PAKISTANI ENGLISH LANGUAGE TEACHERS’ PREPAREDNESS: AN INVESTIGATION OF IDEOLOGICAL MEANING-MAKING IN HIGHER EDUCATION INSTITUTIONS IN PAKISTAN

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IN HIGHER EDUCATION INSTITUTIONS IN PAKISTAN

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DISSERTATION

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Doctor of Philosophy

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DEDICATION

I dedicate this work to my family. Without their support and presence in my life, I could not have achieved this milestone in my life. Thank you, my powerhouse!
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ABSTRACT

This research study is an attempt to understand the ideological preparedness of English language teachers at the higher education institutions (HEIs) in Pakistan. The construct of preparedness is unique in this study because the phenomenon of preparedness is simplified for pedagogical methodologies and teaching practices. This study is a journey of understanding ideology, its representations through discourse, and its enactment through discursive practices of the participant-teachers. In this hermeneutical phenomenological study, I used interview texts as the data source and critical discourse analysis (CDA) as the analytical framework. The participants included 15 English language teachers at nine different HEIs in five cities of the Khyber
Pakhtunkhwa province, Pakistan. These participants shared their particular phenomenological experiences of teaching at their respective contexts.

The findings of the study suggest that English language teachers in Pakistan have diverse understandings of preparedness. To unravel the ideological meaning-making in the use of English language, the critical consciousness concept shared traits with the construct of preparedness. The study concludes that discourse and ideology function through a hermeneutical relationship of interpreting each other and are thus dialectically evolving their meaning in the cycles of interpretations. The preparedness, consequently, of English teachers in Pakistan is to understand the nuances, intricacies, and complexities of the language, its ideology, its power and understand all through the process of discourse.
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Chapter 1

Introduction

In Pakistan, distinguishing between the teaching of English as a second language (ESL) or as a foreign language (EFL) is complicated because English is used for multiple purposes, both in daily communication and as a medium of instruction in educational settings (Shamim, 2008). Like the rest of the outer-circle countries (Kachru, 1994), the English language is a significant means for social, economic, and political mobility, both in Pakistan and in the international community (Haque, 1993; Rahman, 2002; Shamim, 2007).

To scaffold the learning needs at educational institutions, teachers’ academic preparedness in Pakistan is measured broadly by three basic factors. The first is the overall teaching experience that qualifies one for a teaching job. The second is the relevant academic credential for teaching. The third factor is academic credentials in the particular subject taught (Mahboob & Talaat, 2008). Although it is desirable to have the above three characteristics in a teacher, few enter the teaching profession with all three types of credentials.

As an English teacher in Pakistan, I conducted this study as an effort to understand English language teachers’ preparedness at Pakistani higher education institutions (HEIs). The construct of preparedness was used in a sense to let my research participants self-report their meaning-making of the pedagogical, ideological, and intellectual readiness to teach English in their respective contexts. I tried to find the answers for questions such as how prepared they felt to teach ESL and EFL and what factors contributed to their sense of preparedness or otherwise while teaching at HEIs in
Pakistan. I conduct a critical discourse and critical hermeneutical phenomenological study to trace perceptions about teachers’ ideological preparedness and professional journeys in their teaching careers.

As a co-official language and medium of instruction at the HEIs, English holds an important status in Pakistan’s academia and social life (Haque, 1993; Mahboob, 2003; Rahman, 2002; Shamim, 2007). The analysis of the related literature helped me understand the colonial influence on postcolonial Pakistan, the history of English language education, and the ideological perceptions that teachers of English have regarding their pedagogical practices. My endeavor was to understand trends in English teaching ideologies and their meaning as English language teachers in Pakistan perceive them. The study also aimed to understand how ideology reconstructed the dominant state policies through English language teaching (ELT) and the role the English teachers’ pedagogical practices play in resisting or conforming to it.

In this context, my identity as an English language teacher is also highlighted. Assuming that teaching ideologies in ESL and EFL involves factors that hinder teachers from performing their jobs effectively, my venture was to understand how these historical, ideological, and political factors have been influencing ELT in Pakistan. I reviewed literature from both theoretical and pedagogical perspectives through a critical theoretical lens. A critical qualitative-research frame guided this phenomenological study. For that purpose, I interviewed English language teachers at HEIs in Pakistan. The research is intended to inform future understanding of the English teachers’ roles in the Pakistani higher-education context and potentially add to the fund of knowledge that can prepare teachers of English in Pakistan to teach critically and effectively.
Background of the Study

As a former British colony, Pakistan has roots of the English language as a language of power, dominance, and colonialism (Akram & Mahmood, 2007; S. Mansoor, 2005; Rahman, 2001a; Rahman, 2002; Shamim, 2008; Shamim & Tribble, 2005; Warsi, 2004). A multilingual and multiethnic country, Pakistan inherited English as the language of the colonizers (Brutt-Griffler, 2002). English in Pakistan remained a colonial legacy and “as in many [other] former British colonies, English enjoyed the status of an official language alongside Urdu after independence in 1947” (Hickey, 2004, p. 551). Imperial Britain’s policy to introduce, promote, and impose the power of the English language in the colonial period varied from country to country. Their policy was to anglicize (Mahboob, 2003) the Indian subcontinent.

Despite the pervasive use of English in Pakistan, the language faced resistance due to linguistic, ethnic, and religious reasons and did not become the language of the populace. No doubt, it has since maintained the status of the language of power and hierarchy in society. English is taught differently at different institutions, and the system of English education is divided into multitiered schools of private-elite, private, and public school systems (Rahman, 2001b). The use of the English language and its teaching remain a vital pedagogical and identity construction issue for teachers and students in Pakistan.

Substantial research on the English language and ELT in Pakistan focuses on its sociological, political, and historical dynamics (Ali, 1993; Mahboob, 2002; Rahman, 1996) and linguistic properties (Baumgardner, 1993; Mahboob, 2004; Mahboob & Ahmar, 2004; Rahman, 1990). Research on preparedness in Pakistan was conducted with
either novice English teachers (Faez & Valeo, 2012) or teachers mostly at primary- and secondary-level schools (Davies & Iqbal, 1997; Nawab, 2012). However, there is gap in the research about teachers’ ideological *preparedness* in the English language teaching at the HEIs. Despite the long history in Pakistan of English language learning and teaching, the expectation to meet the social and academic standards have not been met (Rahman, 2001b). The social standards to pass as an elite and educated class usually is to secure a lucrative white-collar job in an English-speaking environment; however, in most of English teaching institutions, teachers have limited ability in spoken English (Kamhi-Stein & Mahboob, 2011). Another key point is that English is the language of communication and official needs in both academic and social spheres in Pakistan, but the teaching and training of English mostly come from contact with the local nonnative speakers of English (Mahboob & Talaat, 2008). Resultantly, Pakistani English (PE), as a local version of English in Pakistan, is becoming popular in Pakistan (Baumgardner, 1993; Rahman, 1990). Whereas the trend of using the Indian-Pakistani version of English had been a sign of symbolic nativization and resistance in some spheres of the freedom and identity (Kachru, 1992; Mahboob, 2005), for others, it is a deficiency. S. Mansoor (2005) identified that despite making English a compulsory language at various education levels, students’ performance in English was lower than in Urdu. She emphasized that our attention should be towards addressing the issues concerning English teaching.

In this scenario, educational policymakers do not deny the importance of the English language (Mahboob, 2003). However, the journey of English language and its role in academia from a historical perspective of pre- and postcolonial Pakistan show the postcolonial mindset of Pakistani policy-makers. Despite repeatedly promising to include
national and regional languages in the curricula, policy-makers have failed to do so. Continuity of a uniform policy towards English, inclusion of other regional languages, and better teaching standards are the only remedies to discredit the power myth of the English language. English language education can create opportunities by making it available to all social and economic classes in Pakistan, similar to the way freedom fighters in 20th-century India used the English language in their struggle against the British empire (Mahboob, 2003).

Relatedly, to theorize and inform our pedagogy, Rahman (2001b) elucidated the relationship between types of language learning with teaching. He classified several types of situations that best contextualized the English language-learning processes in Pakistan. Traditional language learning can also fulfill the demands of the utilitarian needs. First, a language is learned to secure stable economic success and to show the desire to progress through the English language ladder, also called instrumental motivation (McKay & Bokhorst-Heng, 2008). The second need for learning a language can be to invigorate latent sentiments of ethnicity to resist the hegemonic powers of the dominant language. This has been the scenario for many languages struggling to survive the dominance of the English language in many parts of the world, including Pakistan. An equally important part is the controversial decisions and choices made for the language(s) used as the medium of instruction in the Pakistani education. Politics, especially ethnic politics, plays a bigger role in a multi-ethnic and multilingual society (Rahman, 2001a).

Tracing the historical background of language politics since the British colonial period to the present, the social elite class in Pakistan has used their hierarchical power of the English language to stay on top. Both English and Urdu have been used to maintain
the status quo of the power of language. By placing English on the top and Urdu as secondary, the class system within the languages prevailed since the country’s independence in 1947. As English remains a powerful language and gatekeeper to the corridors of power, the steps taken to explore the Pakistani education system in the perspective of the English language and its teaching (Rahman, 1997) are insufficient and need attention.

**Statement of the Problem**

The reasons for low quality ELT in Pakistan and teachers’ lack of *preparedness* are many. First, there is a dearth of qualified teachers for the required number of positions. “It is evident that merely 20% are, to some extent, qualified to teach English because they are equipped with some professional qualifications. The rest of the 80% do not have qualifications to teach English” (Bashiruddin & Qayyum, 2014, p. 2). Second, English language teachers’ training institutions fail to provide the appropriate training; and third, high achieving students lack interest in the less-attractive socioeconomic job such as a teacher.

Table 1 shows categorization of teachers based on key three factors; one, having the teaching experience, two, being accredited in either education overall or third, accredited in the specific subject matter. An ideal teacher is ascribed to Group 1, but many teaching jobs are filled by less-than-ideal teachers who fall into the other six groups, based on a study by Mahboob and Talaat (2008). Their participants were teacher candidates in school; however, the model can inform teachers at all levels.
Table 1. *Categories of Teachers and Educators Based on Three Key Factors*

<table>
<thead>
<tr>
<th>Group</th>
<th>Teaching experience</th>
<th>Academic credential in education</th>
<th>Academic credential in subject matter</th>
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Pakistan’s National Education Policy (Ministry of Education, 2009) acknowledged that the quality of teachers in the public and private sectors is unsatisfactory. The policy, a periodic document issued by the Pakistan Ministry of Education on education policies and related issues, states:

Poor quality of the teacher in the system in large numbers is owed to the mutations in governance, an obsolete pre-service training structure, and a less than adequate in-service training regime. The presence of incompetence in such a huge quantity and permeation of malpractices in the profession have eroded the once-exalted position enjoyed by teachers
under the eastern cultural milieu. Teaching has become the employment of last resort of most educated young persons, especially males. Reform is required in all areas: pre-service training and standardization of qualifications; professional development; teacher remuneration, career progression, and status; and governance and management of the teaching workforce. The growth of the private sector is adding new complexities to the teaching profession and needs to be taken into account in any reform of the system. (p. 42)

The government is aware that the education sector in general and the teaching sector, in particular, need attention to improve their quality. This situation, however, is debilitated further in the context of English teaching because of the myriad of challenges it faces that were discussed earlier.

Statement of Purpose

My research is an effort to explore the ideological bases of English language teachers’ preparedness to teach English to speakers of other languages (TESOL) in Pakistan. The goal of this research is to understand how English teachers in Pakistan perceive the idea of being “prepared” to teach ESL and EFL. I investigated the ideological representation of their preparedness through their meaning-making in the discursive practices. Discourse is used as the most representative model of understanding ideology because performing—the value-neutral discourse (McLaren, 1995) of learning English—apparently diminishes its influence and power.

In this context, the English language education prerequisites include providing students the opportunity to reflect about diverse possibilities. Critical EFL and ESL
educators persistently guard against the oppression that exists in our society, which teaches us how to challenge inequitable and insensitive practices by relating to critical discourses with peers and students. These critical ideological discussions and critique in our pedagogies, however, should also include emancipatory critiques on social markers in ELT. The dialogue emanating from such discussions should help shape the behavior of both the teacher and the student in accepting the roles and possibilities of English language as a consciousness-raising medium.

Furthermore, with this study, I wanted to problematize the role of English teachers in Pakistan and invite them to reflect and question consciously on their practices, the role of ideology in their teaching, and their ideological beliefs. Because “research is a problem of meaning” (Leonardo & Allen, 2008, p. 417), I acknowledge my concept of the world is politically driven and ideologically shaped (Leonardo & Allen, 2008); therefore, my meaning-making is my understanding of the data in response to the research questions.

**Research Questions**

1. How do English teachers in HEIs in Pakistan make meaning of their preparedness in teaching, and what ideologies do they enact in their meaning-making processes?

2. How do the ideological representations in the discourses of English teachers in HEIs in Pakistan conform to or resist the normative role English language instruction plays in the educational and larger social systems?

**Overview of Methodology**

Phenomenological research such as this one, strives to understand deeply the meaning of life experiences of a small group of people by focusing on a concept or a
phenomenon as participants have experienced it (Bloomberg & Volpe, 2012). In phenomenological studies, the researcher tries to understand the participants’ lived experiences through their reflective lenses (van Manen, 1990). The phenomenological study can be both descriptive and interpretative, and my stance was to interpret the lived experiences and perceptions of my participants that fall under hermeneutical phenomenology (Mills & Birks, 2014). In this case, language was the main medium through which meaning was constructed and conveyed (Creswell, 2012), and thus the meaning-making of my participants’ experiences was explained better through the critical discourse analysis and critical hermeneutical critique as a methodology. The following quote highlighted the invisible functions of the ideology and how power plays its role as an inherent component of ideology. Under these circumstances;

Domination, legitimized as it is by ideology, is decoded by critical hermeneutics who help critical researchers discover the ways they and their subjects have been entangled in the ideological process. The exposure and critique of ideology is one of critical hermeneutics’ main objectives in its effort to make the world better. (Kincheloe & McLaren, 2002, p. 93)

Similarly, Hermeneutical phenomenological researchers also focus on the experiences that are usually ignored or understood as common-sensical mean for the society and provides a detailed description of those ideologies (Wilson & Hutchinson, 1991). Furthermore, Phenomenology as an approach allowed me to study the idea of the English teachers’ experiences, meanings related to English teaching, and teachers’ perceptions of preparedness in Pakistan. Chapter 3 addresses the methodology in detail.
This study was conducted using a qualitative telephone interview approach with the primary goal of exploring English language educators’ perceptions of their English teaching experiences and how prepared they considered themselves for their teaching jobs. The purpose of these phenomenological qualitative telephone interviews was to help participants reconstruct their experience of teaching English according to their opinion of being prepared English language teachers. The phenomenological data analysis was a CDA, ideological, and critical hermeneutical interpretation based on statements and themes related to the participants’ experiences that emerged from the interviews. As a researcher and co-inquirer, I then analyzed the textual narratives and ideological basis of discursive meaning-making of the participants’ experiences to formulate the overall sense of the phenomenon.

The sample population is comprised of 15 EFL teachers at nine public, private, and semi-government HEIs from five different cities in the Khyber Pakhtunkhwa province, Pakistan. These universities were selected purposefully because of my professional association with them. The sample, like the population of teachers, was urban and rural, male and female, and from mixed ethnic backgrounds. The participants were recruited via email and for their informed consent and internal review board (IRB) protocol. They were given enough time (e.g., 20 days) to decide and consent to participate in the research study. Afterward, two in-depth qualitative interviews were conducted with each participant.

**Rationale and Significance of Study**

The macro structure of the English language that scholars from both the inner circle (Kachru, 1994) and the periphery discuss and debate leaves little room for voices
and practices from the micro level—especially ELT practices at the classroom level. For some scholars, the main reason ELT has been a rather ineffective tool in the education of Pakistan was what Freire (1970) called the lack of critical consciousness among teachers of English (A. Mansoor & Malik, 2016; Shamim, 2008). Despite spending years, money, and effort learning and promoting English as a medium of instruction, ELT in Pakistan has been used as an excluding phenomenon for the majority of the learners (Shamim, 2008). Instead of including the masses in the democratic system, the ruling elites have used the colonial framework of promoting the class system in education through the tool of the English language.

Thus, this research critically studies the nuances of ELT and its role in education and promotes various ideologies that obstruct the effectiveness of critical education in Pakistani society. The implication of this research on ELT in Pakistan sheds light on the need to raise the quality of ELT at both the macro and the micro (i.e., the social and classroom context) levels. As a Pakistani and a teacher of ESL for almost 10 years, I believe this can be done by understanding the phenomenon of teacher preparedness. Critical consciousness (Freire, 1973) can also guide future research with the teachers in Pakistan on their preparedness in English pedagogy. However, this problem-posing and investigative research delves deeper into current perceptions of English teachers in Pakistan and how they made meaning of their English language teaching. Because the English teaching and student communities in Pakistan hail from diverse backgrounds and languages (Bengali, 1999), it is important to assess their needs and their use of English to accept the role of language as a form of power and identity.
**Researcher’s Role**

In this study, the role of the researcher is as both an outsider and an insider, for two main reasons. First, as a Pakistani English language teacher, I have insider knowledge about the topic and the participants, who had been my colleagues at some point in my professional life as an English teacher. However, living in the United States and studying at a U.S. university has given me a perspective different from my participants. Thus, they might have viewed me as an outsider. Also, applying this study’s critical theory perspective, which has its roots in the Western world, to a society in Pakistan may have prejudices and limitations. Certain traditions and cultural values might appear out of context to the study participants.

Second, my perspective of a critical theory framework might have an influence on my understanding of the data. However, this study aimed at the preparedness among the teaching community and endeavored to help them reflect on their perceptions about teachers’ preparedness. I also consider it a significant contribution towards the fund of knowledge in my country.
Chapter 2

Review of Related Literature

In this chapter, I analyze and evaluate the literature available on the topics, theories, and research that inform my study. Critical theory served as the overarching framework for the analysis of the literature. First, the political, religious, and linguistic ideologies of Pakistan are discussed briefly, building a case for Pakistan as an ideological state. A critical theoretical analytical framework is used to discuss how ideology functions in education in general and with English teaching in particular. The studies on English teachers in Pakistan were conducted mostly from the perspective of what training and education teachers of English received and how they perceived the English language as the medium of instruction in Pakistan’s HEIs. My research, however, aims to analyze critically some ideologies that invite Pakistani English teachers to investigate their ideological concept of preparedness. As the language of high importance, power, and progress for the citizens of Pakistan (Akram & Mahmood, 2007; S. Mansoor, 2005; Rahman, 2001a, 2002; Shamim, 2008; Shamim & Tribble, 2005; Warsi, 2004), English has drawn a great deal of attention for language researchers. In other words, I ask what meaning teachers of English made of their preparedness when they embarked on the journey of teaching English in Pakistani HEIs.

On the other hand, ideology has been researched in the context of the overall education and teaching systems in general. As a postcolonial language, English as a medium of instruction (H. I. Khan, 2013; Shamim & Tribble, 2005) had a significant influence on propagating the linguistic ideology in all subjects taught at Pakistan HEIs. How the Islamic ideology affected English as the medium of instruction and how English
conformed to the Islamic identity (Mahboob, 2009)—either conforming to or resisting language learning and learning through language—depended on the teachers. In this way, English language teachers played a fundamental role in conforming to or resisting the invisible ideology of the dominant discourse prevalent in the HEIs. From a critical theory and CDA lens, the ideology was embedded in the discourse in various forms. Ideology usually is married conveniently to the ordinary daily discourse of teaching and thus is hard to separate. Because English is the primary language of power and discourse in academia in Pakistan, English teachers make subjective and ideological meanings according to their understanding, both ontologically and epistemologically. Teachers of English might or might not be aware of the ideologies they learn and teach in their daily lives.

My study is also about exploring the meaning-making processes and experiences of the teachers of English at HEIs in Pakistan. The main concern here is to reveal the ideological meaning-making that informs how English teaching resists or conforms to the functionalist dominant discourse of the state’s English language pedagogies.

The literature review first addresses the context of the English language in education and its dominance as the state language—the historical journey of education and textbooks to create the state ideologies, the colonial past, and its current situation in HEIs. English teaching in the given context is also highlighted. I then review some literature on courses and programs for English teachers’ preparedness in Pakistan and around the world. The second phase of the reviewed literature looks into the role of ideology in the discourse of English language pedagogy. Last, I discuss the role of English as a resistance or conforming ideology in Pakistan.
Brief Historical and Ideological Background of the English Language in Pakistan

Education

Creation of National and Religious Ideology Through Education in Pakistan

In today’s Pakistan, Islamic ideology is considered the main impetus for and an integral part of the founding of Pakistan and a binding factor for the federation (Abdullah, 2010; Laclau & Mouffe, 2001). Some scholars, however, believed that Islamic ideology was used to a limited extent because the Pakistan Muslim League, the party that struggled to separate Pakistan from India after 1947, predominantly held a secular stance (Alavi, 2002). Despite these opposing claims, a postcolonial mindset in language policy still plays a role that shapes education today (Durrani, 2012). Furthermore, the top–down policies of imposing language on education that failed in the British colonial era promise no different results today, if the approach to language in education is not changed in Pakistan (Durrani, 2012; Manan, David, & Dumanig, 2016).

The discourses in language policy and teaching are comprised of political, moral, and cultural values that have a profound influence on how the language in education is shaped. Ideology as a fundamental rubric for the formation of language identity undergirds the understanding of language in education.

While it is inconceivable that we can fashion a language policy without ideologies, it is imperative that we become more critically conscious of the ideologies that have informed previous language policies and ensure that we cease the perpetuation of language policies informed by colonial-era, and thus colonizing, discourses. (Durrani, 2012, p. 2)
A mere reproduction of colonial ideologies is sickening our language education structure. However, a localized research base can inform the policymakers at the top and help them make decisions that are more informed (Durrani, 2012; Manan et al., 2016).

Aziz (1993) argued that to create and reinforce a Pakistani national ideology, the state decided to use books on social studies and English as a part of the national curriculum. The first educational conference, held at Karachi (November 27 to December 1, 1947), laid the foundations of the language-teaching policy the state still follows. Urdu became the *lingua franca* but not the medium of instruction in the first educational policy. Urdu and Islam were signs of integration. Ayub Khan, a military dictator (1958–1969), wanted to retain English as a language to modernize the country but only as a medium of instruction at elite schools (Rahman, 1998). The ruling elites’ pro-English stance (e.g., the 1959 Sharif Commission) from the earlier period to the present defended English supported its presence in the system (Rahman, 1997).

Additionally, the Pakistani social studies books emphasized religion as the dividing factor between Pakistan and India. Those books introduced the *two-nation theory* to reinforce the notion that Pakistan and India were different nations with distinct cultural identities due to different religions. The Pakistan state introduced Islam as the uniting power or, in the lexicon of Laclau and Mouffe (2001), *the nodal point* in its attempt to construct a monolithic identity distinct from that of India. The Ministry of Education formed a Textbook Curriculum Division in 1976 that introduced books on Pakistan Studies (replacing Social Studies, but in name only) to write history for school children.
In the aftermath of the Soviet’s 1979 intervention in Afghanistan (a country neighboring Pakistan), Pakistan’s then-military dictator General Zia ul Haq established a new curriculum board, which introduced further Islamic fundamentalist and exclusivist subject matter into the curriculum. Lall (2008) argued that the curriculum Zia introduced rewrote the history to create “the Other” to suit his political goals and create a theocratic Islamic political identity. The history, social studies, and Pakistan studies books represented India and the West as “the enemies” and stressed religious Jihad (fight against infidels) to create a global Islamic emirate (Lall, 2008). Further, they represented Pakistan as the “fortress of Islam” and glorified war and killing in the name of Islam (Hoodbhoy & Nayyar, 1985).

**Textbooks Perpetuating Dominant Ideologies**

To reinforce a particular ideology and develop a distinct cultural and national identity, textbooks systematically misrepresented events in Pakistan’s recent history, including those within the living memory of many people (Aziz, 1993). The causes, effects, and responsibilities for the events left a biased understanding of Pakistan’s national experience. For example, contrary to the facts, they held India responsible for launching the Wars of 1948, 1965, and 1971 against Pakistan (e.g., A. S. Khan, 2006). Nayyar and Salim (2005) argued that a significant part of the region’s history was omitted, making it difficult to interpret events accurately and narrowing rather than expanding students’ perspective. Worse, the material was presented in a way that encouraged students to marginalize and be hostile towards other social groups and people in the region. Curriculum changes during the Zia era had the two primary objectives to reinforce Islam as the ideology of Pakistan and to create ideologues who would fight
against the USSR in Afghanistan and India in Kashmir. During Zia’s regime, Pakistan openly supported and trained militants (Aziz, 1993).

Likewise, the curriculum taught at undergraduate and high-school levels retained a nostalgic past as a standard. A delusional sense of pride was inculcated into the developing psyche of the school-goers about something their ancestors achieved. Students are taught how Islamic civilization was once at the peak of world wisdom and how the Europe of the “dark ages” followed the model in both science and the arts (Hoodbhoy, 2009; Hoodbhoy & Nayyar, 1985; Hussain, 2016). The sense of ancient accomplishment provoked nostalgic feelings and endorsed complacency about the present. The learners basked in the glory of the past in a dignified manner and did not research further in the present. This gradually hindered their achievement of personal goals because their belief in human agency and effort had been weakened (Hoodbhoy, 2009; Hoodbhoy & Nayyar, 1985; Hussain, 2016). Such philosophies inspired a fatalistic belief to accept divine interference uncritically while interpreting human intervention as futile. In this context, the role of English language teachers and their preparatory programs became important, typically because English language was used as the instruction medium in most HEIs.

**English Language Teachers Preparedness in Pakistan and Around the World**

**Teacher Preparation and Training**

Regarding teaching training programs, Pakistan’s Higher Education Commission (HEC) admitted its shortcomings, stating:

The HEC was aware of the fact that a quantum change in the quality of research and education could only be brought about by improvement in
the quality of the faculty. A mediocre faculty produced poor graduates who would then go on to generate further lower quality output. And so the cycle of poor quality would continue perpetually. The prime need, therefore, was to invest in creating a high-quality faculty which would become the engine to help break out of the low-quality cycle. (HEC, 2008, p. 26)

At present, the literature on teacher education in Pakistan centers around a myriad of problems and challenges for the teacher education in Pakistan at both the structural and the policy levels (Barber, 2010; Government of Pakistan, 2002; UNESCO, 2008). Around 300 teacher education and training institutes work in the public and private domains, offering programs ranging from primary school certificates to PhDs in Education (UNESCO & USAID, 2006). Although concerned for the quality of teachers, especially in government-run educational institutions, Pakistan’s National Education Policy of 2009 stated the “poor quality of teacher in the system in large numbers is owed to the mutations [forms] in governance, an obsolete preservice training structure, and a less than adequate training regime” (Ministry of Education, 2009, p. 42).

Additionally, researchers around the world recommended increasing the duration of teacher education programs to equalize the quality of teachers’ education. (Darling-Hammond, Wei, Andree, Richardson, & Orphanos, 2009; Goe, 2007; Moir, Barlin, Gless, & Miles, 2009; Rice, 2003; Wayne & Youngs, 2003; Zeichner & Conklin, 2005). Many researchers suggested teachers had inadequate confidence about their preparedness in English language learners’ classroom, especially regarding the need for student literacy and language needs (Darling-Hammond, Chung, & Frelow, 2002; Mueller, Singer, &
Carranza, 2006). Positive or the negative perceptions of English teachers mostly reflected their teaching abilities and performance in the classroom (Durgunoglu & Hughes, 2010). On the other hand, despite having an excellent preparatory background, most teachers did not feel confident teaching students who were learning ESL (Darling-Hammond, Chung, & Frelow, 2002).

To trace the relationship of teaching practices with teachers’ sense of preparedness, the Stanford Teacher Education Program observed that a conducive learning environment was associated with a better sense of preparedness among teachers (Darling-Hammond, Chung, & Frelow, 2002). Unprepared teachers may have pedagogical skills that have no positive impact on ESL students (Curtin, 2005; Durgunoglu & Hughes, 2010). Preparedness has a direct and positive relationship with improved learning among the students, especially those learning English (Cummins, 1997; Darling-Hammond, 1999; Darling-Hammond, Holtzman, Gatlin, & Heilig, 2005; Durgunoglu & Hughes, 2010; Gandara, Maxwell-Jolly, & Driscoll, 2005; Mueller et al., 2006).

Fortunately, the HEC upgraded teacher education in Pakistan, introducing Bachelor of Education (and BEd Honors) programs to provide a longer learning period for teaching degrees, hoping to improve the quality of teacher education. These reforms closely aligned with the uplift in infrastructure on the levels both of accommodating the students for longer periods in the training institutes and of the curricular material that supplemented their teaching skills (Mahmood, 2014). The teacher education also was accredited and standardized through the National Accreditation Council on Teacher
Education under the HEC umbrella to facilitate all areas and sectors of the country (Mahmood, 2014).

**Gap Between Theory and Practice**

However, social context poses a significant issue for trainee teachers when starting to teach at educational institutions. Trainee teachers often are not trained to transition from the teaching schools to the classroom teaching (Westbrook et al., 2009). This has been a dilemma for many educators who dreamed of changing the environment or culture of educational institutions but remained stuck and transformed by their professional work environment. Unfortunately, with its dearth of experts and accomplished teachers of the English language, this dilemma has always emerged as a great challenge in Pakistan (Aslam, Nadeem, Hussain, & Khan, 2010; Behlol & Anwar, 2011; Nawab, 2012; Shamim, 2008). Despite the importance of the English language and the motivation students show to learn it, studies conducted by Malik (1996) and Abbas (1993) showed declining performance by graduate students of the English language. Most graduates returning from abroad face a similar uphill task when they try to change the academic environment according to their understanding. Questions arise as to whether we are aware of the gaps between theory and practice and if the theory informs best practices.

Because teaching training is highly stratified in Pakistan (Davies & Iqbal, 1997) or based on far-fetched theories, the need is to wed theory with practice in the classroom context (Kumaravadivelu, 2001). Similarly, Warsi (2004) emphasized the importance of requirements for teachers’ professional development, conference presentations, and incorporating content-based instruction. In content-based learning, the students are more
aware of their surroundings and sociocultural contexts and can make meaning of their daily lives in the context of what they learn at school.

Another dimension of teacher preparedness is to incorporate constant reflection on pedagogical practices. Ashraf and Rarieya (2008) emphasized the need for self-reflexivity as English language teachers attempt to improve their pedagogical practices. In Pakistan, unlike in Western countries, there is an acute shortage of teachers’ dialogical engagement with one another or with experts from the field, as there might be in human resource development programs. Reflection is considered to help teachers become more effective according to their respective circumstances. In methodology, the teachers are advised to reflect critically on their classroom practices. Keeping clear sight of the teaching objectives and thinking about how to achieve those goals are parts of the group reflective process. In Pakistan, where teachers are not well trained to teach critically, a reflective method can help them grow professionally (Sajjad, 2010). Even students are deeply immersed in the traditional lecture-based method and show their desire to be taught the same (lecture-method) way.

Resultantly, a substantial amount of research on the English language and ELT focused on the sociological, political, and historical dynamics (Ali, 1993; Mahboob, 2002; Rahman, 1996) or its linguistic properties in Pakistan (Baumgardner, 1993; Mahboob, 2004; Mahboob & Ahmar, 2004; Rahman, 1990). However, there is still a gap in the research about teachers’ ideologies in English language education. On one hand, Kamhi-Stein and Mahboob (2005) mentioned English language teachers’ limited abilities in spoken English; on the other hand, and despite the long history of Pakistan in English
language learning and teaching, the expectation to meet the expected the social and academic standards have not been achieved yet (Rahman, 2001a).

Although English is the language of communication and official needs in both the academic and the social spheres in Pakistan, the teaching and training of English teachers mostly come from the contact with local nonnative speakers of English (Mahboob & Talaat, 2008). Some scholars, however, perceived the trend of using the Indian-Pakistani version of English as a sign of symbolic nativization and resistance in some spheres—the freedom and identity movement that had continued since the British colonial period (Kachru, 1992; Mahboob, 2005).

Consequently, there is consensus among all contributors that the quality of teachers in the public sector is unsatisfactory (Ministry of Education, 2009). S. Mansoor (2005) mentioned that despite English being a compulsory language at various education levels, students’ performance in English was lower than in Urdu. She emphasized that attention should be towards addressing issues concerning English teaching. For instance, she questioned the quality of the text and methodologies through which learning and teaching in English take place—in other words, the levels of fluency in English among the teachers. Her study, focused on English in higher education in Pakistan, also found significant dissimilarities in English language teaching practices between private and public institutions.

Researchers observed that novice to little-experienced teachers of English generally learned from their experiences, and their preparatory programs increase their confidence in perceiving their self-preparedness. Studies found it best to introduce preparatory programs for teachers early, so candidates can learn from their experiences
and theories (Faez & Valeo, 2012). The lack of self-reflexivity and self-criticality and the reproductive ways of teaching and learning indicate that teachers’ perceptions of being well prepared has led to the teaching profession’s downfall not only in Pakistan, but also in Western countries such as the United Kingdom (Protherough & Atkinson, 1992). Teachers learn by their experiences during their teaching careers, particularly through sustainable teacher-development programs during their careers. The trial-and-error method, wherein teachers enter the teaching profession without knowing what to expect, harms students because their teachers are not sufficiently prepared for the classroom.

Similarly, in self-study research, teachers’ perception and beliefs played a major role in their professional and personal development. These perceptions and beliefs could be improved if they were properly trained for their jobs. An important part of teacher development is the teacher’s reflexivity through self-study research (Bashiruddin, 2006; Davies & Iqbal, 1997; Dayoub & Bashiruddin, 2012). There is a greater need for collaboration between teacher educators and student teachers to devise didactical strategies to better prepare future teachers. The lack of collaboration further affects student learning and leads to ineffective pedagogical practices. A self-reflective strategy is important. Teachers need to be challenged to improve their competence in their practices and to grow (Bashiruddin, 2006; Shahzad, Valcke, Tondeur, & Zulfquar, 2016).

Teaching in Pakistan recruits academically poor students into the profession. One reason that renders teaching as an unattractive profession is its lack of suitable professional training, such as is usually involved with other professions (Malik, 2015). Hoodbhoy (2009) emphasized that the academically weaker teachers resulted in lower enrollment of students in Pakistan’s HEIs. He believed HEIs should be the place for
critical inquiry, and that the lower quality of teaching perpetuated the system by reproducing more lower-quality students. These teachers failed to reflect critically on their teaching ideologies and hence perpetuated the same problematic meaning-making process for education.

**Ideology as a Meaning-Making Process in Critical Theory**

Politically, ideology is defined as “the problem of social relations of domination made intelligible through discourse” (Leonardo & Allen, 2008, p. 416). Ideology and meaning-making are representations (Hall, 1997) of some ideology that has become fixated in what they represent. They are not re-presentations of what has happened but the discourses that constitute their meaning. The English language, loaded with an ideology that can be damaging, has the potential of a discourse to make meaning and represent (Hall, 1997) the shape of a logical discourse in society. The structure of these ideologies and discourses constructed through English have an embedded hierarchy of power. In Freud’s interpretation, they are like dreams. We can understand the content but are unconscious of the structures supporting them (Freud & Strachey, 1964). The meanings of the ideologies, therefore, are lost in their structures. Allen (2002) defined ideology as “coded in language [to] represents the linguistic systems of humans that form their conceptual and ideological systems. These are the systems that shape human perception and structure consciousness” (p. 111).

As such, ideologies create our subjectivity; thus, we are subjected to them. Our subjectivity is first objectified by becoming the passive consumer of an ideology and then we create identities according to those objectified subjectivities. This process ascribes discourse a fundamental position in the formation of an ideology. Although historically
the term ideology has been used in pejorative ways, critical theorists also look at the trait of “positive ideology” (Leonardo & Allen, 2008, p. 416) that helps us understand the power relations and deconstructs it by the inherent biases in the meaning-making processes (Leonardo & Allen, 2008). Later in this chapter, I elaborate on how teachers used positive ideology to resist hegemony.

Similarly, unveiling the illusiveness of ideology—where meaning-making resides—is one of the most prominent features of critical theory. The ideology prevents its consumers from seeing and evaluating their social situations in the world. To have clarity of thought, consumers must “free themselves from social repression . . . [and] the agents must rid themselves of ideological illusion” (Geuss, 1981, pp. 2–3; also see McLellan, 1986). The illusive and deceitful nature of ideology usually justifies the system of oppression and hegemony (Gramsci & Boothman, 1995) into something commonplace and natural and that serves our interests. However, the reality is opposite. Instead, ideology functions by persuading people to accept the prevalent system as natural and altruistic (Brookfield, 2001; Marx, Engels, & Arthur, 1970) and usually serves the interest of “a ruling group or class specifically by distortion and dissimulation” (Eagleton, 1991, p. 30).

Marx and Engels, in their book The German Ideology (Marx et al., 1970), wrote that the class that dominates in material possessions also rules the “intellectual force.” In other words, the ruling class usually has the power to both produce and control the material and intellectual ideas, thus creating and perpetuating their ideology. They “rule also as thinkers, as producers of ideas, and regulate the production and distribution of the ideas of their age” (p. 64). Foucault (1980) examined the role of power in creating the
dominant ideologies. He highlighted knowledge as a catalyst in creating power and in the way discourse shapes our thinking and meaning-making processes. For Foucault, use of discourse and power emanate from the everyday life rather than exercised from the top-down.

Likewise, Althusser (2001) critiqued how the thought process itself is controlled by the dominant power’s systematic approach. The naturalization of ideologies and the way they are constructed reduces the opposite forces’ chances to resist them. Althusser wrote, “Those who are ideological believe themselves by definition outside ideology: one of the effects of ideology is the practical denigration of the ideological character of ideology by ideology: ideology never says, ‘I am ideological’” (p. 175). He also believed that the neutrality and objectivity of ideology was a construction of the ideology because it did not exist in reality, and the factors and persons who perpetuate the ideology are usually unaware of their role as an instrument to ideology. Educators and teachers, whom Althusser called an “apparatus” of ideology, habitually were of the view that their task was to teach. They denied being involved in any ideological work. Being submerged in ideology prohibited their thinking from treading free from ideology. To answer the question of how individuals were unaware of their deep immersion in ideology, he said, “An ideology always exists in an apparatus and its practice or practices. . . . The ‘ideas’ of a human subject exist in his actions. . . . [These actions were then] inserted into practices governed by rituals of dominant ideology” (pp. 166, 168, 182). Like Foucault, Althusser also believed “the most subtle forms of ideology are buried in the modes in which concrete, day-to-day practices are organized” (p. 23).
Subsequently, Althusser (2001) divided the powers that enforce the ideologies into two kinds: one, the state apparatuses (which control through physical forces, such as the judicial system, police, and armed forces) and the other, the ideological state apparatuses (e.g., religious institutions, mass media, community, and education), of which education he believed was most important. “No class can hold state power over a long period without at the same time exercising its hegemony over and in the state ideological apparatuses” (p. 146).

**Meaning-Making and Language**

In the preceding situation, language as a tool for creating and enforcing ideologies plays a basic role. Language as a semiotic process of naming things has been a metaphor for ideas and objects and the meanings ascribed to them (Fairclough, 1993a; Mahboob, 2015). In their book, *Teaching as Subversive Activity*, Postman and Weingartner (1969) explained *meaning-making* in education as equivalent to the teaching and learning process. The meaning-making metaphor is dynamic and emphasizes the process of *minding*. The authors considered *minding* as a unique sensemaking capacity of the individuals due to their different experiences that continually evolve. “*Meaning-making* also forces us to focus on the individuality and the uniqueness of the meaning-maker (the minder)” (p. 77). They stressed that the meaning-maker has no limits to confine their thoughts to a particular meaning-making process. The scope is limitless because any “educative process” that creates “new meanings” might equate to creating new ideologies (p. 77).

*Self-efficacy* is defined as each teacher’s perceptions and belief in the ability to perform a pedagogical task (Bandura, 1977; Tschannen-Moran, Woolfolk Hoy, & Hoy,
Teachers’ beliefs and perceptions are directly responsible for and related to their effectiveness in teaching (Altrichter, Posch, & Somekh, 1993; Knoblauch and Woolfolk Hoy, 2008; Patrick, 2000; Sheorey, 2006; Trigwell, Prosser, & Taylor, 1994; M. Williams & Burden, 1997).

In this study, my choice of the term meaning-making rather than perception, belief, or self-efficacy is intentional. Critical theory does not rely on simplification and innocence of the perceptions and beliefs system; rather, it is “the understanding of social position and cultural forces—and praxis—the harmonization of thinking, naming, and action” (Pearlman, 2014, p. 100). In other words, it can be also the process of gaining critical consciousness. We can easily trace the relationship of critical consciousness with the meaning-making process. Bertoff (1981) identified that “consciousness in meaning-making activity always involves us in interpreting our interpretations, . . . [thinking is a matter of] arranging our techniques of arranging, . . . [and criticism is a matter of coming to] know our knowledge” (p. 44). It is, therefore, more encompassing to understand the process of meaning-making rather than merely probing the perceptions of the participants in my study.

Due to this choice of terminology, I intended to delve deeper into the understanding of the English teachers’ preparedness in Pakistan. However, I used the terms belief, perception, and self-efficacy as subcategories of the man term, meaning-making. Language teaching, thus, has an ideological goal that transmits “ideas, values, and perceptions of reality that creates or influences one’s world-view” and helps create an ideology through “language texts” (Rahman, 1997, p. 55).
Developing Critically Conscious Teaching by Critiquing Ideology

It is important to realize the daunting task ahead of English teachers in Pakistan in theorizing their teaching concepts. Gee (1986) suggested, “English teachers stand at the very heart of the most crucial educational, cultural, and political issues of our time” (p. 190). In Pakistan, many teachers enter the profession with great doubt. First, they doubt English as a subject to be an effective tool for emancipation. Second, they doubt their preparedness to deal with the subject matter of English and the teaching approaches. In these circumstances, the critical consciousness (Freire, 1970) required to teach effectively and help prepare their students for the world is missing.

Similarly, ideologies create human subjectivities and play an important role in constructing identity (Leonardo & Allen, 2008). This construction of English language teachers’ ideological identity also guides their preparedness as teachers and is greatly indebted to Pakistan’s educational policies and sociocultural context. In a milieu where educators are subjected to teaching a prescribed curriculum, they find themselves subjected to their objective structure. First their subjectivity is objectified by becoming the passive consumer of the educational ideology. Then, they create their identities according to that superstructure of education policy. Educators need to identify these structures critically and problematize them to critique and help emancipate themselves and their students.

Nevertheless, understanding the English language as a discourse, I observed that consciousness towards de-colonized English is rapidly growing among the English teachers. They have been redefining and rethinking their teaching as “no longer a matter of drilling students in grammatical skills, instructing them in turning out a five-paragraph
essay, responding appreciatively to novels, plays, and poems, or creating their own in the like manner” (Morgan, 2002, p. 88). Teachers are trying to explore new avenues to help their students understand and act on critical literacy theories that probe the epistemologies and power created through language and adopted by the people who use such texts. To think of “language as social practice” or “discourse” is to form a different view of language (Fairclough, 1993a), gradually similar to that adopted by the language speakers across the world.

In addition, the concept of language as a discourse formulates the foundation of Fairclough’s (1993a) notion of critical language awareness. In this research study, I tried to unite Freire’s (1973) notion of critical consciousness with Fairclough’s (1993a) theory of critical language awareness. Although Fairclough did not explicitly acknowledge the influence of critical theory or critical pedagogy on his concept of critical language awareness, he used the term critical in his concept of critical language study and unveiled the relationship of power, language, and ideology in his analysis of language (Fairclough, 1993b). Subsequently, parallel interests trigger Freire’s (1970) notion of critical pedagogy that mainly targeted making people cognizant of the prevailing power structures in society. A great trust has been put in the critically consciousness pedagogical practice to empower individuals who can resist and question these dominant structures. In this sense, the term critical is used in this paper; that is, in the tradition of critical theory and critical consciousness that advocates an emancipatory interest in knowledge (Alvesson & Sköldberg, 2000).

Moreover, social and hierarchal placement in society is imposed on marginalized communities or in socially underrated professions, such as teaching in Pakistan. For this
reason, we cannot separate schooling from its societal context. They are inseparably linked (Bowles & Gintis, 1976). What we can do as educators is to make that connection observable to the oppressed and subsequently support them in acquiring self-advocacy skills. This is perhaps the most powerful transformative effort. As Freire (1970) said, when a level of consciousness of the oppressed situation is raised, then the next step is the transformative step—action. When this occurs, one is believed to be on the path of critical consciousness and empowered to disrupt one’s oppression.

In the Pakistani context, therefore, what is missing is the role of English language as a critical tool for expanding our critical consciousness and critique language teaching. The present concept of English for communication, especially in Pakistan, is ambiguous and inadequate. English is considered a mere tool to assimilate into the apparently nonproblematic and equitable society that only exists in a functionalist approach to the world (Talaat, 2002). The politics of exclusion are preserved because the concepts of democracy and citizenship are defined by the dominant groups, mostly from the inner circle countries (Kachru, 1992). Accordingly, as critical ESL and EFL educators, we need to re-examine how we situate ourselves in the classroom with the current discourses of teaching English under the logic of globalization and internationalization.

**Education and Ideological Critique**

Similarly, understanding education as an ideological state apparatus (Althusser, 2001) means that the dominant ideology is perpetuated without the conscious efforts of either the learners or the teachers. Teachers immersed in their “regular” teaching practices serve the dominant ideology’s purposes. Accordingly, educational practices that are measured and tailored by curriculum design and standardized tests, without critical
reflection, obviously help establish a particular world order. In the name of free will and learning, a blind eye is turned towards the functions of ideology. In critical theory, examining the ideology and resisting it through the act of subversion and critical consciousness is termed ideological critique (Brookfield, 2001). Because the structural ideologies shape our lives (R. Williams, 1977), ideology critique enables us to understand our surroundings, the ways different ideologies structure our daily routines, and how we resist to transform them (Brookfield, 2001).

By indulging in critical theory, teachers recognize how they enforce and enact ideologies in everyday life and how can they resist these ideologies. In Marcuse’s (1968) words, “Critical theory is, last but not least, critical of itself and of the social forces that make up its own basis” (p. 72). Hence, the function of ideological critique is to uncover the role of hegemony in our education system and the way skillful resistance is incorporated. As Gramsci stated, “Every relationship of hegemony is necessarily an educational relationship” (Gramsci & Boothman, 1995, p. 157).

**Language Use in Critical Theory**

Critical theory takes a very systematic approach to the study of language. It does not analyze the language in a vacuum; rather it prepares a context to understand language as a part of society dialectically (Habermas, 1989; Horkheimer & Adorno, 2001). As a social theory that inherently looks at the power structure and how oppressive power in society dehumanizes people, critical theory’s primary purpose is to emancipate (Geuss, 1981).
Subsequently, language and critical theory dialectical depend on each other. From critical hermeneutics to critical discourse analysis, the implication of language is undeniable for the following reasons.

As opposed to purely linguistics studies, language has been redeemed into the status of an apparatus that is at the same time a social process and product. Pure and applied linguistics have restricted the study and role of language to an entity that acts as a tool for expression, but critical theory has subverted those theories by replacing them with the linguistic turn (Habermas, 1989). Language has also been emancipated from the scrutiny of the linguists who considered it an innocent and docile means of expression. New dimensions of language from perspectives of power (Gramsci), psychoanalysis (Freudian and Lacanian), sociology (Bourdieu), anthropology (Bakhtin), media (Stuart Hall), economics (Marx), and other forms of social sciences have provided a rich context and content to the study of language under the lens of critical theory.

Further, the position of power in language for both Foucault (1980) and Fairclough (1993b) was decisive in assigning the language a social position. The “power behind the discourse” and the “power in the language” was dialectical. Whereas ideology shapes the discourse in the form of language, the language itself reconstitutes the ideology through the discourse. To put this idea in the Foucauldian way, language holds its power because the way it is assigned the task of controlling and favoring the powerful is decisive (Foucault, 1980). Powerful and cultural capitalists employ language in a manner that naturalizes the discourses in society. Because austere ways of control have yielded to lenient or “invisible” forms of reproducing the hegemony, language serves the purpose best (Foucault, 1980). Moreover, top–down control has also transformed itself
into a more subtle and structural form of governance—a system wherein all (not just a few) participate in enforcing the rules through an unconventional structural domination. Foucault called this power another form of knowledge in which knowing become an agency for controlling. He furthered explicated that this power best serves its purpose through a language that is always controlled by certain groups who shape and reshape the ideology. The function of critical theory, in this context, is to understand these complexities of how and why the power structure continues to dominate the society’s oppressed classes. Critical theory constructively undertakes to problematize and challenge the normal or natural in a language or discourse.

In the same vein, Fairclough (2001) said that the invisibility of an ideology through language is the most efficient method to infiltrate deeper into the psyche. Resultantly, human beings become the object (victims) of the ideological discourses—as Horkheimer and Adorno (2001) has talked about in his subject–object relationship—and their identities are (re)shaped by them. We become the consumed while being consumers of the discourses in our society. Similar to the capitalist economy, the consumption turns us into the object that affects our relationship with the material society (Bowles & Gintis, 1976).

Horkheimer and Adorno (2001) emphasized that in this dialectical relationship between subject and object, the subject tends to depend more on the object. In their concept, man is the product and not the essence. We are created by our objective world and recreate it in return. However, man (subject) becomes the lifeless object of the object if there is no self-reflexivity involved. Hence, raising critical consciousness is required to prevent oneself from becoming the object for the bigger objective structures.
Without understanding the *relationship* of the subject with the object, the purpose of language is significantly distorted. When this relationship is established between the two, the hierarchy and social statuses become a reality between the subject–object duo. Because we do not merely speak a language independently but use it as a communicative tool within our speech communities, it is inadvertently *the* rule for deciding our relationships and social positionality. The construction of the identity is also a stimulating experience. By using language with a community, the different discourses we identify ourselves with become our speech (Horkheimer & Adorno, 2001).

Critical theory challenges the discourses that dehumanize our subjectivity through negative ideologies. Understanding these structures in which the ideologies elude our observation, an effort to decipher the secret codes and workings of the system is exposed to our understanding. Critical theory has a significant role in understanding our environment and society. In the form of CDA, critical race theory, critical literacies, critical hermeneutics, critical media studies and many of its forms with critical approaches to various disciplines, the concept of power and oppression is resisted.

**Teaching the English Language as a Discourse Rather than a Method**

In language teaching, it is important to initiate the debate that comprises the “extralinguistic features” of the language (Fairclough, 1993b). In Pakistan, English is taught in a way that treats the language simply as a language. This teaching method ignores society, communications, and discourses. The approach facilitates old knowledge recreated (rather reproduced) into the new. The metaphor and representation of the new narrative symbols remain fundamentally the same and lack critical self-perspectives in
the approach. Instead, counterarguments and challenging questions need to be adopted as the critical tradition.

Like all languages, English has invisible extralinguistic features with which teachers either do not want to engage or lack the capabilities to participate in critical practices. Hence, language is taken as an inert entity, a lifeless object, while it is forgotten that language can be used to study society (Fairclough, 1993b). Bakhtin (2010) also believed there is a basic difference between words or sentences and *utterances*. He assigned words and sentences as *neutral* linguistic units. Nevertheless, utterances are for communication and are alive because they take place in a context, called a *speech genre*. These speech genres have their situational responses in time and space and are dependent on the surroundings. Because every utterance is in response to another, communication takes place. According to Bakhtin (2010), the purpose of language is communication, and if words and sentences are not responsive to something, then there is no communication. Although the utterances fulfill the purpose, they are dialogic in nature. They are words owned by the speaker, but the speaker’s utterances include the listener’s response as well. In this manner, the former listener’s utterance will have something of the earlier speaker’s thoughts.

**Discourse as Double Hermeneutics**

An important aspect of teaching in a hermeneutic way (as the interpretation of the utterances) is the ability to interpret back to the teachers and the society. This aspect of English language teaching seems to be missing in the literature on Pakistani English language context at HEIs. The act of teaching plays the role of double hermeneutics, wherein teachers are defined by what they teach and how they teach it. It resembles the
Lacanian interpretation of gaze and Holbein’s painting, *Ambassador* (Lacan, 2004), which reflects a certain impact on its viewer. The impression of the object on the subject makes the viewers conscious of their own presence and of being “seen” by the object. The objectivity of the subject then becomes an unconscious and dialectical process that interprets and reinterprets each other infinitely and indefinitely. The desire to be in a presentable image of the object’s gaze and the subject’s behavior also change accordingly. Foucault (1994) likened it to the medical gaze or, in his book, *Discipline and Punish* (Foucault, 2012), the surveillance gaze of what is interpreting us. We mold and are molded by our objects and try to conform to the rule of this objectification. The use of discourses produced by society and institutions consequently shape who we are as social subjects—not who we are in our inner essence, but certainly in shaping our discourse and the accompanying ideologies. We are unconsciously engaged in a discourse with our objective circumstances and thus remain surveilled by it. Nonetheless, these discourses favor some groups over others because of the ratio of participation in social discourses.

Similarly, the reifications and naturalizations of common sense are constructed through the ratio of discourses that dominant groups contribute. They work as natural forces, make inroads to the dominant ideology, and gradually transform it into the ideology. Therefore, teachers need to decipher the complexities of how ideologies shape our identities and to find ways to deconstruct them. Giroux (1984) rightly said that ideologies are objective elements in subjective forms, meaning ideologies come in all forms and appeal to us unconsciously. *Methods* play a primary role in facilitating the
choice of adopting these ideologies. Methods work for the ideology’s *naturalization* in the way language works for *normalizing* discourses.

**Function of Teachers in Intellectual Labor**

Another dilemma for teachers is the notion of distancing themselves from the task of theorizing. Some teachers believe it is not their job to critique or theorize either methods or contents. In positivist language philosophy, teachers observe the language used in the society but will not criticize it for the sake of conforming to the Weberian division of labor (Weber, Gerth, & Mills, 1946). They consider analyzing language to be the job of the experts (Kumaravadivelu, 2006). The reason for the division of intellectual labor seems more a reflection of the global capitalist market system. The dehumanizing thought process of dividing physical and intellectual labor also takes place in education, where the global job market (where most knowledge is consumed) encourages a systematic and bureaucratic way of thinking (Giroux, 1984). An individual is discouraged to think holistically; instead, it is reinforced that ideologies are discourse practices, complex in nature, that are also perpetuated and challenged by discourse (Leonardo, 2003). No doubt, it takes more effort and intellectual labor to deconstruct something deeply engrained in our psyche. However, it also proves that our education tries to keep us distanced from any tiring intellectual labor.

Thus, the function of teachers has become to re-symbolize everything from steadfast ideologies to common sense ideas. This re-symbolization could be critical self-reflection and critique of our own teaching practices. Critical theory approaches language as a form of action; hence, the teachers’ responsibility is to make the language, imbued with critical perspectives, available to their students. Critical theorists such as Habermas
(1989) said communication is a form of action and not just talk. It carries its own meaning, a meaning influenced by sociocultural factors. Geuss (1981) explicated the function of critical theory was to intervene in the old hegemonic ways of society and work towards eliminating oppression and dehumanization.

All these large-scale structural and institutional ideas and practices shape and define the preparedness of teachers who engage in critiquing ideology. Their awareness of concepts that help them understand the complexities of teaching the English language determine their preparedness.

**Teachers’ Hermeneutics**

In this context, teachers—especially teachers of English in Pakistan—have been doing hermeneutics, consciously and unconsciously. However, they still need to introduce the critical framework to unmask the dominant ideologies. English is not only the second/foreign language in Pakistan, but also a medium of instruction and the language of science textbooks (H. I. Khan, 2013). With no awareness about the hermeneutics of suspicion, the dominant ways are reproduced in teaching practices. We learn to learn in a specific way. Thus, it is a prerequisite to demystify the traditional methods and content of learning. In the hermeneutical circle, a combination of the whole and the parts is required.

However, the *whole* needs more attention to understand the *parts*. For instance, understanding structures helps us better understand our subjective agency. In *The Political Unconscious*, Jameson (2013) opposed the view that literary creation can take place in isolation from its political context. He proclaimed the precedence of the political interpretation of literary texts, claiming it to be at the center of all reading and
understanding and not just a supplement or auxiliary to other methods today. Jameson supported his thesis by looking closely at the nature of interpretation. Our understanding, he argued, is colored by the concepts and categories we inherit from our culture’s interpretive tradition and that we use to comprehend what we read. Similarly, teachers’ understanding of the traditions, politics, and linguistic unconscious is rudimentary for their hermeneutical practices during language teaching.

**Preparedness to Resist through English Language Teaching**

Resistance theories explain society’s complexities to understand the relationship between educational institutions and the dominant society (McLaren, 1994). Solorzano and Bernal (2001) explained, “Resistance theories are different than social and cultural reproduction theories because the concept of resistance emphasizes that individuals are not simply acted on by structures” (p. 315). However, given the changing nature of hegemonies, theories of resistance have also evolved, becoming something more like making-meaning and negotiating with the structures and institutions. Resistance theories have contributed effectively in assigning agency to human effort and in being able to feel included (Solorzano & Solorzano, 1995).

The above quotes about the theories of resistance and their conceptualization give rise to important questions on which teachers of English in Pakistan need to reflect: (a) If colonization was established and perpetuated for so long, what needs to be addressed to decolonize the mind and how will it be done? (b) How long might it take, and what is our role in resisting it? Must we also consider that colonization might constitute, in hermeneutical terms, a “tradition” (Gallagher, 1992), and thus, (c) Can this tradition ever fully be eliminated? If not, then what do we do with it?
Relatedly, Gonsalves (2008) talked about the psychology of learning about oppression. Although he referred mostly to oppression by dominant groups, some ideas could be transferred to educators. He provided a theoretical approach to support practical steps to understanding what resistance should mean for teachers. The teachers’ understanding the structure of the society and the education system, especially in multicultural education, begins and works through in the transformation process—the *unconscious compliance* in which those socialized and internalized ideas we call “traditions” and “normative customs” take place. Resistance to a new idea is an integral component of the self. Gonsalves explained:

> [In] dysconscous resistance, the automatic opposition to progressive ideals and “hysterical blindness” operate in the domain of social interaction with complete mindlessness. In the third step, the “preconscious resistance” is the emerging of the awareness about the conflict and a moral dilemma that is inherently part of our social structure. In the final stage, “transformative resistance” is the resolution of the moral dilemma. And vigilance and awareness of prior reactionary beliefs work as a self-reflecting tool and motivation to gain political clarity and maintain critical consciousness.

(p. 22)

In such a case, pre-service teachers who question the implication of critical theory, pedagogy, or its practical outcomes can implement the model Gonsalves (2008) presented. Most teacher-training projects in Pakistan are developed to *renew* teaching approaches. The projects are often foreign-donor aided and widely infected by imperialistic purposes. They are habitually short-term projects “without a deep-seated
awareness of the implications of underlying principles, resources, structures, and sustainability” (S. Mansoor, Hussain, Sikandar, & Ahsan, 2009, p. 130).

Table 2 summarizes forms of resistance. According to Giroux (2003):

Resistance is no magic bullet that can be invoked whenever one wants to assert his or her political credentials. At best, theories of resistance are useful as highly nuanced theoretical tools for understanding and intervening within structures of power as they define diverse contexts across a range of institutional and ideological formations. (p. 9)

Table 2. Understanding Resistance

<table>
<thead>
<tr>
<th>Unconscious compliance</th>
<th>Preconscious resistance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socialization and internalization of reactionary ideals, values, and standards; resistance as an integral component of the self</td>
<td>Emerging awareness of conflict and a moral dilemma; vigilance and strengthening of resistance and defenses</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dysconscious resistance</th>
<th>Transformative resistance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Automatic opposition to progressive ideas; “hysterical blindness” operating in the domain of social interaction; mindlessness</td>
<td>Resolution of the moral dilemma; vigilance and awareness of prior reactionary beliefs and motivation to gain political clarity and maintain critical consciousness</td>
</tr>
</tbody>
</table>

Oppressed nations have internalized a notion of “colonial language as indispensable language.” Language still rules those parts of the world that colonists once divided and ruled (Brutt-Griffler, 2002). With the changing scenario in global politics and the importance of English as a language of success, some circles also accept English as an Islamic language—as in *Pakistani English* (Mahboob, 2009). However, the adaptability of the English language without a critical perspective can resiliently carry the hegemonic power of the language (Phillipson, 1992). Students also value learning English with the advent of this new global ideology. These are some of the ways in which we are indoctrinated into what we consider *education* today is in Pakistan.

Similarly, Lee (2015) cautioned us about the superstructures in which we live, the racially diverse society where *doing culture* could inadvertently or intentionally become *doing race*. The ESL teachers need to be aware that the English language has its cultural and racial baggage and, no matter how much we try, there is still a hidden agenda at work through the power of language. In a classroom of diverse students, we see students from different races and countries that have been wronged, colonized, and dehumanized by the speakers of English. While learning ESL, students have anxieties and insecurities regarding their cultural, racial, religious, and linguistic identities that need to be considered before teaching a language. In this scenario, bringing in English culture can have hidden meanings for hegemony—at least for a class who has suffered or who perceive having been molded by the dominant discourse. The instructor’s job, in such a situation, would be to be critically aware of the classroom environment, students’ perception about learning English, and possible ramifications of using culture as a
learning tool. Failing to do so would lead the learning experience into a disaster for both the students and the teachers (Lee, 2015).

Another form of such hegemonic discourse of English is dispersed by state policy and institutionally obtained by the “sources” of knowledge in the form of curricula or textbooks taught at the schools, standardized, and funded by policymakers. Most times, the institutional power is resisted and deemed incongruent with the readers’ will (Canagarajah, 1993; Ma, 2012; Miller, 2011). It becomes more problematic for ESL students. They find it difficult to get approval of their first-language (L1) cultures, in which English is the hard reality, because of its cultural dissonance and political disagreement. English language learners see English as a dominating force and cultural invasion on their identities but have the desire and need to learn. Another factor is the discrepancies between the local learning ways with the methods of the target language (Akram & Mahmood, 2007; S. Mansoor, 2005; Rahman, 2001a, 2002; Shamim, 2008; Shamim & Tribble, 2005; Warsi, 2004). Critical discourse analysis, in the context of Pakistan, can be an informing analytical tool to steer future research regarding teachers’ preparedness and ideological consciousness.

Derived from the preceding review and discussion of the relevant literature, I suggest a model to understand the forms, levels, and phases of consciousness that help us understand and indulge in this process that should ultimately lead to transformative resistance.
Table 3. *Critique of Social Oppression*

<table>
<thead>
<tr>
<th>Not motivated by social justice</th>
<th>Motivated by social justice</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-defeating resistance:</strong></td>
<td><strong>Conformist resistance:</strong></td>
</tr>
<tr>
<td>Some critique of their oppressive social conditions but not motivated by interest in social justice (p. 317)</td>
<td>Oppositional behavior motivated by a need for social justice but no critique of the systems of oppression (p. 318)</td>
</tr>
<tr>
<td><strong>Reactionary behavior:</strong></td>
<td><strong>Transformative resistance:</strong></td>
</tr>
<tr>
<td>Lacks both social critique and consciousness about oppressive social conditions (p. 317)</td>
<td>Both a critique of oppression and a desire for social justice (p. 319)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Internal resistance:</th>
<th>External resistance:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conforms to institutional or cultural norms and expectations but individuals consciously engage in a critique of oppression (p. 324)</td>
<td>Holds both criteria of transformational resistance and involves more conspicuous and overt behavior that does not conform to institutional or cultural norms and expectations (p. 325)</td>
</tr>
</tbody>
</table>

*Note.* Page numbers refer to source: Delgado Bernal (1997).
This section provided an important critique and perspective on teachers’ pedagogical approaches and the ideologies that might inform them. These approaches and ideologies are normalized and reproduced, and teachers may resist complying with them. In this sense, the construct of preparedness is employed by considering how the participant teachers understood these structural and ideological issues in education. As Giroux (2003) said, “The responsibility of educators cannot be separated from the consequences of the knowledge they produce, the social relations they legitimize, and the ideologies they disseminate to students” (p. 11).

**Critical Discourse Analysis and Language Critique**

As an important analytical tool for ideology and language, the genesis of CDA can be traced to Halliday’s (2010) systemic functional linguistics. Halliday’s view of language as a “social act” is fundamental to CDA practitioners (Chouliaraki & Fairclough, 1999; Fairclough, 1989, 1992, 1993b, 1995; Fowler, 1991; Fowler & Hodge, 1979; Fowler, Hodge, Kress, & Trew, 1979). Critical linguists such as Trew (1979) observed how “isolating ideology in discourse” and recognizing “how ideology and ideological processes are manifested as systems of linguistic characteristics and processes” (p. 155), lead to the use of CDA as an analytical tool (Fowler, 1991; Fowler et al., 1979). Based on critical linguistic practitioners’ claims, the use of CDA serves three basic purposes: ideational, interpersonal, and textual functions. However, the main purpose of CDA is to unveil the complex structural relationship among discourse practices, social practices, and social structures (Fairclough, 1993b).

The three main schools of thought in CDA have greatly contributed to the field. These include van Dijk’s (1988, 1991, 1993, 1995, 1998) sociocognitive model, Wodak’s
(1995, 1996) discourse sociolinguistics model, and Fairclough’s (1989, 1992, 1993b, 1995) model. Presently, CDA is considered a “shared perspective encompassing a range of approaches rather than as just one school” (Bell & Garret, 1998, p. 7). However, van Dijk (1998) stated that because CDA “is not a specific direction of research, . . . it does not have a unitary theoretical framework” (p. 353).

I used Fairclough’s (1992, 1993b, 1995) model of CDA (Chuliaraki & Fairclough, 1999), in which there is “a contribution to the general raising of consciousness of exploitative social relations, through focusing upon language” (Fairclough, 1989, p. 4). Fairclough’s model incorporates many critical social theorists, such as Foucault (i.e., his concept of orders of discourse), Gramsci (the concept of hegemony), and Habermas (colonization of discourses), among others (Fairclough, 1989, 1992, 1995). Chuliaraki and Fairclough (1999) claimed:

CDA of a communicative interaction sets out to show that the semiotic and linguistic features of the interaction are systematically connected with what is going on socially, and what is going on socially is indeed going on partly or wholly semiotically or linguistically. Put differently, CDA systematically charts relations of transformation between the symbolic and nonsymbolic, between discourse and the nondiscursive. (p. 113)

In Fairclough’s (1995) line of CDA, there are three analytical focuses in analyzing any communicative event (interaction): text (e.g., a news report), discourse practice (e.g., the process of production and consumption), and sociocultural practice (e.g., social and cultural structures which give rise to the communicative event) (Chuliaraki & Fairclough, 1999).
As there is little literature available on the ideological preparedness of Pakistani teachers at the HEI level, I approached my study research from a critical ideological aspect using CDA and critical hermeneutics as its main framework for the analysis. In critical theory, “the purpose of hermeneutical analysis is to form a cultural criticism revealing power dynamics within social and cultural texts” (Kincheloe & McLaren, 2002. p. 98). Although this chapter concluded on the literature reviewed about various ideologies and structures affecting teacher preparedness, the next chapter (Methodology) elaborates on how both CDA and critical hermeneutics be used as an effective methodological design in the analysis of the data and discusses them as analytical tools for a major part of my analysis.
Chapter 3

Methodology

As discussed in Chapter 1, my research has been an effort to explore the ideological basis of English language teachers’ preparedness in TESOL in Pakistan. The goal of this research was to understand how English teachers in Pakistan perceived the idea of being “prepared” to teach ESL or EFL. The dialogue emanating from such discussions are aimed at helping orient teachers and educators, as well as students, incorporate and accept the roles and possibilities of English language as a consciousness-raising medium.

My research questions, therefore, were:

1. How do English teachers in HEIs in Pakistan make meaning of their preparedness in teaching, and what ideologies do they enact in their meaning-making processes?

2. How do the ideological representations in the discourse of English teachers in HEIs in Pakistan conform to or resist the normative role English language instruction plays in the educational and larger social systems?

Rationale for Qualitative and Critical Phenomenological Hermeneutic Inquiry

There is a strong belief among qualitative researchers that all research is subjective in orientation. Qualitative research strongly advocates that the “social world is different from the natural world” (Savin-Baden & Major, 2013, p. 6). Denizen and Lincoln (1994) compared qualitative research methodology with that of quantitative methodology and suggested that in the social sciences, where “only statistics, experimental designs, and survey research once stood, researchers have opened up ethnography, unstructured interviewing, textual analysis, and historical studies” (p. ix).
They further elaborated the scope of qualitative research and called these new approaches a critique of quantitative research. Phenomenological design in a qualitative study is by far the most popular study methodologically. The basic purpose of a phenomenological study is to explain the meaning, structure, and essence of the lived experiences of a person or a group of people around a specific phenomenon (Christensen, Johnson, Turner, & Christensen, 2011).

Researchers in phenomenological studies attempt to comprehend human behavior through the perspective of study participants. Any phenomenological study begins with the phenomenon under consideration rather than with the theory. Moustakas (1994) postulated that research needs to focus on the entirety of experience and a search for the essences of the experiences. He also viewed experience and behavior as in an integrated and inseparable relationship of a phenomenon with the person experiencing the phenomenon. However, as a methodological tool, the phenomenological method can be used also to extract the meaning of participants’ written or spoken language (Kvale & Brinkmann, 2009; Langdridge, 2007).

Phenomenological research strives to deeply understand the meaning of life experiences of a small group of people by focusing on a concept or a phenomenon as participants have experienced it (Bloomberg & Volpe, 2012). In such studies, the researcher tries to understand participants’ lived experiences through their reflective lenses (van Manen, 1990). However, the phenomenological study can be both descriptive and interpretive. Language is the main medium through which meaning is constructed and conveyed (Creswell, 2012). Hence, my stance has been to interpret the lived experiences and perceptions of participants in my study, an approach categorized as
hermeneutical phenomenology (Mills & Birks, 2014). The meaning-making of my participants’ experience can be explained better through dialogue and reflection. Similarly, the use of language and the interpretation of a person’s meaning-making and their designation of meaning to phenomena are central to hermeneutical phenomenology (Smith, Flowers, & Larkin, 2009).

Phenomenological researchers focus on what those experiences mean to people who can provide a detailed description of them. Phenomenology allowed me to make sense of the ideologies ingrained in the English teachers’ experiences and their perceptions of preparedness for teaching English in Pakistan. In the data analysis in a phenomenological study, the process of interpretation should be not only of the phenomenon but also of how the phenomenon is described. Thus, I used a method of reducing and analyzing specific themes during the data interpretation phase. Hermeneutic phenomenology (van Manen, 1990), therefore, both describes and interprets the themes and meanings made by the participants.

“For the human sciences, there is perhaps no question as complex as that of understanding experience” (Roberge, 2011, p. 13). A critical perspective of hermeneutics, critical hermeneutics, is “a theoretical project seeking to radicalize the task of comprehension” (p. 17). Critical perspective believe that the phenomenon of human experience in a positivist form is taken for granted and established as a normal human experience rather than a particular experience that has a context and can be critiqued from the hermeneutical perspective. Also, in hermeneutics, communication is not the only outcome—interpellation of ideology also needs to be deciphered. Lindseth and Norberg
(2004, p. 150) called it “phenomena that we take for granted, such as phenomena related to our culture and past history.”

I conducted my study by also using a critical qualitative approach with the primary goal of exploring participants’ meaning-making of their English teaching experience and how they considered themselves prepared for their teaching jobs in the Pakistani higher-education context. The purpose of these qualitative interviews was to help participants reconstruct their experience of teaching English as they conformed to or resisted dominant ideologies. Because meaning-making is central in the construction of ideology, a critical lens in qualitative research helped me unravel those ideologies.

For research purposes, lived experience has to be fixed in texts, which then always needs interpretation. We do not believe in “pure” phenomenology in which essences are seen intuitively, “uncontaminated” by interpretation. Nor are we interested in “pure” hermeneutics, i.e., in-text interpretation that does not transcend the text meaning to reveal essential traits of our life world.” (Lindseth & Norberg, 2004, p. 147)

Hermeneutics in this sense was critical hermeneutics for the analytical part of the research to understand the structures behind discursive meanings (Thompson, 1981). As qualitative interviews constituted of participants’ discourse, critical hermeneutics problematizes and questions ordinary discourse, and it was important to re-visualize and re-assess meanings made through language (Leonardo, 2003). Lindseth and Norberg (2004) considered the meaning-making part important, saying, “When we narrate out of lived experience and write down the narration, we produce an autonomous text, a text that expresses its own meaning” (p. 148). The way meaning was represented in research,
and the “political consequences around the terms of the debate are central concerns for critical qualitative research at the intersection of ideology and meaning” (Leonardo & Allen, 2008, p. 419).

The approach of the qualitative interviews, i.e., participants’ discourse, firstly helped the participants to reconstruct and relive their teaching experiences through their narratives. The second part was to connect participants’ experiences to their respective contexts and help see which ideologies informed their pedagogical practices. The phenomenological data analysis was being done through critical hermeneutics with a broader framework of CDA. These revealed participants’ ideological and hermeneutical interpretations based on emerging statements and themes from the interviews related to their experiences. In the analysis, discourse and discursive practices were the basic standards for interpretations.

Discursive practices are defined as a set of tacit rules that regulate what can or cannot be said; who can speak with the blessings of the authority and who must listen; and whose social constructions are valid and whose are erroneous and unimportant. In an educational context, for example, legitimized discourse of power insidiously tells educators what books may be read by students, what instructional methods may be utilized, and what beliefs and views of success may be taught. In all forms research, discursive power validates particular research strategies, narratives formats, and modes of representations. (Kincheloe & McLaren, 2002. p. 94)
Similarly, the qualitative interviews were a tool for making meaning through participants’ stories of becoming teachers. Instead of excavating knowledge from the participant, the interview conversations helped in co-construction of meaning (Mason, 2002) for both me and my participants. In the process, as a researcher, my ontological and epistemological viewpoints were important to understanding the depth of meaning-making and the participants’ experiences. The two rounds of virtual interviews helped me understand the teaching experience of my participants during and after the interviews. Interviewing, therefore, was the best method to construct these meanings. However, researchers also should be reflexive and understand their biases (Mason, 2002; Wetherell, Taylor, & Yates, 2001)—and, as discussed in the following section, I tried to do that to the best of my abilities.

As a researcher, I analyzed the textual description and ideological basis of participants’ experiences in their discourses. “When using hermeneutic (interpretive) phenomenology as a methodology, reflexivity—a person’s reflection upon or examination of a situation or experience—can interpret the meanings discovered or add value to those types of interpretations” (Sloan & Bowe, 2014, p. 9). Lindseth and Norberg (2004) conveyed the same message, one that plays an important role in the double hermeneutics teachers perform. They said, “It is not only the interpreter that interprets the text. The text also interprets the interpreter” (p. 151).

Pursuing a critical hermeneutical inquiry approach, and with shared experience as an English teacher in Pakistan, I considered myself the instrument for collecting data. Therefore, the values, beliefs, and biases I brought to this study were important. With the critical approach, I believe that these experiences and background enriched the study.
Lindseth and Norberg (2004) highlighted the importance of critical perspective in the hermeneutics: “When we feel a text is dead, it can be because our preunderstanding is too superficial or inappropriate, we cannot grasp essential meanings in the text” (p. 152). Therefore, it was important for me to document my ontological and epistemological background regarding my race, gender, education, and experiential background. I pursued this process by keeping a researcher’s reflective journal and reflecting on my process of making sense of the data throughout the study. This process was part of my data analysis.

**Sample Setting and Rationale**

Given my experience in teaching ESL and EFL at Pakistani universities for almost 9 years, I chose purposive sampling because I believed teachers with at least 3 years of experience and diverse backgrounds would be the best participants for my study. I selected 15 English language teachers from prominent public, private, and semi-government sector universities situated in four cities within the Khyber Pakhtunkhwa province—institutions where I had worked or knew colleagues who were currently teaching. Like the population at these universities, the sample of teachers included participants from both urban and rural areas, males and females, and mixed ethnic backgrounds.

Creswell and Plano Clark (2007) emphasized that purposive sampling facilitates researchers to select suitable participants for the study. In addition to purposefully selecting former colleagues and friends, I used the snowball method to select participants. Snowballing is a way of enlarging the sample by asking participants to recommend others for interviewing (Babbie, 1995; Crabtree & Miller, 1992). I sent each participant an informed consent form (Appendix A) and demographic survey (Appendix B) via email.
and allowed them enough time (15 days) to complete and return to me. Afterward, I conducted two in-depth qualitative interviews with each over the phone.

**Data Collection**

In the study where the researcher needs to understand the phenomenon, the most typical form of data collection is the audio-taped in-depth interviews (Priest, 2002), however, Savin-Baden and Major (2013) stated that there can be other data sources as well. In this study, I used two rounds of in-depth qualitative interviews to understand the phenomenon. These interviews were semi-structured most often and have open ended questions (Miller, 2002; Liamputtong, 2010). “Data from the interviews are usually transcribed and becomes the textual data for analysis” (Savin-Baden & Major, 2013, p.189). The first round of data collection included the consent forms and demographic information (in English) via email After participants returned the forms, I set up times with each participant for a telephone interview, understanding that this type of interview might not provide me the visual cues. Another limitation of approaching my participants was, at times, technological accessibility (Given, 2008) because not all participants could access their emails all the time.

The first round of interviews, which were conducted over the phone comprised of open-ended questions intended to generate themes that were used to ask further questions in the second interviews (and in the participants’ language of choice: Pashto, Urdu, or English; Appendix C). As Lindseth and Norberg (2004) said, “We can understand moral action when we listen to others’ narratives about the way they acted in various situations. Therefore, narrative interviews are an appropriate method for disclosing the meaning of lived experience” (p. 148). The second round of interviews were conducted after the data
from the first round was transcribed and initially coded for overarching themes. These themes were used to generate set of open-ended questions for the second round of phonic interviews. Both the virtual interviews were on average 2-3 hours with each participant.

_MEMOING_ is an additional important data analysis source in qualitative research that I used in this research. Miles and Huberman (1984) highlighted that memos must be dated so the researcher could later compare them with the data. Using memoing, I reflected on the verbal cues, and experiences during data collection and could also reflect on the data collection and analysis processes. Researchers usually are readily engrossed in the data-collection process and at times miss collecting the important information. Thus, it was critical that I balanced “description notes and reflective notes, such as hunches, impressions, feelings, and so on” (Groenewald, 2004, pp. 13–14).

**Participant Confidentiality**

The following steps were taken to safeguard the participants’ privacy and rights during the interview process:

1. Participants were provided the researcher’s and IRB contact phone numbers and email addresses. I also provided my email, telephone number, and Facebook information so participants could contact me before, during, and after the semi-structured interviews.

2. After signing the informed consent forms, research participants were given a choice of date(s), time(s), and virtual space for the interview sessions. All efforts were made to conduct interview sessions at the convenience of the research participants.
3. Fictional names were used in place of the participant’s real name to strengthen the confidentiality and protect the research participants’ identities. Any interview references to the participant’s identity were omitted the published results.

4. Participants were offered a copy of their transcribed interviews (discourse as a text). Some participants corrected transcription mistakes, or added or changed parts they felt misrepresented them. They also filled in any inaudible sounds or words, or those that were transcribed incorrectly as interview text, and commented whether the transcription content represented their opinions.

5. Use of semi-structured interview methods largely related to informal, conversational interaction. As such, we anticipated minimal physical, mental, or emotional risk throughout this project. However, I made every attempt to keep participant safety the primary concern of this project.

6. Additionally, participants were reminded before the onset of interview sessions that they may withdraw from the project at any time without consequences.

Data Analysis

The interview data was transcribed in two stages. In the first round, the participants were interviewed for almost 45-90 minutes on average. A set interview protocol was adopted to ask open ended questions. After the first round, the interviews were transcribed and coded for emerging themes via data analysis software, Nvivo. This data were read multiples times for understanding the themes that emerged on the basis of a shared experience with the participants.

In the second step of data collection, interviews were based on the themes/questions arising from the first round of data analysis for themes. The second round of
interview focused on the issues/concerns emerging from the first round of thematic analysis. A similar procedure, like that with the first round, was adopted for data coding and analysis after the completion of the second round of interviews.

In the final round of data analysis, critical discourse analysis was used to understand the relation of power and ideology in the discourse of the research participants. Fairclough and Wodak (1997) said,

CDA sees discourse – language use in speech and writing – as a form of ‘social practice’. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s), which frame it: The discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. Since discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people. (Fairclough and Wodak, 1997, p. 258).

Fairclough (1995) also expanded on the above quote and said that one form of analysis among the three tiered approach of is intertextual analysis that requires “focuses on the borderline between text and discourse practice in the analytical framework.
Intertextual analysis is looking at text from the perspective of discourse practice, looking at the traces of the discourse practice in the text.” (p. 16). According to Fairclough (1995), “one does not have to carry out analysis at all levels but any level that might "be relevant to understanding the particular event” (p. 62).

Critical discourse analysis offers theories and approaches to empirically study the relationship between discourse and sociocultural changes in different social fields. Its description was expanded in distinctive ways. Fairclough (1995) practiced both the textual and sociocultural critiques to explain the method he advocated. Among the varieties of encompassing undertakings within discourse analysis (of which numerous approaches, including his, are a part), Fairclough’s model provided social and textual perspective to the rationale of critical analysis (Fairclough & Wodak, 1997).

In critical discourse analysis, it is claimed that discursive practices contribute to the creation and reproduction of unequal power relations between social groups—for example, between social classes, women and men, ethnic minorities and the majority. These effects are understood as ideological effects. (Jorgensen & Phillips, 2002, p. 63)

In other words, Fairclough’s version of critical discourse analysis helped us understand how

Often opaque relationships of causality and determination between (a) discursive practices, events, and texts and (b) broader social and cultural structures, relations and processes . . . arise out of and are ideologically shaped by relations of power and struggles over power . . .

[and] how the opacity of these relationships between discourse and society
is itself a factor securing power and hegemony. (Fairclough, 1993b, p. 135)

In Fairclough’s (1993b) version of CDA, discourse analysis has three purposes: an identity function (analyzing text), a relational function (in the analysis of discursive practices), and an ideational function (while analyzing the social practices (Jorgensen & Phillips, 2002). However, “the main aim of critical discourse analysis is to explore the links between language use and social practice” (p. 69). Chouliaraki and Fairclough (1999) replaced the three-dimensional model with a conceptualization of texts and talk as part of a process of articulation. My analysis, however, relied on the ideological representations and meaning-making aspect of critiquing the discourse of my research participants with a narrowed approach from critical hermeneutics as the interpretive tool for this study.

**Ideological Critique Through CDA**

I used CDA as a broader methodological and analytical tool that encompassed the social problems by keeping the language and discourse at the center (van Dijk, 1995). However, along with other issues “much of the work in CDA is underlying ideologies that play a role in the reproduction of or resistance against dominant ideologies” (van Dijk, 1995, p. 18). Ideology, for Fairclough (1995), is “meaning in the service of power” (p. 14). More specifically, he recognized ideologies as structures of meaning that reinforce the production, reproduction, and transformation of relations of domination (Fairclough, 1992, p. 87; Chouliaraki & Fairclough, 1999). Fairclough also believed that discourses can be ideological, and that ideological discourses contributed to the preservation and transformation of power relations. He drew from Thompson’s (1990)
understanding of ideology as entrenched in discursive events and meaning production of everyday life where meaning constantly changes to retain their power resource. For Thompson, the study of ideology was a study of “the ways in which meaning is constructed and conveyed by symbolic forms of various kinds” (p. 7). One aim of CDA has been to “demystify” discourses by deciphering ideologies, and the predominant form of critique associated with CDA specifically, and critical social research more generally, has been ideology critique (Wodak & Meyer, 2009).

CDA as an Analysis Model

In the previously discussed three-dimensional model, “Fairclough distinguishes between discursive practice, text and social practice as three levels that can be analytically separated” (Jorgensen & Phillips, 2002, p. 81). First, Fairclough (1992, p. 237) said, “The relationship between the discursive practice and its order of discourse is to be explored.” Second, the goal was to record the partly nondiscursive, sociocultural relations and constructions that established the broader background of the discursive practice—“the social matrix of discourse” (p. 237). In the third step, doing CDA involved transdisciplinary integration of different theories within a multiperspectival research framework—such as critical theory, critical hermeneutics, and CDA—because linguistic theory and analysis certainly cannot serve to justify the nondiscursive aspects of the phenomenon in question.

Chouliaraki and Fairclough (1999) sketched methods in which social analysis and discourse analysis could effectively mix with one another and indicate the forms of nondiscourse analytical theory suitable to incorporate into a discourse analytical framework (Jorgensen & Phillips, 2002). In this analysis, study reaches its final stage by
establishing the relationship between discursive practice and the broader social practice. Particular concerns about the ideology, such as its effects on the discursive practice and evidence of resistance or conformity to the dominant ideology, were revealed. Therefore, it was important to understand how the participants understood the ideological constraints that impeded their pedagogical practices in teaching ESL students.

**Critical Theoretical Framework**

In critical theory, “the purpose of hermeneutical analysis is to form a cultural criticism revealing power dynamics within social and cultural texts” (Kincheloe & McLaren, 2002, p. 98). A simple way here to solve the theoretical problem of distinguishing between the discursive and the nondiscursive was to treat it as an analytical, rather than an empirical, distinction (Jorgensen & Phillips, 2002, p. 89). Because “ideology is defined as the problem of social relations of domination made intelligible through discourse” (Leonardo & Allen, 2008, p. 416), this critical qualitative research was done by discourses that placed both the “researcher and participants as subjects of language that is politically regulated” (p. 416). By focusing on the ideology of the discourse, an effort was made to understand a critical qualitative methodology that “emphasizes the repressed dimensions of members’ meanings or what we call dismembered meanings” (p. 416).

In my data analysis, the main objective was to observe the political and ideological meaning-making of the research participants’ discourses. The second task was to explain how ideology was represented and identified which discursive factors contributed to understanding those patterns in ideological representations. Because every research has a hermeneutical perspective that empowers one meaning over another,
researchers’ hermeneutical and ideological perspectives are also affected by their own ideologies (Leonardo & Allen, 2008). Thus, the critical theoretical framework of analysis helped me question my assumptions and ideologies. In this way, the qualitative research was done in a critical way and challenged the assumptions set by the empirical research lens. Or, as Leonardo and Allen (2008, p. 417) stated, “Inescapably, qualitative work is a vocation of interpretation and translation.”

I used an evolved model of resistance theory (Solorzano & Bernal, 2001) adapted from Giroux’s model of resistance theory, in which he said, “(a) Students must have a critique of social oppression, and (b) students must be motivated by an interest in social justice” (Solorzano & Bernal, 2001, pp. 316–317, quoting Giroux, 1983). Solórzano and Bernal’s (2001) study used Giroux’s model to trace different stages of resistances among students using critical literacy and critical race theory. However, in the context of my research, I used the analytical framework to understand resistance among my participants. Solórzano and Bernal provided a model that “provides a distinction between the following four different types of student oppositional behavior: (a) reactionary behavior, (b) self-defeating resistance, (c) conformist resistance, and (d) transformational resistance” (p. 316). However, they further divided transformational resistance into internal and external resistance. The structure of deconstructing the resistance model, then, combines that of Giroux (1983), Solorzano and Bernal (2001), and Gonsalves (2008). More specific to transformational resistance than Table 3, Table 4 summarizes the transformative resistance model.
Table 4. **Transformative resistance model**

<table>
<thead>
<tr>
<th>Not motivated by social justice</th>
<th>Motivated by social justice</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-defeating resistance:</strong></td>
<td><strong>Conformist resistance:</strong></td>
</tr>
<tr>
<td>Some critique of oppressive social conditions but not motivated by interest in social justice</td>
<td>Oppositional behavior motivated by a need for social justice but no critique of the systems of oppression</td>
</tr>
<tr>
<td><strong>Reactionary behavior:</strong></td>
<td><strong>Transformative resistance:</strong></td>
</tr>
<tr>
<td>Lacks critique of oppressive conditions and not motivated by social justice</td>
<td>Critique of oppression and a desire for social justice</td>
</tr>
<tr>
<td><strong>Internal resistance:</strong></td>
<td><strong>External resistance:</strong></td>
</tr>
<tr>
<td>Conforms to institutional or cultural norms and expectations but individuals consciously engage in a critique of oppression</td>
<td>Critiques the oppression and desires social justice; involves more conspicuous and overt behavior that does not conform to institutional or cultural norms and expectations</td>
</tr>
</tbody>
</table>
Limitations and Delimitations

There were some limitations in conducting my research. First, it used a small sample taken from only one province of Pakistan; hence it cannot be generalized to the whole country. Secondly, the interviews were conducted and recorded via telephone to accommodate participants’ accessibility (in Pakistan) and be cost effective. A face to face interview, instead, might have given me a better understanding of my participants’ body language.

This study was delimited in that it was not about conducting a thorough linguistic, textual analysis of the participant interviews. Instead, the themes and coding were distilled only for ideological critique, as the CDA methods suggested. Although I did not observe my participants’ teaching practices in their classrooms, I considered their self-reporting and meaning-making throughout the interview and analysis process.

Ethical Considerations

In addition to the steps detailed in Participant Confidentiality, I followed procedures to obtain informed consent of the research participants:

1. I reached out to participants via social media such as Facebook, WhatsApp, and email to obtain their informal consent to participate in the study.
2. An official consent form was sent via email for their signature.
3. All data collected were kept in my computer, which is password protected, and only I had access to it. A backup copy was made in an external hard drive that is also password protected and is kept in my personal possession.
4. My advisor and chair of the dissertation committee authenticated and monitored my progress and application of ethical considerations throughout the research.
5. The University of New Mexico IRB requirements were fulfilled and submitted to the university’s Human Research Protections Office for approval (Appendix D).

**Trustworthiness**

To maintain data trustworthiness, throughout the research I discussed the nature of the project with my advisor and the dissertation committee (which includes a member with Pakistani background). I conducted a pilot class study (for class use only) and analyzed those findings for viability of the research. In addition, a graduate student from Pakistan and another from the United States reviewed my results and provided feedback.

One advantage of conducting phone interviews with each participant was that I was able to member-check for consistency in each participant’s interviews. My research memoing helped me make sense of impressions I gathered during the interview process. Trustworthiness also meant that the participants felt that their views were represented accurately and that I took adequate steps to maintain their anonymity. I member checked the transcribed interviews with the participants to ensure the transcriptions were accurate and did not misrepresent their ideas. I also analyzed the data through critical social theory and CDA to critique the ideologies inherent in the participants’ teaching concepts.
Chapter 4

Participant Profiles

This chapter provides a profile for each of the participants as they presented themselves in the interviews. The profiles developed from a diverse collection of educational, cultural, and ideological backgrounds. The participants taught English language and literature and were from nine (universities) in the Pakistani province of Khyber Pakhtunkhwa. All these HEIs use English as an instruction medium with the teachers’ optional code-switching from English to other languages. Among the 15 participants, six were female and eight were male. As shown in the participant demographics (Table 5), all participants except Janat, taught at co-education universities where the student population is older than 16 years of age. The participants were from both rural and urban backgrounds and taught at HEIs situated in three major cities. Those who spoke Pashto as their first language (all participants except Kamal and Nanak) are called Pashtun, although several other factors determine being called an *ethnic* Pashtun. The population of Pashto speakers in the Khyber Pakhtunkhwa province lives alongside Seraiki, Urdu, and many other regional languages. However, Pashto is the most common language of the province.
Table 5. Participant Demographics

<table>
<thead>
<tr>
<th>Participant</th>
<th>Gender</th>
<th>Teaching experience at HEI (years)</th>
<th>Demography</th>
<th>Age (years)</th>
<th>First language</th>
<th>Job title</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabi</td>
<td>Female</td>
<td>4</td>
<td>Rural</td>
<td>29</td>
<td>Pashto</td>
<td>Assistant professor</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Yousma</td>
<td>Female</td>
<td>4</td>
<td>Urban</td>
<td>28</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Nanak</td>
<td>Female</td>
<td>5</td>
<td>Urban</td>
<td>31</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Awan</td>
</tr>
<tr>
<td>Fauji</td>
<td>Male</td>
<td>8</td>
<td>Rural</td>
<td>31</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Moazin</td>
<td>Male</td>
<td>7</td>
<td>Rural</td>
<td>30</td>
<td>Pashto</td>
<td>Teaching assistant</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Jalkay</td>
<td>Female</td>
<td>2</td>
<td>Rural</td>
<td>26</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Daulat</td>
<td>Male</td>
<td>9</td>
<td>Urban</td>
<td>34</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Kabali</td>
<td>Male</td>
<td>6</td>
<td>Urban</td>
<td>34</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Palsapi</td>
<td>Male</td>
<td>4</td>
<td>Urban</td>
<td>26</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Faisal</td>
<td>Male</td>
<td>7</td>
<td>Rural</td>
<td>33</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Nido</td>
<td>Female</td>
<td>4</td>
<td>Urban</td>
<td>33</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Mian/Pashtun</td>
</tr>
<tr>
<td>Janat</td>
<td>Female</td>
<td>11</td>
<td>Urban</td>
<td>36</td>
<td>Pashto</td>
<td>Assistant professor</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Peera</td>
<td>Male</td>
<td>4</td>
<td>Rural</td>
<td>29</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Shoki</td>
<td>Male</td>
<td>10</td>
<td>Urban</td>
<td>39</td>
<td>Pashto</td>
<td>Lecturer</td>
<td>Pashtun</td>
</tr>
<tr>
<td>Kamal</td>
<td>Male</td>
<td>10</td>
<td>Urban/rural</td>
<td>36</td>
<td>Seraiki</td>
<td>Assistant professor</td>
<td>Seraiki</td>
</tr>
</tbody>
</table>
Both interviews sessions with each participant averaged almost two hours each. However, the first-round interview was longer for each participant (almost 1 hour, 15 minutes on average). In these interviews, participants talked about their meaning-making of education and teaching, their preparedness to teach, and what it meant to be prepared to teach English. The purpose of this chapter is to present a description of the participants individually from their viewpoints and discuss how they identify themselves as teachers prepared to teach the future generations of Pakistan.

**Sabi**

“They have unconsciously subscribed to this superiority, and wherever they go to any forum, any educational institution, everyone has assumed that imparting education could only be done through one way and that is through the English language.”

At the time of the research, Sabi, a 29-year-old female, native Pashto speaker, and an assistant professor at a university, was an English literature major pursuing a PhD. Sabi has taught English literature for the last 4 years. She expressed her views strongly about the “unconscious dominance” of the English language in people around her and of herself. With a strong reflective process as a teacher, she held herself accountable for the psyche people in Pakistan developed when embracing the ideology of power and dominance of the English language.

**Yousma**

“For a female, specifically in Pashtun culture, it is only teaching that they can do and nothing else.”

Yousma is a 28-year-old ethnic Pashtun female. For educated females in Pakistan, their choice is always the most difficult decision. It is easier for some than others because
of the various cultural contexts. Yousma hails from a family that has strong values for education and is passionate about teaching. Her parents encouraged her to consider teaching as a career. However, she did not want to be confined just to teaching students in the classroom. She had been educated at an English medium school and later found herself to be a good communicator of ideas. She graduated with a degree in English literature and applied linguistics and, at the time of the research, was pursuing graduate studies (MPhil) in Linguistics and teaching at a private university in an urban center of the Khyber Pakhtunkhwa province. As a woman, she always wanted a job where she had freedom to express her abilities. “I am also kind of person who is outgoing, administrative and like interacting with people, events organizing,” she added. For Yousma the role of a teacher is fundamental and plays a tremendous part in shaping students’ lives.

**Nanak**

“No other professional career crossed my mind because it was out of the question in the kind of family background I had. I could not opt for any other profession because of the male-dominated society and kind of profession deemed right for girls.”

As a native Urdu speaker in a society that is predominantly Pashto speaking, 31-year-old Nanak has struggled to navigate through the societal pressure of her career choices. She identified herself as a feminist who saw her society through a masculine lens until she found her own perspective by getting an education in English literature. For her, education—especially in English literature, which introduces Western values and ideas of women’s emancipation when the indigenous culture limits female participation in society—is the way to look at the world. At the time of the research, she worked at an
educational institution that did not much value English as a subject because it emphasized information technology subjects. Nanak’s resistance to the institutional patriarchy came in the form of challenging her students—especially male students—to question their ideologies. She also wants girls to push the boundaries of the societal oppression that restricts female roles.

**Fauji**

“We have our own nation and agendas, and our own requirements are needs. Anything which is borrowed will affect our own system.”

Fauji, a 31-year-old male, expressed himself piquantly regarding the use of English language and its ideology in our education system. He remained a strong proponent of using the Pakistan national language, Urdu, for both educative and communicative purposes and to keep the national identity. He hailed from a rural background and spoke Pashto as his native language. His teaching experience—mostly in military institutions—was one reason he called himself a “nationalist” regarding national integrity and use of the Urdu language.

**Moazin**

“When I was a child, two of my cousins were talking in English, and when I heard them speak in English, I was really impressed. And that was the reason I wanted to learn English and wanted to become an English teacher.”

Moazin, a 30-year-old male, stepped into teaching English at an HEI after gaining some experience teaching at a college. I know him personally as a mentee when we worked at the same institution. His humble background and early education in a rural town led to his ambition to become an English teacher. He has a Master’s degree in
English literature and, at the time of the research, was continuing his education towards an MPhil in English literature. He speaks Pashto as his mother tongue, and his experiences at school and college played an important role in becoming an English teacher. He is among the few participants who wanted to become an English teacher since childhood.

**Jalkay**

“We are psychologically enslaved by [the West], and I do feel the threat because it is a threat that we don’t value our languages and cultures and our own things.”

As a young woman (26 years old) and a native Pashto speaker, Jalkay comes from a semi-urban background. Her native town has a higher ratio for education—especially girls’ education—compared to many other semi-urban cities. She traveled to another city in Punjab province for her Master’s degree and learned a great deal by comparing peoples from different ethnic groups living in those cities. She criticized the cultural and linguistic invasion by the Western culture and language and wanted a greater role for our own cultural values. However, she also deemed English an important language for the progress of our society and considered it a must in our education. Her mother tongue is Pashto, and she is proud of that language.

**Daulat**

“The teacher should relate everything they teach to the real life and how the education should help the students. The other thing I said was they should be educated in the real sense of the term.”

A native Pashto speaker, 34-year-old Daulat has also had experience teaching his culture and language in a foreign country. That gave him that a unique perspective of
teaching his mother tongue as a foreign language in the United States instead of learning a foreign language as the second language he also teaches. The other thing that made his perspective interesting was his experience teaching students at a business school, where English as a language took a different position than just the places it is taught through literature. He questioned what “really counts as education and how it relates to our daily life.” According to Daulat, what our education system teaches and how society is shaped by that ideology affects us as people.

Kabali

“Teaching doesn’t happen in the mother’s womb, and we can’t say it starts from there and is a God-gifted thing. Teaching happens with learning.”

Kabali, a 34-year-old male, was one of the participants who had a very strong reflective process and was always conscious of his teaching. He spoke Pashto as his first language and was proud of his skills in Pashto—not the case with most of the native Pashto speakers because it is not usually taught in the schools. Kabali also had experience teaching abroad. He called it the most “eye-opening experience” of his career as an English teacher. He highlighted that teaching is a self-reflective process that needs constant ambition to learn new things, and that we are lifelong learners as teachers.

Palsapi

“We have started to see the colonial era in a very different way and we have started to look at language teaching from a different angle. This generation of teachers is very different, and it is not just you and me, but whichever teacher belongs to our generation is different, and their views are also different.”
Palsapi, a 26-year-old male, was one of the younger participants. He started his career a few years ago as a bright teacher of literature and language to a younger generation (mostly older teenagers). An ethnic Pashtun with a middle-class background, he was educated at the best institutions of his city. His point of view about teaching differed somewhat from his peers and his own teachers, who believed English is a colonial language. His idea about any language and ideology was to adopt it and change it according to our selfish interests. He saw English this way—once a colonial language that is now “our own.”

Faisal

“Radical ideology doesn’t need preaching because our society is full of those and a graduate from that ideological background doesn’t need to put any efforts into it and can meet like-minded people easily.”

Faisal, a 33-year-old male, is a native Pashto speaker teaching at a university where most students come from a rural background. He is a PhD student in literature and believes in a rapport with his students outside the classroom. His strength is to engage students on a personal level where they have interpersonal communication and cothink about issues that afflict the students. In various institutions where he has worked, he became a successful counselor and widely known as a friendly teacher. As a colleague and friend, I have observed some of his strategies work excellently. His teaching catered to the needs of poor students, reflecting his own experience as a student who struggled financially and faced hardships throughout his educational background. He believed the relationship between the student and the teacher to be the basic factor in the effective educating process. He feared that if we, as teachers, fail to cater to our students’
intellectual and psychological needs, they will be easily swayed by the fundamentalist and radical ideologies rampant in the society.

**Nido**

"I tried to prove that those teachers whose style is lenient and friendly—their students learn more from them than those who are strict and reserved."

Nido, a 33-year-old female, believed a teacher could transform a student’s life by being friendly. At the time of the research, she taught at a major business management university in a metropolitan city and had students of diverse backgrounds. Her strength was to bridge the gap between students and teachers, and she did this work from a perspective of a single, female teacher. In Pashtun society, for a female teacher to be close to male students can be difficult. However, she talked at length about how she made a difference with her friendly teaching and her relationship with her students.

**Janat**

“A teacher can discourage a student in a really, really bad sense as well. If we discourage them, they have an adverse effect. At the same time, our words mean a lot to them and if we encourage them, they can change, and they do change.”

Janat, a 36-year-old female, teaches at an all-female university in an urban city of the Khyber Pakhtunkhwa province. She considered how teachers can be influential figures for students and how a negative image could ruin students’ perceptions of their teachers. She was a strong advocate for learning English as a language and considered it more important for female students to learn, in order to be equal to men in a male-dominated society. As a Pashtun woman, she thought learning English played a fundamental role in confidence, especially in female students.
Peera

“If you don’t have your own ideology and your mind is empty, then other ideology can dominate you. In an empty mind, there will be no force to fight another ideology, and it seems invisible, and we adopt the other ideology easily.”

Peera, a 29-year-old ethnically Pashtun male, taught at a university as a lecturer. His education and teaching role models shaped his idea of becoming a “prepared teacher,” and gave the credit for enjoying his teaching to his mentors in the places where he was educated. He believed that teaching should be about substance and what he called “ideology in a positive sense”—that is, how teachers could educate students about the purpose of life and education.

Shoki

“You should have germs and basic guts for becoming a teacher, plus you need to polish those basic germs and guts to become a successful teacher.”

Shoki, a 39-year-old male, was a great example of a self-made, natural teacher who enjoyed his teaching even though also performed in another position. He spoke Pashto as his first language and had a natural inclination to the literature of both Pashto and English languages. He struggled his whole life with his education and socioeconomic problems to get educated and become “someone.” As a poet, Shoki touched about themes that a teacher needs to be a prepared teacher, which they can only do by understanding their inner, hidden talents for teaching.
Kamal

“Gone are the days when people took it as the language of the British. I think English is taken very positively now and people see their own benefit in learning English and they have their future in it.”

As the only native Seraiki speaker, Kamal, a 36-year-old male, was a unique participant among the others because he experienced Western education and, at the time of the research, was in position to play a policy-making role in Pakistani education. He had obtained a PhD in English language in the United Kingdom and was serving in a position of responsibility at a university in the Khyber Pakhtunkhwa province. My relationship with Kamal dates back to the alma mater we both attended. His main argument is to keep the English language as a subject and teach it well, but change the instruction medium for other subjects such as sciences. He also contested the idea of the use of English as colonial language. Instead, he considered it a world language and that people use it for their own benefit rather than to serve some colonial interest.

Summary

In this chapter, I introduced the 15 participants so their profiles could help readers remember them while reading the interpretations and analysis in later chapters. The purpose of these introductions was to celebrate each participant’s uniqueness and individuality while understanding the contexts that shaped their ideologies. All brought their respective perspectives, which enrich our understanding of how meanings are drawn from the different discourses present in Pakistani society. Their insights help us comprehend not only social meanings, but also the academic environment that influences and in return, is influenced by, the hermeneutical circle of meaning-making.
Chapter 5

Findings and Analyses

In Chapter 4, I briefly introduced the study participants and highlighted some of their stories about becoming English teachers. I wanted them to speak for themselves, as characters, and to have their images imprinted on readers’ minds throughout the narratives. In this chapter, I connect three main aspects: the participants’ personal stories and ideological beliefs as extracted from the interviews, my interpretation of their meaning-making, and the connection of both with the scholarly literature. The focus of this research is to understand the ideological preparedness of the English language teachers in Pakistani contexts and to trace their resistance and/or complacency to the normative educational ideologies.

The concept of preparedness is multifaceted, and I attempted to understand the concept through the process of teaching. Contexts and texts were scrutinized in the lens of discourse studies with a critical framework and their connections discovered by studying its impact on education overall in Pakistan. The qualitative design of this study left room for further investigation, as it is a process rather than a product.

Language is to be understood as action, rather than being assumed to be an outward expression of inner, unobservable cognitive processes. However, a critical approach demands more than an interactional analysis of language acts: it requires an analysis of ideology. (Billing, 2006, p. 1)

My research journey started with an interest in understanding the concept of preparedness in ELT in Pakistan. It was a vague concept, prone to different interpretations. However, ambiguity in the construction of the term preparedness led me
to probe the avenues of teachers’ ideologies. I embedded my wonderings in the form of two research questions:

1. How do English teachers in HEIs in Pakistan make meaning of their preparedness in teaching, and what ideologies do they enact in their meaning-making processes?

2. How do the ideological representations in the discourse of English teachers in HEIs in Pakistan conform to or resist the normative role English language instruction plays in the educational and larger social systems?

In analyzing the data, I first looked at it inductively and coded the interviews for the themes emerging from the raw data. In the second step, I consolidated themes that were related by similar codes and “connected the dots” for understanding. I then wrote memos for each theme and related codes. I combined those memos with my earlier memos and assumptions I wrote during the interview and transcription processes. Previous chapters introduced the participants, their demographic and personal profiles, and demographic contexts. Their contexts and their background stories about their teaching careers are important and relevant in many ways to understanding the bigger picture that follows. In educational research, “there is always an intertwining of theory and practice, its writing cannot slip free from practice to live within a timeless, decontextualized world of general theoretical knowledge” (Scott & Usher, 1996, p. 33).

In the second phase of data analysis, I looked into the data with a top-down deductive approach (theoretical framework). My theoretical approach for this study was critical theory. Methodologically, I analyzed the participants’ discourse to unravel the hidden ideologies that shaped their teaching. Of the various CDA approaches, I followed
Fairclough’s (1993b) CDA approach, in which he unravels ideologies by dissecting language, not in the strict sense of linguistics but more within a social context. Another interpretation tool I used was critical hermeneutics (which accentuated the CDA approach) to help me understand the meanings in the participants’ discourse. These findings were based on the ideological patterns and discursive markers like anecdotes, expressions and language that had the enactment of those ideologies that inform discourses.

In this tradition, there are three approaches to CDA that focuses on the data analysis in CDA. “They are text (e.g. a news report), discourse practice (e.g. the process of production and consumption), and sociocultural practice (e.g. social and cultural structures which give rise to the communicative event) (Fairclough, 1995, p. 57; Chuliaraki & Fairclough, 1999, p. 113).

At the text level, sentences can be analyzed in relation to the following guidelines:

- Particular representations and recontextualizations of social practice (ideational function) -- perhaps carrying particular ideologies.

- Particular constructions of writer and reader identities (for example, in terms of what is highlighted -- whether status and role aspects of identity, or individual and personality aspects of identity)

- A particular construction of the relationship between writer and reader (as, for instance, formal or informal, close or distant). (Fairclough, 1995b, p. 58)
However, the focus of the analysis in this study was done in discourse practices that focused on both hermeneutic and “intertextual analysis” of the text (Fairclough, 1995, p. 61). Fairclough (1992) defined intertextuality as, "basically the property texts have of being full of snatches of other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo, and so forth." (p.84). While Critical hermeneutic is an analytical model deals with the analysis of ideas, discussing statements as meaningful resources called “meaning units” that are “typically not words or phrases but group of sentences” (Patterson & Williams, 2002, p.47). These meaningful unit are italicized in the original quote of the participants. Critical hermeneutic analysis scaffolds the critical hermeneutics by employing the discourse process that help us understand the meaning in broader social context.

The main focus of this study was to find the discursive process through a dialectical relationship between the text and the context and between the production and consumption of the text also, hence analyzing discourse through the hermeneutical circle where the pieces contribute to the big picture and this broad perspective help understand discourse pieces. The textual unit is derived through hermeneutic circle where the pieces contribute to the whole and the whole complement the pieces. In this hermeneutic interpretation which is also a form of CDA guided the analysis of the data and relevant discussion originated from the analysis. The analysis also tried to understand the way texts were produced and how can we make meaning of them in their social contexts. Sometimes, a similar phenomenon is understood or expressed in different ways by the participants because of their different backgrounds. Bazerman (2004, p. 94) stated further that “intertextuality is not just a matter of which other texts you refer to, but how you use
them, what you use them for, and ultimately how you position yourself as a writer to
them to make your own statement”.

The findings and analysis presented in this chapter are structured in a form that
attempted to answer all the important components of the research questions, with quotes
from the participants supporting the respective arguments. Power and Ideology are two of
major components that CDA and hermeneutics attempt to unravel. The findings revealed
that understanding both power and ideology in the discourse of the participants informed
us about the preparedness of the teacher-participants.

**Preparedness Defined**

The concept of preparedness was a confusing construction for participants. I
intentionally did not want to define it— and confine it to a degree where the participants
could tailor their responses during the interviews. The findings and their analysis about
the construct of preparedness in this chapter relate to both power and ideology and we
examined how are they represented or in another case hidden teachers’ discourses.
Power and ideology were two guiding principles that functioned as the guiding principles
in understanding and analysis of the interview data. After I explained the study and
interview process, the participants provided me with their understanding of preparedness.
For instance, Nido had a good summation of the whole experience: “Being prepared
means you have *background knowledge* of what you are doing, you have *experience* of it,
and you have acquired *proper training*. When my students prepare presentations, I ask
them to *research* and know their material.” In this quote from Nanak, I italicized the
expressions that speak about how Nanak understood the concept preparedness by
highlighting the importance of knowledge, experience and training. This understanding of
preparedness was the most pervasive among my participants; however, understandings of the concept varied in form as we delved further into the topic.

Many subthemes, such as concepts of preparedness, teacher preparation, and qualities that should make a teacher prepared to teach, emerged during the discussions on teachers’ preparedness. On one hand, my participants identified that most teacher choose the profession because they lack other options. On the other hand, they agreed that the very aspect of preparedness drove their decision-making processes to choose this profession. Palsapi described:

It is rather the element of being prepared which will let you know whether you should be in this profession or not, and one should not opt for such a profession where they feel unprepared or unwilling to perform their duties happily.

Palsapi pre-requisit the importance of structure over the personal choices of teachers when he mentioned how the society molded the decision-making process for teachers. His use of “whether” and “should” indicated strong inclination towards the supremacy of ideological and power structures that existed in our society. He also appropriated the concept of preparedness to align closely with the decision of becoming a teacher because many teachers had difficulty making such decisions.

The concept of preparedness was elaborated with a number of other relevant themes. For example, participants’ predispositions in making the decision whether they were interested in joining teaching as a profession were discovered in conversations about the background that led to their decisions. As we observed the reasons provided by Palsapi in his quote above, Nanak responded to the issue of preparedness while
elaborating about her choice of becoming a teacher. She positioned herself as an “in-born” teacher rather than someone who had to learn it through teachers’ training programs. There were two points of view. Some said teaching was a natural talent or gift, as Nanak’s explanation summarized:

If I see myself as a teacher, it is not because I have gotten training for it or skill for it. I feel it was more an inborn thing. I personally have no training whatsoever. I never have attended any certificates or courses and I don’t have certificates for that. But, once I started teaching, I started to think, I think I could do that. I feel, if I keep my case in perspective, I feel it was more of an inborn thing. That was something that I already possessed.

Another group of participants believed teaching could be learned by anyone. For example, Daulat said:

*Teaching is an art*, and no one is a born teacher. And with a passage of time, learning improves and experiences come and we get better in our teaching practices. So, that is what I think it *is an art*.

A neutral approach was also presented. Participants emphasized the importance of both learning and inborn talent and considered it a dialectic process. Here, as thesis from Nanak and antithesis by Daulat worked well towards the synthesis of the concepts into something that celebrated both the innateness and learnedness of teaching. With the addition of “emotions” Kabali provided a good conclusion to the argument about giftedness of the teaching practice. His addition was an interesting dynamic to the concept of teaching preparedness, which he considered an essential part of the process:
My brother was very patient and tolerant towards his students and explained things, many things. It was really facilitating learning and I really liked that. Until that time, I considered teaching just as an activity—going to the class and finishing the courses. But then, I realized that teaching is a whole process, and preparation on different levels like *emotional preparation* was important because it was a whole process that attracted me towards teaching. (Kabali)

The ideological viewpoint and inspiration from his brother, Kabali mixed his own perception of teaching with that of his brother’s and made sense of what it meant to be an emotionally prepared teacher. Besides, he also highlighted teaching as a process rather than an end product and similar to other human phenomenon, teaching also relies heavily on emotions.

The quality of being a good teacher was also a part of being a prepared teacher. Qualities such as tolerance, bridging the gap between the student and teachers, and the student-teacher relationship were important factors to building rapport. The student-teacher relationship aspect utilizes space outside the classroom to connect with students and know them better personally. According to Faisal, who strongly believed in using “other spaces” than the classroom,

I feel the classroom can’t be used! I also used *spaces and situations* that occurred *outside the classroom*. I believe it is difficult to make that connection with students in the *classroom*, so I suggest we hand over some cocurricular to various teachers over a period of time so they could interact with students and get each other know better.
In the above quotation from Faisal, the importance of using “spaces” as a pedagogic activity was revealed through the use of words like “space”, “classroom” and “outside the classroom”. All these expression reflected on the themes of student-teacher relationship that I elaborated later in this chapter. The reason for his choice of “other spaces” was that the classroom was usually taken by academic discussion, which most of the time is devoid of topics of social interests to the students. Students are unable to freely discuss either their personal issues—mostly academic—with their teachers or might belong to a minority ethnic or religious group and face difficulty expressing opinions. Faisal opined that such safe spaces are important for teaching the students with diverse linguistic, religious and political backgrounds. Another reason for the need of safe spaces was the ‘respect’ that teachers enjoy in the Pakistani academic situations that hampered the learning process for the want of freedom of expression. Faisal said,

The students are always in awe of the teachers, and they [teachers] can never discuss personal issues with students. They do talk to their students on academic issues but not on social, psychological issues. Other than educational issues, as the teachers we have no time for students. (Faisal)

Faisal highlighted the various levels of the relationship between teachers and their students. These levels were represented by a pattern of expressions italicized in the above quotation, like social and psychological needs of the students to establish relationship with their students. It is not only the academic relationship, but it needs other spaces in the society. To support his point in another way, Faisal described a colleague:

[He would accept] students’ friend’s requests on Facebook so that he knew what was going on with students’ lives. Even though they can see
his profile, their comments reveal their out of the school life. Our teachers aren’t prepared to deal with these issues.

The use of certain “spaces” is important to the learning process, and any space—such as social media or physical spaces—could be used effectively to connect with students and, at the same time, gain their confidence in the teachers and in learning. This is an important aspect of building rapport with students and strengthening the bond between students and their teachers. Faisal said:

I would say the best thing for a teacher would be to reach out to his students beyond the curriculum. They can always prepare themselves for academic stuff, but a teacher needs to equip student for social issues. Students can always get the academic concepts from the books by themselves, but they can’t prepare themselves for the social life. So, the teacher has the job to prepare the students for the challenges outside. Our teachers aren’t prepared to deal with these issues.

It was interesting to observe a pattern of meaningful expressions like “beyond” and “outside” used with curriculum and challenges, respectively. Use of such words indicated that teachers taught within the curricular boundaries and were not prepared to face the outside challenges that they did not learn during their educational careers. The quote also implied that teaching at the classroom rarely addressed the issues related to the society. Participants like Faisal and Sabi identified these spaces as social media space, venue for lunch together, or having to teachers lead various student bodies and clubs. The spaces can also be used to increase academic collaboration. However, some teachers
stated there must be a limit in this relationship for cultural and academic reasons. Sabi expressed her concern that some teachers and students were too close:

I have observed that teachers, through these social gatherings with students, *gossip about other teachers* from their students. They ask about other teachers and do not talk about their own teaching. *A fruitful time could be spent* if they sat in the library and did some research instead. So, I am not in the favor of the former, but it could have been best if it was the latter case where research could be done.

Keeping Pakistani cultural context, Sabi highlighted the importance of what she observed during student-teacher relationship and what should have been the case. According to her, this is a significant dimension in which we can build a relationship with our students in an informal but socio-academic space. This kind of an observation is very significant as the social media platform are a potent source for knowing users’ opinions about life issues. Students usually comment on or *like* such Facebook and social media pages that represent their interests. Recent studies have shown how such social media trends can represent people’s personalities and interests (Correa, Hinsley, & De Zuniga, 2010).

Faisal also encouraged other teachers to share meals and social spaces with their students, so they can have nonacademic discourse as a part of their relationship. Sabi looked at it from a different perspective and took it a step further: “If you really want to follow it [student-teacher relationship], then there *should* be collaboration on projects and research.” A combination of both aspects in a relationship can lead to healthy mental and academic growth for both teacher and student. Likewise, the development of a well-
rounded personality help create a better learning environment from which both teachers and students can mutually benefit. A practical way to connect academic to extracurricular activities would be to “hand over some cocurricular to various teachers over a period, so they could interact with students and get each other know better” (Faisal).

Participants also identified personal motivation and passion as other noteworthy traits that identified a good teacher. Allowing and creating the sense of freedom to ask questions was also important. Within the process of becoming a prepared teacher, a reflective process of how to learn and what to learn best is crucial. Most participants recognized that they had a reflective process that helped them improve every day.

Another aspect in which the participants were majorly divided was the way they understood the construction of preparedness vis-à-vis the physical space. Although some emphasized the importance of using the classroom space and the teacher’s ability to make the most of it, others leaned towards using other spaces and means to influence students and help them learn better. For example, Faisal stated, “I think the preparedness for meeting students’ social needs and confusions are some of the factors to focus on and our degrees and education system do not equip the students to be able to face such challenges.”

The importance of approaching, connecting, and knowing students outside the classroom has been effective for me, as well. During my experience as a teacher in Pakistan, I learned this important principle to relate to the students in a less formal and less academic atmosphere. The benefits of such understanding always worked for me, and I had relationships with my students that were more meaningful.
Nido mentioned the tragic killing of Mashal Khan at a university in Mardan, Khyber Pakhtunkhwa in 2017. The student was accused wrongly of having blasphemed religion. Nido said:

Building up the trust between the teacher and the student is very important. You know the [Mashal Khan] case in Wali Khan University.

HEC is now sending notices and telling us to be close to our students and discuss their problems so that the gap is reduced because a lot of things like what happened to Mashal is due to this gap between teachers and students. Teachers don’t listen to their students and they adopt other ways of making themselves heard.

Nido mentioned Mashal Khan’s incident because she believed that the incident of this magnitude, where a student was beaten to death for his liberal ideas, took place because of the “gap” and lack of “trust” between students and teachers. She blamed teachers for “not listening” to their students and the reason for this attitude towards students is the lack of their preparedness to build rapport with their students. I think Nido was right because teachers of Mashal failed to connect to him on the level where they could understand him in the first place and then protect him when he was attacked by miscreants. Teachers have great influence over their students, and they can make or break the lives of these students.

Some participants also talked about how there can be transference of ideology from teachers to students, depending on the relationship with teachers. Students “mimic their teachers’ ideologies sometimes without understanding or internalizing the idea themselves. Whatever the teachers talk about, the students adopt without thinking
independently about them” (Faisal). Here in this context, Faisal emphasized the importance of critical thinking by using the phrase “thinking independently”. The influence of teacher’s ideology on the students usually constitute and develop students’ ideology and opinions. For example, on a private television show, one of Mashal Khan’s teachers admitted failing the student’s expectations (Hamdard & Khanzada, 2017). He lamented the fact that teachers had problems communicating with distraught students at the Abdul Wali Khan university. Another way to cement a relationship with students is to understand the development of the students. Peera called it “the other angle of preparedness [that] is more important when you need to understand the psychology of your audience (students) and make a connection with them.” This kind of psychological connection Peera mentioned requires “connecting: with students on multiple levels as we already discussed the role of spaces and activities both in and outside of academic contexts.

On the contrary, in an additional perspective that helped me think about what counted as preparedness was the “objectivity claim.” Some participants expressed opinions against too much involvement in students’ lives and wanted the students to form their own opinions. For example, Palsapi chose to keep his personal opinions to himself:

It is best to keep your personal life and emotions about certain topics, and especially your philosophical inclination, that you are not there to make them think in particular way, that is the first step of being prepared for me. Nadeem Aslam, the novelist, says that “a novelist is not a person who tells you what to think but he tells you what to think about.” And I think our personal philosophies, emotions, and all of that should be negated before
we enter the class so that our mood remains consistent and should be accessible to the students so that they can challenge and ask you questions, not just today but every day, because you have same mood every day.

This perspective was different from the previous pattern of discourses where a group of participants talked about positive ways of keeping relationships with their students by influencing them ideologically. In an intertextual expression, Palsapi cited a famous Pakistani English language novelist, Nadeem Aslam, and posed his ideas about keeping neutral perspective regarding personal “philosophies”, “emotions”, and mood” in the classroom. He was categorically against the use of personal or ideological influences that teachers have on students in Pakistan and, instead, proposed helping students find their own path. To take the earlier discussed objectivity claim further, other teacher-participant, like Yousma, considered focusing on certain kind of topics in the classroom as something beyond their grasp. They were apprehensive of the repercussions if they talked about “sacred” topics in the class. “I think certain topics should not be discussed in the class, for example, politics and religion, and I try always to avoid them in the classroom” (Yousma). Her particular reference to both religion and politics as the most difficult to discuss topics in the classroom rationalized her unwillingness to discuss controversial topics in a much intolerant society.

In another dimension, teacher’s preparedness is also his or her willingness to teach and to be motivated to fulfill the job with utmost sincerity because students get inspiration from their teachers. Among the attributes we identified for a good teacher, motivation and inspiration were important. The effect of teacher’s words on their students is immense, as clearly shown by Janat’s words:
A teacher can *discourage* a student in a really, really bad sense as well. If we *discourage* them, they have an adverse effect, and at the same time our *words* mean a lot to them, and if we encourage them, they can *change*, and they do change.

Janat associated negative words like “discourage” with its effect in the form of “really bad” and “adverse effect” on their students when teachers use them. While on the other hand, words with positive emotions have pleasing impact on students and they “change” (while the word change meant positive impact in our discourse context). The seriousness of this phenomenon, where teachers’ discourses are critiqued, can also be determined in observing the communicative tools teachers use. Nido explained, “The *style* of communication of a teacher is very important, and that is where you make a difference.” The “difference” Nido talked about was none other than the inspiration and motivation for the student who has teachers as role models. I would take a step further, rather than confining it to mere communication, and call it the “discourse” of the teacher as an effective tool, because discourse encompasses all the social, verbal, nonverbal, and interpersonal cues from the language (Fairclough, 2014).

The preceding snapshot of the participant dataset introduced the concept of preparedness according to the study participants. These concepts will be further elaborated and supported with of my understanding of the relevant literature. However, the most fundamental discursive concept to help us understand preparedness was the ideology. The following sections discuss how various ideologies play a role in the way preparedness is understood and how these different ideologies are enacted through the discourse of these teachers.
Ideologies Enacted in Discourse: Teachers Doing Hermeneutics

In a similar way, according to my understanding a teacher’s job is also to analyze and interpret the policy, education, and curriculum to the students. Teachers are the people who play with the hermeneutics of education and have an enormous influence on their students. The ideological framework of teachers’ hermeneutics is shaped greatly by the sociopolitical structure and ideology (Jameson, 2013). A specific, dominant way of understanding the world around them helps these teachers make decisions about their understanding of what it means to be prepared. By making sense of the content and the method with which these teachers teach, a great deal is passed on to the students in an unconscious way. As Fauji said, “The teacher’s role is to make a bridge between policymakers and these students who are underrepresented.” A great responsibility lies on the shoulder of the teachers who perform the job of being that “bridge” which meant they served also as interpreter thus doing hermeneutics. They not only represent ideas, but also are responsible to care for the silenced and underrepresented students, especially those who lack English language learning. In Shoki’s words, “Teaching is an activity that is creative and an ongoing process. It not only involves students, but it also speaks volumes about teachers’ creativity and their ability to make sense of the education system.” Shoki reiterated the stance taken earlier by Fauji that teachers serve as interpreters and have a significant role to play in the “making sense” of policy, curriculum and social life.

Therefore, it will be appropriate to say that teachers are involved in double hermeneutics—interpreting and being interpreted dialectically in the process of hermeneutics. Teachers of English need to be equipped with tools to understand how and what to interpret and to check their prejudices while engaged in the interpretative
processes. The double hermeneutics (Giddens, 1982) allows both the teachers and the students to be involved in the process of interpretation simultaneously. Teaching in such a way should be a great transformation in the teachers’ identity. They learn—and should learn—from their students and society while interpreting academic text in their subjective ways.

Relatedly, self-reflexivity appears to be component of the double hermeneutical process. Faisal acknowledged the role of self-reflexivity, saying, “I found myself doing passive kind of teaching at bachelor’s level and I was disappointed with myself and decided to become a teacher who would not just follow others or become in extremes but chose a middle path.” Faisal’s use of expressions that indicated his self-reflexivity was evident in his discourse. He reflected on why there is a learning experience involved with teaching and, therefore, a greater chance to improvise as both a person and a teacher. In my opinion, students act like our mirrors. We see our reflections in them and thus shape the way we think. However, teachers are the power members in this relationship and can easily influence their students’ ideological makeup while teaching. This is why it is important to be critically conscious of our act of teaching and make it more humanistic, rather than procedural and ritualistic.

As teachers, we constantly evolve and choose one thing over the other. Faisal said:

I believe everyone has all the skills that are needed to live in this world, but we polish, nurture, or prioritize some skills over others. For example, I believe I have a knack or talent for acting. And if there was an environment given to me I would have been a very good actor. That is my
belief that we have various talents and it is up to that person whether he
can identify the talent or not.

Faisal’s purpose of stating his subjective opinion about teaching was congruent to
the self-actualization goal. He advocated how inherent talent can become a
reason to choose a profession, however, he also seemed conscientious about the
process of evolving as a person and learn accordingly. My understanding of
Faisal’s quote indicated his growth mindset that pushed him to like what he was
doing and had him reflect constantly on his learning process. He emphasized that
making the right choices and prioritizing the right order of things can be a goal as
a prepared teacher.

Usually, ‘experienced’ in any profession is assumed qualified or prepared. Any
“particular” kind of teaching experience should not equal a rich experience, however. For
instance, some “experienced” teachers resist new teaching methods. My participants
discussed their experiences working at a certain HEI. “Our teachers are not prepared for
such things. The reason is that they haven’t experienced such things themselves,”. Faisal
equated the experience as the phenomenon that can be understood only if we have
experienced the phenomenon ourselves. In other words, we can only understand an
experience when we share others. To elaborate further, Faisal did not want the experience
to be reproductive and repeated mindlessly over the years, but it should be more. The
process of reproduction means the same tested experiences repeated without critical
reflection. Surely, it is a challenging task to influence a teacher’s paradigm on what is
good teaching and counts as experience versus repetition of the same experiences.
Similarly, most generations of teachers consider learning a new method is a challenge to their experience of life-long teaching. The methodologies these teachers learned were passed to new teachers like the wisdom of the age and recruits are expected to follow them. Nido criticized such an approach: “Most of the teachers are not aware of methodologies and they do not know which methodology to use for what level. They use the same methodology for all the levels, and that is why students fail to learn properly.” The cycle of similar experiences only reproduces the same content without leaving room for critical thinking or novelty. Sabi had a better solution for this problem. She highlighted the importance of professional growth and in-service training for teachers. However, she also criticized what counted as true experience versus a repetition of same experience for a number of years. She said:

There *should* be a department in all universities where they train teachers all the time, about how to teach. Whenever I discuss this idea with my colleagues, they usually get *offended* and say that they had been teaching for *15* to *20 years* and how can someone else teach them “how to teach.”

According to the participants, the difference in the cultures of the East and the West about how to teach in the class is also a problem. Teachers in the East are responsible for working more with the students and “spoon-feeding them” (Janat). When teachers assign more homework to students or let them take the lead in the class, then it is assumed they have not prepared their classes.

Similarly, rote learning and blindly following the first world (English-speaking countries) in both curriculum design and pedagogical practice have deprived us of thinking critically. We have a social, cultural, and political environment that either
discourages the critical thinking process or considers it altogether a Western tool. As Kamal mentioned, “Unfortunately, our friends, family and all of us, I included, we don’t look at things that critically as it is done in foreign countries.” He compared his own culture and family with the western society and a reason for his statement was his education in a foreign country. However, Kamal’s definition of criticality can be challenged in the eastern cultural context. Criticism of the eastern way of education can also come under heavy criticism because of bigotry towards our perception of knowledge and what should be respected as good teaching. It was also believed that students and teachers need a better understanding. “It is really important to have better communication and relationship” (Moazzin). Students come from different backgrounds and bring various ideologies with them. Dealing with them is a task important; however, they look up to teachers to shape their opinions, which is why they need to be adequately mentored.

In this section, I discussed the role required and expected of teachers in performing double hermeneutics and the effectiveness of these teachers to perform such a job. In such a scenario, if teachers of English in Pakistan are not equipped and aware of their responsibilities, then it could be a considerable hindrance in performing their duties to co-construct knowledge with their students.

**Ideologies in English Language and Language Teaching in Pakistan**

English is taught in Pakistan in various contexts and it enjoys the status of the most prestigious language in the country (Abbas, 1993; Coleman & Capstick, 2012; Jilani, 2009; Shamim, 2008). English is a foreign, second, and international language in Pakistan at the same time; however, a tiny proportion of the Pakistani population speaks English (Rahman, 2007). According to my sample data, English is taught in various
formats, such as English literature, functional English, technical writing, business communication, and oral communication and in multiple forms of linguistics studies. Depending on these various contexts of teaching English, English is perceived and prepared with different methodologies and formats because “various countries have adopted these languages and adapted it according to their own needs” (Sabi). For some teachers, it is teaching the language. For others, it is focusing more on the content that is taught in English. However, teachers admit “they have unconsciously subscribed to English language superiority, and wherever they go to any forum, any educational institution, everyone has assumed that imparting education could only be done through one way, and that is through the English language” (Sabi). The meaning of this quote was fundamental in understanding the “unconscious” role English language in our identity construction. We have “assumed” and “subscribed” to the superiority hence accepting the power of the English language. Sabi’s first statement about adopting the English language according to our needs contradicted the second quotation when she accepted the subscription to English language ideology unconsciously. I believe she understood the benefits of using English language for our own requirements, yet the contradiction indicted she knew the unconscious effect of a language on people.

My arguments in this section, correspondingly, highlight some ideologies that are woven around the English language, its importance and supremacy, and our dependencies to be successful through adopting and learning it. The second point worth discussing here is how the teachers’ ideologies shape the teaching of English in Pakistan. Both points are intermingled and dialectic in nature; the former complements the latter and vice versa. Jalkay stated that, as a nation, “psychologically we are more inspired with English and
not only us but the whole world is, even if they accept it or not, and this was one of the reasons, and I also liked English.” Jalkay was convinced as Sabi was about the English language influenced our academic and social lives and we are unable to think outside of it. She drew attention to this fundamental point of how English has become the language that shapes our psyche and thought process, conveniently called ideology.

It is a language—in other words, a discourse—that shapes our lives in many ways. For instance, academically, it is almost impossible in a country like Pakistan (and perhaps many other countries) to have a structure without English rooted in it. People cannot imagine life without using English one way or the other. It is a tool to measure students’ intelligence and necessary if students need to express themselves academically. In other words, English has become “a medium of control” (Boampong, 2005, p. 14).

Kabali well explained:

We cannot ignore the importance of English, and I have seen very intelligent students who have great ideas and lots of knowledge but when they are asked to transfer that knowledge to the English language then they can’t do it.

To understand what Kabali meant by the above statement, we have to understand how an asset can be a liability. In the above context, language becomes an impediment and a tool to control the learning processes of the students instead of aiding their learning. Kabali’s use of the word “transfer” referred to translate the epistemology to the acceptable medium of expression, i.e., English.

In such a scenario, a structure is built to support certain types of students better than other types. This quote from Janat demonstrates how fundamental and structurally
significant the learning of English can be in Pakistan and how necessary it is for everyone in Pakistan to learn English despite their reluctance.

We cannot deny the significance of English language, so, *even if a student is willing or not she has to learn it*, and we have many factors in that, it also has cultural component because some students come from such a background that they have never been encouraged to speak in English other than their own educational institutes.

Resultantly, by controlling everything from understanding concepts to expressing those concepts, language plays the most fundamental role and thus become a tool of ideology and its dissemination. Fauji juxtaposed Urdu with the English language and made the point of how ideologies are interdependent on the use of particular language:

People say Urdu has been imposed. That is a *political debate and not the whole truth. Urdu is something that belongs to us*. There are even some people who would disown Pakistan as their country also, so what could be a common language to be used by people of Pakistan for communication?

*English is something colonial;* once we are using that language, we cannot distance ourselves from the *colonial mentality*. The counter argument to that will be the use of their own languages by Chinese, Koreans, and even Indians like Modi would use Hindi in General assembly. So, if they could use it then, why can’t we?

Interestingly, making meaning of Fauji’s quote above revealed a great deal about the significance of proper discourse even in an institutional discourse about politics.

Calling the “political debates” not synonymous with the “truth” reveals a social
understanding of politics through a teacher’s discourse. Fauji also problematized the role of English language in the national scene and wanted Urdu to take its place. He argued that English cannot be the language of a nation if it remained the language of the colonizers. The majority of participants agreed that English is a colonial language and we see its dominance because of the postcolonial mentality in Pakistan (Boampong, 2005, n.p). They also agreed that with language comes to culture, and the English language brought Western influence into our society. Nanak thought people’s “thinking process could not escape from the dominance of English, and all the brands and things [commercial products] are in English at the end of the day,” which makes it difficult to separate the domain of what a language is from how its ideology affects us in the daily use of the language.

As a step towards normative behavior, there was also an effort to naturalize and normalize the concept of language ideology. Palsapi explained how he perceived power existed in the society. Because “critical theory remains a vital philosophical tradition in normative disciplines of social and political philosophy” (Bohman, 1995, n.p), Palsapi believed there had been one or another dominant language at any given time in history. He said this was the time for English to enjoy that dominance because of its immense cultural capital. There is always a political motive and purpose behind any language use or its dominance. Palsapi was also aware that

We have to pick this language up and we are, in the same language, also aware that this language is creating hierarchies in society. Nobody should force me to do any local language which is not mine. Being Pakistani, if you make policy like that you don’t know what you are doing because if
you say every child of Khyber Pakhtunkhwa must learn Pashto, how many people are there in Khyber Pakhtunkhwa who do not subscribe to this language and Pashto is not their tongue.

In the above excerpt, Palsapi pointed out the problem of introducing multilingualism in the educational institutions of KP province. Understanding the fact that the province has diverse linguistic population, the introduction of mother tongue education can pose threat to some of the less popular languages that are oppressed by other dominant local languages. He also pointed out the social divide among different segments of the society and the role English played in creating these “hierarchies”. However, he implied that if we cannot agree on the inclusion of all local languages into the curriculum, then English is the best option in such circumstances.

Sabi, nevertheless, said that English had become “an international language [now used for global communication], and it is no more a colonial language.” While, she also agreed that we still have a postcolonial psyche and need to get over it. She emphasized the need to think in a new way:

We already know that we have a postcolonial mentality and English is considered a royal language, but it should come to an end now. I want to say that it should not be treated as a language superior to our own language. Our own language should be considered superior and it is a sign of our identity and we should take pride in that.

Sabi’s use of “should” was an evidence for the lack of respect and power for the local languages in Pakistan. She used the word “royal” for the social positionality of
English language and associated it with the unconscious postcolonial thinking of the general public. She wanted to see English playing a lesser role in shaping our identity and national pride as a nation.

Kamal had a similar point of view. He explained how the English language had become a symbolic way of exercising ideological superiority. “English is a status symbol. If we ask why we have English in Pakistan, English is there because our elite class is following the English language and it shows the hegemony of English language.” His statement shows the dominance of the language not only in the colonial period, but also in Pakistan’s current system. The elites of Pakistan in all walks of life—civil, academic, military, science, and national politics (Coleman, 2010; Rahman, 2002; Shamim, 2011)—use English as an effective tool to “empower itself and to modernize the country” (Rahman, 2016, p. 26). Sabi agreed and said, “English medium [education] is a tool by the elite class to control the status quo and the masses.” Hence, it is a way of “specific culture or ideology” (Kamal) being enforced and agreed upon by the masses. It is what Foucault (1980) called the *regime of truth*, wherein truth is an accepted norm and the reality of that specific community. Knowledge and truth are the forms of power, Foucault said. In Pakistan, both of these functions of knowledge are constructed through the English language. The regime of truth for the masses of Pakistan is the supremacy of English and the ideology that entails—the learning of the language.

Conversely, some participants agreed that the ideology that we discussed in the earlier paragraph is the by-product of colonialism and it is how things work after a group dominance in a political culture. Palsapi further argued that one or another language always dominated the world linguistic canvas because of the world order and politics:
Politically, another power emerges whose languages are powerful internationally. I don’t think it is going to be resolved. I think it’s better not to consider it a problem. Every language has a political background, and that is all you can do with it.

For Palsapi, it was a natural order of how the world has worked throughout history—as discussed earlier, a normative approach. He acknowledged that power works through languages and the political background determines the significance of a language. He naturalized the existence of power and its importance in the functioning of the world when he asked people “not to consider it as a problem” at all. Palsapi’s approach to the issue of power is directly related to his ideological stance on the concept of power and its relation to politics. He wanted us to think that English language was a more inclusive and looked at it as a solution to some of our problems, like bilingual education at schools.

A few participants reported that a new relationship with literature emerged after the introduction of English literature written by Pakistani authors, which appears in many syllabi at universities in Khyber Pakhtunkhwa.

We have just copied and brought those things and implemented them.

Now, I am seeing a radical change. With [the] advent of Pakistani literature in English, that is now in consistency with Pakistani norms and it is becoming acceptable to us now. When we were reading that English literature, we were unknowingly implementing those things and it was inconsistent. (Faisal)
Faisal, as many other university instructors, teaches literature written in English but authored by Pakistanis. He explained that literature written by Pakistani authors in English has given the readers a closer affinity with text. According to Faisal, the reason for estrangement with English is also the absence of cultural representations of Pakistani culture, and that is why Pakistani authors writing in English have closed that gap. Sabi also endorsed introducing such literature, which has more references and cultural aspects of Pakistan in particular and South Asia in general. They also acknowledged that we could get the best from an English-language education if we used it for our good and ignored its negative ideological effect on our society. For Kamal, “Gone are the days when people used to say that English is the language of infidels or enemies. Everyone is learning it now.” Kamal alluded to a segment of society that refers to English as the language of ‘non-believers’ and always distanced themselves from English as a symbol of identity.

However, any language used for our national interest can also be a useful tool. As Palsapi said,

I think it will be beneficial for students to know what this language is doing to them. And the way it is taught, and I think this language is taught in a very Victorian way. We are trying to challenge that, and we are telling our students that we in the world have appropriated this language for ourselves and we have Pakistani English. So, it is not their tool but our tool. It is like the AK-47 made by the Russians and it has been used against the Russians despite that Russians were the creator of that weapon.
This analogy reiterated some of the points mentioned earlier about how the English language can be adapted and used for national or personal interests. Palsapi’s analogy about the Russians and AK-47 was particularly interesting because he used the example to substantiate his argument about resisting from the within. By using Pakistani English as a substitute to English, Palsapi advocated for the ownership of English language when he alluded to “Victorian” way of teaching as hegemonic and needed to be challenged. Literature in English and writings in English by authors of Pakistani origins are some examples of such reckonings that shaped what we call Pakistani English with borrowing from local languages (Baumgardner, 1993; Rahman, 2007). Through Pakistani English literature, the English language is making its way into the narrative of Pakistan and forging its indigeneity rather than an alien presence. Most universities teach South Asian English literature, according to Sabi, Kamal, Faisal, and Peer. Kamal attested to the influence of English language writers from around the world making way into the curriculum:

We have included Pakistani literature, Asian literature, English as an International Language is one of our subjects and we are teaching these subjects. Things have improved and similarly English as a minor subject is taught in all the departments like Pharmacy, Physics, or Chemistry. So, yeah, no doubts things have improved, although we do need more improvement, but they are better now.

Unequivocally, the participants in my research agreed on the importance of the English language. They thought of it as an essential component in the social life of Pakistanis students and Kamal also agreed that by including varieties of Englishes is an
step towards the right direction. However, in an interesting dichotomy, some participants considered the waning identity of English as a colonial language and thought they more identified with Pakistani English because it was their own. The others thought it was still a mental dominance concerning its colonial past. Shoki considered it part of the colonial baggage that had its roots in the British Empire’s rule over the Indian Subcontinent. Shoki added, “We have the mentality, since the time of independence and even much earlier than that when the English people came here and occupied this land, we have developed a psyche for English.” This is a vivid example of the how cultural and political dominance can shape the identity of people who develop a particular attachment to the dominant language. The cultural capital of English in our society has an untraceable effect on the psyche of the nation and an empowering element attached to it. No matter the ideology or reason, we all like English and want to learn it (Shamim, 2011). Not just English teachers, but all teachers are expected to have a positive influence on the students and the society. There are slightly more expectations from an English teacher because they teach language and humanities and because there is a lot of intellectual burden on the language and its teachers to play the role of leaders. I understand personally that there is that psychology behind why English in particular plays that role, but it is there, and most of the English teachers are cognizant of it.

**Ideologies Behind the Medium of Instruction and the English Language Policy**

Imparting education through regional languages was a theme that was considered strictly aligned to the way students learn. Kamal expressed his opinion about the importance of the local languages for instructional purposes in an anecdote:
I remember a quote from Parveen Shakir [a famous Pakistan poet], who said, “Teach your kids in the language they dream in.” And we dream either in Urdu or our mother tongue, so teaching in those languages is better than teaching someone in English, where they struggle and get humiliated [because of their inability to learn in English].

Kamal’s use of quote from a famous poet expressed the desire to shift attention from English as a medium of instruction to English as a subject that can be taught independently and by acknowledging its ideologies. He used an intertextual move to substantiate his argument by borrowing the quotation from Parveen and expressed his point of view. Kamal continued, “My option is that English should be [the] medium of instruction in the English Department and the rest of the departments should have English as a subject. But the medium of instruction should not be in English.” His use of modal “should” was an evidence that English played the role of power language in Kamal’s English department however he did not support English as a medium of instruction.

Participants suggested other options. For example, Fauji highlighted the importance of local and national languages in our education system for instructional purposes. He believed it would save us significant effort and resources to divert attention from merely learning English for academic goals, and that we should instead translate all subjects into Urdu. In his words, “Instead of making everyone learn English, we should divert the resources towards language translations.” For Fauji, this was a sign of resistance, of showing respect for our national and local identities, and of including the class of people who have no access to learning of English. Kramsch and von Hoene (2001) also argued that speakers of English in a non-English context “may be ambivalent
about identifying with the native speaker ideal and may indeed resist assimilation” (p. 286). Instead of “raising” everyone’s standard by teaching them English, Fauji suggested it was the time to “lower” expectations for our students and teach all concepts in their national language, Urdu.

On the other side, Yousma dismissed the proposition of ignoring English as the medium of instruction. She considered it an essential aspect of our education system and a way to compete with the world:

If we don’t follow the English medium of instruction policy, then obviously we won’t be proficient in English and can’t reap the benefit that comes with the English language in later stages of life. We cannot just say that it has one aspect. Instead, it has two aspects, and one of the languages has to suffer.

Yousma disagreed with Kamal and Fauji who both wanted English to be substituted by national or local languages. She, instead, opined that English language offers benefits that we can take advantage of in future. She warned that languages dominate each other but for the sake of benefitting from English we need to learn the fact that other languages will get affected.

Shoki went a step further and dismissed any significance of mother tongue education in Pakistan:

To be honest, {the] medium of instruction in our mother tongue Pashto or in Urdu has no scope . . . [to] could cover [the] bulk of knowledge that we want to impart to our students. Then, definitely, we have to resort back to English. One must be realistic. Whenever you search for any book on
science, math, or any other subject, you will find a readily available book in English, since lot of other languages have also been translated into English. *We don’t find that breadth and scope in any other language.*

Once we accept this *reality* that we have to learn English, it’s our compulsion. And once you accept that, then you *must* learn it and *must* use it as a medium of instruction.

It was surprising to hear Shoki rationalize the power of English by depreciating the scope of Urdu or Pashto. He deemed that both Urdu and Pashto as media of instruction at HEIs were limiting and lacked the power and status of English. His stance in favor of English as a medium of instruction was also evident from his use of “must” in his discourse. This notion of deficiency of knowledge in the local languages is the post-thought in the process of establishing English as “synonymous with quality education” (Shamim, 2008, p. 237). Many participants showed concern over this. The great debate has always been to whether to switch to a local- and national-language policy or to adopt English as the language for all academic and national reasons, although “it is inconceivable that we can fashion a language policy without ideologies” (Durrani, 2012, p. 2). Whereas English “language is an asset for any job market” (Nanak), Urdu plays an important role in Pakistan’s identity and ideological politics (Rahman, 2015).

**Ideological Representations in Teaching Preparedness**

It is very pertinent to acknowledge the participant-teachers’ understanding of ideology. Most understood ideology as a form of an opinion and ascribed it as a positive factor in understanding our lives. I acknowledge my position on ideology as that of a critical theory follower who perceives particular aspects representing an ideology.
Ideology is not a tangible body in itself, but rather an elusive constitution of various factors that have representations through means such as discourse (van Dijk, 2006, 2013; Verschueren, 2015). Discourse is usually the representation of our conscious and unconscious self. “Because what is left unsaid can be as ideologically important as what is said, there is a need to investigate socially reproduced unconsciousness” (Billing, 2006, p. 1). Understanding the ideology through discourse, thus, helps us understand our internal prejudices and selves. In this section, I discuss the representations of the participants’ ideologies, how these ideologies affected their preparedness as English teachers, and the themes of ideological representations revealed through discourse, such as language identity in education, social elitism, and gender dynamics.

**Language Identity in Education**

Three main themes related to language identity emerged from participant narratives. First, when asked if they would like to code-switch among any of the three languages, almost all Pashto speakers preferred interviews in Pashto and English rather than Urdu and English. For example, Nido said she would like to code-switch between English and Pashto, but not English “with Urdu,” because she did not “feel comfortable speaking in Urdu.” Other participants who also had Pashto as their first language preferred Pashto to Urdu. In this regard, Rahman (2004) believed that “the policy of favoring Urdu has made ethnic groups express ethnicity in terms of opposition or resistance to Urdu” (p. 13). One reason for choosing Pashto over Urdu was that those participants identified themselves as having strong affinity and self-esteem with the Pashto language and felt alienated by needing to use Urdu. Kabali explained the reason he preferred Pashto:
When I compare Urdu with English, I feel it’s not English, but it is Urdu which has done more damage. I have seen a lot of famil[ies], even in Islamabad where my Pashtun friends live there, that in those famil[ies] where they speak English, they do speak Pashto; but those who have adopted Urdu speak very little Pashto. Another thing is [that] people feel bad at times speaking Pashto because they want to speak Urdu, by which they imply that Urdu is a sophisticated language as compared to English.

He referred to the “damage” done by Urdu in the context of dominating the local languages. Because Urdu is not the first language of the majority of the Pakistan population (S. Mansoor, 2004), there has been some resistance to accepting it as the national language (for example, East Pakistan become Bangladesh in 1971 because of linguistic and political ideology; UNESCO, 2011, pp. 169–70; Winthrop & Graff, 2010, p. 30). Kabali also wanted to highlight how the Urdu language has substituted the local languages in different parts of the country and pushed them out of the curriculum. He highlighted the power struggle for supremacy among all the languages, however, he blamed Urdu for damaging the local languages more than English has ever done. His rational for this argument was the social stigma attached to the use of local languages in the educational institutions. He added, “Local languages like Seraiki, Pashto, or Hindko have been damaged by the influence of Urdu.” Pinnock (2009) acknowledged the point that a decision of ignoring local languages in the curriculum could weaken the education basis of students in Pakistan.
Janat provided a different perspective—a sense of affiliation with Pashto and recognizing it as a matter of pride. She did not believe, however, the typical definition of a sense of identity with any language, especially Pashto:

I have heard people say that they are first Pashtuns and then Muslims.

There is another thing about language and identity, like I am a Pashtun and I don’t know how to read Pashto, but I would love to read Pashto.

However, had it been my only identity, I would have paid a significant cost reading it, studying its literature. How is it possible that a language has created my identity and I don’t even know how to understand it and relate to it. Yes, I do have kind of affinity with it but identity . . . I believe it can be separated as well.

Despite having this position, Janat still did not favor Pashto as a medium of instruction. Her association with the Pashto language and her identity as a Pashtun woman was unique. She never learned Pashto but did not regret it either. However, a few participants said English should be kept as a subject and not as a medium of instruction, and that the policy to impose English should go away everywhere. They recognized the importance of the English language and considered it essential but were not in favor of all subjects being taught in English. Some suggested translating all subjects into Urdu or local languages, and some, such as Fauji, suggested a department specifically for such translations.

Another group considered English the most critical language because of its cultural and academic capital and did not see significance in translating into local languages. Sabi thought the policy of English language was done “intentionally by the
elite class to control the masses. Very few people have access to those institutions at initial years of their life. A bifurcation starts from early on and it continues throughout the lives of those students.” Conversely, Shoki thought learning English was the only way for the “masses to compete with the elite.” Both Sabi and Shoki admitted that language resides power and it is usually expressed through the means by which language is employed to serve power. The means can vary, for Sabi it was a controlling force to control the masses while Shoki considered English as an emancipatory language for masses to compete with the elite of the society.

For other participants, English as a language for utility purposes worked best for them. Yousma gave a thought-provoking response when asked how she saw the co-existence of languages in the presence of English and the power dynamics among those languages. She questioned how a particular language could be a sign of affinity in the relationship between a student and a teacher. She said, “I don’t speak Pashto with my students, and they really want to hear me speak Pashto, but the reason is that when I start speaking in Pashto, it means I am closing that distance with them.” As a female teacher, she considered it as crossing the boundaries with students because, culturally, female teachers are not at as much ease connecting with opposite-gender students as are male teachers. “Closing the distance” by using Pashto refers to the filial emotions expressed in a better way through L1. Although similar for male teachers and a female students, the power always resides on the side of male, whether they are in the position of a student or a teacher. Also, commenting on Pashto and its presence in our daily and academic lives, Yousma distinguished between Pashto and English regarding their needs and wants. For
her, English was important due to its need as an international language, whereas Pashto represented identity:

*Our people love Pashto* and they consider it very prestigious and they value it a lot. And because of these reasons, Pashto and English can co-exist. *English has more instrumental reasons*, like for schools, jobs, and to go abroad and test are conducted in English; and for *other reasons*, we have Pashto.

Nevertheless, Fauji, considered English a language strongly immersed in the cultural ideology of the West. He said, “We accept it without much *reflection*.” This influence of English might affect our national language identities, and Urdu can be a good answer to that. Fauji vouched for Urdu instead of Pashto. He said, “When I talk about *national character, language is also a part of that*. That is why we need to develop our national language—and that is Urdu.” He was the only participant who, despite speaking Pashto as his first language, preferred Urdu as a language of academia and identity.

Second, most participants preferred the national and local languages co-exist with English but feared English might dominate. Sabi said, “Unconsciously, we are all accepting the dominance and superiority of English,” despite our affinity to and identity with our languages. She predicted that nationalistic politics might play a role in language identity, and those politics are stronger in Pashto-speaking regions where people prefer speaking Pashto to Urdu. Kabali agreed with the notion of the stronger presence of Pashto in the Khyber Pakhtunkhwa province and predicted an increase in the role of Pashto:
[The] Pashto language, I think, will increase its presence in the future. The reason is the awareness among people here in Pakistan about writing and reading Pashto, and they feel it is their mother tongue, so they need to learn it. They are learning other languages, but they are also coming back to Pashto. The youth especially is speaking it and are trying to look for the words in Pashto and they want to research in Pashto.

In the previous excerpt from Yousma and the above statement from Kabali implied that Pashto language speakers had positive association with their language. Despite knowing the social demands regarding using various languages, both indicated that Pashto had a better social acceptability among its speakers than any other local language spoken in the province. Another interesting idea was the role-assignment to different languages for different reasons. Yousma talked about her language choice with her students as a female teacher, Palsapi pointed out a different reason for choosing a language in a particular context. He said, “At home, when we would have the ordinary conversation, I should not call it ordinary, but everyday, conversation, we speak in Pashto. But when we have an intellectual conversation, we speak in English.” That means languages were also assigned hierarchical roles based on their capacity to communicate effectively and hold certain prestige. Palsapi drew attention to an unconscious and an important aspect of language choice in expressing particular thoughts. This can inform a great deal about the way we think about that language. He believed English was unconsciously considered superior and intellectual compared to Urdu or Pashto because it has an “intellectual” and “academic” task, compared to everyday, menial tasks for a discourse in local languages.
An additional reason for Pashto speakers preferring English to Urdu was the struggle to accept Urdu as a language. As most of the participants were Pashto L1 speakers, Urdu, no doubt, is the national language of Pakistan (S. Mansoor, 2004), but their closeness to Pashto and the benefits of speaking English overshadowed the role of Urdu for some Pashto speakers. Shoki reiterated his earlier stance about the importance of using English as a medium of instruction instead of Urdu while also suggesting that Pashto and English work better as a duo than English and Urdu. His reason was his ideological dissociation with Urdu.

I am used to it. I feel more relaxed and comfortable in speaking English than in speaking Urdu because as [a] Pashto-speaking person, *Urdu as a national language is difficult for me.* That is why I translate things directly from Pashto into English and English into Pashto. I do not bring Urdu medium in the way, so, I prefer English.

No doubt, Urdu is a language widely understood by the Pakistan people and can be a good communicating tool for people speaking local languages. However, the absence of local languages and the effect of Urdu on these languages has been immense (Rahman, 2004). Language identity lies in the people’s linguistic ideology and the more convinced they are about identity with the local languages, the more comfortable they could be with using Urdu as a national language.

In a final point, language identity is about the value we ascribe to a language and the way we do so. If local or national languages are not welcome in academic spaces, it becomes difficult to respect those languages. “Approximately 91.6–95% of children in Pakistan do not have access to education in their mother tongue” (Coleman, 2010, p. 21).
This holds true not only in Pakistan, but also in many places where the language of the dominant culture or ideology is preferred in academia. Other languages gradually lose their esteem, prestige, and space. Therefore, “it will be psychologically supportive of the identity and languages of the common people who will be able to preserve the positive aspects of their culture while undergoing modernization” (Rahman, 2004, p. 13).

When teachers enforce speaking English in the classroom or institutional environment, other languages are not welcomed in those spaces. Three participants said that they did not like students using any language other than English in their language class. Nido explained that, “for the sake of learning the language,” she would restrict the use of other languages in class. She added, “I am also against that, and I strictly forbid them to speak Urdu or Pashto in the class.” Yousma and Shoki admitted they punished students for speaking language other than English in their classrooms. Yousma said, “I am also very strict with the student, and when they don’t speak in English, I fine them.” Shoki had a similar reaction. He said, “There were times when I used to fine my students for speaking Urdu or Pashto within the class because I wanted to create an [English-speaking] environment.”

However, I understand fining students for speaking local languages differently. I believe this behavior by some English teachers affects the language and language identity negatively and can damage the learning process. It can not only lower the students’ self-esteem about those languages, but also construct a new identity with languages. If a student is given this much of value-sense with their indigenous or local languages, how can they associate their identity positively with those languages? I conclude this section with questions that should be interesting or problematic for the reader: It is important to
encourage learning of a language, but is promoting an English-only policy in the
classroom the right way to promote English learning? Can it promote a negative way to
affect people’s language identities? Is the way English is treated academically why we
have lower self-esteem about other languages?

Social Elitism

A similar ideology, social elitism of the English language, is closely associated
with the power and privilege the English language enjoys in Pakistan. Other factors, such
as money and prestige, have a close association with English; however, English also has a
domineering effect on the rest of the academic subjects and is highly respected. Yousma
defined the elitist class of Pakistan immaculately:

The elite society accepts you that you know English. *Elite class is the
higher society, both educationally, economically;* have education and
money. Then there are some who have a lot of money but have no
education. So, they always aspire to the ones who have both. And then we
have parents who do not know any English, but they feel proud when their
kids speak in English an even they can’t communicate in English, but they
still feel great about that. Similarly, there is a class who are solely
educated but do not have that much money and they also feel proud when
their kids speak English and their elitism is mainly ascribed to the type of
*English they speak.*

She referred to how and why English is associated with a “class” and is valued
that much by associating elitism with both money and education. This privileged class
wants to be associated with English language and its privileges in Pakistani society. She
also drew our attention to a social practice, even among uneducated but moneyed class of people, to feel proud when their children perform well in English. However, at the end of her quote she referred to the “type” of English people speak also determine their social class. Previously, I discussed the positionality of Urdu and English medium schools in the social hierarchy and to the surprise of few, the English language has been considered the most prestigious language since inception of the country in 1947 (Abbas, 1993; Coleman & Capstick, 2012; Jilani, 2009; Shamim, 2008).

Sabi believed we still have an ongoing debate over the ownership of English language. No matter how much we hate it, we still respect and want to learn it. It is a love–hate relationship. “Sadomasochistic, master–slave relationship works in unconscious ways, like it is happening in the postcolonial world,” Palsapi said. The social elitism of English has penetrated deep into the psyche, and discourse will show how many resist it. The privileged class of Pakistan “appropriated” English “in order to empower itself and to modernize the country” (Rahman, 2015, p. 16). Within English speaking class(es), there is also a hierarchy based on the educational background and manner in which English is spoken. Kamal admitted, “Our elite class takes pride in the fact that they can speak English and they use it peculiarly and have some vocabulary, system, accent, and pronunciation.” This particular way in which the English language is used mirrors the ideological significance of English in the postcolonial and global world. Not only education, but also the ideology behind “better” English, decides class and status, according to Kamal.
Gender Dynamics

Another important aspect of social ideology penetrating education was the role of gender in choosing a profession. When young people decide careers, including the teaching profession, gender is fundamental characteristic to consider. There is a “low female work-participation rate in Pakistan due to the religious, traditional, cultural values, the colonial ideology, and the evolution of social institution that restrain women entry into the labor market” (Begum Sadaquat & Sheikh, 201, p. 98). However, educated females are considered suitable for specific jobs only and not others, especially in the Khyber Pakhtunkhwa society where women have few options. Most female participants raised this issue. Nanak summed it up:

English is contributing to instilling in our society some very good changes. For instance, in Pashtun conservative culture, women do not have a share in public spaces and there is no concept and/or tolerance for career-oriented women. And when we look at the English culture, they are very tolerant towards the public spaces and they are sharing it generously with women. We cannot say if it has taken something from us, most of things, everything from us, but it has given us something also. And more and more, I am reading English culture; I am becoming a tolerant person.

Nanak pointed out an important aspect of English prevalence in the culture around her. She lamented the fact that in Pashtun culture there were fewer spaces where women feel welcomed to participate. However, with amalgamation with the English and western culture, the Pashtun culture offers more opportunities for women to be in public—which is a rare phenomenon in some parts of the country.
Nanak’s opinion depicted how English language and the values it cherishes can introduce a culture of tolerance. The cultural asset of English has also introduced western concepts that affected the epistemologies in Pakistan and has also contributed to the social fabric. If there are limitations for women in the teaching profession, there are also some aspects of the cultural changes due to English that benefit the female population of the country.

Male participants, on the other hand, mostly wanted to join the profession as a next-best option after planning to enter civil bureaucracy. “Exams and interviews for the civil serve, armed forces, and other attractive posts are conducted in this [English] language” (Hafeez, 2004, p. 27). With few exceptions, teaching is considered an “easily available job” requiring less preparation than other professions. Kabali explained why was teaching not the first choice for most male graduates: “Unfortunately, the people who have come to teaching profession usually have not come by their choice.” This shows that the perception of teaching as something that cannot provide enough to entice the men of Pakistani society.

First of the issues with gender is the sociocultural limitations of girls (compared to boys). Girls are usually given the option to teach or stay home. Even in their education, their only career option is most often to teach. “No other professional career crossed my mind because it was out of the question in the kind of family background I had” (Nanak). Parents, at times, did not consider it worth spending as much money on girls’ education as they would on boys. This could be a reason why girls cannot afford careers that require more time and monetary investment—they are under pressure to finish, and teaching could be an easy choice. For “females, specifically in Pashtun culture, it is only teaching
that they can do and *nothing else,*” Yousma said, expressing her powerless position in the Pashtun culture. Speaking Pashto with students, as Yousma explained, can also increase the gap between student and teacher, and female teachers want to keep a distance because of gender. In addition, as Janat noted, gender sensitivities can stop girls from expressing themselves freely in the class in the presence of male students or teachers. However, teachers such as Nido looked at it as a challenge she wanted to confront.

Participants raised another point about how ideology, especially attached to the English language, symbolized Western thought and could be used against women to suppress their freedom. “In the name of westernization, my colleagues make fun of the ideology that has crept into our society, especially western feminism,” Nanak stated. She quoted the head of her university department, who accused her of seeing every incident in institution from a Western feminist lens. Nanak quoted him as saying, “These English people [teachers] talk about feminism, harassment, and bullying, and in reality, there are no such things.” She said the department head did not believe in it, and felt it was all due to this generation of English people because they are so much into English society, and that is why they want everything according to them.

**Teaching: Inborn Gift or a Learned Skill**

I continued with this theme by asking whether teaching was an inborn talent or learned skill. This inquiry was important because participants talked about this theme in the first round of interviews. Believing one way or the other could inform us about their belief to grow as a person through teaching. One group of participants said it is an inborn talent, “a gift” that comes naturally in becoming a good teacher. Peera explained:
My passion was for teaching. I think if there was any God-given quality I had, was that Allah had blessed me with teaching skills. I had taught for 6 months after my FSc somewhere, and how I realized that I had instinct for teaching was that I can cope with different kinds of situations and answer various questions, and usually I am not prepared in the sense you talked about. When I answer certain questions that even I am not very clear about, then I realize that I have satisfied the curiosity of my students. The kind of logic I use in the class is different than the one I would use in my life. When I enter the class, I am someone else. I have the intuition and I think a good teacher needs to have that intuition. I sometimes would think about certain things at night and I would not get the answer [but] I could answer the same questions when I would be in class.

In the discussion of whether teaching is an inborn and “God-given quality”, there are two important aspect that need enplaning. First is the assumption that teaching comes naturally and learning has a lesser part to play in this process. The second is Fauji’s claim to be a “someone else” than himself in the classroom which means he believed teachers needed to distance their personal ideologies from their teaching. Another group of participants reported that they believed that teaching is a skill that could be acquired through human effort and be mastered with human efforts. They debunked the idea of giftedness. Kabali said he does not buy this notion that somebody is a born teacher. I told you that teaching is a craft. Teaching doesn’t happen in the mother’s womb, and we can’t say
it starts from there and is a *God-gifted thing*. *Teaching happens with learning.*

This group had vouched for human agency and wanted teacher to continue working towards their improvisation. Daulat believed, “*Teaching is an art*, and no one is a born teacher. And with the passage of time, learning improves and *experiences* come and we get better in our teaching practices.”

A third group, however, synthesized both the above mentioned perspectives on teaching and considered teaching a mixture of both giftedness and learned skills that can facilitate and improve learning skills. According to Faisal:

I believe it is not an in-born quality or skill. . . .I believe everyone has all the skills that are needed to live in this world, but we *polish, nurture, or prioritize* some skills over other. For example, I will give you my example; I believe I have [a] knack or talent for acting. And if there was an environment given to me, I would have been a very good actor. That is my belief, that we have various talents and it is up to that person whether he can identify the talent or not. When you identify that talent in you and then you consciously nurture it, then you become a very skilled individual in that particular field.

Faisal’s idea of combining both the quality of being gifted with learning it as art struck me as within the “dialectics of teaching.” In dialectics, the quality of teaching and preparedness weave together and acknowledge both human agency and inborn talent. One accentuates the other while a person prepares to become a teacher.
Subsequently, some teachers lose motivation to teach because they are not given a good environment or incentives in the profession. After realizing how various teacher-participants identified themselves, I connected it to the growth mindset (Dweck, 2010). For example, Janat said there was always room for improvement, and I believe we improve every year. Nanak represented the other, fixed mindset. When I inquired about how much teaching contributed to her personal and intellectual growth and satisfaction, she said, “My teaching abilities maybe are improving but not as a person.” Resultantly, teachers’ teaching philosophies can directly affect students who have a particular sort of teacher. As Peera cited, “We asked one of our teachers, ‘Sir, [are] you are teaching this subject because you were interesting [in] teaching it?’ He said, ‘Oh no, actually nobody was willing to teach it, so I had to take it.’” Peera gave this example to show how his teacher’s comment negatively influenced him. He realized its harm when he became a teacher himself. He vowed never to demotivate students in such a manner.

In another instance, Faisal emphasized inculcating critical skills in students so they never blindly follow any ideology, even if it comes from the teachers. He said students “copy their teachers without understanding or internalizing the idea themselves, whatever the teachers talk about. So, they are in the middle and are in a confused.” This meant students are influenced by their teachers and, for the same reasons, learning strategy skills (Ames & Archer, 1988; Arends & Castle, 1991; Mezirow, 2000) apart from content knowledge (a form of preparedness) is important for the teachers. Learning strategies with a critical perspective can help them see gaps students face every day. Similarly, learning strategies also support teaching as an art and way for effective communication. Teaching can be both art or a gift that we can learn or polish, and
definitely can be improved. That is why some participants disagreed when asked whether academic credentials mattered for a teacher to do well in their class. Janat and Faisal believed academic smartness has nothing to do with it and raised questions on the credibility of the academic credentials.

**Foreign Exposure**

Exposure of any participant to another country’s education system and teaching became an important component in teachers’ preparedness. Daulat highlighted aspects of his experiences in the United States, where he learned more about second language teaching. He believed “English teachers should have an exposure to foreign countries, especially the countries where English is spoken as a first language.” He considered that as an integral part of his teaching and learning. This kind of opportunity not only builds a teacher’s confidence but also brings new tools to teaching a language. Similarly, Kabali considered his experience teaching at a foreign university an enriching experience in which he learned many pedagogical skills he could not learn from books:

What I really liked about that place was that students were *really challenging, and they were very inquisitive* and asked questions. They would not let you into the class without preparation. And I really like that; however, other teachers did not like to be asked many questions.

Kabali’s self-reflections revealed that a prepared teacher improves by constant intellectual challenge from the students. He admitted that learning happened in a dialectical process with the students and he gave credit to the informal learning experience. Consequently, these challenges helped Kabali reflect on his teaching and his personal and inner selves.
Kamal, who has a PhD from the United Kingdom, thought foreign exposure, especially in any native English-speaking country, was a must for an English teacher:

During your PhD, you have to attend *conferences* over there, and I am also a higher education associate for the UK because I have cleared stages and *modules*. You learn *methodologies and systems* over there as to how students are taught, and you learn about *group work*. I learned about *group work* in the UK.

Kamal mentioned the aspect of *group work*, which is almost negligible in Pakistani HEIs. He reflected on his experience of living in the UK and learned about the systems that helped him prepare for his teaching career in Pakistan. His choice of words in talking about his exposure in an international university was interesting because he mentioned the “methodologies and systems” and “modules” by which he had received his education. I mentioned this particular aspect of education because opportunities for international conferences and workshops are lesser in Pakistan and foreign education help cater the need.

Gender gap between males and females does not encourage *group work* or joint ventures that need both male and female perspectives. Kamal mentioned the education “system” of the West because it these systems work as epistemological tools for both teachers and students. In response, a great number of foreigners also teach at various Pakistani educational institutions, especially schools and colleges. My experience in receiving education from foreigners at a missionary church institution can attest to that claim. Similarly, Nido affirmed that she had a great learning experience with “nuns as teachers, from Australia and Ireland.” The participants who either had traveled to a
foreign country or were taught by someone from a foreign country showed a positive impact of their experience on their learning. They claimed to have learned ideas different from those they were exposed to locally.

English teachers were a part of society and affected by their surroundings. They went through the same dilemmas and reflected on questions as any student would. Because they knew the status of English and the way other languages were treated, they had to conform to the ideology because they earned their livelihoods teaching the subject. However, they also wanted to acknowledge regional languages and considered them a part of their identity. Teachers are respected for teaching English; however, they are also criticized bearing the torch of the West. Female teachers could face pseudo-feminist ideology allegations from the rest of the staff, as Nanak said mentioned in the section about gender. There are different personality types and approaches in the teaching community. They approached teaching English in a way diverse from the ESL context of Pakistan. Teachers did their best to align their English teachers’ identity with Islam and culture, as Nido thought. Those with exposure to foreign countries’ education systems thought they brought a new perspective to Pakistan’s education, one in which they could understand education beyond the curriculum.

**Political and Religious Discussions**

As an important factor, political and religious topics received maximum censure and criticism when it came to promote a culture of discussion in the classroom. English teachers especially faced many challenges because they needed to teach those concepts in English to students from the Urdu-medium background and because they could not talk freely about topics that might offend peoples’ beliefs. Other participants doubted the
sincerity of the teaching community and believed most teachers do not choose to become teachers. In such scenarios, the less motivated class of teachers did not want to push boundaries or intellectually challenge the students at the expense of inviting criticism. Politics and religion are two sacred cows that can instigate people’s sensitivities. They therefore are considered bad and controversial in the classroom settings. Teachers also prefer students did not to get into these discussions because they did not know how to handle the situation if a disagreement arose. However, Kamal questioned the legitimacy of religious pundits who use religion for political and selfish reasons. He cited an incident in 2017, in the federal capital, Islamabad, where a religious party staged a sit-in protest to resist minor changes in the law against blasphemy. He said:

They are not really fond of Islam and well-wisher of the religion, but they just want to maintain their power. They want to maintain their power and look at the sit-in at Islamabad, just hear them hurl abuses and call names and looking at their language it feels they are on some other agenda and are not serving Islam at all. There could be some madrassah [religious seminaries] student who could be good but mostly they are used by certain ideologies. And it depends on a teacher how much can you push those boundaries and keeping in mind your life and your family’s safety.

Above comment by Kamal is representation of an often dangerous yet working relationship between religious ideology and power. He alluded to the incident that showed that ideology and power always play together, and their nexus usually helps in decoding a text. Similarly, in the myriad of ideologies that work behind the teaching and teachers of English in Pakistan, one was important for introducing tolerance among the
society members. “More and more, I am reading English culture; I am becoming a tolerant person,” Nanak expressed, while responding to the question about her transformative journey through her years of experience as a teacher. She compared language teaching to personal transformation and as she mentioned earlier about the impact of English on the Pashtun culture, she recognized the importance of value system in languages.

The teacher-participants emphasized the dilemma of how they could promote the ideology that allowed them to discuss ideas openly in the classroom and counter any negative ideology. However, some teachers talked about the importance of moral values and education and the inclusion of religious ideologies in their teachings. Fauji said, “[We] should teach the Holy Quran and sayings of the Holy Prophet Mohamad (PBUH),” which are fundamental principles most Pakistani students would like to learn.

In the same way, controlling the students, for Fauji, was as important a tool as the learning process. He said, “Obeying helps in commanding,” and students should go through this process of obeying their teachers, parents, and the authorities before they feel fit for leadership roles. Many oppressive practices are imposed on the masses and students in the educational institutions using the rhetoric like this. Government demands obedience, and a sense of Orwellian governance sprouts out of such slogans. Because “radical ideology doesn’t need preaching because our society is full of them, a graduate from such ideological background doesn’t need to put any effort into it and can meet like-minded people easily” (Faisal).

Ideologies such as religion, nationality, and politics are ingrained ideologies beyond rational questioning, and Islamization has been particularly used as a power to
control society (Talbani, 1996). “With time, I understand the options available to people, in general, are in reality the strict adherence to cultural norms that without realization we are so fondly acquiring.” Nanak talked about the human relationship to the bigger structure (Adorno, 1982) and how it can affect our decision-making processes.

On the other side, the English language plays an important role in shaping these ideologies because education is conducted mostly in English (Rahman, 2002). After a long resistance to English, it is now considered a compatible ideology to Islam and is practiced as part of identity among Muslims in Pakistan (Mahboob, 2009). English language ideology by default brings in the West’s superiority and culture, however, introducing a value system from another culture as well. Some participants denied the role of English in the division of society, but many agreed it had been used effectively to hierarchically divide the society. Certain ideologies see an automatic fit for some people, like religious and conservative ones. On the other hand, liberal ideologies have to make room for themselves in the society. Ideology itself is not an understood concept, and people usually take it as a positive thing—religious and national ideology is seen as innocent and strong, and people are not willing to bifurcate and see its power is unconsciously exercised on the people. However, ideology “is not content but a way in which relationships are made and realized” (Bernstein, 1996, p. 31). Therefore, we need to understand how English language ideologies are interpreted to make meaning and become a part of the hermeneutical process in understanding those ideologies.

**Teachers’ Ideologies Related to the Curriculum**

An important dimension of ideological propagation is curriculum. In this section, I discuss how a normative curricular inquiry helps us understand the nuances of ideology.
Berman (1991, p. 230) stated, “Normative inquiry in the curriculum, deals with moral, ethical, and value issues with all their ambiguities.” It assumes that values implicit in a setting can be teased out, [and] that values can be treated. Pakistani curriculum needs a normative curriculum inquiry that can challenge what Berman called “assumed pre-existing” traditions and context and therefore is a difficult process. He emphasized the investigation and probing of the “standards” and norms as part of curriculum inquiry. A society can be filled with exemplary norms, if it is fortunate enough; otherwise “a tension is created between dealing with norms found in the context or situation while developing norms that allow for new understandings, vision, and ethical behavior to emerge” (p. 232).

The following discussion focuses on the way participants reacted to questions related to the role of curriculum in their effective teaching. With the prevalent curriculum, it is difficult to resist its normative philosophy because of its apparent necessity. Frankena (1965) talked about the normative philosophy of education that has “ends, principles, means, methods, subject matter” already decided. However, these principles are prescribed and followed as “desirable or good, the principles that should be followed, the means that ought to be used” (p. 6).

Participant support of certain curricular ideologies and their stances against the others said a great deal about their ideological meaning-making. Some, such as Shoki, who saw no problem with the curriculum and its role in our education system, appreciated the curriculum. He emphasized the importance of following the same curriculum because it was designed by “policymakers or educators who know the best.”
Shoki trusted the system more than he trusted the individuals who taught the curriculum in the classroom:

I would *want* all my students to follow the curriculum because they have everything that they need to know at their level and *policymakers have covered everything*. So, there is no need left for them to be going out of curriculum and we are also restricted by the curriculum. But we do need to try to not restrict ourselves to the curriculum. The first thing that I would want from my students is that they *should* learn the material that is there in the curriculum. Plus, any reference book that is according to their level of understanding and the teaching they are getting, I have been recommending them authors and books apart from their curriculum from time to time. But one must stick to the curriculum because the curriculum has been *prepared by intellectuals* and people related to education.

This belief about separating the role of teaching from policy-making and vice versa establishes the principle that both of these tasks as independent of each other. Teaching and policy-making and curriculum designing should, however, be related and dependent on each other. It is this over-simplification of the issue that Shoki described as “stick to the curriculum” that has the potential to overlook fundamental problems with teaching of English in Pakistan.

Janat had a similar opinion about the curriculum, saying, “We have our own syllabus, and the board of studies are experts, and there is nothing *wrong* with that.” She aligned with Shoki’s stance and trusted the curriculum as a product created by the “experts”. This notion of ‘policymakers’ expertise’ itself, however, diminishes the role of
teachers in the classroom when they teach text prescribed by the “best” and these teachers also feel powerless to adjust according to their class requirements.

Peera also expressed satisfaction with introducing new authors into the curriculum he taught at his university. He said he was “satisfied with the current curriculum, it was really good.” When asked his rationale behind his satisfaction, he said, “In our new curriculum, the one we teach over here is dominated by Pakistani society related things and our writers.” The reference in the cases of both participants was to include literature in English by Pakistani or South Asian writers who write fiction and nonfiction in English.

Mostly, participants who were teaching the language through literature showed approval for the curriculum content. In other words, a great many authors from the postcolonial world of India, Pakistan, Bangladesh, and so forth (South Asia) wrote fiction in the English language and thus contributed directly to the genre of novels that are now part of the curriculum in English in Pakistan. Sabi talked about their contribution and acknowledged their role in the syllabus she was teaching:

Arundhati Roy uses her own brand of English that is totally different from the standard English. Same is true for Pakistani writers like Mohsin Hamid, they have made a brand of their own English, and I would like to call it Pakistani English or Indian English.

When Sabi said, “own brand” “own English” she apparently meant the ownership of the English language is also used as power by its speakers and by exercising personal and academic agency, we can distinguish our identity as the speakers of “Pakistani
English. Palsapi, who taught both literature and language at his institution, expressed himself by saying,

The de-canonization has occurred throughout through Pakistani curriculum and it is occurring through every university. If it has not then it is in the process, like, universities are doing Pakistani English literature, Indian and African English literature and I think that is a very positive thing.

This group of teachers conformed to the existing content taught at their universities, or at least what they were teaching in their respective classrooms. They somewhat accepted the existing system either because they saw that trouble rested elsewhere, such as in teaching the content or students ability to understand the content, or because they were happy with the recent changes made in the curriculum by including local authors in English. However, Jalkay disagreed with the notion of “de-canonization through Pakistani English literature” and objected to this “token” presentation of Pakistani culture in the curriculum. She said, “In our institutions, we are teaching students English, but we are teaching them the western English. We do not have enough writers who write in English, and things are mostly coming from the West.” The fact remains that there are not enough authors from Pakistan writing in English, and especially not for the mandatory syllabus book from which most students learn the English language.

Another group of teachers identified problems with the curriculum taught at their institutions, expressing a lack of agency in shaping the content taught classroom or completely disbelieving in the current curriculum. “Attention might be focused upon the
norms and values of the specific context and the process by which the stipulated values of the planning document are negotiated within the classroom setting” (Berman, 1991, p. 231). In an effort to define what it meant for a curriculum to be better, according to these teachers, “Our curriculum fails to equip our teachers and students to face the social challenges” (Faisal).

This social aspect of teaching was discussed throughout the research because it stood out as a significant factor for preparedness. I discuss it more while presenting the case of Mashal Khan, who became a victim of social ignorance, and the inability of his teachers to avoid the tragic incident.

Another type of problem with the curriculum, as well stated by Sabi, was that “courses are very static, and I feel they are stagnant and not evolutionary.” Sabi also expressed displeasure at how courses remained the same for a long time. She compared the examples of new disciplines in sciences, such as computer sciences, that were introduced to the mainstream education a couple of decades ago and are now a leading choice for most students and subjects such as English literature, which remained the same, with hardly any new authors are added to the syllabi of many universities in Pakistan.

Moazin did not have a different story. He felt powerless in the decision-making process for curriculum design and said the curriculum is not in our control. “We don’t have a say in that decision-making process.” While some other institutions and English departments, however, “allow teachers to design their own courses and include what they deem is important” (Nido). The apparent contradiction in Moazzin and Nido’s statements regarding teachers’ role in making amends where necessary, was because their affiliation
with Rural and Urban context, respectively for both the participants. Universities are academically controlled by the HEC which is problematic for some teachers because it creates mismatch between the context of teaching in an institution and federally administered the HEC. The most important element they identified in English curriculum at university level was including Pakistani authors—they considered that ownership of the language.

On the other hand, some participants pointed out serious flaws in the curriculum. Because the curriculum is an important factor in ideological meaning-making and shaping opinions, for some, teachers have minimum agency and say in that. According to Kabali:

Our curriculum has failed to focus on the *personal development* and with our *national development* is attached to our *personal development* because you can’t do *national development without personal development*. I do not see any quality in our curriculum, starting from class 1 to later ‘til the end; I don’t see anything that can help a child *grow as a person*. And that is a big flaw that exists in our curriculum.

Kabali’s argument was pertinent to the current situation in the education sector in Pakistan. The curriculum is failing the nation’s youth in addressing the problem they face in both academic and social life. To make the relationship clearer, Kabali gave the example of “personal development” as an indicator of “national development” and their inter-dependency on each other. It is also an example of dialectical relationship between the person and the society and their co-development. He also hinted at how teachers themselves are products of the same system and had to go through the learning process
shaped by the same, “unproductive and uncritical curriculum.” He rightly pointed towards the process as “decaying” with no room for “growth mindset.” Kabali’s comment suggested the hidden curriculum that has created a wide gap between social classes. According to Waseem and Asadullah (2013):

The forms of language that English schools value are not available to many second language learners who come from class, gender and cultural backgrounds that differ from norms of the dominant language. These learners stand in the vulnerable position to see their own language ghettoized by the school is thus preferred by the learner as it ensures their inclusion into the dominant group (p. 811).

That is the reason the standard of English learning has not been uniform throughout the country and the system of education often failed particular class of people in the country. Waseem and Asadullah (2013) opined that the hidden curriculum is not usually taught explicitly to students; however, it is structured in such a way that only students from the elite class can benefit.

An additional factor two participants resented was the lack, absence, or the omission of Islamic teaching and religious ideology in the curriculum. Fauji expressed displeasure:

I would suggest they should teach the *Holy Quran and sayings of the Holy Prophet Mohamad (PBUH)*, and we should know about these things and then we *should* have the history because there is less focus on our history in our syllabus. Next thing could be the message of Iqbal, *the poetry of*
Iqbal; it is also very necessary, and these should be basic in our education system.

Whereas Fauji lamented the absence of religious and national ideology by not giving due importance to the teaching of the prophet Muhammad (PBUH) and the national poet Iqbal, Jalkay considered it as an intentional omission. She said, “[The government and policymakers] are excluding things related to ethics and Islam.” The stance that the curriculum is not representing enough ethics or morality—especially Islamic morality—has been questioned by some authors covered in the literature review. These scholars argued that there is already an overload of religious, especially Islamic, references in the textbooks. They claimed not only that there was distortion of the historical realities in some of the books taught at the schools (Aziz, 1993; Nayyar & Salim, 2005), but also that Islamic ideology was manipulated to conform to certain state ideologies (Aziz, 1993). This narrow approach towards education through a particular perspective leaves little room for critical thinking or marginalized groups in the country (Mahmood, 2014). By teaching the students a glorified and rose-painted history of the nation and religion, any dissenting voice is strongly suppressed. The situation leaves little space for challenge or critical thought (Hoodbhoy, 2009; Hoodbhoy & Nayyar, 1985; Hussain, 2016). “Pakistani textbooks are highly intended to indoctrinate the students. They are less helpful in developing critical thinking skills among students. They are taught to be submissive and obedient and encouraged to accept the content without questioning it” (Pathan, 2018).
The Case for the Innocence of the Language

I strongly believe that when it comes to just the language when it comes to *just medium of communication*. When we are teaching just for understanding grammar or sentence structure or teaching students how to communicate at that level it is super *innocent*. (Nanak)

A significant aspect of the language debate remained whether languages carry ideologies with them or are “just” for “communication”. For some participants, it was the former and some considered it to be the latter. However, all participant in one or another way identified a language as having two roles—innocent communicative and loaded ideological. The opinion that Language can be used innocently as an academic language, a tool of communication, is debatable.

To understand language teaching in Pakistan, it is important to introduce to the discussion *extralinguistic features* of the language (Fairclough, 1993b). English is taught in Pakistan in a way that treats the language solely as a language, without considering its ideological functions. Kamal explained:

Personally, a language *should be* taken as a language. I think your strength *should* be that you are able to speak a language and it doesn’t mean that you *should* convey your *ideas* in English whether those ideas are about medical or engineering.

Kamal inferred that we should not confuse the language’s ideological function with its communicative aspects. Fauji also affirmed the idea that language can have separate functions if it is not loaded with ideology. He said, “The way we have implemented English language in our schools, colleges, and universities, it can’t be
innocent in this case. *It can be innocent if we treat it just like a language.*” According to Fauji here, languages are powerless at the hands of people and if we “treat it just like a language” meaning they would not misbehave if used by a trustworthy person? Fauji further explained the purpose of English language in Pakistan by saying that, “What is the use of English language, the majority of the people would learn it for the sake of reading and writing and communication.” This method of teaching, in which language can be considered without inherent ideology, ignores society, communications, and discourses. My participants highlighted this in their interviews when asked whether language could be taught merely for communicative purposes. “And if we just focus on the communicative aspect of a language, it is possible to separate the two purposes of the language” (Fauji).

On the other hand, participants such as Jalkay admitted to the intricacies of the language functions. She said, “A specific community speaks a particular language so when you speak a language it means you are accepting that particular community also. Whatever that community will be automatically impacting your mind and thinking.” She supported her argument with an example of the rule of military dictator General Musharraf in Pakistan (1999–2008), who promoted the concept of *enlightened moderation* to counter the extremist wave in the country. To encourage such enlightenment, he liberated media and wanted the society to experience Western concepts such as Western feminism. Jalkay said that such concepts were reasons for the decadence of the society. She also blamed one ideology brought to Pakistan through the English language:
It is also the impact of English language that the Western thought has greatly inspired feminism as compared to what it was 40 or 50 years back. It was inspired from the West, and especially this feminism was promoted actively after Musharraf era. So, I think this is also the impact of the same thing [English language].

Jalkay sounded very convinced due to the passion in her voice while commenting on the western thought influence in the discourse regarding social issue like feminism. She directed my attention towards how languages carry deep-seated ideological meanings when they are adopted without proper understanding.

In another way, the extralinguistic features (Fairclough, 1993b) are a part of the communicative practices and they are mostly invisible therefore, teachers of English do not or unfortunately cannot understand these extralinguistic features due to the lack of ideological unpreparedness. Bakhtin (2010) said that there is a basic difference between word or sentences and utterances and called words and sentences linguistic units, which could be neutral; however, utterances are for communication. They are alive because they take place in a context, called a speech genre. Speech genres are dependent on their contexts; thus, as every utterance is in response to another, communication takes place.

Kabali affirmed Bakhtinian thought, stating:

   Language is a part of the culture; you cannot take it out of culture.

   Language is a tool of communication and culture is in communication. . . .

   Communication itself is a complex process which includes people’s behaviors, body language, nonverbal responses are all included.
Kabali’s understanding of the nature of communication and how it takes place can provide good insight into some teachers’ understanding of the language and how we should not separate communication from the language’s ideology. Kabali compared language and culture as associated aspects of any discourse and needed interpretation on both levels. “Communication” for Kabali was the complex related factors including the traits of a discourse.

In certain cases, participants contradicted themselves by stating the opposite to what they had said before or were unconscious of what was asked of them. For example, Kamal also stated that language and ideology could not be separated. He considered language and ideology related to the culture of that language and said that the teachers might be “unconsciously teaching the ideology and culture of that country, and language acquisition is strongly connected to the culture of that country.” He also believed that language came from the minds of the people: “How do minds get meaning? They get meaning from the society of that country and of that individual.” We are “just unconscious” that there is ideology. Kamal admitted, “Without ideology, you can’t teach the language in the best possible way.”

Resultantly, discourse in every form and shape has been shaped by and shaped the human psyche and understanding of the world. Languages serve variant purposes to understand and make meaning of the desires and needs we want to communicate. In Pakistan, the English language is taught at various levels and in many ways, such as functional English, business communication, English literature, Pakistani literature in English, and other forms as ESL or EFL. It has been a colonial language and is now the co-official language of the country (Hafeez, 2004; Naqvi, 2009). In such scenarios, any
English used in any context has some inherent power and meaning attached. It cannot be innocent and used for “mere” communicative purposes.

Some participants believed a language should include cultural aspects. For example, English should have cultural aspects from the English-speaking countries, such as the United States and the United Kingdom. Shoki believed that because English is used less for communication and more for academic ideas in Pakistan, we need to focus more on its ideological than its communicative aspect. He said, “For the sake of communication, we take it purely for communication. So, somewhat there should be an influence of culture, but it’s a mix-up. I mean without culture, you cannot teach English properly, the way it should be taught.” However, the exact “culture” of the English language in the postcolonial world, where many perceive English as no one’s language and with international status, was also a matter of debate (Jenkins, 2000; McKay, 2002; Pennycook, 2017).

We have learned from the literature (Fairclough, 1993b) that discourses shape us as we shape our discourses. Therefore, it would be not commendable to say a language has a mere communicative purpose. Language and humans have a dialectic relationship wherein they influence and shape each other’s realities. From the regimes of truth (Foucault, 1980), a softer way to surveil and coerce the workings of educational institutions working as ideological apparatuses (Althusser, 2006), discourse plays a vital role in making both processes happen. Because concepts make words and words make concepts, the role of discourse is irrefutable in the ideological makeup of our unconsciousness (Jameson, 2013). Therefore, it is fundamental to see the role of discourse in the social and educational structure and construction of ideologies.
The Role of Social Structure in Shaping Ideology

There are numerous factors that comprise the social structure and this organized form of collaboration to run the system is understood as the structure. Language, as the most important factor, plays the most effective role in shaping and running a particular structure because all institutions have language as an integral part. In the previous section, I talked about the nature of language itself and the extent to which we shape or are shaped by our languages. This section first discusses the complexity of social structure and our dialectical relationship with the social structures. Because we get ideological inspiration from our society and in return influence our surroundings, this seamless process is considered dialectical. Critical theory stresses studying our surroundings and our mutual relationship with it.

However, the objective of this study was to dismantle the oppressive and hegemonic structures that abuse power to dehumanize our existence. By studying the society and investigating the invisible ideological structures, we can help improve the quality of human life and better address the issues of hierarchy and power. Marcuse (1968), a prominent critical theorist from the Frankfurt school, said, “Critical theory is, last but not least, critical of itself and of the social forces that make up its own basis” (p. 72). My task in this section is to unravel the hegemonic ideological structures in the educational system of Pakistan and see how the study participants suggested conformity or resistance from their respective contexts. By doing the ideological critique here, we make better sense of our daily life affected by various ideologies (Brookfield, 2001), and especially how the language we use shapes all this. In the Gramsci’s words, “Every relationship of hegemony is necessarily an educational relationship” (Gramsci &
Boothman, 1995, p. 157). Therefore, we look at the ideological meaning-making in the prism of our education, especially teaching.

To give a few examples of how social structure can be deemed a normative and fair order of things, Daulat said:

I think no one is left behind in all this. Everyone who gets an education and gets these skills has a chance to better life. And I think it’s like preparing for the competition on the global level. So, I think there is nothing wrong with that.

This ideology of passing the system as a fair and objective is problematic in the critical theoretical framework. Daulat’s perspective on life and system giving a fair chance to succeed tantamount to turning a blind eye towards the problem. Systems of power employ the normative discourse to naturalize and reify the existing structures as we observed in the discursive ideology of Daulat. The previous section highlighted that we cannot separate ourselves from the system and the order of structural design. There was also a sense of meritocracy in those participants who believed the society and system give equal opportunities to everyone and English learning opportunities are available to all. Some participants, such as Shoki, hinted at examples of people performing well despite their underprivileged class status:

It is all about merit and who is willing to avail that opportunity. They give proper grooming to the students, and if the students learn according to their standard syllabus, like we have English from Class 1, so if a student has learnt their English in a proper way then they are comfortable in the 11th and 12th grades. And I don’t see anything objectionable in English
courses that could affect students’ positive growth or is dividing the
society in any way, as far as I know. I don’t agree with that.

This kind of rhetoric is usually pervasive in the society that believes and accepts the
notion of merit as a natural fact, as though nature itself had no interference from the
humans. We also observed similar ideological stance taken by Daulat and Shoki
reinforced the particular thought process that deem criticism as a negative trait and
instead promote “positive growth”. Similarly, the curriculum was believed designed to
facilitate all classes of people, irrespective of their socioeconomic backgrounds. We can
change our destiny if we put enough effort into it, some suggested.

**Educational Structure**

In the process of analyzing the research data, I found the basic components that
comprise the institutional structure to be educational institutions (physical
infrastructures), students, teachers, and parents (people), and curriculum and policy
(government intervention). These three pillars have a great deal of influences from
stakeholders that shape their nature of existence. For instance, availability of
infrastructure that costs a huge sum of money to build and run come from both private
and public sectors. Similarly, curricula and policies are shaped by the government and
donor agencies (such as the UN or U.S. funding agencies). Sabi reflected on the help and
scholarship Pakistan is received from the West:

They have more structured way to do things and they know how
instrumental a language is in controlling a nation or getting into their
psyche. Whatever they are doing is in their national interest, and they are
not doing all to help and support Pakistan.
Sabi’s quote shows the amount of skepticism found in our highly educated class about the influence and interference we receive from other, especially western countries. Usually, students and parents are the consumers of such education; however, teachers have a unique, dynamic, and important role to play. They can either be agents for change or simply perform their normative functions. Teachers are also part of the society and affected by the system. Janat described, “To some extent, teachers are controlled, and we are not that free to talk about whatever we wanted to talk.” Nevertheless, teachers also have some agency, according to this research data.

On the other hand, “prepared” teachers take responsibility and are ready to contribute. As Palsapi talked about his responsibility as a teacher, i.e., to be able to critique the role of language teaching on our ideological makeup. He said,

The burden of the social responsibility is upon us, I think, and not on the teachers who are teaching sciences because it is not part of their content and it is part of our course content to groom people. I think much can be achieved through the classroom with respect to this. They would understand how language is used in society to marginalize people, how language is subtly used for racism and so on. Not just that but how big a role language plays when it comes to misogyny and all of this is sensitization to how language is used to help them understand the power or structures and who is powerful and who is disenfranchised in the society. (Palsapi)

For Palsapi, discourse serve multipurpose agenda usually driven towards the most powerful determinants in the society, like the construction of ideological narratives.
These narratives embed the discourses used to discriminate like in expression of misogyny, racism and marginalizing people already on margins. In comparison to science teachers, Palsapi believed social science teachers have bigger responsibility to address societal human issues. Palsapi referred to our responsibility as the teachers of a language that has much to offer. Nido agreed that teachers could help shape a student’s future and can construct and destroy the society at the same time. She said, “I have seen many students being destroyed and also saved because of their teachers.” Yousma similarly assigned greater responsibility to the teachers’ community. She explained, “A teacher can do anything if she or he wants,” to positively or negatively influence a student’s life, depending upon the teacher’s ideological preparedness and how students receive that influence.

In discussing the environment of the universities at which participants obtained their experience, Sabi commented on the way an HEI functions in an organized way: First of all, she said, “universities have a defined structured way to do things.” She pointed at business-like structural institutions we call universities as not serving their true purpose of imparting education: “My point is that universities are not made for imparting education, rather they are part of this big educational industry that looks at education as a business.” Nanak agreed that educational institutions and their administrative policies and ideological make-up are more of a corporate than a creative space for intellectuals. She expressed disappointment with the institution where she taught: “Because of its management studies background, it was like an MNC [multinational corporation], more into profits than education standard.”
Two participants supported the opposing argument that more universities are leading to degeneration in the quality of education. Instead of safe, open, intellectual space for debate and ideas, universities are becoming a “hub of narrow-mindedness.” Sabi talked about the Mashal Khan case and considered it a failure for that university to function as a safe space for free and open thinking. On the other side, Faisal considered it an important service to society to have new educational institutions open frequently.

Looking at the institutions’ environment through the participant interviews, themes such as institutional corruption, using education as a business, and students’ politics were discussed. The Mashal Khan case considered an outcome of institutional corruption and lack of intellectual freedom at those schools. A great many schools have a strict code of conduct for teachers to follow their syllabi religiously, which lessens teachers’ agency in both teaching and designing courses. Another important point to consider is the cultural capital and value of English as a language and subject at particular institutions. Because it could differ from one educational institution to another, education is usually treated as a commodity and an MNC production house when observed closely.

Consequently, an interesting component of the institutional environment was development of intolerance for scholarly discussion or progressive mindsets. Kabali lamented the absence of critical thinking in his university: “We have lack of intellectual environment.” Religious intolerance in Pakistan and growing extremist trends globally pose an important test for the education system in Pakistan. Incidents such as the case of Mashal Khan’s murder (discussed later) compelled the intelligentsia to deliberate over the important issues of educational and ideological warfare. Sabi summed it perfectly:
A university is a place where you expect to meet people of intellect, where you expect that your intellectual thirst will be quenched, and where you expect that despite being a teacher you will learn something new every day and your personality will be nurtured. But unfortunately, it is not like that, and universities are not such places.

As a sub theme of the current discussion, the following topic can further elaborate the impact of structural and institutional environment on the understanding of students’ ideologies.

**Classroom and Institutional Environment**

Relatedly, teachers have a great influence and impact on students’ ideologies. Some research participants talked about topics they liked to discuss in the classroom or believed should be discussed. Others considered it their job not to touch on sensitive topics. Classroom space, peers, and teachers no doubt play important roles in grooming students; however, a number of teachers admitted they avoided topics such as politics and religion because they believed many problems or controversies were either religious or political in nature. Because teachers are responsible for running the class, “it is their responsibilities to lead the directions in the class” (Daulat). The primary goal was to keep the class environment as relaxed as possible. Palsapi talked about “letting them ask questions,” adding:

There is an *appropriate distance* that we need to have from the students and with the students, which leads to better learning. If they feel too far away from you, they can’t learn. If they are too close, they can’t learn. So, I think in past, the teachers used to be “*holy figures*” that you could not
challenge, and I think we are changing that now, and that has been my inspiration. It was also reinforced in me when I was taking these education theories as what works and what doesn’t work. In the winter, if they want to bring some tea to the class. I would never stop them, and I would say, “If you are relaxed, you can learn better.” As you can see, I have already violated the rule of my institute (chuckles).

The italicized parts of Palsapi’s quote highlighted the importance of establishing an academic relationship that help both learn effectively. The second aspect of the “distance” with students also depends on the ideological context of that educational institution. For example, Palsapi gave his own example and how he thought he was bending the rules by bringing a cup of tea to the classroom – which isn’t the case in most Pakistani classrooms. Yet another reason for the “distance” mentioned is the cultural respect for teachers that can easily change into awe and can jeopardize healthy academic environment. In my experience, teachers are at times strict in silencing students from talking openly in the classroom. There is always a limit to what is discussed in class based on what is considered offensive and rude, depending on the social environment.

The teachers, in their capacity, acknowledged the role of their agency as teachers. They identified areas where they could exercise their agency, such as classroom spaces, curricula, or teachers’ influence and ideology with the students. Agency, which can work in all these directions, is discussed more under the theme of student–teacher relationships.

**Preparatory Programs**

Most participants identified the lack of the preparatory programs for the teachers—an indispensable ingredient in teachers’ preparedness—as a failure of our education
system in general. Yousma did not blame teachers completely because they were also a part of the education structure, but she criticized the system and the way teachers are trained:

If we look at our ELT course in our BS program here or Master’s program that I did in university, we have everything in it like curriculum designing, paper designing, etcetera. But it does not have the educational psychology aspect that is very important. And it has not been taught well either. And after masters’ degrees, there is this new rule that requires you to have B.Ed. degree and you cannot be a government teacher without it, is a good step forward. And I think it is valuable for the teacher to have B.Ed. and I also have done it. It has great course content and can make one a good teacher, however, and we have this “however” that teaching of those courses is also not done properly. Students do their B.A privately and pass their exam, so, it’s just a piece of paper for them. In B.Ed. curriculum, we do have to do teaching demonstrations but that also is rendered as a formality. It all comes to the system then that how to teach the teachers, teachers who are taught to be teacher are not taught properly.

Yousma talked about the teachers’ training in Pakistan in detail and felt the need to improve the quality of teaching at those institutions. She not only complained about the courses taught but was also apprehensive how those courses were taught in the first place. The reason she mentioned was the lack of training among the trainer/teachers themselves. That is why her emphasis was on improving the overall quality of those teaching training programs rather than solely working on the curriculum. Kamal
expressed disappointment in the system, saying, “I felt that I could have been properly trained because teaching training is very important and, unfortunately, it is not carried out in Pakistan.” Some participants noted that they completed beneficial programs; however, the majority acknowledged that their preparatory teaching programs did not help them prepare effectively for teaching at the Pakistani HEIs. Moazin blamed the lack of resources that hamper teachers’ abilities to be more effective. He said, “We do not have enough resources, and we do not have a good research background in education.”

Nanak agreed that teachers’ training programs were not enough to become a prepared teacher and most of the teachers and their decision to become teachers are not taken by them. She commented on the lack of career models and goals for aspiring teachers. She continued,

I do not believe that degree prepared me for anything at all. I understand that there is a lack of career counselors in higher education institute, especially for students with humanities and social sciences background. Therefore, the students would either follow in the steps of their teachers and become teachers or would rely on their family and friends for a job decision.

Master’s degrees, as well as specialization in Education, proved a disappointment for most of these teachers. However, Nido and Shoki talked about the programs’ effectiveness in their careers and how the programs helped them grow as teachers. Shoki expressed satisfaction with the teachers’ training programs he received, saying they “aided me and helped and polished talent further and gave me a way out.” Other participants considered it important to incorporate the social implication of those courses.
Faisal rightly pointed out the social aspect of teaching and preparedness and blamed the policy-making bodies such as the HEC for ignoring such an important aspect. Faisal said, “Our curriculum and teaching training programs do not have such things [social issues], and even HEC courses or training do not include such preparatory material.”

**Student–Teachers Relationships: A Test Case for Preparedness**

A different dynamic of the environment at an educational institution is the relationship between students and teachers. I used the Mashal Khan case as a test case in the participant interviews. It had all the elements of an ideology working against someone in its worst form. An angry mob lynched and beat student Mashal Khan to death at a Pakistani University on April 13, 2017. Students from his class, along with others, dragged, beat, and shot Khan for having liberal ideas and allegedly blaspheming the Prophet Muhammad (PBUH). The fellow students, teachers, and administration could not save him from the brutal violence because people were afraid of being identified with Mashal’s ideology.

Teachers were not prepared to tackle this situation, and the society was confused, for a long time in taking sides and developing two counternarratives—one, extremist and one tolerant. Faisal blamed the university teachers: “[The] Mashal Khan case, the majority of the teachers were unable to handle the situation. They weren’t prepared to handle the situation.” Faisal’s statement related to what he had discussed earlier about the “social aspect” of teaching as part of a social narrative in teachers’ education and preparedness. Daulat recollected how he and his colleagues reacted to the incident: “When this incident took place, some of the teachers here talked about how they never talk about politics and anything related to religion, certain social issues even if they are
brought into the class.” Instead of blaming a system in which no liberal thought or anti-religious sentiment is tolerated, they blamed the discussion of religion or politics as the problem.

Participants presented education as an effective tool in shaping ideology. “If you wanted to do anything, you have to target the public. And how do you target the public is that you target their education” (Palsapi). Education and curriculum are society’s superstructures and are shaped by the state. Teachers can show some agency, but usually, they comply and become an effective tool, as conformists, for the system. As an important aspect of this research study, how much resistance the teachers showed to the normative ways of education could be evidence of how effective education was as an apparatus of control and power and how English served that purpose.

The social structure, if corrupt, would promote intolerance, and unprepared teachers would have difficulty dealing with the issues of the society. Corruption shows its worst form when done through education because it erodes the basis of narrative-building. False ideologies can make their ways into the mainstream education, as is done in Pakistan. Language is often used to control the masses and shape their ideology. Whereas some participants blamed English language ideology as a controlling tool, others thought it an essential part of our structure that we cannot do without it. Education is an effective apparatus for any ideology, and participants in this study identified it as used for the same purpose in Pakistan.

**Resistance and Conformity in English Teachers**

The data analysis for understanding resistance incorporated two models. One model, presented by Gonsalves (2008), talked about the psychological path of
understanding resistance and increasing awareness about it. The other, by Solorano and Bernal (1997), presented a model that helped understand the developmental stages of resistance and finally developing into transformative resistance (Table 4). The Solorzano and Bernal model further divided into internal and external resistance. In the perspective of these two models, my data analysis identified themes that related to English teachers’ social responsibilities and how their ideologies influenced the ways English language is taught in Pakistan. Various types of resistance or desire to show dissent take place periodically (Gonsalves, 2008). For example, apart from the resistance model types (Table 4), silent resistance—wherein resistance is shown by being silent or reserving one’s right to speak as a protest—is also a form of transformational resistance (Montoya, 1999; Solorzano & Bernal, 2001). Complying with designated rules without question or intentionally following rules are some signs of silent resistance. Silence and compliance are perceived as agreement, however, there can be deeply rooted resistance in complete compliance. On the discourse level, the participant’s use of words such as should or must to show desire for change in the status quo was also a sign of unhappiness. At other times, their lack of resistance could also be because of their lack of the alternatives.

The dearth of critical and imaginative thinking results in conformity. People either do not see other options or are oppressed to such an extent that thinking of new possibilities is a far-fetched idea. Freire (1970) called this situation the fear of freedom, where individuals do not want to own responsibility for their actions. Alternative ways of thinking usually are not allowed in regimes of oppression and abuse of power. The thinking process itself gets stifled when the education system does not allow alternative ways of thinking and possibilities.
The status quo, as a normative way of doing affairs of daily life, helps support the power structure. For instance, Nido defined an experienced teacher as “one who comes up to the expectations of the students and of the authority, school authority I mean.” This understanding of conformity and “experience” as a teacher offers less critical thinking and ingenuity regarding grooming students in the right direction. To have an enlightened approach, teachers need to defy the norms and challenge the status quo in the institutions where they serve.

To dispel a flawed and prevailing power structure, there has to be another form of counterpower we can call resistive force. We can also say that resistance has an inherent power in itself that needs to be accountable to the critical consciousness. Constant accountability of the self keeps the system immune from the corruption, which entails power. If we do not keep a check on the counterpower in the form of resistance, it can easily be oppressive in nature by perpetuating the earlier oppressive system. Oppression is perpetuated and recycled easily when there is lack of self-reflexivity and critical consciousness.

Based on the resistance model presented and analysis of my data through its rubrics, I found three points of focus on resistance:

1. People either change the way they resist or change the authority that they resist. In my study, this resistance related to the pattern in which participants showed resistance in any form in their discourse.

2. Resistance also needs power behind it. To resist meant to dispel some other power.
3. Normative discourses are structural, which leads to functionalism. Challenging such discourses was also a form of resistance.

I observed different types of resistance in most participants. For example, silent resistance, when there was no other option but to refuse to participate in a normative way, can be ascribed as changing the way to resist. In this case, the mode of expression changed from being vocal to silent. Indirect resistance could transpire by indirectly challenging the authority. In the case of Pakistan, one could divert resistance to target an institution rather than a whole system. It becomes a metonymy for the concept of resistance, and we can call it resistance by using concepts rather than the physical authority.

A good example of such resistance is conflict in the narratives. An extremist social narrative can be challenged by the narrative developed through an academic discourse (dialogic) among the students and in other pockets of the society:

It all depends on what kind of environment is available outside the class in the society. Normally the ideas that are taken from university classrooms are usually liberal. Some teachers also give students radical ideas. So, when students go outside into the society they look for people who share their views. The kind of society we have, we do not tolerate liberal ideas compared to those religious radical ideas. The kind of society we have, we do not tolerate liberal ideas compared to those radical religious ideas.

(Faisal)

Faisal expressed his opinion when asked about opposing ideologies in the society.

The existence of two polar opposite ideologies, as Faisal mentioned above, are
conservative religious narrative supported by certain elements in the society and the classroom academic narrative that teachers promote. Faisal feared that it is easier for the social conservative narrative to influence the academic narrative, however, the social conservative ideological narrative resist adopting the progressive ideologies to interpret life. He added, “Those liberal ideas are unable to be practiced because the society is made up in such a way that it doesn’t allow such ideology.” However, he showed distrust of how both narratives were developed into extremist ideology, saying, “Both radical and liberal ideologies are working in two extremes. Like, if there is a liberal or an extreme, both are on the polar opposite extremes and there is no middle path.” He implied that there was no dialogic connection between the two narratives. The distance between supporters of both extreme conservative-religious and extreme liberal ideologies is widening because of the lack of dialogue between them. This lack of communication created a vacuum for misunderstandings, and we see its proof in social media wars depend highly on false news and libel instead of facts.

Similarly, resistance also needs the power to push back on the normative and functionalist stances and create a space of its own. Peera talked about the importance of teachers’ agency in transforming the society. He said, “We can try to change the external narratives by our actions” by targeting the narrative developed through ideology rather than accusing an authority or an institution. Peera also expressed frustration over how a narrative developed through an uneducated lens in society can be disastrous: “Since narratives of educated and uneducated people will always be different, but these places [universities] are comprised of educating people, and our narrative should be different” than the one constructed by the “intolerant society.” The question remains, however, how
resistance can gather more force to counter the challenges it faces already. How are we shaping the educated narrative and resisting the reproduction of the status quo? How far can we push back on the functionalist approach to education and build a critically conscious narrative with which to move forward?

To answer the above questions, we need to look deeper into the nature of the normative discourses and understand how they are structured to facilitate functionalism. As an example, Sabi talked about how certain religiopolitical rhetoric demonized the English language:

[The] previous government [of religious alliance] supported to create a narrative that meant that anyone who learns English is out of the religion [of] Islam, and good people should not learn English. Those people wanted to give it some ideological meaning, and since it was English, according to them, it was the language of enemies. The attack on APS [an Army school with 140 dead, mostly children] was both because it was Army school as well as an English medium school.

Sabi pointed her finger at the government and their policies as evidence of how conservative ideology, especially against English, can become a menace to the society and of wanting to resist it. Conservative segments of the society have demonized English and resist learning it in all its symbols in all its form, e.g., media and technological use of English. Just targeting a language, at times, is enough to spread violence and hatred in the society. The social narrative is no doubt very strong, and religion and cultures influence it to a more significant extent. The teachers wanted to counter this narrative and emphasized the need to create an alternative narrative—an educated one. However, what
remains to understand is whether teachers will agree to a single narrative or be as
influenced as any other segment of the society. Some participants identified radical ideas
propagated by both liberal and religious ideologies, where others wanted it to be done
indirectly rather than discrediting all the widespread practices.

In similar fashion, resistance is a construct defined in a number of ways as an
objective reality and participants’ responses to those realities. One way of resistance was
to be unhappy with the current, normative way of teaching. When participants were not
happy with the policy regarding English-language teaching or the way we responded to
the English language itself, their desire to respond to identity issues was important. For
example, some talked about how, compared to English, Pashto and Urdu languages were
underrepresented in the curriculum or even life. Some doubted the credibility of Urdu,
Pashto, and other regional languages altogether. The measurement of the contentment
with the contemporary approach was one way I made meaning of the resistance to the
normative and larger educational structures.

Likewise, Sabi favored resistance but wanted it in a pacified form, especially at a
place where intolerance had already peaked. She said that all kind of criticality or
resistance to the normative syllabi, ideas, and practices “should be in a diluted and toned-
down form because praising Malala, Mashal, and Sharmaine [an Oscar-winning
documentary producer] in a place like Khyber Pakhtunkhwa could be really difficult and
it will lead it chaos.” Sabi reflected on the issue of how to encourage dialogue that can
open avenues of critical conversations and still be a safe option for the teachers. She
rightly pointed towards the conservative narratives are more intolerant of open debate
especially for someone trying it in a rural area of the KP province. The courage that
Mashal, Malala and Sharmaine show in critiquing the society might not work everywhere, she thought. Palsapi advised similar caution when he was asked about how he wanted to incorporate critical thinking into his teaching.

There is always a kind of fear that all of us feel when we talk about religion or we talk about political power and sexualities . . . . Teachers need to be subtler and use the implications and innuendos, in order to keep yourself safe [chuckles] . . . . [That’s the] hardest part of teaching.

Palsapi’s quote affirms the fear shown by Sabi also. Both of these participants emphasized on having a safe space for teachers to initiate dialogues that can be transformative for the society. In order to teach effectively, we all must strive to create those safe spaces and environments for free and critical dialogue to take place.

**Resistance through Ideologies and Discourse Relationships**

Another ideology is to always perceive English language teaching through the linguistics prism and failing to see beyond a narrow linguistics approach. Social aspects, which broaden the scope of what discourse is and how it is shaped or shapes our realities, are usually considered outside of the linguistics. Teachers ignore discussions about social topics and consider teaching directed only for the classrooms learning. Nanak expressed concern that some interview questions limited her expression because they were narrowed to linguistics-related teaching practices:

When I was reading my interview transcripts and made changes in my answer, then I was wondering where those limitations were. Let’s suppose you had a question at the end of the interview that asked about how we
can improve our education, something like that. If you asked any 
linguistics-related person, they would tell you how teaching methods, 
classroom setting, etcetera, could be improved, which is the right kind of 
answer. But my answer was different, like my approach was not scientific 
at all. My answer was that if you want to change the mindset, you 
definitely have to change it from society point of view and that was not 
from linguistics point of view but were related to literature. So, I thought 
your questions were very scientific and demanded scientific answers. By 
scientific, I mean very linguistics related.

The feedback on the interview as focused more on “technical” aspects of language 
remained a challenge for Nanak, who perceived language teaching from a more 
literature-related lens. She believed that the answer that covered issues with social 
dimension of teaching was more appropriate for “scientific” inquiry which means 
intensive analysis on word level than understanding the phenomenon in social spectrum. 
She expressed her opinion when I asked her about her responses to my interview question 
and if she had something to add. She also distanced herself from this narrowed focus of 
strictly linguistic related approach in her teaching and prided in her literature background. 
However, some participants considered the interview questions more encompassing than 
mere language-related issues.

Factors Affecting the Choice for Teaching

Table 6 identifies participants in light of three basic criteria for the model teacher:
teachers who had teaching experience, teachers with academic credentials in education, 
and teachers with academic credentials in a particular subject matter (Mahboob & Talaat,
This section includes participant quotations that reveal the ideological and learning influences on their lives and careers. They showed agency in their preambles to various answers to interview questions, and in some statements more than in others. I did not group these in a larger ideology theme because they were individualized. However, they serve as a good segue to the broader concept of ideology as affecting their meaning-making processes. Their use of many personal pronouns (e.g., I) showed their ownership of their ideas.

There were three categories of participants. The first group taught and enjoyed teaching. The second group did not think about any particular profession and were satisfied with whatever they were doing, with limited options. The third group was of those who no longer liked their jobs but still considered it worth doing.

Table 6. Participants’ Language Preferences as Medium of Instruction

<table>
<thead>
<tr>
<th>Participant</th>
<th>Gender</th>
<th>HEI English-teaching experience (years)</th>
<th>Academic credential in subject</th>
<th>Academic credentials in education</th>
<th>Language preference as instruction medium</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabi</td>
<td>Female</td>
<td>4</td>
<td>MPhil</td>
<td>PhD student</td>
<td>English</td>
</tr>
<tr>
<td>Yousma</td>
<td>Female</td>
<td>4</td>
<td>Master’s</td>
<td>MPhil student</td>
<td>English</td>
</tr>
<tr>
<td>Nanak</td>
<td>Female</td>
<td>5</td>
<td>Master’s</td>
<td>MPhil student</td>
<td>English</td>
</tr>
<tr>
<td>Fauji</td>
<td>Male</td>
<td>8</td>
<td>Master’s</td>
<td>Master’s</td>
<td>Urdu</td>
</tr>
<tr>
<td>Moazin</td>
<td>Male</td>
<td>7</td>
<td>Master’s</td>
<td>MPhil student</td>
<td>English</td>
</tr>
<tr>
<td>Name</td>
<td>Gender</td>
<td>Age</td>
<td>Level</td>
<td>Degree/Program</td>
<td>Language</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>-----</td>
<td>-------------</td>
<td>-----------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Jalkay</td>
<td>Female</td>
<td>2</td>
<td>Master’s</td>
<td>BEd, Master’s</td>
<td>English</td>
</tr>
<tr>
<td>Daulat</td>
<td>Male</td>
<td>9</td>
<td>Master’s</td>
<td>MPhil student</td>
<td>English</td>
</tr>
<tr>
<td>Kabali</td>
<td>Male</td>
<td>6</td>
<td>Master’s</td>
<td>MPhil</td>
<td>English</td>
</tr>
<tr>
<td>Palsapi</td>
<td>Male</td>
<td>4</td>
<td>Master’s</td>
<td>MPhil student</td>
<td>English</td>
</tr>
<tr>
<td>Faisal</td>
<td>Male</td>
<td>7</td>
<td>MPhil</td>
<td>PhD candidate</td>
<td>Urdu/local languages</td>
</tr>
<tr>
<td>Nido</td>
<td>Female</td>
<td>4</td>
<td>Master’s</td>
<td>Lecturer</td>
<td>English</td>
</tr>
<tr>
<td>Janat</td>
<td>Female</td>
<td>11</td>
<td>MPhil</td>
<td>PhD student</td>
<td>English</td>
</tr>
<tr>
<td>Peera</td>
<td>Male</td>
<td>4</td>
<td>Master’s</td>
<td>Lecturer</td>
<td>English</td>
</tr>
<tr>
<td>Shoki</td>
<td>Male</td>
<td>10</td>
<td>MPhil</td>
<td>BEd</td>
<td>English</td>
</tr>
<tr>
<td>Kamal</td>
<td>Male</td>
<td>10</td>
<td>PhD</td>
<td>PhD</td>
<td>Urdu</td>
</tr>
</tbody>
</table>

I also discuss how different participants understood the meaning and use of an ideology, how they understood ideology as either positive or negative, and how they interpreted the concept of false ideology versus positive ideology.

**Ideological Patterns Showing Resistance**

“An ideology forms through repeated manifestations of a pattern of meaning/s. That is, ideologies take shape by being instantiated, through the relationship of instance to system and system to instance” (Leitch & Palmer, 2010, p. 5).

Ideology is hegemonic because it represents a particular group or power structure that shapes the discourse or the structure and, for that reason, has potential to be
oppressive. A corresponding idea about ideology is its *interpellation* (Althusser, 2001) because it works through a system of coercive forces such as policing and ideological forces such as education. Interpellations have legitimized ideology, which makes it pervasive and invisible. They propagate themselves through normative apparatuses—that is, uncritical educational institutions. The participants in this study implied this idea of the ideological power of the English language and its education when asked about the status of English and whether they felt privileged to be English teachers or to identify with English-speaking community. Almost all understood wanted to be a part of the privileged class of English speakers. However, some thought they were not as privileged in the modern world, where “everyone was speaking English” (Faisal). The apparent “loss” of the privilege Faisal mentioned can also be a sign of participants’ views on the prevalence of power as the inflation of power.

Specifically, if everyone has access to the power, then that power loses its desirability and new ways of enforcing hegemony are devised. These ways were the accents used by the speakers of English. For example, in Pakistan, different education tiers (Rahman, 1997) produced various English accents depending on what institution students attended. British and American accents were the preferred and tried forms of speaking English among the elite classes to emphasize their status. As Yousma mentioned, both money and education decided one’s class in Pakistan. Sabi, Janat, Jalkay, Peera, Shoki, and Moazin talked about the accent as a marker of status and better English. Yousma discussed the privilege of the English language and its particular accent in our society:
As we say that a person who speaks English in “style” like native speakers. English is English, but native speakerism is only the accent. People who speak better English and use it better, then we give them a lot of prestige and consider them from an elite class. We might even know what social class they belong to, but this language is linked to prestige.

Undoubtedly, “style” which broadly means accent and “native speakerism” meaning speaking like a native. As already pointed out by Yousma in earlier discussions, she reiterated the social elitist power of the English language and this elitism has now more acceptance than the language itself. The evidence of this claim is the English speaking/learning institutes in Pakistan that primarily focuses on the accent rather than the content of the language. Another instance for the hegemonic nature of ideology was to deny the existence of the status quo in educational policies. A number of participants suggested they endorsed the role English played in our society despite labeling English a colonial and imperialistic language.

An important and basic component of the study, ideology as a separate and independent entity did not become a topic of discussion for most participants. Ideology was considered a positive factor that contributed to learning, and teachers needed to develop their own ideologies if they wanted to work with students’ ideologies (Fauji). Participants, however, perceived ideology as either negative or positive, depending on its content rather than its nature. Faisal talked about ideology as a phenomenon that changed with each of its representations. He said, “Those liberal ideas are unable to be practiced because the society is made up in such a way that it doesn’t allow such ideology.” He meant that ideology itself had no structure or body. It is fluid, like a liquid. However, the
content of ideology determines its toxicity. On the other hand, teachers such as Faisal also understood the importance of bifurcating the ideology itself. Faisal stated, “The problem is that we have imported these ideas [ideologies]. They are not our ideas and not a product of our society.” He implied that any ideology with a foreign origin was not welcomed in Pakistan, whereas locally conceived ideas were valued as indigenous wisdom and needed to be followed as “positive ideology.” His argument also established that there is an integral relationship between ideology and the society and people are convinced more by the ideas they identify themselves with. Ideology, then, is revealed through discursive practices. Therefore, it is possible only through understanding a discourse, which, in the case of Pakistan, is dominated by the English language.

Similarly, ideology’s most effective characteristic is its deceptive nature. Critical theory helps the meaning-maker expose its true nature, which usually serves some power structure or group. Ideology inhibits its audience from observing and assessing their social situation in a world where power is inherent in all structures and institutions. In the name of free will and learning, a blind eye is turned towards the functions of ideology (Brookfield, 2001). Palsapi expressed his concern regarding the problem of understanding an ideology and the reification of social realities as the ultimate realities, he said, “English language teachers tend to mistake social realities as realities, and that is what Zizek calls ideology.”

The literature reviewed for this study suggested that people should “free themselves from social repression, . . . [and] the agents must rid themselves of ideological illusion” (Geuss, 1981, pp. 2–3). This understanding of ideology presumes participants
understood the term, *ideology*, in terms of its content, and establishes the claim of ideology as both positive or false.

Gramsci was of the view that the unreal nature of ideology pervasively justified the system of oppression and hegemony to be considered conventional and natural to serve the interests of the powerful (Gramsci & Boothman, 1995). Ideology works best by convincing people to accept the dominant system as natural and altruistic (Brookfield, 2001; Marx et al., 1970). The data analysis informed me that ideology usually masked itself in discourse narrative and had an illusion of positivity among most participants. They assumed ideology was a positive entity when talking about the local cultural, religious, or political environment against Western cultural norms. Eagleton (1991) believed ideology served the interests of “a ruling group or class specifically by distortion and dissimulation” (p. 30). I believe Eagleton rightly pointed towards the fact that resulted in favoring English-language education in Pakistan. It created gaps among classes and a social status symbol. Some participants, such as Shoki, disagreed with the role of English in stratifying the society. Such views were often the result of misunderstanding the fundamental notion of what an ideology is. Marx et al. (1970) said the class that controls material ownerships also governs the “intellectual force.”

Similarly, Pakistani society has been controlled ideologically in the form of institutional and intellectual ideologies exercised mostly through the discursive culture of English education.

Stories or anecdotes may best represent ideologies, and participants used them for two purposes. One was to tell their stories of how and what they believed and to express themselves about those stories. The other was to endorse or negate others’ viewpoints.
Participants’ stories were about funny or serious incidents in their lives where they expressed agreement or anger at a particular practice or idea. I considered them an effective tool of discourse where selves are effaced, and emotions expressed through rhetorical storytelling. Participants often used the word *should* to express satisfaction with current teaching practices, curriculum, and language policies.

**Anecdotes as a Discursive Tool to Show Resistance**

We have a preunderstanding of life, which finds expression in the shape of stories. We organize our experiences so that they answer questions like: “what,” “why,” “who,” “how,” “with whom,” “to whom,” and “for whom.” A story is a whole, which gives meaning to particular events, which give meaning to the whole story. A story constitutes a dialectic between the past, the present, and the future. (Lindseth & Norberg, 2004, p. 148, quoting Paul Ricoeur, 1995)

Some participants used the narrative art to share their stories and life experiences. They narrated short anecdotes to send their messages and as I observed, they showed resistance to some normative educational practices at their institutions they found difficult to understand. They criticized how “most of the teachers in Pakistan do not apply the right methodologies, not only for English, but also for other subjects” (Nido). Some of them explained their disagreement in a lighter mood by sharing anecdotes. Their (humorous and serious) stories were an interesting aspect for analyzing ideology through discourse. When asked his perception of the teaching career, Kabali responded with a joke: “A woman’s son was a teacher. She took her son’s marriage proposal to the girl’s family. The girl’s mother asked the boy’s mother whether her son had gotten a job yet or
was still a teacher.” This funny yet a thoughtful joke profoundly reveals how teachers, especially men, felt about their jobs as teachers. They found it unrewarding and less promising economically. Kabali used satire to draw attention to an important social issue by exposing a cultural bane—how a secure and stable job is required in order to be respected by society.

Relatedly, Yousma experienced a funny incident while traveling on her university transportation. Like Kabali, she wanted to highlight an aspect of our psyche towards the English language and the way it functions usefully:

A funny incident. We were traveling on our university bus, and he did a good save by stopping the bus really well. [In] the other car was some nice car, and the guy who was driving was also a well-dressed person, and as he came out of the car, he started arguing with our [bus] driver. Our driver was yelling at him in Pashto, so this guy said in English, “How you speak to me in this tone?” Or something like that. His English was so broken, but he still spoke in it. On the bus, everyone was educated, and we were so much enjoying it and laughed at it because he was well aware that the driver could not speak English but was still yelling at him (laughs). And that too, in a kind of English, that was all messed up! The driver started the bus and left by ending the whole argument. So, my point was that the acceptability is from even the lower society, from the society who do not understand English at all.

In this example, Yousma showed how English language domination has crept into the unconscious of even a less educated person such as the bus driver. She also wanted to
explain how she disapproved of the whole “misuse” of the English language by the man driving the car, and how it contributed to the normative acceptability of the English language. Remembering the incident in such a critical frame of mind meant she learned a great deal from the incident and wanted us to pay attention when such scenarios happen around us. Her choice to portray the driver in the car as a potential abuser of the power of English over an uneducated bus driver depicted her ideological stance against such misuse of language power.

In another situation, Palsapi suggested covertly training students about criticality and intellectual freedom. He suggested that teachers can teach those skills and be “subtle and suggestive, even though we say what we say.” He emphasized that there is “no detour or way around because we are talking about what we are talking about.” Most participants feared an open discussion at any university could get both “students and teachers in trouble” (Kabali). At worst, some participants suggested that many students also abuse freedom of expression when they enter HEIs. For example, Jalkay said it was a “devastating thing that when students step into the university set up, they consider themselves to be free and they think they are free to do anything.” By “do anything,” Jalkay meant the liberty to criticize religious or social ideology. This, to my understanding, should be the real essence of our educational institutions. However, “opposite of that usually takes place in educational spaces” (Kabali). Palsapi cited a method from his own experience that helped him continue his critical discussion and enjoy breathing space for open discussions:

We had a book club meeting, and they invited me, and they were discussing George Orwell’s *Animal Farm*, and they wanted to talk about
power in Pakistan. So, they asked the question, “Where is power?” And they were giving different answers. And for each answer, I asked them a counterquestion, like, “Do you think the actual power lies there?” And then someone else would come up with something else, and then so on and on. So, they went into dangerous areas, and sometimes I would nod or shake my head, I would just stay silent, and then they would understand maybe power lies there. Maybe, we can’t talk more about that, and that has more impact than actually saying it. I mean the indirect way is pretty effective. In literature, innuendo is more effective than saying something directly. So, we do it anyway, and we should do it [emphasis added].

The above anecdote explored a way of showing resistance [with italics] to the status quo teaching methods and finds a niche for thought-provoking discussion. Palsapi’s understanding of the social sensitivities around topics like power that might reside in religious or political ideology and the desire to help change can be an interpretation of the theme resistance. He cited this incident to show the manner in which he problematizes the ideology of power and discussed it in an academic setting by understanding the context around them. He proposed ways of discussing various controversial issues in a safe way by either referring to them through semiosis or borrow literary “innuendos” that are safer to discuss than direct discussion about those topics.

Similarly, Kamal narrated a story of his confrontation with students when he criticized some practices of religious people. In his response the students retaliated and criticized the West for its policies, culture and English language, despite using all the technological inventions of the West:
I came back from England. I took a class with BS 7th semester and there were four or five students who were molvis [clergy] and tableeghvis [preachers of Islam to other people] and had long beards and had raised shalwar and caps on their head. It was my first class, and I got carried away with my thinking and perceptions about English society and Pakistani society. So, one of those students said that we have all these problems in Pakistan because we follow the English culture and society, and I schooled them on that topic. I asked them why do they use cell phones and why do they use cars and all that. I went to my office after that, and after that a student came to me and requested me to apologize in my next class. And that student was Shia and he said that one day he said something, and those other students made his life miserable. He said, “Sir you are a very nice person and 80% of the students have started liking you, but those other 20% person have said that he has become an Englishman and all that.” I am religious person and have done my service to the religion, but I say what is right and what is wrong. But they call even wrong as the right. Anyway, I didn’t apologize or anything, but I explained the next day that it is not the right kind of Islam that they were propagating.

In the above example in Kamal’s narrative is a sign of resistance towards ideas that are conservative or do not answer directly to religious philosophy. It is a genuine problem in Pakistan to push the boundaries of certain untouchable topics like religion. As observed in the above quote, teachers of English need more skills
and preparation than probably any other teachers because the ideological baggage English language carries with it. The second point worth mentioning here is branding of the western educated English teachers in Pakistan as the ambassadors of the west who follow western ideology. He had to fight off the local conservative ideology even though he enjoyed power as the teacher in the classroom. Therefore, it is not easy for English teachers in particular to resist the normative discourse prevailing in the society without personal compromises like risk censure from both the authority and people.

**Code-Switching: A Choice for Language for Interviews**

One of the characteristics of resistance evident from participants’ choices of language use was assigning different languages to different social discourses. English was considered the language where knowledge resided and speaking or reading it benefitted the speakers. “At home, when we would have an *ordinary* conversation, I should not call it ordinary, but everyday, conversation, we speak in Pashto. But when we have an *intellectual* conversation, we speak in English,” Palsapi said, when asked about the choice for different language repertoire in his daily life. He affirmed that his mind functions differently in the two languages and that each language has a different function in his daily life. The belief that English carries more “intellectual” thoughts was also because its use as an academic language by the Pakistani people. As discussed earlier, our minds are framed in such a way that anything other than English is unacceptable as scholarly or thought-provoking. For example, discussing which language he felt most comfortable, Peera said, “I do feel comfortable with Pashto. This is the problem because we choose what we feel comfortable with, but our benefit lies in the other option.” He
believed English had a larger fund of knowledge, whereas while Pashto was his own language and so may offer a lot. He added his idea that English resided more in power: “If we had this interview in English, I would have learned a lot.” He meant that, like Palsapi, he also believed in the supremacy of the English language and believed knowledge production was done mostly through English.

On the other hand, most Pashto-speaking participants preferred to code-switch between English and Pashto, but not Urdu. They identified and showed positionality by preferring one language to another (as discussed previously under the topics of code-switching and language ideology). However, factors of context and social environment also affected linguistic choices.

I was relaxed in expressing things *in English rather than in Urdu*. But I guess whenever I talked about Peshawar, I talked in Pashto. It was *psychological* because I am in Peshawar, and we speak Pashto here, but I also talked in English in the past, so maybe Peshawar-related things were in Pashto. (Faisal)

This quote is classic evidence of how our thinking language changes with the sociocultural scenario and how we were introduced to a particular thought in a certain language. Another interesting observation was the use of English and Pashto for two different social contexts, English for what appears to be elitist social context and Pashto occupying the role of day to day communicative tool. Anything related to daily lives is usually thought in the mother tongues because we never learned those concepts in another language, and vice versa for the other language, such as English.
Some participants considered code-switching a limitation, especially in the English classroom, because they thought it could hamper efforts to strengthen the students’ English vocabulary. Code-switching was convenient for most teachers because they considered they did not have enough competency in English themselves and it was “sometimes easy to explain the concept in local language” (Faisal). Faisal elaborated that “thinking depended on the language we spoke,” and we could have more knowledge if we were multilingual.

**Participant Feedback on Interviews: A Journey into Critical Consciousness**

A number of participants asked me how they had performed in the interviews or if they had answered the questions correctly. These responses were typical as usually those who are being interviewed. However, they also suggested the participants desired to be accepted in the role of an interviewee, whose main job was to comply to the parameters set by the interviewer as what was right and wrong. My big learning moment, while analyzing my research data, has been the way some of my participants commented on the interview process itself. There were questions and comments that provoked a critical thinking dialogue between the participants and me that helped us reflect on our teaching. These feedbacks were also a surprising revelation to themselves while they commented on the questions. Some of them admitted that they had never thought like that before and their approach towards teaching might change in the consequences of these interviews. For example, Palsapi said, “How do teachers make meaning of their surrounding and take it as the ultimate reality and “How ideologically controlled we are?” was Palsapi’s response to my question about ‘what questions did he have for our readers?’ He said:
I guess you have already done that, I mean asking questions like ‘what do I think’ about English language having a privileged position and my saying that we can use it as a tool to critique ideology is ideological because we have read so much about postcolonialism and about language. I think this is also ideological and of course we can’t escape ideology, but I guess the language teachers should know that and this thing should be foregrounded as what are the ideological presumptions you have, that you bring to the class. I liked the way you had a friendly conversation with me where we had the liberty of using any language and it was relaxing. I think we do need to ask these questions to the English teachers critically and when you ask them these questions they think about them.

Palsapi’s feedback on the interview process and our goal to understand the phenomenon of English teaching in Pakistan was an example of the journey into our consciousness. He admitted that the conversation with the researcher helped him reflect on his own process and he understood the concept of ideological preparedness. The most important point Palsapi raised was the processing of the ideological critique itself. He believed that we need to be aware of our prejudices in our philosophical take on the world and the critique of ideology is also “ideological” meaning the critique should be also subject to scrutiny. On the other hand, Janat’s cautious feedback was to conform to the rules of interview instead of having her opinion expressed. She said, “I am also worried that whether you will get what you wanted from what I told you or not?” The fear of being unable to answer the interview questions in the ‘right’ way and then trying to conform to the tradition of interview also proved to be an interesting finding. It
reflected on the unconscious selves of those of my participants who put effort to conform to the status quo in the education in an inadvertent manner.

**Conclusion**

This chapter was a way to explore, then observe, and finally contextualized my data into the context of higher education in Pakistan. All the themes and sections are somehow related to the concept of understanding *preparedness* among the teacher-participants. Ideological meanings were derived from the data to help better understand how teachers in Pakistan deem themselves prepared for their teaching responsibilities. My effort was to help understand the way teachers of English in Pakistan understood the concept of a language and its role in construction and propagation of ideologies. Since language is the key element of the broader concept of discourse, the data analysis was discursive understanding of hidden ideologies and unconscious perception of our biases in the favor and against a normative education system. According to the purpose of this study, understanding ideologies can be the first step to counter and deconstruct them, and therefore, my next chapter will continue discussing the suggestion and implication of such awareness among teachers.
Chapter 6

Discussion and Conclusion

The previous chapter discussed the research findings in light of the literature reviewed for this study. The findings and insights that were presented in the previous chapter exposed certain normative ideologies and helped me rethink them. The teacher-participants had different interpretations for understanding their preparedness, but all of them understood the construct of preparedness from their ideological standpoint. Leonardo (2009) said that ideology functions in various ways through discourse in our daily lives and the findings suggest the complex ideological nature of the construct preparedness. Ideologically, teachers understand this construct in diverse ways that I discussed in the previous chapter. While, most of the participants talked about preparedness in terms of pedagogy, they seemed unaware of what ideology meant or how it functioned in their daily lives. This chapter establishes a relationship of Freire’s concept of critical consciousness (1973) with the construct of ideological preparedness.

Another important finding was the diverse influence of teachers’ ideologies on their teaching practices and their unique hermeneutic lens to reflect on their teaching. To become teachers at the higher educational institutions in Pakistan, a particular system of education and social upbringing shaped their choices and decision—willingly or inadvertently. The study participant struggled occasionally in making sense of some nuanced Western terminologies because they offered a different cultural interpretation. In order to reflect on their ideological standpoint, they narrated stories of their journey into what Freire (1973) called critically consciousness, As Waseem and Asadullah (2013) said, “The Western discourse emphasizes the universality of human experience, and
postulates that certain types of human behavior are normative for all humanity” (p. 814). As teachers, when we understand and measure critical consciousness when we assume that a teacher is cognizant only if they understand the role of power and ideology deducible by someone aware of how the educational system shaped internalized ideologies and how power shaped lives, and in which education played an important role in perpetuating the ideologies as “normal.”

This chapter concludes with a discussion of ideologies enacted by English language teachers in Pakistani HEIs and their impact on their sense of preparedness. Subsequently, I reiterate how the research questions were answered through this study and the implications they draw in the higher education context of Pakistan. In the end, I address challenges, suggestions, and recommendations for future researchers to consider.

**Preparedness**

A number of researchers found English teachers inadequately confident about their preparedness in the English language learners’ classroom, especially regarding the need for students’ literacy and language (Darling-Hammond, Eiler, & Marcus, 2002; Mueller et al., 2006). In case of self-perception about their preparedness, the research findings indicate the English teachers mostly identified themselves as “prepared,” based on their experience in both teaching and learning. However, data collected throughout the interviews also suggested many other themes that were discussed throughout the study. For instance, teachers’ preparedness has a direct and positive relationship with improved learning among the students, especially students learning English (Cummins, 1997; Darling-Hammond, 1999; Darling-Hammond et al., 2005; Durgunoglu & Hughes, 2010; Gandara et al., 2005; Mueller et al., 2006). The positive or the negative perceptions of the
English teachers mostly reflect their teaching abilities and classroom performance (Durgunoglu & Hughes, 2010). On the other hand, despite having excellent preparatory backgrounds, most teachers do not feel confident teaching students who are learning ESL (Darling-Hammond, Chung, & Frelow, 2002), as evidenced by their choice of language in the interviews.

Another important aspect was the effect of students’ positive feedback on the participants’ teaching. Studies have found that unprepared teachers may have pedagogical skills that have no positive impact on learning ESL (Curtin, 2005; Durgunoglu & Hughes, 2010), indicating that the term preparedness for some teachers was not inclusive of all their skills or that, on some occasions, those skills failed to impress the students. Several participants indicated that students’ positive feedback keeps teachers motivated. Similarly, Ashraf and Rarieya (2008) emphasized the need for self-reflexivity as English language teachers attempt to improve their pedagogical practices. These aspects were discussed in Chapter 5 under the themes of self-reflection and use of critical consciousness.

In Pakistani society, teachers are not well trained to teach critically, and a reflective method can help teachers grow professionally (Sajjad, 2010). Another big takeaway from this research is the importance of critical language teaching focused on the sociopolitical aspects of language and its ideology. The need to incorporate a reflective process (reflexivity of the teacher through self-study) in teaching or praxis training is an important part of teacher development (Bashiruddin, 2006; Davies & Iqbal, 1997; Dayoub & Bashiruddin, 2012). A self-reflective strategy is important because teachers need to be challenged to improve their competence in their practices and growth.
The lack of suitable training—usually provided more with other professions than with teaching—may render teaching an unattractive profession (Malik, 2015).

**Preparedness and Critical Consciousness**

This research study explored the nuances related to English language teaching and its role in education to help raise critical consciousness among the English language teachers in Pakistani society. The implications of this study, a theoretical framework for Pakistani teachers—especially English language teachers—shed light on the necessity of raising critical consciousness (Freire, 1973) through quality teaching at the micro level (classroom context) and macro level (social context).

Consciousness is not the only condition of being conscious but also includes a sense of one’s personal or collective identity, including the approaches, beliefs, and understandings perceived by an individual or a group. It may also be described as the capacity to first recognize social, political, and economic oppression and then to act against the oppressive elements of the society. (Hussain, 2016).

In the light of above statement where consciousness is synonymous to an emancipatory way of life, Freire (1973) also called for reforms not only in the education but the structure that influence education support hierarchical the status quo.

It is not systematic education which somehow molds society, but, on the contrary, society which, according to its particular structure, shapes education in relation to the ends and interests of those who control the
power in that society. . . . If the structure does not permit dialogue the structure must be changed (p. 68).

As the result of critical consciousness, humanistic teaching as a dialectical and dialogical process is required to conform to the principles of social justice and equity. It is an ontological vocation, as Freire (1973) called it. The dialectics of teaching and the importance of double hermeneutics play an important role in understanding the dynamics of this complex but important dimension of teaching. Language or discourse study in education needs to be treated dialectically and dialogically instead of didactically because “both are multilogical” compared to didactic teaching, which is “monological” (Paul, 2001, p. 310). This will necessitate a remodeling of teaching-training programs to shift from unidirectional and “banking” to teaching based on the learning and thinking processes and not the product.

This study also recommends creating opportunities for familiarizing the critical aspect of English language teaching in Pakistani education. Contrary to the traditional method of English language teaching that has long been the practice, I suggest teaching critically to explore possibilities to cultivate critical, reflexive, literate, and socially engaging pedagogies. Freire’s (1970) notion of critical pedagogy primarily provided a critical focus to language learning and, here, his notion of critical consciousness adopts the form of critical language awareness (Fairclough, 1993a). My research provides an overview of viewpoints that inform critical pedagogy, analyzes its central concerns in the milieu of the Pakistani context, and studies some fundamental principles that may be applied in ELT.
As a Pakistani and teacher of English to the speakers of other languages for years, I believe this can be done by understanding the role of critical theory in helping students make better meaning of their English language education. Raising critical consciousness among the English language teachers in Pakistan by making them aware of the nuances of teaching critically can also effectively help the cause of teaching. Because the English language is a part of the superstructure in need of learning and communication, I theorized and critiqued the ELT practitioners’ ideologies, trusting that such critical consciousness empowers individuals to resist and question dominant structures to create a just and egalitarian world. In this sense, the term critical is used in the study in the tradition of critical theory and critical consciousness, which advocate an emancipatory interest in knowledge (Alvesson & Sköldberg, 2000).

Another important lesson learned from this research was that language has become a “discourse” that constructs and regulates knowledge, relations, and institutions (Luke, 2003). For any effective communication, a comprehensive and critical understanding of the workings of language is a prerequisite. Similarly, languages are part of the cultural and social structure within which it was shaped. Thus, it is infused with ideological, historical, and political symbols and relations (Pennycook, 2017). The dialectic relationship of language with society shapes the contemporary form of the language. Historically, like many other imperial languages, “English is not an innocent language” (Abasi & Akbari, 2008). Rather, it perpetuates its hegemony also as a global lingua franca.
Teaching as an Ontological Vocation

As a desired path, teaching is an ontological vocation, which Freire (1970) defined as the work of ‘becoming and being’. Freire considered the role of educator as the person who works with students in the process of humanizing both the teacher and students. Thus, it is important to see the whole of this ideology as emancipatory and liberating. If we evaluate the process of education from any angle in the critical theorist’s perspective, then it shows as a continuous struggle towards self-realization in various forms.

In the colonial and postcolonial worlds where dehumanization of the oppressed becomes the norm and the reason to perpetuate hegemony, survival of the oppressed is only possible through humanization. Freire (1970) saw that this humanization is only possible by changing the pedagogical practices of the oppressed because the prevailing pedagogy is tailored to facilitate only the oppressor. Hegemonic discourses always support absolutism and objective reality—objectivity itself can be questioned for its authenticity—against the subjectivity. This can become problematic because the dominant discourse is considered the only discourse that takes place in oppressive conditions, leaving no room other opinions. In such cases, the dominant and oppressive class controls, manipulates, and practices the notion of objective reality, perpetuating the eternal vicious cycle of racism, classism, and subjugation of one class by another in the name of various ideologies.

English as the hegemonic power has subsequently been joined by world Englishes today, sharing ownership with the native speakers of the language. This can be termed as the subversion from without because it did not occur only in the post-British colonial
world, but it also affirmed its status in countries where English is the language of business and education. Although still communicating with the former master, the postcolonial English-speaking world challenges the dominant discourse by first mastering the language and then superseding its master. Technology has proven a tool to help the nonnative English-speaking world dictate a new world order.

Ontological vocation in teaching is to teach against all these fixed notions of living. It is an effort to break the fossilized ideology to accept authority without questioning; to know the “who,” “how,” and “why” of the system; to educate ourselves about its manipulations that dominate human beings. It is raising the critical consciousness to a level where we are aware of our existence and surroundings. It gives meaning to life and the ability to make meaning of the life we live. “The possibility of the act of knowing through this praxis, by which man transforms reality,” is the ontological vocation where the job of the teachers is “humanizing the world by transforming it” (Freire, 1970, p. 205).

This practice of humanization is at the heart of the pedagogical responsibility of today’s teachers. To liberate human beings, our educators need to make the cognizant choice to demystify the role of the oppressive system. They also need to understand and help students understand what the oppressive system can do to them as individuals and as a group of people. Because it is never a choice to remain marginalized, comprehending the system that keeps certain people with different literacies at the margins is an emancipatory education. This kind of teaching is an exercise to avoid violence committed in the name of education and to help elevate human status. Kincheloe and McLaren
(2002) applauded Freire’s role in developing critical hermeneutics in relation to raising critical consciousness:

Freire assumes that the interpretive process is both an ontological (pertaining to being) and an epistemological (pertaining to knowledge) act. It is ontological on the level that our vocation as humans, the foundation of our being, is grounded on the hermeneutical task of interpreting the world so we can become more fully human. It is epistemological in the sense that critical hermeneutics offers us a method for investigating the conditions of our existence and the generative themes that shape it (p. 92).

**Critical Consciousness Among English Teachers**

Fortunately, Pakistani teachers possess characteristics that empower them to see clear realities and dispositions that provoke them to probe the status quo. They understand social placement or at least have a consciousness of the problem. This consciousness is a mini step toward what Freire (1973) called *conscientização*, or critical consciousness. Critical consciousness describes awareness of one’s position in society and the implications of being placed (Swartz, 2004). Simultaneously, it engages notions of struggle, change, and transcendence of imposed placement. Raising their critical consciousness can inform teachers about their practices. Hence, teachers become self-reflexive and work to inspire students and colleagues. Giving teachers and students confidence to have agency as intellectuals can greatly change the perspective of a learning environment in Pakistan.

My study also examined teachers’ conceptualizations of their placement in society and the circumstances in which the social system assigned the position (Freire, 1973).
Their beliefs about how and where they are socially placed, they also considered action, resistance, and historical struggle as a part of the process. If human agency and struggles are not a part of the curriculum, then these concepts are unlikely to be addressed through education. In fact, the teachers most devoted to a curriculum that reproduces discrimination in society often work with the most impoverished and marginalized students.

Conversely, the current situation in Pakistan needs teachers who are intensely thoughtful about the sociopolitical and economic environment in which we educate our children. A prerequisite for teachers is agency to unsettle the taken-for-granted assumptions that have rendered schools as sites of social reproduction. Teachers require skills to critique the curriculum, textbooks, and schooling processes and to encourage debate among students and peers. These teachers need the audacity and dexterity to challenge the dominant educational discourse and engage in dialogue with their students (Darder, Baltodano, & Torres, 2003).

Relatedly, it is important to have available spaces where teachers can critique a classed and racialized social system and link its perpetuation to public education. Navigating the mandated curriculum in a way that enables student engagement in dialogue about the historical struggle of their people is fundamental. Critical reflection draws attention to the need for creating safe spaces for teachers to measure students’ abilities, not through standardized testing but to facilitate positive self-identity and develop the sense of agency.
Conclusion

Theoretical Framework for Teachers in Pakistan

Conscientious EFL and ESL pedagogies and teachers, coupled with critical conscientization (Freire, 1970), are synonymous with the term preparedness in this study that can also lead to effective pedagogical methods. Gaining critical consciousness was not the objective of this study but was an understanding of the construct of preparedness in theory and research paradigm. Teachers should never stop problematizing the unarticulated expectations of teaching and learning English. Critically conscious teachers need to question the need for English for different audiences.

In Pakistan, the role of English as a critical tool for expanding democracy and world citizenship is missing. The politics of exclusion are preserved because dominant groups in the society define the concepts of democracy and citizenship. Teachers with a critical cognizance of power relations in society are less likely to teach solely towards standardized tests and curriculum. Instead, they may recognize assigned testing as a tool bureaucrats and governing forces in society use to maintain the status quo with its inherent privilege. These teachers understand that testing only evaluates for knowledge that focuses on isolated pieces of random information, knowledge expunged of information on cultures that have been marginalized, devoid of critical thinking skills, and replete with biased historical records.

Furthermore, as an observation from this study, critically aware teachers are knowledgeable of the skill sets necessitated by the dominant culture for success in today’s socioeconomic settings and acutely mindful of key elements overlooked in most schools. Equally important to student success is teachers’ sense of resilience, self-
efficacy, positive self-identity, critical awareness, and social capital (Darder et al., 2003; Tatum, 1997). These skills enable individuals towards self-advocacy, resisting a system of dominance and privilege.

People rarely choose the lives they live, especially in marginalized communities or socially underrated professions, such as teaching is in Pakistan. Social and hierarchal placement in society is structurally imposed. For this reason, we cannot separate schooling from its social context; they are linked to each other. What we can do, as educators, is make that connection observable to and subsequently support the oppressed in acquiring self-advocacy skills. This is perhaps the most powerful transformative effort. Freire (1970) said, when a level of consciousness of the oppressed situation is raised, then the next step is the transformative step—action. When this occurs, one possesses critical consciousness and empowerment to disrupt one’s own oppression. I believe this concept of evolving from consciousness to action is the most realistic type of reform. It should be the mission of education and the educators. Teachers in solidarity with the community, and the ability to reflect on our actions in the form of praxis informed by critical theory, critical pedagogy, and critical consciousness, should lead this reform.

**HEC Efforts, Plans, and Challenges**

In the light of the above discussion, there is dire need to take steps in the right direction, the HEC of Pakistan has made some reforms. In particular, the unique English Language Teachers Reform (ELTR) project helps improve the quality of English language teaching in the country (HEC, 2004; Pathan, 2018; Siddiqui, 2004):

This project aims at building the capacity of English language teachers in the higher education sector in Pakistan for effective and sustainable
development. The project is the part of the overall vision of prospective plan 2020 and pertains to human resource development in English language teaching and research in Higher Education. (HEC, 2004, n.p)

The program objectives are to:

- Impart professional development training to English language and literature teaching faculty in higher education institutions through long- and short-term training programs;
- Enhance the research capacity of English faculty by providing support through research training programs;
- Help integrate information technology with ELT by training English faculty to develop expertise in computer-assisted language learning and setting up of self-access centers in public-sector universities;
- Train English faculty to meet the demands of on-going assessments in semester systems by developing their expertise in designing and conducting the latest testing techniques; and
- Organize visits of international experts for sharing different learning and assessment models for a suitable model for the education system in Pakistan.

Professional development courses for in-service teachers of English are facilitated by the HEC and hosted by various colleges and universities in Pakistan. The HEC runs several other programs, such as those for computer-assisted language learning, testing and evaluation, research methodology, and andrological and pedagogical skills (e.g., teaching practicum, communication skills), and open and customized programs in ELT-
related areas (e.g., ESL, ELT, English for academic purposes, and English for specific purposes).

However, Khattak, Abbasi, and Ahamad (2011) identified some gaps in the ELTR project based on the efficacy of its goals and the lack of resources in the real-time classrooms in Pakistani institutions. The authors suggested that English language teachers have different contexts and hence need customized training. Azam (2009) also talked about difficulties implementing reform through the ELTR program, although he welcomed the HEC’s initiative to improve the quality of teaching. He talked about the importance of maintaining constant career and pre-service training, but addressed the dire need to fix some issues with the ELTR programs, including appropriateness of the short and long courses offered. Azam’s study recommended the reform in both policy and curriculum to make the ELTR project effective (p. 83).

**Implications of the Study**

This research study has implications for English teachers, policymakers, and students of education in general.

**Implications for English Teachers**

Critical consciousness-raising among teachers is an important outcome targeted in this study. Participants’ feedback on the interview process also was an important indicator of their consciousness-raising. Other findings draw attention of English language teachers to become interested and involved in language in education studies. Unfortunately, in Pakistan, teaching the English language is usually done through modes such as through literature teaching or business or functional English that most often do not discuss the language’s intricacies beyond communication. In most ELT practices,
literature is used to teach English (Ur, 1996). However, these are usually theories with implications in ESL and EFL situations, where ‘centre’ teaching methodologies and the curriculum inhibit learners to have a free play and negotiation of meaning and what Fairclough calls emancipatory’ learning to take place (Waseem & Asadullah, 2013).

Study participants understood the purpose of communication and emphasized the utility of the language in their daily lives. The problem, therefore, is not understanding benefits gained through the language but understanding the nature of language itself—to be able to make meaning of what we know and understand. Discourse is not simply a language; other means and media have changed the way language is used. For example, social media and technological advancement have brought different modes of discourses loaded with ideologies that play a vital role in creating our opinion. “Critical analysts understand that the pedagogical effect” of culture that is mediated through technology and social media can range from “political/ideological to the cognitive/epistemological” (Kincheloe & McLaren, 2002, p. 91).

The study of language in education is an important part of teachers’ education and training, especially for those who teach EFL in context. Interestingly, none of the study participants talked about the importance of language studies where “critical language awareness can help the nonnative learners of English to counter the ideological content of the teaching text” (Waseem & Asadullah, 2013, p. 800). Critical language awareness is an important aspect of a language’s social functioning missing from the participants’ narratives.

Kramsch (2003) suggested nonnative teachers of English be reflective and critical and encourage their students on the same path. Students can find meaning and
comprehend better when they engage with the texts on multiple levels. Learning
strategies can be developed as a part of the classroom syllabus with which teachers
introduce students to skills that will transfer across content areas and subjects. These
skills can include reading methods in a critical and challenging way and active learning
skills to ask questions while engaged in scholarly work.

**Implications for Policymakers**

An important implication for policymakers about language, in particular, and
education in general, will be to revisit Pakistan’s educational and language policies.
Revisiting would require the authorities first understand the importance, complications,
and nuances of language in education. English is the most powerful language in both
society and education in Pakistan. It is the language of importance, power, and progress
Shamim, 2008; Shamim & Tribble, 2005; Warsi, 2004), but Pakistan needs a balanced
representation of other languages in education as well. Representing national and regional
languages along with the international language will not only improve the quality of
education (Islam, 2018; S. Mansoor, 2004), but also clarify—and perhaps resolve—
identity issues related to language.

As a part of the hidden curriculum (Waseem & Asadullah, 2013), the country’s
less fortunate economic classes masses fail to comply with the curriculum’s unstated
demands. People on the peripheries have difficulty accessing resources to learn and excel
in English. However, representing various languages in education would bring people
from the margin to the mainstream to serve the society and the country. This can happen
when teachers at the classroom level deconstruct language education’s intricacies and
ideologies, language education objectives are stated in the national education policy, and curricula are designed in view of the complex state of the language in education. Policymakers also need to consider that the importance of English and its global prestige should not undermine other languages that represent communities from various parts of the country.

Local understanding of the English language, or the indigenization of English in the form of Pakistani English, is another important aspect for policymakers. Including authors from Pakistan or South Asia, in general, could introduce new cultural and linguistic aspects into the English education curriculum. This would not only diversify English literature, but also would be received well by the local audience.

**Implications for Mother-Tongue Education**

This study’s findings revealed that participants who preferred English as the medium of instruction still emphasized the importance of mother-tongue education and making native languages part of the curriculum. Answering the question about which instruction medium policy should be adopted, Kamal and Fauji advocated for translating the English language textbooks and favored mother-tongue and national language education (Islam 2018, S. Mansoor, 2004).

Pathan, Channa, Memon, & Shah (2018) emphasized and suggested a model for bilingual education in Pakistan where mother tongue education is fundamental along with English. They also discussed the importance of involving parents of the students who are learning English. Parent involvement can also benefit the parents in understanding the complex but the beneficial use of the mother tongue in our education system.
Ideologically conscientious teachers of the English language tend to deviate towards mother tongue education. The complicated situation of language policy and medium-of-instruction are especially relevant in the mother-tongue or education in mother tongue debate. Both scenarios invite deliberation by policymakers to incorporate mother tongues in the education system. Gulzar and Qadir (2010) blamed the education policy for marginalizing the indigenous languages: “The flaws in the education policy about the medium(s) of instruction were mainly responsible for the present undetermined use of language(s) in the EFL classrooms” (p. 421). They also believed that misunderstanding and misconception about language studies has demonized the role of code-switching and the use of local languages in Pakistani classrooms.

Rahman (2002) and S. Mansoor (2010) proposed inclusion of about seven major Pakistani languages for mother-tongue education and medium-of-instruction purposes. Similarly, S. Mansoor (2010) suggested inclusion of mother tongues in education would “produce additive bilinguals who could learn the majority languages, Urdu and English, without any loss to their mother tongue” (p. 345). However, she advocated equitable teaching of the English language in higher education to be able to compete with the rest of the world. Education researchers in Pakistan stressed that the importance and usage of the local and regional languages have been compromised in the educational and language policies of Pakistan (Rahman, 2007; Shamim, 2008). Similarly, Islam (2018) warned:

The use of foreign (or other than mother tongue) language for education may have serious effects on young learners. The emphasis on English and Urdu in the educational system of Pakistan has deprived a dominant majority of Pakistani children of getting the education in their mother
tongues, which might have seriously affected their desire to participate in education as well as their intellectual ability to learn. (pp. 43–44)

Additionally, Pinnock (2009) and Coleman and Capstick (2012) feared that division in education on social and economic grounds further divides the society. Channa, Memon, and Bughio (2016) similarly stressed education through the students’ mother tongue to help build concepts and close the gap between students’ home and school. Most participants in my study, however, did not talk about the importance of mother-tongue education, which might indicate they have subscribed ideologically to the English language and education in and with English.

**Challenges**

The basic reason for the lack of critical consciousness among most Pakistani teachers is institutionalization of pedagogical practices, especially in the English language. This approach prevents practices of unconventional knowledge and its pedagogies besides the mainstream. Further, the “banking” concept of education (Freire, 1970) and the idea of fixed knowledge are still the standards for both pre-service and in-service teachers. Unconsciously, traditional and prevalent pedagogies become the norm in education. According to Bezzina (1991), teachers mostly perceive their role as confined to curriculum implementation. Commercialized education practices are yet another bane for the existing education system in Pakistan, which sells the English language as a commodity necessary for economic progress and elitism. This situation creates spaces for uncritical and desensitized language teachers who take teaching directives from “experts” and apply them in the classroom literally or with little adaptation.
At present, discussion on teacher education in Pakistan centers around a myriad of problems and challenges at both the structural and the policy levels (Barber, 2010; Government of Pakistan, 2002; UNESCO, 2008). The dearth of human resources and skilled teachers of the English language has always been a great challenge in Pakistan (Aslam et al., 2010; Behlol & Anwar, 2011; Nawab, 2012; Shamim, 2008). The 2009 National Education Policy (Ministry of Education, 2009) stated, “[The] poor quality of the teacher in the system in large numbers is owed to the mutations [forms] in governance, an obsolete pre-service training structure, and a less than adequate training regime” (p. 42).

In this study, I attempted to understand the modes in which Pakistani teachers can navigate through issues of their placement in the society and use their agency to collaborate with peers and students. It is a project in the making. I hope to initiate a process for deeper interrogation leading to issues concerning teachers’ power to reinvent educational institutions from the inside out. However, this study also leaves me wondering if developing resilient, civic-minded, and critically conscious teachers and students with perceptive awareness of social stratification and placement in a stratified society are enough to transform our education system from the grassroots level.

**Recommendations**

As I reflected on my teaching career as an English teacher, I thought about who benefited and suffered from the current curricular and instructional practices. I am deeply aware that in Pakistan I could not have had such exposure to the theories and practices I studied in the United States because of the narrowed approach to teaching in Pakistan. In this journey, however, I realize that as a teacher, I do have the power to fill in those gaps.
that invite my agency and positive intervention. In these visible niches in the curriculum, I can introduce a critical perspective of learning concepts by being self-reflexive and then by setting precedents for others.

I believe in the solidarity, collegiality, and the power of concerted resistance to achieve the unity of diverse groups and their perspectives in teaching English for a better world. If more fail than succeed in learning English, then such results are not the students’ negligence or lack of effort, but the out failure to provide them necessary psychological, sociocultural, and economic support. The seemingly value-neutral discourse of learning English is an act of brainwashing and deprives students of the opportunity to think about different possibilities. Critical EFL and ESL teachers constantly check the censorships that exist and teach us how to fight undemocratic and inhumane practices by engaging in critical dialogues with students and colleagues. For future research, this critique can also include how race, gender, class, power, identity, and other social markers in ELT shape a teacher’s or student’s ways of accepting the roles and possibilities of the English language in the world, passively or actively.

To deconstruct and the current formation of TESOL and teaching EFL and then reconstruct it, critical EFL and ESL educators in Pakistan, in particular, must change themselves by, firstly, continuing to learn through practitioner research such as self-reflection, even after received accreditation from teachers’ education programs. Secondly, teachers must understand the importance of changing relationships between the teacher and students to value a student’s experiential knowledge. Third, teachers should indulge in, and invite their students to participate in, critical dialogue that is engaging and informative to the society in a dialectic manner. This effectively would encourage the
concept of knowledge and language as entities in transition—co-constructed, rather than fixed. Critically nurturing students’ minds through the teaching of English can make students more conscious of their surroundings, social justice, and equality. Teaching both skills and content in ELT is a matter of commitment rather than a method. I believe they can find their own ways of teaching to help students become agents of constructive change.

Researchers around the world (Darling-Hammond et al., 2009; Goe, 2007; Moir et al., 2009; Rice, 2003; Wayne & Youngs, 2003; Zeichner & Conklin, 2005) suggested that increased duration of teacher education programs would equal quality of teachers’ education. The findings of this study also reveal the need for such a move. The HEC can take steps towards funding teaching training opportunities. Early training and preparatory programs for new teachers at HEIs will be greatly beneficial to learning theories of teaching (Faez & Valeo, 2012). The teaching training in Pakistan that are designed on far-fetched theories seem relevant to what Kumaravadivelu (2001) suggested as the understanding of the relationship between theory with pedagogical practices in the classroom context. Warsi (2004) emphasized the importance of requiring teachers’ professional development, conference presentations, and incorporating content-based instruction.

There is a lack of metacognitive pedagogical practices among the teaching community in Pakistan. They are not prepared to incorporate important learning strategies and need training on how to teach transferable skills rather than only content. English teachers should be aware of effective learning strategies, such as time management, active learning, reading skills, and test-taking and note-taking techniques.
These transferable skills improve students’ proactive strategies rather than responsive ways. Test-taking, a skill hardly part of teaching preparatory programs, needs to be incorporated in teaching preparedness courses and training. To elaborate on this set of skills, it is fundamental for all teachers in general, and English teachers in particular, to have knowledge and consciousness of the overall concept of preparedness.
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Appendix A

INFORMED CONSENT TO PARTICIPATE IN RESEARCH

Research in Ideological and Pedagogical Perceptions About Preparedness Among ESL Teachers in Pakistan

Purpose of the study: You are being asked to participate in a research study that is being done by Dr. Ricky Lee Allen and Yasir Hussain, from the Language, Literacy and Sociocultural Studies, the University of New Mexico. The purpose of this research is to study how the teachers of English in Pakistan perceive the notion of their preparedness in teaching English as Second/Foreign Language (ESL/EFL). With this research, I will learn about the ideological and pedagogical perception regarding the preparedness to teach English in Pakistan. This study will help me, future researchers, and policymakers consider the perceptions by English language teachers in Pakistan to be aware about the role of ideology play in pedagogical practices.

You are being asked to take part in this study because you are the English language teachers, who have taught or are teaching in Pakistan for more than three years in a Higher Education Institution (HEI). Your participation will involve two interviews over the phone or web-based technology (such as WhatsApp, Viber, Phone, Skype, Skype audio link) or in person.

Both interviews should take about 45-100 minutes to complete.

The interview includes questions such as “What do you think about teaching English as second/foreign language at this college/university?”
This form will explain what to expect when joining the research, as well as the possible risks and benefits of participation. If you have any questions, please ask one of the study researchers.

**What you will do in the study:** I will be collecting data about students’ writing with surveys, work samples, and interviews. Your name would not be shared with anyone outside the researcher’s. If you are uncomfortable participating, you can let me know at any time, because your participation is totally voluntary. Participation in this study will take approximately 3 hours over a period of two months, i.e. from July 1, 2017 to December 1, 2017.

**Risks:** There are no apparent risks involved in the study, in terms of monetary, physical, or emotional disadvantages. There are no names or identifying information associated with your responses. Your name will not be attached to the information you provide in this interview, however, since your name was provided to me as a potential research participant, there is a small risk that your confidentiality may be breached. You may experience discomfort or loss of privacy when answering questions. The interview will be audio recorded and will be kept in the form of a computer file on a password protected computer. Written transcripts will be created and will include no identifying information. These will also be kept in the form of computer files on a password protected computer.

**Benefits:** The findings from this project will provide information on an important issue in Pakistan. When published, results will be presented in summary form, or using quotations, which will not include any identifying information that can be linked back to you.
Confidentiality of your information: All the relevant data in form of interviews and biographical reflection are accessible only to the two researchers mentioned above. Anyone outside these two persons will not be able to access the data. The data will be de-identified on the day it is received and codified with a pseudonym in a secure online cloud and password protected computer. The hardcopies will be safely stored in a folder only accessible to the researchers. We will take measures to protect the security of all your personal information, but we cannot guarantee confidentiality of all study data. The University of New Mexico Institutional Review Board (IRB) that oversees human subject research and/or other entities (such as a Sponsor) may be permitted to access your records. Your name will not be used in any published reports about this study.

You should understand that the researcher is not prevented from taking steps, including reporting to authorities, to prevent serious harm of yourself or others.

Payment: There is no payment in participating in the study.

Right to withdraw from the study: Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw your participation at any point in this study without penalty.

If you have any questions, concerns, or complaints about the research study, please contact:

Yasir Hussain, Department of Language, Literacy and Sociocultural Studies 1 University of New Mexico, Albuquerque, NM 87131. (505) 6154746. yaserhturi@unm.edu

If you would like to speak with someone other than the research team or have questions regarding your rights as a research participant, please contact the IRB. The IRB
is a group of people from UNM and the community who provide independent oversight of safety and ethical issues related to research involving people:

UNM Office of the IRB, (505) 277-2644, irbmaincampus@unm.edu. Website: http://irb.unm.edu/

CONSENT

You are making a decision whether to participate in this study. Your signature below indicates that you have read this form (or the form was read to you) and that all questions have been answered to your satisfaction. By signing this consent form, you are not waiving any of your legal rights as a research participant. A copy of this consent form will be provided to you.

I agree to participate in this study.

_________________________________  __________________________________
Name of Adult Participant          Signature of Adult Participant

_________________________________  __________________________________
Date                                Date

Researcher Signature (to be completed at time of informed consent)

I have explained the research to the participant and answered all his/her questions. I believe that he/she understands the information described in this consent form and freely consents to participate.

_________________________________  __________________________________
Name of Research Team Member        Signature of Research Team Member

Date                                Date
Appendix B

PARTICIPANT DEMOGRAPHIC SURVEY

Instructions: The following survey questions will help me to better understand you and your circumstances as a Pakistani English teacher at your institution. Your answers will not be shared or viewed by anyone except myself and my advisor. Please answer the following questions below as truthfully as possible and thank you for your willingness to participate in this survey.

Please write today’s date: ____________________

Please write your full name: ______________________________

Please Specify your gender: -----------------------------------------

Please print your full address (For emergency use only.):
_________________________________________________

Please write your phone number (For emergency use only.): ____________________

Please write a current e-mail address where you may be contacted:
____________________

How old are you (Age in Years)? __________

Please specify how many years of experience you have teaching English as Second/Foreign at a higher educational Institution…………………………………………

____________________ is my first (primary) language

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Where were you born?

What is your ancestry or ethnic origin? (Please explain in 2–3 sentences below):  

What is your current working status (Please circle status)? Permanent faculty, Contract, Visiting, other
Appendix C

INTERVIEW PROTOCOL

Confidentiality Statement (to be read aloud before each interview session): This email questionnaire will ask you some questions about some of the issues related to teaching English in Pakistan. Two phone interviews will be conducted with you after analyzing your consent to participate in the study. Your participation is voluntary and if there is a question you do not want to answer, this is fine. I can also explain any questions further. You may stop this or the phone interview at any time.

To ensure that I am not missing anything, I will be audio recording our phone interview. I will protect your confidentiality to the maximum extent that the law allows. Your name and any identifying characteristics will be removed from all my written records and reports. I will be keeping all the interview tapes in a password protected security file; only I will have access to this file and the interview tapes. I am interested in knowing how you think and feel about these issues so try and answer the interview questions as honestly as possible.

Do you have any questions before we begin the interview?

Interview Conclusion Statement: Is there anything else you would like to add to your interview that I did not ask you about? Do you have any questions of me before we bring this interview to a close?
1. How was the journey of learning English and becoming a teacher? Can you walk me through with your personal story of becoming an English teacher and then ending up here?

2. How does a typical day of teaching look like for you?
   a. Your current practices or how your teaching evolved?
   b. Any role model in teaching or ideal teacher’s character/an inspiration from your life?

3. What is your philosophy as a teacher? Or what do you believe a teacher should be doing.
   a. What do you want your students to learn?
   b. How do you want your students to learn?

4. How do you feel being an English teacher and the way society treats you comparing to those who do not know English or know less than you?

5. How do you feel about the current teaching practices in our country or around you in your institution?

6. What do you think of the role of English language in our society, in general, and its use as a medium of instruction in education, in particular?

7. What are the consequences of English language as a medium of instruction policy and its effect on our society? Who do you think are benefitting from this policy?

8. How did the teacher preparation program or your English degree (whichever applies) help you in teaching English at HEI?

9. Do you think teaching English in your context has challenges? If yes how do you deal with them?
a. How did your teaching preparatory programs prepare you for teaching challenges? What did it prepare you for?

b. Do you feel prepared? What does it mean for you to be a prepared teacher?

10. Do you reflect on your class teaching experience? Why or why not? Did it change your approach to the class the next time you taught? What would you suggest teachers do to “prepare” THEMSELVES”?

11. As a student yourself, what was the difference between a prepared vs. an unprepared teacher? How could you differentiate between the two?

12. What change(s) could you bring about in the society (if you want to bring one) with your teaching? Do you think you can use the classroom or your role as a teacher as a platform for societal transformation?

13. How can English teaching, in general, be used to change people’s lives? Especially in Pakistan? How do you see the future from where we are today?

14. Why did you choose to have the interview in …….. language?

15. How do you handle a conflict situation of conflict in the classroom?

16. Anything you would like to add, or we have missed during our conversation and you would like to add it?

I appreciate your assistance; you have been a great help. You can reach me at +1 (505) 6154746 or via e-mail at yaserhturi@gmail.com.

Will you please verify your phone number, physical address, and e-mail address for me?

Thanks once again for your help.
PART II (Interview Sessions)

The Interview questions for second phone conversation were drawn from the emerging themes in the first round of interviews.
Appendix D

THE UNIVERSITY OF NEW MEXICO IRB APPROVAL

DATE: July 13, 2017

REFERENCE #: 15317

PROJECT ID & TITLE: [1095266-1] Pakistani English Language Teachers' Preparedness: An Investigation of Ideological Meaning Making in Higher Education Institutions in Pakistan

PI OF RECORD: Ricky Allen

SUBMISSION TYPE: New Project

BOARD DECISION: DETERMINATION OF EXEMPT

EFFECTIVE DATE: July 13, 2017

REVIEW CATEGORY: Exempt category 2

DOCUMENTS:
- Advertisement - Recruitment letter (UPDATED: 07/13/2017)
- Application Form - Project Information (UPDATED: 07/13/2017)
- Consent Form - Consent Form (UPDATED: 07/13/2017)
- Other - Project Team (UPDATED: 07/3/2017)
- Other - Scientific Review (UPDATED: 07/3/2017)
- Protocol - Protocol (UPDATED: 07/13/2017)
- Questionnaire/Survey - Interview Questions (UPDATED: 07/3/2017)
- Training/Certification - CITI Hussain (UPDATED: 07/4/2017)
- Training/Certification - CITI Allen HSC (UPDATED: 07/13/2017)
- Training/Certification - CITI Hussain (UPDATED: 07/3/2017)

Thank you for your New Project submission. The UNM IRB has determined that this project is EXEMPT from IRB oversight according to federal regulations. Because it has been granted exemption, this research project is not subject to continuing review. It is the responsibility of the researcher(s) to conduct this project in an ethical manner.

If Informed Consent is being obtained, use only approved consent document(s).

This determination applies only to the activities described in the submission and does not apply should any changes be made to this project. If changes are being considered, it is the responsibility of the Principal Investigator to submit an amendment to this project for IRB review and receive IRB approval prior to implementing the changes. A change in the research may disqualify this research from the current review category.