

Hegemony of English Language and Culture on Pakistani EFL Learners: An Analysis of Linguistic Imperialism

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ABSTRACT

This study aims at investigating the hegemony of English Language on the culture of Pakistani English as Foreign Language (EFL) learners under the linguistic Imperialism Theory. A speaker is firmly involved in his society with a vast framework of language, conviction and identity and it constructs its mind and thinking which ultimately reveals in one's own language. The present study focused on the assumption that familiarity with non-native language might cause detachment from learner's own culture and whether the gender difference played any role on culture detachment or not? The survey was conducted to measure the impact of studying English as major subject on home culture detachment. The questionnaire was completed by 110 male and 132 female students. The results of survey had been deducted from IBM SPSS Statistics (64-bit) and frequencies

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of the questions were analysed to see the influence of Linguistic Imperialism on culture of EFL learners. Independent sample test was used to see the difference in values of male and female participants. Further, to explore the nature and depth of this influence on culture of EFL learners, semi-structured interviews were conducted and findings were analysed through content analysis.

Introduction

This paper intends to see either the impact of foreign language on the culture of EFL learners is positive or negative? On individual level, it could be positive as learning of more languages might enhance the learners' cognitive and neural abilities.¹ It could have negative impact too as it might cause detachment from their culture. The assumption is deduced under the theory of linguistic Imperialism propounded by Phillipson that EFL learners were negatively influenced by non-native culture, especially western culture.²

Imperialism is a method through which a state rules over another state. Linguistic imperialism can be considered as the kind of linguicism, a coined term derived by Skutnabb-Kangas³ to correlate two entities i.e., language (linguicism) and hierarchization which is based mainly on race or ethnicism and gender.⁴ According to Skutnabb-Kangas, Linguistic Imperialism (LI) displayed a discriminative method with the help of linguistic hierarchization, pupils were sustained in their consigned positions, due to usage of

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- 1 Virocia Marian and Anthony Shook, "The Cognitive Benefits of being Bilingual," *Cerebrum: The Dana Forum on Brain Science* (Sep-Oct 2012):13.
 - 2 Robert Phillipson, "Linguistic imperialism," in *The Encyclopaedia of Applied Linguistics*, ed., C. A. Chapelle (New York: Oxford University Press, 1992): 1-7.
 - 3 T. Skutnabb-Kangas, "Multilingualism and the Education of the Minority Children," in *Minority Education: From Shame to Struggle*, ed., T. Skutnabb-Kangas and J. Cummins (Clevedon: Multilingual Matters, 1988).
 - 4 Robert Phillipson, "Realities and Myths of Linguistic Imperialism," *Journal of Multilingual and Multicultural Development* 18, no. 3 (1997): 238-248.

particular language.⁵ It means linguistic authority assisted to sustain hegemony in the globe. Therefore, there is a strong relation between language hegemony and cultural supremacy, despite significant support e.g., political, military or economic, no language can do such a development that it turns out a global communication tool. This is called as Linguistic Imperialism. Phillipson established the theoretical construct regarding the current phenomenon of English language as global language and explored why and how the English language had turned out as the dominant language.⁶

The Theory of Phillipson criticises the extraordinary spread of English as the global language; it enforces EFL learners to compromise their global position in terms of culture.⁷ It argues, English has maintained not only hegemony in post-colonial settings such as India, Sri Lanka, Pakistan, Africa, Zimbabwe and so forth, but also in neo-colonial settings such as continental Europe.⁸ Surely, English has become one of the leading languages of the globe. The Crystal says that it has developed so quickly.⁹ In 1950, though concept of English as an extensive world language was only a tiny, vague hypothesis yet English nonetheless appeared to be a political and cultural fact after fifty years. Those who advocate and promote English as an international language, he states, they use three kinds of arguments: intrinsic arguments demonstrate English as an advantageous, affluent, dignified and appealing.¹⁰ Such arguments tend to underline what English can do and what other languages are unable to do. Extrinsic arguments suggest that English is well established and has various speakers; there are qualified instructors and plenty of learning material.

5 Skutnabb-Kangas, "Multilingualism and the Education of the Minority Children,".

6 Phillipson, "Linguistic Imperialism," 1-7.

7 Phillipson, "Linguistic Imperialism,".

8 Phillipson, "Linguistic Imperialism,".

9 David Crystal, *English as a Global Language* (Cambridge: Cambridge University Press, 2012).

10 Crystal, *English as a Global Language*.

Functional arguments emphasise on the utility of English language as an access to whole world. Phillipson also claims that the ELT (English Language Teaching) enterprise embraces the 'unchallenged dogma' which supports his concept of LI and fallacies that are: English is ideally learned monolingually, the ideal candidate of English language teaching is a Native-speaker (NS) who knows only language, the sooner English instructed, the quicker the outcome is, as much as English is imparted the turn out will be more effective, and standard of English will decrease if learners use several other languages more.¹¹ Moreover, Phillipson theoretical framework asserted that the English Language Institute (henceforth ELI) arose when the influence of English endorsed by the authorities and when there was continuous reorganization of structural and cultural discrimination between English language and others.¹² Structural discrimination pointed towards substantial properties e.g. allotments, organization, economical, institutional and cultural discrimination indicated towards ideological or conceptual properties such as attitudes, believe and pedagogic principles. This discrimination asserted the continual allotment the more substantial assets to English language rather than to others and therefore, it had favoured the proficient users of English language. Moreover, he also emphasises in the contemporary world, the reason behind the spread of English as a Lingua Franca (ELF) can be lingua Americana.¹³ As English is a vast lingua war (U.S. has international military operations, 350 bases, including 800 military installations in 130 states, the NATO not only is operating in Europe but also in the suspicious 'war on terrorism' globally). In the international organizations like the UN General Assembly and the EU, English is indeed a leading language policy. Nowadays, English as the lingua

11 Phillipson, "Realities and Myths of Linguistic Imperialism,".

12 Robert Phillipson, "Linguistic Imperialism: African Perspectives," *ELT Journal* 50 no. 2 (1996): 160-167.

13 Robert Phillipson, "Language Challenges in Global and Regional Integration," *Sustainable Multilingualism* 12 (2018): 14-35.

Americana can be seen throughout the world because of its massive military, cultural and economic effects.

Language has no autonomous existence; it does not exist in mystical world independently from the people who use it, obviously, it is not possible, therefore, it may affect other entities e.g., culture and identity. The EU Parliament demonstrated that “culture is the bedrock on which people build their identity.”¹⁴ Therefore, Language cannot be seen as single entity, it may have influence on culture of EFL learners and cultural practices. As Shahsavandi, Ghonsooly and Kamyabi consider language and culture as homogenous; both are interconnected with each other.¹⁵ Therefore, it can be assumed that different linguistic symbols and semantic meanings of foreign language can cause disturbance for EFL learners. In Pakistan, the common perception is that the person who can speak English is more educated, modern and intelligent, which is also the wrong conception instilled in the society deliberately by the influential language users. Traditionally, the existence of LI concerned primarily with political and economic aspects of imperialism.¹⁶

Canagarajah and Said assert that LI is not static.¹⁷ As the social situations change, the influence of English language is emphasised by different ways. It means, LI will adopt new recognition and forms in change circumstances.¹⁸ To be more precisely, LI is a possessor of not only moral values, believes, thoughts and assumptions of English language users

14 Marcelo A. Cespedes, “Arts and Human Rights,” *Art and Literature Scientific and Analytical Journal TEXTS* 15, no. 3 (2016): 6-9.

15 Shohreh Shahsavandi, Behzad Ghonsooly, and Atiyeh Kamyabi Gol, “Designing and Validating Home Culture Attachment Questionnaire for Students of Foreign Languages and its Application,” *Studies in Applied Linguistics* 1 (2010): 49-76

16 J. A. Hobson, *Imperialism: A Study* (London: Routledge, 2018).

17 Suresh Canagarajah and Selim Ben Said, “Linguistic imperialism,” in *The Routledge Handbook of Applied Linguistics*, ed., James Simpson (London: Routledge, 2011): 388-400

18 Canagarajah and Said, “Linguistic imperialism,”.

but also educational, social and geopolitical constructions play the important role in it.¹⁹ Language, as Crystal says, is the primary way of showing to whom we belong or separating one social circle from another; thus, language is closely connected to social and personal identity.²⁰ He indicates it is in fact a cultural and intellectual crisis. If the language died, too much would go with it. Language is the depository for people's history. It serves them as their identification. Oral testimony offers us a completely different view of the entire globe and a special corpus of literature. "It's really the legacy for the entire human race. If lost, it can't retrieve again."²¹ Language is losing. This indicates that the native language of the nation is no more used by its inhabitants, for instance in Africa.²²

Becker has provided a clear definition of culture; culture is all that people possess, feel or do as representatives of their community, which indicates that culture comprises: a) material things; b) thoughts, principles, beliefs, c) and predictable behaviours.²³ Kramsch and Widdowson assert that culture extricates people and constrains them.²⁴ This extricates them from unconsciousness, uncertainty, and ambiguity of life. Alternatively, it constrains individuals by directing them to choose a structure and formulate ideology on which the choice is made. According to them, wherever language is used for correspondence, cultural boundaries impact on it in multidimensional ways.²⁵

Societies deviate in their intricacy; some reflect incredible diversity of multiple cultures,²⁶ some subcultures and

19 Crystal, *English as a Global Language*, 20.

20 Crystal, *English as a Global Language*, 20.

21 Crystal, *English as a Global Language*, 20.

22 Crystal, *English as a Global Language*, 20.

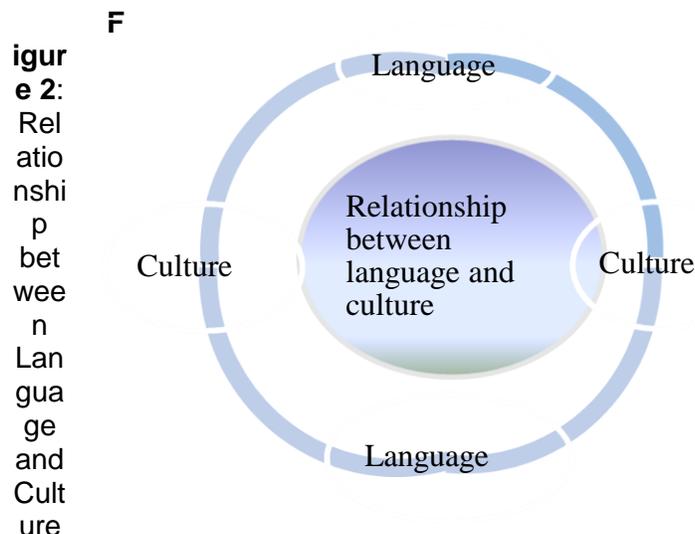
23 Dana Becker, *The Myth of Empowerment: Women and the Therapeutic Culture in America* (New York: New York University Press, 2005).

24 Claire Kramsch and H. G. Widdowson, *Language and Culture* (Oxford University Press, 1998).

25 Kramsch and Widdowson, *Language and Culture*.

26 Daniel Miller, *The Comfort of Things* (Cambridge: Polity, 2008).

cultures are largely homogeneous and static.²⁷ However, language and culture certainly inter-connect with each other. Brogger thinks that language and culture inextricably inter-related and inter-reliant.²⁸ According to him, culture is language and language is culture.²⁹ The radial circle explains:



In 1973, Pakistan's new constitution was promulgated. It had determined that English would be substituted by Urdu in the next 15 years. Later on, the National Education Policy (2009) mandates that English be taught not only as the core subject in Grade 1, but also as the means of teaching in Grade 4 and so on for content subjects e.g., Mathematics and Science.³⁰ Recently, according to the Dawn News report, the Punjab Government declared its plan to switch to Urdu as

27 Harry C. Triandis, "Reflections on Trends in Cross-cultural Research," *Journal of Cross-cultural Psychology* 11, no. 1 (1980): 35-58.

28 Fredrik Christian Brogger, *Culture, Language, Text: Culture Studies within the Study of English as a Foreign Language* (Oxford: Oxford University Press, 1992).

29 Brogger, *Culture, Language, Text*.

30 Liaquat Ali Channa, "English in the Language Policy and Planning of Pakistan," *Kashmir Journal of Language Research* 18 no. 2 (2015).

the medium of teaching for the primary education in government schools from the upcoming academic session starting in March 2020.³¹ This is the brief review which shows the importance of Language Planning and Policy (LPP) in Pakistan, and also it represents, how much serious it has taken by the authorities.

According to Channa, Bughio and Memon, English is considered as Pakistan's most influential language, not only does it provide privilege accessibility towards the most profitable and influential careers in this country and globally but also it brings social status to someone who can pronounce it fluently as well as write it adequately.³² It gives legitimacy to elite only. It is only feasible when privileged private sector schools were reduced. They suggest language for jobs in Pakistan does not need to be English; academic language university education on the highest stage, aviation and foreign communication must remain in English. However, the opposite of it is true as people consider that speaking English is the best approach to get job, a sign of modernity, and it brings people closer to the international community.³³ Therefore, it ends up as a cultural grinding down of beliefs in competence of local culture and language to cope with the present world. Consequently, Pakistani languages should be preferred for employment in Pakistan as it can be helpful to encourage people to learn these languages.

Van Dijk also argued that LI had consequences for the people as the users of languages would lead towards

31 Malik Mansoor, "Urdu to be Medium of Instruction in Primary Schools": Buzdar, *Dawn*, July 28, 2019, Retrieved from: <https://www.dawn.com/news/1496641>

32 Khalid Hussain Channa, Memon, and Bughio, "English Medium or No English Medium: Parental Perspectives from Pakistan," *Theory and Practice in Language Studies* 6, no. 8 (2016): 1572-1577.

33 R. M. Asraf, "Teaching English as a Second or Foreign Language: The Place of Culture, In *English and Islam: Creative Encounters* 96, ed., J. U. Khan and A. E. Hare (Malaysia: International Islamic University, 1996), 349-367.

incapability to utilize individual's own language.³⁴ There is the psychological manifestation of LI and also caused the alienation of an individual due to this superior status of learner supported by the language they used. However, as Sugiharto argues that omitting English from academic curriculum is equal to damaging the relations with developed nations which favour English over any other language.³⁵ Criticizing English is equal to resisting modernization and globalization.³⁶ On the other hand, the proliferation of English as International Language (EIL) and English Language Teacher (ELT) may serve the aims of the Anglo-American imperialism. English teachers either consciously or unconsciously, facilitate to the hegemony of language through enforcing values and opinions of western countries which could impact on culture.³⁷ According to psychological features of the entire new generation, learners are conscious of cultural distinctions and history, and they are accepting of cultural diversity. In this instance, Foreign Languages Teachers (FLT) must include cultural factors in the educational process and assist their students develop a mindset that is protective of their local culture. This leads to a new role for an FLT that is cultural preserver.³⁸ The repercussion of Linguicism for LI, and in LI for ELI especially, which uphold the notion that English has the prestige status, while people who failed to use it and using some other languages can signify as lack of certain standard. This is what the researchers are investigating in Pakistan's context

34 Paul Van Dijk, *Anthropology in the Age of Technology: The Philosophical Contribution of Günther Anders* (Amsterdam: Rodopi, 2000), 103.

35 Setiono Sugiharto, "Disentangling Linguistic Imperialism in English Language Education: The Indonesian Context," in *The Routledge Handbook of Educational Linguistics* (London: Routledge, 2014), 246-258.

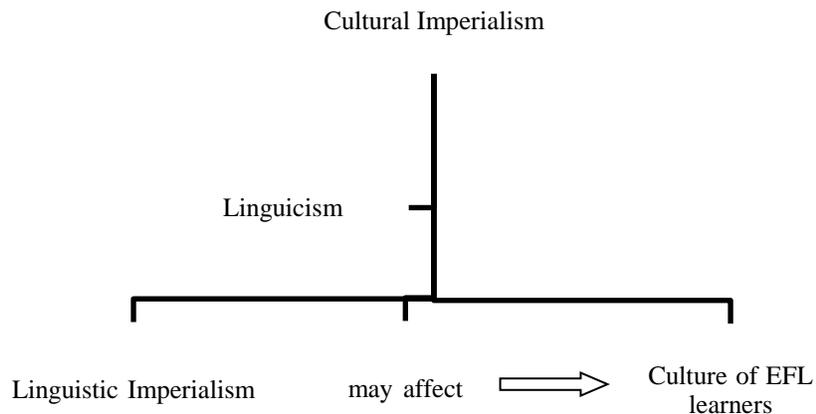
36 Sugiharto, "Disentangling Linguistic Imperialism in English Language Education,".

37 Mahshid Hejazi and Azar Hosseini Fatemi, "The Impact of Linguistic Imperialism on Iranian EFL learners' Home Culture Detachment," *Journal of Language Teaching and Research* 6 no. 1 (2015): 117-122.

38 Anna Astanina and Igor Kuznetsov, "Linguistic Imperialism in EFL Teaching: New Role of a Teacher in Educating Generation Z," *Advances in Social Science, Education and Humanities Research* (2020).

that either ELI still exists in Punjab, Pakistan or not. If it exists, it may impact on Pakistani EFL learners' culture and cultural practices. Therefore, the research has been conducted on this significant topic as it deals with the human being's attributes. Moreover, Phillipson had done work on LI and its impact on culture in African Perspective³⁹; Pattanyak had done with respect to India⁴⁰ and Hejazi in Iranian context.⁴¹ Therefore, there is need of an hour to work in Pakistan context as much work has not been done on Linguistic Imperialism with respect to culture of EFL Learners in Pakistan.

Hence, the researcher has inferred the presumption through Phillipson's theory of linguistic imperialism that LI may influence on culture of EFL learners due to the inter-related nature of language and culture.⁴² The diagrammatic representation is:



39 Phillipson, "Linguistic Imperialism: African Perspectives,".

40 Debi Prasanna Pattanayak, "Monolingual Myopia and the Petals of the Indian Lotus: Do Many Languages Divide or Unite a Nation," in *Minority Education: From Shame to Struggle* ed., Tove Skutnabb-Kangas and Jim Cummins (Clevedon: Multilingual Matters, 1988): 379-89.

41 Hejazi and Fatemi, "The Impact of Linguistic Imperialism on Iranian EFL learners' Home Culture Detachment," 117-122.

42 Phillipson, "Linguistic Imperialism: African Perspectives," 1-7.

Figure 1: Influence of Linguistic Imperialism

Research Questions

- What is the influence of the Linguistic imperialism on culture of EFL learners?
- What is the significant role of gender difference between male and female participants in terms of detachment or attachment from their culture?
- How do EFL learners display variations in their cultural views due to increasing use of English language in Pakistan?

Research Methodology

The pilot study was conducted to accurately estimate the design of the research. On this study, the researchers had planned to use mixed method approach. This was used to obtain systemic findings, effective integration and interpretation of the research problem.

On the base of pilot study, the questions of survey (questionnaire) and interview were devised by the researchers. The survey was conducted to collect data from the students, and for this purpose questionnaire was used as an instrument which comprised two sections: First section pursued demographic details from the participants, whereas second section contained questions inter-related to language and culture. It consisted of 20 items and every question was structured to determine the influence of dominating language on culture. It had a five-point Likert scale ranging from 1 strongly agree to 5 disagree. The Cronbach's Alpha coefficient of this questionnaire was 0.654 which is the moderately acceptable value of reliability coefficient. The content validity of questionnaire was established under the supervision of experts. Questionnaire was utilized to explore the participants' views regarding the influence of English as foreign language on culture. Further, the demographic detail

was taken from participants, particularly the gender variable was focused to figure out the difference between two values in terms of detachment or attachment from their culture. Semi structure interview was taken as it served to notice the cultural opinions of respondents and might facilitate to investigate the variation in cultural views. It was divided into five subsections: 1) Languages and respondents' views; 2) Pakistani culture and identity, 3) Prospective in English language, 4) Characteristics of Pakistani culture, 5) Impact of British hegemony on Pakistani culture. Each subsection was comprised three open ended questions.

The researchers collected data from female and male graduate students studying at University of Sialkot (UOS) and University of Management and Technology (UMT), Sialkot Campus. All necessary data had been collected in the Pakistan context as the target population for this research is the EFL learners of Punjab, the Province of Pakistan. However, the accessible population for the study is the EFL learners of the Sialkot, the city of Punjab.

Table 1: NATURE OF DATA

Nature of Data and Demographic Details	Numbers
Total questionnaire	242
Total questions of questionnaire	20
Total Schools	5
Number of Departments	11
Questionnaire filled by males	110
Questionnaire filled by females	132
Total Questions of Interview	15

The probability sample technique was adopted for the selection of sample to avoid biased approach. It is implemented in two staged sample technique i.e., stratified sample technique and simple random technique.

Theoretical Framework

Phillipson formulated his theory of LI wherein, he claimed that the objective of English teaching was to maintain superiority and hegemony among groups of Center and

Periphery in order to generate an unjust division of authority and assets.⁴³ He demonstrates that ELI can be described as increasing representation of English-speaking countries that are essentially privileged in the field of injustice and manipulation.⁴⁴ This advantage is attributed to give privilege to English language locally and internationally. He has described that LI is a theoretical construct; develop to keep check on linguistic hierarchisation, to deal with this concern of why a number of languages are used more and some less, what ideologies and structures assist such practices, and the what role is being played by language experts in LI.⁴⁵ In this scenario, by promoting English language, English teachers encourage Anglo-American morals and values and it is impacting on unfortunate non-native learners as they are also regulating their customs too.⁴⁶ It is also the commonly held concept that language represents culture as well as both are inter-related. In other terms, language reflects a community's inhabitants as it is made up of the social and historical context, including people's way of living.⁴⁷ The issue arises here as if the student feels alienation and detached from their culture, he would not be capable to play constructive role in the society. Through his theory, this assumption is endorsed that due to British hegemony of language, ELI is created an injustice social entity which may have negative impact on culture of EFL learners. The diagrammatic presentation is:

43 Phillipson, "Linguistic Imperialism: African Perspectives," 1-7.

44 Phillipson, "Linguistic Imperialism: African Perspectives," 1-7.

45 Phillipson, "Linguistic Imperialism: African Perspectives," 1-7.

46 Phillipson, "Linguistic Imperialism: African Perspectives,".

47 Wenying Jiang, "The Relationship between Culture and Language," *ELT Journal* 54 no. 4 (2000): 328.

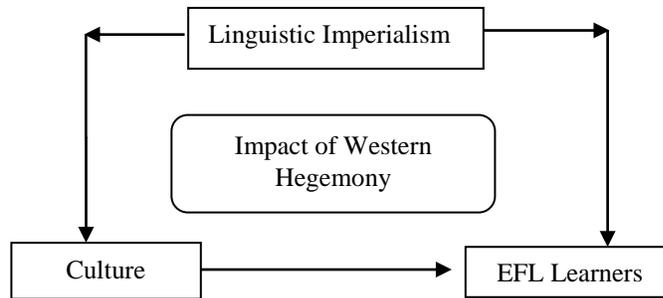


Figure 3: Linguistic Imperialism

Results and Discussion

The data was analysed through IBM SPSS Statistics (64-bit) the analyses of frequency distribution showed that LI has impacted on EFL learners' culture.

Survey

The study intended to validate whether LI has influenced on culture of EFL learners or not. According to the analyses of frequency distribution, it proved that LI had impacted on EFL learners' culture. The frequency distributions have been analysed of all 20 items of questionnaires which have already been discussed in data analysis. In findings, the researchers discussed only the salient details of the analysis i.e., only the highest percentages.

The male and female ratio was 45.4 percent and 54.5 percent respectively who had taken part in the survey. 80.6 percent EFL learners have agreed that Pakistani languages are an essential part of Pakistani culture; adoption of Urdu by foreigners were welcomed by 65.7 percent, junk food was liked by 65.7 percent (strongly agree 28.5 percent and agree 37.2 percent), western trendy clothes were preferred by 36.6 percent (strongly agree 11.6 percent, agree 26.0 percent and 35.5 percent had opted neutral too), 44.2 percent agreed they were fluent in English language, 33.9 percent always preferred to do typing in English language, altogether 27.2 percent (strongly agree 14 percent, agree 13.2 percent); students like to have an English nick name and

28.1 percent were disagreed on it, 31.0 percent were used to do correspondence in Roman Urdu on social media, 36.0 percent can understand the English movie without subtitle, 46.3 percent consider there is more prospect in English language, 31.4 percent like to eat from different franchises, 43.4 percent deduce that people who are in authority should adopt Urdu on International forums, 40.5 percent students opined English has turned out symbol of intelligentsia, 29.3 percent believed that English literature cultivates culture more than that of Urdu, 45.5 percent approved that there was an influence of western ideologies on people's way of thinking, 49.2 percent agreed that there was difference of lifestyle between descendant and predecessor, 25.6 percent were neutral and 22.3 percent agreed that English kin terms are more appropriate to use, 28.9 percent preferred to live in joint family system and 28.9 percent were neutral too, 36.0 percent considered English was used as status symbol in Pakistan, 37.6 percent agreed that due to globalization, cultural identity was also affected. Though the highest frequencies have been mentioned above yet the frequencies of all survey questions are presented in the stack:

Table 2. FREQUENCIES OF ALL QUESTIONS OF SURVEY

All Variables	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
	Row N %	Row N %	Row N %	Row N %	Row N %
Pakistani languages	80.6%	15.3%	2.5%	0.4%	1.2%
Adoption of Urdu	65.7%	26.0%	6.2%	1.2%	0.8%
Junk Food	28.5%	37.2%	24.4%	5.8%	4.1%
Western Trendy Clothes	11.6%	26.0%	35.5%	17.8%	9.1%
Fluent in English Language	29.3%	44.2%	20.2%	4.5%	1.7%
Typing in English Language	33.9%	34.3%	21.5%	8.3%	2.1%
English Nick Name	14.0%	13.2%	26.0%	28.1%	18.6%
Correspondence on Social Media	22.3%	31.0%	25.6%	14.0%	7.0%
English Subtitle	24.8%	36.0%	22.7%	11.6%	5.0%
Prospective in English Language	46.3%	38.8%	12.4%	2.1%	0.4%
Eating from different Franchises	31.4%	26.4%	19.8%	16.5%	5.8%
Use of Urdu on International Forums	43.4%	38.4%	12.4%	2.1%	3.7%
English as synonym of Intelligentsia	40.5%	33.9%	18.6%	4.5%	2.5%
English Possessing Cultivate Literature	28.1%	29.3%	24.0%	11.6%	7.0%
Influence of Western Ideologies	27.7%	45.5%	17.8%	6.2%	2.9%
Difference between life style of Descendant and Predecessors	49.2%	32.6%	9.1%	7.0%	2.1%
Kin Terms	16.1%	22.3%	25.6%	18.2%	17.8%
Joint Family System	28.9%	25.2%	28.9%	10.3%	6.6%
English as Status Symbol	29.8%	36.0%	19.0%	9.9%	5.4%
Cultural Identity	27.7%	37.6%	26.4%	4.5%	3.7%

It has approved that there is an influence of ELI on the culture of EFL learners which is caused by linguistic dominance as the statistics of frequency distribution has unveiled. Through the statistics, the theory of Phillipson can be endorsed that due to western hegemony of language, linguistic imperialism has created an injustice social entity which negatively influenced the culture of EFL learners. Thus, there is a dire need to talk about this misappropriation as it is not beneficial for home culture.

The second assumption was now focused whether gender differences played a part in the home culture attachment and detachment or not. To check it, the independent sample t-test was implemented to observe the difference between male and female groups. The statistics of group are shown in the Table 3.

Table 3: GROUP STATISTICS

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Total sum	Male	110	43.6636	7.82524	.74611
	Female	132	44.4773	5.55949	.48389

The Table 3 tells that sample consisted of 110 males and 132 females. The mean for male group (M= 43.6) did not show the significant fluctuation from the mean of female group (M=44.4). The t-test was accomplished to learn the difference between female and male; the Table 4 displays the statistics:

Table 4: INDEPENDENT SAMPLE T-TEST FOR GENDER DIFFERENCE

Total sum	Levene's Test for Equality of Variances	t-test for Equality of Means							95% Confidence Interval of the Difference	
		F	Sig	t	df	Sig 2-tailed	Mean difference	Std error difference	Lower	Upper
Total sum	Equal variances assumed	13.838	.000	-.943	240	.347	-.81364	.86295	-2.51356	.88629
	Equal variances not assumed			-.915	191.752	.361	-.81364	.88928	-2.56767	.94040

According to the result, (Table 4) the groups (male and female) did not diverge significantly, as the significant value of Levene's test is .000 that is lesser than " p "=0.05, so the researchers noticed the lower value (Equal variances not assumed) of sig (2-tailed), the value is .361 which is greater than requisite cut off .05. Therefore, the hypothesis confirmed that there was no role of gender difference in the detachment or attachment of the participants' culture. The diagrammatic representation is:

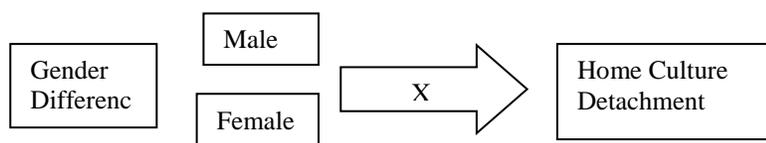


Figure 4: Result of Gender Difference on Culture Detachment

Interview

To see which kind of changes EFL learners exhibited in their cultural opinions due to rising usage of English Language in Pakistan, all the questions of semi-structured interview were examined. M presents Male and F presents Female. Female respondents marked from 1 to 11 i.e., F1, F2, F3, F4... and male respondents from 1 to 11 i.e., M1, M2, M3, M4... The excerpt from interviews, as articulated by respondents, was transcribed word by word. The qualitative data is analysed through Content Analysis. According to Rugg and Petre, Content Analysis means what is said in a text, how it is said, and how often it is said.⁴⁸ As it was an interview, therefore, detail data was collected by the respondents. To make it easier to analyse, different categories have been deducted with respect to question. These categories named as majority of respondent has articulated specific terms, further distributional frequencies had been counted as how many times same category was being repeated.

48 Gordon Rugg and Marian Petre, *A Gentle Guide to Research Methods* (UK: McGraw-Hill Education, 2007); Phillipson, "Linguistic Imperialism," 1-7.

The first part of interview 'Languages and Respondents' Views' has unveiled that all respondents have agreed that Pakistani languages are representing Pakistani culture yet the majority is inclined to learn English as foreign language due to different reasons. The main reasons are; it is an 'international language 6 (six times repeated by respondent)', it is important for 'Educational Purposes 6', 'to be Superior 3', 'for Job opportunities 5', 'to be Trendy 3' and 'to connect Globally 3'. Further, the answers of third question of this part reflected the respondents had agreed that a change came in the importance of being Urdu speaker and majority (16 respondents) pointed that it had decreased. It precisely echoes the thought of Philipson as he has enlightened that the supporters of LI claim that English has succeeded in taking the place of local languages.⁴⁹ According to the respondent, it is applicable till the level of institutions as English is the prime language in educational and other institutions too. The Table 5 showed the frequency distribution:

Table 5: DISTRIBUTIONAL FREQUENCIES OF RESPONDENTS FOR PART I

	Gist of Questions	Yes	No
1.1	Pakistani's Languages as Representation of Culture	0	22
1.2	Importance of English for Respondents	1	21
1.3	Variation in Importance of Urdu Speaker	6	16

The respondents' responses regarding their lifestyle were analysed in second part i.e., 'Pakistani Culture and Identity'. In the light of respondents' response, it seems they like to eat fast food due to different motives. Additionally, the respondents who did not like to eat fast food still they visit different restaurants. When they were asked, interestingly, they came out with different reasons, which are dealt as categories. The five main categories have come into view i.e., 'Taste 2' (repeated two times and so forth), 'Variety 2',

49 Rugg and Petre, *A Gentle Guide to Research Methods*; Phillipson, "Linguistic Imperialism," 1-7.

'Trend 13', 'Imitation 2' and 'Status Conscious 5'. The words of respondent (F8) were, "People like to have different varieties in their life, and different restaurants used to do marketing of their products, so their curiosity makes them to go and taste the food of restaurants and when they see people are going and uploading the pictures on social media, other imitate them and this cycle goes on." Moving on to next question, nineteen (19) respondents agreed they liked to see trendy clothes on different apps and nine respondents showed the inclination towards western outfit because they had adopted it as fashion (repeated 8 times) and they think even western style had incorporated (4) in our local dressing (shalwar kameez) too. F4 narrated it as "There is too much fusion of western trends in our clothing too as we have stopped following our culture and following western e.g., when I came Pakistan, I had seen people in sleeveless dresses, now it is really normal to wear sleeveless dresses [...] Tights are not part of our culture; they not only wear it but also take it so high...". Further, respondents agreed that English Kin terms have made way in their cultural settings due to different causes. When inquired, why there is need to use English terms like auntie, uncle and cousin, three categories can be seen as distinctive reasons, these seem 'Sophisticate 9', 'Use to call formally 4' and 'Easy to use 4'. Interestingly, one respondent (M1) unfolded, "It depends upon the designation of the person who is being called," and it has endorsed by other respondents too. M9 illustrated it as "I used specific terms for my relatives, but yes, I used uncle and auntie for educated people {...} educated people like to be called as uncle and auntie... as they considered terms like *Chachu* and *Chachi* are old-fashioned." The insight scrutiny suggests that a visible change has come in respondents' living style and their point of view regarding culture is under the process of change.

Table 6: DISTRIBUTIONAL FREQUENCIES OF RESPONDENTS FOR PART II

Gist of Questions	Frequency
Q 2.1 Preference for Food	
Home Cooked Food	15
Fast Food of Restaurant	3
Both	3
Q 2.2 Preference for Clothing	
Pakistani Dresses	9
Western Clothing	9
Both	4
Q 2.3 Usage of Kin Terms	
Pakistani Terms to address	16
English Kin Terms	4
Both	2

In this third part, 'Prospective in English Language' of interview the respondents' responses are analysed regarding the importance of English language. All the respondents showed same opinion about English language. It is crucial for their progress as for majority, without English they would not get job. Similarly, 21 respondents agreed that 'there is more pressure to study it'. They narrated four main reasons behind it i.e., 'employment 10', 'to go abroad 6', 'to impress people 6', 'to know about new inventions 3'. The respondents were sure that English is very important nowadays and to get job this is the basic unannounced requirement in Pakistan as six (6) respondents say, Spoken English is the key to impress others and one can leave good impression on interviewer too while giving interview for job and nine (9) asserts, "People think English is crucial for any employment." The answers of second question of this section showed fifteen (15) respondents agreed on it that their views completely vary from their parents, one (1) disagreed with the statement and six (6) also said yes and verified that there was a slight change between their views and that of their parents'. The causes described by them are;

Parents have 'less exposure of western world 7', due to cultural differences they have 'negative views about the British culture 9', extensive 'use of modern technologies 3' by younger generation. As F8 said "our parents cannot even imagine adopting the British culture yet we have adopted a lot and this change is because of education too."

The result of third question made it clear that majority of the respondents' response is clear 'No'; they do not feel embarrassed as seventeen (17) respondents said they felt proud while speaking national language Urdu. Alternatively, five (5) respondents agreed they felt embarrassed and the reason they described i.e., there is a social pressure (2) as the people who cannot speak English, they are considered as an uneducated (3). The responses of five respondents echo the stereotype on the part of society that people think while speaking English one is considered more educated and modern. The Table 7 presents the frequency distribution:

Table 7: DISTRIBUTIONAL FREQUENCIES OF RESPONDENTS FOR PART III

Gist of Questions	Yes	No
3.1. Future in English Language Pressure to Learn English	22 21	0 1
3.2. Difference of Lifestyle between Predecessor and Descendant	21	1
3.3. Embarrassment to Speak Urdu	5	17

In the fourth part 'Characteristics of Pakistani Culture', all 22 respondents agreed, there was an overt contrast present between the British and Pakistani culture; they found main difference in living style (clothing, food, views) as respondents mentioned 18 times in the interview, further eight (8) times it has been elaborated the huge difference between British living style as compared to Pakistani society; for example, their marital relations before marriage. Four (4) times it has also highlighted the fact that difference is due to religion. It clearly highlights that not only the conflict exists

there, but also respondents' home culture is under the influence of the characteristics of foreign culture which reflects in their home cultural setting nowadays. F1 unveiled another contrast in these words, "Old homes are common in British culture which is a contrast to our culture and neither should we adopt it today nor after few years." Consequently, all agreed that joint family system has been declining rapidly over the period of time; they have accentuated the main causes of this change which are 'individualism 5', 'less temperament 8' and 'privacy 8'. It has also been concluded through respondents' responses; for the purpose 'to intact with their home culture 5 (times)' they would prefer multiculturalism as compared to homogenization of culture. However, they agreed that homogenization was progressing and made a way with the passage of time.

Table 8: DISTRIBUTIONAL FREQUENCIES OF RESPONDENTS FOR PART 1V

Gist of Questions	Yes	No
4.1. Contrast of Characteristics between Pakistani and British Culture	22	0
4.2. Decline in Joint Family System	22	0
4.3. Inclination towards Homogenization of Culture	8	14

This is final part of the Interview; in it the whole discussion has been summed up and brought in light the main reasons behind the misappropriation of another culture into their culture. Twenty (20) respondents say 'yes' there are such notions and ideas which collide with their religious and moral values in English literature and two (2) respondents disagreed with the statement. These respondents have their own basic reasons as M4 said, he had read more Pakistani English writers rather than British English writers and M7 tells as he is Christian, so he did not think that there was any contrast between the two. The four main categories which came into view were 'Clash between religious views 5', 'Cultural settings 5', 'Racism 2' and 'Portray of intimate scenes 2'. M10 says, "I was studying Adam Bede in 1st

Semester and the writer asked a question, like 'Where is God'? [...] So you see, in our cultural setting asking such a question is considered as a sin..." Only one respondent thinks western ideology did not influence Pakistani peoples' way of thinking. Except to it, 21 respondents agreed that it happened and it is continuing. In the result of this discussion, three main ideologies that have impacted a lot on the people living in Pakistan, were repeated which were 'Liberalism 3', 'Islamophobia 2' and 'Feminism 12'. According to F10, "Feminism means male and female both are equal [...]. Recently there was a march 'Aurat March' how much vulgar that was, in fact, that was something for degrading males [...] e.g., 'Khana garam kar do gaye...' 'Lo beath gaye theak sy' and that picture with the poster [...] it is totally like encouraging something which is not part of our culture". Majority of respondents have this opinion that a certain change has come in our eating habits, dressing, language, views and ideology and one of the main reasons of this change can be different new technologies. M4 said, "Pakistan has imported different technology, obviously Pakistan did not manufacture them [...] I mean it affects e.g., western mobile phone companies have privileged to export any language e.g., English to all over the world and in this way the local languages became secondary." The categories were 'excessive use of gadgets 4', 'social media 3' and 'social pressure 2'. Respondents asserted that globalization made their life easier and it had positive effect regarding betterment of life. However, as far as culture is concerned it has influenced in negative way because of expansion of English language. The findings show that ELI has caused modification in their way of living i.e., dressing, traditions, food, norms, language, literature and cultural identity. It also reflects that people adopting it are wrapped in their oblivions; they do not even know that unconsciously they are following whom. If they are adopting English language, it means they are adopting all dogmas connected to it e.g., clothing, food, views etc. because language might not simply be taught, except for taking into consideration the inseparable authority of its dogma. Hence, it can be concluded that there is

misappropriation of British culture in Pakistani students' life style and they are under the influence of it due to dominance of LI as there is social pressure to adopt it. Table 9 presents the frequencies of fifth part:

Table 9: DISTRIBUTIONAL FREQUENCIES OF RESPONDENTS FOR PART V

Gist of Questions	Yes	No
5.1. Contrast between Values	20	2
5.2. Influence of Western Ideologies on Peoples Way of Thinking	21	1
5.3. Effect on Cultural Identity	22	0

Conclusion

The results revealed that due to acquaintance with English language and culture, the EFL learners had detached from their own culture and the participants' gender difference played no role in the detachment from EFL learners' home culture. Moreover, it had proved that the respondents also exhibited variations in their cultural norms and traditions due to contact with English language. The findings of this study can be beneficial not only for EFL learners, but also from the perspective of socio-culture as it focuses on human being's attributes.

The findings suggest that a vast change has come in peoples' way of living since last few years due to LI, globalization, and homogenization of culture as it caused modification in participant's way of living i.e., dressing, traditions, food, norms, language, literature and cultural identity. The majority of participants think that the authorities should adopt Urdu on international forums, as well as the people who speak Urdu should be appreciated.