign countries, was followed by the cultural elements of the USA and UK i.e., major English-speaking countries. Local culture was the least present culture in comparison with both the aforementioned cultures. It is interesting to note that the presence of military culture was also found with 37 occurrences including 03 related to history, 3 related to geography, 01 of military clothing, and 30 consisted of the rest of the commonly used terms in a military setting. However, there was no PMA specific term or content found in the textbooks.

These findings regarding the presence of cultural content in the textbooks indicate that textbooks were laid on non-English speaking foreign countries almost from all the continents on earth. This situation shows that the PMA may intend to focus on the cultural competence of the cadets with special reference to foreign cultures. This seems a good strategy as the cadets after graduation during their career are assigned tasks to serve in foreign countries under various United Nations military missions. Pakistan military has served in various war-hit countries including Cambodia, Congo, Somalia, Bosnia, Haiti, Guinea, Kuwait, Rwanda, Sierra Leone, Angola, Burundi, and Sudan.

Inclusion of cultural content in English language teaching textbooks belonging to these countries would not only develop the cultural competence of the cadets but such content would serve a great purpose of inspiring young cadets to serve humanity at large.

However, to develop intercultural competence and intra-cultural competence among the cadets, the ratio among the presence of local/ Pakistani culture, culture of the USA and UK, and culture of foreign countries appear to be less proportionate. For example, the presence of local culture/Pakistani culture is relatively very less indicating neglect of local culture in English language textbooks taught at PMA. Out of 72 instances of Pakistani culture, instances from history were most dominant with 23 examples followed by geography and religion with respective occurrences of 21 and 15 only.

**Table 5.1**

*The extent of Glocalization in English Language Text Books of PMA*

<b>Aspects of Culture</b>	<b>Local/ Pakistani cultural content</b>	<b>Military/ PMA content</b>	<b>Culture(s) of USA and UK</b>	<b>Culture(s) of English speaking countries other than USA &amp; UK</b>	<b>Culture(s) of other than English speaking countries</b>	<b>Total</b>
History	23	03	27	02	46	101
Geography	21	03	66	02	76	161
Economy	-	-	06	-	01	07
Politics	06	-	07	-	04	17
Religion	15	-	-	-	15	30
Education	-	-	05	-	19	24
Art, Literature Artefacts	01	-	38	-	45	84
Music	-	-	-	-	-	-
Food	2	-	9	-	-	11
Holidays	-	-	-	-	-	-
Lifestyle	-	-	7	-	4	11

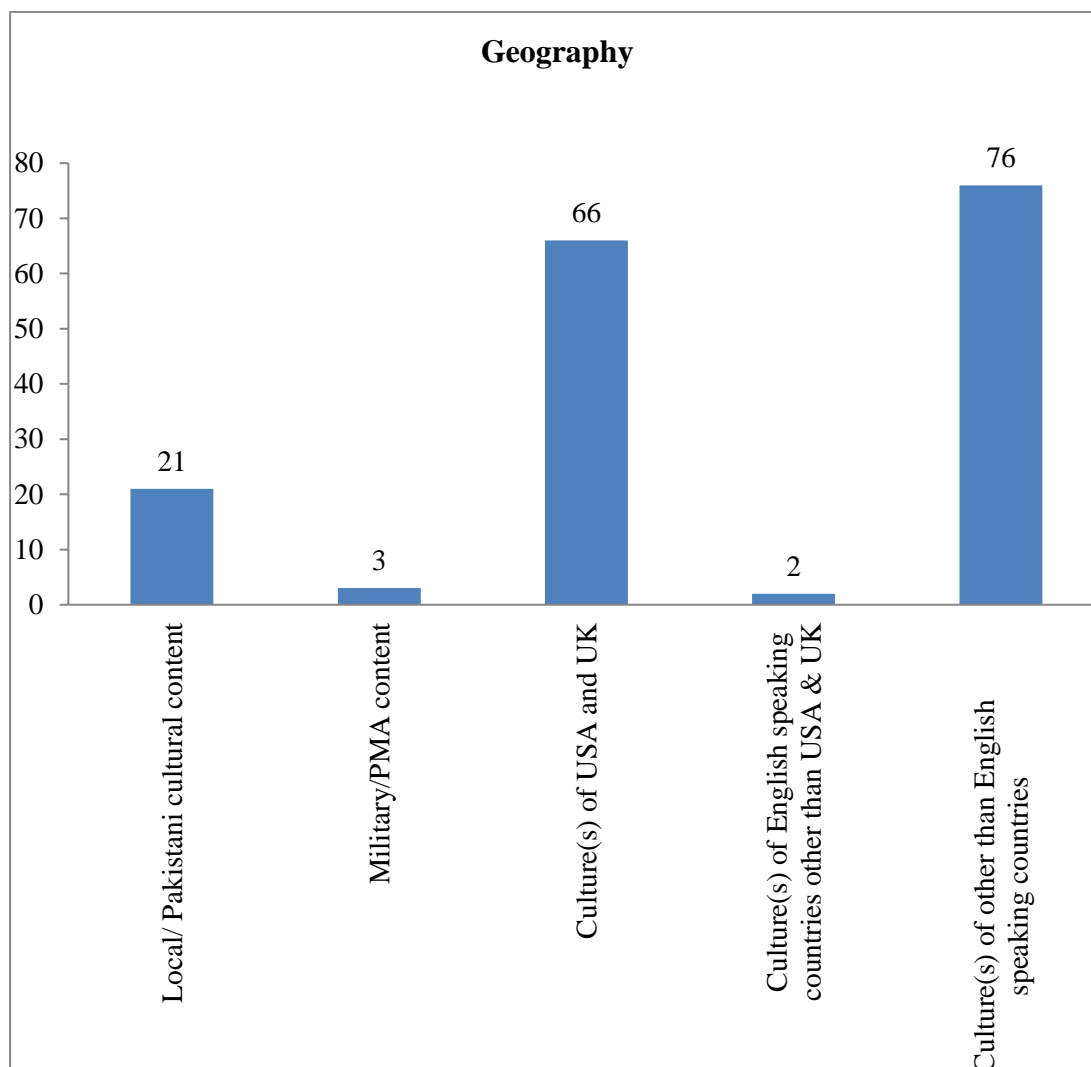
Customs	-	-	-	-	2	2
Values,	4	-	6	-	-	10
Beliefs						
Attitudes						
Hobbies	-	-	-	-	-	
Clothes	-	1	1	-	-	2
Military	-	30	-	-	-	30
Terms						
Total	72	37	172	04	212	497

The cultural elements dominant belonging to UK and USA were related to geography (66 instances), art and literature (38), and history (27). With respect to the rest of the foreign countries' culture, the geography was found dominant with instances of 76 followed by history and art/literature with instances of 46 and 45 respectively. Thus, it may be concluded that the English language content utilized in PMA English textbooks is more globalized and less glocalized. These findings clearly show that geography, history, and art/literature-related content are the most preferred cultural-oriented material used in English language textbooks taught at PMA.

The above mentioned most occurring cultural elements of geography, history, and art/literature by following QUAN Content analysis and QUAL Content Analysis are discussed further. The rest of the cultural elements including music, food, lifestyle, customs, values, beliefs, hobbies, and clothing are almost non-existent, therefore, it might not be very effective to discuss these results here.

Geography was the most dominant element of culture included in English textbooks taught at PMA. There were around 161 instances of geography found in English language content taught to cadets at the academy. Figure 5.1 below shows that these are geographical elements of foreign countries other than English-speaking countries which were found dominant in the textbooks. However, the difference between this content and the content related to geographical elements of the UK and USA is not very large. There were 66 instances of only these two countries found in the English language content taught to the cadets. In comparison with these findings, the geographical elements of Pakistan and its indigenous countries are very few. Around 21 instances only from Pakistan were noticed in English language textbooks. Percentage-wise, the geographical content of Pakistan was 13.04% in comparison with

40.09% of UK/USA and 47.20% of the rest of foreign countries. This big difference between Pakistani geographical content presentation with a representation of the UK/USA and the rest of the foreign countries suggests less globalized content in English textbooks taught at PMA.



**Figure 5.1:** *Extent of Elements of Geography in English Language Text Books of PMA*

Further, the passages from all kinds of cultural categories concerning their geographical representation are discussed. Geography is the study of human beings about places and the environment. Though the term is slightly slippery and overlapping with the rest of the cultural elements, however, it has been attempted to consider names of places, persons, physical locations on earth, and environment as the geographical elements. It may also include seasons, atmosphere, soil, streams, seasons, oceans; and landforms.

First, regarding the mention of the geography of the local culture, it was surprising to find that the only representation of the geography of the country was made by mentioning *Pakistan, Karachi, Sukkur, and Punjab*. The first example is the name of the country, the second and third expressions are representing the names of cities, and the fourth one is the name of the largest province of Pakistan by population. Mentioning only a few geographical elements in English language textbooks from the cadets' own culture seems to be slightly surprising. Pakistan's geography is a blended landscape of all kinds of biotic and abiotic elements including weather, forests, rivers, plateaus, hills, deserts, cities, towns, and villages. A lot could be included in English language teaching material regarding these elements of local culture. See the following examples used in English textbooks representing geography of the local culture of Pakistan for reference:

- i. *Nothing is nearer to my heart than to have a great centre of culture and learning in a place like **Peshawar***
- ii. *The rationale of **Pakistan** (Muhammad Ali Jinnah)*
- iii. *Any repetition of such a government must lead to civil war and raising of private armies as recommended by Mr Gandhi to Hindus of **Sukkur** when he said that they must defend themselves violently or non-violently.*
- iv. *An ordinary man might as well set out to climb the **Himalayas** in walking shoes as an attempt to live the life of a philosopher at all hours.*
- v. *Yes, I am **Karachi**-born, and it was on the sands of Karachi that I played marbles in my boyhood.*

Second, the culture of the UK and/or the USA was the second most common content phenomenon noticed in English language textbooks. And geography was the most occurring element regarding these two cultures mainly dominant with geographical elements of the UK. It was mostly the geography of Britain that was most displayed in the content. For example, the repetitive occurrence of *British, British Government, and Great Britain, England, London, Cambridge, Oxford, River Thames,* etc along with English names of persons such as *Mr. Brown, Mr. Robinson, and Tommy,* etc were among a few of the occurrences found commonly. In contrast, there was one whole chapter titled as *Three Days to See* focusing on promoting and glorifying places of the USA such as *Metropolitan Museum, Metropolitan, New York, Forest Hills Long*

*Island, Empire State Building, Fifth Avenue, Park Avenue, etc.* A few of the instances from the textbooks are as follows:

- i. ***The British Government and Parliament, and more so the British nation, have been for many decades past brought up and nurtured with settled notions about India's future.***
- ii. ***The British has led them into serious blunder in producing the constitution envisaged in the Government of India Act 1935.***
- iii. *We find that the most leading statesmen of **Great Britain**, saturated with these notions, have in their pronouncements seriously asserted and expressed a hope that the passage of time will harmonize the inconsistent elements in India.*
- iv. *A democratic constitution and holding them possibly together by unnatural and artificial methods of **British Parliamentary statute.***
- v. *Where one can find so many activities and conditions of men as in **New York?***
- vi. *I start from my home in the quiet little suburb of **Forest Hills, Long Island.***
- vii. *I hurry to the top of one of those gigantic structures, **the Empire State Building.***

This much presence of USA/UK culture shows a likely manifestation and depiction of a deep influence and liking for these cultures. It also suggests that the culture of these countries over the centuries might have transformed the minds and personalities of our nation towards developing more liking for their cultures in comparison to the locals.

There is no denial from the fact that the long years of colonial rule left deep impacts on the minds of our nation towards developing inclination for their culture which may take further time and efforts towards familiarizing them with their own rich culture and history through the textbooks. It indirectly also appears that despite having been an independent country for the last seventy-three years, the influence of these cultures will continue to prevail unless an effort towards making the students familiarized with their own culture is made. Our own identity and inclination towards our traditions, culture, and history are also felt wanting for inclusion in the contents of English textbooks of PMA so that a blend of balanced content covering all cultures is made available to the students.

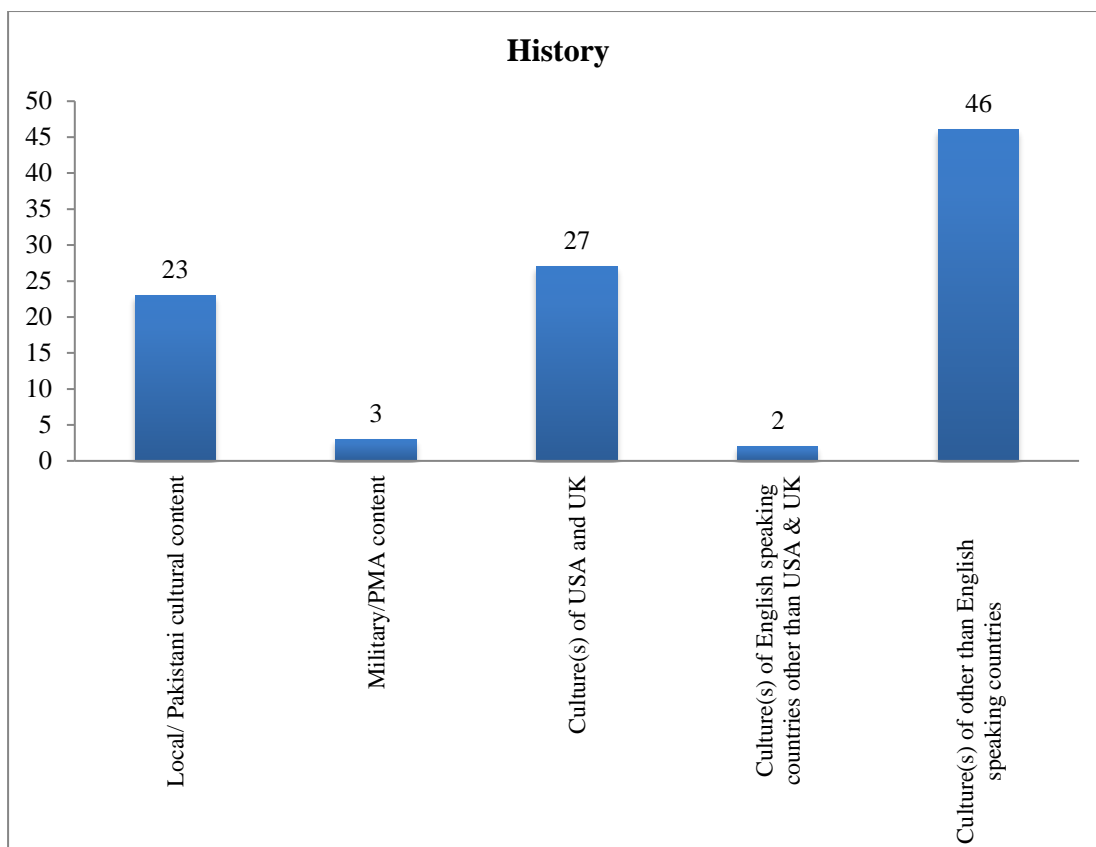


Finally, English textbooks taught at PMA are highly loaded with foreign cultures other than the culture of English-speaking countries. The geography of these foreign cultures is the most dominant cultural occurrence with the highest percentage of around 48%. Geographical elements belonging to the eastern and western parts of the world are mentioned in the textbooks. For example, mention of *Poland, Balkan Peninsula, Portuguese, Spanish, Liberia, Czechoslovakia, Greece, Greek, France, Italy, Pyrenees, Germany, and Venice* belonging to western parts of the world and *India, Egypt, Nile, Middle East, Central Asia, warm climate, warm damp countries, Indonesians, Asians, Orient, East of romance, and China* belong to the eastern part of the world. Few mentions of African geography such as *the dark heart of Africa* were also found in the English textbooks taught at PMA. The highest presence of global culture in the textbooks suggests cultural inclination towards the world's cultures. There might be several reasons for focusing on global cultures in English language teaching material used in English language classrooms at PMA. Firstly, developing intercultural competence may be an implicit objective of the cadets' training curriculum. Secondly, as the military officers are assigned several international tasks being part of international organizations such as the United Nations in foreign countries, therefore, having a global schema as part of their cognitive schemes would be helpful in understanding and performing better in foreign lands. Finally, this might be an unconscious effort of decolonizing the minds of the people from colonial impacts left by British colonies. However, whatever the reason for focusing most on global cultures in English textbooks is there is the fact that because of extensive mention of these cultures, local cultures are almost invisible in the English textbooks taught at PMA. Some of the examples from the textbooks displaying foreign cultures through geographical elements are as follows:

- i. *Last summer, I decided to go over to **France** for a trip.*
- ii. *It is simplest to take the **old Greek** analysis and think of it as the education of body.*
- iii. *The **European or American** visitor to the **Middle East** is fascinated by camels.*
- iv. *Cased in gold on walls of council chambers where **Venice** sat enthroned a queen.*
- v. *Where nobles swept the floors with robes of **Tyrian**brocade.*

- vi. *The river was passed; and, at the close of a toilsome day's march, the army, long after sunset, took up its quarters in a grove of mango-trees near **Plassey**.*
- vii. *The ardour that created modern **Germany** and **modern Russia** came from a vision, even if it was seen through blood-shot eyes.*
- viii. *The spirit of **Egypt**, **Greece**, and **Rome**, as expressed in their art.*
- ix. *I know well through my hands the sculptured gods and goddesses of the **ancient Nile-land**.*
- x. *A place from where the rays of knowledge and culture can spread throughout the **Middle East** and **Central Asia**.*

Figure 5.2 below provides the extent of representation of cultural elements of history present in English textbooks taught at PMA. As it can be calculated from the findings given in the figure that there were 101 times the cultural representation of history was made in English language textbooks taught to the cadets. Culture of foreign countries other than the UK/USA and Pakistan was found the most with instances of 46 followed by 27 instances of the culture of the UK and USA. There was no big difference in this regard between Pakistani culture and the cultural representation of the UK/USA; however, the cultural elements of the latter were preferred in English language textbooks taught at PMA. The percentages of these cultures i.e., 22.77%, 26.73%, and 45.54% indicate that the English language content taught at PMA is more globalized, and the glocal content in this regard seems to be neglected.



**Figure 5.2:** *Extent of Representation of History in English Text Books of PMA*

Next, the cultural elements of history belonging to all of these cultural hubs of the local culture of Pakistan, the culture of the UK/USA, and other foreign cultures are discussed. First, the occurrence of historical content mentioning the local culture of Pakistan related to the creation of Pakistan is outlined. This manifestation included personalities involved in the Pakistan Movement such as *Quaid-i-Azam, Allama Iqbal, Nawabzada Liaquat Ali Khan, and Sir Ghulam Hussain Hidayatullah*; names of few important places of that time such as *Dar-ul-Ulum and Khyber university*; and names of few events related to Pakistan Movement including *Pakistan Resolution of 23<sup>rd</sup> March 1940 at Lahore, 14 August 1947, 12 Apr 1948 and Independence celebration in Karachi*.

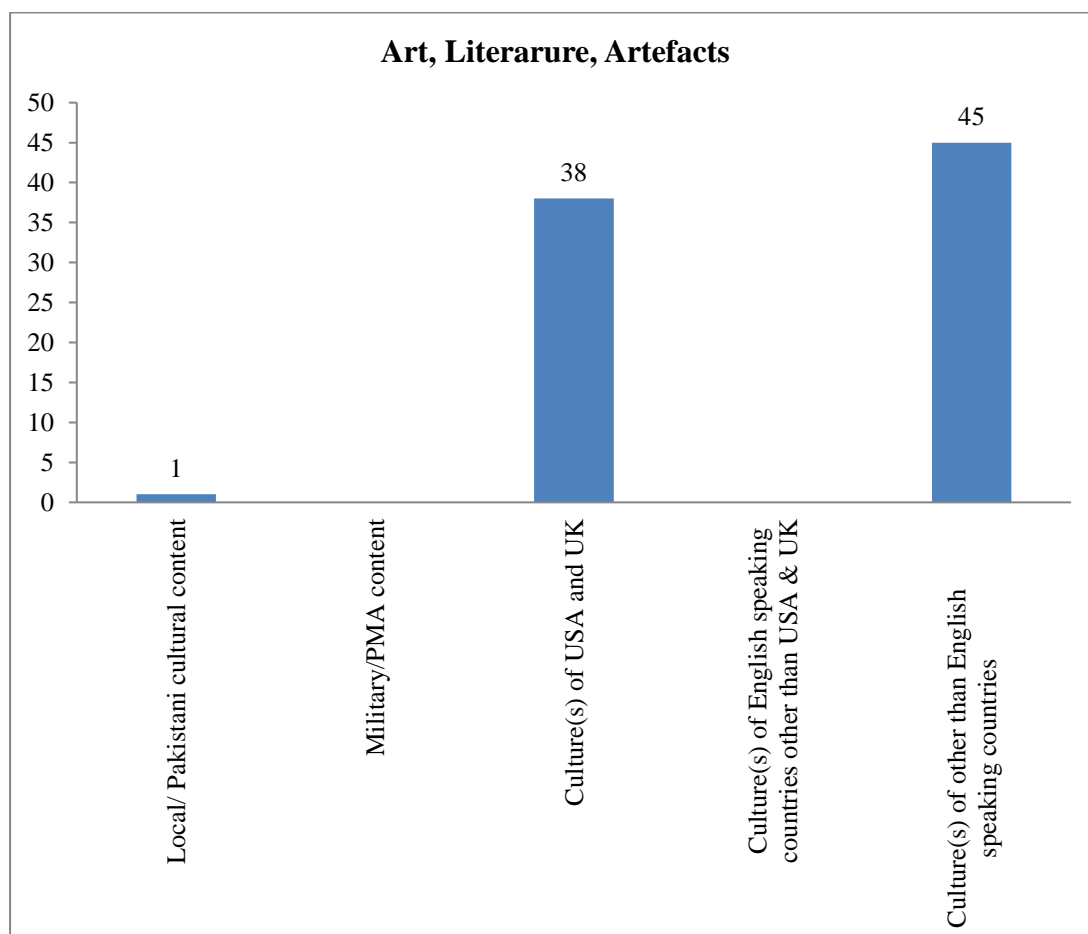
These findings suggest that the language teaching content of English textbooks taught at PMA focuses more on inculcating the local culture of Pakistan through historical convolutions related to Pakistan Movement only. The content completely ignores mentioning the rich historical elements of the local culture of Pakistan. Mentioning historical elements revolving around Pakistan Movement perhaps would not be sufficient to make the content glocalised, therefore, a wide range of local

elements of history needs to be added in English language textbooks taught at PMA. By adding more historical facts and events related to Pakistan would not only enrich the content more globalized but would also strengthen of local identity of nationalism among the English language learners at PMA. Some of the examples from the textbooks related to historical elements of the culture of Pakistan are as follows:

- i. ***Quaid-i-Azam** to shake off the shackles of imperialism and to make the masses self-conscious of their own greatness*
- ii. ***Quaid-i-Azam** while addressing the students of this great **Dar-ul-Ulum**,*
- iii. *Great poet Allama Iqbal says weakness is a crime.*
- iv. ***The Pakistan Resolution of 23<sup>rd</sup> March 1940** at Lahore, he whipped his failing health to make it keep pace with his ever-increasing work.*
- v. *He decided from that year onward to translate the demand for **Pakistan** into a heroic chapter of human history.*
- vi. *There was feverish activity in **Delhi**, as the dates for the inauguration of **Pakistan and Hindustan** as independent sovereign countries were drawing near.*
- vii. *On the 11<sup>th</sup> the **Constituent Assembly of Pakistan** met for the first time in **Karachi** and the atmosphere in the Assembly Hall surcharged with solemnity.*

Figure 5.3 below shows the extent of representation of art/literature/artefacts in English language textbooks of PMA. Art/literature/artefacts as the third most occurring cultural category with instances of 84 were found in English language textbooks taught by the teachers at PMA. Content related to world art forms and art of UK/USA was the only dominant content in English textbooks. However, it was quite surprising that local art forms including painting, sculpturing, and literature were altogether overlooked in English textbooks. These findings like the rest of the findings of previous parts of this chapter and the rest of the chapters indicate that elements of Pakistani local culture have not got serious and appreciative attention of the coursebook compilers at PMA. For a common reader from a non-military background, these findings may be slightly surprising and astonishing as the English language content can serve as one of the best tools to inculcate the values of any culture. Moreover, these findings may raise a question in the minds of the readers why a military organization is not considering local

content in English language teaching material while there is a lot to share and inspire from all the fields including literature.



**Figure 5.3:** *Extent of Representation of Art/Literature/Artefacts in English Language Textbooks of PMA*

Now, the third most occurring i.e., cultural element of art/literature/artefacts that occurred in English textbooks taught at PMA is discussed. As has been discussed above that this manifestation of local culture was completely absent from the textbooks' content. However, the content related to the UK/USA and the rest of the foreign cultures regarding these cultural elements is quite dominant in English textbooks of PMA. These elements related to former culture include mentioning of literary figures such as *John Ruskin, Charles Dickens, Jane Eyre, W.M Thackeray, J. H. Newman, Charlotte Bronte, James Anthony Froude, Jane Austen, Shakespeare, Oscar Wilde, Aldous Huxley, and John Keats*; and places related to art including *Metropolitan Museum of Art and Metropolitan Museum*.

These findings need a serious reflection of the policymakers and curriculum developers. Focusing only on English literature written by English authors and ignoring literature produced by the local authors including novelists, poets, and short story writers suggest impacts of colonial impacts on the content of the English language taught at PMA. Literature produced in Pakistan in English, Urdu, and the rest of the local language is also full of wisdom, literary aesthetics, and meets all the multicultural needs of the language learners. For example, Pakistani diaspora writers of English literature such as *Shahid Suhrawardy, Ahmed Ali, Alamgir Hashmi, Taufiq Rafat, Daud Kamal, Maki Kureishi, Zulfikar Ghose, Bapsi Sidhwa, Hanif Kureshi, Aamer Hussein, Sara Suleri, Mohsin Hamid, Kamila Shamsie, Nadeem Aslam, and Daniyal Mueenuddin* have produced works which do meet local and foreign culture understanding of the learners of English language. The learners must be given exposure to the literature of these authors in their English language material. Focusing only on British or American literature would not help to develop an understanding of the learners regarding Eurocentric biases which are sometimes propagated through literature as socio-cultural tool. Besides, the local writers of English and Urdu including, *Ghalib, Mir Dard, Mir Taqi Mir, Faiz Ahmed Faiz, Habib Jalib, Mustansir Hussain Tarar, Abdullah Hussain, Ashfaq Ahmed, Bano Qudsia, Quratul Ain*, and many others can be an inspirational source of sustaining local identities through English language content. Ignoring such a large and rich corpus of local literature in English language teaching in the local setting is a serious issue to be addressed. Therefore, I suggest glocalizing English language material, by creating a balance in content related to local and foreign cultures, which is almost absent from the textbooks taught at PMA. Following are the examples showing the extreme influence of the culture of the UK/USA on the English language curriculum adopted at PMA:

- i. *I should like to see with my own eyes the fascinating figure of Hamlet, or the gusty Falstaff amid colourful **Elizabethan** trappings.*
- ii. *The Irish writer **Oscar Wilde** said - 'Art does not imitate Nature, Nature imitates Art.*
- iii. *A mournful interest and regard and curiosity upon the last fragmentary sketch from the noble hand which wrote **Jane Eyre**.*
- iv. ***Shakespeare** says in one of his sonnets, speaking of a beautiful person.*

- v. *At supper or after it, you may be in the seventh heaven with a scene of **Henry IV**, a chapter of Carlyle, a dozen ‘Nay, Sirs’ of **Dr. Johnson**, or your own chosen novelist.*
- vi. ***George Meredith** once said to me that we should ‘love all changes of weather’.*

At the end of this chapter of QUAN content analysis and QUAL content analysis, it is suggested that English language teaching material taught at PMA needs to be glocalized to achieve certain pedagogical and socio-cultural goals embedded within the local culture of the country. Having more foreign cultural content can prove to be a cultural and cognitive load on the minds of the learners and simultaneously happening of Eurocentric cognitive development might result in the inculcation of Eurocentric biases due to this approach of English language teaching.

Now, the results based on questionnaire analysis in this second part are discussed. This part is divided into two sections which are based on findings obtained through the survey conducted among cadets/students and teachers at Pakistan Military Academy (Henceforth PMA). First section reports and discusses the results of the survey based on responses of the students and the second section of this chapter focuses on teachers’ responses. The first section focuses on interpreting responses of the students on glocalizing English language practices at PMA, whereas, the second section intends to interpret responses of the teachers on glocalizing English language practices/ methods at PMA.

## **5.2 Section One: Students’ Perception of Glocalizing English Language Practices**

This section deals with reporting and discussing results based on cadets’ responses to their perception of glocalizing English language practices at PMA. The section is further divided into four parts aiming to present results on cadets’ understanding of English language teaching objectives; their perception on the inclusion of possible content in English language teaching; their response on recent teaching methods and approaches of English language in nexus with glocalization; and prospects of incorporating glocalizing philosophy of teaching English at PMA.

### 5.2.1 Students' Understanding of English Language Teaching Objectives

In this part, the results based on the first part of the questionnaire filled out by the cadets have been discussed. This part consisted of ten items which can be categorized into three main themes. Items 1-5 deal with measuring the interest of the cadets towards learning culture through the English language. This theme deals with an inclination of the cadets towards learning the culture of Pakistan, the culture of indigenous locales, the culture of the UK, USA, and/or culture of other English-speaking countries, and the culture of the non-English speaking countries. The second theme is covered by items 6-7 which focuses on the importance of incorporating various cultures in English language teaching practices. This importance is measured in five-point scales ranging from very important to not important. The third category of the theme in this part (item 8-10) focuses on finding out the allocation of time distribution to culture teaching through English language practices at PMA. The responses of this theme provide us a detailed understanding of the mutual relationship between the cadets' attitude towards English language practices in their classrooms and the ways English language pedagogy they feel to be adopted in their language teaching environment.

**Table 5.2**

*Cadets' Attitude towards incorporating Culture in English Language Pedagogy*

Q	Highly Interested	Interested	I don't know	Less Interested	Not Interested	Mean	SD
In teaching of English as a foreign/second language, are you interested in learning local/Pakistani cultural content?	40.4 %	53.4 %	1.6%	2.6%	2.1%	4.27	.799



In teaching of English as a foreign/second language, are you interested in learning military/PMA content?	53.9%	36.8%	1.6%	6.2%	1.6%	4.35	.907
In teaching of English as a foreign/second language, are you interested in learning culture(s) of USA and UK?	13.5%	36.8%	6.2%	29.0%	14.5%	3.06	1.335
In teaching of English as a foreign/second language, are you interested in learning culture(s) of English speaking countries	10.9%	39.4%	8.3%	30.6%	10.9%	3.09	1.253

other than USA & UK?							
In teaching of English as a foreign/ second language, are you interested in learning culture(s) of other than English- speaking countries?	11.4%	46.6%	6.2%	24.4%	11.4%	3.22	1.257

As it can be seen in Table 5.2, with respect to learning local/ Pakistani cultural content while learning English as a foreign language, 40.4 % of cadets were highly interested while 53.4 % were interested. On the other hand, a very less percentage of the cadets i.e., 4.7 have shown their disinterest in learning local culture through ELT at PMA which clearly manifests cadets' interest in glocalized teaching. These findings indicate that ELT practices at PMA are less in compliance with learners' interests. Moreover, it also indicates that the cadets are slightly conscious of retaining their local identities in parallel with the national one. This attitude is evidence that the cadets are well aware of local wisdom and its importance in their social lives. By retaining this local wisdom, they might feel to be attached to their local values and traditions which give them the recognition of their identities.

Concerning learning military/ PMA content while learning English as a foreign language, 40.4 % of cadets were highly interested while 53.4 % were interested. On the other hand, a very less percentage of the cadets i.e., 4.7 have shown their disinterest in learning local culture through ELT at PMA which manifests cadets' interest in glocalized teaching. These findings clearly show the cadets' strong affiliation with their institution i.e., PMA. Their expectations of learning military culture and content related to PMA activities suggest a strong willingness to adapt their military identity with local

manifestations. These findings are quite significant as it is revealed that the inclusion of military content in general and PMA content in particular in English language pedagogy at PMA would help PMA management in achieving goals of further strengthening bonding of the cadets with their organization i.e., PMA and institution of military especially. Hence, it can also be inferred that the content in English language pedagogy serves manifold purposes. First, the primary purpose of the content is its effectiveness in the English language classroom and the second focus is raising local culture awareness among the learners of the English language. Such content helps make the learners responsible global citizens with intercultural competence as their personality traits. These traits of learners also help in improving the emotional intelligence of the learners (Goleman, 1996) and it helps in shaping learners with appropriate proficiency in the English language (Dewaele, Gkonou, & Mercer, 2018).

Regarding cadets' attitude towards glocalization of English language practices, it is important to note an emerging positive attitude towards glocalization of English language practices to be adopted in PMA. Almost half of the cadets showed disinterest in learning the culture of English-speaking countries through English language teaching, however, more than half of the cadets i.e., almost 58% of cadets were found interested in learning cultures of the countries other than English speaking countries. These findings reveal a positive attitude towards the adoption of glocalized culture, and showing less interest in the learning culture of English-speaking countries does not necessarily show a negative attitude towards these cultures, rather, some notable practices of these cultures are already there in Pakistan in the form of systems of education, law, state, and media for more than seven decades. Therefore, it can be concluded that Pakistanis are well aware of the cultures of these two countries for years and now they are eager to know about the cultures of the rest of the countries suggesting emerging behaviour of glocalization among the respondents of the current study too.

Table 5.3 below provides an insight into the cadets' understanding of incorporating culture and its various manifestations identified and discussed by Byram and Risager (1999) including history, geography, political systems, daily life routines, and shared values and beliefs in English language practices in Pakistan in general and at PMA in particular. The table clearly shows that the cadets have strong pedagogic faith in the importance of inclusion of culture in general along with its various manifestations in English language teaching pedagogy.

As it can be noticed from Table 5.3, with respect to the importance of English language culture in learning the English language, 47.7% reported it is very important; 35.8% expressed it is important; whereas only 3.6% said it is less important; and only around 13% disagreed with the idea of giving importance to culture in English language pedagogy. So, more than 84% of the cadets demonstrated their understanding of the importance of embedding culture as part of the English language learning experience. This finding indicates culture orientedness of the cadets in the language learning environment.

Regarding the inclusion of various aspects of culture including history, geography, political systems, daily life routines, and shared values and beliefs in English language pedagogy, almost 76% of respondents were in favour of including information about the history, geography, and political system of the foreign culture and likewise, majority of the respondents i.e., almost 84% were found in support of including these aspects belonging to their own culture i.e., local culture in English language teaching in their classrooms at PMA. Both of these two findings contradict each other, however, both the results clearly show the cadets' positive attitude towards inclusion of both the cultures i.e., global and local in language teaching content.

**Table 5.3**

*Cadets' Perception on Importance of Culture in English Language Pedagogy*

Q	V imp	Imp	I don't know	Less Imp	Not Imp	Mean	SD
How important is Culture in learning English language?	47.7%	35.8%	3.6%	10.9%	2.1%	4.16	1.05
How important is to learn the following aspects of culture in ELT?							
Information about the history, geography and political system of	35.8%	41.5%	0.5%	19.2%	3.1%	3.88	1.184

the foreign culture(s)								
Information about the history, geography and political system of own culture(s).	67.4%	26.9%	1.0%	3.6%	1.0%	4.56	.783	
Information about daily life and routines	51.3%	31.1%	4.7%	10.9%	1.6%	4.20	1.051	
Information about shared values and beliefs.	46.6%	37.8%	6.7%	7.3%	1.6%	4.21	.962	

As it is clear from table 5.3 that concerning information about the history, geography and political system of own culture(s) i.e local culture, 67.4% reported it is very important; 26.9% considered it is important; whereas only less number of respondents disagreed with the idea of including local cultures in English language pedagogy.

Inclusion of local cultures and their various aspects such as daily life routines, majority of the respondents i.e., around 82% considered this aspect important in English language teaching culture at PMA. This question was posed to the cadets because of its significance of the representation of local cultures visible in day-to-day activities at offices, homes, the marketplace, and other public spaces. This visibility portrays a real picture of life embedded in the local culture. Likewise, another very pertinent and relevant question regarding shared values and beliefs was also asked from the respondents. With respect to information about shared values and beliefs, 46.6% said it is very important, 37.8% said it is important, whereas, a very limited number of participants refuted the idea of including content related to shared values and beliefs in English language pedagogy at PMA. The findings clearly demonstrate the willingness of the majority of the learners i.e., around 85% about considering shared values and beliefs. *Shared* in this question includes the values and beliefs of both the foreigners and locals. Former consists of both English and non-English speaking countries and later includes local cultures of Pakistan and culture of cadets' institution also i.e., PMA.

To have a clear picture of the real demonstration of practice of language and culture in combination, one more question was asked to the cadets regarding the distribution of time in the proportion of language and culture in English language pedagogy in the classroom at PMA. With respect to distribution of learning time over English language and culture, 4.7% said it is 100% integration of language and culture; 3.6% said it is 20% language - 80% culture; whereas 44.0% said it is 60% language-40% culture; 43.5% said it is 80% language - 20% culture; and 4.1% said it is 100% language - 0% culture. These findings clearly show that significantly less time is given to culture in language teaching and language teaching is more focused. It suggests the practice of English language pedagogy is less complacent to the expectation of the cadets at PMA as Table 5.2 and Table 5.3 showed the cadets' expectation of inclusion of culture in general and global culture in particular in their English language pedagogy at PMA.

**Table 5.4**

*Distribution of Time over English language and Culture in Cadets' Classrooms*

	100% integration of language and culture	20% language - 80% culture	60% language- 40% culture	80% language - 20% culture	100% language - 0% culture	Mean	SD
How is your learning time distributed over English language and culture	4.7%	3.6%	44.0%	43.5%	4.1%	2.61	.822

After asking the real practice regarding the distribution of time over language and culture, the cadets were also asked to have their opinion on this distribution. So, the majority of the respondents were found to be in support of giving more time to culture

in English language learning class. Around 83% of cadets were in support of focusing more time on cultural learning through the English language at PMA complementing responses of the rest of the questions provided in Table 5.2, Table 5.3, and Table 5.4. The findings given in Table 5.5 demonstrate the cadets' desire of including more culture in their English language learning content/syllabus suggesting a significantly positive attitude towards knowing cultures of various parts of the world. This positive attitude towards various cultures, including global and local cultures, demonstrates the intellectual cultivation level of the minds of the respondents who proved themselves a very globally and locally aware community of Pakistan.

**Table 5.5**

*Cadets' perception of Distribution of Time over Language and Culture in Classrooms*

	Yes, very much so	Yes, up to a certain extent;	No opinion	No, not particularly	No, not at all	Mean	SD
Do you want to spend more time on 'cultural learning during your English class?	17.1%	65.3%	4.7%	9.8%	3.1%	2.17	.932

Table 5.4 and Table 5.5 have revealed that the cadets have a desire to spend more time on culture learning through English language pedagogy; however, the appropriate time is not given on culture in the English language classroom.

Similarly, the reasons for not considering culture in language classrooms were inquired in open-ended questions from the cadets through the question statement: *“If you want to spend more time on 'culture learning', but somehow you do not do it, what may be the reasons for that?”* Interestingly, in addition to providing reasons, the cadets expressed their positive attitude too towards cultural incorporation in English language content. For example, the following comment of one of the respondents clearly demonstrates prevailing awareness of the importance and need for culture in the English language learning process:

*Cultural learning is important in our life, it is our identity, our priority.*  
(Respondent No. 46)

On the other hand, there were very few who had an opposite standpoint on culturally-based English language practices. For example, the following comment negates the idea of inclusion of culture in language teaching:

*In my opinion, English is not the particular subject for learning culture for that purpose subjects of geography and history are suitable.* (Respondent No. 62)

However, the above comment does not negate the learning of culture altogether. The respondents suggest a few other subjects including *geography* and *history* suitable for cultural inclusion in the syllabus.

Coming towards the reasons, most of the cadets gave some important reasons for not giving enough time to cultural teaching through English language teaching. Firstly, it is assumed that the English language is taught as a subject rather than teaching as a language. This comment is in line with many studies conducted on English language teaching pedagogy in Pakistan such as Rahman (2001) and Nawab (2012). Secondly, the major reasons given by the cadets were an absence of cultural content in the English textbooks at PMA. According to the respondents, there are few lessons based on foreign cultures but there is no lesson displaying the local cultures of Pakistan. See the comments below:

*One of the main reasons is that our textbooks do not have much content on culture learning.* (Respondent No. 47)

*Taking example of our English books at PMA there are equally no cultural content on Pakistani cultural topic.* (Respondent No.122)

*The reason is that, most of the contents included in textbooks are about the foreign countries and their culture. There should be the contents about Pakistani culture and customs...* (Respondent No.57)

*There are only a few lessons about culture of different countries and fewer of ours, so these topics must be included more....* (Respondent No. 35)

In sum, part 5.2.1 clearly reveals a positive attitude of the cadets towards global and local culture if incorporated in English language teaching classrooms. Moreover, it is also revealed that the objectives set for English language teaching at PMA are based



on prescriptivism which has been assumed as an orthodox approach to teaching the English language. One of the major limitations of the prescriptive approach is that it does not accept modern trends, approaches, and philosophies of English language teaching as a second language. This is quite in contradiction in this age of ICT where computer-assisted, task-based teaching and corpora have revolutionized second language pedagogies across the world. Moreover, prescriptivism does not provide sufficient space for local content in English language teaching material and foreign culture especially of English language culture is one of the dogmatic content materials in English language textbooks based on prescriptivism. However, the cadets living in the age of globalization with local identities have expressed their desire to be taught English language content based on both global and local cultures.

### **5.2.2 Students' Perception of inclusion of Possible Topics in English Language Text Books and Teaching Material**

Table 5.6 below presents the cadets' attitude towards various cultural topics to be included in English textbooks at PMA. The most significant finding is about the incorporation of cadets' own cultures in English language teaching material. The majority of the respondents, i.e., 83% expressed their desire to localize their English language learning content which in turn is a desire to glocalize English language pedagogy in classrooms. This is the highest demand among all other possible topics to be included in the English language texts books at PMA. Some other noticeable results, which are more than 75% of respondents' responses, are the inclusion of topics related to the political system, geography, values, and beliefs. These results are also notable because of the topics' very relevance with important manifestations of the culture. These results suggest the cadets' awareness of glocalization in English language pedagogy in classrooms. Another important result is the cadets' extremely positive attitude towards their military heroes. They expressed their desire to include military heroes in their English language textbooks. This finding further provides us insight into the importance of institutionalized localization of cultural content.

**Table 5.6**

*Students' Perception of Possible Topics in English Language Text Books and Teaching Material*

Q What part of culture should be taught through English language at PMA?	Most Important	Important	I dont Know	Less Important	Not Important	Mean	SD
Political system, history and geography	44.6 %	34.2 %	9.8 %	5.7 %	5.7 %	4.06	1.135
Shopping, food and drink	17.1 %	45.6 %	14.5 %	13 %	9.3 %	3.48	1.193
Youth culture (fashion, music and etc)	20.2 %	38.3 %	20.7 %	10.9 %	9.8 %	3.48	1.212
Literature, art and drama	28 %	40.9 %	16.1 %	7.3 %	7.8 %	3.74	1.170
Family life and marriage life	25.9 %	41.5 %	21.2 %	6.2 %	5.2 %	3.77	1.067
Film, theatre and TV programmes	19.7 %	37.8 %	22.3 %	14.5 %	5.7 %	3.51	1.132
Social and living conditions	30.1 %	41.5 %	15.5 %	9.3 %	2.6 %	3.88	1.032
Festivities and customs	26.9 %	46.6 %	11.4 %	9.8 %	5.2 %	3.80	1.100
Tourism and travel	26.9 %	48.2 %	14 %	6.2 %	4.1 %	3.88	1.014

Religious life	24.9 %	29.5 %	19.2 %	11.9 %	14.5 %	3.38	1.361
Gender roles and relations	17.1 %	44.6 %	20.2 %	8.8 %	9.3 %	3.51	1.155
Environmental issues	26.4 %	45.6 %	19.2 %	3.1 %	5.7 %	3.84	1.036
Our own culture and identity	41.5 %	41.5 %	9.3 %	3.1 %	4.7 %	4.12	1.021
Values and beliefs	36.8 %	38.3 %	17.6 %	2.6 %	4.7 %	4.00	1.036
Daily life and routines at PMA	28.5 %	41.5 %	16.6 %	7.3 %	6.2 %	3.79	1.123
Military customs and service	27.5 %	46.1 %	14.5 %	6.7 %	5.2 %	3.84	1.066
Discipline	39.4 %	35.2 %	12.4 %	5.7 %	6.2 %	3.97	1.145
Sports at PMA	24.9 %	42.5 %	20.2 %	7.3 %	5.2 %	3.75	1.072
Military Training at PMA	26.9 %	43 %	18.7 %	7.8 %	3.6 %	3.82	1.032
Military Heroes of Pakistan	38.9 %	44 %	8.3 %	4.1 %	4.7 %	4.08	1.027
PMA History	24.9 %	44.6 %	21.2 %	6.7 %	2.6 %	3.82	0.968
PMA Traditions	27.5 %	39.4 %	20.7 %	7.8 %	4.7 %	3.77	1.080
Academic challenges at PMA	28 %	49.7 %	10.4 %	6.2 %	5.7 %	3.88	1.066

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Regarding some other results such as with respect to topics related to shopping, food, and drink, around 63% of respondents showed their interest in these topics to be included in the English language textbooks. This relatively higher percentage suggests how the activities of shopping and food are closer to respondents' culture. Likewise,

the role of literature in English language teaching at PMA was also enforced by the cadets as more than 68% of respondents were in favour of including literature-related material in English language textbooks.

However, concerning topics regarding youth culture (fashion, music, etc) to be included in textbooks were not considered significant by the respondents as 20.2 % reported it is most important, and 38.3 % said it is important. Thus it is just more than 58% only which considered such topics to be included in the textbooks.

Likewise, the findings regarding the inclusion of topics related to social and living conditions, 30.1 % considered it most important and 41.5 % said it is important. So, just 12% of the respondents were not found in favour of focusing more on social living conditions. There might be few reasons for not considering such topics to be included in the textbooks. For instance, as we have come to know the majority of the respondents are in favour of incorporating their local cultures in textbooks, and according to my understanding discussing living conditions seems to be considered not approved due to breach of personal privacy. Perhaps, this is the reason that few of the respondents did not support the inclusion of such topics in English language textbooks. Similar findings are with respect to the topics regarding Family life and marriage life. Only 25.9 % reported it is most important and 41.5 % said it is important indicating consciousness and willingness of the youth to have such topics from the local settings in their textbooks so as they learn about an important aspect of practical life.

Concerning topics related to film, theatre, and TV programmes, only 19.7 % considered it most important and 37.8 % reported it as important. This relatively less percentage clearly portrays the attitudes of the respondents toward topics related to film, theatre, and TV programs. All of these topics are generally related to entertainment and being a researcher from the same setting it is noticeable that usually cadets develop their own culture of entertainment. Due to their tough routine, they generally do not get enough time to have fun of such kind. Moreover, institutional constraints and busy training schedules do not encourage such culture in military academies. Therefore, they do not consider such topics of entertainment to be included in English textbooks.

With respect to topics on tourism and traveling, 26.9 % considered it is most important and 48.2 % reported it is important which indicate that the cadets do feel the importance of such topics engraved with our own culture to be included in the English

language pedagogy. Overall, it is more than 75% of respondents who found such topics important to be considered to have localized habitus in the English language classroom. Very less number i.e., around only 11% of the cadets did not approve of the idea of localization of topics of such nature in their textbooks. The reason behind for significant support of topics on tourism and travel to be included in textbooks in English language pedagogy is that Pakistan has a lot of potential in this field. Topics in these fields provide an in-depth understanding of the local culture which ultimately can make the content localized.

Regarding topics on religion, almost half of the respondents did not consider these topics to be included in English language pedagogy at PMA. It is only 29.5% of cadets who considered topics on religion to be utilized in English textbooks. The findings indicate that religion is already part of their lives and they learn religion through various other subjects. For example, Islamic Studies is one of such subjects that covers various aspects of religion.

Another interesting result was found about the inclusion of gender roles and relations in English language learning materials. Almost 62% of the respondents found it important to include such topics in English language textbooks, and around 18% considered these topics less important and not important to be included in English language teaching material. It seems a little difficult to decide to which culture should we refer to gender-based topics in English language textbooks. We may find in some parts of the world employment of equal rights practice while it can be opposite in some other countries. However, it will be quite biased to mention any names here without any evidence and further, it would be beyond the scope of the study. But, one thing which is necessary to be mentioned here is that such topics have both global and local conventions, and 62% of respondents showed their agreement on the inclusion of such topics.

Environmental issues have also been considered important in English language classrooms these days across the world (Gursoy & Saglam, 2011; Jacobs & Goatly, 2000). Regarding topics on environmental issues, the respondents showed significant awareness of the importance of incorporating such topics in English language teaching material. Almost 72% of the respondents demonstrated their interest by considering these topics to be included in English language textbooks. Very few respondents found such topics less important to be included in English language teaching material. The

findings indicate clearly that the cadets have an obvious understanding of global and local environmental issues. Hence the inclusion of such globalized material can make the English language teaching interesting and effective to achieve course objectives.

Regarding the local culture of PMA and its inclusion in English language textbooks, the respondents showed a positive attitude. Around 28.5% considered it most important and 41.5% found it important to consider topics related to PMA culture in English language textbooks. So, around 70% of respondents expressed their desire to have PMA culture-related learning material in their English language classrooms. This is an interesting finding because topics on PMA culture in cadets' English language textbooks are most likely to catch the attention and interest of the students in English language classrooms at PMA. Military academies all over the world have usually separate communities with their shared interests, objectives, conventions, customs, values, and beliefs; though, all of these customary manifestations are well-grounded in national and indigenous cultures. However, this narrowed form of localized culture at military academies owes their own distinct identities which make them communities of specific goals. Therefore, including PMA culture-related topics e.g. topics related to their day-to-day activities including classroom activities, exercises, social interactions, and interactions with the rest of the social groups may make the textbooks very engaging and interesting for the cadets. Likewise, more than 73% of the respondents expressed their opinion on the inclusion of military customs in their English language textbooks, and around 75% of the cadets showed their consent on including topics related to discipline in their English language textbooks. Moreover, the cadets showed their interest in including topics related to the military heroes of Pakistan. Around 83% of the respondents were found exciting about suggesting including local military heroes' biographies in English language teaching material. This finding is very important to witness evidence of creating locales within the context of local. As I mentioned before in this paragraph that military academies owe their own cultures and this community of military academies all over the world have their identities which are embedded within their national and indigenous identities. Therefore, including various aspects of military life, history, and success stories may play a vital role in making English language teaching very interesting at PMA.

Table 5.7 below provides the opinion of the cadets on how much necessary it is to including PMA culture in the English language curriculum. The findings of this one

item table only complement the finding I have discussed in previous paragraphs in this part. The cadets have shown an extremely positive attitude towards the inclusion of topics related to the military of Pakistan including, history, values, traditions, beliefs, customs, military heroes, and day-to-day activities. It is noticeable from Table 5.7 below that more than 80% of respondents considered it necessary to have the cultural content of the military in their English language textbooks. This finding enforces the argument I have made in the last paragraph that military academies stand with their own distinct identities which are embedded with their national and indigenous cultural values and norms. Hence, the cadets found it necessary to have such topics in their English language teaching textbooks.

**Table 5.7**

*Students' Perception of Including PMA Culture in English Curriculum*

Q	Very Necessary	Necessary	I don't know	Less Necessary	Not Necessary	Mean	SD
Do you think it is necessary to have cultural items included in the English curriculum of PMA?	29.5%	51.8%	7.8%	9.8%	1.0%	3.99	.930

In sum, Part 5.2.2 clearly shows that the cadets have very positive attitudes toward the inclusion of cultural elements in their syllabus of the English language. These elements represent all the necessary elements of all the cultures. These elements include political systems, history, geography, food, literature, art, film, family life, social life, social activities including weddings, festivities, customs, tourism, travel, religion, gender roles, environmental issues, and local cultures and their elements. Moreover, the cadets have shown an extremely positive attitude towards the inclusion of topics related to the military of Pakistan including, history, values, traditions, beliefs, customs, military heroes, and day-to-day activities. Including all of these elements in the English language, the curriculum would make learning processes interesting and engaging.

### **5.2.3 Students' Perception of Teaching Methods or Approaches towards English Language Teaching at PMA to Glocalization**

This part focuses on analysing and discussing results based on students' perception of teaching methods or approaches towards English language teaching at PMA with respect to glocalization. The cadets were asked to report English language practices at PMA with respect to the inclusion of foreign and local cultures in their textbooks and the rest of the teaching materials used by the teachers in English language classrooms. The cadets were asked how often the teacher shares cultural information from textbooks, tells the students what he heard or read about foreign country culture, asks students to discover the aspects of the foreign countries' cultures, asks the students to participate in role-play activities based on culture, asks the student to participate and describe cultural phenomena which appear in textbooks or somewhere else, and asks the students to compare their own cultures with foreign countries.

Table 5.8 reports the students' responses on teaching methods or approaches towards English language teaching at PMA with respect to glocalization. The findings in the table reveal that the methods, approaches, and material used by the teacher in a language classroom are not quite culture-oriented. However, in the previous part, it has been found that the students suggest with excitement that culture-oriented content should be included in English language pedagogy. One of the most noticeable results in the table is how often cultural information is shared from the textbooks. The findings show that it is only 14.5% very often, and 45.1% often that cultural information is shared from the textbooks by the teachers. The findings confirm the results of the previous parts that there is relatively less content related to culture in English language textbooks. The teachers mostly focus on a prescriptive approach which ultimately aims at achieving goals of grammar-oriented objectives of the course.

Regarding asking students to discover themselves the aspects of foreign cultures, only 12.4 % reported that it happens very often; and 21.8 % responded that it occurs often; whereas, 31.6 % said it is sometimes; 20.7 % said it is seldom and 13.5 % reported that it happened never. The findings demonstrate that the teachers' pedagogical practices do not have a cultural orientation in teaching the English language at PMA. There may be several reasons for reluctance in opting for such options of teaching the English language embedded with cultural elements. One of the basic reasons could be the strict policy of restricting to the textbooks only which



according to the students does not have sufficient cultural elements. Moreover, as the students reported in the previous part that their daily routine is tightly scheduled and they do not get enough time to get engaged with such activities which are relatively less relevant to the core objectives of the courses they study at PMA.

**Table 5.8**

*Students' Response on Teaching Methods or Approaches towards English Language Teaching at PMA with Respect to Glocalization*

Q. How is the cultural information passed on to the students by the teachers in English class?	Very Often	Often	Sometimes	Seldom	Never	Mean	SD
Cultural information is shared from the textbook.	14.5 %	45.1 %	31.6 %	7.3 %	1.6 %	3.64	.874
Teacher tells the students what he heard or read about the foreign country or culture.	26.4 %	34.2 %	22.3 %	14 %	3.1 %	3.67	1.106
Teacher asks students to discover the aspects of the foreign cultures.	12.4 %	21.8 %	31.6 %	20.7 %	13.5 %	2.99	1.212
Teacher asks the students to participate in role-play activity.	28 %	20.7 %	25.4 %	18.1 %	7.8 %	3.43	1.281
Teacher asks students to describe cultural phenomena which appear in textbooks or somewhere else.	16.6 %	26.9 %	33.7 %	15.5 %	7.3 %	3.30	1.138

Teacher shows us videos/movies and asks us to discuss what we watch.	6.7 %	13.5 %	17.1 %	17.6 %	45.1 %	2.19	1.319
Teacher asks students to compare their own cultures with foreign cultures.	10.4 %	23.3 %	29.5 %	18.1 %	18.7 %	2.89	1.253

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Regarding cultural-oriented role-play activities and tasks, the students reported that they are less engaged with such activities. Only 28 % reported it is very often, 20.7 % responded it is often, whereas, 25.4 % said it is sometimes. The finding endorses results of previous questions asked from the cadets. Around 48% of the students responded that the role-play activities happen in English language classrooms. The findings indicate that the inclusion of cultural elements in teaching material and activities is rare at PMA. Again, it can be argued as reported by the students also that the focus is more on the prescriptive approach with a special focus on the grammatical competence of the cadets. In this situation, when the teachers lack autonomy in planning their lessons, it seems very hard to experiment with such task-based teaching activities in classrooms. Moreover, the military academies' culture of language pedagogy all over the world is strictly supposed to be obeyed in line with institutional policies. The curriculum, syllabus, and textbooks are also considered as a demonstration of institutional policies. Due to the disciplinary culture of military organizations, the teachers are not expected to go beyond any policy of curriculum.

With respect to the teacher's role towards describing cultural phenomena that appear in textbooks or somewhere else, only 16.6 % of students reported that it is very often and 26.9 % said it is often that teachers do that. This very low percentage of very often and often happenings of describing any culturally oriented phenomenon from textbooks of the English language clearly verify that the textbooks have very limited content of culture-oriented topics. The findings reveal that English textbooks lack a cultural approach in teaching the English language which is quite opposite to the perceived understanding of the students.

It is important to note that the use of audiovisual aids including videos and movies is rarely shown to the students in their English language classrooms as part of their

syllabus. It is surprising to notice that majority of the respondents i.e., almost 45% reported that the use of videos/movies in English language class never happened. On the other hand, only 6.7 % reported that it happens very often and 13.5 % said it happens often. 17.1 % reported that it occurs sometimes and an almost similar number of respondents i.e., 17.6 % said that it happens seldom. The findings were verified by one of the teachers of PMA that there are no lab classes regarding English language teaching which used to be there in the past. Therefore, the utilization of movies or videos in English language classes at PMA is less. However, it is suggested to include more audio-video tasks of language teaching in the English language curriculum at PMA. In this age of digital revolution use of software, audios, and videos in English language teaching classrooms have become mandatory and it has proved to be very effective in English language classrooms by several researchers (Beatty, 2013; Neri, Mich, Gerosa, & Giuliani, 2008; Levy, 1997; Chapelle & Jamieson, 1986). Moreover, glocalized content can be created and the already glocalized content can be used in audio-video language teaching material. This innovation would not only develop the proficiency of the learners effectively but it would also shape the students with more glocalized personae which is the very need of time of the global world and local demands.

Finally, concerning English language classroom activities related to comparing students' own cultures with foreign cultures, only 10.4 % reported that it occurs very often and 23.3 % responded that it happens often. Whereas 29.5 % said it is sometimes and 18.1 % reported it is seldom and 18.7 % said that it happens never. This very low happening of comparing indigenous cultures with foreign cultures is because of less culturally oriented content in English language textbooks and the rest of the teaching materials. These findings were complemented with the findings reported by the students in the previous part especially when they were asked to share the reasons for not having cultural elements in their language teaching classrooms.

In sum, this section has dealt with students' reported responses on regular pedagogical practices of the teachers with respect to including cultural content in teaching methods, approaches, and materials. Perhaps, one of the main reasons for not considering cultural elements in teaching practices is institutional constraints of restricting to curriculum policy of following textbooks. The textbooks used at PMA have very few cultural elements as topics that clarify the matter of not using cultural elements in teaching materials.

#### **5.2.4 Students' Perception of Globalizing English Language Teaching at PMA**

This section of data analysis and discussion section is based on a questionnaire filled out by the cadets consisting of their responses on the inclusion of foreign and local elements of culture in textbooks. This part focuses on seeking information about, first, the inclusion of PMA/military culture, Pakistani and/or indigenous culture, the culture of English-speaking countries, and the culture of non- English speaking countries. Second, the inclusion of cultural-based questions in exam papers of English was also inquired about if those questions were asked or not. Lastly, the students were asked about whether cultural contents included in their textbooks and English language teaching materials meet their expectations or not.

Table 5.9 below provides the students' responses on the number of cultural elements including PMA culture, military culture, Pakistani culture, indigenous culture, the culture of English, and culture of non-English speaking countries in English language teaching textbooks they study at PMA.

As it can be seen from the Table below the highest number of respondents i.e., 47% informed that the culture of English-speaking countries is more in English language textbooks taught at PMA. As compared to the culture of Pakistan and local cultures and cultures of other countries, more content is found about English-speaking countries as reported by the cadets. The reason for the inclusion of relatively more cultural elements of English-speaking countries in the textbook is that once in the past Pakistan had been one of the British colonies during British Raj. After the division of the subcontinent, British people left a lot of colonial legacies in Pakistan including their cultural customs, conventions, norms, and especially workplace structures. Therefore, expecting relatively more cultural elements of English-speaking countries in textbooks is historically evident. However, as reported in the findings of previous parts of this section the findings of this part verify the lack of Pakistani, local, and military, and PMA culture in English language textbooks taught at PMA.

For example, for the information contained in textbooks regarding local culture(s)/ and Pakistani culture, only 8.3 % reported it is a lot and 30.6 % responded that it is more, whereas, 34.7 % said it is little and 20.2 % said it is not that much and

5.7 % said they don't know. These findings indicate the absence of Pakistani and indigenous cultures in English language textbooks taught at PMA.

**Table 5.9**

*Students' Responses on Inclusion of Culture in Text Books*

Do the textbooks you study contain the following information?	A lot	More	I don't know	Little	Not that much	Mean	SD
PMA/ Military Culture	17.6 %	24.4 %	4.7 %	23.3 %	30.1 %	3.24	1.529
Local Culture(s)/ Pakistani Culture	8.3 %	30.6 %	5.7 %	34.7 %	20.2 %	3.28	1.316
Culture(s) of English Speaking Countries	13 %	47.2 %	9.3 %	22.8 %	7.8 %	2.65	1.190
Culture(s) of other Countries	6.2 %	24.9 %	13.5 %	35.8 %	19.7 %	3.38	1.228

With respect to the information contained in textbooks regarding PMA/ military culture, only 17.6 % reported that it is a lot and 24.4 % said it is more, whereas, 23.3 % said it is little and 30.1 % said it is not that much. These findings also verify the results obtained in the previous part where students have reported that there are very few Pakistani and local cultural elements mentioned in English language textbooks taught at PMA. On the other hand, as I just have mentioned above the inclusion of English-speaking countries' cultures is relatively more in English language textbooks taught at PMA. Surprisingly, the mention of cultures of non-English speaking countries is almost absent from English language teaching material. The findings show that only 6.2 % reported that it is a lot, 24.9 % responded that it is more, whereas, 35.8 % said it is little and 19.7 % reported it is not that much. These results also verify the findings of the previous parts which informed that there is a lack of global cultural presence in English language textbooks taught to the cadets.

As can be seen from Table 5.10 below that regarding questions asked in exams, the inclusion of cultural material in the range of 61-100 is just around 4%; and

concerning the percentage of cultural knowledge included in the exams, 4.1 % said it is 0; 36.3 % reported that it is 1-20%; 31.1 % responded that it is 21-40%; 24.9 % said it is 41-60%; 3.1 % reported that it is 61-80%; 0.5 % said it is 81-100%. Thus it is only 4% almost who reported that the number of cultural elements included in exam questions of English question paper exists in the range of 60 % to 100 %.

**Table 5.10**

*Students' Response on Inclusion of Cultural Elements in Exam Questions*

	0	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
What percentage is cultural knowledge included in the exams?	4.1 %	36.3 %	31.1 %	24.9 %	3.1 %	0.5 %	2.88	.969

As can be seen from Table 5.11 that with respect to the extent cultural contents of the textbook being studied by the students meet their expectations, only 4.7% reported it is 0, 32.1% responded that it is 1-20%, 26.4% said it is 21-40%, 21.8% reported that it is 41-60%, and only 14% responded that it is 61-80%. Only 1% reported that it is 81-100%. So, the findings clearly indicate that a very less number of students expressed that their expectations regarding the inclusion of cultural elements are met by more than 80%. Moreover, the results show that students want to have cultural elements in their English language teaching material.

**Table 5.11**

*Response on Expectations of the cadets regarding the inclusion of Cultural elements in Text Book*

	0	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
Do the cultural contents of the textbook(s) you study meet your expectations?	4.7%	32.1%	26.4%	21.8%	14%	1%	3.11	1.171

### 5.2.5 Students' Perception of Inclusion of Local Culture, Military Culture, Global Culture in English Language Text Books

This fifth part of the students' questionnaire focuses on collecting responses of the students based on the inclusion of history, geography, social attitudes, identities, gender, social depiction, political depiction, economic depiction, religious representation, customs, traditions, values, arts, artefacts, and day to day life culture of PMA, local and Pakistani areas, English speaking countries, and non-English speaking countries in the textbooks of English taught at Pakistan Military Academy. Results of this part have been presented in Table 5.12 and Figure 5.4 to Figure 5.9.

Table 5.12 provides students' responses to the inclusion of local culture, military culture, and global culture in English language textbooks. As it can be seen from the table below that regarding the inclusion of content about history belonging to various cultures, the students showed almost similar interest in the historical context of local culture, cultures of the UK/USA, and cultures of the countries other than English-speaking countries. 46.1% were in favour of learning about local history, followed by almost 49% who supported foreign cultures, and, however, majority i.e., almost 53% were found in support of cultures of English speaking countries in their English language content. These findings indicate the students' interest and awareness about the impact of glocalized content in English language teaching. Moreover, these findings are quite an appropriate representation of glocalized cultural ratio in English language teaching material to be used.

**Table 5.12**

*Students' Perception of Inclusion of Local Culture, Military Culture, Global Culture in English Language Text Books*

Q	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
<b>English textbooks should give the history of</b>					
PMA/ Military Culture	2.6 %	4.7 %	11.4 %	43 %	38.3 %
Local Culture(s)/ Pakistani Culture	2.6 %	3.1 %	4.1 %	46.1 %	44 %

Culture(s) of English Speaking Countries	1 %	7.8 %	22.3 %	52.8 %	15.5 %
Culture(s) of other Countries	0.5 %	11.9 %	23.8 %	48.7 %	15 %
<b>English textbooks should represent social attitudes of</b>					
PMA/ Military Culture	4.7 %	5.7 %	8.3 %	47.7 %	33.7 %
Local Culture(s)/ Pakistani Culture	2.6 %	2.6 %	6.7 %	48.2 %	39.9 %
Culture(s) of English Speaking Countries	2.1 %	8.8 %	16.1 %	58 %	15 %
Culture(s) of other Countries	1 %	12.4 %	22.3 %	48.2 %	16.1 %
<b>English textbooks should represent the identities of</b>					
PMA/ Military Culture	4.1 %	7.8 %	8.8 %	42.5 %	36.8 %
Local Culture(s)/ Pakistani Culture	3.6 %	2.1 %	9.8 %	43.5 %	40.9 %
Culture(s) of English Speaking Countries	3.1 %	10.4 %	18.7 %	50.8 %	17.1 %
Culture(s) of other Countries	3.6 %	13 %	21.2 %	49.2 %	13 %
<b>English textbooks should provide social depiction of</b>					
PMA/ Military Culture	5.2 %	7.3 %	9.8 %	45.1 %	32.6 %
Local Culture(s)/ Pakistani Culture	2.1 %	4.1 %	7.8 %	51.8 %	34.2 %
Culture(s) of English Speaking Countries	2.1 %	11.9 %	17.1 %	51.8 %	17.1 %
Culture(s) of other Countries	4.7 %	9.8 %	18.7 %	48.2 %	18.7 %
<b>English textbooks should represent the customs, traditions and values of</b>					
PMA/ Military Culture	2.6 %	7.8 %	5.7 %	43.5 %	40.4 %
Local Culture(s)/ Pakistani Culture	2.6 %	4.1 %	4.1 %	50.3 %	38.9 %
Culture(s) of English Speaking Countries	3.1 %	8.8 %	10.9 %	54.9 %	22.3 %
Culture(s) of other Countries	3.6 %	13 %	10.4 %	53.9 %	19.2 %



**English textbooks should  
provide information about  
day to day life of people of**

PMA/ Military Culture	6.7 %	8.3 %	13.5 %	39.9 %	31.6 %
Local Culture(s)/ Pakistani Culture	3.6 %	4.7 %	9.8 %	46.1 %	35.8 %
Culture(s) of English Speaking Countries	4.7 %	10.4 %	15.5 %	45.6 %	23.8 %
Culture(s) of other Countries	4.7 %	14.5 %	18.7 %	43 %	19.2 %

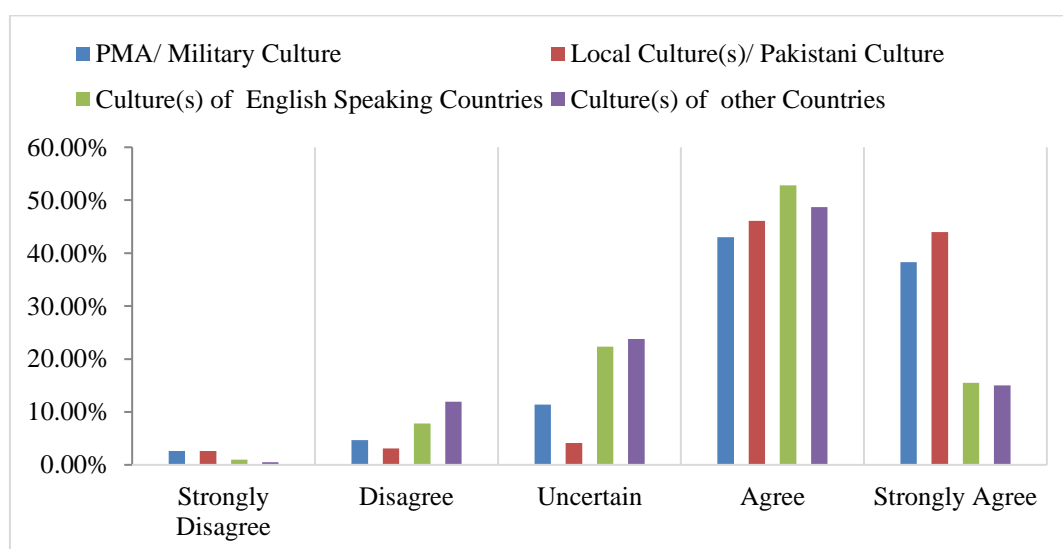
Another noticeable result was about the inclusion of social attitudes of different cultures and it was interesting to find that the cadets were found interested in the inclusion of social attitudes of PMA culture with the response of almost 90% agreement. This result reveals the cadets' strong ownership with behaviours, practices, and norms of PMA representing social attitudinal positivity. Similarly, a large extent of agreement i.e., around 79% were found regarding owning the identity of PMA culture through prospective content to be included in English language textbooks taught at PMA. This result clearly shows the cadets' identity consciousness persona affiliated with PMA and their country i.e., Pakistan. These two findings regarding social attitudes and identity are also complemented with the rest of the results based on the students' responses on the inclusion of social depiction, traditions, values, customs, and day to day life of PMA suggesting content related to PMA would serve significant technique of engagement of the students in classrooms towards English language learning. I opine that such content would also be interesting for the teachers who teach these cadets at PMA.

In sum, the cadets were found equally interested in the inclusion of all the cultural elements in English language textbooks with an appropriate ratio. The content can be regarding history, social attitudes, traditions, values, customs, social depiction, and day to the life of PMA culture, local culture of Pakistan and its different regions, cultures of English-speaking countries, and the cultures of foreign countries in addition to English speaking countries. These results suggest the cadets' sensitized cognitive schema regarding the importance of glocalization in this age of global and local nexus in every field of life ranging from business to education.

Next, the discussion on the individual items asked from the cadets regarding the inclusion of cultural elements about history (Figure 5.4), social attitudes (Figure 5.5), identity (Figure 5.6), social depiction (Figure 5.7), customs, traditions, values (Figure 5.8) and day to day life (Figure 5.9) of various cultures including PMA/Military culture, local culture of Pakistan, the culture of English speaking countries, and cultures of foreign countries in addition to cultures of English speaking countries in English language teaching textbooks taught at PMA, is provided.

Figure 5.4 provides the students' responses to the inclusion of elements of history in English language textbooks about the aforementioned cultures. The findings show that most of the students agreed on considering content regarding all the cultures for English language learning purposes. The majority of the cadets i.e., around 53% agreed on the inclusion of the culture of English-speaking countries followed by the culture of foreign countries (almost 49%). With a slight difference of 2%, only 46% of the cadets supported the inclusion of historical elements of the local cultures of Pakistan in English language textbooks. Besides, the cadets demonstrated considerable interest in the inclusion of historical elements of the military in general and PMA in particular showing their strengthened professional and social bonding with their institutes.

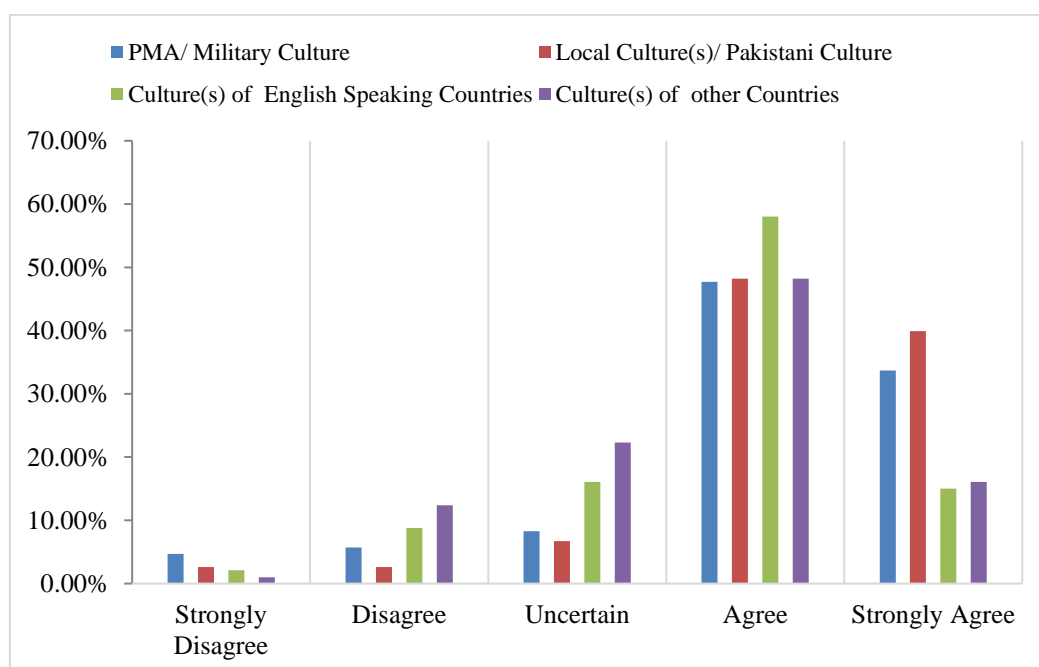
These findings reveal the students' positive attitude towards the incorporation of glocalized content in English language pedagogy. The findings can also be considered as guidelines regarding the distribution of cultural content in English language textbooks in order to establish the content glocalized.



**Figure 5.4:** *English textbooks should give the history*

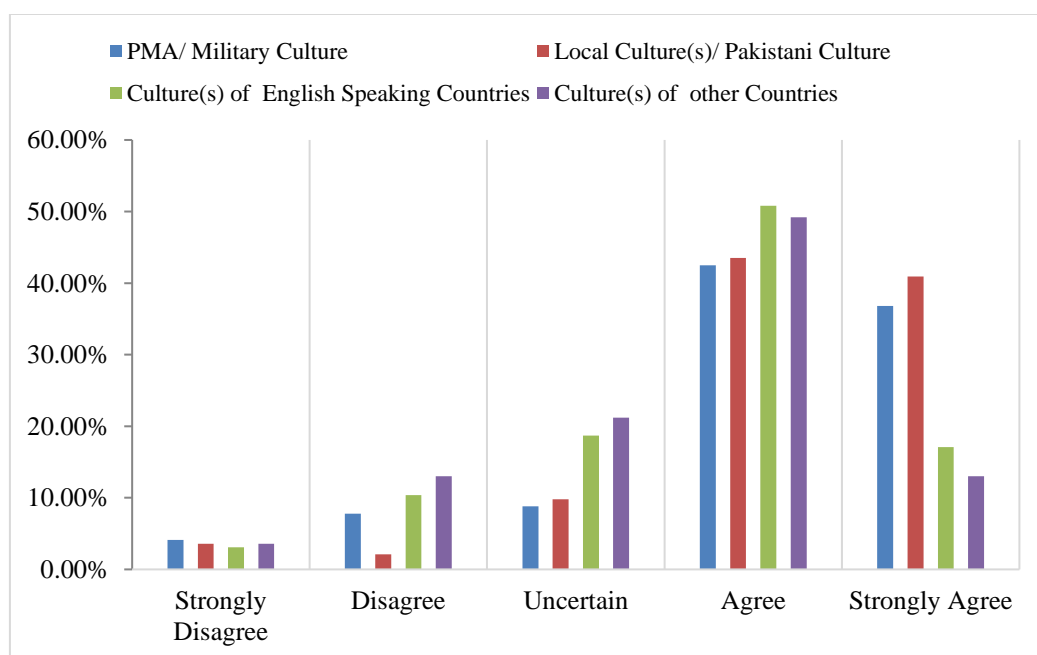
Regarding considering English language teaching content about social attitudes, Figure 5.5 shows that the cadets were found quite optimistic on prospective inclusion of content related to social attitudes to be included in English language textbooks. As can be seen from the figure that the majority of the students agreed on the inclusion of this content in English language pedagogy. However, a large number of students i.e., 58% were found keen on including more content of English-speaking countries' social practices followed by social attitudes of local cultures of Pakistan and foreign countries with percentages of 48 each. Similar to the results of the previous item, the cadets here also showed interest in including social attitudes of PMA and military in English language teaching content.

The findings suggest a cultural dimension of openness and dialogue prevailing among the students at PMA which can be considered a highly positive attitude towards professional grooming of the cadets with underlying sensitized cultural structures existing in the minds of the cadets. Such a state of mind of openness and dialogic acceptance can serve as better tools for shaping the cadets as glocal professionals with unbreakable local bonding of their country. Therefore, pedagogic material in English language classrooms focusing on these elements is most likely to serve an effective teaching and learning purpose in English language classrooms at PMA particularly.



**Figure 5.5:** *English textbooks should represent social attitudes*

Regarding the identity of PMA/military, local culture, English-speaking countries' culture, and the culture of the rest of the foreign countries, the cadets were found more conscious about their local identity i.e., the identity of Pakistan. Adding the responses of both 'agree' and 'strongly agree', it can be calculated from Figure 5.6 that almost 84% of the cadets desired to learn about their local identities through English language learning material to be included in English language textbooks. More interestingly, around 79% of students preferred content displaying the identity of PMA/military in English language teaching content. This percentage is higher than the percentage regarding English language speaking countries and foreign countries which are 68% and 62%. All of these results clearly establish the cadets' social and psychological identities engrained with local affinities suggesting successful institutional grooming as far as military settings are concerned. Therefore, focusing more on local identities in English language classrooms in English language teaching content would result in a successful culmination of learning processes.

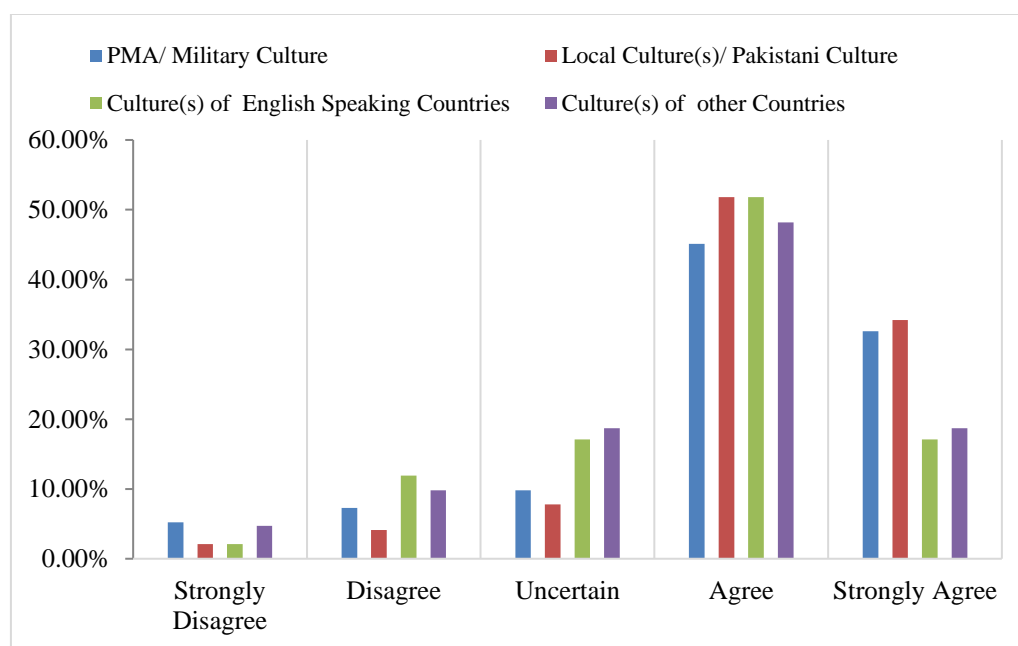


**Figure 5.6:** *English textbooks should represent the identities*

Social depiction in English language teaching content may serve several purposes such as shaping the learners according to the desired ideologies, social norms, and values. The social depiction may also include social and economic capital according to Bourdieu (1977). Besides, English language pedagogy also prefers contents based on social depiction in order to achieve objectives related to developing sociolinguistic competence of the language learners and content related to social capital may serve a

good purpose of learning the use of language following social situations related to the culture of language under the process of learning.

Figure 5.7 below provides the responses of the cadets regarding the inclusion of matter in English language textbooks regarding social habitus. It is interesting to notice that majority of the cadets, around 84% expressed their desire to include content related to localized social depiction in English language textbooks taught at PMA. Interestingly, the cadets seem to be keener on experiencing content related to the military in general and PMA in particular in English language classrooms. Around 78% of the students agreed on the inclusion of this cultural element in English language textbooks taught at PMA. The confluence of this result with the findings of other items regarding PMA/military culture suggests the cadets' strong affinity with their institution which ultimately can serve as an effective pedagogic tool of English language teaching at PMA and may ultimately help them strengthen their bond with their motherland.

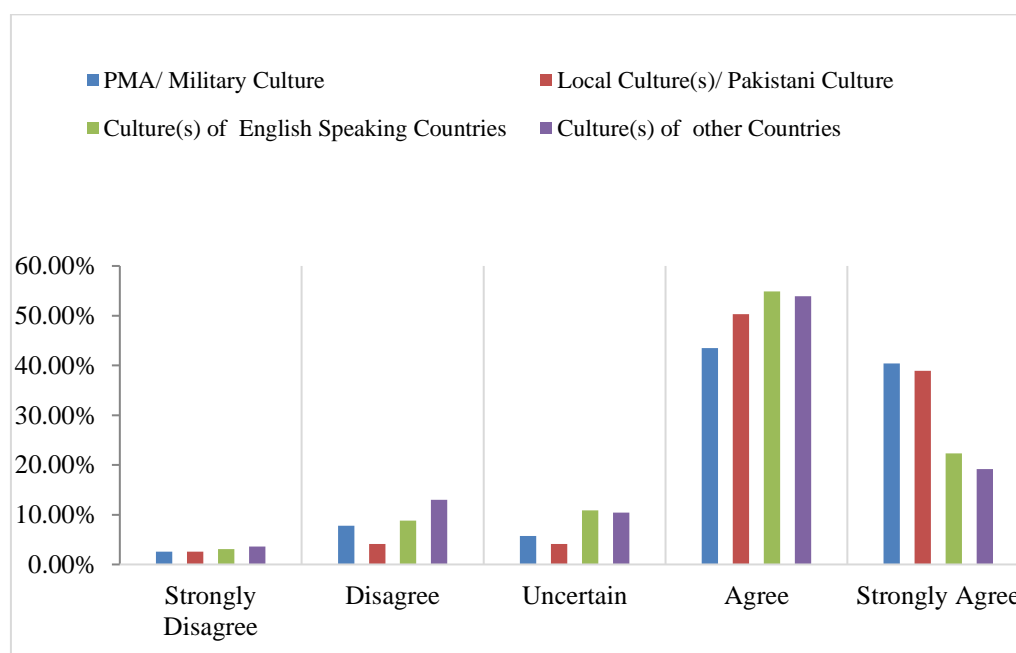


**Figure 5.7:** *English textbooks should provide social depiction*

The second last question regarding traditions, values, and customs of various cultures, the cadets' responses were found in favour of both local and English speaking countries' cultures as can be seen in Figure 5.8 below. Almost 79% of the cadets responded in favour of local culture followed by 77% of responses in support of English-speaking cultural values, customs, and traditions. These findings apparently seem slightly contrary to the findings of previous items, however, the situation is not

so due to the propositional natures of all of these items. For example, the students supported the inclusion of traditions, values, and customs of both the cultures of source and target suggesting a more glocalized understanding of the cadets.

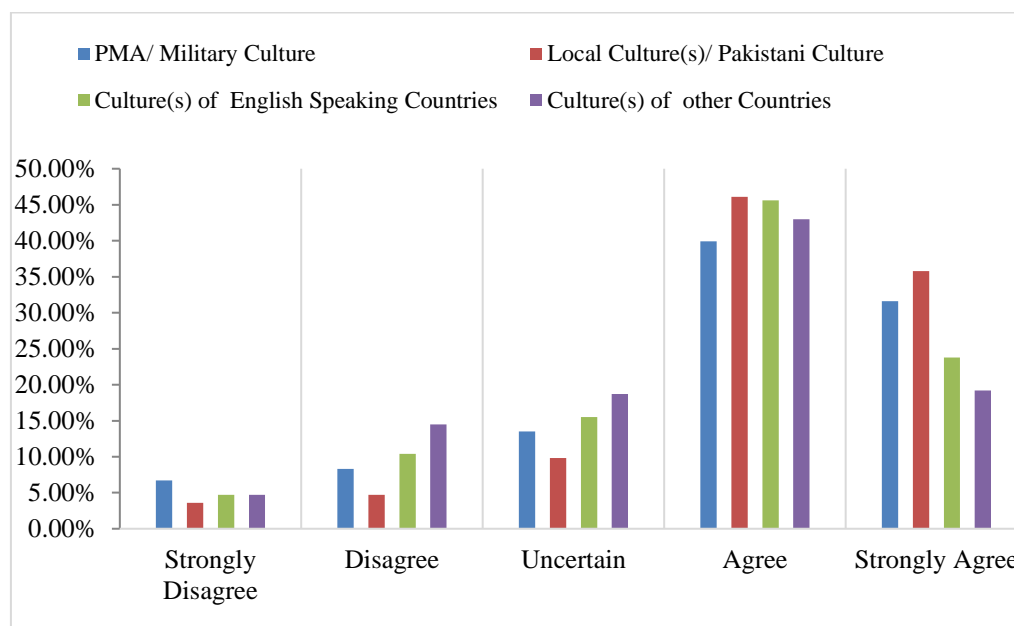
As we know that inclusion of traditions, values, and customs of the target language enables the language learners to develop sociolinguistics and situational competence which get performed in the required sociolinguistic situations through effective use of language (Frank, 2013). Learning traditions, values, and customs do not necessarily mean compromising the local essence of these dimensions, rather, having competence of both the cultures within these dimensions may prove to be very effective in shaping better language learners in the context of English as a Second Language (ESL) or English as a Foreign Language (EFL).



**Figure 5.8:** *English textbooks should represent the customs, traditions, and values*

Lastly, for the content related to day-to-day life activities in English language textbooks, it is interesting to observe that the cadets were found more positive towards local and English speaking cultures with the agreement of 81% and 69% respectively by adding both agree and strongly agree. Moreover, the cadets were found more interested in the inclusion of day-to-day life of PMA/military with an agreed percentage of 72% almost. The findings of this item too clearly suggest the cadets' inclination towards English language content related to the local culture of Pakistan, the culture of

PMA specifically, and the culture of English-speaking countries followed by the culture of the rest of the foreign countries.



**Figure 5.9:** *English textbooks should provide information about day to day life of people*

Summing up, analysis of this part indicates the students' positive attitude towards inclusion of cultural elements of the local culture of Pakistan, the culture of PMA, the culture of English speaking countries, and cultures of the rest of the foreign countries with the respective ratio in English language textbooks taught at PMA. This prevailing attitude among the students at PMA also shows the students' developed glocalised understanding of English language pedagogy. However, the QUAL Content and QUAN Content analysis discussed in the previous chapter unfolds the contradictory English language teaching practices with the interest of the students and even teachers too in some cases.

### **5.3 Section Two: Teachers' Perception of Glocalizing English Language Practices**

This section consists of five parts based on the division of the teachers' questionnaire analysis. Various following scales to ensure the validity of the results were used in the questionnaires:-

- i. Highly interested to not interested
- ii. Very important to not important

- iii. Percentage range
- iv. Very much so to not at all
- v. Scoring from 1 to 5 in order of importance
- vi. Very necessary to not necessary
- vii. Very often to never
- viii. A lot to not that much
- ix. Strongly agree to strongly disagree

The first part focuses on exploring teachers' perception of English language teaching objectives about glocalization. The second part investigates teachers' perception of the inclusion of possible glocalized content in English language practice. The next part explores the extent of glocalization in recent practices of English language pedagogy at PMA. The fourth part examines teachers' responses to English language teaching material used in relation to glocalization. The final part of this section focuses on drawing a clear picture of the nature of content used in English language textbooks of PMA cadets about glocalization.

### **5.3.1 Teachers' Perception of English Language Teaching Objectives concerning Glocalization**

In this part, the results based on the first part of the questionnaire filled out by the teachers are discussed. This part consists of twelve main items which can be categorized into three main themes. Items 1-6 deal with measuring the attitude of the teachers towards learning culture through the English language by measuring the level of interest. This theme deals with an inclination of the teachers towards the teaching culture of Pakistan, the culture of indigenous locales, the culture of the UK, USA, and/or culture of other English-speaking countries, and the culture of the non-English speaking countries. The second theme is covered by items 7-9 which focuses on the importance of incorporating various cultures in English language teaching practices. This importance is measured on five-point scales ranging from very important to not important. The third category of the theme in this part (item 10-12) focuses on finding out the allocation of time distribution to culture teaching through English language practices at PMA. The responses of this theme provide us a detailed understanding of the mutual relationship between the teachers' attitude towards English language practices in their classrooms and the ways English language pedagogy they feel to be adopted in their language teaching environment.



Table 5.13 provides responses of the teachers about English language teaching objectives regarding utilizing the culture of Pakistan, Pakistani indigenous cultures, Cultures of the USA and UK, and cultures of non-English speaking foreign countries. One of the most noticeable findings was about measuring the level of interest of teachers regarding the inclusion of cultures of Pakistan and PMA in English language pedagogy at Pakistan Military Academy. The majority of the respondents showed their great interest in considering the cultures of Pakistan and PMA in English language teaching objectives. In combining both highly interested and interested, there were around 78% of respondents who responded in favour of cultural elements of Pakistan, its indigenous cultures, and the culture of PMA. Few respondents also showed a negative attitude towards the inclusion of these cultures in English language pedagogy. Interestingly, these findings are in complement to the students' attitude towards cultural elements in their English language learning experience at PMA.

Another interesting attitude of the teachers can be observed from responses related to the inclusion of cultures of the USA and UK in English language teaching materials. Interestingly, most of the teachers i.e., 74% showed significant interest in the inclusion of UK culture, whereas, the culture of the USA was not considered interesting to be included in English language pedagogy at PMA. Only 48% of the respondents showed their interest in utilizing American English along with its culture. Similarly, the teachers were not found in favour of cultures of the rest of the English-speaking countries to be considered in English language pedagogy. There might be few socio-political reasons for this difference of attitudes towards two different English-speaking countries and discussing those likely reasons are beyond the objectives of my study. However, one academic reason that can be proffered is the long and deep-rooted and background of UK English and its culture in Pakistan, and embracing the change of another variant of English along with its culture does not seem to be appealing and convincing. Therefore, the respondents might have shown a more positive attitude towards UK English and its culture than showing such an attitude towards American English and its culture.

Another slightly surprising result was the response of the teachers when they were asked whether in the teaching of English as a foreign/ second language, they are interested in teaching culture(s) of other than English speaking countries. Quite surprisingly only the least number of respondents i.e., only 34% were found interested

in including the culture of non-English Speaking countries in the cadets' English language teaching material.

**Table 5.13**

*Teachers' Perception of English Language Teaching Objectives in relation to Glocalization*

Q	Highly interested	Interested	I don't know	Less interested	Not interested	Mean	SD
In teaching of English as a foreign/ second language, are you interested in teaching local/ Pakistani cultural content?	26.1 %	52.2 %	0 %	13 %	8.7 %	3.74	1.251
In teaching of English as a foreign/ second language, are you interested in teaching military/PMA content?	30.4 %	47.8 %	0 %	21.7 %	0 %	3.87	1.1
In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of USA?	8.7 %	39.1 %	0 %	43.5 %	8.7 %	2.96	1.261
In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of UK?	21.7 %	52.2 %	0 %	21.7 %	4.3 %	3.65	1.191

In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of English speaking countries other than USA & UK? 8.7 % 34.8 % 4.3 % 39.1 % 13 % 2.87 1.29

In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of other than English speaking countries? 0 % 34.8 % 13 % 43.5 % 8.7 % 2.74 1.054

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Regarding the extent of the importance of glocalization in English language teaching at PMA, Table 5.14 reports the teachers' understanding of the importance of glocalization about the objectives of teaching the English language at PMA. There were three questions (Q7 to Q9) mainly asked consisting of 16 items regarding the inclusion of cultural elements in English language teaching material with special reference to course objectives. The seventh question focused on determining the teachers' understanding of how important culture is in English language teaching. The eighth question having 6 items investigates the importance of cultural openness in English language teaching with regard to objectives. These six items focused on inquiring letting students experience the learning process, acquiring the learning methods of scientific research and promoting awareness of cooperation, raising students' awareness of openness and willingness to accept various world culture(s), developing students' long-lasting enthusiasm for learning, and inculcating good learning habits and self-confidence in learning English, assisting students to acquire proficiency of English language which will enable them to meet their future needs in their learning, work and life, promoting students' familiarity with the culture, and assisting students in developing a better understanding of their own identity and culture. The ninth question focused on exploring the teachers' attitude toward teaching cultural elements in English

language classrooms. This question was addressed by putting nine items in question 9 related to history, geography, political culture, daily life routines, shared values and beliefs, forms of art, tolerance, and students' own culture, intercultural understanding, and negotiation along with similarities and differences. Regarding all the previously mentioned items of Question 7 to 9, the teachers showed positive attitudes towards expressing the extent of the importance of various English language teaching behaviours to glocalization.

**Table 5.14**

*Teachers' Perception on Importance of Glocalization in English Language Teaching Pedagogy at PMA*

Q	Very Important	Important	I don't know	Less Important	Not Important	Mean	SD
How important is English language culture in teaching English language?	47.8 %	39.1 %	0 %	13.0%	0 %	4.22	0.998
How do you perceive the objectives of English language teaching at PMA?							
Let students experience the learning process, acquire the learning methods of scientific research and promote awareness of cooperation	17.4 %	69.6 %	13.3 %	0 %	0 %	4.04	0.562
Raise students' awareness of openness and willingness to accept various world culture(s).	56.5 %	43.5 %	0 %	0 %	0 %	4.57	0.507
Develop students' long-lasting enthusiasm for	60.9 %	34.8 %	4.3 %	0 %	0 %	4.57	0.59

learning, good learning habits and self-confidence in learning English.								
Assists students to acquire a proficiency of English language which will enable them to meet their future needs in their learning, work and life.	73.9 %	26.1 %	0 %	0 %	0 %	4.74	0.449	
Promote students' familiarity with the culture, the civilization of the countries where the language, which they are learning, is spoken	30.4 %	39.1 %	13 %	13 %	4.3 %	3.78	1.166	
Assist students in developing a better understanding of their own identity and culture	52.2 %	26.1 %	4.3 %	13 %	4.3 %	4.09	1.24	
How important is to teach the following aspects of culture in English language teaching?								
Information about the history, geography and political system of the foreign culture(s).	30.4 %	43.5 %	0 %	21.7 %	4.3 %	3.74	1.251	
Information about the history, geography and political system of own culture(s).	43.5 %	34.8 %	4.3 %	17.4 %	0 %	4.04	1.107	

Information about daily life and routines.	39.1 %	43.5 %	4.3 %	13 %	0 %	4.09	0.996
Information about shared values and beliefs.	43.5 %	47.8 %	4.3 %	4.3 %	0 %	4.3	0.765
Forms of art (literature, music, theatre, film, etc.)	30.4 %	65.2 %	4.3 %	0 %	0 %	4.26	0.541
Attitudes of acceptance and tolerance towards other peoples and cultures.	65.2 %	30.4 %	4.3 %	0 %	0 %	4.57	0.728
Understanding of students' own culture.	43.5 %	43.5 %	0 %	8.7 %	4.3 %	4.13	1.1
Intercultural contact situations.	30.4 %	56.5 %	0 %	13 %	0 %	4.04	0.928
Similarities and differences of English speaking countries.	13 %	73.9 %	0 %	8.7 %	4.3 %	3.83	0.937

With respect to inquiring about the importance of English language culture in learning the English language, the majority of the teachers admitted importance at first scales of very important (47.8%) and important (39.1% ). However, there were very few, i.e., only 13.0 % who considered it not important. This response to these findings can be interpreted at various levels of meaning. For example, firstly, the question asked might have been interpreted with the inclusion of the culture of English men in teaching pedagogy. Second, it might not have been interpreted with previous meanings but may have been considered 'English language culture' as the least use of the first language in English language classrooms. Finally, the third layer of meaning could have been taken in both ways as elaborated in the previous two interpretations.

In order to perceive objectives of English language teaching at PMA from the perspective of teachers, the importance of letting students experience the learning process, and letting them acquire the learning methods of scientific research and promoting awareness of cooperation, majority of the teachers i.e., 87% agreed on having this objective in English language curriculum. The findings suggest openness and willingness of the teachers too to promote autonomy in English language

classrooms, however, this autonomy may have to be implemented in a very careful manner under some standard operating procedures following disciplinary rules of PMA.

Regarding perceiving objectives of English language teaching at PMA about the importance of raising students' awareness of openness and willingness to accept various world culture(s), it is very positive to notice that around 100% of teachers agreed to indicate influence and understanding of global citizenship in this age of globalization. This approach with an understanding of global learning suggests the teachers' philosophical and actual desire of practicing English language pedagogy at PMA.

Regarding the objective related to the importance of developing students' long-lasting enthusiasm for learning, good learning habits, and self-confidence in learning English, expectedly, almost all the teachers agreed. 95% of the teachers agreed on the importance of confidence and motivation in English language classrooms. This objective is though very commonly understood and realized but inquiring this question in the current study was relevant to reference to knowing about socio-psycho cognitive realization in the military setting. Generally, in non-military settings, we find two types of students with psychological makeup i.e., students with overt and covert personality traits, and the induction system usually does not have any preference in non-military settings. However, in military settings, these are generally candidates with overt personality traits that are preferred due to several reasons based on military goals. It is beyond the scope of this study to discuss those goals. But the reason for discussing psychological makeup here is as follows. It is agreeable that almost all cadets are overt and it is very easy to teach language to the learners of overt personality traits as proposed by several researchers such as Yoshida (2009) and Breen (2001). Therefore, teaching the English language to cadets must be a very effective experience from the teachers' perspective which is quite clear from the results of the question asked and explained in this paragraph.

The next question asked based on objectives of English language pedagogy at PMA focused on examining understanding learners' need for proficiency to meet their professional requirements. The findings showed that the teachers are fully aware of the communicative needs of the cadets. Around 74% of the teachers expressed their very important opinion and 26.1 % of the teachers reported that it is important. Combining

both of the results, there are around 99% of teachers who considered this need of the cadets important suggesting a professional attitude of the teachers at PMA.

The next two questions focused on the inquiring response of the teachers on global and local cultures to be considered among a few of the teaching objectives. In order to perceive objectives of English language teaching at PMA regarding promoting students' familiarity with the cultures of the foreign countries, the majority of the teachers i.e., around 70% considered it important to give intercultural understanding to the students indicating teachers' acceptance to consider this objective as part of their English language teaching curriculum. The last item of Question 8 focused on developing the students' understanding of their own culture and identity. The findings of the study show that 52.2 % considered it very important and 26.1 % reported it important. Thus, combining both of these results, it can be reported that the majority of the teachers (78 % almost) were found in favour of considering this objective in English language pedagogy.

The ninth question consisting of nine items focuses on the inquiring extent of the importance of cultural elements in English language teaching. These cultural elements include the history, geography, and political system of the foreign and local culture of Pakistan. Moreover, elements of daily life routines, values, beliefs, forms of literature, general behaviours such as tolerance, solidarity through intercultural contact, and similarities and differences between foreign and local cultures.

Regarding information about the importance of history, geography, and political system of the foreign culture(s) in English language teaching practices, almost a large number of teachers (74%) considered it important to be included. These findings are similar to the responses of the students reported in the previous section. However, around 22% of teachers considered topics on these areas less important in English language pedagogy suggesting the occurrence of non-glocalized perception among the small number of a population of English language teachers in PMA.

In comparison with the findings of the previous item related to the foreign culture, it is interesting to notice that relatively more number of teachers i.e., around 78% teachers showed an extremely positive attitude towards inclusion of history, geography, and political system of Pakistan and its indigenous cultures in English language curriculum objectives. These findings clearly show glocalized perception of the



teachers towards English language pedagogy at PMA, whereas, only 17.4 % reported it is less important indicating diminishing opinion of considering the culture of UK or USA important in English language teaching practices at PMA.

Regarding the importance with respect to teaching information about shared values and beliefs, the majority of the teachers agreed on these objectives in the English language teaching curriculum. For example, 43.5 % considered it is very important and 47.8 % reported it is important, thus, around 91% agreed on including shared values and beliefs in language teaching classrooms. These findings clearly show the essence of believing in co-existence by respecting the values and beliefs of each other. This situation can be very helpful in cultivating a communicative glocalized environment in language teaching settings.

Another significant finding obtained was inquiring about the importance of teaching the English language through various forms of art including literature, music, theatre, and film. It was significant to find that more than 95% of teachers considered it important. These findings show quite a positive approach of the teachers regarding utilizing art in English language teaching. Using art in English language teaching material can be very effective in making language teaching practice glocalized. This had been a very useful tool during colonial times in English language classrooms to build a community of brown in colour but white in taste. So, British literature in English language teaching classrooms served the political purposes of the British Raj. Therefore, keeping a balance between local and global art forms to be used in language classrooms would create a glocalized environment of more harmony and respect.

Interestingly, regarding the importance of developing an understanding of students' own culture through English language material, the majority of the teachers i.e., around 87% considered it important. Thus, considering the findings of the previous question regarding art form and students' own culture, it would be very interesting to develop and include the material on the art form based on indigenous cultures of Pakistan. This would definitely develop the academic intimacy of the teachers and students with the material to be used in English language teaching classrooms. The findings of the next questions do provide us a very balanced view on glocalization in the English language teaching classroom. For example, around 87% agreed on including the culture of English speaking countries in their English language teaching content

The teachers' perception on attitudes of acceptance and tolerance towards other peoples and cultures, understanding of students' own culture, intercultural contact situations, and understanding similarities and differences of English speaking countries was found very positive with respective responses of 96 %, 87 %, 87 %, and 89 %. These are outstanding findings regarding measuring the attitude of the teachers on adopting objectives of global and local both in balance.

The tenth question measures the teachers' perspective on the distribution of time on culture-related content in English language teaching classrooms. It can be seen from Table 5.14 that more time is given to language only. It is only 21.7% of teachers reported that it is 100% integration of language and culture and 47.8% responded that only 20% time is given to culture, whereas, 30.4% reported that it is 60% language and 40% culture in English language practices at PMA. These findings and the findings of all of the previous questions clearly reveal the paradox of the teachers' and students' perception of the inclusion of culture in their teaching and learning processes of English language pedagogy and real practices on the ground. Similar findings were reported by the students also in the previous section indicating the validity and reliability of the results of the current study.

**Table 5.15**

*Distribution of Time over Language and Culture in English Language Classroom*

Q	100% language - 0% culture	80% language - 20% culture	60% language - 40% culture	20% language - 80% culture	100% integration of language and culture	Mean	SD
How is your teaching time distributed over language and 'culture'?	21.7%	47.8%	30.4%	0 %	0 %	2.09	0.733

To find out the teachers' attitude towards giving the extent of time to culture in English language teaching, Table 5.16 clearly shows that majority of the teachers are willing to spend more time on language teaching but through cultural content. The majority of the teachers i.e., 61% almost agreed on giving substantial time to English language teaching through cultural elements at PMA; and around 22% also showed their consent to give time to cultural elements in English language teaching. These findings clearly reveal the teachers' positive attitude toward globalized English language pedagogy at PMA.

**Table 5.16**

*Teachers' Perception on Teaching English through Cultural Content*

Q	Yes, very much so;	Yes, up to a certain extent;	No opinion	No, not particularly	No, not at all	Mean	SD
How is your teaching time distributed over 'language and 'culture?	21.7%	60.9%	4.3%	13.0%	0 %	2.09	.900

The last question of part one of the teachers' questionnaire “*If you want to spend more time on 'culture teaching', but somehow you do not do it, what may be the reasons for that?*”, focused on inquiring the reasons for not considering cultural elements in English language teaching materials and textbooks. This question provided the respondents with an opportunity to respond in their own words with their voices.

The majority of the teachers reported that local cultural content is not included in the English language syllabus at PMA. In addition, some other restrictions of lack of time, tight schedule, and the students' more focus on the rest of the core military subjects are some of the reasons for giving less time to prepare and teach the English language through cultural content. For example, see the following comments of the respondents (teachers) as reference:

*If the teaching contents/ syllabus does not incorporate elements of cultural studies, it becomes difficult for an instructor to digress from the prescribed syllabus. (Respondent No. 23)*

*Less relevant stuff regarding the multiple cultures and particularly the literature regarding our own culture and existing rich multiple diversity in Pakistan is not the part of the PMA syllabus and that is one of the reasons for spending less time on this aspect as one has to stick to the topic and lesson plan. (Respondent No. 4)*

*The prescribed syllabus does not let us include culture in English language teaching. (Respondent No.19)*

*We do not have time and cadets are highly committed to physical military training and its core subjects. (Respondent No.17)*

*Sometimes paucity of time and tightly structured schedule of the Academy does not allow the officers to spend more time on culture teaching. (Respondent No.5)*

There is another perception, though, among very few teachers, that cultural content does not have a role in English language teaching. And they believe that language teaching mainly focuses on grammar indicating the prevailing dominant approach of prescriptivism. See the following comments for reference:

*Language Teaching does not necessarily need any particular culture to be discussed. Cultural teaching as mentioned can be part of language learning but it is not essential. (Respondent No. 4)*

*We mainly focus on text with sentence structure, vocabulary, and grammar. (Respondent No. 11)*

However, some teachers provided significant feedback on this question. Their responses suggest they have a sound understanding of the importance of cultural elements in English language teaching material. See the following comments for reference:

*Culture Teaching must be included in the prose lessons; it has been included in one odd lesson but it is not the case with other prose lessons. A thorough study on finding some military culture-related lessons may be included. The main reason for not teaching the culture is the lack of deliberation on including prose in the syllabus. (Respondent No. 8)*

The respondents have pointed out that the ‘lack of deliberation’ on the inclusion of cultural elements in the English language teaching content is one of the major reasons for not giving sufficient time to cultural share in language teaching.

*The inherent inhibitions of student mindset at times is the biggest impediment where most of the students show an apathetic disdain for an understanding of other cultures. Culture is by all means a very important discipline that can broaden the horizon of students' learning a foreign language or the target language for a better understanding of the culture of the target language. (Respondent No. 12)*

The response of respondent 12 is quite significant as the respondent highlights the cognitive makeup of 'most of the cadets' the cadets framed with 'apathetic disdain for an understanding of other cultures'. However, the students' questionnaire analysis did not show us any findings confirming this claim that 'most of the students' are not positive towards other cultures. Rather the findings of section one based on students' responses have shown that the majority of the cadets expressed their positive attitude towards all the cultures.

*Culture can be used as a tool for elaborating and explaining a problem. It can be used as an example while describing a linguistic problem. Using it as a tool is optional and not a compulsion. If the time permits, its usage can be done. As in most cases, the time limit is less so it can be a reason behind the less usage of 'culture-based teaching'. (Respondent No. 13)*

The above comments of respondent number 13 consider the shortage of time a major constraint for not including cultural elements in his English language pedagogy. At the same time, the respondent agrees on the importance of glocalised English language teaching material.

*Focus on cultural teaching is very important in learning a second language. More emphasis is required to be laid on this aspect, however, due to peculiar settings in every institution, it may not be possible. In Pakistan Military Academy, there is a requirement to expose cadets to foreign cultures especially of foreign English-speaking countries to help understand the integration of language with culture and how it can help improve language acquisition. (Respondent No. 21)*

Quite explicitly, the respondent 21 expressed his positive attitude towards the use of the culture of foreign countries in general and the culture of English-speaking countries in particular in English language pedagogy at PMA. The teacher's

understanding of glocalized English language teaching objectives, material, and practices is vivid from the comment.

In summing the first part based on the perceived understanding of glocalized objectives of English language teaching, it can be concluded that the teachers showed a very positive attitude toward the inclusion of cultural elements including history, geography, forms of art, daily life, social activities, festivals of foreign and local cultures in English language teaching curriculum suggesting prospects of glocalized elements in English language pedagogy.

### **5.3.2 Teachers' Perception of Inclusion of Possible Glocalized Content in English Language Practices**

This part consists of two main questions. The first question having 23 items can be divided into three main themes including foreign cultural elements, local cultural elements, and culture of PMA. These items focused on measuring the perceived importance of including various cultural elements in English language teaching material at PMA. The cultural elements inquired about are the political system, history and geography, shopping, food and drink, youth culture (fashion, music, etc), literature, art and drama, family life and marriage life, film, theatre and TV programmes, social and living conditions, festivities and customs, tourism and travel, religious life, gender roles and relations, environmental issues, our own culture and identity, values and beliefs, daily life and routines at PMA, military customs and service, discipline, sports at PMA, military training at PMA, military heroes of Pakistan, PMA History, PMA traditions and academic challenges at PMA. The responses of these items were measured in the order of importance on a scale of 1 to 5 with 1 being the 'most important' and 5 being 'not important'.

The second question, i.e., Question 14 focused on finding out the level of necessity of having cultural elements in the English language curriculum at PMA on a scale of 'very necessary' to 'not necessary'.

Table 5.17 below provides teachers' perception of the importance of the inclusion of cultural elements in general and the culture of PMA in particular in the English language teaching curriculum. Regarding elements of culture in general, a major number of respondents favoured the inclusion of cultural content based on values and beliefs. Almost 83% of the teachers considered developing English language teaching

material important based on values and beliefs. It was not specified in the question to which culture these values and beliefs belong to which may imply that these are shared and different values and beliefs of various foreign and local cultures to be considered important in English language teaching material. The finding suggests the teachers' clear understanding of the significance of values and beliefs in English language teaching content. The contents based on these two elements would not only enhance English language proficiency but would also cultivate a glocal environment in the English language teaching setting at PMA. The next important findings are about considering the importance of cultural elements including the political system, history and geography, and literature, art, and drama. More than 73% of teachers considered these elements important to be included in English language teaching material at PMA. A similar finding was noticed about the inclusion of the students' own local cultures and identity-related topics in English language teaching at the academy. These findings are quite similar to the responses of the students reported in section one of this chapter. Rest all of the other elements were not considered quite important by the teachers to be included in the syllabus of English at PMA.

Regarding considering the cultural element of PMA, the teachers considered the inclusion of military heroes of Pakistan in English language teaching material. Around 92% of teachers found it 'important' to include the history of military heroes of the country in the English language syllabus at PMA. This finding indicates that including the biography of military heroes of Pakistan in English language teaching material would definitely motivate the students and teachers both. Utilizing biographies as the English language tool has been proven very successful in various English language teaching contexts. For example, Pérez, Holmes, Miller, and Fanning (2012) reported that using biographies in language classrooms improves responsive teaching in young learners' classrooms. Similarly, Pavlak (2013) and English (1995) also scaffold biography-driven language learning strategies which proved to be quite significant in second or foreign language learning.

**Table 5.17**

*Teachers' Perception of Inclusion of Cultural Topics in English Language Curriculum at PMA*

Q	Most Important	Important	I don't Know	Less Important	Not Important	Mean	SD
Political system, history and geography	56.5%	17.4%	13%	4.3%	8.7%	1.91	1.311
Shopping, food and drink	4.3%	21.7%	30.4%	21.7%	21.7%	3.35	1.191
Youth culture (fashion, music and etc)	8.7%	13%	34.8%	39.1%	4.3%	3.17	1.029
Literature, art and drama	56.5%	21.7%	8.7%	8.7%	4.3%	1.83	1.193
Family life and marriage life	30.4%	17.4%	21.7%	21.7%	8.7%	2.61	1.373
Film, theatre and TV programmes	21.7%	30.4%	21.7%	17.4%	8.7%	2.61	1.270
Social and living conditions	6.1%	52.2%	13%	4.3%	4.3%	2.09	0.996
Festivities and customs	8.7%	43.5%	39.1%	4.3%	4.3%	2.52	0.898
Tourism and travel	13%	34.8%	47.8%	4.3%	0%	2.43	0.788
Religious life	17.4%	21.7%	30.4%	13.0%	17.4%	2.91	1.345



Gender roles and relations	17.4%	30.4%	26.1%	13%	13%	2.74	1.287
Environmental issues	8.7%	60.9%	13%	8.7%	8.7%	2.48	1.082
Our own culture and identity	39.1%	34.8%	13%	4.3%	8.7%	2.09	1.240
Values and beliefs	30.4%	52.2%	8.7%	0%	8.7%	2.04	1.107
Daily life and routines at PMA	39.1%	34.8%	4.3%	13%	8.7%	2.17	1.337
Military customs and service	39.1%	34.8%	13%	4.3%	8.7%	2.09	1.240
Discipline	39.1%	34.8%	17.4%	4.3%	4.3%	2.00	1.087
Sports at PMA	13%	34.8%	34.8%	13%	4.3%	2.61	1.033
Military Training at PMA	17.4%	43.5%	17.4%	4.3%	13%	2.50	1.263
Military Heroes of Pakistan	26.1%	65.2%	4.3%	0%	4.3%	1.91	0.848
PMA History	13%	47.8%	30.4%	0%	8.7%	2.43	1.037
PMA Traditions	17.4%	17.4%	47.8%	8.7%	8.7%	2.74	1.137
Academic challenges at PMA	17.4%	56.5%	13%	0%	13%	2.35	1.191

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Regarding including topics related to shopping, food, and drink, few teachers considered these topics important to be included in the English language teaching curriculum. Only 26% of teachers found it important to be utilized in English language

pedagogy at PMA. Around 43% of teachers did not consider it important and almost 30% were found uncertain about these topics to be included in English language teaching material at PMA.

With respect to including youth culture (fashion, music, etc) in the English language syllabus, only 8.7% reported it is most important and only 13% considered it is important, whereas, majority of the teachers i.e., 39.1% found it is less important to be included in English language curriculum at PMA. The reason for not preferring this content into the curriculum might be the nature of this content which was perceived in contradiction with the nature of culture prevailing at PMA.

Regarding considering literature, art, and drama, the majority of the teachers i.e., 78% found it important to be considered in the English language curriculum; and only a few teachers were found not in favour of considering these topics as English language tools at PMA. The role of literature and culture in English language teaching has always been quite significant since English language pedagogy started in Pakistan. Cruz (2010) and Divsar and Tahriri (2009) explicated the effectiveness of literature in English as a Foreign Language (EFL) and English as a Second Language (ESL) contexts by highlighting its positive impacts on learners' personalities also in addition to enhancement of their language proficiency.

Regarding teaching content related to family life and marriage life, few teachers i.e., 30.4 % considered it is the most important and only 17.4% reported it is important, whereas, rest all of the teachers did not consider it to be important for English language teaching material. This topic is quite personal and may have been considered by the teachers against privacy ethics, therefore, the respondents did not favour it to be included in the English language syllabus at PMA.

One of the surprising results was about measuring the importance of the role of film, theatre, and TV programs in English language teaching material. Few teachers considered these topics important to be included in the curriculum of English language teaching at PMA. And a majority of the respondents did not support the idea of considering such content in English language teaching at PMA. Similar findings were found concerning topics related to social living conditions, festivities, customs, tourism, and gender roles. However, the teachers showed a very positive attitude towards an equally important topic for the world and Pakistan too i.e., environment. Almost 71%

of teachers expressed their opinion positively on including topics based on environmental issues in English language teaching material at PMA. This realization of the importance of the global and local issues to be addressed through various tools including English language teaching demonstrates the teachers' understanding and commitment to resolving the issue. Due to the contemporariness of this topic, content on the environment in English language teaching would be very interesting and could serve a good purpose of enhancing the students' English language proficiency too.

The second theme of this part based on the inclusion of PMA culture in the English language teaching setting shows that the most important topic considered by the teachers was the inclusion of content on military heroes of Pakistan in the English language syllabus. More than 87% of teachers found it important to be considered in the English language teaching curriculum at PMA. The role of biographies in English language teaching has been explained in the data analysis of table 5.17.

With respect to including military training and PMA history in English language teaching material, almost a similar number of respondents i.e., 60% considered these topics important indicating relatively less enthusiasm among the teachers regarding these topics. There may be few reasons for not showing much enthusiasm towards these topics. One of them could be that these topics are already part of some other core courses taught at PMA, therefore, the teachers may not have considered these topics important to be considered in the English language teaching syllabus at PMA. Similarly, the teachers were found even less enthusiastic about including topics related to sports at PMA, history of PMA, traditions of PMA, and academic challenges at PMA in English language teaching material at PMA.

Table 5.18 below reports the perceived necessity of inclusion of culture in English language teaching material at PMA. The majority of the teachers i.e., around 87% responded it is necessary to be included in English language teaching content at PMA. This finding suggests the current need of the teachers and learners with regard to teaching global and local culture through English language teaching at PMA.

**Table 5.18**

*The necessity of Glocalized Content in English Language Curriculum at PMA*

Q	Very Necessary	Necessary	I don't know	Less Necessary	Not Necessary	Mean	SD
Do you think it is necessary to have cultural items included in the English curriculum of PMA?	34.8%	52.2%	0%	8.7%	4.3%	4.04	1.065

### **5.3.3 Teachers' Perception of English Language Teaching Pedagogy in Relation to Glocalization**

This part is based on Q15 consisting of 13 items focusing on measuring the teachers' perception of the extent of glocalized practices made at PMA. The scale on which this perception was measured ranges from 'very often' to 'never'. The 13 items focused on passing on cultural information to the students through various pedagogical acts. These acts include teaching culture in English class based on the textbook, telling students what they heard or read about the foreign country or culture, asking their students to discover the aspects of the foreign cultures, and asking their students to participate in role-play activities in which people from different cultures meet, asking students to recite some dialogues. Other items focused on responding on their attention on some culture-loaded new words teaching, teaching the students some English poems to let them experience the different cultures, asking their students to describe cultural phenomena which appear in textbooks or somewhere else, showing the students videos/movies and asking them to discuss what they watch, downloading some pictures or cartoons having cultural images and let the students discuss, asking the students to compare their own cultures with foreign cultures, asking their students to act out what they learn in terms of culture learning, using audiotapes in their class and asking them to characterize according to what they hear.

As it can be seen from Table 5.19 below that none of the glocalized acts happened very often at PMA. It is only 21% very often happening of the act of asking students to

discover the foreign countries' cultures followed by asking students to compare their own cultures with the cultures of foreign countries with 17% very often happening of this glocalized act in English language teaching setting at PMA classrooms.

Regarding teaching culture in English class based on the textbook the teacher is using, 8.7% reported it happens very often and 65.2% reported it happens often. This finding of happening glocalized content 'often' with 65.2% seems in contradiction with the rest of the findings based on previous questionnaires of the previous two parts. Because the findings based on all of the previous questions tell us that textbooks taught at PMA lack cultural content, so, how would it be possible that the majority of happening of glocalized acts occur often with a percentage of 65.2%. This situation reported based on this item might be one of the limitations of the analysis, however, the rest of all the items complement the findings of all other questions asked in the rest of the parts both the questionnaires of students and teachers.

Almost half of the teachers reported that foreign culture is mentioned in English language teaching material at PMA with a percentage of 8.7% very often and 43.5% often. This is a quite low percentage to be considered and generalized to the whole population. Therefore, it can be inferred that practicing a glocalized approach to teaching the English language at PMA is almost not present.

However, regarding the general practice of utilizing role-play activities in English language classrooms at the PMA, the reported results are slightly concerning from the perspective of general language practices. Only 13% reported it is very often and 13% said it occurs often, whereas, 34.8% of teachers reported that it happens sometimes with a percentage of 26.1%. These findings suggest that practicing a glocalized teaching approach is utilized sometimes at PMA. Also, these findings indicate that utilizing glocalized culture in English language teaching content is a very dominant practice at PMA. Hence, it can be inferred based on these results and the results based on previous parts that there is a gap between what is practised and what is thought of regarding global and local culture to be utilized in English language practice at PMA.

**Table 5.19***Extent of Globalized English Language Teaching Practices*

	Very Often	Often	Sometimes	Seldom	Never	Mean	SD
How do you pass cultural information on to your students if you are interested in teaching culture in English class?	Very Often						
I teach culture in English class based on the textbook I am using.	8.7%	65.2%	26.1%	0%	0%	3.83	0.576
I tell my students what I heard or read about the foreign country or culture.	8.7%	43.5%	34.8%	13%	0%	3.48	0.846
I ask my students to discover the aspects of the foreign cultures.	21.7%	21.7%	21.7%	30.4%	4.3%	3.26	1.251
I ask my students to participate in role-play activity in which people from different cultures meet.	13%	13%	34.8%	26.1%	13%	2.87	1.217
I ask my students to recite some dialogues.	4.3%	26.1%	30.4%	26.1%	13%	2.83	1.114
I focus my attention on some culture-loaded new words teaching.	17.4%	34.8%	34.8%	13%	0%	3.57	0.945
I teach them some English poems to let them experience the different cultures.	0%	17.4%	21.7%	52.2%	4.3%	2.55	0.858

I ask my students to describe cultural phenomena which appear in textbooks or somewhere else.	0%	34.8%	47.8%	17.4%	0%	3.17	0.717
I show them videos/movies and ask them to discuss what they watch.	4.3%	17.4%	21.7%	26.1%	26.1%	2.45	1.224
I download some pictures or cartoons having cultural images and let them discuss.	8.7%	21.7%	4.3%	30.4%	34.8%	2.39	1.406
I ask students to compare their own cultures with foreign cultures.	17.4%	26.1%	43.5%	8.7%	4.3%	3.43	1.037
I ask my students to act out what they learn in terms of culture learning.	4.3%	21.7%	17.4%	43.5%	8.7%	2.68	1.086
I use audio tapes in my class and ask them to characterize according to what they hear.	8.7%	13%	13%	26.1%	39.1%	2.26	1.356

Similar to the results of the previous two items, the finding regarding asking students to recite some dialogues related to culture in English language teaching only 4.3% reported it is very often and 26.1% said it is often, whereas, majority of the respondents i.e., 30.4% reported that globalized practices occur at PMA. These findings are also slightly surprising as practicing dialogues in English language teaching classrooms is one of the practicing techniques in language teaching classrooms generally. But the findings show that it is not a very common practice at PMA.

With respect to focusing attention on some culture-loaded new words teaching by the teachers, only 17.4% reported it is very often and 34.8% said it is often. The

findings show that almost half of the teachers practise culturally loaded words in their English language teaching practice at PMA. Regarding using cultural elements from textbooks, it is only 34.8% reported that this glocal act happens based on textbooks. This finding verifies the results of previous questions based on textbooks that reported the absence of cultural elements in textbooks. Regarding downloading some pictures or cartoons having cultural images using in English language classrooms, only 8.7% reported it happens very often and only 21.7% said it happens often. The findings suggest that the use of audio-visual aids to inculcate cultural elements in English language teaching is very rare. Another surprising result was about comparing their own cultures with foreign cultures where only 17.4% reported it is very often, 26.1% said it happens often, whereas, 43.5% reported it is used sometimes. These findings indicate that utilizing glocalized practices in English language teaching classrooms happens sometimes mainly.

In sum, this part shows that the English language practices lack to a greater extent the use of local cultural elements in English language classrooms at PMA. Hence, it can be concluded based on the results of this part and other parts already analyzed that there exists a gap between attitude and practice of English language at PMA.

#### **5.3.4 Teachers' Perception of Teaching Material in Relation to Glocalization**

This second last part of the teachers' questionnaire consists of four questions focusing on finding out the teachers' autonomy of choosing English language teaching material; and whether the textbooks used at PMA contain content regarding PMA/military culture, students' local culture, Pakistani culture, the culture of English speaking countries, and culture of non-speaking English countries; space of glocalized questions in exam paper of English; and expectations of the teachers about glocalized content already there in textbooks taught at PMA.

Table 5.20 below provides us the responses of the teachers on their autonomy of choosing and using glocalized content in their English language teaching classrooms. The majority of the teachers i.e., around 52.2 % responded that they cannot choose the material with freedom. This finding is complement with the finding of Q 12 of part one of this questionnaire where the respondents provided reasons for not giving substantial time to cultural incorporation in English language teaching material.



**Table 5.20***Autonomy of Using English Language Teaching Material*

Q	Yes, I can	No, I can't	I don't know	Mean	SD
Are you free to use additional materials you think are useful for language teaching in your class other than the textbooks?	47.8%	52.2%	0%	1.52	.511

Table 5.21 provides the presence of the teachers' response to the presence of glocalized content in English language textbooks taught at PMA. The glocalized content asked from the teachers was PMA/ military culture, local culture(s)/ Pakistani culture, culture(s) of English-speaking countries, culture(s) of other Countries. The findings show the absence of almost all the cultures except the culture of English-speaking countries from English language textbooks taught at PMA. Around 65% responded reported that the presence of English-speaking countries' culture is more in English language textbooks taught at PMA. This finding too complements the findings of the rest of the analyses including content analysis of textbooks done in Chapter 4.

**Table 5.21***Presence of Glocalized Content in English Text Books*

Do the textbooks you use contain following information?	a lot	more	I don't know	little	not that much	Mean	SD
PMA/ Military Culture	13%	8.7%	0%	47.8%	26.1%	3.68	1.359
Local Culture(s)/ Pakistani Culture	4.3%	8.7%	4.3%	47.8%	30.4%	3.95	1.090
Culture(s) of English Speaking Countries	8.7%	65.2%	0%	8.7%	13%	2.50	1.225
Culture(s) of other Countries	0%	21.7%	0%	21.7%	47.8%	4.05	1.244

However, concerning the information contained in textbooks regarding PMA/military culture, only 13% reported it is a lot and a negligible number of teachers i.e., 8.7% reported that it is more, whereas, majority of the respondents i.e., 47.8% said it is little, clearly indicating the absence of PMA culture from English language teaching content. Likewise, regarding the presence of local culture in textbooks, only 4.3% of teachers reported that it is a lot and only 8.7% of teachers said it is more, whereas, 47.8% of respondents reported it is little, verifying findings of the questions asked in previous sections and parts. However, regarding the presence of the culture of English-speaking countries, the majority of the teachers i.e., around 65.2% reported that its presence is more in English language textbooks verifying the findings of questions asked earlier.

With respect to the percentage of cultural knowledge included in the exams, 60.9% of teachers reported that it is present within the range of 1-20% and 21.7% of teachers responded that its presence in the exam is 21-40% indicating the absence of asking no cultural content in exam questions asked in exam papers of English language.

**Table 5.22**

*Culture based Exam Questions*

Q	0%	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
To what percentage is cultural knowledge included in the exams by your estimation?	13%	60.9%	21.7%	4.3%	0%	0%	2.17	0.717

With respect to measure the expectations of the teachers regarding the extent cultural contents of the textbook used by them whether meet their expectations, it is only 30.4% reported it does not meet their expectations at all while 39.1% reported that it meets within the range of 1-20%. And 26.1% reported that it is 21-40%. These findings clearly show that the inclusion of cultural content does not meet the expectations of the teachers.

**Table 5.23***Expectations of Teachers*

Q	0%	1-20%	21-40%	41-60%	61-80%	81-100%	Mean	SD
Do the cultural contents of the textbook(s) you use meet your expectations?	30.4%	39.1%	26.1%	0%	4.3%	0%	2.09	0.996

### **5.3.5 Teachers' Perception on English Text Books and Inclusion of Glocalized Content**

This fifth part of the teachers' questionnaire focuses on collecting responses of the teachers based on the inclusion of history, geography, social attitudes, identities, gender, social depiction, political depiction, economic depiction, religious representation, customs, traditions, values, arts, artificats, and day to day life culture of PMA, local and Pakistani areas, English speaking countries, and non-English speaking countries in the textbooks of English taught at Pakistan Military Academy. Results of this part have been presented through a table (Table 5.24) and graphs. The table provides a summative view of the findings; whereas, the graphs discuss, explicate, and elaborate results of each item asked from the teachers.

With respect to a realistic representation of the history of PMA/ Military Culture in English textbooks, only 13% of respondents agreed that English textbooks do a realistic representation of PMA culture whereas the majority of the respondents i.e., 52.2% disagreed. Moreover, only 17% agreed that the history of the local culture or culture of Pakistan is represented in English textbooks whereas the majority i.e 78% respondents disagreed that the history of local culture or culture of Pakistan is represented in English textbooks. Regarding the history of the culture of English-speaking countries, the majority of the respondents i.e 91% almost agreed that the textbooks represent the culture of English-speaking countries. These findings complement the findings based on similar questions asked in previous parts of the first and second sections. Only 39% of teachers agreed that the textbooks contain the culture of non-English speaking countries. Almost similar findings were obtained regarding the geography of the countries of these cultures.

**Table 5.24**

*Cultural/Intercultural Dimension of Local Culture, Military Culture Global Culture and Integration*

	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Uncertain</b>	<b>Agree</b>	<b>Strongly Agree</b>
<b>English textbooks give a realistic representation of the history of</b>					
PMA/ Military Culture	26.1%	52.2%	8.7%	13%	0%
Local Culture(s)/ Pakistani Culture	26.1%	52.2%	4.3%	17.4%	0%
Culture(s) of English Speaking Countries	0%	0%	8.7%	91.3%	0%
Culture(s) of other Countries	0%	21.7%	30.4%	39.1%	8.7%
<b>English textbooks give a realistic representation of the geography of</b>					
PMA/ Military Culture	26.1%	39.1%	13%	21.7%	0%
Local Culture(s)/ Pakistani Culture	17.4%	56.5%	13%	13%	0%
Culture(s) of English Speaking Countries	8.7%	8.7%	4.3%	73.9%	4.3%
Culture(s) of other Countries	4.3%	39.1%	21.7%	30.4%	4.3%
<b>English textbooks give a realistic representation of the social attitudes of</b>					
PMA/ Military Culture	30.4%	43.5%	4.3%	21.7%	0%
Local Culture(s)/ Pakistani Culture	30.4%	43.5%	8.7%	17.4%	0%

Culture(s) of English Speaking Countries	4.3%	17.4%	0%	78.3%	0%
Culture(s) of other Countries	0%	21.7%	30.4%	30.4%	13%

**English textbooks give a realistic representation of the identities of**

PMA/ Military Culture	26.1%	30.4%	17.4%	26.1%	0%
Local Culture(s)/ Pakistani Culture	26.1%	43.5%	13%	17.4%	0%
Culture(s) of English Speaking Countries	0%	8.7%	4.3%	87%	0%
Culture(s) of other Countries	4.3%	17.4%	26.1%	47.8%	4.3%

**English textbooks give a realistic representation of both genders (men and women) with reference to**

PMA/ Military Culture	34.8%	34.8%	13%	17.4%	0%
Local Culture(s)/ Pakistani Culture	26.1%	47.8%	8.7%	17.4%	0%
Culture(s) of English Speaking Countries	13%	13%	8.7%	65.2%	0%
Culture(s) of other Countries	13%	26.1%	21.7%	26.1%	13%

**English textbooks give a realistic representation of the social depiction of**

PMA/ Military Culture	30.4%	30.4%	13%	26.1%	0%
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Local Culture(s)/ Pakistani Culture	17.4%	47.8%	17.4%	17.4%	0%
Culture(s) of English Speaking Countries	0%	0%	13%	87%	0%
Culture(s) of other Countries	4.3%	13%	34.8%	39.1%	8.7%

**English textbooks give a realistic representation of the political depiction of**

PMA/ Military Culture	39.1%	39.1%	8.7%	13%	0%
Local Culture(s)/ Pakistani Culture	30.4%	34.8%	0%	26.1%	4.3%
Culture(s) of English Speaking Countries	0%	17.4%	13%	65.2%	4.3%
Culture(s) of other Countries	4.3%	30.4%	34.8%	26.1%	4.3%

**English textbooks give a realistic representation of the economic depiction of**

PMA/ Military Culture	34.8%	30.4%	13%	17.4%	0%
Local Culture(s)/ Pakistani Culture	30.4%	43.5%	4.3%	8.7%	0%
Culture(s) of English Speaking Countries	13%	21.7%	13%	43.5%	0%
Culture(s) of other Countries	17.4%	30.4%	26.1%	13%	0%

**English textbooks give a realistic religious representation of different religions of the**

PMA/ Military Culture	34.8%	47.8%	8.7%	8.7%	0%
Local Culture(s)/ Pakistani Culture	26.1%	39.1%	8.7%	26.1%	0%
Culture(s) of English Speaking Countries	26.1%	39.1%	8.7%	26.1%	0%
Culture(s) of other Countries	30.4%	34.8%	26.1%	8.7%	0%

**English textbooks give  
a realistic  
representation of the  
customs, traditions and  
values of**

PMA/ Military Culture	34.8%	34.8%	0%	21.7%	0%
Local Culture(s)/ Pakistani Culture	26.1%	47.8%	0%	17.4%	4.3%
Culture(s) of English Speaking Countries	8.7%	0%	21.7%	52.2%	13%
Culture(s) of other Countries	13%	8.7%	30.4%	26.1%	13%

**English textbooks give  
a realistic  
representation of the  
arts and artifacts of**

PMA/ Military Culture	43.5%	30.4%	8.7%	17.4%	0%
Local Culture(s)/ Pakistani Culture	21.7%	43.5%	4.3%	26.1%	0%
Culture(s) of English Speaking Countries	8.7%	26.1%	13%	52.2%	0%
Culture(s) of other Countries	8.7%	39.1%	13%	34.8%	4.3%

**English textbooks give  
a realistic**

**representation of day to  
day life of people of**

PMA/ Military Culture	34.8%	47.8%	0%	17.4%	0%
Local Culture(s)/ Pakistani Culture	26.1%	39.1%	8.7%	26.1%	0%
Culture(s) of English Speaking Countries	8.7%	8.7%	0%	78.3%	4.3%
Culture(s) of other Countries	13%	17.4%	39.1%	21.7%	8.7%

Another interesting finding was regarding English representation of the social attitudes of PMA/ Military Culture, local culture and culture of English speaking countries, majority of the teachers i.e., around 74% agreed on the presence of social attitudes in textbooks of English taught at PMA. Majority i.e., around 74% disagreed that textbooks contain social attitudes of local culture in textbooks of English taught at PMA. 30% agreed that the textbooks contain social attitudes of countries other than English.

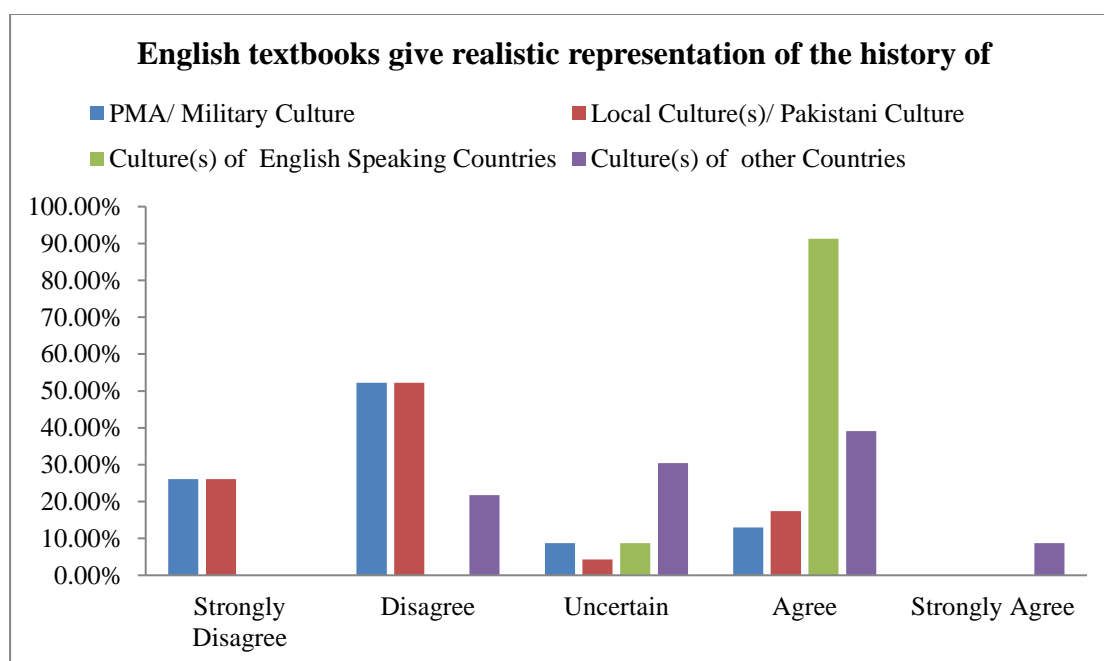
Regarding the realistic representation of the identities of PMA/ military Culture, around half of the respondents i.e., around 53% of teachers agreed that the textbooks taught at PMA contain the representation of PMA/military culture. Similarly, findings reveal that identities of local cultures of Pakistan are also absent from English textbooks. However, identities of English-speaking countries are present in English textbooks. Moreover, there is no focus on representing both genders in English textbooks taught at PMA. However, 65% agreed that English textbooks contain gender representation of both genders of English-speaking countries.

Similarly, the findings on this Likert scale clearly show that it is the culture of English-speaking countries that have been depicted through political systems, economic depiction, customs, traditions, and values. These elements are generally portrayed through prose lessons included in PMA English textbooks. However, it is interesting to find that the religious culture of none of the countries is represented through English textbook content. All of these findings are significant in a way that these findings represent a prototypical attitude of utilizing English language teaching



material produced by English-speaking countries based on their culture, especially in the UK.

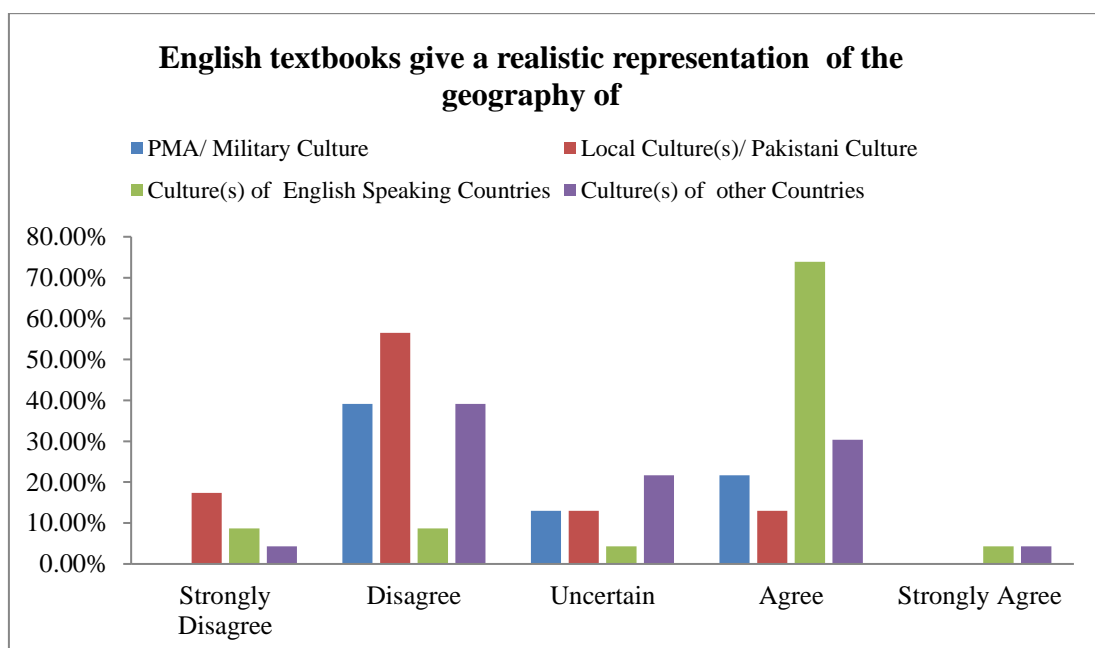
Now, I will discuss the results of each item asked from the teachers on the Likert scale regarding the extent of agreement on the inclusion of various glocal elements in textbooks of English taught at PMA. Figure 5.10 provides responses of the teachers regarding the presence of cultural elements related to the history of PMA/military culture, local culture/ Pakistani culture, the culture of English-speaking countries, and the culture of non-English speaking countries. Figure 5.10 clearly shows that the majority of the respondents i.e., 91% confirmed the presence of culture of English-speaking countries. And a reasonable number of teachers i.e., 39% agreed on the presence of the culture of the rest of the countries of the world in English language teaching content in textbooks taught at PMA. However, only 17% of teachers agreed on the presence of local culture and 13% agreed on the presence of PMA/military culture in English language textbooks.



**Figure 5.10:** *Representation of History in English Textbooks of PMA*

Figure 5.11 provides responses of the teachers regarding the presence of cultural elements related to the geography of PMA/military culture, local culture/ Pakistani culture, the culture of English-speaking countries, and the culture of non-English speaking countries in English language textbooks taught at PMA. The findings indicate that majority of the respondents disagree on the presence of geographical elements of

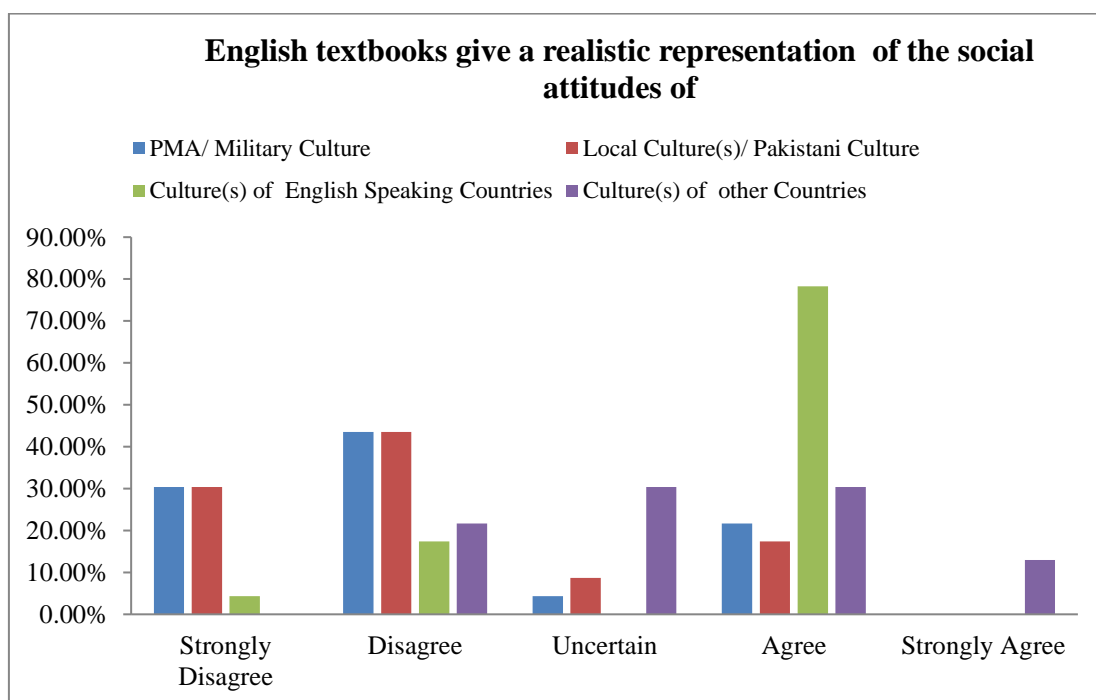
PMA/military, local/Pakistani culture, and culture of all the countries other than English-speaking countries. Almost 39%, 57%, and 39% of respondents disagreed on the presence of geographical cultural elements in English textbooks of PMA, Pakistan, and non-English speaking countries. However, the majority of the teachers i.e., almost 74% agreed on the presence of geographical elements of English-speaking countries. This finding confirms the rest of the findings related to the presence of cultural elements of English-speaking countries in English language textbooks. It is the UK whose cultural elements are mainly present in English textbooks taught at PMA due to the UK's long history in the form of colonialism in Pakistan. During colonial time and after decolonization, all the systems of social structures left remained continued with slight adaptations. For example, British English along with its loaded culture of literature has been part of our education system since then. The recent influence of the culture of the USA has also been noticed in English language teaching practices in Pakistan. These findings and the aforementioned situation indicate a slight possibility of an ineffective role of local culture in our education system in the future.



**Figure 5.11:** Representation of Geography in English Textbooks of PMA

Figure 5.12 reports responses of the teachers regarding the presence of cultural elements related to social attitudes of PMA/military culture, local culture/ Pakistani culture, the culture of English-speaking countries, and culture of non-English speaking countries in English language textbooks taught at PMA. Social attitudes include attitudes of people from all social classes, walks of life, and social structures. Social

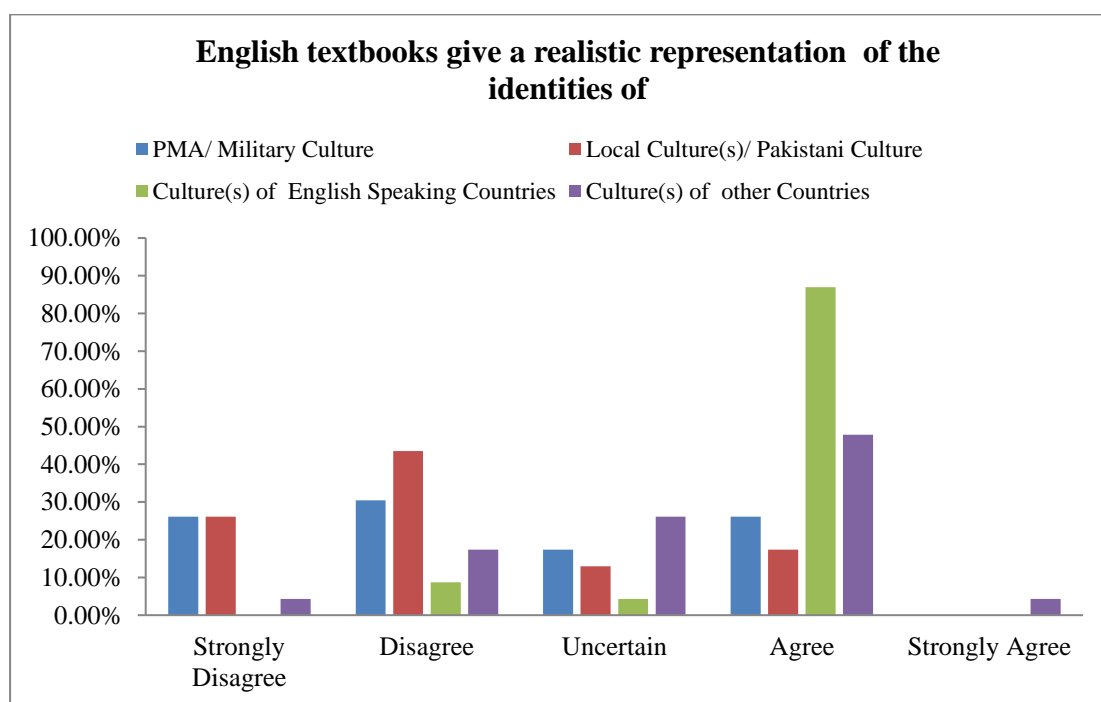
classes are mainly class division based on socio-economic differences, people from various walks of life are the people from various professions such as law, health, education, media, military, politics, religion, etc, and people from various social structures include people from smaller groups to larger groups ranging from family groups to ethnic or nationalistic grouping of people. Social attitudes of the aforementioned groups are generally embedded in textbooks' content. The findings clearly show that these are social attitudes of English-speaking countries which are prevailing in English textbooks taught at PMA. Around 78% of the teachers confirmed the dominance of social attitudes of English-speaking countries in English language textbooks indicating the so-called practiced standardized attitudes of people of the UK mainly. The absence of social attitudes of local people as shown from the results indicates disbelief in local wisdom.



**Figure 5.12:** *Representation of Social Attitudes in English Textbooks at PMA*

Figure 5.13 illustrates responses of the teachers regarding the presence of cultural elements related to identities of PMA/military culture, local culture/ Pakistani culture, the culture of English-speaking countries, and culture of non-English speaking countries in English language textbooks taught at PMA. Identity is a social construct replete with recognition of self, a group of people based on religion, politics, socio-economic class, ethnicity, race, and language. This construct is quite slippery which covers most of the cultural and sociological markers of identity. The findings show that

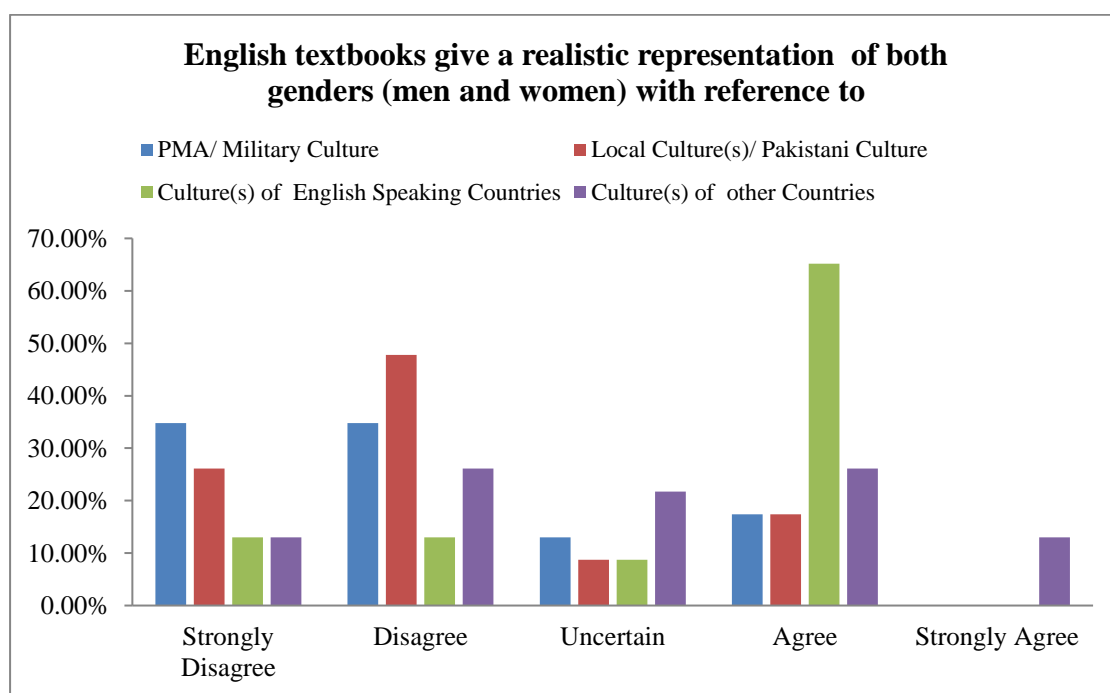
identities of English-speaking countries, mainly of the UK, are represented in English textbooks taught at PMA. 87% of the teachers agreed on the presence of English people's identities in the English language content. There might be a few reasons for utilizing English people's identities in English language teaching content. Firstly, it is generally assumed that to teach a language the identity of speakers of that language must be taught in order to achieve learning goals of language proficiency. However, recent studies have nullified this assumption by arguing that it is not necessary to opt culture of the people of speakers of the language which is in the process of learning. The results of the current study show that only 17% of the respondents agreed on the presence of local identities, and around 26 % of the teachers confirmed a very less portrayal of military identity in the English language textbooks. These findings, I opine, must be taken seriously by the management of the institute. The institute is not only supposed to equip the cadets with military arts and sciences but the goal of shaping the national identities of the cadets is one of the major preferences. Therefore, including Pakistani identity-related content must be developed and included in the English language teaching content of textbooks taught at PMA.



**Figure 5.13:** *Representation of Identities in English Textbooks of PMA*

Figure 5.14 provides responses of the teachers regarding the presence of cultural elements related to gender representation of PMA/military culture, local culture/Pakistani culture, the culture of English-speaking countries, and the culture of non-

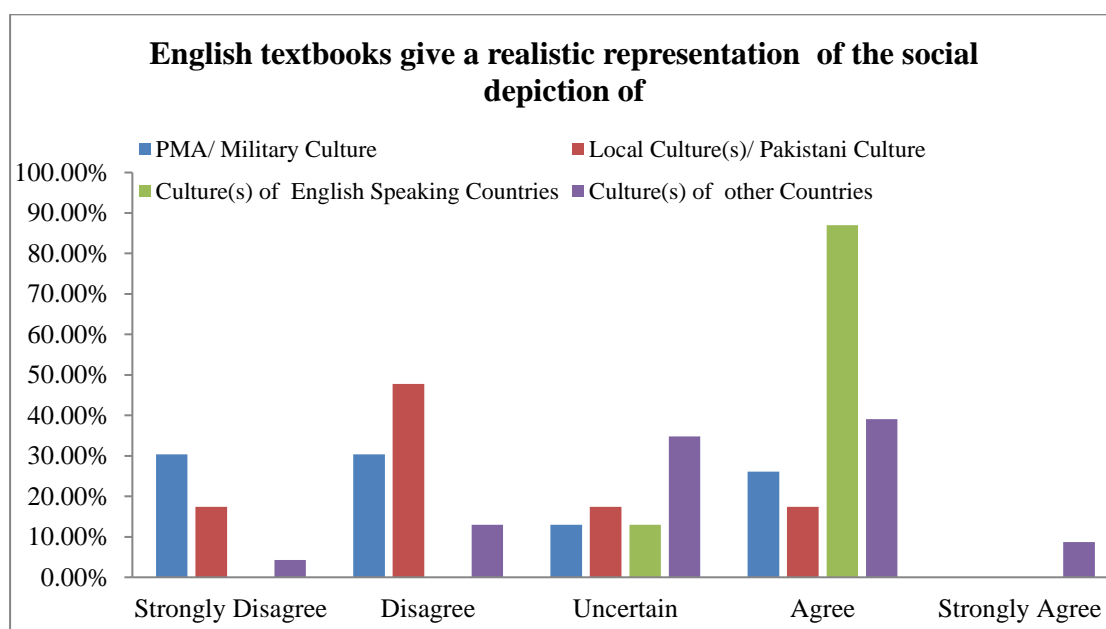
English speaking countries in English language textbooks taught at PMA. It is interesting to notice from the figure that the gender representation of English-speaking countries is made in English language textbooks taught at PMA. Around 65% of the teachers reported that gender representation from English-speaking countries is mainly made. Moreover, it is slightly surprising to note that it is only 26% of the respondents who agreed that gender representation of the culture of the rest of the countries is made in English language textbooks. Gender roles, in a separate course named Customs of Military Service, are taught to the cadets in addition to all other social roles military persons are supposed to perform in the society during and after their service. So, the inclusion of this element of culture is perhaps less necessary in English language textbooks. However, it is interesting to note that gender roles regarding local culture and from the culture of foreign countries is also very minimum i.e., around 17% only.



**Figure 5.14:** *Gender Representation in English Text Books of PMA*

Figure 5.15 illustrates responses of the teachers regarding the presence of cultural elements related to the social representation of PMA/military culture, local culture/Pakistani culture, the culture of English-speaking countries, and the culture of non-English speaking countries in English language textbooks taught at PMA. Social depiction indeed includes all the elements I have mentioned earlier and in the rest of this part, however, asking this question to have a holistic picture in the form of

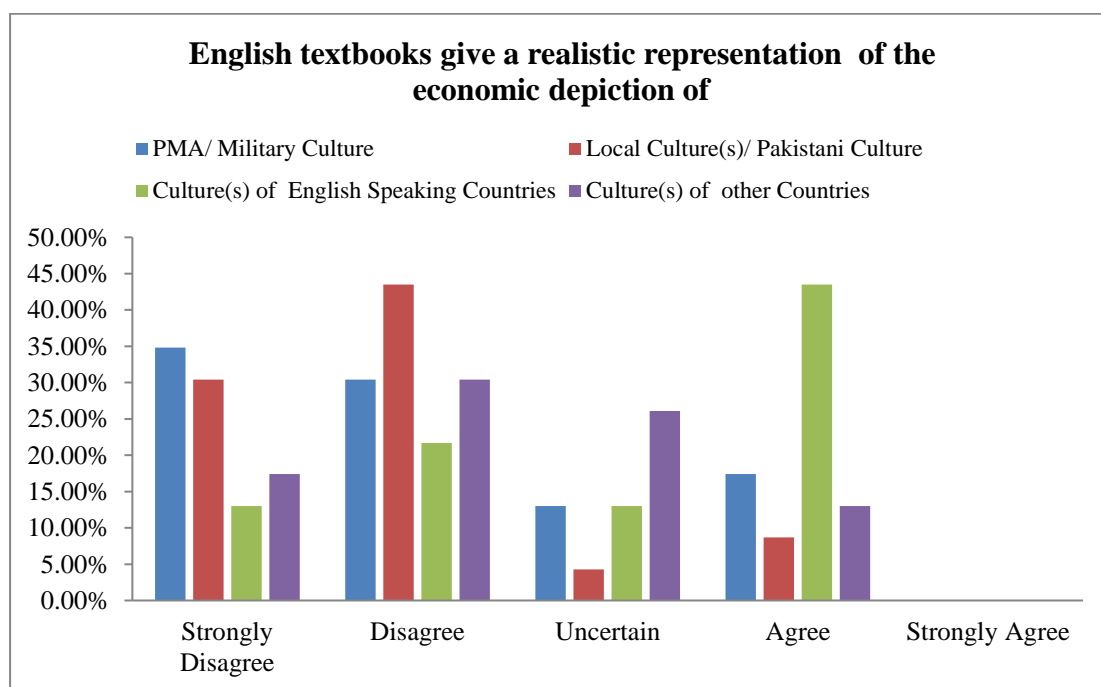
responses of the teachers was considered mandatory. The findings, similar to the rest of the findings, clearly show that it is a social depiction of the English-speaking countries, mainly of the UK and the USA, which is more dominant in English textbooks taught at PMA. This finding indicates that the social depiction of local culture and culture of the country i.e., Pakistan at large has never been deliberated upon to be included in English language textbooks taught at PMA. It is suggested that the curriculum developers must consider this result and deliberate on the future implications of this finding. It is also suggested to have such content based on the local cultures of Pakistan which would be significant in achieving other objectives and goals based on nationalism.



**Figure 5.15:** *Social Representation in English Textbooks of PMA*

Figure 5.16 provides responses of the teachers regarding the presence of cultural elements related to the economic representation of PMA/military culture, local culture/Pakistani culture, the culture of English-speaking countries, and the culture of non-English speaking countries in English language textbooks taught at PMA. Economic representation includes the depiction of finance-related elements connected with the progress and prosperity of the country mainly. The current study shows that similar to the findings of the rest of the items asked in this part, the economic representation of English-speaking countries seems more dominant in English textbooks taught at PMA as reported by the majority of the teachers i.e., 43% almost. However, the findings also

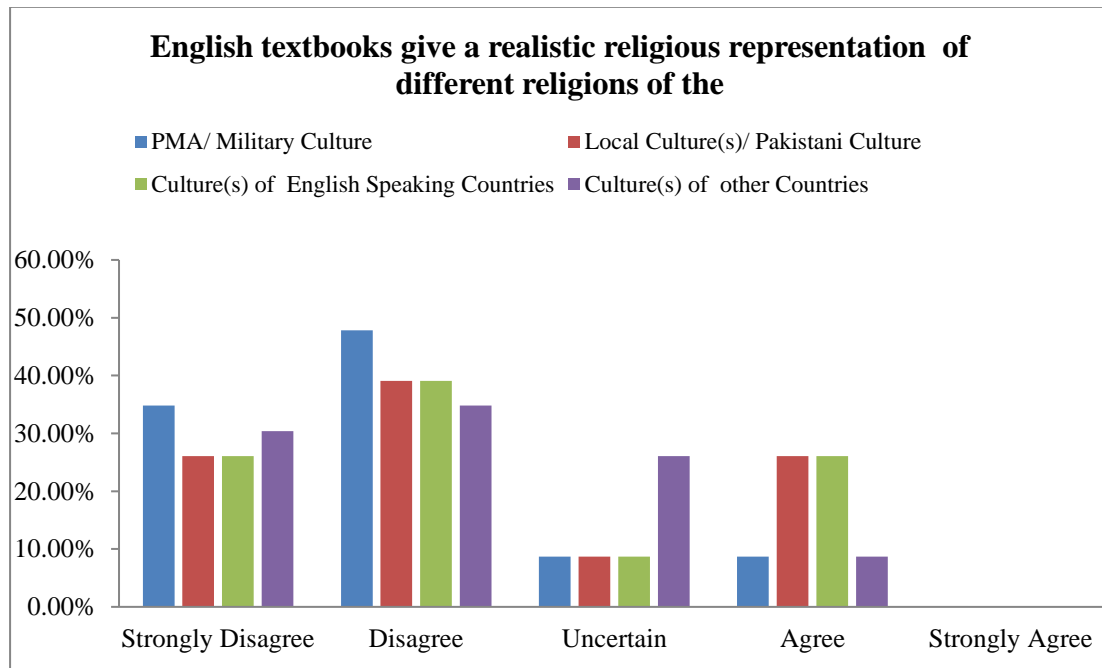
indicate that this element of culture is not the major focus of the content taught at PMA in English language textbooks. It can be noticed from figure 5.16 given below that majority of the respondents disagreed on the presence of economic depiction of any of the cultures belonging to the military, Pakistan, English-speaking countries, and the rest of the foreign countries. However, it is interesting to reflect that the economic agenda has been one of the major agendas of globalization which has been focused on through various tools such as education.



**Figure 5.16:** *Economic Representation in English Text Books*

Figure 5.17 demonstrates responses of the teachers regarding the presence of cultural elements related to the religious representation of PMA/military culture, local culture/ Pakistani culture, the culture of English-speaking countries, and the culture of non-English speaking countries in English language textbooks taught at PMA. The findings of the current study clearly show that English textbooks taught at PMA do not contain much content related to any religion. The majority of the respondents disagreed on the presence of religious elements in PMA/military culture, local culture/ Pakistani culture, the culture of English speaking countries, and culture of non-English speaking countries with the respective percentages of 48%, 40%, 39%, and 35% respectively. Very few respondents agreed on the inclusion of religious content in English language pedagogy at PMA. These findings are in contrast with several other studies conducted

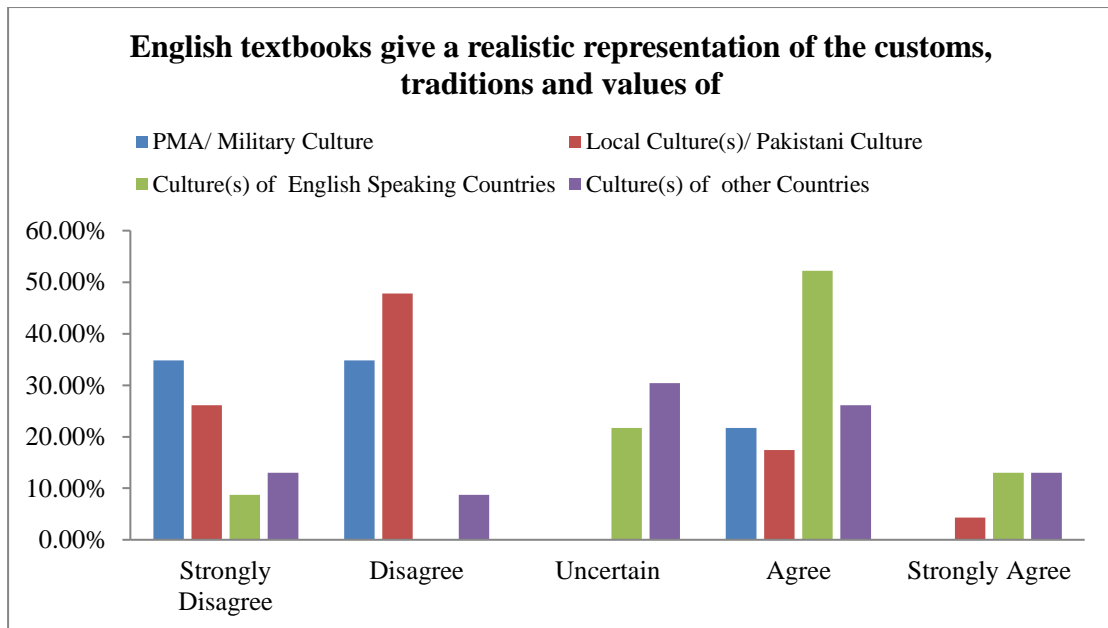
on cultural load in English textbooks taught at various levels in Pakistan. For example, Habib (2014) and Yaqoob and Zubair (2012) have reported that English textbooks published by various government textbook boards contain a lot of religious elements in English language content taught in Pakistan.



**Figure 5.17:** Religious representation in English Text Books of PMA

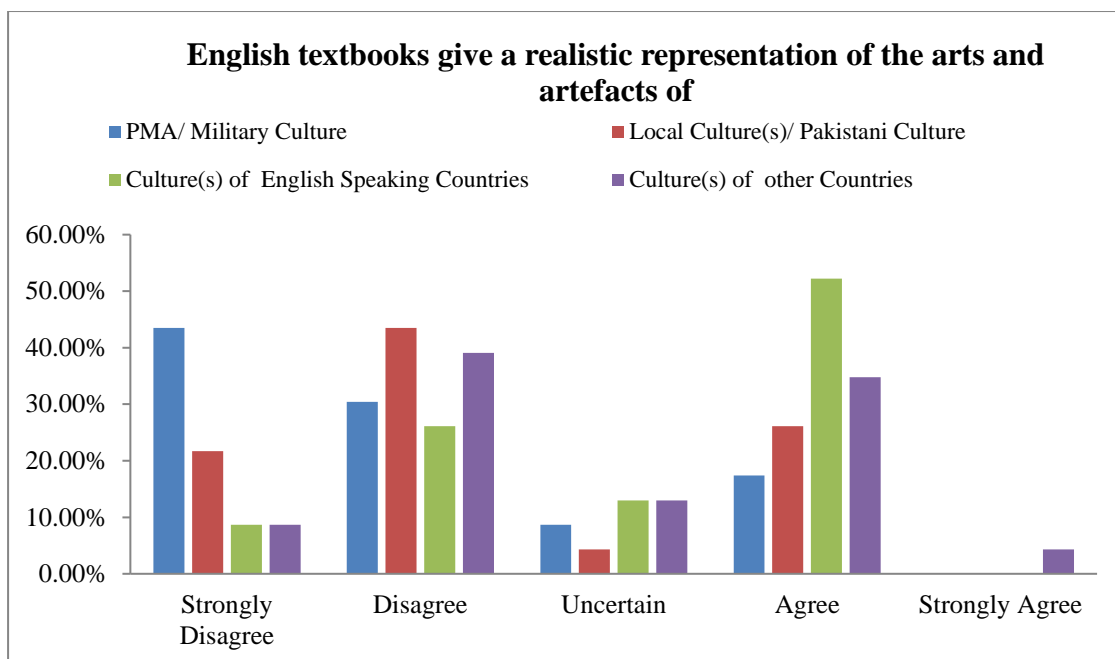
Figure 5.18 reports responses of the teachers regarding the presence of cultural elements related to the representation of customs, values, and traditions of PMA/military culture, local culture/ Pakistani culture, the culture of English speaking countries, and culture of non-English speaking countries in English language textbooks taught at PMA. The findings indicate that a reasonable number of teachers i.e., 52% reported that the customs, values, and traditions of English-speaking countries are present in the English language textbook taught at PMA. However, almost the same number of teachers i.e., 48% of the teachers reported that customs, values, and traditions of English-speaking countries are not present in the English language content taught at PMA. Inclusion of these cultural elements is perhaps not required to be included in English language textbooks as there is a separate course titled Customs of Service containing customs, norms, values, and traditions of mostly local culture of Pakistan. Therefore, perhaps, these elements are less present in English language textbooks taught at PMA.





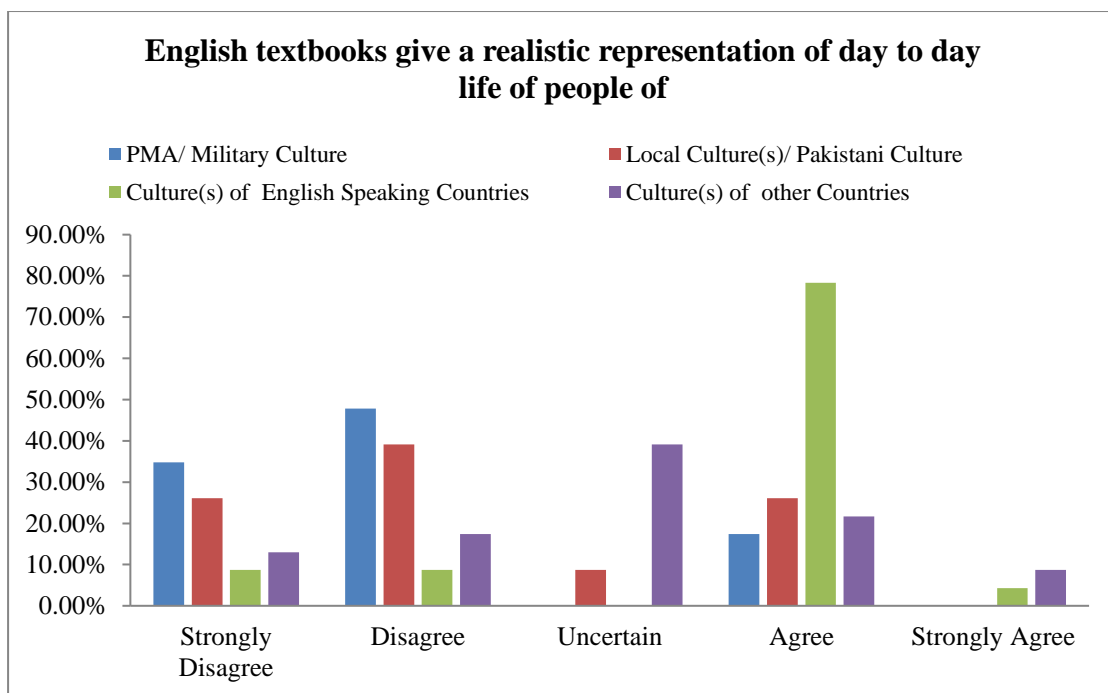
**Figure 5.18:** *Representation of Customs, Traditions, and Values in English Textbooks of PMA*

Figure 5.19 reports responses of the teachers regarding the presence of cultural elements related to the representation of arts and artefacts of PMA/military culture, local culture/ Pakistani culture, the culture of English-speaking countries, and the culture of non-English speaking countries in English language textbooks taught at PMA. The findings show that the presence of art-related content in English textbooks taught at PMA is quite common. However, sufficient content related to art from English-speaking culture is present in the textbooks. Almost 52% of the respondents verified the results. However, a relatively significant number of teachers reported that content related to art is absent from English language teaching textbooks of PMA. As we know that art is an important form of culture and one of the best modes of cultural representation. It includes various forms of art such as music, painting, sculpture, etc, and these forms are important tools to be used in language learning classes as reported by Li (2008) and Burz and Marshall (1997). Therefore, including these forms in English language content may serve an effective pedagogic purpose in English language classrooms.



**Figure 5.19:** *Representation of Arts and Artefacts in English Textbooks of PMA*

Figure 5.20 reports responses of the teachers regarding the presence of cultural elements related to the representation of day to day life at PMA/military culture, local culture/ Pakistani culture, the culture of English speaking countries, and culture of non-English speaking countries in the English language textbooks taught at PMA. The findings show that day-to-day life of English-speaking countries is more presented while comparing with life at PMA or local cultures of Pakistan. Almost 78% of the respondents reported these results regarding the inclusion of day-to-day life of English people in English language textbooks taught at PMA. The significant representation of day-to-day life of the rest of the foreign countries according to 39% of the respondents is also there in English language content taught at PMA.



**Figure 5.20:** *Representation of Day to Day Life of People in English Textbooks of PMA*

In Sum, this part can be concluded that the majority of the cultural elements such as history, geography, and social depiction of English-speaking countries is dominant in English language textbooks taught at PMA. Another noticeable finding of this part is the absence of religious elements belonging to any culture in the English language textbooks which are in contrast with some studies conducted in the Pakistani context reporting the presence of a lot of religious cultural load in Pakistani English textbooks. It clearly shows that local/Pakistani culture is almost absent from English language pedagogy at PMA.

## CHAPTER 6

### CONCLUSION AND RECOMMENDATIONS

This chapter provides a comprehensive conclusion of the study. For this purpose, the chapter first outlines a brief background of the study, followed by the research questions which are presented along with the findings to get the possible answers, and finally, some conclusive remarks are provided. Additionally, section 6.2 has been framed to provide a self-evaluation of this research concerning its significance, contribution, limitations, methodological procedures, and tools. Moreover, in this part, an attempt is made to explicate the interlink of the current study with the previous works, recent trends in the area of glocalization with special reference to English language teaching practices. The final part (6.3) of the current study focuses on offering some recommendations for future research, making developments in the theory of glocalization, the viability of mixed methods techniques, and prospects of centralizing the concept with its status as a discipline of its own identity and integrity. Furthermore, in this part, a careful deliberation on pedagogical implications of the findings of this study particularly concerning English language teaching practices in Pakistani in general and at PMA in particular, are provided. The last part also reformulates the synoptic view of the study with concluding remarks.

#### 6.1 Summarizing the Whole: Making Conclusions

This study offers that glocalization can provide valued perceptions into English as a lingua franca (ELF) in the practice of English language teaching worldwide, in general, and in Pakistan, in particular. For the said purpose, English language pedagogy at Pakistan Military Academy has been taken as a case study. When it comes to English Language teaching in countries where English is taught either as a second or a foreign language, one still can see that there is no clear agreement among scholars about local and global views of teaching due to some serious questions that directly affect local identity, values, and beliefs. Moreover, it can be perceived that presenting English as a global language of trade, tourism, marketing, communication, and more importantly the knowledge, imbued with non-local beliefs of language pedagogy, will not only affect the cultural schema of the locals but also of the learners who study English in such contexts as noted above are relatively less successful in achieving English

language proficiency based on mono-modal approaches (British or American modal). More significantly, it is imperative to identify the cultural values transferred to learners through various modes like texts, practices, activities, etc. In this regard, the culture of not only the target language is significant but also the native culture of the language learner. Therefore, it is deemed necessary to explore the prospects of the Glocalization of English language pedagogy in the Pakistani context in general and the context of Pakistan Military Academy in particular in order to test the viability of this phenomenon in language pedagogy.

The answers to the research questions are provided below. Firstly, the questions are presented, and then the answers.

The first research question aimed at reviewing to what extent, are the textbooks of the English language taught to military officers replete with global and local content. In this regard two textbooks of English i.e., Communication and Interpersonal Skills and English Language were chosen for the content analysis of various categories/aspects in Local/ Pakistani cultural content (A), Military/PMA content (B), Culture(s) of USA and UK (C), Culture(s) of English-speaking countries other than USA & UK (D), and Culture(s) of other than English speaking countries (E). The second research question aimed at knowing how to do the instructors (in Pakistan Military Academy) overview and assess the proportion of global and local culture in these textbooks. To answer this research question, a questionnaire was designed for the teachers to know about their views and perceptions about the current English Language pedagogical practices being followed in the academy and the prospects of including content from various cultures. The third research question was aimed at identifying as to what are the students' perceptions regarding cultural content and integration in their English textbooks. To answer this research question, a questionnaire was designed for the students to know about their views and perceptions about the current English Language pedagogical practices being followed in the academy and the prospects of including content from various cultures. The fourth research question was aimed at identifying as to what are the prospects of incorporating local thinking into global theory, practice, and methods of English language pedagogy, concerning Pakistan in general and Pakistan Military Academy in particular. For this purpose, all the three tools used for the research i.e., content analysis of the textbooks, students' questionnaire, and

teachers' questionnaire were analysed independently. The answers to all these questions are given below.

Table 5.1 mentioned in Chapter Five provided the extent of glocalization employed in English textbooks taught at PMA. As we can see clearly from the table that the total number of instances of glocalized content related to all the cultural elements and kinds of cultures found in the textbooks is 497. The most dominant culture witnessed in the English language teaching content is of foreign countries other than the English-speaking countries. 212 instances were found about this foreign culture related to various elements of culture. The extent of this kind of culture consisting of non-English speaking foreign countries was followed by the cultural elements of the USA and UK i.e., major English-speaking countries. Local culture was the least present culture in comparison with both aforementioned cultures. It is interesting to note that the presence of military culture was also found with 37 occurrences including 03 related to history, 03 related to geography, 01 of military clothing, and 30 consisted of the rest of the commonly used terms in a military setting. However, there was no PMA specific term, or content was found in the textbooks.

The dominant cultural elements belonging to UK and USA were related to geography (66 instances), art and literature (38), and history (27). With respect to the rest of the foreign countries' culture, it is geography which was found dominant with instances of 76 followed by history and art/literature with instances of 46 and 45 respectively. Thus, it may be concluded that the English language content utilized in PMA English textbooks is more globalized and less glocalized. These findings clearly show that geography, history, and art/literature-related content are the most preferred cultural-oriented material used in English language textbooks taught at PMA. These findings demonstrate that ELT pedagogies at PMA are in fewer expectations with the teachers and the students suggesting reappraisal of the ELT teaching material.

Regarding QUAL Content analysis, first, regarding the mention of the geography of the local culture, it was surprising to find that the only representation of the geography of the country was made by mentioning *Pakistan, Karachi, Sukkur, and Punjab*. Secondly, it was mostly the geography of Britain that was most displayed in the content. For example, the repetitive occurrence of *British, British Government, and Great Britain, England, London, Cambridge, Oxford, River Thames*, etc, along with English names of persons such as *Mr. Brown, Mr. Robinson, and Tommy*, etc, were

among few of the occurrences found commonly. Finally, English textbooks taught at PMA are highly loaded with foreign cultures other than the culture of English-speaking countries. For example, mention of *Poland, Balkan Peninsula, Portuguese, Spanish, Liberia, Czechoslovakia, Greece, Greek, France, Italy, Pyrenees, Germany, and Venice* belonging to western parts of the world and *India, Egypt, Nile, Middle East, Central Asia, warm climate, warm damp countries, Indonesians, Asians, Orient, East of romance, and China* belong to the eastern part of the world. Few mentions of African geography such as *dark heart of Africa* were also found in the English textbooks taught at PMA.

In the end, based on QUAN content analysis and QUAL content analysis, I suggest that English language teaching material taught at PMA needs to be glocalized to achieve certain pedagogical and socio-cultural goals embedded within the local culture of the country. Having more foreign cultural content can prove to be a cultural and cognitive load on the minds of the learners and simultaneously happening of Eurocentric cognitive development might result in the inculcation of Eurocentric biases due to this approach of English language teaching.

Regarding the results based on the first part of the questionnaire filled out by the cadets, collected responses are on the objectives of English language teaching perceived by them. This part consisted of ten items which can be categorized into three main themes. Items 1-5 deal with measuring the interest of the cadets towards learning culture through the English language. The second theme is covered by items 6-7 which focuses on the importance of incorporating various cultures in English language teaching practices. The third category of the theme in this part (item 8-10) focuses on finding out the allocation of time distribution to culture teaching through English language practices at PMA.

With regard to cadets' attitude towards glocalization of English language practices, it is important to note an emerging positive attitude towards glocalization of English language practices to be adopted in PMA. Almost half of the cadets showed disinterest in learning the culture of English-speaking countries through English language teaching, however, more than half of the cadets i.e., almost 58% of cadets were found interested in learning cultures of the countries other than English speaking countries. These findings reveal a positive attitude towards the adoption of glocalized culture; however, showing less interest in the learning culture of English speaking

countries does not necessarily show a negative attitude towards these cultures, rather, some notable practices of these cultures are already there in Pakistan in the form of systems of education, law, state, and media for more than seven decades. Therefore, it can be concluded that Pakistanis are well aware of the cultures of these two countries for years and now they are eager to know about the cultures of the rest of the countries suggesting emerging behaviour of glocalization among the respondents of the current study too.

In sum, this part regarding the objectives of English language teaching reveals the positive attitude of the cadets towards global and local culture, if incorporated in English language teaching classrooms. It is also revealed that the objectives set for English language teaching at PMA are based on prescriptivism which has been assumed an orthodox approach to teaching the English language. One of the major limitations of the prescriptive approach is that it does not accept modern trends, approaches, and philosophies of English language teaching as a second language. This is quite in contradiction in this age of ICT where computer-assisted, task-based teaching and corpora have revolutionized second language pedagogies across the world. Moreover, prescriptivism does not provide sufficient space for local content in English language teaching material. Foreign culture, particularly English language culture, is one of the dogmatic content materials in English language textbooks based on prescriptivism. However, the cadets living in the age of globalization with local identities have expressed their desire to be taught English language content based on both global and local cultures.

Table 5.6 given in Chapter Five presented the cadets' attitude towards various cultural topics to be included in English textbooks at PMA. The most significant finding is about the incorporation of cadets' own cultures in English language teaching material. The majority of the respondents i.e., 83% expressed their desire to localize their English language learning content which in turn is a desire to glocalize English language pedagogy in classrooms. This is the highest demand among all other possible topics to be included in the English language texts books at PMA.

It is noticeable from Table 5.7 given in Chapter Five that more than 80% of the respondents considered it necessary to have cultural content of the military in their English language textbooks. This finding enforces the argument made in Chapter Five that military academies stand with their own distinct identities which are embedded



with their national and indigenous cultural values and norms. Hence, the cadets found it necessary to have such topics in their English language teaching textbooks.

In sum, this part clearly showed that the cadets have very positive attitudes toward the inclusion of cultural elements in their syllabus of the English language. These elements in fact represent all the necessary elements of all the cultures. These elements include political systems, history, geography, food, literature, art, film, family life, social life, social activities including weddings, festivities, customs, tourism, travel, religion, gender roles, environmental issues, and local cultures and their elements. Moreover, the cadets have shown an extremely positive attitude towards the inclusion of topics related to the military of Pakistan including, history, values, traditions, beliefs, customs, military heroes, and day-to-day activities. Including all of these elements in the English language, the curriculum would make learning processes interesting and engaging.

The next part focused on analysing and discussing results based on students' perception of teaching methods or approaches towards English language teaching at PMA concerning glocalization. Table 5.8 given in Chapter Five reported the students' responses on teaching methods or approaches towards English language teaching at PMA with respect to glocalization. The findings in the table revealed that the methods, approaches, and material used by the teachers in the language classrooms are not quite culture-oriented. One of the most noticeable results in the table is how often cultural information is shared from the textbooks. The findings show that it is only 14.5% of respondents saying it is very often and 45.1% responding that often cultural information is shared from the textbooks by the teachers.

Regarding asking students to discover themselves the aspects of foreign cultures, it was only 12.4 % reported that it happens very often and 21.8 % responded it is often. The findings demonstrate the teachers' pedagogical practices do not have a cultural orientation in teaching the English language at PMA. There may be several reasons for reluctance in opting for such options of teaching the English language embedded with cultural elements. One of the basic reasons could be the strict policy of restricting to textbooks only which according to the students do not have sufficient cultural elements. Moreover, as the students reported in the previous part that their daily routine is tightly scheduled and they do not get enough time to get engaged with such activities which are relatively less relevant to the core objectives of the courses they study at PMA.

In sum, this part has dealt with students' reported responses on regular pedagogical practices of the teachers with respect to including cultural content in teaching methods, approaches, and materials. Perhaps, one of the main reasons for not considering cultural elements in teaching practices is institutional constraints of restricting to curriculum policy of following textbooks; and the textbooks used at PMA have very few cultural elements as topics that clarify the matter of not using cultural elements in teaching materials.

The part of the data analysis and discussion section based on a questionnaire filled out by the cadets consisted of their responses on the inclusion of foreign and local elements of culture in textbooks. This part focused on seeking information about, first, the inclusion of PMA/military culture, Pakistani and/or indigenous culture, the culture of English-speaking countries, and the culture of non-English-speaking countries. Second, the inclusion of the culturally based questions in exam papers of English was also inquired about if those questions were asked or not. Lastly, the students were asked about whether the cultural contents are included in their textbooks and English language teaching materials meet their expectations or not.

As it can be seen from Table 5.9 given in Chapter Five that the highest number of respondents i.e., 47% informed that the culture of English-speaking countries is more in English language textbooks taught at PMA. Moreover, as compared to the culture of Pakistan and local cultures and cultures of other countries, more content is found about the English-speaking countries as reported by the cadets.

As can be seen from Table 5.11 given in Chapter Five that with regard to the extent of cultural contents of the textbook being studied by the students meet their expectations, the findings indicate that a very less number of students expressed that their expectations regarding the inclusion of cultural elements are met more than 80%. Moreover, the results show that students want to have cultural elements in their English language teaching material.

The part of the students' questionnaire focused on collecting responses of the students based on the inclusion of history, geography, social attitudes, identities, gender, social depiction, political depiction, economic depiction, religious representation, customs, traditions, values, arts, artefacts, and day to day life culture of PMA, local and Pakistani areas, English speaking countries, and non-English speaking

countries in the textbooks of English taught at Pakistan Military Academy. Results of this part have been presented through Table 5.12 and Figure 5.4 to Figure 5.9 in Chapter Five.

Table 5.12 given in the fifth chapter provided students' responses to the inclusion of local culture, military culture, and global culture in English language textbooks. As it can be seen from the table that regarding the inclusion of content about history belonging to various cultures, the students showed almost similar interest in history-related content of local culture, cultures of UK/USA, and cultures of the countries other than English-speaking countries. 46.1% were in favour of learning about local history, followed by almost 49% who supported foreign cultures, and, however, majority i.e., almost 53% were found in support of cultures of English-speaking countries in their English language content.

Summing up, analysis of this part indicates the students' positive attitude towards inclusion of cultural elements of the local culture of Pakistan, the culture of PMA, the culture of English-speaking countries, and cultures of rest of the foreign countries with a respective ratio in English language textbooks taught at PMA. This prevailing attitude among the students at PMA also shows the students' developed glocalised understanding of English language pedagogy. However, the QUAL Content and QUAN Content analysis discussed in the previous chapter unfold the contradictory English language teaching practices with an interest of the students and even teachers too in some cases.

Further, the results based on teachers' questionnaires are discussed. This part consisted of twelve main items which can be categorized into three main themes. Items 1-6 dealt with measuring the attitude of the teachers towards learning culture through the English language by measuring the level of interest. The second theme is covered by items 7-9 which focused on the importance of incorporating various cultures in English language teaching practices. The third category of the theme in this part (item 10-12) focused on finding out the allocation of time distribution to culture teaching through English language practices at PMA.

One of the most noticeable findings was about measuring the level of interest of teachers regarding the inclusion of cultures of Pakistan and PMA in English language pedagogy at Pakistan Military Academy. The majority of the respondents showed their

great interest in considering the cultures of Pakistan and PMA in English language teaching objectives. In combining both highly interested and interested there were around 78% responded in favour of cultural elements of Pakistan, its indigenous cultures, and the culture of PMA. Another slightly surprising result was the response of the teachers when they were asked whether in the teaching of English as a foreign/second language, they are interested in teaching culture(s) of other than English speaking countries. Quite surprisingly, only the least number of respondents i.e. only 34% were found interested in including the culture of non-English Speaking countries in the cadets' English language teaching material.

This first part of the teachers' questionnaire was based on the perceived understanding of globalized objectives of English language teaching. It can be concluded that the teachers showed a very positive attitude towards the inclusion of cultural elements including history, geography, forms of art, daily life, social activities, festivals of foreign and local cultures in English language teaching curriculum suggesting prospects of globalized elements in English language pedagogy.

Table 5.17 given in Chapter Five provided teachers' perception of the importance of inclusion of cultural elements in general and culture of PMA in particular in the English language teaching curriculum. Regarding, elements of culture in a general, major number of respondents favoured the inclusion of cultural content based on values and beliefs. Almost 83% of the teachers considered developing English language teaching material important based on values and beliefs. The next important findings are about considering the importance of cultural elements including the political system, history and geography, and literature, art, and drama. More than 73% of the teachers considered these elements important to be included in English language teaching material at PMA. Regarding considering the cultural element of PMA, the teachers considered the inclusion of military heroes of Pakistan in English language teaching material. Around 92% of the teachers found it important to include the history of military heroes of the country in the English language syllabus at PMA. One of the surprising results was about measuring the importance of the role of film, theatre, and TV programs in English language teaching material. Few teachers considered these topics important to be included in the curriculum of English language teaching at PMA.

The next part is based on Q15 consisting of 13 items focusing on measuring the teachers' perception of the extent of globalized practices made at PMA. As it can be

seen from Table 5.19 given in the fifth chapter that none of the glocalized acts happened very often at PMA. It is only 21% of teachers who said it very often happens that teachers ask students to discover the foreign countries' cultures. It was followed by whether teachers ask students to compare their own cultures with the cultures of foreign countries for which only 17% said that it is very often happening of this glocalized act in English language teaching setting at PMA classrooms.

Regarding teaching culture in English classrooms based on the textbook the teacher is using, it is 8.7% which reported that it happens very often and 65.2% reported that it happens often. This finding of happening of glocalized content with response of often as 65.2% seems in contradiction with the rest of the findings based on the last two parts of the questionnaire.

In sum, this part showed that the English language practices lack to a greater extent the use of cultural elements in English language classrooms at PMA. Hence, it can be concluded based on the results of this part and other parts already analyzed that there exists a gap between attitude and practice of the English language at PMA.

This second last part of the teachers' consisted of four questions focusing on finding out the teachers' autonomy of choosing English language teaching material; and whether the textbooks used at PMA contain content regarding PMA/military culture, students' local culture, Pakistani culture, the culture of English speaking countries, and culture of non-speaking English countries; space of glocalized questions in exam paper of English; and expectations of the teachers with regard to glocalized content already there in textbooks taught at PMA.

Table 5.20 given in the fifth chapter provided responses of the teachers on their autonomy of choosing and using glocalized content in their English language teaching classrooms. The majority of the teachers i.e., around 52.2 % responded that they cannot choose the material with freedom. Table 5.21 provided that around 65% of the respondents reported that the presence of English-speaking countries' culture is more in English language textbooks taught at PMA. This finding too complements the findings of the rest of the analyses including content analysis of textbooks done in Chapter 5.

This fifth part of the teachers' questionnaire focused on collecting responses of the teachers based on the inclusion of history, geography, social attitudes, identities,

gender, social depiction, political depiction, economic depiction, religious representation, customs, traditions, values, arts, artifacts, and day to day life culture of PMA, local and Pakistani areas, English speaking countries, and non-English speaking countries in the textbooks of English taught at Pakistan Military Academy.

With respect to a realistic representation of the history of PMA/ Military Culture in English textbooks, only 13% of the respondents agreed that English textbooks do a realistic representation of PMA culture. Regarding the history of the culture of English-speaking countries, the majority of the respondents, i.e., almost 91% agreed that the textbooks represent the culture of the English-speaking countries. These findings complement the findings based on similar questions asked in previous parts of the first and second sections. Only 39% of the teachers agreed that the textbooks contain the culture of non-English speaking countries. Almost similar findings were obtained regarding the geography of the countries of these cultures.

The findings of this part on this Likert scale clearly showed that it is the culture of English-speaking countries that have been depicted through political systems, economic depiction, customs, traditions, and values. These elements are generally portrayed through prose lessons included in PMA English textbooks. However, it is interesting to find that the religious culture of none of the countries is represented through English textbooks content. All of these findings are significant in a way that these findings represent a prototypical attitude of utilizing English language teaching material produced by English-speaking countries based on their culture, especially in the UK.

In sum, this part can be concluded that the majority of the cultural elements such as history, geography, and social depiction of English-speaking countries are dominant in English language textbooks taught at PMA. Another noticeable finding of this part is the absence of religious elements belonging to any culture in the English language textbook which is in contrast with some studies conducted in the Pakistani context reporting the presence of a lot of religious cultural load in Pakistani English textbooks published by various textbook boards in the country. Finally, the findings of this part clearly show that local/Pakistani culture is almost absent from English language pedagogy at PMA.

## 6.2 Evaluating the Study

This part is based on self-evaluation of the current study by highlighting its significance, advantages, contribution, limitations, methodological difficulties, and reference to previous works.

### 6.2.1 Contribution, Implications, and Limitations of the study

Some of the implications of this study are significant in many ways:

Firstly, it has the social significance in which it is a step towards addressing social conflicts caused due to antagonism between globalization and local world views.

Secondly, it is a step towards contributing to the existing knowledge. The study contributes to the current existing exegesis of knowledge regarding globalization, intercultural competence, and more importantly English language pedagogy at epistemological and ontological levels of knowledge. In addition to this, the study offers new insight into methodological prospects of applying glocalization in language studies in general and English language pedagogy in particular. The proposed analytical framework comprising of global, local, and target language components, hopefully, proffers a new methodological tool to measure the degree of glocalization in English language pedagogy.

Thirdly, the findings of the study can raise awareness among the direct stakeholders of the implications of this intellectual nexus between global demands and local needs.

The results of the study can help in conducting studies of similar nature in the field of Glocalization. They can take valuable insights for the improvement of linguistic situations in their respective fields. Similarly, universities either in Pakistan or abroad can be benefited from the results and recommendations of this study. It may also encourage learners to devise their learning strategies by setting more realistic aims through communicating infrequent actual situations. ELT practitioners and researchers can consult from the empirical database provided by the study in order to make a comparison and contrast of the present language situation of learners in Pakistan with other English pedagogy situations around the world. Therefore, this study can be employed to serve the larger structure of ELT in language training. It is anticipated that the study would provide valuable assistance to the teaching staff in the faculties of

universities as it encompasses learners' self-expressed needs. It would be helpful in understanding the role of Glocalization in English pedagogy globally.

Following the expansion of Western/Chinese multinational corporations and CEPEC being the center of attention for the entire region, many more companies are looking to expand internationally. These aspiring companies, most of which are high-tech and were founded by professionals who have international education and experience, and which aim to recruit qualified talent from Pakistan, are likely to mandate English as an official corporate language. This means that English will begin to play a role in intracultural communication in Pakistani economies. Moreover, under this economic influence, Chinese English may also emerge as a pedagogical tool in the required settings. With time, localized varieties will be used and accepted. In this regard, the study would help to uplift the standard of ELT in Pakistan. The results of the study can provide assistance to the English teachers to adopt glocalization in their classes. It would facilitate the learners to get hold of advanced literary materials and keep updated with modern information in better and faster modes as they would be able to comprehend the material with ease. It can provide valuable aids in getting through the international language testing/exams like TOEFL, GRE, or IELTS and similarly specialized degrees of their own fields. They can also find it easy to find admission in universities outside the country due to strong language skills. The study is likely to be beneficial for the teachers of English also. With its implementation, the teachers can be at ease in practicing ELT in class. The findings, conclusions, and recommendations of the study can be supportive of different agencies i.e., Ministry of Education, Higher Education Commission, universities, Teachers' Training Colleges, and English teachers/learners. Moreover, it can assist the researchers in the future by providing a base for their research.

Finally, the current study is unique in comparison with all other studies conducted in the contextual settings of language teaching and culture. Almost all of these studies focused on the acculturation of the English language curriculum mainly; however, the current study proved to be the first attempt of glocalization in English language pedagogy from the perspective of theory and practice. In contrast with the existing studies, e.g., Asghar, & Sulaimani, (2017), Dildar et al. (2015), Choudhury (2014), Ahmed, & Shah (2013), Akhsan (2007), and Byram et al. (2001), the current study proffers an insight into the theoretical manifestation of glocalization by providing a



precursory philosophical foundation of glocalization into ELT. The fact should also remain ubiquitous that a lot of research is still needed in this regard of maturing theorization of glocalization with respect to ELT pedagogy in all classroom settings. The methodological developments made in this study such as the development of an analytical framework along with an adapted checklist provide strong footings for the ontological and epistemological matrix to theorize glocalization in ELT scenarios.

Moreover, in the recent developments made on a single national curriculum by the government in Pakistan, the current study offers a robust theoretical yardstick for balanced local and global language teaching content. This theoretical manual in the form of the current study would not only helpful in achieving English language proficiency objectives but would also be useful in shaping balanced behaviours of the learners inculcated with intercultural competence.

### **6.2.2 Indicating limitations of the study**

The study mainly used a mixed-method approach with triangulation of data collection and analysis tools which makes the study methodologically robust. The analytical framework adapted for the current study is also well established and widely used in the fields of education studies, language teaching settings, and sociology. However, the theoretical framework of the current study i.e., glocalization has not been sufficiently applied in the English language teaching context which may raise a few serious questions. But the application and the findings of the study proved to be complementary with the framework adopted. However, I feel, the theory of glocalization with regard to the English language teaching context still needs to be elaborated for its ontological and epistemological applications on ELT theories, methods, and practices.

### **6.2.3 Methodological Difficulties Encountered**

During the process of this research, certain challenges were faced. As per the requirements of the National University of Modern Languages, Islamabad, a formal permission letter from PMA to carry out my research on the given topic was obtained for which the researcher explained the authorities of the utility of the research and its benefits for the improvement of English Language pedagogy at PMA. It was highlighted by the researcher that it was important to carry out the content analysis of the textbooks of the English language taught at PMA at the undergraduate level to bring

it to the needs of modern-day ELT trends. Moreover, it was also explained to the authorities that cadets' and teachers' feedback and responses to various questions asked through the questionnaire would go a long way in my recommending the academy in adopting globalized teaching techniques at PMA which ultimately will be beneficial in enhancing the standards of ELT at PMA. Meeting the teachers and cadets and getting the questionnaires filled out in personal presence during the pilot study was quite challenging due to their commitments, however, it was managed by the researcher. It proved quite beneficial as it helped in helping them understand the nature of questions and getting the desired responses by removing doubts or anomalies in the questionnaires.

The next challenge faced was to have the major sample of the cadets available for filling out the questionnaire due to various scheduled military training activities in which cadets remain engaged. So, I had to coordinate with the academy in advance and reached there as per the given plan. It was also not so easy to convince the cadets as why the questionnaire was required to be filled out by them as a few of them thought it to be a type of graded assignment and were so careful in filling it out, and few of them even asked about the spellings of few difficult words. Few other cadets from the far-flung areas of the country also seemed worried when they had to give the demographics like mother tongue, home tongue, and district and it was explained to them that these would help carry out the data analysis.

Another challenge faced was the availability of the teachers as most of them were busy taking their classes and engaged in other official assignments and a few others were on leave. To address these issues, the researcher made several visits to the academy. Few teachers also looked hesitant in responding initially but ultimately an explanation of the purpose of the study based on the formal approval eased them in giving the responses.

### **6.3 Reference to the Previous Works**

Based on studies conducted on content analysis of English language textbooks, it can also be concluded that the content in English language pedagogy serves manifold purposes. First, the primary purpose of the content is its effectiveness in the English language classroom and the second focus is raising local culture awareness among the learners of the English language. Such content helps make the learners responsible

global citizens with intercultural competence as their personality traits. Such traits of learners also help in improving the emotional intelligence of the learners (Goleman, 1996) which helps them shaping learners with appropriate proficiency in the English language (Dewaele, Gkonou, & Mercer, 2018).

The most dominant culture witnessed in the English language teaching content is of foreign countries other than English-speaking countries displaying global cultural manifestation in ELT content. 212 Instances were found about this foreign culture related to various elements of culture. The extent of this kind of culture consisting of non-English speaking foreign countries was followed by the cultural elements of the USA and UK i.e., major English speaking countries. Local culture was the least present culture in comparison with both the aforementioned cultures. It is interesting to note that the presence of military culture was also found with 37 occurrences including 03 related to history, 3 related to geography, 01 of military clothing, and 30 consisted of the rest of the commonly used terms in the military setting. However, there was no PMA specific term, or content was found in the textbooks.

These findings regarding the presence of cultural content in textbooks indicate that textbooks were laid on non-English speaking foreign countries i.e., global content almost from all the continents on earth. This situation shows that the PMA may intend to focus on the cultural competence of the cadets with special reference to foreign cultures. The findings show that the English language textbooks compiler at PMA seem to be influenced by English language teaching beliefs adopted at O Level and A Level system of education which is generally for the elite class of the country. These findings are similar to several studies conducted on English language content used to teach the students of these two systems. For example, Shah and Pathan (2016), Ahmed and Shah (2013), and Janjua, Malik, and Rahman (2011) found that English language teaching content used in elite systems of education in Pakistan is more westernized i.e., global.

Regarding reasons for lacking glocal practice in ELT pedagogy at PMA, most of the cadets gave some important reasons for not giving enough time on cultural teaching through English language teaching. Firstly, it is assumed that the English language is taught as a subject rather than teaching as a language. This comment is in line with many studies conducted on English language teaching pedagogy in Pakistan such as Abbas et al. (2019), Nawab (2012), Shamim (2008), and Rahman (2001). Secondly, the major reasons given by the cadets were the absence of cultural content in the English

textbooks at PMA. According to the respondents of the current study, there are few lessons only based on foreign cultures but there is no lesson displaying local cultures of Pakistan. This finding is in contradiction with several studies conducted on textbooks taught at Pakistani government schools and colleges (Dildar, Hassan, Ali, & Juni, 2015; Habib, 2014; Yaqoob & Zubair, 2012; Mahboob, 2009).

Environmental issues have also been considered in English language classrooms these days across the world (Gursoy & Saglam, 2011; Jacobs & Goatly, 2000). Similar to these studies, in the current study with respect to topics on environmental issues the respondents showed significant awareness of the importance of incorporating such topics in English language teaching material. Almost 72% of the respondents demonstrated their interest by considering these topics to be included in English language textbooks. Very few respondents found such topics less important to be included in English language teaching material.

In contrast with most studies, conducted on the use of AV aids in English language classrooms, utilization of movies or videos in English language classes at PMA is less. In this age of digital revolution use of software, audios, and videos in English language teaching classrooms have become mandatory and it has proved to be very effective in English language classrooms by several researchers (Beatty, 2013; Neri et al., 2008, Levy, 1997; Chapelle & Jamieson, 1986). Moreover, glocalized content can be created and the already glocalized content can be used in audio-video language teaching material. This innovation would not develop the proficiency of the learners effectively but it would also shape the students with more glocalized personae which is very needed of time of global world and local demands.

Few of the theorists produced knowledge on cognitive development which may also be connected with the findings of the current study. For example, Piaget's concept of cognitive development with special reference to the building of cultural schema in the context of English language teaching may also be connected. His four stages of cognitive development including sensorimotor stage, preoperation stage, concrete operation stage, and formal operational stage are quite crucial in embracing the effects of culture through language generally.

### **6.3.1 Deductions from the Study**

This study is most likely to be one of the pioneering studies in the Pakistani context with reference to examining ELT practices from the perspective of glocalization. Moreover, the study proffers significant insight into the application of glocalization in a language teaching context in general and an English language teaching context in particular. Based on the findings of the study, there are few recommendations for future studies and actions to be taken for ELT pedagogy which are provided below.

### **6.3.2 Recommendations for Further Studies**

Following recommendations are made for future studies:

- i. Ontological and epistemological conceptualization of glocalization can be addressed in order to establish its theoretical standpoint and application in a language teaching context in general and English language teaching context in particular by applying the proposed concept of glocal English (See Figure 2.8 in Chapter 2).
- ii. The study can be replicated in various systems of English language institutes where different models of English language teaching are used.
- iii. The study can be replicated in military academies of the rest of non-native countries where the English language is taught as a foreign or second language.
- iv. Pakistani English in nexus with glocalization may be explored in order to establish the local variant as a glocal variant.
- v. English language curriculum used at PMA and government schools of Pakistan, as reported by various studies, is extremely loaded with foreign cultures only. Therefore, balance among local and global be achieved through curriculum, syllabus, and textbooks by following the applied conceptual framework in this study.
- vi. English language curriculum and syllabus used at Pakistani Military Academy may be adapted with glocalized content by considering the conclusions made in the current study.
- vii. English language curriculum and syllabus used in government schools of Pakistan may also incorporate glocalized content in English language teaching textbooks.

- viii. Curriculum developers/syllabus designers must not be unmindful of the Chinese language and its culture in education general and English language pedagogy in particular in Pakistan.
- ix. The Single National Curriculum committee constituted recently by the Government of Pakistan may consider the findings of the current study in order to achieve the goal of developing one nation one curriculum.

### **6.3.3 Pedagogical Implications**

Globalization has already been part of English language teaching theories, methods, and practices which have been questioned from various perspectives including globalization as a faulty proficiency model and globalization as a weak social model in English language teaching in non-native contexts especially where English is taught at a foreign or second language.

Based on the QUAN content analysis and QUAL content analysis of the current study, it is suggested that English language pedagogical material taught at PMA needs to be glocalized to achieve certain pedagogical and socio-cultural goals embedded within the local culture of the country. Having more foreign cultural content can prove to be a cultural and cognitive load on the minds of the learners and simultaneously happening of Eurocentric cognitive development might result in the inculcation of Eurocentric biases due to this pedagogic approach of English language teaching.

Similarly, the results based on students' responses indicate the students' positive attitude towards inclusion of cultural elements of the local culture of Pakistan, the culture of PMA, the culture of English speaking countries, and cultures of the rest of the foreign countries with a respective ratio in English language textbooks taught at PMA. This prevailing attitude among the students at PMA also shows the students' developed glocalized understanding of English language pedagogy. However, the QUAL Content and QUAN Content analysis unfold the contradictory English language teaching practices with an interest of the students and even teachers too in some cases.

Based on the responses of the teachers, it can be concluded that the majority of the cultural elements such as history, geography, and social depiction of the English-speaking countries are dominant in English language textbooks taught at PMA. Another noticeable conclusion is the absence of religious elements belonging to any culture in the English language textbook which is in contrast with some studies conducted in the

Pakistani context reporting the presence of a lot of religious cultural load in Pakistani English textbooks published by various textbook boards in the country. Finally, another conclusion can be made which is clear from the findings of the current study that local/Pakistani culture is almost absent from English language pedagogy at PMA.

To conclude finally, English language practices at Pakistan Military Academy (PMA) are in contradiction with the expectations of the cadets and even teachers too. Their positive attitude towards glocalization suggests a change in pedagogical approach in English language teaching practices at PMA. This change would not only enhance the students' proficiency in the English language but would also contribute to strengthening the bond of the cadets with their national identity.

Based on the above-mentioned pedagogical implications, the findings and conclusions made in the current study suggest robust theoretical and applied design for a balanced curriculum of education in general and the English language in particular. Considering the findings of the current study, the following proposed objectives can be added to the already set pedagogical goals for the designing of balanced English language textbooks:

- To achieve English language proficiency for socio-cultural settings at local and global levels.
- To enable the learners to be proficient in the English language in relevance to local and global cultural sensitivities.
- To enhance English language skills of reading, writing, listening and speaking at advanced levels in relation to global and local needs.

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## APPENDICES

### Appendix A

#### Questionnaire for the Students

Dear Student,

Assalam-o-Alikum and have a good day!

You are requested to fill this questionnaire which will be helpful for my research study entitled “Glocalizing English Language Pedagogy: A Case Study of Pakistan Military Academy”. The information being collected through this questionnaire will only be used for academic purposes and anonymity of your identity will be respected.

Thanks and regards,

Amjad Sultan

PhD Scholar, NUML, Islamabad

#### **Personal Information**

Name (optional): \_\_\_\_\_ Age: \_\_\_\_\_ Class/Term: \_\_\_\_\_

Region: District \_\_\_\_\_ Tehsil \_\_\_\_\_ Town \_\_\_\_\_

Mother Tongue \_\_\_\_\_ Home Tongue \_\_\_\_\_

#### **Part One: English Language Teaching Objectives**

Please choose the answers which are closest to your opinion by ticking ( ✓ ) in the box.						
		Highly interested	Interested	I don't know	Less interested	Not interested
Q1	In teaching of English as a foreign/ second language, are you interested in learning local/ Pakistani cultural content?					
Q2	In teaching of English as a foreign/ second language, are you interested in learning military/PMA content?					

Q3	In teaching of English as a foreign/ second language, are you interested in learning culture(s) of USA and UK?					
Q4	In teaching of English as a foreign/ second language, are you interested in learning culture(s) of English speaking countries other than USA & UK?					
Q5	In teaching of English as a foreign/ second language, are you interested in learning culture(s) of other than English speaking countries?					

		Very Important	Important	I don't know	Less Important	Not Important
Q6	How important is English language culture in learning English language?					
Q7	How important is to learn the following aspects of culture in English language teaching?					
(a)	Information about the history, geography and political system of the foreign culture(s).					
(b)	Information about the history, geography and political system of own culture(s).					
(c)	Information about daily life and routines.					
(d)	Information about shared values and beliefs.					

Q8	How is your learning time distributed over English language and culture? Please tick( ✓ ) the answer that best matches your opinion	
(a)	100% language - 0% culture	
(b)	80% language - 20% culture	
(c)	60% language- 40% culture	
(d)	20% language - 80% culture	
(e)	100% integration of language and culture	
Q9	Do you want to spend more time on 'cultural learning during your English class? Please tick( ✓ ) the answer that best matches your opinion.	(✓)
(a)	Yes, very much so;	
(b)	Yes, up to a certain extent;	

(c)	No opinion	
(d)	No, not particularly	
(e)	No, not at all	
Q10 If you want to spend more time on 'culture learning', but somehow it is not done, what may be the reasons for that?		

### Part Two: Possible Language Topics

For each of the items, write 1, 2, 3, 4 or 5 in the space provided in the order of its importance.

1: the most important

Q11	What part of culture should be taught through English language at PMA?	
(a)	Political system, history and geography	
(b)	Shopping, food and drink	
(c)	Youth culture (fashion, music and etc)	
(d)	Literature, art and drama	
(e)	Family life and marriage life	
(f)	Film, theatre and TV programmes	
(g)	Social and living conditions	
(h)	Festivities and customs	
(i)	Tourism and travel	
(j)	Religious life	
(k)	Gender roles and relations	
(l)	Environmental issues	
(m)	Our own culture and identity	
(n)	Values and beliefs	
(o)	Daily life and routines at PMA	
(p)	Military customs and service	
(q)	Discipline	
(r)	Sports at PMA	
(s)	Military Training at PMA	
(t)	Military Heroes of Pakistan	
(u)	PMA History	
(v)	PMA Traditions	
(w)	Academic challenges at PMA	



Q12	Do you think it is necessary to have cultural items included in the English curriculum of PMA? Please tick( ✓) the answer that best matches your opinion.	Very Necessary	Necessary	I don't know	Less Necessary	Not Necessary

**Part Three: Teaching Methods or Approaches towards English Language Teaching**

Q13	How is the cultural information passed on to the students by the teachers in English class? Please tick( ✓) the answer that best matches your opinion	Very Often	Often	Sometimes	Seldom	Never
(a)	Cultural information is shared from the textbook.					
(b)	Teacher tells the students what he heard or read about the foreign country or culture.					
(c)	Teacher asks students to discover the aspects of the foreign cultures.					
(d)	Teacher asks the students to participate in role-play activity.					
(e)	Teacher asks students to describe cultural phenomena which appear in textbooks or somewhere else.					
(f)	Teacher shows us videos/movies and asks us to discuss what we watch.					
(g)	Teacher asks students to compare their own cultures with foreign cultures.					

### Part Four: English Language Teaching Materials

Q14	Do the textbooks you study contain following information?				
		PMA/ Military Culture	Local Culture(s)/ Pakistani Culture	Culture(s) of English Speaking Countries	Culture(s) of other Countries
(a)	a lot				
(b)	More				
(c)	I don't know				
(d)	Little				
(e)	not that much				

Q15	To what percentage is cultural knowledge included in the exams? Please tick( ✓ ) the answer that best matches your opinion	
(a)	0%	
(b)	1-20%	
(c)	21-40%	
(d)	41-60%	
(e)	61-80%	
(f)	81-100%	

Q16	Do the cultural contents of the textbook(s) you study meet your expectations? Please tick( ✓ ) the answer that best matches your opinion.	
(a)	0%	
(b)	1-20%	
(c)	21-40%	
(d)	41-60%	
(e)	61-80%	
(f)	81-100%	

**Part Five: The Cultural/ Intercultural dimension of Local Culture, Military Culture, Global Culture and Integration of all of these in PMA English Textbooks**

**Key:**

Strongly Disagree (SD)      Disagree (DA)      Uncertain (U)      Agree (A)

Strongly Agree (SA)

Please tick( ✓ ) the answer that best matches your opinion

Item No	Statement	SD	DA	U	A	SA
Q 17	English textbooks should give the history of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 18	English textbooks should represent social attitudes of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 19	English textbooks should represent the identities of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 20	English textbooks should provide social depiction of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 21	English textbooks should represent the customs, traditions and values of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 22	English textbooks should provide information about day to day life of people of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					

## Appendix B

### Questionnaire for the Teachers

Respected Teacher,

Assalam-o-Alikum and have a good day!

You are requested to fill this questionnaire which will be helpful for my research study entitled “Glocalizing English Language Pedagogy: A Case Study of Pakistan Military Academy”. The information being collected through this questionnaire will only be used for academic purposes and anonymity of your identity and contribution will be respected.

Thanks and regards,

Amjad Sultan

PhD Scholar, NUML, Islamabad

#### **Personal Information**

Name (optional): \_\_\_\_\_

Qualification:            MA \_\_\_\_            MPhil \_\_\_\_\_            PhD \_\_\_\_\_

Professional Qualification:

Diploma in TEFL \_\_\_\_\_            B.Ed \_\_\_\_\_            M.Ed \_\_\_\_\_

MA TEFL \_\_\_\_\_            MA ELT \_\_\_\_\_            Other \_\_\_\_\_

Teaching Experience: \_\_\_\_\_ years in Pakistan            \_\_\_ years in foreign countries

Names of Foreign Countries \_\_\_\_\_

### Part One: English Language Teaching Objectives

Please choose the answers which are closest to your opinion by ticking ( ✓ ) in the box.						
		Highly interested	Interested	I don't know	Less interested	Not interested
Q1	In teaching of English as a foreign/ second language, are you interested in teaching local/ Pakistani cultural content?					
Q2	In teaching of English as a foreign/ second language, are you interested in teaching military/PMA content?					
Q3	In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of USA?					
Q4	In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of UK?					
Q5	In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of English speaking countries other than USA & UK?					
Q6	In teaching of English as a foreign/ second language, are you interested in teaching culture(s) of other than English speaking countries?					

		Very Important	Important	I don't know	Less Important	Not Important
Q7	How important is English language culture in teaching English language?					
Q8	How do you perceive the objectives of English language teaching at PMA?					
(a)	Let students experience the learning process, acquire the learning methods of scientific research and promote awareness of cooperation					

(b)	Raise students' awareness of openness and willingness to accept various world culture(s).					
(c)	Develop students' long-lasting enthusiasm for learning, good learning habits and self-confidence in learning English.					
(d)	Assists students to acquire a proficiency of English language which will enable them to meet their future needs in their learning, work and life.					
(e)	Promote students' familiarity with the culture, the civilization of the countries where the language, which they are learning, is spoken					
(f)	Assist students in developing a better understanding of their own identity and culture					
Q9	How important is to teach the following aspects of culture in English language teaching?					
(a)	Information about the history, geography and political system of the foreign culture(s).					
(b)	Information about the history, geography and political system of own culture(s).					
(c)	Information about daily life and routines.					
(d)	Information about shared values and beliefs.					
(e)	Forms of art (literature, music, theatre, film, etc.)					
(f)	Attitudes of acceptance and tolerance towards other peoples and cultures.					
(g)	Understanding of students' own culture.					
(h)	Intercultural contact situations.					
(i)	Similarities and differences of English speaking countries.					

Q10	How is your teaching time distributed over 'language and 'culture'? Please tick( ✓ ) the answer that best matches your opinion	
(a)	100% language - 0% culture	
(b)	80% language - 20% culture	
(c)	60% language- 40% culture	
(d)	20% language - 80% culture	
(e)	100% integration of language and culture	

Q11	Do you want to spend more time on 'cultural teaching' during your English teaching? Please tick( ✓ ) the answer that best matches your opinion	(✓)
(a)	Yes, very much so;	
(b)	Yes, up to a certain extent;	
(c)	No opinion	
(d)	No, not particularly	
(e)	No, not at all	

Q12 If you want to spend more time on 'culture teaching', but somehow you do not do it, what may be the reasons for that?

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### Part Two: Possible Language Topics

For each of the items, write 1, 2, 3, 4 or 5 in the space provided in the order of its importance.

1: the most important

Q13	What part of culture should be taught through English language at PMA?	
(a)	Political system, history and geography	
(b)	Shopping, food and drink	
(c)	Youth culture (fashion, music and etc)	
(d)	Literature, art and drama	
(e)	Family life and marriage life	
(f)	Film, theatre and TV programmes	
(g)	Social and living conditions	
(h)	Festivities and customs	
(i)	Tourism and travel	

(j)	Religious life	
(k)	Gender roles and relations	
(l)	Environmental issues	
(m)	Our own culture and identity	
(n)	Values and beliefs	
(o)	Daily life and routines at PMA	
(p)	Military customs and service	
(q)	Discipline	
(r)	Sports at PMA	
(s)	Military Training at PMA	
(t)	Military Heroes of Pakistan	
(u)	PMA History	
(v)	PMA Traditions	
(w)	Academic challenges at PMA	

Q14	Do you think it is necessary to have cultural items included in the English curriculum of PMA? Please tick( ✓ ) the answer that best matches your opinion	Very Necessary	Necessary	I don't know	Less Necessary	Not Necessary

### Part Three: Teaching Methods or Approaches towards English Language Teaching

Q15	How do you pass cultural information on to your students if you are interested in teaching culture in English class? Please tick( ✓ ) the answer that best matches your opinion	Very Often	Often	Sometimes	Seldom	Never
(a)	I teach culture in English class based on the textbook I am using.					
(b)	I tell my students what I heard or read about the foreign country or culture.					
(c)	I ask my students to discover the aspects of the foreign cultures.					
(d)	I ask my students to participate in role-play activity in which people from different cultures meet.					
(e)	I ask my students to recite some dialogues.					
(f)	I focus my attention on some culture-loaded new words teaching.					



(g)	I teach them some English poems to let them experience the different cultures.					
(h)	I ask my students to describe cultural phenomena which appear in textbooks or somewhere else.					
(i)	I show them videos/movies and ask them to discuss what they watch.					
(j)	I download some pictures or cartoons having cultural images and let them discuss.					
(k)	I ask students to compare their own cultures with foreign cultures.					
(l)	I ask my students to act out what they learn in terms of culture learning.					
(m)	I use audio tapes in my class and ask them to characterize according to what they hear.					

#### Part Four: English Language Teaching Materials

Q16	Are you free to use additional materials you think is useful for language teaching in your class other than the textbooks? Please tick ( ✓ ) the answer that best matches your opinion				
(a)	Yes, I can				
(b)	No, I can't				
(c)	I don't know				

Q17	Do the textbooks you use contain following information?				
		PMA/ Military Culture	Local Culture(s)/ Pakistani Culture	Culture(s) of English Speaking Countries	Culture(s) of other Countries
(a)	a lot				
(b)	more				
(c)	I don't know				
(d)	little				
(e)	not that much				

Q18	To what percentage is cultural knowledge included in the exams by your estimation? Please tick( ✓ ) the answer that best matches your opinion				
(a)	0%				
(b)	1-20%				
(c)	21-40%				

(d)	41-60%	
(e)	61-80%	
(f)	81-100%	

Q19	Do the cultural contents of the textbook(s) you use meet your expectations? Please tick( ✓ ) the answer that best matches your opinion.	
(a)	0%	
(b)	1-20%	
(c)	21-40%	
(d)	41-60%	
(e)	61-80%	
(f)	81-100%	

**Part Five: The Cultural/ Intercultural dimension of Local Culture, Military Culture, Global Culture and Integration of all of these in PMA English Textbooks**

**Key:**

Strongly Disagree (SD)      Disagree (DA)      Uncertain (U)      Agree (A)

Strongly Agree (SA)

Please tick( ✓ ) the answer that best matches your opinion

Item No	Statement	SD	DA	U	A	SA
Q 20	English textbooks give realistic representation of the history of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 21	English textbooks give a realistic representation of the geography of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 22	English textbooks give a realistic representation of the social attitudes of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
Q 23	English textbooks give a realistic representation of the identities of					
	iv. Culture(s) of other Countries					

	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					
Q 24	English textbooks give a realistic representation of both genders (men and women) with reference to					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					
Q 25	English textbooks give a realistic representation of the social depiction of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					
Q 26	English textbooks give a realistic representation of the political depiction of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					
Q 27	English textbooks give a realistic representation of the economic depiction of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					
Q 28	English textbooks give a realistic religious representation of different religions of the					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					
Q 29	English textbooks give a realistic representation of the customs, traditions and values of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					
Q 30	English textbooks give a realistic representation of the arts and artifacts of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					

Q 31	English textbooks give a realistic representation of day to day life of people of					
	i. PMA/ Military Culture					
	ii. Local Culture(s)/ Pakistani Culture					
	iii. Culture(s) of English Speaking Countries					
	iv. Culture(s) of other Countries					

## Appendix C

### Examples of Content Analysis from Book 1 and Book 2

#### Book 1

##### 1. History

###### i. History in Local/ Pakistani cultural content

###### ○ Responsibilities of the Youth

*Addressing the students of this great Dar-ul-Ulum.*

*You have referred to the question of a Khyber university.*

###### ○ Prose Pieces

*Quaid-i-Azam to shake of the shakeless of imperialism and to make the masses self conscious of their own greatness.*

*Quaid-i-Azam believed in the efficacy and usefulness of silence.*

###### ○ Paragraph Writing

*Great poet Allama Iqbal says weakness is a crime.*

*Putting of things is epitomized in the words of King Muhammad Shah “Dehli is yet far of (from enemy)”.*

*A young undergraduate feels that he is destined to be a C.S.P Officer.*

###### ii. History in Military/PMA content (content not found)

###### iii. History in Culture(s) of USA and UK

###### ○ Education and Training of Character

*We must look beyond (without overlooking) science, technology, economics, sociology, handicrafts, subjects ‘with a vocational bias’, and recall and extend a statement by Professor Whitehead that would probably surprise most English people.*

###### ○ Three Days to See

*One of my dearest memories is of the time when Joseph Jefferson allowed me to touch his face.*

*He went through some of the gestures and speeches of his beloved Rip Van Winkle.*

###### ○ The Observation-Post

*I saw bright flashes, Great Christopher.*

###### ○ Paragraph Writing

*How hard it is for me to endure the undeserved loss of **crown and kingdom**.*

*The Athens with its acropolis is four miles from the **Piraeus**.*

○ **Prose Pieces**

*It was firm resolution and grim determination that enabled **living stone** to explore the dark heart of Africa.*

○ **Paragraph Writing**

***Columbus and Vasco-Da-Gama** started to find out the sea root.*

*It is **Abraham Lincoln** definition of democracy that it is the government of the people, by the people and for the people.*

iv. **History in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **History in Culture(s) of other than English speaking countries**

○ **Education and Training of Character**

*Outside **Plato**, there is no other profounder saying about education.*

*He is familiar with the greatest examples of his art? So, too, with all subjects from building to farming, from carpentry to **Greek prose**.*

○ **Three Days to See**

*I have a few copies of **Parthenon** friezes, and I have sensed the rhythmic beauty of charging Athenian warriors.*

*I have a few copies of Parthenon friezes, and I have sensed the rhythmic beauty of charging **Athenian warriors**.*

***Apollos and Venuses** and the winged victory of **Samothrace** are friends of my finger tips.*

*Apollos and Venuses and the winged victory of **Samothrace** are friends of my finger tips.*

*My hands have lingered upon the living marvel of **Roman** sculpture as well as that of later generations.*

*I have sensed the power of **Rodin**.*

○ **Responsibilities of the Youth**

***Rome** was not built in a day.*

○ **Paragraph Writing**

*Nobles swept the floors with robes of Tyrian brocade.*

*The older **Greek towns** were usually some miles from the sea, because many pirates went about the coasts.*

*These towns grew out from a castle, or **Acropolis**, which at first had been the only fortified refuge for the neighbouring people in times of danger.*

***Athens with its Acropolis** is three miles from the nearest sea, and more than four miles from the Piraeus, which became its port because the harbour was so excellent.*

*Thus **Corinth** had even two ports, one on either sea, and both at some miles distance from the great rock.*

*Thus Corinth had even two ports, one on either sea, and both at some miles distance from the great rock on which its citadel, the **Acrocorinthus**, was situated.*

*Up to **300 B.C.** it had no defences, and looked like a few mean villages close together.*

*The rest of **Surajah Dowlah** more peaceful.*

○ **Prose Pieces**

*“The word impossible, “**Napoleon** once said, “exists only in the dictionary of fools.”*

***Marshal Stalin** to hurl back the ferocious German hordes.*

*Marshal Stalin to hurl back the ferocious **German** hordes.*

*They knocked at the gates of **Stalingrad** and Churchill to bring about the V. Day.*

*They knocked at the gates of Stalingrad and **Churchill** to bring about the V. Day.*

***Croesus**, the richest monarch of antiquity, was one day warned by sage, ‘O king, no one should count himself happy until the day of his death’.*

○ **The Middle Eastern Bazaar**

*They one I am thinking of particularly is entered by a **Gothic-arched gateway** of aged brick and stone.*

***Ancient girders** creak and groan, ropes tighten and then a trickle of oil oozes down a stone runnel into used petrol can.*

2. **Geography**

i. **Geography in Local/ Pakistani cultural content**

- **Responsibilities of the Youth**

*Who are the future builders of **Pakistan**?*

*During our struggling for freedom and achieving of **Pakistan**.*

*Nothing is nearer to my heart than to have a great centre of culture and learning in a place like **Peshawar**.*

- ii. **Geography in Military/PMA content**

- **Education and Training of Character**

*The body of our civilization risks destruction by **war**.*

- **The Observation-Post**

*The man I was reliving in **the observation post** was impatient when I arrived.*

*I picked up the field telephone and reported to my **headquarters**.*

*We suspected that there was a camouflaged enemy **observation post** of the same type.*

- iii. **Geography in Culture(s) of USA and UK**

- **Three Days to See**

*I should leave the **Metropolitan Museum**.*

*Seeing persons, however, do not need a **Metropolitan** to find this key to beauty.*

*Where one can find so many activities and conditions of men as in **New York**?*

*I start from my home in the quiet little suburb of **Forest Hills, Long Island**.*

*I hurry to the top of one of those gigantic structures, the **Empire State Building**.*

*I stroll down **Fifth Avenue**.*

*From **Fifth Avenue** I make a tour of the city.*

*From **Fifth Avenue** I make a tour of the city - to **Park Avenue**, to the slums, to factories, to parks where children play.*

- **Letter from a Neighbour**

***Mr Jones**-I am tired of seeing your children.*

- **The Escaped Lunatic**

*This is the **Northfields Mental Home**,’ said the voice, ‘One of our patients has escaped.*



*Did you catch the madman?’ I asked the **police-sergeant?***

*‘George Hitchcock?’ said the sergeant, even more mystified than before.*

*‘George Hitchcock?’ said the sergeant, even more mystified than before. ‘But that’s the name of the Governor of the Mental Home.’*

○ **Water, Water Everywhere**

*Pilot Officer **Peter Thwaites** stirred uneasily in his sleep.*

***Peter** remembered searches he had taken part in, and his heart sank.*

***Peter** scooped up some water in his hands and poured it over his hair.*

○ **Efficiency or Enjoyment of Life**

*A rich gentleman from a country with a warm climate was taken to see the **Oxford and Cambridge** boat-race in London.*

*A rich gentleman from a country with a warm climate was taken to see the Oxford and Cambridge boat-race in **London**.*

*In this race, eight students from each of these two Universities row a race of four and a quarter miles on the **River Thames**.*

*The **Mediaeval English** mind, for instance, idleness was sinful.*

*The Mediaeval English mind, for instance, idleness was sinful; and even in **Elizabethan times**, about 350 years ago.*

○ **Does travel broaden the mind**

*An acquaintance of mine who lives in **England**.*

*He had gone to France determined to live there exactly as if he was in **England**.*

*He had judged it entirely from his own **English viewpoint**.*

*This does not, of course, happen only to **Englishmen** in France.*

*He is himself comfortably seated in his armchair in his centrally heated house in **Chicago**.*

*The **Englishman** reads about the sanitary arrangements in a certain tropical county.*

*The trouble is they don’t know **English?***

○ **Are Camels Unprogressive?**

***American** visitor to the Middle East is fascinated by camels and veiled women and ancient buildings*

○ **Paragraph Writing**

*Honourable member for the **University of Cambridge** would have been able to conjecture what the question is which we are discussing.*

*He gave like a prince; and those two colleges that he founded, at **Ipswich and Oxford**, bear witness to this generosity.*

*Consider, **Leicester**, how hard it is for me to endure the undeserved loss of my crown and kingdom.*

*To give up my right to ambitious **Mortimer**, who, like a mountain, crushes my happiness and destroys my peace of mind.*

*Two kings cannot reign in **England** at once.*

*This event happened when **Queen Elizabeth**, a sovereign who was greatly feared, had reigned for twelve years.*

*This event happened when **Queen Elizabeth**, a sovereign who was greatly feared, had reigned for twelve years, and before the reign of the **Virgin Queen** had been disturbed by any attempts on the throne.*

*The northern countries, which were in ferment, were now ready to send out their thousands of vassals to support the claims of **Percy and Neville**.*

*But scarcely had the meeting broken up when **Clive** was himself again. **Clive** was unable to sleep.*

- **Advertisements**

***Mrs Smith** sees an advertisement for the latest electric iron.*

- iv. **Geography in Culture(s) of English speaking countries other than USA & UK** (content not found)

- v. **Geography in Culture(s) of other than English speaking countries**

- **Education and Training of Character**

***The Greeks** would have called it, a political element, and a spiritual element.*

*It is simplest to take the old **Greek analysis** and think of it as the education of body.*

*The ardour that created **modern Germany** and modern **Russia** came from a vision, even if it was seen through blood-shot eyes.*

*The ardour that created modern **Germany** and **modern Russia** came from a vision, even if it was seen through blood-shot eyes.*

- **Three Days to See**

*The spirit of **Egypt**, **Greece**, and **Rome**, as expressed in their art.*

*The spirit of Egypt, **Greece**, and Rome, as expressed in their art.*

*The spirit of Egypt, Greece, and **Rome**, as expressed in their art.*

*I know well through my hands the sculptured gods and goddesses of the **ancient Nile-land**.*

○ **Responsibilities of the Youth**

*A place from where the rays of knowledge and culture can spread throughout the **Middle East and Central Asia**.*

○ **Efficiency or Enjoyment of Life**

*A rich gentleman from a **country with a warm climate** was taken to see the Oxford and Cambridge boat-race in London.*

*In warm **damp countries**, on the contrary, the tradition of contemplation is usually the **ominant one**.*

*In **warm climates**, relatively little food is needed to keep the body going, little if any clothing is really necessary.*

○ **Does travel broaden the mind**

*Last summer, I decided to go over to **France** for a trip.*

*But didn't you eat any of the famous **French** food?'*

*He had gone to **France** determined to live there exactly as if he was in England.*

*This does not, of course, happen only to Englishmen in **France**.*

*The Englishman reads about the sanitary arrangements in a certain **tropical county**.*

***Indonesians** are trained from earliest childhood to give and receive things with the right hand only.*

*If they are **Asians**, they are accused of having become 'Westernized.*

○ **Are Camels Unprogressive?**

*Are **camels** un-progressive?*

*The average visitor to the Middle **East finds** camels fascinating.*

*The acquaintance, catching his enthusiastic tone but not understanding how it can be applied to **camels**.*

*Three things he had planned to follow up his first remark about **camels**.*

*The European or American visitor to the Middle East is fascinated by **camels**.*

*The airlines' posters and pamphlets did not urge him to visit the **Orient** to see what he saw around him every day back home.*

*In order to discover the inscrutable, age-old, exotic, leisurely **East of romance**.*

*The Middle **Easterner travelling** abroad enjoys seeing cowboys.*

*The Middle Easterner travelling abroad enjoys seeing cowboys and **Indians in America**, villagers in tall hats and shawls in Wales, old castles and cathedrals in France, and gypsies in Spain.*

*The Middle Easterner travelling abroad enjoys seeing cowboys and Indians in America, **villagers in tall hats** and shawls in Wales, old castles and cathedrals in France, and gypsies in Spain.*

*The Middle Easterner travelling abroad enjoys seeing cowboys and Indians in America, villagers in tall hats and **shawls in Wales**, old castles and cathedrals in France, and gypsies in Spain.*

*The Middle Easterner travelling abroad enjoys seeing cowboys and Indians in America, villagers in tall hats and shawls in Wales, **old castles and cathedrals in France**, and gypsies in Spain.*

*The Middle Easterner travelling abroad enjoys seeing cowboys and Indians in America, villagers in tall hats and shawls in Wales, old castles and cathedrals in France, and **gypsies in Spain**.*

*The **European** or American visitor to the Middle East is fascinated by camels.*

*The European or American visitor to the **Middle East** is fascinated by camels and veiled women and ancient buildings.*

*But not **camels!** They are like the old-fashioned houses in the villages.*

○ **Paragraph Writing**

*It is easy to feel and to say something obvious about **Venice**.*

*The first astonishment of the **Venetian** revelation has subsided.*

***Venice** inspires at first an almost corybantic rapture.*

*Cased in gold on walls of council chambers where **Venice** sat enthroned a queen, where nobles swept the floors with robes of Tyrian brocade.*

*The older Greek towns were usually some miles from the sea, because many **pirates** went about the coasts.*

*We have a remarkable example in the very old ruins of **Tiryns on the plain of Argos.***

*But the **Acropolis** or hill fort, generally on some steep crag, was of course the strongest and safest part of the town.*

*When a **Chinaman** meets another he shakes and squeezes his own hands and covers his head.*

*When a **Chinaman** desires a visitor to dine with him he does not ask him to do so.*

*In **China** one can always borrow money on the strength of having a son.*

*The river was passed; and, at the close of a toilsome day's march, the army, long after sunset, took up its quarters in a grove of mango-trees near **Plassey.***

*He heard through the whole night, the sound of drums and cymbals, from the vast camp of the **Nabob.***

*a Greek poet would have said, by the furies of those who had cursed him with their last breath in the **Black Hole.***

*At the time of Henry the Fourth, king of France, a peasant once rode from his native village to **Paris.***

- **Prose Pieces**

***Jacques** in "As You like It" compares the world to a stage and all men and women to players.*

*It was firm resolution and grim determination that enabled Livingstone to explore the **dark heart of Africa**, **Garibaldi to unite Italy** which was known only as a Geographical Expressions.*

*It was firm resolution and grim determination that enabled Livingstone to explore the dark heart of Africa, Garibaldi to unite Italy which was known only as a **Geographical Expressions**, **Bismark to hammer Germany** into a strong united nation.*

- **The Middle Eastern Bazaar**

***The Middle Eastern bazaar** takes your back hundreds-even thousands of years.*

*One of the peculiarities of the **Eastern bazaar** is that shop-keepers dealing in the same kind of goods do not scatter themselves over the bazaar.*

○ **Eastward Lo! The Land is Bright**

*I had left it till we arrived in **Cairo**.*

*The hostess and the Stewards were going by Karachi time or **Cairo**.*

*Rugged hills of **Saudi Arabia** were still in complete darkness.*

○ **Mediterranean Summer**

***Pine-woods** running down almost to the edge of the sea; white sand merging into a fringe of delicately coloured pebbles.*

**3. Economy**

**i. Economy in Local/ Pakistani cultural content** (content not found)

**ii. Economy in Military/PMA content** (content not found)

**iii. Economy in Culture(s) of USA and UK**

○ **Education and Training of Character**

*The list can be completed by studying the Calendar of **the London School of Economics**.*

○ **Efficiency or Enjoyment of Life**

*The rich man asked his host how much the race cost to run. '**About £1,000,**' was the answer.*

*I could get sixteen coolies to row it for you for **£300**.*

○ **Advertisements**

*You save 7/- **in the £** if you buy now.*

**iv. Economy in Culture(s) of English speaking countries other than USA & UK** (content not found)

**v. Economy in Culture(s) of other than English speaking countries**

○ **Are Camels Unprogressive?**

*Welcome signs of a booming **economy**, to be counted up and valued in annual statistics.*

**4. Politics**

**i. Politics in Local/ Pakistani cultural content**

○ **Responsibilities of the Youth**

***Government** welcomes constructive criticism.*

*Remember that your **Government** is like your garden.*

*Your Government can only flourish by your **patriotic**, honest and constructive efforts to improve it.*

*I naturally welcome your statement that you do not believe in **provincialism**.*

*We need a wider outlook, an outlook which transcends the boundaries of provinces, limited **nationalism and racialism**.*

**ii. Politics in Military/PMA content** (content not found)

**iii. Politics in Culture(s) of USA and UK**

○ **The Escaped Lunatic**

*I had picked up the receiver, 'could I speak to **Mrs Stott**, please.*

*'**Mrs Rosalind Stott?**' the voice went on, even more anxiously.*

○ **Paragraph Writing**

*These two **Earls** who were firmly united by their common discontent.*

○ **Prose Pieces**

*He is hooted down. Shakespeare says about **Richard-II** in the triumph of **Bolingbroke**.*

**iv. Politics in Culture(s) of English speaking countries other than USA & UK**  
(content not found)

**v. Politics in Culture(s) of other than English speaking countries**

○ **Paragraph Writing**

*At the time of **Henry the Fourth, king of France**, a peasant once rode from his native village to Paris.*

*The **Queen of England** queen at last borne along upon the waves of this sea of glory.*

**5. Religion**

**i. Religion in Local/ Pakistani cultural content**

○ **Responsibilities of the Youth**

*We are building up a state which is going to play its full part in the destinies of the whole **Islamic World**.*

*The goal for which millions of **Musalmans** have lost their all and laid down their lives.*

***God** Who determines the destinies of peoples and nations.*

**ii. Religion in Military/PMA content** (content not found)

**iii. Religion in Culture(s) of USA and UK** (content not found)

iv. **Religion in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Religion in Culture(s) of other than English speaking countries**

○ **Paragraph Writing**

*It was also the seat of the oldest temples, and of **the god** who took the town under his especial charge.*

## 6. Education

i. **Education in Local/ Pakistani cultural content** (content not found)

ii. **Education in Military/PMA content** (content not found)

iii. **Education in Culture(s) of USA and UK** (content not found)

iv. **Education in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Education in Culture(s) of other than English speaking countries**  
(content not found)

## 7. Art, Literature Artifacts

i. **Art, Literature Artifacts in Local/ Pakistani cultural content** (content not found)

ii. **Art, Literature Artifacts in Military/PMA content** (content not found)

iii. **Art, Literature Artifacts in Culture(s) of USA and UK**

○ **Three Days to See**

*Mrs. Ann Sullivan Macy, who came to me when I was a child and opened the outer world to me?*

*I have visited the New York Museum of Natural History to touch with my hands many of the objects there exhibited.*

*My next stop would be the Metropolitan Museum of Art.*

*The Museum of Natural History reveals the material aspects of the world.*

*The Metropolitan show the myriad<sup>68</sup> facets of the human spirit.*

*It would be with extreme reluctance that I should leave the Metropolitan Museum.*

*I should like to see with my own eyes the fascinating figure of Hamlet, or the gusty Falstaff amid colourful Elizabethan trappings.*

*I should like to follow each movement of the graceful Hamlet.*



*How I should like to follow each movement of the graceful Hamlet, each strut of the hearty **Falstaff**?*

*I drive across the lacy structure of steel which spans the **East River**.*

○ **Painting**

*The Irish writer **Oscar Wilde** said - 'Art does not imitate Nature, Nature imitates Art.*

○ **Poetry and Prose**

***Shakespeare** says in one of his sonnets, speaking of a beautiful person.*

○ **Paragraph Writing**

*How well I remember the delight, and wonder, and pleasure with which I read **Jane Eyre**, sent to me by an author?*

*A mournful interest and regard and curiosity upon the last fragmentary sketch from the noble hand which wrote **Jane Eyre**.*

○ **Prose Pieces**

***Shakespeare** says about Richard-II in the triumph of Bolingbroke: "As in a theatre the eyes of men, eyes*

*As in theatre the eyes of men, eyes. Are idly bent on him who enters next, thinking his prattle to be tedious; even so, or with much more contempt, men's Did scowl on Richard".*

○ **Paragraph Writing**

*"Sweet are the uses of adversity", says **Shakespeare**.*

***Shakespeare** says: "Some are born great, some achieve greatness, some have greatness thrust upon them."*

*That is why **poets like Keats** say that its loveliness goes on increasing instead of dwindling.*

○ **Painting**

*They might point out how an **Italian painter** of 500 years ago would paint a wood.*

*A **French painter** of the nineteenth century might paint a wood glittering with lights of every colour.*

*A late **medieval painter** who made great men very big in his pictures and unimportant men very small, did not trouble about their relative sizes in real life.*

*The writer of this piece possesses a **Balinese painting** which is mostly naturalistic.*

*In the sense that it shows two very recognizable **Balinese fishermen**.*

**iv. Art, Literature Artifacts in Culture(s) of English speaking countries other than USA & UK** (content not found)

**v. Art, Literature Artifacts in Culture(s) of other than English speaking countries**

○ **Three Days to See**

*The gnarled, bearded features of **Homer** are dear to me, for he, too, knew blindness.*

*I have passed my hands over a plaster cast of **Michelangelo's inspiring**.*

*I have passed my hands over a plaster cast of Michelangelo's inspiring and heroic **Moses**.*

*I have been awed by the devoted spirit of **Gothic wood carving**.*

*I can admire the simple lines of a **Greek vase**, but its figured decorations are lost to me.*

*More splendid still, the whole magnificent world of painting would be opened to me, from the **Italian Primitives**, with their serene religious devotion, to the **Moderns**, with their feverish visions.*

*I should look deep into the canvases of **Raphael, Leonardo Da Vinci, Titian, Rembrandt**.*

*I should want to feast my eyes upon the warm colours of **Veronese**.*

*I should want to feast my eyes upon the warm colours of Veronese, study the mysteries of **El Greco**, catch a new vision of Nature from Corot.*

*I should want to feast my eyes upon the warm colours of Veronese, study the mysteries of El Greco, catch a new vision of Nature from **Corot**.*

*I can vision only dimly the grace of a **Pavlova**.*

**Painting**

*The writer of this piece possesses a **Balinese painting** which is mostly naturalistic.*

**Poetry and Prose**

*A character in a famous French comedy, **Monsieur Jourdain**, in a farce by Moliere, once asked his tutor what prose was.*

***Monsieur Jourdain** was absolutely amazed, and very delighted.*

### **Propaganda**

*The **Greek Sophists** were already practising it 2,500 years ago.*

#### ○ **Paragraph Writing**

*The same may be said of **Argos, Megara**, and other towns.*

*A **Greek poet** would have said, by the furies of those who had cursed him with their last breath in the Black Hole.*

#### ○ **Poetry and Prose**

*A character in a famous **French comedy**, Monsieur Jourdain, in a farce by Moliere, once asked his tutor what prose was.*

*A character in a famous French comedy, Monsieur Jourdain, in a **farce by Moliere**, once asked his tutor what prose was.*

#### ○ **Propaganda**

*Propaganda is a very **old art**.*

## **8. Music**

**i. Music in Local/ Pakistani cultural content** (content not found)

**ii. Music in Military/PMA content** (content not found)

**iii. Music in Culture(s) of USA and UK** (content not found)

**iv. Music in Culture(s) of English speaking countries other than USA & UK**  
(content not found)

**v. Music in Culture(s) of other than English speaking countries** (content not found)

## **9. Food**

**i. Food in Local/ Pakistani cultural content**

#### ○ **Painful Departure**

*The bread's baking smell of **village bakery** has been spread in the village.*

**ii. Food in Military/PMA content** (content not found)

**iii. Food in Culture(s) of USA and UK**

#### ○ **Does travel broaden the mind?**

*I couldn't get a nice cup of **tea** anywhere.*

*I found a little place where they made quite **good fish and chips**.*

*The breakfasts were terrible: no **bacon or kippers or haddocks**.*

*I had fried eggs and **chips**, but it was quite a business getting them to make them.*

*They expected me to **eat rolls**.*

*They insisted that it was **marmalade**.*

*I asked for marmalade, they brought **strawberry jam**.*

*I thought it useless to explain that we borrowed the word '**marmalade**' from French.*

*Give me good old **English food** every time.*

**iv. Food in Culture(s) of English speaking countries other than USA & UK**

**v. Food in Culture(s) of other than English speaking countries**

○ **Does travel broaden the mind?**

*But didn't you eat any of the famous **French food**?'*

**10. Holidays**

**i. Holidays in Local/ Pakistani cultural content** (content not found)

**ii. Holidays in Military/PMA content** (content not found)

**iii. Holidays in Culture(s) of USA and UK** (content not found)

**iv. Holidays in Culture(s) of English speaking countries other than USA & UK** (content not found)

**v. Holidays in Culture(s) of other than English speaking countries**  
(content not found)

**11. Lifestyle**

**i. Lifestyle in Local/ Pakistani cultural content** (content not found)

**ii. Lifestyle in Military/PMA content** (content not found)

**iii. Lifestyle in Culture(s) of USA and UK**

○ **Three Days to See**

*I should like to look into the loyal, trusting eyes of my dogs the grave, canny little **Scottie, Darkie, and the stalwart**.*

*I should like to look into the loyal, trusting eyes of my dogs the grave, canny little **Scottie, Darkie, and the stalwart** understanding **Great Dane, Helga**, whose warm, tender, and playful friendships are so comforting to me.*

○ **Letter from a Neighbour**

*While I am on the subject, I am at least grateful to you for keeping your bonfires on the far side of your garden this year.*

○ **Does travel broaden the mind?**

*The American smiles tolerantly over the absence of central heating in most **English homes**.*

*The inhabitants of the latter read about **London fogs**, and each side manages to be detached and broad-minded.*

○ **Are Camels Unprogressive?**

*The Middle Easterner travelling abroad enjoys seeing **cowboys and Indians in America**.*

iv. **Lifestyle in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Lifestyle in Culture(s) of other than English speaking countries**

○ **Are Camels Unprogressive?**

*The block of **ultra-modern flats** we are building everywhere in our capital.*

*His pleasure is unalloyed with feelings of superiority, just as the European or American visitor to the Middle East is fascinated by camels and **veiled***

**12. Customs**

i. **Customs in Local/ Pakistani cultural content** (content not found)

ii. **Customs in Military/PMA content** (content not found)

iii. **Customs in Culture(s) of USA and UK** (content not found)

iv. **Customs in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Customs in Culture(s) of other than English speaking countries**

○ **Does travel broaden the mind**

*The Indonesian may explain this action rationally as arising from a **difference in custom**, but the deep prejudice against the use of the left hand which was instilled in him during his most impressionable years will not be so easily satisfied.*

*There are some travellers who adapt themselves so successfully to **foreign customs** and habits that they incur the severe criticisms of their less adaptable fellow-countrymen.*

### 13. Values, Beliefs, Attitudes

#### i. Values, Beliefs, Attitudes in Local/ Pakistani cultural content

##### o Responsibilities of the Youth

*It demands a broader sense of vision, and **greater sense** of patriotism.*

*It demands a broader sense of vision, and greater sense of **patriotism**.*

*We must develop a **sense of patriotism** which should galvanize.*

#### ii. Values, Beliefs, Attitudes in Military/PMA content (content not found)

#### iii. Values, Beliefs, Attitudes in Culture(s) of USA and UK

##### o Does travel broaden the mind?

*The American smiles tolerantly over the absence of central heating in most English homes.*

*They are Asians, they are accused of having become 'Westernized.'*

#### iv. Values, Beliefs, Attitudes in Culture(s) of English speaking countries other than USA & UK

#### v. Values, Beliefs, Attitudes in Culture(s) of other than English speaking countries

##### o Does travel broaden the mind

*In fact, it is easier to be **broad-minded about foreign habits and customs** if one's acquaintance with these things is limited to books and films.*

### 14. Hobbies

#### i. Hobbies in Local/ Pakistani cultural content (content not found)

#### ii. Hobbies in Military/PMA content (content not found)

#### iii. Hobbies in Culture(s) of USA and UK (content not found)

#### iv. Hobbies in Culture(s) of English speaking countries other than USA & UK (content not found)

#### v. Hobbies in Culture(s) of other than English speaking countries (content not found)

### 15. Clothes

#### i. Clothes in Local/ Pakistani cultural content (content not found)

#### ii. Clothes in Military/PMA content

##### o The Observation-Post

*We suspected that there was a **camouflaged enemy** observation post of the same type.*

**iii. Clothes in Culture(s) of USA and UK**

○ **Efficiency or Enjoyment of Life**

*To keep the body warm, **heavy clothing is essential.***

**iv. Clothes in Culture(s) of English speaking countries other than USA & UK (content not found)**

**v. Clothes in Culture(s) of other than English speaking countries (content not found)**

**16. Military Terms**

**i. Military Terms in Local/ Pakistani cultural content (content not found)**

**ii. Military Terms in Military/PMA content**

○ **The Observation-Post**

*The first two rounds had obviously been ranging short; **whole lot were firing.***

*A lot of **shells** found their mark.*

*Suddenly a **shell** exploded a few yards from me.*

*The **shells** roared over my head like express trains and burst on the hillside opposite.*

*Telephone cables were broken by **Artillery** fire.*

***The Engineers** had fixed it---under heavy fire of course.*

*I quickly reported the position of the enemy **guns and infantry.***

*I knew were invisible to the other **observation posts.***

○ **A Close Shave**

*I was awakened by the wail of **many sirens.***

*People began to stir in my **barrack-room.***

*The **last siren** lapsed into silence and we waited tensely.*

*There was a little **hand-operated hooter** at the underground aero engine factory.*

*There was a little hand-operated hooter at the underground **aero engine factory.***

*The underground aero engine factory is near our **camp.***

*The sound rose and fell, against and ever louder roar of **aero-plane engines**.*

*I could hear the rhythmical pulsing of the individual engines, and know **anti-aircraft guns** came into action.*

*Then came and all too familiar sound the hum of big **bombs** beginning their descent.*

*He began (markers are bright flares draft by the path finding air craft in a formation to show others where to drop their **bombs**).*

*It was not till later that I realized it must have been a land mine with a fuse, dropped by one of the **air craft** at the same time as the bombs.*

*The ground under my feet was agonizingly hot, even through my **army boots**.*

*I shielded my face from the flames and smoke with my blanket and ran for my life, plunging desperately through the gate in the wall made by the **bombs**.*

○ **Water, Water Everywhere**

*Pilot officer Peter Thwaites stirred uneasily his sleep.*

*He had managed to extricate himself from his little plane and inflate his **life jackets**.*

*He did not know when he first became aware the sound of **aeroplane engines**.*

iii. **Military Terms in Culture(s) of USA and UK** (content not found)

iv. **Military Terms in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Military Terms in Culture(s) of other than English speaking countries**

○ **Paragraph Writing**

*The river was passed; and, at the close of a toilsome day's march, the **army**, long after sunset, took up its quarters in a grove of mango-trees near Plassey, within a mile of the enemy.*

○ **Prose Pieces**

*It is well said that the **Alps and Pyrenees** sink before a man of strong will power.*



## Book 2

### 1. History

#### i. History in Local/ Pakistani cultural content

##### ○ **The Rationale of Pakistan**

*Surely, that is not the legacy which Britain would bequeath to India after 150 years of her rule, nor would Hindu and **Muslim India** risk such a sure catastrophe.*

*What does the **Muslim intelligentsia** propose to do?*

##### ○ **The Liberator**

*The **Pakistan Resolution of 23<sup>rd</sup> March, 1940 at Lahore**, he whipped his failing health to make it keep pace with his ever increasing work.*

*He decided from that year onward to translate the **demand for Pakistan** into a heroic chapter of human history.*

*He was known to have had a **serious setback in his health some time in 1941**.*

***There was feverish activity in Delhi**, as the dates for the inauguration of Pakistan and Hindustan as independent sovereign countries were drawing near.*

*There was feverish activity in Delhi, as the dates for the **inauguration of Pakistan and Hindustan** as independent sovereign countries were drawing near.*

***On 5<sup>th</sup> August, 1947, Lord Mountbatten had a Private Meeting with Quaid-i-Azam**, as the former had received frightening intelligence reports concerning conspiracies to assassinate the Quaid.*

*The Sikh leaders in a number of sabotage plans, including a plot **to assassinate Jinnah** during the state drive at the independence celebration in Karachi next week.*

*The Sikh leaders in a number of sabotage plans, including a plot to assassinate Jinnah during the state drive at the **independence celebration in Karachi** next week.*

***Sir Ghulam Hussain Hidayatullah gave a dinner at the Karachi Club in honour of the Quaid.***

*On the 11<sup>th</sup> the Constituent Assembly of Pakistan met for the first time in Karachi and the atmosphere in the Assembly Hall surcharged with solemnity.*

*The very first enactment of the Constituent Assembly was to unanimously elect **Mohammad Ali Jinnah** as its president.*

***Nawabzada Liaquat Ali Khan** rose to move a resolution that the Constituent Assembly, in gratitude for his services to the nation and in order to make articulate.*

## ii. History in Military/PMA content

### ○ **Fashions in Fidgets**

*During the **First World War**, when it was my duty, as a very junior subaltern, to dance attendance upon a very senior and very irascible brigadier I used to offer him a light whenever he pulled out a cigarette.*

### ○ **Walking**

*The **custom of Cromwell's** soldiers to do when they saw the enemy.*

*The **custom of Cromwell's** soldiers to do when they saw the enemy.*

## iii. History in Culture(s) of USA and UK

### ○ **The Rationale of Pakistan**

*A leading journal like the **London Times**, on the Government of India Act 1935, wrote, 'Undoubtedly the differences between the Hindus and Muslims are not of religion in the strict sense of the word but also of law and culture.*

*According to the **London Times**, the only difficulties are superstitions.*

*According to the **London Times**, the only difficulties are superstitions.*

*The **British Government and Parliament** were of the opinion that creation of a separate homeland for Musalmaans will add to the unity of Indian Sub-continent.*

### ○ **Fashions in Fidgets**

*And even something more than grace, a **Renaissance morbidezza** in toying with a stiletto.*

*If **Julius Caesar** or **Henry VIII** were to return to earth, it would be the first thing he would notice.*

- **On Not Being a Philosopher**

*I desire wisdom as keenly as **Solomon** did, but it must be wisdom that can be obtained with very little effort wisdom that can be caught almost by infection.*

- **Walking**

*When they reached the Forest of Arden, **Rosalind's** spirits and **Touchstone's** legs were weary.*

*It was the custom of **Cromwell's** soldiers to do when they saw the enemy.*

- **The Liberator**

***Mountbatten** introduced a police officer from the Criminal Investigation Department.*

*Mountbatten introduced a police officer from the Criminal Investigation Department from the Punjab, and **Campbell Johnson** records.*

***Lord Mountbatten** flew into Karachi from Delhi on the morning of 13<sup>th</sup> August to formally participate in the inauguration of the State of Pakistan.*

*The Quaid paid fulsome tribute to the role played by **Lord Mountbatten** in the drama of the transfer of power to Pakistan and Hindustan.*

*The Quaid said to **Mountbatten**, "Thank God I have brought you back alive."*

- **Farewell Speech at West Point**

***General Westmoreland**, **General Groves**, distinguished guests, and gentlemen of the Corps.*

***General Westmoreland**, **General Groves**, distinguished guests, and gentlemen of the Corps.*

**iv. History in Culture(s) of English speaking countries other than USA & UK**

- **Fashions in Fidgets**

*So might **Cesare Borgia** have fingered, with a slow smile.*

*So might **Cesare Borgia** have fingered, with a slow smile, an exquisite cut-steel dagger while his victim chattered in some Castello, half barbaric, half ultimate sophistication in Forli or **Senigaglia**?*

**v. History in Culture(s) of other than English speaking countries**

○ **The Rationale of Pakistan**

*The British has led them into serious blunder in producing the constitution envisaged in the **Government of India Act 1935**.*

*The **Government of India Act 1935**, wrote, 'Undoubtedly the differences between the Hindus and Muslims are not of religion in the strict sense of the word but also of law and culture.*

*But surely it is a flagrant disregard of the past history of the **sub-continent of India** as well as the fundamental Islamic conception of society vis-à-vis that of Hinduism to characterise them as mere 'superstitions'.*

*What the **unitary government of India** for 150 years had failed to achieve cannot be realized by the imposition of a central federal government.*

*If the British Government are really in earnest and sincere to secure peace and happiness of the people of this **sub-continent**.*

*Any repetition of such a government must lead to civil war and raising of private armies as recommended by **Mr Gandhi** to Hindus of Sukkur when he said that they must defend themselves violently or non-violently.*

○ **Fashions in Fidgets**

*And even something more than grace, a **Renaissance morbidezza** in toying with a stiletto.*

*His victim chattered in some **Castello**, half barbaric, half ultimate sophistication in Forli or Senigaglia.*

***The medieval nobleman** had his hawk, and this was a great distraction. If **Julius Caesar** or Henry VIII were to return to earth, it would be the first thing he would notice.*

*It was the **dix-hitieme** fidget and, with the appropriate flourish of kerchief, the dusting of waistcoat and rabat and the accompanying gesticulations, it satisfied and soothed the restlessness of three generations.*

○ **On Not Being a Philosopher**

*That is why at one time I read Emerson and, at another, **Marcus Aurelius**.*

*Were the Greeks and the Romans made differently?*

*Were the **Greeks** and the Romans made differently?*

*Did the admirers of **Socrates** and **Epictetus** really attempt to become philosophers?*

*Did the admirers of **Socrates** and **Epictetus** really attempt to become philosophers?*

- **Farewell Speech at West Point**

*As I listened to those songs of the glee club, in memory's eye I could see those staggering columns of the **First World War**.*

*But always in our ears ring the ominous **words of Plato**, that wisest of all philosophers: "Only the dead have seen the end of war."*

## 2. Geography

### i. Geography in Local/ Pakistani cultural content

- **The Rationale of Pakistan**

*The rationale of **Pakistan** (Muhammad Ali Jinnah)*

*Any repetition of such a government must lead to civil war and raising of private armies as recommended by Mr Gandhi to Hindus of **Sukkur** when he said that they must defend themselves violently or non-violently. I think you can easily get that publication both in English and **Urdu** from the League office.*

- **On Not Being a Philosopher**

*An ordinary man might as well set out to climb the **Himalayas** in walking shoes as an attempt to live the life of a philosopher at all hours.*

- **The Liberator**

*Mountbatten introduced a police officer from the Criminal Investigation Department from the **Punjab**, and Campbell Johnson records.*

*"Yes, I am **Karachi-born**, and it was on the sands of **Karachi** that I played marbles in my boyhood.*

- **Eastward Lo! The Land is Bright**

*I am never able to sleep well in an aeroplane, and after getting in again at mid night after the stop at **Karachi**.*

*I tried to remember whether I had put the hand back after **Karachi**.*

*I had put my watch back or not and on whether the hostess and the steward were going by **Karachi** time or Cairo time.*

*The Pilot had informed us soon after we left **Karachi**.*

ii. **Geography in Military/PMA content** (content not found)

iii. **Geography in Culture(s) of USA and UK**

○ **The Rationale of Pakistan**

*The **British Government and Parliament**, and more so the **British nation**, have been for many decades past brought up and nurtured with settled notions about India's future.*

*The **British** has led them into serious blunder in producing the constitution envisaged in the Government of India Act 1935.*

*We find that the most leading statesmen of **Great Britain**, saturated with these notions, have in their pronouncements seriously asserted and expressed a hope that the passage of time will harmonize the inconsistent elements in India.*

*A democratic constitution and holding them possibly together by unnatural and artificial methods of **British Parliamentary statute**.*

*Any constitution that may be built will result in disaster and will prove destructive and harmful not only to the **Musalman**s but to the **British** and **Hindus** also.*

*History has presented to us many examples, such as the union of **Great British** and Ireland, Czechoslovakia and Poland.*

*The present artificial unity of India dates back only to the **British** conquest.*

*The present artificial unity of India dates back only to the **British** conquest and is maintained by the **British bayonet** but termination of the **British regime**, which is implicit in the recent declaration of His Majesty's Government.*

*Even today, according to the **British map of India**, 4 out of 11 provinces, where the **Muslims** dominate more or less, are functioning notwithstanding the decision of the **Hindu Congress High Command** to non-co-operate and prepare for civil disobedience.*

*I think you can easily get that publication both in **English** and **Urdu** from the League office.*

***British** ruled Indian Sub-continent for more than 200 hundred years.*

○ **Fashions in Fidgets**

*It is probable that if its use were entirely suppressed, a good half of the inhabitants of the **American continent** would immediately go mad.*

*But we **Occidentals** have chosen another way, and we are doomed to go on fidgeting in all the successive ways the Time Spirit provides until we have remoulded the world according to our heart's desire.*

- **Invitation to the Word War**

*Worry about words, **Bobby**.*

*The **English language**, like the right of criticism, belongs to every subject.*

*They are much happier who can read without a twinge **Mr Brown's** complaint that Mr Smith has 'sabotaged the Peace issue.*

***Mr. Robinson** tells us that the M.C.C. 'have finalized the body-line issue'.*

*The **Cabinet Minister** who speaks for an hour or more in the House of Commons cannot be expected to make every sentence perfectly obedient to the laws of elegance or even grammar.*

- **On Not Being a Philosopher**

***Tommy's** been reading him for the first time, and is fearfully excited."*

- **Walking**

*When they reached the **Forest of Arden**, Rosalind's spirits and Touchstone's legs were weary.*

- **Farewell Speech at West Point**

*Farewell speech **at West Point** (Gen Gouglas Mrcarthur)*

*When I replied, "**West Point**," he remarked, "Beautiful place.*

**iv. Geography in Culture(s) of English speaking countries other than USA & UK**

- **The Rationale of Pakistan**

*History has presented to us many examples, such as the union of Great British and **Ireland**, Czechoslovakia and Poland.*

- **Fashions in Fidgets**

*Cesare Borgia have fingered, with a slow smile in some Castello, half barbaric, half ultimate sophistication in **Forli** or Senigaglia.*

**v. Geography in Culture(s) of other than English speaking countries**

○ **The Rationale of Pakistan**

*The problem in **India** is not of an inter-communal character but manifestly of an international one and it must be treated as such.*

*History has presented to us many examples, such as the union of Great British and Ireland, **Czechoslovakia** and Poland.*

*History has presented to us many examples, such as the union of Great British and Ireland, Czechoslovakia and **Poland**.*

*History has also shown to us many geographical tracts, much smaller than the **sub-continent of India***

*Balkan Peninsula comprises as many as 7 or 8 sovereign states.*

*The **Portuguese** and the Spanish stand divided in the Iberian Peninsula.*

*The Portuguese and the **Spanish** stand divided in the Iberian Peninsula.*

*The Portuguese and the Spanish stand divided in the **Iberian Peninsula**.*

*Whereas under the plea of unity of **India** and one nation which does not exist.*

*India always divided into **Hindu India** and Muslim India.*

*The present artificial unity of **India** dates back only to the British conquest and is maintained by the British bayonet.*

*History has also shown to us many geographical tracts, much smaller than the **sub-continent of India**.*

○ **Selected Snobberies**

***Swiss doctors** and the best that has been thought or said must be the daily and nightly preoccupation of all the snobs respectively of disease and culture.*

○ **On Not Being a Philosopher**

*An ordinary man might as well set out to climb the **Himalayas** in walking shoes as an attempt to live the life of a philosopher at all hours.*

○ **Walking**

*If I have praised wine in **Italy**, by how much more shall I praise tea in England!*

*I once had eight days' **walking alone in the Pyrenees**, and on only one half-day saw heaven or earth.*

○ **The Liberator**



*His stay in London, where he was called to the Bar; his **decision to start practice on Bombay instead of Karachi.***

### 3. Economy

i. **Economy in Local/ Pakistani cultural content** (content not found)

ii. **Economy in Military/PMA content** (content not found)

iii. **Economy in Culture(s) of USA and UK**

○ **On Not Being a Philosopher**

*Even men earning £10,000 a year and working for more would admit this.*

iv. **Economy in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Economy in Culture(s) of other than English speaking countries** (content not found)

### 4. Politics

i. **Politics in Local/ Pakistani cultural content**

○ **The Rationale of Pakistan**

*It contains very important resolution of the **Muslim League** and various other statements.*

ii. **Politics in Military/PMA content** (content not found)

iii. **Politics in Culture(s) of USA and UK**

○ **The Rationale of Pakistan**

*If the **British Government** are really in earnest and sincere to secure peace and happiness of the people of this sub-continent, the only course open to us all is to allow the major nations separate homelands by dividing India into autonomous national states.*

○ **Invitation to the Word War**

*The Cabinet Minister who speaks for an hour or more in the **House of Commons** cannot be expected to make every sentence perfectly obedient to the laws of elegance or even grammar.*

iv. **Politics in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Politics in Culture(s) of other than English speaking countries**

○ **The Rationale of Pakistan**

*Hindus and Muslims brought together under a democratic system forced upon the minorities can only mean **Hindu raj**.*

*Democracy of the kind with which the **Congress High Command** is enamoured would mean the complete destruction of what is most precious in Islam.*

*The **Hindu Congress High Command** to non-co-operate and prepare for civil disobedience.*

## 5. Religion

### i. Religion in Local/ Pakistani cultural content

#### o The Rationale of Pakistan

*It is a flagrant disregard of the past history of the sub-continent of India as well as the fundamental **Islamic conception** of society vis-à-vis that of Hinduism to characterise them as mere 'superstitions'.*

*So long as this basic and fundamental truth is not realized, any constitution that may be built will result in disaster and will prove destructive and harmful not only to the **Musalman**s but to the British and Hindus also.*

*The Hindus and **Muslims** can ever evolve a common nationality.*

*The Hindus and **Muslims** belong to two different religious philosophies, social customs, and literatures.*

*It is quite clear that Hindus and **Musalman**s derive their inspiration from different sources of history.*

*India always divided into Hindu India and **Muslim India**.*

*The entire break-up with worse disaster than has ever taken place during the last one thousand years under **Muslims**.*

***Musalman**s are not a minority as it is commonly known or understood.*

***Musalman**s are a nation according to any definition of a nation and they must have their homeland, their territory and their state.*

*I want you to make up your mind definitely, strengthen your organization and consolidate the **Musalman**s all over India.*

***Muslims** and Hindus do inter-marry and inter-dine.*

*Why did Jinnah term the differences between Hindus and **Muslims** not of Inter-communal nature but of International one?*

### ii. Religion in Military/PMA content (content not found)

- iii. **Religion in Culture(s) of USA and UK** (content not found)
- iv. **Religion in Culture(s) of English speaking countries other than USA & UK** (content not found)
- v. **Religion in Culture(s) of other than English speaking countries**

- **The Rationale of Pakistan**

*But surely it is a flagrant disregard of the past history of the sub-continent of India as well as the fundamental Islamic conception of society vis-à-vis that of **Hinduism** to characterise them as mere 'superstitions'.*

*It is extremely difficult to appreciate why our **Hindu** friends fail to understand the real nature of Islam and Hinduism.*

*It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and **Hinduism**.*

*The **Hindus** and Muslims can ever evolve a common nationality and this misconception of one Indian nation*

*The **Hindus** and Muslims belong to two different religious philosophies, social customs, and literatures.*

*It is quite clear that **Hindus** and Musalmans derive their inspiration from different sources of history.*

*India always divided into **Hindu** India and Muslim India.*

***Hindus** and Muslims brought together under a democratic system forced upon the minorities can only mean Hindu raj.*

*Any repetition of such a government must lead to civil war and raising of private armies as recommended by Mr Gandhi to **Hindus** of Sukkur when he said that they must defend themselves violently or non-violently Muslims and **Hindus** do inter-marry and inter-dine.*

- **Selected Snobberies**

*If, with the **Buddhists**, we regard all activity in this world of illusion as bad, then we shall condemn all snobberies out of hand.*

- **The Liberator**

*Their interrogations and intelligence from other sources implicated **the Sikh leaders** in a number of sabotage plans, including a plot to assassinate Jinnah during the state drive at the independence celebration in Karachi next week.*

## 6. Education

- i. **Education in Local/ Pakistani cultural content** (content not found)
- ii. **Education in Military/PMA content** (content not found)
- iii. **Education in Culture(s) of USA and UK** (content not found)

- **Fashions in Fidgets**

*The **Time Spirit** that mystical entity in which many people profess to disbelieve, is, nevertheless, a universal tyrant; he regulates every detail of our lives.*

***Sir Walter Raleigh** (by all accounts) had a very fine beard and sufficiently grandiloquent mustachios, but these did not satisfy him.*

- **Invitation to the Word War**

*When I have read a few columns in **Mr H.W. Fowler's Modern English Usage**, I feel that I shall never dare to put pen to paper again.*

- **Walking**

*G.M. Travelyan*

- **On Not Being a Philosopher**

*That is why at one time I read **Emerson** and, at another, **Marcus Aurelius**.*

- iv. **Education in Culture(s) of English speaking countries other than USA & UK** (content not found)

- v. **Education in Culture(s) of other than English speaking countries**

- **Fashions in Fidgets**

*It will be intensely psychological, frightfully **Freudian**, and will bristle with terms like 'libido', 'transference', 'ambivalence' and 'identification'.*

- **On Not Being a Philosopher**

*I became interested, curious, for I had never read **Epictetus**.*

*"Have you read **Epictetus** lately?"*

*It was in this mood that I took down **Epictetus** after hearing the conversation in the hotel lounge.*

*I could not help feeling, as I read, that **Epictetus** was wise in holding his opinions.*

*Even in the small things of life I cannot comfort myself like a philosopher of the school of **Epictetus**.*

Again, when **Epictetus** expresses his opinions on material possessions and counsels us to be so indifferent to them that we should not object to their being stolen

*If so, what a difference between **Epictetus** and me!*

*Epictetus never dined at the –Restaurant.*

*Not that happiness should be the aim of life, according to **Epictetus** or myself.*

*I feel that I could imitate **Epictetus** if I lived in a world in which nothing happened.*

*The truth is, nearly everybody is agreed that such men as Socrates and **Epictetus** were right in their indifference to external things.*

*The truth is, nearly everybody is agreed that such men as **Socrates** and **Epictetus** were right in their indifference to external things.*

*I am sure that if I became as indifferent to money and comfort and all external things as **Epictetus**.*

*It is easier to believe that oneself is a fool than that **Socrates** was a fool. Yet while admiring it, most of us would be alarmed if one of our dearest friends began to put the **philosophy of Epictetus** into practice too literally.*

*Think, for example, of the reasoning of **Epictetus** over the thief who stole his iron lamp.*

*Did the admirers of Socrates and **Epictetus** really attempt to become philosophers?*

*In such a dream I took down **Epictetus**.*

## **7. Art, Literature Artifacts**

- i. Art, Literature Artifacts in Local/ Pakistani cultural content** (content not found)
- ii. Art, Literature Artifacts in Military/PMA content** (content not found)
- iii. Art, Literature Artifacts in Culture(s) of USA and UK** (content not found)
  - **Fashions in Fidgets**  
*Fashions in Fidgets* is written by (James Laver)  
*Malvolio looked forward to toying ‘with some rich jewel’.*
  - **Selected Snobberies**

*I have met several adolescent consumption snobs, who thought that it would be romantic to fade away in the flower of youth, like **Keats** or **Marie Bash Kirtseff**.*

○ **Walking**

*In that scene **Shakespeare** put his unerring finger on the want of his age tea for walkers at evening.*

*Such hours are described in **Meredith's Night-Walk**.*

*Indeed the only reason, other than weakness of the flesh, for not always walking until late at night, is the **joy of making a leisurely occupation of the hamlet**.*

*At supper or after it, you may be **in the seventh heaven with a scene of Henry IV**, a chapter of Carlyle, a dozen 'Nay, Sirs' of Dr Johnson, or your own chosen novelist.*

*You may be in the seventh heaven with a scene of Henry IV, a chapter of **Carlyle**, a dozen 'Nay, Sirs' of Dr Johnson, or your own chosen novelist.*

*You may be in the seventh heaven with a scene of Henry IV, a chapter of Carlyle, **a dozen 'Nay, Sirs' of Dr Johnson**, or your own chosen novelist.*

*You may be in the seventh heaven with a scene of Henry IV, a chapter of Carlyle, a dozen 'Nay, **Sirs' of Dr Johnson**, or your own chosen novelist.*

*George Meredith once said to me that we should '**love all changes of weather**'.*

***Meredith** himself has described once for all in *The Egoist* the delight of walking soaked through by rain.*

*Meredith himself has described once for all in *The Egoist* **the delight of walking soaked through by rain**.*

iv. **Art, Literature Artifacts in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Art, Literature Artifacts in Culture(s) of other than English speaking countries**

○ **Selected Snobberies**

*Who thought that it would be romantic to fade away in the flower of youth, like Keats or Marie Bash Kirtseff?*

○ **On Not Being a Philosopher**

*Do you not remember over whom you rule that they are kinsmen that they are brothers by nature, and they are the off-springs of Zeus?*

*He is the offspring of Zeus.*

*Why should the off-springs of Zeus wait so badly?*

○ **Walking**

*No, let the swart Italian crush his grape! But grant to me, ye Muses for heart's ease, at four o'clock or five, wasp-wasted with hunger and faint with long four miles an hour, to enter the open door of a lane-sided inn There is much merit in the stroll after supper, hanging contemplative at sunset over the little bridge, feeling at one equally with the geese there on the common and with the high gods at rest on Olympus.*

**8. Music**

- i. **Music in Local/ Pakistani cultural content** (content not found)
- ii. **Music in Military/PMA content** (content not found)
- iii. **Music in Culture(s) of USA and UK** (content not found)
- iv. **Music in Culture(s) of English speaking countries other than USA & UK**  
(content not found)
- v. **Music in Culture(s) of other than English speaking countries** (content not found)

**9. Food**

- i. **Food in Local/ Pakistani cultural content** (content not found)
- ii. **Food in Military/PMA content** (content not found)
- iii. **Food in Culture(s) of USA and UK** (content not found)
- iv. **Food in Culture(s) of English speaking countries other than USA & UK**  
(content not found)
- v. **Food in Culture(s) of other than English speaking countries**

○ **Walking**

*Tea is not a native product, but it has become our native drink.*

**10. Holidays**

- i. **Holidays in Local/ Pakistani cultural content** (content not found)
- ii. **Holidays in Military/PMA content** (content not found)

- iii. **Holidays in Culture(s) of USA and UK** (content not found)
- iv. **Holidays in Culture(s) of English speaking countries other than USA**  
(content not found)
- v. **Holidays in Culture(s) of other than English speaking countries** (content not found)

## 11. Lifestyle

- i. **Lifestyle in Local/ Pakistani cultural content** (content not found)
- ii. **Lifestyle in Military/PMA content** (content not found)
- iii. **Lifestyle in Culture(s) of USA and UK**

- **Walking**

*If I have praised wine in Italy, by how much more shall I praise **tea in England!** - the charmed cup that prolongs the pleasures of the walk and its actual distance by the last, best spell of miles.*

*They would have walked on singing till they found the **Duke at dinner.***

- iv **Lifestyle in Culture(s) of English speaking countries other than USA & UK** (content not found)

- v. **Lifestyle in Culture(s) of other than English speaking countries**

- **Fashions in Fidgets**

*It was the **dix-huitieme** fidget and, with the appropriate flourish of kerchief, the dusting of waistcoat and rabat and the accompanying gesticulations.*

- **Walking**

*If I have praised **wine** in Italy, by how much more shall I praise tea in **England!***

## 12. Customs

- i. **Customs in Local/ Pakistani cultural content** (content not found)
- ii. **Customs in Military/PMA content** (content not found)
- iii. **Customs in Culture(s) of USA and UK** (content not found)
- iv. **Customs in Culture(s) of English speaking countries other than USA & UK** (content not found)
- v. **Customs in Culture(s) of other than English speaking countries** (content not found)



### 13. Values, Beliefs Attitude

- i. **Values, Beliefs Attitude in Local/ Pakistani cultural content** (content not found)
- ii. **Values, Beliefs Attitude in Military/PMA content** (content not found)
- iii. **Values, Beliefs Attitude in Culture(s) of USA and UK**
  - **Walking**  
*British nature is as sober as a cup of tea.*
  - **Farewell Speech at West Point**  
*For all eyes and for all time, it is an expression of the **ethics of the American soldier.***  
*His name and fame are the birthright of every American citizen.*
- iv. **Values, Beliefs Attitude in Culture(s) of English speaking countries other than USA & UK** (content not found)
- v. **Values, Beliefs Attitude in Culture(s) of other than English speaking countries** (content not found)

### 14. Hobbies

- i. **Hobbies in Local/ Pakistani cultural content** (content not found)
- ii. **Hobbies in Military/PMA content** (content not found)
- iii. **Hobbies in Culture(s) of USA and UK** (content not found)
- iv. **Hobbies in Culture(s) of English speaking countries other than USA & UK** (content not found)
- v. **Hobbies in Culture(s) of other than English speaking countries** (content not found)

### 15. Clothes

- i. **Clothes in Local/ Pakistani cultural content** (content not found)
- ii. **Clothes in Military/PMA content** (content not found)
- iii. **Clothes in Culture(s) of USA and UK** (content not found)
- iv. **Clothes in Culture(s) of English speaking countries other than USA & UK** (content not found)
- v. **Clothes in Culture(s) of other than English speaking countries**(content not found)

## 16. Military Terms

i. **Military Terms in Local/ Pakistani cultural content** (content not found)

ii. **Military Terms in Military/PMA content**

○ **Fashions in Fidgets**

*Once, during the First World War, when it was my duty, as a very junior subaltern, to dance attendance upon a very senior and very irascible brigadier I used to offer him a light whenever he pulled out a cigarette.*

○ **Farewell Speech at West Point**

*As I was leaving the hotel this morning, a doorman asked me, "Where are you bound for, General?"*

*In twenty campaigns, on a hundred battlefields, around a thousand campfires I have witnessed that enduring fortitude, that patriotic self-abnegation and that invincible determination which have carved his statue in the hearts of his people.*

*On the contrary, the soldier above all other people prays for peace, for he must suffer and bear the deepest wounds and scars of war.*

*In my dreams I hear again the crash of guns, the rattle of musketry, the strange, mournful mutter of the battlefield.*

iii. **Military Terms in Culture(s) of USA and UK**

○ **Farewell Speech at West Point**

*It is the story of the American man at arms.*

iv. **Military Terms in Culture(s) of English speaking countries other than USA & UK** (content not found)

v. **Military Terms in Culture(s) of other than English speaking countries** (content not found)

## Appendix D

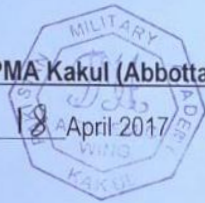
### Formal Permission Letter from Pakistan Military Academy

#### TO WHOM IT MAY CONCERN

Major Amjad Sultan, AEC is allowed to carry out research on the topic "Glocalizing English Language Pedagogy: A Case Study of PMA" for his PhD Degree in English Linguistics from National University of Modern Languages Islamabad.

Station: PMA Kakul (Abbottabad)

Dated: 18 April 2017



A handwritten signature in black ink, appearing to read "Aamir Hashmi".

Brigadier  
Director of Studies  
(Aamir Hashmi)

## Appendix E

### List of Topics of Book I Taught at PMA

- **Developing Reading Comprehension**
  - Education and Training of Character by Richard Livingstone
  - Three Days to See by Helen Keller
  - Responsibilities of the Youth by Quaid-i-Azam
- **Prose Lessons**
  - Letter from a Neighbour
  - The Escaped Lunatic
  - The Observation Post
  - A Close Shave
  - Water Water Everywhere
  - Efficiency or Enjoyment of Life
  - Does Travel Broaden the Mind?
  - Are Camel Unprogressive
- **Prose Pieces**
  - World is like a stage
  - Where there's will there's always a way
  - Knowledge is Power
  - Silence is Gold
  - He who does not accept regret does not accept life
  - Speech is gift of all but thought of few
- **Paragraph Writing**
  - The darkest cloud has a silver lining
  - Probability is the guide of life
  - Pain is no evil, until it conquers us
  - Wealth can seek us, but wisdom must be sought
  - Let us thank God for imparting to us poor, weak mortals the inestimable blessing of vanity
  - Democracy is the Government of the People
  - Perpetual vigilance is the price of freedom
  - Nothing succeeds like success
  - A thing of beauty is a joy forever
  - Take care today and tomorrow will take care of itself

## Appendix F

### List of Topics of Book II Taught at PMA

- **Reading of Articles**
  - Developing Faster Reading Habits
  - How to Analyse an article?
  - Rationale of Pakistan (Practice Article-I)
  - Fashions in Fidgets (Practice Article-II)
  - Invitation to the World War (Practice Article-III)
  - Selected Snobberies (Practice Article-IV)
  - On Not Being a Philosopher (Practice Article-V)
  - Walking (Practice Article-VI)
  - The Liberator (Practice Article-VII)
  - Farewell Speech at West Point (Practice Article-VIII)
  - Selected Articles from Reader's Digest
- **Prose Lessons**
  - Advertisement
  - Painting
  - Poetry and Prose
  - Taste
  - Loyalty
  - Free Will
  - Abstract Words
  - Propaganda
  - The Middle Eastern Bazaar
  - Eastward lo! The land is bright
  - Painful Departure
  - Mediterranean Summer