

Cultural Imperialism in English in English Medium Schools



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To my parents

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Declaration

I hereby declare that this thesis is based on my original work except for quotations and citations, which have been duly acknowledged. I also declare that it has not been previously or currently submitted at other institutions.

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Abstract

English Medium Schools (henceforth EMSs) do not help to practice Bangladeshi culture when they teach English language and therefore seem to be culturally imperialistic (Haque, 2009). English language is replacing or displacing other languages (Phillipson, 1992: 27). A language is mingled with a culture (Ccnagarajah, 1999; Iredale in Phillipson 1992: 11). So, technically, it is replacing Bangladeshi culture as well. The students of EMSs follow British curriculum and read books written by foreigners based on foreign context (Haque, 2009). As a result, students, studying in EMSs of Bangladesh learn about western tradition, geography, history, political and cultural background, leaving out Bangladeshi resources(e. g. history, geography, literature and so on). For the sake of teaching good English, the schools follow some strategies which seem to hamper the practice of Bangla language and culture. Students of the English Medium schools seem to have little knowledge of Bangladeshi culture and history (Kamol, 2009). As a consequence of being detached from Bangladeshi language and culture, these students are becoming half foreigners, half Bangalees (Al-Qudarie, 2010). So, they seem to be guests in their own house.

Data was collected from ten EMSs from Dhaka. A questionnaire survey (having both close and open ended questions) was carried out on 400 students and twenty English teachers were interviewed. Theoretical framework was based on Phillipson's (1992) theory of linguistic and cultural imperialism. The explanation of the relation between language and culture was taken from Canagarajah (1999) and Modiano(2001).

From the findings of the study, it was revealed that the students of EMSs are much more attracted to western culture than that of Bangladesh. They (the students) follow

the western way of life—from greetings to dressing, food habit to recreation, books to movie and from sports to gesture. Everywhere the choices of the students seem to be confined to western culture.

CHAPTER I

INTRODUCTION

1.1 Introduction

In the present world, people consider English as a language of development, modernity, scientific and technological advancement (Phillipson 1992: 11). The conscientious people of Bangladesh are not also devoid of the realization of this reality (Tickoo 2006: 169). Though English was restricted in Bangladesh after 1971, the elite groups of the society were interested for the establishment of English Medium Schools (hereafter EMSs) (Hasan 2004). EMSs have grown like mushrooms in the last 20 years, especially in 1990s (Banu and Sussex 2001: 5). As English medium education is very expensive, it is still the belonging of bureaucrats and elite class of the society (Banu and Sussex 2001: 5); furthermore, parents are very interested to get their children into EMSs as it opens up world wide opportunities (*ibid*). EMSs are so popular and preferred by elite society that the parents who cannot afford to get their kids admitted in such institution strive hard as it is a sign of status and prestige (Tickoo 2006: 171).

1.2 Problem Statement

EMSs do not help to practice Bangladeshi culture when they teach English language and therefore seems to be culturally imperialistic (Haque, 2009). According to Phillipson (1992: 27), English language is replacing or displacing other languages. The students of EMSs follow British curriculum and read books written by foreigners based on foreign context. As a result, students, studying in EMSs of Bangladesh, learn about western tradition, geography, history, political and cultural background, leaving

out Bangladeshi resources (e.g. literature, history, culture and so on) (Haque, 2009). Every language is associated to a culture (Iredale in Phillipson 1992: 11). Modiano (2001: 2) believes that “English virtually Anglo-Americanizes the non native speaker”. So, from that perspective, the students of EMSs of Bangladesh are more exposed to western culture than Bangladeshi culture (Al- Quaderi, 2010). In addition to this, globalization is another name of westernization (Chang 2004). It is like a flow through which people are exposed to so many western things, for instance different life styles, attitudes, ideologies and so on (Phillipson,1997: 27). So, it seems that the students of EMSs are influenced by the above factors. The students of EMSs tend to feel comfortable using English rather than Bangla because in EMSs they are instructed to speak in English in school and at home from early childhood. Furthermore, EMSs are affecting the practice of Bangladeshi culture (Haque, 2009). They usually consider Bangla as one of the toughest subjects and also get poor marks as a result of giving less importance to it. So, ultimately they decrease their use of Bangla, and gradually they become detached from the culture as well (*ibid*). Then, in the long run, the students may start to believe that, Bangla language is inferior to English and so is Bangladeshi culture. This practice begets a kind of inferiority complex among them. Then gradually they start to practice western culture and thought at the expense of their own tradition and culture. The power of English due to globalization seems to influence people (Crystal 1997). Learning about the west or western culture or foreign culture is very appreciable, but if this practice undermines local or national culture, then this could be a problem in the future. Foreign culture is introduced in much more appealing and attractive way than local culture and the students are adopting that culture (Haque, 2009). For example the students of EMSs learn much more about Shakespeare than Robindranath Tagor or Kazi Nazrul (*ibid*).

Though there is a syllabus provided by the British Council for class IX and X, what the students read and learn up to class VIII is not monitored by any government authority or board. Therefore, the intention of this research is to find out that to what extent cultural imperialism is taking place in EMSs and what aspects of our culture is already lost.

1.3 Purpose Statement

Every country should retain its individual cultural norms among mass communication. A country's culture and tradition are what make it different from others. It is the identity of the citizens of that country. Now, for the influence of western culture, Bangladeshi culture is at stake. If this small scale research gets access to all concerned people then it may create awareness. The victimized teachers and students would get to know what is happening with them. As a consequence, a strong national identity might grow up among them. Then they will at least not be the victims of cultural influence. This research will make the concerned authority aware and this might lead to write the books for EMSs based on Bangladeshi context.

1.4 Central Research Questions

1. How the strategies of teaching English in English Medium Schools are helping cultural imperialism?
2. What aspects of Bangladeshi culture have already been invaded or are being replaced?

1.5 Delimitation

In EMSs, students read from class One to O level and then they finish A level which is equivalent to H.S.C in Bangladesh. For teaching the students, the EMSs tend to follow some strategies, one of which is teaching good English. So this research will focus on cultural imperialism in EMSs in English Language Teaching and then more specifically in class V and VI. Because this is the time when learners adopt new things and start to believe what they see and listen. This period is very important for the development of their likings and disliking. So, the students of class V and VI will be interviewed. Again as it is hard to go to all the EMSs' teachers and students, ten schools will be selected as the representatives of all the EMSs.

1.6 Limitation

It would be very good to collect data from many more EMSs but due to the time limitation and for the reluctance or lack of interest of the school administrative bodies, it could not be done.

1.7 Operational definition of terms

The important terms are defined below.

1.7.1 Imperialism

To give the briefest possible definition of imperialism, Lenin (in Phillipson 1992: 45) says 'imperialism is the monopoly stage of capitalism'. Though imperialism is primarily a political system, it takes place in every spare of life.

1.7.2 Cultural imperialism

Cultural imperialism is related to the term 'anglocentricity', which refers that all the languages and cultural activities should be measured by the standard of English (Phillipson 1992: 47). So other languages and cultures seem to be inferior to English which leads to a conscious or unconscious imitation of English culture (culture associated with English speaking countries).

1.7.3 Western countries

In this research, 'Western' indicate only USA and UK though according to the globe the word 'western countries' means UK, Europe, Germany USA, Australia, and so forth (Cambridge dictionary online and globe).

1.7.4 Central and Peripheral countries

According to Kachru (1986), the BANA (Britain, Australia, North America) countries are centers, and the other countries like Bangladesh, India, China, and so forth are peripheral country.

CHAPTER II

LITERATURE REVIEW

2.1 Imperialism:

The term 'imperialism' can be used to indicate many meanings like political imperialism, economical imperialism, racial imperialism, social and ideological imperialism and so on (Phillipson 1992: 44-46). William (in Phillipson 1992: 45) defines imperialism as "a political system of the center to rule other countries". Lenin (in Phillipson 1992: 45) gives the definition of imperialism as "the monopoly stage of capitalism". According to Tomlinson (1991:15), imperialism is the process that operates by controlling economic, political, cultural systems of the whole world. The dominating countries usually prescribe the norms regarding almost all the activities, that is how people should run business, what should be fair politics, how people should dress, even how people should think and so on (*ibid*). Imperialism is a silent process which is accelerated by the cultural influences of dominating countries (Tomlinson 1991). Colonization was the tool of imperialism but now it is capitalism (*ibid*). Phillipson (1992) also believes that, imperialism is now going hand in hand with capitalism. Though imperialism is very much related to the term 'British Empire' which has expired decades ago, indirect kind of imperialism is still taking place in most of the countries (Phillipson 1992: 45). It is very clear from Macaulay's speech in parliament that the British people wanted to establish economic educational linguistic and cultural empire in Indian sub-continent (Young1957). They wanted to explore the supremacy of their language, literature, science, technology and so on, and for this,

they wanted to form a group of people who would be 'Indian in blood and colour but English in taste, in opinions, in morals and in intellect' (*ibid*).

British people conquered more than half of the earth's surface and wherever they set foot, they took the language (English language) and their culture with them (Phillipson 1992:109). It is one important cause of imperialistic nature of English (*ibid*). English has explored throughout the world as a result of British colonialism; and later it was spread through American domination and their military power (Phillipson 1992: 23-24). According to Crystal (1997: 53), the present importance and dominance of English language is the result of two factors—the rise British colonial power up to the end of nineteenth century and the emergence of economic power of the United States in the twentieth century.

2.2 Linguistic Imperialism

Language is an important medium for expressing oneself, and in many countries it contains a nation's culture, tradition and exclusive flavor. For various reasons (e.g. political, economic, cultural, power domination, etc) some languages turn out to be more dominant than the others (Crystal 1997: 5). For example, English has become the most dominant language. Tomlinson (1991) thinks that when a language becomes powerful, it replaces the other languages.

However, English took hold of power competing with other languages (e.g. French, German) and ultimately gained the status of international language since the Second World War (Baugh and Cable 1993: 7-8). Now English is the global language (Crystal 1997). Phillipson (1992: 47) defines English as an imperialistic language.

Linguistic imperialism can be defined as the dominance and importance of one language over other ones (Phillipson 1992). Because of the language policy of the inner circle countries (the inner circle of Kachru's concentric circle, 1986), the languages of the periphery countries are displaced or at stake (Phillipson 1992).

2.3 Culture

According to E.B. Tylor (cited in Tomlinson, 1991: 16), "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of the society".

Fenner (2000:142) claims that if education is regarded as a process of "development and personal growth" the language learners should be conscious about their identity and culture, the knowledge of 'self'.

2.4 Cultural Imperialism

Cultural Imperialism can be discussed with respect to the term 'anglocentricity' which means, the other languages and cultures will be measured keeping English language and culture as the standard one (Phillipson, 1992: 47). As a result, other cultures are thought to be inferior (*ibid*). According to Canagarajah (1999), less developed countries are depending on the developed countries, (that is, western countries) for educational materials, methodology, expertise and so on which cause the promotion of ideology and culture of western countries. If a language is neglected, the culture of its native speaker is also neglected, as Phillipson (1992: 53) says that the base of cultural imperialism is linguistic imperialism.

A language is not solely a language; it is mingled with a culture as Iredale says (in Phillipson, 1992: 11), “when people learn English, for whatever purpose and by whatever method, they acquire something of the flavor of our culture, our institutions, our ways of thinking and communication”. Cultural imperialism occurs silently through the exploration of ideas, theories and experiences, publication and so on (Phillipson 1992: 57-58). The director general of the British Council could be quoted here, “Britain’s real black gold is not north sea oil but the English language” (Phillipson 1992: 48-49). So in that sense, ELT has hidden agendas, the ideology of its native speakers and their culture (*ibid*). Phillipson (1992: 60) thinks that the promotion of British book trade which explores the center’s (center of Kachru’s concentric circle, 1986) ideology and thought is a remarkable medium of cultural imperialism. These books presents the ideas, attitudes, activities which are the cultural element of the center and thought to be the model for peripheral countries (Phillipson 1992: 61).

2.5 History of linguistic and cultural Imperialism in Bangladesh

Mcleod says (in Rahman; Hamzah; Meerah and Rahman, 2010: 116) that, Bangladesh was under Indian sub continent which was under British rule from 1757—1947. Though until the early 19th century British rulers (colonizers) were not so interested to teach the people of Indian sub continent, the European missionaries and East India Company established some educational institutions (Phillipson, 1992: 110-112). The imperialistic education was being given from the period of British colonization that is, early 19th century (Rahman; Hamzah; Meerah and Rahman, 2010). At the beginning of 19th century, the English language schools based on British model were established

in the region which is now Bangladesh (Ali, Nurullah and Naik in Rahman; Hamzah; Meerah and Rahman, 2010:116-167). So this time is formally the birth time of EMSs in present Bangladesh. Only those Indians who were proficient in English were recruited under the government job (Phillipson 1992:111). At the end of first half of 19th century, British rulers had a wish to make this continent a field of trade and business rather than a house of slaves (Young, 1957). So, they started to give concentration on education of the natives, but the medium of education was English (*ibid*). Kumar (in Rahman; Hamzah; Meerah and Rahman, 2010) says that the British colonial officials wanted to teach Indian people making English the medium of instruction so that they can explore their (western) language, literature, science and technology. Thomas B. Macaulay passed an important minute in 1835 with the goal to teach some Indians who remain Indian in blood and colour but British in taste and ideology (Young 1957: 716-18). It is perceived very clearly from Macaulay's speech that British people undermined Indian languages and culture and wanted to explore their language and culture (Young 1957: 716-18, Phillipson, 1992: 110). The hidden agenda of the British was to make some dependent elites who would be their future customers of all goods, that is, their language and culture (Rahman; Hamzah; Meerah and Rahman, 2010: 117). After Macaulay's minute, the promotion of English was accelerated by political, economic and social power (Phillipson, 1992: 110). British policy of indirect ruling started from that period, that is, the seed of linguistic and cultural imperialism was sown from that time (Phillipson 1992: 110-113).

2.6 Relation between language and culture

According to McDevitt (in Genc and Bada, 2005) language and culture flow together, thus study of a language involves the study of that culture. If language is learned without the cultural background, then the learners face hardships in communication (Genc and Bada 2005: 73). They also opine that a language is never devoid of a cultural background and without it, a language, to some extent seems meaningless. This opinion is strengthened by the opinion of Byram and Kramsch (in Genc and Bada, 2005:73). So learning a language is deeply related to learning the culture of the native speakers of that language (*ibid*). The students of English Medium schools of Bangladesh are excessively fond of English language and culture (Al-Quaderi 2010). So, as a result of being detached from Bangla language and culture, these Bangalees are becoming half foreigners, half bangles (*ibid*) which reminds of Macaulay' minute (1835) again, that says 'Indian in blood and color but British in taste and ideology'.

The hidden agenda / the policy of USA to promote English is to promote their culture which enforces their capitalistic motif (Tomlinson 1991).English language has a history of undermining other peripheral languages and influencing the identity and culture of the native (local people of the peripheral countries) people (Canagarajah, 1999: 57). Philipson (2009) says that, there is enough evidence to say that English is ideologically partial and it is serving some specific countries' purposes. Wa- Thiongo (in Philipson 2009: 2) says that it should be checked and realized with much concern that whether learning English is serving global empire or not. If it is serving the colonial countries then again the learners are being the victims of colonialism.

English is hampering the importance of native languages and when it is taught as a general subject (English Language Teaching) then it must be related to a nation's cultures and literature (Phillipson 2009: 2-3). Phillipson (2009) further says that it is not believable that English can be taught separating it from the culture of its native speakers, for instance, English is originated from Britain and then its speakers moved to different places, but the culture of British people is with them (*ibid*). Likewise, the foreign books read in the EMSs carry foreign culture and ideology (Kamol, 2009). A language can be standard and global but still there are some cultural norms in it (Phillipson 2009: 4). The exploration of western culture through English language has been the concern of many writers like Phillipson (1992, 2009), Pennycook (1994), Tomlinson (1991) and Canagarajah (1999). Phillipson (2009: 9) gives evidence that the target of USA and UK is to explore their culture around the world. America wants the whole world to adopt their culture and system, and so does UK (*ibid*). English is serving the purposes of USA and UK to make political, economical, cultural and linguistic empire (Phillipson 2009: 9; Canagarajah, 1999; Tomlinson 1991). The linguistic and cultural imperialism has been accompanied by the economic policies of the centre, that is, the centre make linguistic policies of the periphery countries using their political power to gain more power and benefit so that the whole world is bound to serve their capitalism (see Bisong, 1995; Phillipson, 1992; 2009). Language is the bearer of a culture, so if English language is imposed, so is culture, as a result, the ideology, values of the central countries are shown superior and peripheral values are undervalued and marginalized (Phillipson, 1992: 27). The centre countries sponsor ELT materials and where their culture and ideology are mingled with the materials which facilitate cultural imperialism (Kilikaya, 2007). Modiano (2001) believes that, cultural integrity can be violated through foreign language learning. He further says

that there are some strong evidences that, foreign language learning can hamper native language and culture. ELT is just one way of linguistic and cultural imperialism of many (Phillipson 1992: 55).

2.7 Streams of education

There are three streams of education in Bangladesh (Kamal, 2009; Rahman; Hamzah; Meerah and Rahman, 2010: 115).

1. Mainstream Bangla medium
2. English medium
3. Madrasha medium

In Mainstream Bangla medium, the medium of instruction and education is Bangla (Kamol, 2009). Most of the students of Bangladesh fall under this stream (Banu and Sussex, 2001: 130). There are two categories under Bangla medium: Public and Private. However each category has a primary, secondary (S.S.C) and Higher secondary (H.S.C) level (Haque, 2011: 185). Public schools and colleges provide only Bangla medium education but private Bangla medium schools and colleges provide both Bangla and English versions of the syllabus provided by the board and it is mentionable here that there are six educational boards of Bangladesh (*ibid*). English Medium system is a special kind of education system run by private ownership where the medium of instruction is English. These schools are not monitored by any government authority. These schools directly follow British curriculum and syllabus (Haque, 2011: 185). The students of EMSs have to pass O-Level and A-Level exams to enroll in the universities (*ibid*). After passing from schools, most of these students study in the private universities or go abroad (Banu and Sussex, 2001 and Ainy,

2001). English medium education is chosen by the elite group of the society who do not want their children to lag behind in the era of globalization and especially when English can bring them good jobs, opportunities of scholarships and so on (Ainy, 2001: 114; Banu and Sussex, 2001: 130).

2.8 English medium education in Bangladesh

After the independence in 1971, EMSs were completely removed from Bangladesh in 1972 (Banu and Sussex, 2001: 131). Guided by the thought of nationality and love for mother tongue, the government banned English medium schools (Banu and Sussex, 2001: 129-31). But English could not be removed from universities because the class lectures were needed to be given in English and the books and journals were all in English (*ibid*). On the other hand the elite group of the society started to feel the necessity of English, and consequently EMSs started to grow (Ainy, 2001). Since the 1980s a number of EMSs mushroomed (which are all privately funded) (Banu and Sussex, 2001: 130). As English was not emphasized in public Bangla medium schools, the necessity of EMSs started to grow day by day, with the growing demand of English in every sector (Rahman; Hamzah; Meerah and Rahman,,2010: 117; *Ekushe, English and Ethics*, 2010).

2.9 Problems of ELT in English medium education

EMSs in Bangladesh can be traced back at the beginning of the 19th century (Rahman; Hamzah; Meerah and Rahman, 2010: 116). The students of EMSs are following British curriculum and syllabus directly (Haque 2009). They read imported western books written in western context (Al-Quaderi, 2010). Reading these books the students know about western geography, history, literature, western way of life and

their ideology (*ibid*). So they do not know about Bangladeshi culture, for example, they are much more familiar to Shakespeare than Robindronath Tagore (Haque, 2009). English ideology and values are explored through the books and curriculum of British council but there is no mention of Bangladeshi culture and Bangladeshi resources (Kamol 2009; Haque, 2009: 13; *Ekushe, English and Ethics* 2010; Al-Quaderi, 2010).

CHAPTER III

METHODOLOGY

3.1 Research Design

The research is descriptive, analytical and qualitative. According to Kamol (2009), there are approximately five hundred EMSs in Bangladesh. As it is a rough statistics, the number of EMSs might be larger than this in reality. However, among the registered 162 EMSs under British Council situated in Dhaka, there are 18 schools in Uttara, Dhaka. From these schools, ten were selected for data collection. Data was collected from both the students and the teachers through questionnaire and interview respectively. 400 students of class V and VI were chosen to conduct the survey and twenty teachers were interviewed for the study.

3.2 Theoretical Framework

The research was carried out focusing on Phillipson's (1992) theory of linguistic and cultural imperialism. Phillipson (1992: 38-77) says that linguistic imperialism is the basic component of cultural imperialism. Likewise, Canagarajah (1999) believes that there is a deep relationship between language and culture. Foreign language learning is related to cultural violation or invasion (Modiano 2001). So a language is mingled with the culture of its native speakers, therefore the researcher wanted to find out if the language is neglected. If so, the culture is also seems to be neglected. Phillipson's (1992) theory of linguistic and cultural imperialism is applied for peripheral country that is, India, Bangladesh, Pakistan, Africa, Singapore, Thailand and so forth. So, the

theories and explanations, given in the book (*Linguistic Imperialism* 1992) fit into Bangladeshi context.

According to Phillipson (1992: 139), culture is a country's intellect, art, science, education, invention, history, national personality, past history and present way of life. So in this research it was observed if the above factors are neglected.

3.3 Setting

The setting was very important in this research. The survey was conducted in classroom setting to collect data from the students instantly so that the information or answer is only from them rather than from their parents or anybody else. Teachers' interviews were taken either at school or outside. Some interviews were recorded based on the permission of the interviewees.

3.4 Sampling

The researcher selected 18 EMSs in Dhaka but all the schools did not co-operate. So at last, data was collected from 10 schools. Data was collected from the students of class V and VI because it is the time when their likings and disliking grow. At this age, the students seem to be very much vulnerable to any type of influence. It is the preliminary stage of their personality. In each school, the twenty five students from each class were given questionnaires. So, in class V and VI, fifty questionnaires were given with the intention that, if some of the students do not fill out completely or do not return, even then, at least forty questionnaire would be returned. The number of the classes where there were more than twenty five students was less, so in that case , they (the students) were all given questionnaires. There were some schools where the number of students was less than 20 in class V and VI. So on an average, there

were 400 complete questionnaires. The sections were chosen through lottery from the classes having more than one section. Some extra questionnaires were carried so that the sections having more than twenty-five students could be covered. When they submitted, fully completed questionnaires were selected. The English teachers of class V and VI were selected for interview through lottery because there was more than one teacher in each class. In this study, only one teacher was selected from each class, so one from class V and another from class VI were interviewed. In total, five hundred questionnaires were given and four hundred were selected and analyzed because some questionnaires were incomplete. The students were given instruction both in Bangla and English. The teachers' interviews were taken in English. Twenty teachers from ten schools were interviewed. Data was collected from different schools in Dhaka from December 2010 to February 2011.

3.5 Instrumentation

Data was collected through questionnaire and interview. Questionnaire was prepared for the students and the teachers were interviewed. There were seventeen open ended questions in the students' questionnaire. Question 1, 2, 3, 4, 5, 6, 12, and 13 (see appendix A) aimed to find the answer of the central research question 1: 'How the strategies of teaching English in English Medium Schools are helping cultural imperialism? Then, the questions 7, 8, 9, 10, 11, 14(a), 14(b), 15, 16 and 17 (see appendix A) were set to explore the central research question 2: 'What aspects of Bangladeshi culture have already been invaded or are being replaced?' The teachers were also interviewed based on some questions. Questions 1, 2, 3, 5, and 7 (appendix B) were discussed with the teachers to answer central research question 1. The

question 2 and 6 (appendix B) were asked to find the answer the central research question 2.

3.6 Data Collection Procedure

A list of registered English Medium Schools was collected from British council. Due to the distance problem and time constraint, it was decided that data would be collected from the schools located in Dhaka. There are 18 registered schools according to the list. The researcher had to go to school to school to take permission of the school authority body or administration about collecting data from their schools. However, all the schools did not co-operate. The schools were assured that their names would not be mentioned anywhere. At last, data was collected from ten schools but still, it was very difficult to convince them. The researcher went to the selected classes and told the students that she would take twenty minutes from them for a research. The students were requested to fill out the questionnaire without discussing with anybody; they were told to write, just what they think. Twenty five questionnaires were given to the students of each class V and class VI. It was hoped that at least twenty questionnaires would be returned from each classes.

3.7 Data Analysis Procedure

All the questionnaires were checked to find the answer of each question. The similar answers were counted against each question. In this way the numbers of the answers were converted into percentage. Then the findings were summarized to answer the central research question. In case of teachers' interviews, along with the responses, their tone, moods and attitudes were also taken into consideration. So, data was analyzed from two angles: students' responses and teachers' responses and then these

responses were compared before summarizing it as a whole. All the questionnaires were compiled to avoid any categorization among the schools.

3.8 Obstacles Encountered

The researcher faced much problem to take permission from the schools. As these are private schools, it was only up to the authority to give permission. Some schools were very strict to share any information. Some students did not answer all the questions of the questionnaire, so those questionnaires were excluded from the list.

CHAPTER IV

FINDINGS AND DISCUSSION

4.1 Introduction

After the liberation in 1971, Bangladesh has experienced several education policies (Banu and Sussex: 122,123). Some of the policies were even against teaching and learning of English, for instance English was banned from education policy of 1987(*ibid*). However, with the passage of time, people got to know the significance of English. People's interest for English is increasing day by day and at the same time, they are becoming the fans of English (western) culture, as the culture is used synonymously as modern culture(Al-Quaderi,2010). The students (specially) of English Medium Schools (henceforth EMSs) are being the victims of cultural Imperialism (*ibid*). However this research tends to find out what cultural elements have already been replaced and how these schools are helping cultural imperialism and what factors are facilitating them to be the victims of this kind of imperialism. In order to find out the problems behind it, some questionnaires were used and teachers were interviewed.

Data was all collected from primary sources, that is, the researcher went to the students and teachers in person. Ten EMS's were selected based on their cooperation. The schools are all located in different sectors in Uttara, Dhaka. The students of class V and VI were given questionnaires. In some schools, there were several sections in the classes; in that case, sections were selected through lottery. Students were also

chosen randomly from those sections consisting more than 20 students. In each class, students were given twenty questionnaires. That is, in all the schools, twenty questionnaires were given to class V and twenty questionnaires were given to class VI. So, total 40 questionnaires were given to two classes each school and then collected instantly after the students have completed answering. In total 400 questionnaires were collected from the students. There were also 20 interviews of the ELT teachers of the classes mentioned above. There were more than one ELT teacher in all two classes, but only one teacher from class V and one from class VI were interviewed. So the same way as was done in students' case, teachers were selected through lottery.

4.2 Findings in terms of Questionnaire survey

There were seventeen questions in the students' questionnaire of which four were open ended and thirteen were close ended. In response to the question number one (appendix A) out of 400 students, 380 (that is, 95%) students answered 'English' (Table-4.1). They said they study in English medium schools, so they should always practice in English for being better speaker and added that Bangla is prohibited in the school premises. The remaining 5% said, they use both English and Bangla. They use Bangla when they have difficulty in expressing something in English.

For the second question, out of 400 students, 340 (85%) students said that their teacher teachers told them to speak in English outside the classroom (Table 4.1). 60

students or 15% said that their teachers do not suggest them to use any specific language outside the classroom.

Table 4.1 The Data from Questionnaire Survey

Questions	NR ¹	Percentage	Response	Reason
1. Which language do you speak in the class?	380	95%	English	They are in English medium school and Bangla is prohibited in the school premises.
	20	5%	Both English and Bangla	Sometimes they have difficulties in expressing in English
2. Which language do your teachers suggest you to use outside the classroom?	340	85%	English language	
	60	15%	Do not suggest any specific language	
3. Which language do your parents want you to use at home?	312	78%	English language	a) Parents' motivation by the teachers b) Parents' fascination towards English
	64	16%	Do not suggest any language	
	24	6%	Bangla language	
4. Do you read poems? Would you name some of your favorite poems? Bangla English or others	304	76%	They (the students) wrote the names of only English poems	
	96	24%	They wrote the names of both Bangla and English poems.	
5. Do you read stories? Please write the names of some of your favorite stories. Bangla, English, Others.	337	84.25%	Wrote the names of only English stories	
	44	11%	Both Bangla and English stories	
	19	4.75%	Only Bangla stories	

¹ NR= Number of Respondents/Teachers

6. Which TV programs do you enjoy mostly? Please write below:	273	68.25%	English channels like Ten Sports, HBO, CNN, BBC, Star movies, Star sports etc.	
	104	26%	Western, Indian and Bangladeshi programs	
	23	5.75%	Bangladeshi programs	
7. Which dress or clothes do you like to wear?	325	81.25%	Like western dress	
	70	17.5%	Both Bangladeshi and Western dress	
	5	1.25%	Like only Bangladeshi dress and cloths	
8. What is your favorite food?	344	86%	Listed western food like pizza, burger, chicken fry and so on	
	56	14%	Both Bangladeshi and western food	
9. Do you like Pitha? Please mention some of your favorite pithas.	98	24.5%	Could write the names of some Bangladeshi pithas properly	
10. When you go out, which food do you prefer?	302	75.5%	Kept the answer space blank	
	295	73.75%	Like western fast food or foreign food	
	68	17%	Bangladeshi food	
11. Do you use greeting cards? If yes, which cards do you use?	37	9.25%	Put the answer space blank	
	310	77.5%	Use English greeting cards	Bangla cards are not that much available
12. Which language do you use to write in cards?	76	19%	Both Bangla and English cards	They feel comfortable with English
	14	3.5%	Want to buy Bangla cards but not available	
13. a) Which subject(s) in your class do you find easy?	313	78.25%	English	
	87	21.75%	Science, Maths, Geography, Religions studies	
13.b) Which subjects are	320	80%	Bangla	

difficult?	80	20%	Maths, History, Geography	
14. a) Which days do you celebrate greatly? Please tick 7 days you celebrate the most.	310	77.5%	Chose more western terms and phrases than Bangladeshi ones	
	90	22.5%	Tick more Bangladeshi terms and phrases than western ones	
14. b). Which two days do you celebrate the most or enjoy?	280	70%	Enjoyed two Eids the most	
	120	30%	Gave mixed terms like valentine's day, Friendship day, Pohela Boishak etc.	
15. Do you enjoy music? Which music?	336	84%	Hindi and English music	
	64	16%	Bangla, English and Hindi music	
16. How do you greet your teachers and seniors when you meet them?	340	85%	'Hi' or 'Hello'	
	60	15%	As-Salamu-Alaikum	
17. Which words and names are familiar to you?	349	87.25	Western terms	
	51	12.75	Both Bangladeshi and western terms	

In response to the question three, 312 (78%) of 400 (Table-4.1) students said their parents want them to use English at home. Here it is mentionable that, during parents day or other occasions whenever the teachers get to meet the parents they suggest the parents to tell their children to use English at home. 64 (16%) students said that their parents do not suggest what language they should use. The remaining 24 (6%) students said that their parents want them to use Bangla at home. The reason for this might be the parents do not want to get their children detached from Bangla language or they are not good in English, they have difficulty in interacting in English with their children.

In replying to question four, most of the students wrote the names of only English poems, 76% students wrote only English poems in their choice list while 24% wrote the names of both Bangla and English poems. Not even a single student wrote only the names of Bangla poems (Table-4.1).

Similarly when they were asked about their favorite story in question five, most of the students (84.25%) wrote the names of English stories. Very few of them (11%) (Table-4.1) wrote both Bangla and English stories. But here, unlike the previous question, 19 students (4.75%) wrote only the names of Bangla stories. These students might have come from Bangla medium background. It was revealed that most of the students read English stories, may be because they cannot read Bangla properly or they are not exposed to Bangla that much.

Students were asked to write some of their favorite TV programs in question six, In response, 68.25% (273 in number) students wrote programs from the English channels like Ten Sports, HBO, CNN, Star movies, Star sports and so on (Table-4.1) . In the movie channels, predominantly western movies are shown. Other (26%) students wrote that they watch western, Indian and Bangladeshi programs and only a few (5.75%) students wrote they watch only Bangladeshi programs.

In terms of dress or cloths, majority of the students wrote they like western dress. Whether they are boys or girls, when the question of choice comes, they like western dress. It is reflected through their answers in the question seven that most of the

students (81.25%) placed only western dress in their choice list while (17.5%) placed both Bangladeshi and western dress(Table-1). Very few of them (1.25%) wrote they like only sharee, panjabi, salwar, kamiz and so on.

When the students were asked to list their favorite food in the question eight, most of them wrote the names of fast foods like pizza, chicken fry, burger etc but they hardly mentioned any Bangladeshi food for instance, Bangladeshi Pitha. From 400 students, 344 students wrote solely western foods (Table-4.1) and remaining 56 students placed Bangladeshi food with some western foods in their choice list.

In answering about Pitha,in question nine, Only a few students (24.5%) could write the names of some Bangladeshi Pithas like patishapta, chitue, vapa pitha, pakon pitha properly whereas most of the students did not write anything(Table-4.1). This may suggest a very poor knowledge of pithas and its relation to Bangladeshi culture. Here, the fact could be that, Bangladeshi pithas are not advertised properly while western foods are advertised very attractively.

In question ten the students were asked about the food they would prefer when they go out, 73.75% students wrote only the names of different types of western fast food or foreign food (see Table-4.1). 17% percent students mentioned the names of Bangladeshi foods in the choice list, while the remaining 9.25% students did not write anything.

In case of greeting cards, which deals with question number 11 and 12, most of the students (77.5%) said, they like English cards because the cards look attractive and they are more available than the cards written in Bangla (Table-4.1). When they were asked, why they use English language in cards, they said they feel comfortable writing in English. The other students said, they use both Bangla and English cards. Very few (3.5%) students said that though they want to buy Bangla cards but they are not very much available.

When the students were asked about the subject they find easy (question number 13a: appendix-A) 313 (78.25%) students mentioned that they found English to be the easiest subject followed by science, math's, geography, religious studies (Table-4.1). The question 13(b) suggests that Bangla is the most difficult subject to the students of EMSs because based on the data, 80% students found it hard. This might be because they do not have much exposure to Bangla from the early child hood. Although the other students, that is, the remaining 87 students, wrote the names of other subjects like math, chemistry, history respectively, but very few of them think English is hard.

Question number 14(a) reveals something that is obvious and at the same time is something which is bad for Bangladeshi culture. The students were given 14 terms and phrases which were taken both from Bangladeshi (the books Bangladeshi students read in class V and VI in govt. schools) and foreign (the books which the students of EMSs read in most schools) books and contexts. The students were told to tick seven terms, which they are familiar with. This question was set with the intention to know if they are much oriented to western thought. Most of the students (77.5%) chose

English terms and phrases over Bangladeshi terms and phrases (Table-4.1). Here, the reason why this is bad for Bangladeshi culture is that though most of these students of EMSs have never been abroad, but still they are more familiar with foreign terms than local terms. For example- they know about Easter Sunday but do not know Eid-e-Miladun Nobi. Most of the students know April fool but do not even know about Halkhata. They celebrate Friendship day, Valentine's Day etc. leaving out Nobanno, a traditional cultural occasion in Bangladesh. But here it is mentionable that there are still some exceptions. The remaining 22.5% students tick more Bangladeshi terms than western terms.

When they were asked in question 14(b) about the occasions (given in question 14(a)) when they enjoyed most, they wrote about the two Eids. Here 70% (see Table-4.1) students said that in the two Eids they enjoyed the most but they also enjoy Christmas. The reason for which they like Christmas might be because it is presented to them very attractively in the schools. They read about it in books, it is presented through music, movies and so on. From the answer of how they celebrated these two Eids, it was revealed that they pass the days just like the other festivals, wearing nice dresses, meeting friends, enjoying time and enjoying food and so on. It was also revealed that they do not even know the glorification of Eid, the Ramadan and significance of it and the significance of sacrificing to Allah. Although they like the two Eids the most but know much more about Christmas than these Eids.

In case of music, most of the students like to enjoy Hindi and English music rather than Bangla music (see Table-4.1). 84% students like both English and Hindi music. The remaining 16% students said they like Bangla, English and Hindi music.

When they were asked in question number sixteen, that how they greet their teachers and seniors; they said they just say 'hi' or 'hello'. Here the percentage of the students who said they greet saying 'hi' or 'hello' is 85 and 15% students said that they give Salam (Table-4.1). So here it can be seen that how much the students of EMSs are accustomed or used to with western culture.

In the last question (appendix A) the students were told to tick their familiar terms and phrases out of nineteen (see Table-4.1). In this question there were a total of nineteen terms, of which, ten were taken from Bangladeshi context and nine were taken from western context. It was found that 87.25% students were more familiar with western terms than Bangladeshi terms and phrases while the other 12.75% students tick both Bangladeshi and western terms and phrases. For instance, most of the students of EMSs know ice skating but don't know Ha-do-do (because they read about ice skating but do not read about Ha-do-do). Similarly most of them know King Arthur but only a few of them know Khudirum Bosh. Snowstorm is much more familiar to them than Kalboishakhi.

4.3 Discussion of the Teachers' interviews

It has already been said before, that it is a qualitative research. For data analysis, the thematic information was used and the sense, mood, attitudes were also studied in the interview. Through these interviews, the notions of the teachers towards Bangladeshi and western culture was compared. There were 20 teachers in total of whom ten were English teachers of class V and ten were of class VI.

In response to the first question (appendix B) 80% of the teachers (see Table-2) said, they strictly prohibit the use of Bangla in the classroom and some of them said that they would even give punishment if English is not used in the classroom .They explained that in an EMS, there should be an English atmosphere; only then the students could become very fluent speakers of English.

Table 4.2 The Data from Teachers' Interview

Question	NR ²	Percentage	Response and Reason
1. What do you do when your students use Bangla in the classroom?	16	80%	Strictly prohibit Bangla in the classroom. Give punishment for this Reason: It is an English medium school They (the teachers) are instructed like that.
	2	10%	Do not do anything (Do not give much care about it)
	2	10%	Let them use Bangla sometimes
2. How do you celebrate the following days in your school? When do you think the students enjoy mostly?	15	75%	Students like Pohela Boishak the most
	5	25%	Said about various other occasions given in the list
3. Which TV programs do you suggest your students to watch?	17	85%	Mentioned TV channels like discovery , HBO, National Geography, Star movies, BBC, CNN etc

² NR= Number of Respondents/Teachers

			Reason: These channels help the sts. to improve their English
	2	10%	The students should watch which channel they want to watch
	1	5%	Sts. should watch Bangla channels to know more about Bangladesh
4. Do you co-relate our cultural ideas with that of foreign countries? How?	15	75%	Do not correlate
	2	10%	They have the wish but can not
	3	15%	Avoided the question. Reason: It is very difficult, time consuming and challenging.
5. Do you think the students of EMSs will face problem in future if they know little Bangla? Why?	16	80%	Will not face any problem, and 2 of them (10%) said good command over English is very necessary for most of the lucrative jobs which knowing good Bangla is not that much necessary
	4	20%	The students should learn Bangla properly because it is their mother tongue
6. What are your opinions about the changing trends in Bangladesh influenced by western, Indian or any other culture?	14	70%	It is very good sign.
	4	20%	Foreign influence is not good
	2	10%	Did not express their opinions regarding this question
7. Are you familiar with the term 'Cultural Imperialism'? How/ From where?	17	85%	Do not know the term
	3	15%	Know the term but cannot do anything or reluctant to admit that they have responsibilities regarding this
8. Do you help your students to be familiar with western culture? How?	19	95%	They help, because it is their duty. They are supposed to teach what is written in the book
	1	5%	Disregarded the question.

In response to question two (appendix B) the teachers said that they celebrate different occasions in the school, but most of the teachers 75% (Table-4.2) said that students like Pohela Boishak the most. They said that on this day the students and teachers wear special dress (colored in red and white). The remaining 25% said about other occasions. Most of the teachers mentioned that even though 31st December is

not officially celebrated in schools, students tend to celebrate this night among them. When the teachers were asked about 16th December and 21st February, 80% teachers said, these are holidays; so the students do not do anything in school. The teachers also said that they see the students enjoy a lot on Friendship day and Valentines Day.

When the teachers were asked about which TV programs they think the students should watch, 85% teachers (seeTable-4.2) said English channels like Discovery, HBO, National geography, Star movies, BBC, CNN etc. In explaining why, they said that if the students watch these channels, they can learn better English and at the same time know about the whole world. 10% teachers said that the students should watch whatever they like, and only 5% teachers said; the students should watch Bangla channels so that they get to know more about Bangladesh.

In answering the fourth question (appendix B) 75% (Table-4.2) teachers said they do not correlate Bangladeshi cultural with western cultures. Some teachers said that, they cannot go beyond the text because their school system do not permit this and some other teachers said that it is time consuming or they do not want to go beyond the syllabus. They also added that in the EMSs the teachers are required to submit the lesson plans. So, it is very difficult for them to go beyond the lesson plans. Furthermore, the co-coordinators or supervisors have to be convinced about the proposed changes. Some times the teachers do not want to make any changes as they might be criticized for changing the previous lesson plans. The interview revealed that despite of the teachers having soft corner for Bangladeshi culture and tradition do not bother too much to change the English syllabus. Some teachers mentioned that, it was

not their duty, why would they co-relate Bangladeshi cultures with foreign cultures, since it is not in their books. it is not important for the students. They added that it would cost them extra time and the school would not pay them for these efforts. There were only two teachers who said they co-relate our cultural ideas as much as possible with foreign cultures.

In response to question five (appendix B) 80% teachers think that the students will not face any problem (Table 4.2), if they know little Bangla. They explained without good command of Bangla, the students can survive nationally and globally. Some of these teachers even added that, good command over English is necessary in most of the lucrative jobs but good command in Bangla is not that much necessary. 20% teachers said that though the students can survive without Bangla, they should learn it properly because it is their mother tongue, and if they do not learn it now, their next generation will not or cannot learn it in future.

The teachers had mixed opinion regarding question six, 70% teachers said the change in cultural trends is a good sign because the world is advancing and so should we (see Table-4.2). We can easily take good aspects from other cultures. 20% teachers said that the influences of other culture are not good. They mentioned that though they understand such influences are harmful, they cannot help it. For instance they said that the students have an obsession for western dress, western fast food, and western lifestyle because they think such things represent the modern world. These teachers said that the same thing happens with their own children as well. Here the point is, from the interview it was revealed, most of the teachers are very positive about

western culture and they themselves even have obsession which was found from their attitudes, gestures and tones. Though these teachers understand the harmful influences, they do not have the courage to take any initiatives. Two teachers did not express their opinions regarding this question. But all of them said we should all respect our culture.

Question seven was asked with the intention to check if the teachers are aware of the process of how cultural imperialism was occurring. Most of the teachers (85%) do not even know the term which indicates how much they are conscious and what they are doing to improve their own culture. 15% teachers know the meaning of cultural imperialism but were reluctant to admit that they even have any responsibility to save our culture (Table 4.2). Almost all the teachers said that they help the students to be familiar with western cultures because it is their duty and the books the students read were mostly about foreign cultures. They are obliged to teach what is written in the books.

4.4 Comparison between teachers' and students' responses

Based on the finding it seems that only a few teachers are aware of cultural imperialism; some of them are not familiar with the term directly but know something about it. But, comparatively it seems through the questionnaire survey that the students are not at all informed that they are becoming the victims of this vicious process that is cultural imperialism. The students read imported books written by western writers which are prepared not based on Bangladeshi context. From the data,

it was found that both the students and the teachers are reluctant to follow Bangladeshi culture.

Students' notion of Bangla language and culture in comparison with that of teachers are quite similar. Students practice so called modernism by following the western cultures and the teachers appreciate such practices. The students are not always made aware by the teachers about their origin or local culture and tradition or they (the teachers) do not bother to make the students aware.. But still there are some teachers who think about it but in reality do not do anything to save the Bangladeshi culture. The findings suggest that most of the teachers believe like their students, in the idea that anything imported from west is modern, and anything local is outdated.

There is a noticeable difference between teachers and students that is, at least some of the teachers have an idea about local culture and identity, though they do not always protect them. But the students seem to have very little idea about local culture. The students generally follow the syllabus set by their schools. So, when the teachers or the schools do not try to make them aware of local cultural practices, the students remain ignorant about such things and do not try to be informed on their own.

4.5 Finding in terms of Central Research Question

- How the materials of ELT are helping cultural imperialism?
- What aspects of our culture have already been invaded or are being replaced?

The answer to the first central research question is related to the following points:

1. Strategy of the EMSs' officials
2. The teachers' unconsciousness or carelessness
3. The students' blind imitation

In this research, the word 'strategies' indicate the approaches and thoughts the schools and teachers use in teaching the students, for instance, their activities during different occasions like Pohela Boishak, 21st February, Shakespeare week, Easter Sunday, Christmas and so on. The strategies include instructions the teachers give to the parents and the students. It was also found that EMSs indirectly avoid Bangla to teach better English. The findings suggest that the teachers casually tell the parents to make their children speak as much English as possible at home which directly lessen the use of Bangla language. The teachers try to create an English environment by copying western attitudes and practices. For instance it was found that most of the students like to greet like westerners, dress like them, even like to enjoy the western food. Surprisingly it was found true that the teachers appreciate such activities. Most of the teachers' notion of modernization is similar to the students'. It was also revealed that the students like to read book of western writers.

The answer to central research question two, suggest that many cultural activities of Bangladesh have been invaded or replaced by the various activities of EMSs. For example, the influence of the western books has taken over Bangladeshi culture. Students no longer are fond of Bangladeshi sports like *Ha-do-do* or *Bouchi*, rather they are familiar with ice-skating golf which they find in their books and read about.

The students hardly know about Halkhata, a traditional occasion. In case of greetings, Hi, Hello has taken over As-Samu- Alaikum. These are just a few examples, the respect of the students of EMSs towards their seniors is regretful, which has also been taken over through the blind imitation of western treatment towards seniors, and it was discovered by the researcher during data collection through their attitudes and behavior. In addition, the students follow western practices, and western way of treatments toward seniors is very different from that of Bangladesh. In such ways Bangladeshi cultures are replaced by western cultures.

4.5 General Discussion

Due to the technological advances and internet access the world has become smaller. Now anything can be accessed just through one single click. Now people have many more choices than before. Due to the fast pace of life, everything has become instant, Packaging or presentation or appearance (that is, 'how some thing is presented') has been very important at this time. While the western culture and activities are presented in very attractive way, Bangladeshi culture is being undermined in EMSs. This research was done in some EMSs and based on that it seems native culture is not being promoted in comparison with western culture. The EMSs could nourish and the government could intervene. In the EMSs western culture seems to be predominating because they seem more appealing in comparison with the local culture. For example, Christmas is associated with so many things like mother marry, Jesus Christ, Santa Clause, rain deer, Easter Sunday. On the other hand, though Eids have glorification, these are not explored or glorified like Christmas or other western culture in EMSs. During the Eids the students only have vacations like any other vacations, but the

school could tell the teachers to assign their students various assignments on Eid, its meaning, history and so on. The teachers should also explain that Eid is not just eating rich food and buying new clothes. In that case schools have to have love for the local culture. Then, during the Shakespeare week, students are assigned work like writing essays, arranging dramas on Shakespeare, watching Shakespeare plays and so on. In these ways the students know much about Shakespeare than for instance Robindranath Tagor or Kazi Nazrul, because their schools do not arrange any such week. If the teachers were conscientious then they could at least help to make local culture more appealing and attract the students towards Bangladeshi writers and poets.

It is true that the students of EMSs are reading western books, set in western context but if the teachers are concerned ,they can relate the texts with the native context at least when it is not impossible. Teachers have a vital role, because students trust teachers more than their parents in case of information. Based on the findings of this study, it seems that most of the teachers are not very concerned about the protection of local culture and neither are any students of EMSs.

It seems reasonable that following a culture is individual choice and right unless it affects somebody or something. But still the country (govt.) could make sure, that if the individuals or the citizens are getting proper information or knowledge. All the windows are open for him in this era of globalization but that does not mean he will leave behind his own possessions. Knowing all about self and others (that is, local culture and foreign culture) might help someone to take decisions whether he or she will retain or leave behind his or her own possessions (culture and tradition). The

students of EMSs should be able to take decision of whether to enrich or undermine native or home culture.

CHAPTER V

CONCLUSION

5.1 Introduction

Cultural Imperialism seems to be occurring wherever language is concerned. In the English Medium Schools, the students are expected to use no other languages except English. As the students read books written by foreign writers set in western contexts, they are more informed about western culture than Bangladeshi culture. For the sake of teaching good English the schools follow some strategies which seem to harm the practice of Bangla language and culture. The schools' authority, parents and the teachers tend to work hard to make their students good at English at the expense of being indifferent to Bangla language and culture. For example, schools tend to create so called English atmosphere and in some EMSs it was written "No Bangla inside the school premises" or "Only English in the school campus". As a result, negligence towards Bangla language and culture develops in the students' subconscious or unconscious mind. The students of EMSs have an obsession towards western culture and are becoming the fans of western culture day by day leaving out their local culture. This research was done with the intention of making them aware of how cultural imperialism is taking place in EMSs at the expense of their own identity. This study focused on two central research questions: How the strategies of EMSs are culturally imperialistic? What aspects of our culture have already been or are being invaded/ replaced.

5.2 Summary of findings

From the study, it was found out that in general the teachers, students and some parents of EMSs are indifferent towards Bangladeshi culture. There is a common thought in most of them that anything western is smarter and anything local is backdated. Not only the EMSs seem to be promoting western culture but also they are undermining the local culture and tradition, which would be harmful for our country in the long run. The EMSs indirectly facilitate the students to celebrate western occasions, do the western practices and follow the western way of life: from greetings to dressing, food habit to recreation, books to movie and from sports to gestures. Indirectly by encouraging the above practices, the EMSs seem to propagate cultural imperialism.

Though there are teachers who are informed about this vicious process (cultural imperialism), they cannot or do not take any initiatives. The teachers do not consider it is to be their duty to protect local cultural heritage. This study was done on the students of class V and VI, because at this stage they should be made aware of cultural imperialism. The students do not seem to have easy access to Bangladeshi language and culture. EMSs are basically private institutions, so the schools tend to follow those strategies which will help them to do good business or earn profit. Since parents want their children to learn good English, the schools do whatever is necessary; even if they (the EMSs) have to neglect Bangladeshi language and culture. The EMSs are adopting western activities and culture but comparatively they do not seem to foster Bangladeshi language and culture.

Bangladeshi cultural activities which are celebrated by the EMSs seem to be superficial. Local cultural activities are not presented as attractively as the western ones are. So, based on the study it seems that the students of EMSs are guests in their own house, that is, even though they have not been brought up in the western countries, their activities, thoughts, tastes and lifestyles seem to be like westerners.

5.3 Contribution to research

Culture and language are mingled closely together; therefore, cultural imperialism goes hand in hand with linguistic imperialism. Though cultural imperialism is a much known term to the scholars, but from the study it has been clear that the schools, parents, teachers do not know much about it. Even in the research field, there are many studies on imperialism but hardly any studies have been done on EMSs on this subject. So, obviously, this study is going to contribute to the existing literature on cultural imperialism in EMSs, in Bangladeshi context.

5.4 Practical implication(s)

The study suggests that EMSs are culturally imperialistic, that is, local culture seem to be replaced by western culture. It also suggests how cultural imperialism is occurring directly or indirectly. So, if the findings of this study get access to the mass people, or at least to those who are related to EMSs, they can become aware of cultural imperialism. This can help build a sense of identity among parents and the students. They may at least think about their origin and identity before following western culture blindly. The school authorities may take some steps to retain local culture and make it more appealing to the students. The findings may also influence the government to take some steps to constrain cultural imperialism in EMSs.

5.5 Recommendation

It was found from the study that fondness or obsession towards English language turns out to be the fondness for western culture. This notion seems to be embedded in some families, especially in the elite class who can afford to get their children admitted in to EMSs. A governing body like a board or a commission could be established to monitor the EMSs in Bangladesh. EMSs and their teachers could be made aware of cultural imperialism and how to protect local culture through proper training.

5.5 Further studies

The study only focused on English language teaching in EMSs, but cultural imperialism is taking place in some other activities in the EMSs, for instance, the dress the schools impose on students, the sports they select for the students and other activities. So, further studies can be done on the materials, strategies and syllabuses of EMSs. Again, this study collected data from only ten EMSs. So, the scope could be broadened by increasing the number of EMSs.

5.7 Conclusion

The schools whether English or Bangla medium, should educate the students in a way that they have a strong sense of self and self-respect. Through the study of this research, it can be concluded that the students are obsessed with western culture neglecting or forgetting their own identity. Taking good aspects of other cultures or sharing might not be harmful if the originality is retained. The situation becomes very critical when one's own heritages are on the way to be lost; it harms the entire society and nation. So, what happening currently in the EMSs is alarming. If the government

could take some steps and do something to build up awareness among people, the students of EMSs might be saved from this process of cultural imperialism.

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Appendix A

Questionnaire for the students

School Name _____

Date _____

Student Name _____

Class _____

1. Which language do you speak in the class? Please tick the correct one.

(*tZivgi v Kvtm tKvb fivq K_v ej?*)

- a) Bangla b) English c) Others

Why? _ _ _ _ _
_ _ _ _ _
_ _ _ _ _
_ _ _ _ _

2. Which language do your teachers suggest you to use outside the classroom?

(*tZivgi v i vKvKMY Kvtmi evBti tKvb fivq K_v ej tZ etj b?*)

- a) Bangla b) English c) Do not suggest

3. Which language do your parents want you to use at home?

(*evmivq tKvb fivq K_v ej tj, eviv gv Lvk nb?*)

- a) Bangla b) English c) Do not suggest

4. Do you read poems? Would you name some of your favorite poems? Bangla, English or

(*Zvg KveZv co? tZivgi vKQvcti KveZvi big vj L| evsj v, Bsti vR*)

Others(any) 1.....2.....
3..... 4.....

5. Do you read stories? Please write the names of some of your favorite stories. Bangla, English, Others.

(*Zvg Mí coZ cO` Ki? tZivgi vKQvcti Mí i big vj L| evsj v, Bsti vR*)

1..... 2.....
3..... 4.....

6. Which TV programs do you enjoy mostly? Please write below:
(উল্লেখ করুন আপনি সবচেয়ে বেশি কোন টিভি প্রোগ্রামগুলো দেখতে পছন্দ করেন?)

1..... 2.....

3..... 4.....

7. Which dress or clothes do you like to wear?
(কোন ধরনের পোশাক আপনি পছন্দ করেন?)

For boys.....

For girls.....

8. What is your favorite food? Please write
(আপনার পছন্দের খাবার কী?)

1.....2.....3.....

4.....5.....

9. Do you like Pitha? Please mention some of your favorite pithas.
(আপনাকে পিঠা পছন্দ করে? আপনি পছন্দের পিঠাগুলো কী?)

1.....2.....3.....

.....4.....5.....

10. When you go out, which food do you prefer?
(আপনার বের হওয়ার সময় আপনি কোন খাবার পছন্দ করেন?)

1.....2.....3.....

.....4.....5.....

11. Do you use greeting cards? If yes, which cards do you use?
(আপনাকে শুভেচ্ছা কার্ড ব্যবহার করতে হয়? যদি হয়, তবে আপনি কোন কার্ড ব্যবহার করেন?)

- a) Yes b) No

1. Bangla 2.English 3. Others

Why.....

.....
.....
12. Which language do you use to write in cards?

(*tKvb fvlvq Kvwqj L? tKb?*)

1. Bangla 2.English 3. Others

Why.....

.....
.....
13. a) Which subject(s) in your class do you find easy?

(*tZvgvi Kvfo tKvb wlv mefPfq mnR gtb nq?*)

b) Which subjects are difficult?

(*tKvb wlv mefPfq Kwb gtb nq?*)

.....
14. i) Which days do you celebrate greatly? Please tick 7 days you celebrate the most.

(*tKvb w b, tj v mefPfq gRvi? mvZwJ tefQ bvl*)

- a) 21st February b) 31st December c) Pohela Boishak d) Friendship Day
e) Pohela Falgun f) Valentines Day g) April Fool h) Nabanno
i) Christmas Day j) 1st January k) 16th December l) Easter Sunday
m) Halkhata n) Eid-e Miladun Nobi

ii). Which two days from above given list you enjoyed most?

(*Dcti i tKvb w b mefPfq tewk fij jvtM?*)

a) _____ b) _____

iii) And how did you celebrate these? _____

15. Do you enjoy music? Which music?

(Mvb cQ` Ki? tKvb Mvb?)

- a) Bangla b) English c) Hindi d) Others

16. How do you greet your teachers and seniors when you meet them?

(tZvgvi tKtK I`i " Rbt`i tKfite itf"Qv RvbvI?)

- a) Hello..... b) Hi.....c) As-salamu-alikum d) Others

17. Which words and names are familiar to you? Please tick

(tKvb kã` tju mxtU Rvb?)

- a) Nobab Shiraj ud-dullah b) King Aurther c) Khudirum Bosh d) Snow man,
e) Kaji Najrul Islam f) Roman Civilization g) Kalboishakhi h) Snowstorm
j) The Statue of Liberty k) Shakespeare l) Robindranath Tagor m) Begum
Rokeya n) Santa-Claus o) Easter Sunday p) Christmus Day, Christmus Tree
q) Seven Bir Srestho r) Ice-skating s) Ha-do-do
t)Chorjapod

Thank You

Appendix B

Questions for Teachers

Name of the
School.....

Name:..... Last Degree.....

Date..... Year of
Experience..... Training.....

1. What do you do when your students use Bangla in the classroom?

2. How do you celebrate the following days in your school? When do you think the students enjoy mostly?
 - a) 21st February b) 31st December c) Pohela Boishak d) Friendship Day
 - e) Pohela Falgun f) Valentines Day g) April Fool h) Nabanno
 - i) Christmas Day j) 1st January k) 16th December l) Star Sunday
 - m) Halkhata n) Eid-e Miladun Nobi

4. Do you co-relate our cultural ideas with that of foreign countries? How?

5. Do you think the students of EMSs will face problem in future if they know little bangle? Why?

6. What are your opinions about the changing trends in Bangladesh influenced by western, Indian or any other culture?

7. Are you familiar with the term 'Cultural Imperialism'? How/ From where?

8. Do you help your students to be familiar with western culture? How?

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