

English Language Syllabi in Pakistan: A Postcolonial Analysis of *Oxford Progressive English 7* and *Oxford Progressive English 8*

Zakia Resshid Ehsen*

Nayyar Abbas

ABSTRACT: *This essay presents a postcolonial analysis of two textbooks, "Oxford Progressive English 7" and "Oxford Progressive English 8," utilized in lower secondary classes at specific private schools in Pakistan. The research aims to examine the Eurocentric tendencies present in the literature provided to English language learners in the country, with a particular focus on the biased portrayal of colonized individuals as inferior to their colonizers. Through a critical examination of the texts, the study identifies a binary relationship between the colonizer and the colonized, wherein Muslims, Africans, and Asians are often depicted unfavorably, perpetuating misconceptions and implying inherent deficiencies in their character. Moreover, the research explores Alastair Pennycook's (1998) concept of "Othering," analyzing its manifestation in the textbooks. The study's qualitative data analysis of the two textbooks highlights a significant research gap, as limited existing literature addresses the lack of inclusive and diverse material that acknowledges the valuable contributions of non-European cultures to global literature in the context of English language education in Pakistan. The current curriculum inadequately reflects various literary traditions and perspectives, thereby perpetuating a Eurocentric bias that marginalizes non-Western voices. Consequently, there is an urgent need for a culturally diverse and inclusive curriculum that recognizes the richness of the world's literary heritage. To foster a more equitable and informed global perspective among English language learners in Pakistan, it is essential to address Eurocentric prejudices in education. Insights from this study can be utilized to reshape English language instruction in the nation, creating an inclusive learning environment that values the contributions of all cultures and dismantles colonial legacies.*

Keywords: English language syllabi, Othering, Eurocentric, Postcolonialism

In the context of Pakistan, a postcolonial analysis of English language teaching and syllabi is essential to understanding the ongoing effects of colonialism on education and culture. By critically examining the representation of non-European cultures and identities in English language syllabi, we can work towards creating a more inclusive and culturally diverse education system that values and celebrates all cultures and peoples. It is crucial to analyze the syllabi's material through the prism of postcolonial theory to comprehend it better. This method will enable us to determine whether or not the literature reflects colonial discourses. We may analyze any biases in the curriculum and actively challenge the upkeep of colonial legacies by looking at the curricula from a postcolonial viewpoint.

As part of their English Language curricula, Pakistani students study these books, which were put together by Rachal Redford. The goal of the study is to identify any instances of Eurocentrism in these writings by analyzing their content and examining how the colonized are depicted in these books. These works were chosen because they are included in Pakistani English Language curricula and the study's goal is to investigate how language intricately allows the pupil to support Eurocentric viewpoints and depict colonized people as less than colonizers.

The history of the English language in the sub-continent is intertwined with colonization. During the British colonization of India, the British sought to replace Persian with English as the official language. Consequently, English became the official language of British India after Lord Macaulay's Minute, and it was declared the language of education in 1847 (Mahboob, 2002). After gaining independence, Pakistan faced the challenge of determining its language policy. Although there was a debate on whether Urdu should be the national language of Pakistan, English retained its status as the official language. As a result, several types of syllabi have been developed to teach English to Pakistani students. The teaching of the English language and literature has

always been thought to have a significant impact on shaping a nation's ideology through the propagation of colonial ideas and thoughts to the colonized minds. Suman Gupta delivers a similar comprehensive analysis, incorporating historical and policy-related discussions, to explore various facets of contemporary Indian English Studies. Gupta's approach offers open-ended and multi-vocal perspectives on these aspects, providing a well-rounded understanding of the field (Gupta IV). It is, therefore, essential to examine the relationship between English Language Teaching (ELT) and colonialism and how they are intertwined in the present day (Pennycook, 1998). It is crucial to scrutinize whether the books used as the English language syllabi conform to colonial discourses. As Gandhi stated, "The foundation that Macaulay laid in education has enslaved us" (Luhar 2).

The scope of this study was limited to the examination of two specific books, namely *Oxford Progressive English 7* and *Oxford Progressive English 8*. These two books were chosen because they were compiled by Rachel Redford and were published in the year 2005. *Oxford Progressive English 7* is designed for students in the 7th grade, while *Oxford Progressive English 8* is intended for students in the 8th grade. The main texts of these two books were analyzed using a Postcolonial lens, while the exercises contained in them were excluded from the scope of this research. The texts in question include various forms of literature such as newspaper reports, short stories, biographical writings, essays, and poems. The books are currently being used as part of the English syllabus at certain private schools in Pakistan. Through the lens of Postcolonial theory, it is important to critically analyze the texts to identify whether they adhere to the discourses of colonialism or not.

To better understand the contents of these syllabi, we need to examine them through the lens of Postcolonial theory. The study examines, through a postcolonial lens, the enduring effects of

colonialism and the complex power dynamics that influence people's thoughts and shape human societies. The research addresses the intricate implications of "othering" by projecting the marginalized, oriental, colonized, weak, or colored individuals as inferiors in the selected texts.

Judy M. Iseke-Barnes examines the process of naturalizing English in teaching the English Language and advocates the production of dominant discourses which in turn threatens indigenous Languages (Mathew 22). The term "othering" in the context of postcolonial theory refers to the method through which dominating or colonizing groups identify and construct the colonized or marginalized communities as essentially inferior and different. The concept of "Othering" was first introduced by Gayatri Spivak to describe how colonial powers create a sense of inferiority and otherness in the colonized people. Contrasting the "self" (the colonizers) and the "other" (the colonized) by framing the latter as foreign, exotic, and frequently represented negatively is known as othering. By highlighting the superiority of the colonizers and marginalizing and subjugating the colonized, this process of distinction serves to legitimize and perpetuate the power dynamics of colonialism.

The article employs Pennycook's discourse analysis to examine how the English language is employed in the chosen literary texts to wield power, control, colonial expansion, and supremacy that transcends as a medium of communication. Alastair Pennycook's 1998 book "*English and the Discourses of Colonialism*" is a landmark work in the discipline of applied linguistics. Pennycook examines the complex connection between the history of colonialism and the English language in this piece.

Pennycook (1998) suggests that imperial powers created an inferior "other" as a means of justifying their rule (Pennycook 163-164). Imperialism is characterized by the consolidation of colonies into one economic, military, and political system controlled by the

imperial power (Pennycook, 1998). Pennycook argues that although the former British colonies have gained independence, traces of colonialism still exist. The English language is not neutral and is loaded with colonial meanings (Pennycook i). To demonstrate how colonial texts degraded the colonized, Pennycook (1998) cites various writers. For example, James Mill, John Stuart Mill's father, wrote *History of India* (1820) comprising six volumes, in which he described the natives of India and the Chinese as "dissembling, treacherous, mendacious, cowardly, unfeeling, conceited, and unclean, the victims of despotism and witchcraft" (Thornton 172, as cited in Pennycook 54). According to Pennycook, language was actively used by colonial powers to exert control, demonstrate cultural superiority, and justify their colonial activities.

Pennycook investigates many linguistic facets via a postcolonial perspective, such as the growth of English as a world language, language laws in colonial areas, language ideologies, and language education.

He demonstrates how colonial discourses were ingrained in linguistic usage and how they persisted in influencing linguistic standards long after official colonial authority ended. Concerning the idea of English as a language that is neutral and accessible to all, Pennycook's work shows how crucial it is to comprehend its colonial past. By doing so, he challenges readers to consider the significance of the English language in modern cultures as well as the ongoing effects of colonial legacies on language usage and cultural views. Overall, "English and the Discourses of Colonialism" makes a substantial addition to the fields of applied linguistics and postcolonial studies by providing an insightful understanding of the interplay between language, power, and colonial history.

The study is an analytical research project and the data analysis is a qualitative content analysis which entails studying textual information to provide insightful conclusions. In this study, the selected texts from Oxford Progressive English 7 and Oxford Progressive English 8 were used as the sources of the data. The analysis of the data of OPE 7 and OPE 8 reveals that two short stories, three poems, two newspaper articles, two short stories, and one magazine article have been selected for this research. The research analysis reveals that the textual data in both books highlight the Eurocentric perspective and reinforce the notion of the colonizers' moral superiority over the colonized. The use of the Qualitative Content Analysis technique enables the study to analyze the data systematically and coherently while taking into account the contextual factors that influence the text. First, the data of OPE 7 includes two short stories, three poems, and two newspaper articles that serve the purpose of this study. Second, the data of OPE 8 has been analyzed and two short stories and one magazine article have been considered for this research.

Analysis

The analysis explores how the authors of the selected texts often employ the concept of "othering" to explore themes related to identity, power dynamics, prejudice, and social issues. It allows them to delve into the complexities of human interactions and societal norms.

The short story "Revenge" (Redford 2) explores the distancing from Burmese belonging to a socially inferior group of workers. The story is included in the book Oxford Progressive English 7" taught to the O Level English language. In this story, the writer's portrayal of the Burmese workers as foolish and subservient is consistent with the idea that the colonizers use their literature to glorify themselves and degrade the colonized (Ahmad & Khan). The following is an analysis of the short story "Revenge," which

takes place in Burma (now Myanmar) during British colonial rule. The story depicts a group of Burmese workers who are under the supervision of a British overseer named McKay-than (3) (the term "taking" is a title of respect). McKay is characterized as a very rude and abusive individual who has complete authority over the workers. Jan Muhammad (1985) suggests that the colonizers believed in their moral superiority and ignored the real talent of the colonized. The colonizers also used literature to glorify themselves and belittle the colonized (as cited in Ahmad & Khan, 2014). In the story, McKay orders a Burmese worker to unlock a mass of jammed logs using an elephant, an order that is described as dangerous. The worker obeys McKay's orders without any objection, even though the task is hazardous and could result in harm. This depiction of the colonized blindly following the orders of the colonizer without questioning them reflects the idea put forth by Said (1978) that "the colonizers are the actors while the colonized are the passive reactors" (44). The colonized are often depicted as having no agency or power and merely responding to the orders and whims of their colonizers. The story portrays the Burmese workers as being afraid of McKay and powerless to stand up against him. The workers consider his orders to be final and do not feel they have any right to speak up. This characterization highlights the oppressive nature of colonialism, where the colonizer holds complete power over the colonized.

Overall, the story "Revenge" serves as an example of how colonial literature perpetuates the notion of the colonized as inferior and powerless. The story highlights the power dynamic between the colonizer and colonized, where the former holds complete control and the latter is subjugated and forced to comply with the colonizer's orders.

Color is also a way to define the other as inferior in the text "Zimbabwean President"(Redford 14) The author portrays the

Zimbabwean President, Robert Mugabe, as a brutal and cruel leader who has inflicted severe harm upon his subjects. This depiction of Mugabe is conveyed through the author's mockery of his regime, and the bold assertion that even wild animals, such as elephants, have become refugees due to the violence and disorder that is present in Mugabe's crisis-ridden Zimbabwe. The author's comments, as quoted in OPE 7 (Redford 14), are derogatory towards an African leader, and it is evident that the writer has selected Mugabe as an exemplar to reinforce the notion that 'Others' are inherently cruel and barbaric. Ngugi argues that Europeans have divided Africans into two classes, the "good" (Ngugi 82) Africans who helped them rule Africa, and the "bad" Africans who opposed their rule (Ngugi 82). The portrayal of Mugabe as a cruel and oppressive leader also perpetuates a distorted image of black individuals, as they are often perceived by colonizers to be brutal, irrational, and primitive, as noted by Loomba (1998). The author tends to ignore the imperative measures the President tries to undertake to pull the crisis-ridden country. The author's choice of words and phrasing reinforces a negative portrayal of black people, exemplified by Mugabe in this context. In this regard, Ngugi (1986) points out that the colonizers used education as a tool to impose their superior image on the colonized (Die 66).

This textual analysis highlights the presence of stereotypes and biases that exist in postcolonial literature, which contribute to the reinforcement of negative images of colonized people. The analysis also underscores the importance of examining such texts critically and recognizing the impact of colonialism on contemporary society.

The linguistic illustrations in the poem "Enslaved" by John Mansfield support the topic of othering by highlighting the cultural and emotional divide between the protagonist's people and the Moors. The poem "Enslaved" (Redford 137) by John Mansfield, as

quoted in the book, portrays the North African Barbary pirates as looters who not only pillaged the coastal villages of England but also took young men and women as slaves. The protagonist in the poem describes his adventures as a slave in a faraway country, his contact with the Moors, and the terrible end of his lover. This poem explores the issue of othering through a post-colonial perspective.

The protagonist of the poem, a European (French) courtier, is clearly distinguished from the Moors who have captured him. The main character, who was formerly a courtier at the French King's court, is now treated like a slave. His identity and agency have been taken away, and he is living under unfavorable circumstances. The poem illustrates how being oppressed by a foreign power results in a loss of independence and dignity. To establish a power dynamic based on imperialism and cultural differences, the Moors are depicted as foreign invaders who have invaded and forced their authority on the protagonist and others. The Moors are described as being "swarthy, bearded, hook-nosed, lean"(Redford 137) and sporting "seamen's coats of green,"(Redford 137) which emphasises their foreignness and different look from the European protagonist.

Next, the Moors are portrayed as vicious and heartless people who indulge in piracy, murder, and raiding. They are seen to like using violence and submitting people. The employment of derogatory labels such as "devils," "pirates," and "Moorman" (Redford 137-8) supports the dehumanization of the group that is being stereotyped. The poem creates a sense of otherness through the representation of the Moors as foreigners, the use of dehumanizing language, and the distinctive characterization of the protagonist's lover. The poem exhibits a case of cultural othering when it refers to "Moorish-colored men," (Redford 137) who are represented as the antagonists and the pirate raiders who kidnapped the protagonist's lover. When adjectives like "swarthy, bearded,

hook-nosed, lean" are used to describe someone, it reinforces the idea that they are different and foreign. The presence of the Moors in the distant land emphasizes the concept of otherness despite their different racial and ethnic identity from the protagonist. The power relations and disparities between the protagonist and the Moors are influenced by racial and ethnic divisions.

Similarly, the poem highlights how the concept of others surfaces as new social hierarchy and oppression exist in the context of slavery. "Three were workers of the household, lying dead in her defense: Roused from sleep, perhaps, in darkness so that death might dash them thence" (Redford 138). These lines emphasize the social hierarchy and oppression that exist. The protagonist and other slaves are under the control of the Moors, who subject them to cruel treatment, forced labor, and punishment. The poem examines how this repressive institution has a terrible impact on the lives and futures of individuals who are enslaved. Now, the Moors hold power over the protagonist and other slaves, subjecting them to brutal treatment, labor, and punishment. The poem explores the devastating effects of this oppressive system on the lives and fates of those who are enslaved. The protagonist forgets his share of cruelty when he was in power. There is a distinct portrayal of the protagonist's lover compared to the Moors: "Some fire-shriveled oak leaves blew lightly past my face, A beam fell in the ruins, the fire roared apace. I walked down to the water; my heart was torn in two, For the anguish of her future and the nothing I could do" (Redford 137) The protagonist's lover is depicted with emotional depth and individuality, while the Moors are presented as a faceless and threatening group. This creates a contrast between the protagonist's emotional connection with his lover and the distant, unempathetic portrayal of the Moors. Dehumanizing language towards the enslaved can also be observed in the following lines:

"Roused from sleep, perhaps, in darkness so that death might dash them thence."

"Still talking of escape,

I'll bet a crown,

He said to me.

"But you are young, my friend.

We, oldsters, know we cannot leave the town,

We shall be here until the bitter end" (Redford 137).

In these lines, the language used to describe the enslaved individuals reinforces their dehumanization. They are referred to as "oldsters" or "we," (137) stripping away individuality and identity, and presenting them as a faceless group, devoid of agency and hope. The sharp difference between those who are free and those who are enslaved is explored in the poem. The social hierarchy between the free and the slaves is emphasized throughout the poem. The Khalif, a symbol of strength and authority, is represented as having little trouble enslaving women and treating them like property, highlighting the enormous power disparity between the enslaved and the ruling elite. As seen by the descriptions of the garden, the delight of April blossoms, and the beauty of the lake, the free people are connected with beauty, joy, and the glories of nature. The slaves, on the other hand, are shown as subjugated and dehumanized, living in difficult circumstances, working in the quarries, and being cruelly treated by their captors, as seen by the rowing in the galley. These linguistic illustrations contribute to the theme of othering by emphasizing the differences and distance between the protagonist's people and the Moors, both culturally and emotionally. The portrayal of the Moors as strangers, the use of dehumanizing language, and the distinct characterization of the protagonist's lover all contribute to the sense of otherness in the poem.

However, the poet's portrayal of the 'Others' as looters and pirates echo the derogatory language used by Western writers to describe the 'Orient' and the Arab world. The Western perception of Arabs as aggressive raiders is largely based on stereotypes and misconceptions, as pointed out by Giddens (1972) and Said (1978). "Language politics has become a convenient surrogate for racial politics" (Crawford 14). These writers argue that the Western discourse on the Orient is characterized by a binary opposition of 'us' versus 'them', where the 'Orient' is viewed as primitive, exotic, and irrational, while the West is portrayed as civilized and rational. By using derogatory terms to describe the 'Others', Mansfield's poem perpetuates this discourse and reinforces the stereotype of the 'Orient' as a land of violence and barbarism. In conclusion, John Mansfield's poem "Enslaved" depicts the concept of othering from a post-colonial standpoint using powerful imagery and language. It explores the cultural disparities, power struggles, and difficult realities that the protagonist and other people who have been subjected to a foreign governing force must deal with. In the context of slavery and empire, the poem illuminates the dehumanization, loss of freedom, and social injustices brought on by the process of othering.

The poet in the poem "Nicaraguan" (Redford 146) has presented a distorted image of Nicaraguans, portraying them as beggars and ignorant. This is an unfair generalization as it does not represent the diversity and complexity of Nicaraguan society. The poet's focus on the Somoza dictatorship as the only aspect of Nicaraguan history also neglects the fact that the Nicaraguan Revolution of 1979 overthrew the Somoza regime and established a new government.

The poet's portrayal of the Nicaraguans as beggars and ignorant is also in line with the stereotypical representation of the so-called 'Third World' by Western writers. Said (1978) argues that

these representations are used to justify imperialism and to present the colonizers as superior to the colonized. By portraying the Nicaraguans as inferior, the poet may have unknowingly reinforced these negative stereotypes.

In conclusion, it is important to present a balanced and nuanced view of historical events and cultures. While it is necessary to acknowledge the atrocities committed by the Somoza dictatorship, it is equally important to acknowledge the resilience and strength of the Nicaraguan people in their struggle against oppression. Additionally, it is crucial to avoid reinforcing negative stereotypes and to recognize the diversity and complexity of different cultures and societies.

In the essay “The Cleaning Lady to Leading Lady” (Guardian, Redford 150) several instances of othering through a postcolonial lens can be identified. It is a newspaper report by David Smith published in *The Guardian* (2003). This report was included in the textbook as a report writing sample for O-level students. A critical analysis of power dynamics, cultural representations, and economic inequality shows a continuation of colonial legacies even in modern situations by identifying the instances of othering in the article. This newspaper report discusses Soname Yangchen, a Tibetan girl who now resides in Britain after escaping from China due to oppressive Chinese policies. The article highlights that many people lost their lives during the Chinese Cultural Revolution, which was deemed an oppressive practice. As a result, several Tibetans were forced to escape their homeland under brutal Chinese policies. The article investigates Soname's life in Britain, where she blends into the culture while maintaining her Tibetan heritage through music. In the article, Soname's history of persecution and suffering in Tibet under Chinese administration is highlighted. The focus on her background as a victim of Chinese persecution serves to promote the stereotype of the colonized as

being helpless and in need of rescue or assistance from the colonizers. Said (1978) argues that Western media tends to denigrate the 'Orientals' (108). The newspaper report aligns with this view, portraying the Chinese as oppressive and inhumane. The report presents a one-sided perspective on the Tibet issue, ignoring China's narrative. This illustrates the idea of cultural hybridity, in which people with histories of colonization negotiate many cultural identities.

Her songs are depicted as eerie and exotic when Soname performs Tibetan mountain songs at a prestigious event. The exoticization of her cultural history is aided by the use of language like "haunting Tibetan mountain songs" (Redford 150) and the mention of the expensive performance tickets, which cost £130 each. The contrast between the Western audience (the concertgoers) and the "exotic" artist (Soname) is furthered by this presentation of her culture as something mysterious and seductive. The songs express her otherness, but they need validation from well-known British individuals like Prince Charles, Mick Jagger, Richard Gere, Annie Lennox, and others. This strengthens the power relationships between the colonized and the colonizers. The Tibet Relief Fund and Sonam's narrative are made more well-known thanks to the support of well-known Western celebrities, however, it also serves as a reminder that for her voice and activism to be heard and taken seriously, Western celebrities' backing is necessary.

Moreover, her high-profile musical performance is in contrast to Soname's current employment as a cleaner at a police station, which she relies on to make ends meet. The economic divide between colonizers and colonized is shown by this comparison. The affluence and privilege attached to the concertgoers categorize them as the haves/self/colonizers in contrast to Soname, who stands for the have-nots/other/colonized.

To succeed and reunite with her daughter, Soname wants to hire a record producer and start a music career. This ambition is in line with Eurocentric ideals of success, indicating that Western frameworks are more conducive to her skill and identity being validated and recognized. We learn more about the nuances of Soname's experiences as a Tibetan exile living in Britain when we apply the postcolonial reading to the essay. It aids in our comprehension of her journey's larger consequences, the consistent struggle between the binaries in action, and the lingering effects of colonialism that continue to influence the lives of marginalized populations.

“Family Feelings”: a poem by Charles Causley (Redford 219-223) reinforces the Orientalist stereotype of the East as a place of despotic rulers and corrupt practices. The poet's use of these comparisons suggests that the uncle is just as evil and inhuman as these Oriental figures, perpetuating the idea that the East is barbaric and uncivilized. The comparison of Alfred/self with the Shah of Persia and the Son of Sheikh (other) is further highlighted through his physical features. He is portrayed as “hooked nose” (Redford 219) and a “heavy chin” (219). These descriptions are often associated with negative portrayals of Middle Eastern and Asian people in Western media. Said (1978) argues that Western literature often portrays the East as a monolithic and exotic other, reducing its diverse cultures and people to simplistic and negative stereotypes. The comparison of the uncle with Oriental figures in this poem exemplifies this Orientalist tendency in Western literature.

“The Race” (Redford 220) depicts the character of a boy, Danny Magnum, who is subjected to physical and mental abuse by his father, resulting in Danny and his mother fleeing to live with Danny's kind-hearted grandfather. However, the story is marred by the writer's biased portrayal of characters based on their race. The

father, who is portrayed as cruel, is Black, while the grandfather, who is kind, is White, reinforcing negative stereotypes about Black people.

This portrayal of Black people as savage and uncivilized is a common tendency among Europeans, as pointed out by Metcalf (1995). Europeans often depict themselves as enlightened and civilized, while portraying Black people as savage and uncivilized. This perpetuates harmful stereotypes and fails to acknowledge the diversity and complexity of different racial groups. Instead, it reinforces the idea of the “Other” as inferior and reinforces power imbalances between different racial groups. Writers and storytellers need to be aware of their biases and work towards creating more nuanced and inclusive representations of different racial groups, rather than perpetuating harmful stereotypes. By doing so, they can contribute towards building a more just and equitable society.

Oxford Progressive English 8

The story of “Shahrazad’s Leopard” (99) centers around the character of a seven-year-old girl named Shahrazad who lives with her parents and elder brother Shah Rukh. However, the family seems to be more concerned about their social status and appears to neglect Shahrazad's emotional needs. In addition to this, the story depicts Shah Rukh as a bullying brother.

Furthermore, the story portrays Pakistani people as being harsh and uncivilized, with little regard for their children's well-being. Shahrazad's parents are shown to have a good relationship with a European family who have a son named Malcolm. Although Malcolm is a mischievous child who often bothers Shahrazad whenever they visit, her parents do not express any concern because they believe that Shahrazad's father's promotion depends on Malcolm's father. This, in turn, reveals the parents' inferiority

complex. This depiction of Pakistani people as neglectful and inferior is consistent with Fanon's (1967) observation that the 'Others' often become victims of an inferiority complex (74). The story is thus an example of the Western tendency to present the 'Orientals' as uncivilized and backward.

The story called "Lost in the Snow" (Redford 188) revolves around twenty passengers traveling on a train called the 'Orient Express' from Paris to Constantinople, Turkey. However, due to heavy snowfall, the train gets stuck in the snow. In the narrative, Turkish Muslims are portrayed as corrupt and cruel. When the train managers try to seek help from nearby villagers, they are greeted with guns instead of assistance. This portrayal of Turkish villagers as aggressive and lacking in basic human values aligns with Said's (1978) observation that "Orientals" are not depicted as peaceful and are deemed to hold no values. Similarly, Fanon (1963) argues that the "Others" are seen as "absolute evil" by Europeans and enemies of values (32). The Turkish villagers' greed for money and their lack of empathy toward the stranded passengers further perpetuate the distorted image of the "Others". The portrayal of Turkish villagers in this story highlights the prejudices and stereotypes that Western literature often perpetuates regarding the Eastern world.

A postcolonial reading of another article from Oxford Progressive English called "The Poor Cocoa Farmers of Ghana Cannot Afford To Buy Their Children Chocolate Bars, But Our Growing Awareness Of Fairtrade Brands Means They Might Be Able To Send Them To School" (Redford 230) exposes instances of othering and promotes certain stereotypes and colonial narratives. The article was borrowed from The Guardian that highlighted Fairtrade's benefits and its promise to free farmers from poverty but simultaneously presented a complex picture of the lives of cocoa farmers in Ghana and emphasized the effect of Fairtrade initiatives on their livelihoods. The Adansi tribe's "bewitchingly

photogenic" (230) reputation and references to its "exotic" umbrella-shaped banana leaves and emerald-green oil palms help to exoticize native people. Such descriptions frequently have the purpose of presenting non-Western civilizations as "other" and apart from the presumptive norm. Additionally, the Fairtrade effort is portrayed in the article as the answer to the issues encountered by Ghanaian cocoa growers, setting up a rescuer narrative. By portraying Western entities (such as Fairtrade organizations) as rescuing the marginalized farmers, this narrative may unintentionally reinforce a colonial attitude and strengthen the relationship between the Global North and the Global South. According to the report, cocoa growers in Ghana are poor, inhabit a "paleolithic timewarp" (Redford 231) with rudimentary homes, and lack access to basic conveniences. This depiction of the farmers' living circumstances can unintentionally support the colonial idea that Africa is a backward and undeveloped continent, maintaining the stereotype of poverty and helplessness. By blaming cocoa's global market price alone for its poverty, the author of the article simplifies the problems encountered by cocoa producers. While the erratic nature of the cocoa market does have an impact on farmers, many other factors contribute to poverty in the cocoa sector, such as past colonial exploitation, global economic policies, and the practices of multinational businesses. The article used patronizing terminology to characterize people from various cultures, using terms like "smart cookie" (231) and "massive German" (231) which may exacerbate the feeling of othering and suggest superiority over the topic.

Language-based identity distinction has the potential to encourage separatist beliefs and uphold racial or cultural hierarchies. The contrast between the Western audience and the Ghanaian cocoa growers is made evident by the use of phrases like "we whites" (Redford 230) and "they farmers". The article may be

suggesting that European goods are the gold standard for quality and elegance by using phrases like "Continental standards" to describe German-made chocolate and comparing Divine chocolate to European brands. It also calls Ghanaian traditional foods and lifestyles primitive and archaic, using terms like "primitive wattle-and-daub dwellings" and "Stone Age settlement" (Redford 231). Such descriptions could unintentionally support the upkeep of colonial preconceptions. Even though the article seeks to highlight the benefits of Fairtrade programs for Ghanaian cocoa producers, a postcolonial reading uncovers instances of othering and questionable linguistic choices. The autonomy and dignity of all people and cultures involved must be respected, thus writers and journalists must be aware of these prejudices and preconceptions and work to portray a more nuanced and balanced viewpoint. Understanding postcolonial theory can assist in contesting and critically analyzing such depictions in media narratives. Problematic is the portrayal of Europeans as patronizing, in-charge leaders of African communities. According to Rodney (1973), rather than aiding in the development of the continent, Europe has always exploited poor Africa and its resources for European advantage. For example, while Zambia and the Congo generate important resources like copper, residents do not profit from these materials' sales.

The results of the study show that OPE 7 and OPE 8's contents support the idea that colonized peoples are inferior to colonizers by intricately giving a biased historical record from the colonizers' point of view. This preservation of the colonized's inferior identity is an example of "othering," in which the colonized are depicted as distinct from and inferior to the colonizers. Overall, Postcolonialism provides a lens through which to examine the enduring legacy of colonialism and the complex power dynamics that shape societies. As Loomba (1998) notes, the "history of

empire is not over yet, for its aftermath is still visible in the contemporary world"(1). Understanding the implications of this history is crucial for addressing the continuing challenges faced by societies impacted by European colonialism.

Furthermore, colonial notions that have become established in the curriculum throughout time are demonstrated to have affected the English language curricula given to Pakistani pupils. Suman Gupta in his latest project called "English Studies in the Future University" (2011) argues that Books, films, and music in the English language have a greater worldwide audience and a higher circulation than those in any other language. Additionally, an extraordinary and spectacular increase has seen the regular use of English by around a quarter of the world's population (Gupta 99-133). There is no doubting the evident domination of the English language on a worldwide scale, even while the causes underlying these tendencies may cause controversy owing to their ideological roots. He believes that in the future, English textbooks will be used more and more at colleges all over the world. Anne Hewing also discusses the Futures for English Studies" examines the value of teaching and studying English language, literature, and creative writing in the twenty-first century as well as its goals (3). This investigation spans not just Anglophone nations but also the larger global milieu. As a result, a complete renegotiation with diverse cultural texts will take place along with a considerable reevaluation of the basic essence of academic disciplines and their relationships with other subjects. By favoring the cultural values and customs of the colonizers while marginalizing or rejecting indigenous viewpoints, this influence reinforces a Eurocentric worldview. To progress towards a more inclusive and culturally varied education system that appreciates the indigenous cultural history of Pakistan and fosters a feeling of belonging and identity for all pupils, it is crucial to recognize and fight these colonial myths in the

educational setting. Policymakers can better understand the degree to which Eurocentric perspectives are being perpetuated and create curricula that are more representative of and respectful of the diverse cultural perspectives of Pakistani society by conducting a more thorough analysis of all of the syllabi taught in that country. In the end, this kind of critical evaluation and curriculum change can help to better prepare students to be involved, informed, and knowledgeable global citizens who are conscious of the legacy of colonial ideology and its consequences on modern education.

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