

Learning English in the 21st Century: For Globalization or Westernization?

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Abstract

This Conceptual paper aims at analyzing the role of the English literary texts in transmitting values to students. It also aims to explain the hegemony of English as a global language and the role usually this language plays in spreading Western values in a globalized- Westernized world. A Literature review was conducted via a reflective analysis in which ideas grouping were made and recommendations were deducted. The findings have revealed that the usage of English is expanding in the four corners of the world at the expense of other local languages. Another important finding is that the English language is used as a vessel to spread Western cultural dominance under the pretext of globalization, as it is impossible to strip any language of its cultural context. Another undeniable fact observed in many countries in which English is taught as a second language -especially ex British colonies- confirms that the usage of English in schools either as a second language or a medium of instruction is a new form of colonization, not less damaging than the conventional political and military invasions. It is believed that the findings of this study will contribute to knowledge in general. It can also be a starting point for academic practitioners, teachers, parents and students to understand the cultural and social dilemmas usually students face while learning English. And to realize how important to design English textbooks which take students' cultural and social background into consideration to evade any elements of confusion and alienation.

Keywords: English, Globalization, Westernization, Neo-colonialism, Hegemony, Cultural Invasion

1. Introduction: English Language and Westernization

The relationship between language and culture is evident. Many believe that it is quite impossible to master a language without indulging in its culture. Hence, textbooks used for teaching languages are commonly used as cultural vessels where all that the Western human being learns to do, to use, to produce, to know and to believe are embedded. The overall aim of this paper is to explore the nature of values transmitted in English textbooks, written in a different social and cultural context on non-native speakers students. In fact the development of languages' curriculum either in the field of foreign or second language has always been questioned in terms of its significance and purposes. From a theoretical stand vis-a-vis curriculum's perspectives, the primary aim of teaching English is to prepare native and non-native learners with better communication skills in using this language and also, to develop a rich vocabulary and master it at the level of the four skills; speaking, writing, listening and reading. Since English has become an international language, it became necessary for people to learn it especially the ex-British colonies due to the fact that this language is widely used in communication, business, education, tourism etc. Therefore, it became highly demanded for people to master or at least be familiar with the language that can help them to survive in a globalized world and to manage their daily life affairs starting with reading sign boards while driving to reading the ingredients of merchandise to paying their bills. Thus, learning English became an indisputable necessity and an inseparable aspect of learning in schools. Apart from the formal curriculum, learning communicative English is currently in vogue. For many people it is a required skill to secure a job or to use it in ICT or for travelling. Others perceive mastering English as part of being modern.

In schools, however, learning English is regarded a requirement for a better education and better opportunities later in life. However, while learning this language, students are usually exposed -explicitly and implicitly- to many Western cultural doses. The presentation of these cultural doses is usually done through the formal explicit curriculum or via the hidden curriculum as well.

According to Mei, (2015), hidden curriculum is defined as everything carried out by the teachers and students while learning English, which are not planned or required by the formal curriculum. It refers to the hidden values and ways of thinking which can be merely obtained through learning techniques, activities, and skills the language's skills.

Therefore, the idea of having Standard English, by teaching its correct usage, special vocabulary semantics and idioms is just an overt message transmitted by teachers towards learners. In fact, educators are constantly unaware of the covert message (Mei, 2015) that lies beneath teaching of any of the language's required skills. In many countries around the world, especially ex-British colonies, English is a mandatory subject taught in formal educational settings. A fact criticized by many as they think that teaching and learning English in non-English speaking countries is politically tainted aiming to impart students with an insight in the colonizer's culture. Freire and Shor, (1987) have explained that by imparting a language which is alienated from learners who come from a distinct language background will actually limit liberating education, and leads to the culture of silence and sabotage (p.143). In brief, English is used as an intermediate medium to teach political in nature values (Johnston, 2003) as an outcome of the colonization process (p.44).

3.1 English Language Hegemony

When the Italian political theorist Antonio Gramsci (1891-1937) was conceptualizing the word "hegemony" he established a clear correlation with power distribution "powerful vis-à-vis those with less power". The dominant group naturally holds a tight grip on all sorts of power in order to maintain the status quo and to secure its supremacy and position (Suarez, 2002). Besides the economic and political dominance, the ascendant group dominates and manipulates culture as well. This may refer to a language, religious discourse, social norms, values and social customs. The outcome is that any dominant group also extends his power via all these cultural vessels especially language. A fact highly demonstrated in colonialism. By the 15th and 16th centuries, and in the pursuit of mercantilism and Christian missionary, European super powers then, such as French, Dutch, German, British, Portuguese and Spanish were similarly expanding and vividly founding their political, economic and cultural colonies besides reinforcing the usage of colonial languages. (Graddol, 1998). A phenomenon clearly observed by the 17th, 18th and 19th centuries. According to Philip Hoffman (2015) "by 1800, before the Industrial Revolution, Europeans already controlled at least 35% of the globe, and by 1914, they had gained control of 84%." (p.2) With the pretext of civilizing the natives, military campaigns were always paired with religious (Christian) cultural initiatives and programs in which colonial languages played a pivotal role. On the top of the list was the British Empire known as the greatest empire in the history of Mankind. Its cultural impact on its colonies in particular and on the world in general was and still immense. One of the aspects of this dominance is the English language hegemony. Currently English has become the global lingua franca as it is globally used in many fields; politics, economy, trade, culture, diplomacy, tourism, communication, sciences, academic research and education. (Xue & Zuo, 2013). The dominance of English has encouraged many people to acquire it as their preferable foreign or second language, to use it in communication and even in official transactions. As for students, they either learn it as a language or sometimes use it as a medium of learning. This is justified to some extent due to the fact that, English language is used as a global language of communication, aviation, business, entertainment, diplomacy and the internet (Beckett and Guo, 2007).

Based on the issue drawn by Beckett and Guo, (2007), the English language has reached its zenith over all other languages. They also added that English has become the language of imperialism when it appears as a crucial gateway for education, employment, and business opportunities. This has led to marginalizing other indigenous languages. They have further explained its damaging impact on local non-native speakers' perception of their local cultures and identity. They claim that; "English as a dominant language worldwide is forcing unfamiliar pedagogical and social culture on its learners, socio-psychologically, politically putting them in danger of losing their first languages, cultures, and identities, and contributing to the devaluation of the local knowledge and cultures". (Beckett and Guo, 2007).

Regardless of this damaging impact, nowadays, and in light of globalization, it is unavoidable that people need an international language (Leffa, 2002). Therefore, most countries are keenly investing in education especially foreign languages with a special importance to English in order to meet the high international standards of education and to develop in all fields. Leffa, (2002) has also underlined that the establishment of English as the world's language by displacing other languages has had resulted in creating difficulties for the non-native speakers such as the feeling of frustration, alienation, confusion and culturally perceiving themselves. In addition to the conscious or unconscious underestimation of the importance and competency of their native languages in contributing to knowledge and Science. A fact debated by many as a new form of cultural invasion and dominance. English has become "the golden ticket to the worlds of education and international commerce, a parent's dream and a student's misery, winner of the haves from the have-nots.

It is inescapable: the language of global business, the internet, science, diplomacy, stellar navigation, avian pathology. And everywhere it goes, it leaves behind a trail of dead: dialects crushed, languages forgotten, literatures mangled.” (Jacob Mikanowski, 2018)

2. English Language for Imperialism, Globalization or Westernization

Many think that the wide usage of English has paved the way for the global development of businesses, other organizations and communication. In return, the usage of English became one important aspect of globalization. Starting from the end of the 20th century English has become a global language and since then it has kept its privileged position among other world languages (Ciprianova & Vanco, 2010). This is due to the fact that, English is closely connected with the leading edge of global scientific, technological, economic and cultural developments (Graddol, 1998). Therefore, living in the era of globalization, people inevitably learn to speak English as well as indulging in its cultural aspects it carries within. Another factor which has contributed to the recognition of English as a global language, is the fact that it is used in the two big world agencies: United Nations, and World Bank. Saxena and Omoniyi, (2008), have explained that the United Nations and the World Bank are the two key institutions in world affairs that use English as the leading language alongside with other languages (p.8). Global citizenship is becoming a mandatory requirement for countries as well as individuals, because contemporary economies are more globally integrated than ever before. This integration manifests itself in many aspects such as, in trade, flow of capital and the openness of the labor market. For instance, in South Korea as explained by Lee (2011) there is a rise in the number of those willing to learn English as a gateway to the dominant global culture. By mastering the English language skills, Koreans can claim their global citizenship (Lee, 2011). Globalization has led to the rise of the English language as a dominant world language. A language able to compete and over shadow other local languages within their own territory. This can be seen in the deterioration of local language policy, language rights, exploitation, neo-imperialism, and language ecology (Saxena and Omoniyi, 2008, p.10). English has undoubtedly become the major world’s lingua franca. A study conducted by Ciprianova and Vanco, (2010) highlighted that: “Beyond the shadow of a doubt has English become the major lingua franca and has achieved a high level of international significance. None of the previously established lingua franca, whether; Latin in the times of the flourishing Roman Empire, French in the 18th and 19th centuries, Russian imposed as the common foreign language in Eastern Europe after the Second World War or the artificially created Esperanto, influenced international communication on such a large scale as English has done in the past few decades.” The formation of English as Lingua Franca (ELF) has robustly compelled the learners to choose to learn it either in the standards of British or American English (Dewey and Jenkins, 2010, p.74). Although, other languages such as French which is spoken in many French ex colonies around the world, it is considered less prominent than English. In the context of globalization, the learners of English are not only learning the linguistic skills but more importantly they are exposed to a variety of political and cultural ideas of the English native speakers in other words it is a process of Westernization. Bhatt, (2008), explained that the study of World English in the context of globalization brings into sharp focus the relationship between politics and culture, specifically in post-colonial countries where information about power, status and identity as well as economics efficiency and opportunity are embedded in patterns of English language acquisition and use (p.95).

The dominance of English has encouraged many people to acquire it as their favorite foreign or second language. A phenomenon highlighted by Beckett & Guo, (2007), when they explained that English has reached its zenith over all other languages when it became imperial. They added that the English language can be known as the language of imperialism when it appears as a gateway for education, employment, and business opportunities. Besides, it became a popular culture by marginalizing other indigenous cultures and languages. As a drawback of this, Beckett and Guo, (2007) concluded that English as a dominant language worldwide is forcing unfamiliar pedagogical and social culture on its learners, socio-psychologically, politically putting them in danger of losing their first languages, cultures, and identities, and contributing to the devaluation of the local knowledge and cultures.

3. The Multiple Facets of Teaching English in 21st Century Schools

Besides mastering the well-known languages’ four skills; speaking, listening, reading and writing, learning any language has other dimensions with a long lasting impact on the learners. As claimed by many a language learning is in fact a cultural learning due to the interdependence of language and culture. “It has been seen that language is much more than the external expression and communication of internal thoughts formulated independently of their verbalization.” (Encyclopedia Britannica). Therefore, while learning English, students inevitably will be exposed to the core cultural foundations the language is tied upon. The following are the aspects students are commonly exposed to while learning English.

3.1. Learning English as a Socio-cultural Activity

Claude Lévi-Strauss (1908-2009) was a pioneer in the study of culture and society. He “looked at the elements of cultural systems as signs that created a structure in which meaning is produced. Whether anthropologists focus on myths, status or rituals, Structuralist anthropology examines how the various elements make up a system in which each element is defined through its relation to the other elements and especially through the distinctions between elements.” (Peter Ives, 2004, p.22) It is believed that group’s shared beliefs, values and behaviors are automatically embedded in its language as any “language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, identities through discourse”. (Kramsch, 2009). When a communicative event takes place, it is in fact a social and cultural event. (Risager, 2006)

No doubt that English is a global language (Crystal, 2003). A language of technology, communication, fashion, stock exchange, show business and even quotes and memes used in social media. Thus, learning English as a second or foreign language is persistently to inculcate a social mores to learners. The words written in English can be doubtless found everywhere whether in newspapers, advertisement, cinema, broadcasting, and even in international travel and safety (Crystal, 2003). Bigger and Brown, (1999) precisely explain that English consists of numerous themes relevant to social development (p.102). In English classes, students are surrounded by social norms of interaction in different settings of a particular culture. Other than the French language and Spanish, English is used as an official language in many countries (mainly ex-colonies of the British Empire) where other indigenous language/languages and dialects are spoken. Hence, its influence is wider. When students learn English, it automatically bonds them to the social norms directly or indirectly embedded into the content. In recent years, most countries emphasize on introducing and reinforcing English into their educational institutions under the slogans of globalization and the widespread of an “Englishized” Information Communication Technology (ICT). According to Nakayama, (1988), the placement of English as a second language in schools is not solely to enhance the level of language competency among students. It also includes the advancement of students in literature reading, understanding dialogues of English movies, enabling them to read the instructions of technical works, and understand English songs. By learning English, speakers of other different native languages are exposed to other forms of cultural entertainments such as jokes and other cultural expressions like proverbs and quotes reflecting its American or British social context. The critic given by Nakayama emphasize on how teaching and learning English are overwhelming the recipients with values and norms generated in the Western social and cultural context in most cases these values and norms are irrelevant (Nakayama, 1988) to students and their native cultures. Indeed, the more the learners try to master English, the more they become alienated from their own culture leading these “learners’ loss of identity”. (Varzande, 2015)

There is no doubt that learning a language in schools has been recognized as a long tradition and it is closely linked with moral objectives and cultural transmission. Bigger and Brown, (1999) acknowledge that it is significant for learners to master a language as it is considered a mean of discipline (p.101). As languages are vessels to transmit morals and values, the selection of the latter depends on the conviction of the curriculum designers and the textbooks developers and writers. Bigger and Brown,(1999) assert that learners who speak languages other than English will face a new challenge that is the exposure to new morals and values which may oppose their original moral values. The example of this scenario can be seen clearly when students are learning dialogues or communication enhancement. In this kind of dialogue which students are ordered to perform, students will be given opportunities for moral reflection. Dialogue is one of the methods usually used to teach English, but its effect is tremendous. Through dialogue, students are learning in inevitable way Western manners and styles of communication which may be applicable to them in some cases, and may not in many others. Thus learning English is also a cultural exercise, whereby the students get to experience the Western morality. Johnston, (2003) has argued that, teaching English is more than techniques, activities, and methods (p.13). Students’ personality is placed at a central position in the process of teaching, because the aim is not to produce students who master the skills of the language rather than shaping their personality through the inculcation of morals and values and all the socially approved norms including ways of thinking and behavior. For non-native speakers, conflict, confusion and uncertainty will be created in their minds while learning English due to the dualistic feeding of morals; on one side, the original morals disseminated to students through their families, religion, and societal moral codes and on the other side the morals embedded in the English curriculum in general and in the textbooks in particular.

3.3 Learning English as a Political Activity

Historically, the rise of capitalism has brought tremendous change in the educational perspectives. Throughout history, the capitalist ruling class was responsible for developing mass education because education is the best agent to promote industrialization and form skillful work force able to serve nation states economies.

In fact, the triumph of capitalism and free market, in addition to the development of national states and the need to create their servants (Roy Lowe, 2000) are also considerable factors behind the rise and expansion of mass education. Some went to the extent of believing that enhancing the educational system is purposefully to undermine the role of a family, which is a major socialization and production unit (Bowles, 1978). By neglecting the role of family, greater opportunities were created for Capitalists elites to have more power and control over societies through controlling formal education.

As analyzed by “Karl Marx in the theory of social stratification, capitalism intended to emphasis on the bourgeoisie’s economic and political supremacy and their exploitation of the proletariat” (Doob, 2013, p.32). In fact, The idea of a ‘third face of power’, or ‘invisible power’ has its roots partly, in Marxist thinking about the pervasive power of ideology, values and beliefs in reproducing class relations and concealing contradictions (Heywood, 1994: 100). These supremacy and exploitation are manifested across all active social institutions including schools. Therefore, the correlation between the emergence of the powerful capitalist class in the West, (especially in Britain and the United States of America) was the foundations of the emergence of the institutionalized Western educational system which functions as a prominent socialization institution where English is a favorite cultural and political vessel in which the capitalist world view is manifested. As explained earlier, the global expansion of English is because it is utilized in most if not all world official economic transactions such as the World Bank or the International Monetary Fund. Thus, it requires almost all people to learn English irrespective of their mother tongue. Beckett and Guo, (2007) had also linked the English language dominance worldwide to the aims of the capitalist class to have monopoly over the human capital, economic investment, and to create ideological, and cultural hegemony. Therefore, the usage of English has become a priority while undermining local languages and traditions of non- English speaking people. This, perfectly goes with the ultimate objective; to serve the interests of the capitalist elite and to maintain its authority and dominance. In line with this trend in analyzing the political role of the English language a study was conducted by Obeigbu, (2015) in Nigeria, an ex- colony of the British Empire which has enacted the English language as the official language of the country at the expense of the hundreds languages and dialects spoken by Nigerians. This study asserts that; in Nigeria, English is used in all official governmental transactions, administration, trade and commerce, law and justice, and most prominently in the sector of the instruction of education. Although the Nigerians speak more than four hundred languages, yet the English language has superseded their mother tongue. The study also highlights that this is an example of how the British succeeded in pushing for the status of English as a world language. The desired goal of Britain is to conquer the world either military or culturally was actually achieved, as they managed to broaden their authority and power for nearly a third of the earth’s surface (Crystal, 2003, p.78). In India, another -British ex-colony-, English is widely used in almost all sectors of life including education, thus some Indians accuse the government’s policy to be a means utilized by the political and economic capitalist elites to maintain their privileged position at the expense of the majority impoverished population (Graddol, 1998). The most obvious manipulation is usually practiced in the educational sector which is commonly described as colonial alike system. The political theorist, Antonio Gramsci (1891-1937) had much contributed in defining and explaining the concept of political influence in languages. He believed that the bourgeois ‘hegemony’ was reproduced in cultural life through the media, universities and religious institutions to ‘manufacture consent’ and legitimacy (Heywood 1994: 100-101). He had placed the language at a central issue within the political, social, and cultural theory. (Ives, 2004) Gramsci had further explained that the language-political relationship issue can be seen through, “government policy around language, educational language curricula, and everyday language practices” (as cited in Ives, 2004, p.5). The result is that, the schools or universities we attend, the curriculum instructions we abide to which includes the primary subjects and primary language, as well as any organizations we belong to are all of central political importance. In conclusion, the introduction of the English language by the colonizer in his colonies had carried and still carries the message of subordination and subjugation (Graddol, 1998) towards other native languages.

4. Formal Learning English and Values Transmission

Textbooks are manuals of instruction used in schools. They are comprehensive learning resources designed to support a substantial portion of curriculum’s expectations. Heyneman, (2006) describes school textbooks as an instructional sequence based on an organized curriculum. They are crucial in providing mutual support for teachers and students in schools. In addition, having school textbooks will guide teachers in refining their teaching pedagogy, simultaneously to provide conducive and effective learning environment and offers an opportunity for students to have preliminary ideas about their lessons in classrooms. What about when the textbook is quite irrelevant to students and in a less extent to teachers? The dissemination of ideas and contents into the comprehension passages or pictures in the textbooks are not essentially natural or value-free. Each unit or theme contains some determined norms and values to be disseminated to students.

Zarei and Khalessi, (2011), explained that norms are considered as how people will behave in various situations. They added that norms which are formally enforced by a society have the status of law and others which are implemented informally are just regulative. Therefore, the norms of the native speakers of English are transmitted through one of the formal institutions known as educational institution. Both culture, values, and norms are inseparable ideologies which are intrinsically transmitted in English language teaching. The English textbooks have been selected as a relevant source and effective medium for these ideologies transmission. The textbooks serve as a guide for language teachers in language education. Hence, Zu and Kong, (2009), view that textbooks are a vital mechanism in providing a systematic and comprehensive cultural perspectives for both teachers and learners.

Teaching English either at primary or secondary level of schools, should be indeed accompanied by a successful choice of the textbooks. Textbooks are complementary tools to help teachers elaborate the course in light of the syllabus' general guidelines. With the global goal of modern English language education which is to produce learners with English communicative ability (Faruqooi, 2014).

Being aware of the social and political impact of English textbooks on students, some countries have taken some measures to monitor textbooks' contents. For instance, in Bangladesh in 1998, a new project called the English Language Teaching Improvement Project (ELTIP) was developed to modify and monitor the contents of English (Faruqooi, 2014). Another example in South Korea, the contents of the English textbooks are organized and monitored by the national curriculum of Korea (Kim and Choi, 1999). However, another form of resistance to the political and cultural hegemony of English was observed in Saudi Arabia. The findings of a study conducted by Alresheed, (2008) in secondary schools of Qassim region, in Saudi Arabia have shown that most of the students are not proficient in the English language, they are not motivated to learn and speak it. The study also explained that this due to the fear that the students would adopt the culture and the values of that foreign language. Although, the Government of Saudi Arabia, through the Ministry of Education place a great importance on learning English by providing an up to-date English textbooks in addition to numerous other learning materials. The study also highlighted that the English textbooks were imported from England but tailored according to the cultural and religious uniqueness of the Saudi society. They are designed while taking into considerations the Islamic religion, culture, and social needs of the Saudi students. Alresheed, (2008). Others consider English textbooks (regardless of their cultural and political orientation) indispensable resources, which contain important lingual skills besides some global values deemed necessary for 21st century learners. While others raise up their concerns that teaching English is in fact a formal, systematic and legitimized westernization of the learners as what is perceived as a "global" is in fact "Western". According to the Global Policy Forum (2005), the spread of values, norms, and culture tends to promote Western capitalism. Westernization is the adoption of western traditions or techniques in different parts.

McKay, (2004) points out that to teach English is to teach Western values and cultures. He further elaborates by asserting that "Along with the pressure to learn English comes the concern about how English should be taught and what role culture should play in the teaching of English". In relation to teaching morality in languages in general and English in particular, Bohlin, (2005) and Pantic, (2006), explicate that morality is always, taught through the literature. Although students are not specifically learning literature or considering it as their major subjects, yet the English textbooks are unavoidable to include short literature texts such as the extracts from masterpieces of literature such as in *Romeo and Juliet* whereby cultural doses are commonly embedded in texts, readings and dialogues. (McKay, 2004). Bohlin, (2006), has explained further that in English literature, there are many stories taught to students in an attempt to provide ideas and questions to help illuminate the moral meaning of a text (p.5). Therefore, teaching native speakers' (Westerners) values in English textbooks is persistent because language and culture are the two inseparable elements in teaching and learning this language. A being McKay, (2004) asserts: "Currently, in many countries throughout the world, there is tremendous pressure to learn English. This pressure is evident in a variety of ways. In many countries, English is a required subject beginning in middle school and continuing through high school and is often one of the areas tested on college entrance examinations". While formally learning English in schools (via textbooks) Western culture is manifested in the values embedded in the dialogues, texts, extracts, captions and even in pictures in most cases carrying stereotypes and misconceptions. This has been drawn up by Hilliard, (2014) who viewed that English language textbook indisputably produced by overemphasis on Western images, values, and cultures while promoting the supremacy of this culture or describing it as humanistic and universal applicable to all mankind regardless of racial, cultural, religious and even geographical differences. In fact, textbooks are not only teaching the facts but also to influencing values and behaviors. Wirtenberg, et. al (1980)

5. Conclusion

As the world is becoming more connected, English has become "the language of life". In fact, the English tide is sweeping the globe by a storm.

The idea that English should be the key to all the world's knowledge and all the world's affairs and places is rarely questioned. The hegemony of English is so natural as to be invisible. (Jacob Mikanowski, 2018) it is also concluded that, First, besides teaching the language skills, the literary texts do transmit values to the learners. The literary texts in the English language textbooks serve to engage students with activities in order to develop their language skills. While values embedded in the textbooks have a serious impact on students' personality and world view. Second, It is also undeniable that learning about other cultures is important especially because we are living in the era of globalization. However, globalization itself is under scrutiny and accused of being an undercover process of Westernization. A new form of colonialism not less harmful than conventional military colonialism. Third, transmitting values lies in the core of the literature itself. It is undeniable that while learning a language, learners indulge in its culture and be exposed to certain values pertaining to a particular social milieu exclusive to that language. Learners are consciously or unconsciously, attracted to cultural issues and situations embedded in the literary text. A literary text might engender an empathic understanding of 'the other'. It can also produce an experience of the limits of understanding by emphasizing difference instead of similarity, thereby creating barriers to identification. (Liiza Ahlava, 2012)

Fourth, It is observed that learning English paves the way for embracing Western values, though the explicit claim is that these values are of a universal nature. Research has proven that most of the values glorify the Western culture and lifestyle in addition to glorifying the supremacy of the White man. This makes the students more vulnerable to Western influence. However, being conscious of what is taught in our schools is of great importance. Teachers as well as students should be equipped with certain mechanisms in the process of learning that help them to be able to differentiate between what is applicable and not applicable to the local culture and religious teachings. Fifth, the dominance of English over other world's languages still carries the message of subordination and subjugation of other languages and cultures. English hegemony doesn't seem to be temporary, it is a long lasting phenomenon due to its strong linkage to knowledge, science, politics and business.

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