

# **English Medium Schools: Do they lack native culture**

A dissertation submitted in partial fulfillment of the requirement for the Master of Arts in English

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# Table of Contents

	<b>Pages</b>
<b>Appendix.....</b>	<b>I</b>
<b>Acknowledgement</b>	
<b>Abstract</b>	
<b>Chapter 1</b>	
<b>Introduction</b>	<b>1</b>
• <b>1.1 Introduction.....</b>	<b>1</b>
• <b>1.2Problem Statement .....</b>	<b>2</b>
• <b>1.3Purpose of the Study.....</b>	<b>4</b>
• <b>1.4aResearch Question.....</b>	<b>5</b>
• <b>1.4bResearch objective .....</b>	<b>5</b>
• <b>1.5Delimitations .....</b>	<b>6</b>
• <b>1.6Limitations .....</b>	<b>6</b>
• <b>1.7Operational Definition.....</b>	<b>6</b>

## Chapter 2

<b>Literature Review</b>	<b>8</b>
• <b>2.1 Government Educational Policy</b> .....	<b>8</b>
• <b>2.2. The Policy followed by English medium schools and universities</b> .....	<b>8</b>
• <b>2.3 Cultural Festival followed in English medium Schools</b> .....	<b>9</b>
• <b>2.4 Acculturation</b> .....	<b>10</b>
• <b>2.4.1 History of acculturation</b> .....	<b>11</b>
• <b>2.4.2 Transculturation</b> .....	<b>12</b>
• <b>2.4.3 Cultural appropriation</b> .....	<b>12</b>
• <b>2.4.4 Native-origin acculturation</b> .....	<b>12</b>
• <b>2.4.5 Interactive acculturation</b> .....	<b>12</b>
• <b>2.5 Cultural Imperialism</b> .....	<b>13</b>
• <b>2.5.1 History of Cultural Imperialism</b> .....	<b>14</b>
• <b>2.5.2 Major constructs of cultural imperialism</b> .....	<b>14</b>

## Chapter 3

<b>Methodology</b>	<b>16</b>
• <b>3.1 Research Design</b> .....	<b>16</b>
• <b>3.2 Setting</b> .....	<b>16</b>
• <b>3.3 Sampling</b> .....	<b>16</b>
• <b>3.4 Research instrument</b> .....	<b>17</b>
• <b>3.5 Data collection procedure</b> .....	<b>17</b>
• <b>3.6 Data analysis procedure</b> .....	<b>17</b>

- **3.7 Obstacle encounters.....17**

**CHAPTER 4**

**FINDINGS AND DISCUSSION 18**

**5.1 Introduction.....18**

**5.2 Results as Found in Students' Questionnaire Survey.....18**

**Chapter 5**

**Conclusion and Recommendations 27**

**5.1 Conclusion.....27**

**5.2 Recommendations.....28**

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## **Abstract**

In this research the researcher is trying to show how the English Medium Schools impede the development of the country. The research sites were located at ten English Medium Schools in Dhaka city. The research objectives were to find out the attitude of English medium students in Dhaka city towards their own native culture. The researcher intends to highlight the negative and positive attitudes of English Medium students towards their own native culture along with the reasons behind these. Campus and Classroom setting, topic of discussion, motivation or demonization of the teachers and attitudes of other fellow students will be considered thoroughly. Both qualitative and analytical method has been incorporated in the study in analyzing the data. Acculturation theory given by Ellis (1997:251), and also the theory of Cultural imperialism by Said (1993), was also considered as the theories of this study. The data were collected from various English Medium schools through questionnaires and these are critically analyzed especially focusing on attitudes and theory. Mainly the data were analyzed critically focusing on attitudes of the students on their own culture whether it is negative or positive. The findings indicate the positive attitude towards the native culture of the students but the lack of practice and knowledge of the culture are due to the syllabus and curriculum which the schools follow. Based on these, few recommendations have been made to enrich the students' awareness about their own culture and to find an alternative syllabus which would include the context of native culture to maximize the practice of native culture.

## **Chapter 1**

### **Introduction**

#### **1.1 Introduction**

An English medium education system is one that uses English as the primary medium of instruction. A medium of instruction is the language that is used in teaching. The language used may or may not be the official language of the territory. In Bangladesh the system of education is divided into three different branches. Students are free to choose anyone of them provided that they have the means. These branches are: The English Medium, The Bengali Medium, and The Religious Branch. In the English Medium system, courses are all taught in English using English books with the exception for Bengali and Arabic. English medium schools are mainly private and thus reserved for the wealthy class. O' level (Ordinary Level Exams) and A' level (Advanced Level) exams are arranged through the British Council in Dhaka but after three years of pre-school, students must successfully pass through ten grades to be eligible for writing the Ordinary Level Exams, also called the O-Levels. Then after one more year of studies, students can write the Advanced Level (A-Level) Exams. Both these routines are offered for both Arts and Science students. The O-Levels and A-Levels exams are both prepared in England and are common to every country in the world at the same time. To write these exams, students must go to the British Council in Dhaka (capital city of Bangladesh). Once the exams are written, they are sealed in envelopes and sent to England for checking. After the A-Levels, students are free to choose their subjects in the Universities (mainly private) but most tend to leave the country to study abroad.

## **1.2 Problem Statement**

English Medium Schools are mostly privately owned institutions. And the government policy and planning is neither implemented here nor is the government monitoring them. The authorities of the individual English Medium Schools decide the policy and planning of their institutions. Sometimes it is observed that, the English Medium Schools tries to transform them as a school of western countries. English medium schools are not just about learning English, but following the English curriculum and English standards – social, economic and political. This decade's kids are the guinea pigs and many will be watching out closely for the effect of combining English-medium schooling with Bengali culture. The texts followed in the English Medium Schools are mostly written by western or Indian authors where the western culture, history and tradition are mainly discussed or focused.

Regrettably, some English-medium schools and kindergartens are following so called advanced western cultures. The students, who are pursuing education in these systems, are not exposed to national culture, heritage, and language. Ironically, they are growing up as an 'unknown' Bangladeshi. Lack of exposure to country's culture, heritage and language make them less committed to the national interests. If this continues, the country will face a serious crisis in near future with its cultural identity. The authorities of English Medium Schools design their syllabus in such a way that it seems to everyone that they are not only giving the best qualities of education but also in a way give an illusion that they are making the students perfect and all-rounded. The texts are mostly in English .There are only one or two Bengla books which are even written by Indian writers and those Bangla texts hardly tell about the culture and tradition of Bangladesh. The syllabuses of the English Medium Schools are designed in western context.



The authors of the books, either from the western country or Indian, their books in a way the students are not getting any essence of the culture of their own country.

Some of the schools are in the residential buildings. Sometimes, it is seen that the authorities hire the building only for 2 to 3 floors to start the school. And as we know that in commercial area, the buildings are built in a way where no empty spaces are left out. So the students of English Medium Schools are not getting any play ground' to practice any physical activities or traditional games of the country. If the schools have any fields, they are built or designed to practice the western game like basket ball or volleyball. Even we can see that there are not even single courses which can help the students to build physical strength. No traditional games are included in their syllabuses, so the students are not aware of their own traditional games which are also a part of their culture.

Sometimes it is seen the English Medium Schools evolve from a coaching centre and become a source of increasing the profit.

The uniform and classroom environment are also another cause of separating students from their own culture. The uniform of most schools are shirts, pants or short skirts, ties and coats. This concept is fully western and so from the very beginning, students start to adopt this design of clothes and feel comfortable to wear it even outside the school and in this way their own traditional clothes slowly start to disappear from society. The classroom environments are designed in western context.

Most of the schools follow western culture and so they mostly observe Easter Sunday, Halloween, Mother's Day, Father's Day, Valentine's Day etc. and so from these English Medium Schools the whole nation nowadays absorbs this western culture's occasions or festivals. Nowadays, it has been established as a common notion that anything foreign is better

than anything local, and typically the English medium schools blindly follow the western style and context. The text books, teaching style, school uniform, methodological implementations all are borrowed from the western context.

Any distinct branch of educational sector should have their operational policy but it has an insignificant issue to the policy makers'. As a result many of the English medium schools are operating their activities in a way they want. And we unknowingly are becoming the victims of the hidden trap of cultural dominance. Under the circumstances, it is of utmost importance to formulate a national education policy which integrates all the prevailing education systems under one umbrella that are competent with national culture, heritage and interest without compromising the quality.

According to Crystal (1997:5) there is the closest of links between language dominance and cultural power. In addition, he says that English is now a global property; it is no longer a possession of any particular country or countries so it is utterly unjustified to learn Literature according to English context.

This is a problem embedded in our society which impedes the development of the country. As a result, the majority of students that go to English-medium schools isolate themselves from normal Bangladeshis.

### **1.3 Purpose of the Study**

The main purpose of this research is to find out the attitude of English medium students in Dhaka city towards their own native culture. As this is a small research only the students of class 4, 7 & O' level will be interviewed. The researcher intends to highlight the negative and positive attitudes along with the reasons behind these. Campus and Classroom setting, situation, topic of

discussion, motivation or demonization of the teachers and attitudes of other fellow students will be considered through and through. The issue of this study is also a social issue embedded in society, and there are explicit and implicit powers behind it. And here native culture is oppressed and it doesn't have the voice to protest or ask for its rights; even the native culture doesn't have the proper consciousness about its rights. The purpose of this study is to find out any other alternative syllabus which would include the context of native culture and to maximize the practice of native culture.

#### **1.4a Research Questions**

- 1) How are the teachers and authorities responsible for not practicing the native culture?
- 2) Is there any other way we can improve or redesign the system as well as syllabus?
- 3) Why are children and parents not giving attention to their own native culture?
- 4) Why is there a difference between English medium and Bengali medium schools and their syllabus and policy?
- 5) How are the English medium schools colonizing the mind of the people of Bangladesh?

#### **1.4b Research objectives**

- To create awareness amongst the people especially the parents and young generation about the western cultural empowerment through English's power and dominance.
- To balance the eco-linguistic factors and ensure zero language death in Bangladesh because of English's linguistic imperialism.
- To recognize the significance of Bangla language and culture along with the history of the language movement in Bangladesh and to grow reverence for the mother tongue.

## **1.5 Delimitations**

This research will survey 10 to 12 schools of Dhaka city. Most of these schools follow the western culture more and follow less the native culture of the country.

## **1.6 Limitations**

According to the best knowledge of the research, there was no such research study done on this issue. And due to time constraints, it is not possible to survey many schools in Dhaka city.

In addition, the research work became difficult as the schools' authorities were not cooperating while giving permission for the classroom and campus observation. And also in some cases, authorities of schools did not provide the syllabus and year book to keep their privacy. There are not sufficient materials in different libraries on this very research.

It is not possible to cover a large area from all around the countries to collect the materials in a short time. If these constraints were removed, a better research would have been carried out.

## **1.7 Operational Definition**

The important key terms of the research are as follows:

*O' level exams* (Ordinary Level Exams) is an exam under Edexcel and usually students are eligible to sit for the exam after completing grade 10.

*A' level exams* (Advanced Level Exams) is an exam under Edexcel and students are eligible to sit for the exam after completing Ordinary Level Exam.

## **Chapter 2**

### **Literature Review**

#### **2.1 Government Educational Policy:**

Bangladesh government is devising a new national education policy that purports to be in sync with the global knowledge architecture ( Andaleeb, 20 April 2009) and warns that any attempt at a one-size-fits-all policy will surely be counterproductive. Mr. Andaleeb also says that the present government is designing yet another "new" national education policy. This is indeed timely, especially in a globalizing world in which other countries have catapulted themselves into the 21st century by vigorously engaging in "knowledge revolution" and by developing their human resources that are aligned with the global knowledge architecture (ibid). However, he points out the editorial in *The Daily Star* (April 12) makes a critical observation that there have been numerous education policies proposed in the past and that most of them have gathered more dust than the attention of those who "could" and "should" have made a difference. It also appropriately directs the government to look into the earlier documents and translate the recommendations into action (ibid).

#### **2.2 The Policy followed by English medium schools and universities**

English medium schools and universities tend to be privately governed, tend to serve the needs of the wealthy and political elite, and tend to have a shortage of textbooks and adequately trained teachers in these schools; their exams in English were sent to England or to the British Council in Dhaka (The Dairystar,4 February 2010) and they are not compelled to follow the government

educational policy. The government approved the National Education Policy, 2010 to standardize the education system of Bangladesh along with its National dignity and strength which introduces several compulsory subjects to primary and secondary levels of general, madrasa and vocational education in order to establish a unified schooling system and for the government is yet to confirm whether English medium institutions of Bangladesh would be under this policy (The Daily star, 13 June 2010). In 1 June 2010, the committee again formulated education policy and submitted the draft and the policies add almost every aspect of education in Bangladesh in only 3-4 months but "core" subjects need not be applied to English medium education. Ironically the English medium Kindergarten schools flourished in the country when English medium learning was restricted to the public schools in 1972", says Professor Muzaffer Ahmed (in The Daily star, 13 June 2010). And add, "That made the society divided. The privileged class could 'buy' better education than the masses could. But the then government was not concerned in this issue, neither had it any policy. Though a commission was formed in 1974 targeting a uniformity of the existing systems (which is known as Qudrat-e-Khuda Education Commission Report of 1974), still the country has no education policy, though it has been frequently uttered that education is the backbone of a nation."

### **2.3 Cultural Festival followed in English medium Schools:**

According to Dr. Qazi Kholiqzaman Ahmad (the Daily star ,13 June 2010) "students of the English Medium schools have little knowledge of our culture and history. On the other hand the Madrassa and Bengla medium students are left out of the national development. We must minimize the gaps between the students of different streams. It may be a little bit challenging initially, however, we have to implement it for the greater interest of the nation" .But the

representatives of English medium schools claim that Bangla textbooks are mandatory in these schools and they have classes on music and dance reflecting Bangladeshi culture (ibid). "Pahela Baishakh and Ekushey February are celebrated with due respect in the schools. We certainly welcome the government's move to introduce more Bangla culture in these schools and we are also confident that the government is aware of those schools which consider Bangla culture as alien and do not respect it", the Principal of South Breeze school(South Breeze Year book,2010).

## **2.4 Acculturation**

Acculturation is a process in which members of one cultural group adopt the beliefs and behaviors of another group (Ellis, 1997:251).In addition, Ellis says that it is usually in the direction of a minority group adopting habits and language patterns of the dominant group, or it can be reciprocal--that is, the dominant group also adopts patterns typical of the minority group. Assimilation of "one cultural group into another may be evidenced by changes in language preference, adoption of common attitudes and values, membership in common social groups and institutions, and loss of separate political or ethnic identification" (ibid). Ellis (1997:257) says that when alien culture traits diffuse into a society on a massive scale, acculturation frequently is the result and the culture of the receiving society is significantly changed. Additionally, "acculturation" has been used by Matusevich(1995) as a term describing the paradigm shift public schools must undergo in order to successfully integrate emerging technologies in a meaningful way into classrooms (Matusevich, 1995). The old and the new additional definitions have a boundary that blurs in modern multicultural societies, where a child of an immigrant family might be encouraged to acculturate both the dominant also well as the ancestral culture,

either of which may be considered "foreign", but in fact, they are both integral parts of the child's development (ibid).

#### 2.4.1 History of acculturation

The early written codes of law, for example, the Old Testament Law of Moses, or the Babylonian law of Hammurabi, can be acted to stabilize cultural practices and reduce acculturative changes. Lao Tsu, the king of China, proposed to keep the kingdom small and the population limited, avoid exchanges with even very close neighbors in the 6th century BC. Probably the first western academic account of acculturation appears in Plato's Laws which is written in the 4th century BC, in which he argued that humans have a tendency to imitate strangers and a tendency to like to travel, both of which introduce new cultural practices. Plato argued that this should be minimized to the degree possible.

J.W. Powell is credited with coining the word "acculturation," first using it in an 1880 report by the US Bureau of American Ethnography. In 1883, Powell defined the term, "acculturation" to be the psychological changes induced by cross-cultural imitation. The first psychological study of acculturation was probably Thomas and Znaniecki's 1918 study of The Polish Peasant in Europe and America.

Since then, scholars in different disciplines have developed more than 100 different theories of acculturation and started to implement it. Paul Campisi, in 1947, was the first to make "A Scale for the Measurement of Acculturation".

Histories of acculturation theory have been written (in chronological order) by Sarah Simons (1901), Isaac Berkson (1920), W. D. Borrie (1959), Guido Baglioni (1964), Harold Abramson (1980), and Floyd Rudmin (2003a; b; 2006)

Some of the different theories of acculturation which is widely used are as follows:



#### 2.4.2 Transculturation:

Transculturation, (Isaac Berkson 1920), or individual foreign-origin acculturation, is on a smaller scale with less visible impact of culture in a nation. It often occurred to first-generation immigrants, for whom transculturation is most difficult, due to the lack of precedents in the family (ibid). The speed of transculturation varies, depending on the recipient's interest and the presence of a motivation (ibid).

Another common, but less lasting, acculturation effects occur after a traveler spent a while in a foreign place (ibid). S/he may pick up some regional vocabulary, especially if the languages are in the same family (ibid).

#### 2.4.3 Cultural appropriation:

Cultural appropriation (Guido Baglioni 1964), a kind of acculturation, is the adoption of some specific elements of one culture by a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language, or behavior (ibid). These elements are typically imported into the existing culture, and may have wildly different meanings or lack the subtleties of their original cultural context (ibid). Because of this, cultural appropriation is sometimes viewed negatively, and has been called "cultural theft."(ibid)

#### 2.4.4 Interactive acculturation

Interactive acculturation is an amalgam of theories that attempt to explain the acculturation process within a framework of state policies and the dynamic interplay of host community and immigrant acculturation orientations. In the late 1990s a team composed of Richard Y. Bourhis, Lena Celine Moise, Stephane Perreault, and Sacha Senecal first postulated a theory in a journal

of psychology article entitled "Towards an Interactive Acculturation Model: A Social Psychological Approach". The premise of the model expounds on some of the earlier work by academics like Young, Padilla and Graves but emphasizes a new angle of interest: the structural host nation policies and subsequent socio-psychological effect as well as the dynamics between immigrant populations and the host culture they move into.

## **2.5 Cultural Imperialism**

Cultural imperialism is the practice of promoting, distinguishing, separating, or artificially injecting of the culture from one society into another (Said, 1993:7). Said said it is usually the case that the former culture belongs to a large, economically or militarily powerful nation and the latter Culture belongs to a smaller, less important one (ibid). For Said(1993:9), imperialism means "the practice, the theory and the attitudes of a dominating metropolitan center ruling a distant territory; colonialism, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory" .He (1993:16)also added that terms such as "media imperialism" ,"cultural synchronization", "structural imperialism","ideological imperialism", "cultural dependency and domination", "electronic colonialism", and "economic imperialism"-all of these have been used to describe the same basic notion of cultural imperialism. Schiller wrote (1976:7-9) that the concept of cultural imperialism can be best described as the sum of the processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system. Therefore the public media are the foremost example of operating enterprises that are used in the penetrative process (ibid).

Salwen says (in White, 1998), that the issue of cultural imperialism emerged largely from communication literature involving development and political economy and these orientations ultimately constructed formulations concerning cultural heritage and behavior based on an analysis of government, corporate policy and practice. Said (1993:55-78) says that cultural imperialism is the process of cultural loss and not of cultural expansion and there were no groups of conspirators who attempted to spread any particular culture. He added that the global technological and economic progress and integration reduced the importance of national culture so it is misleading to put the blame for a global development on any one culture.

### **2.5.1 History of Cultural Imperialism**

Cultural imperialism gained prominence in the 1970s. The theory, according to Roach (in White, 1998:75), was most prominent in Latin America producing "a host of adherents including Antonio Pasquali (1963), Luis Ramiro Beltran (1976), Fernandez Reyes Matta (1977) and Mario Kaplun (1973)".

In 1976, Schiller's work "Communication and Cultural Domination" proposed the use of the term "cultural imperialism" to describe and explain the way in which large multinational corporations, including the media, of developed countries dominated developing countries. He has been also lauded as one of the major proponents of cultural imperialism theory and his 1976 publication is often cited in studies relating to cultural imperialism.

### **2.5.2 Major constructs of cultural imperialism**

Cultural imperialism does not employ a precise set of terms to describe the phenomenon it attempts to explain (White 1998). He says that most of the key terms are treated as primitive

concepts as it is assumed that their basic meaning is understood. Based on the proposition outlined above by Schiller (1976), some of the key constructs are:

**"Modern world system"**: a primitive concept which implies capitalism (ibid).

**"Society"**: a primitive concept which implies any country or community within specific geographic boundaries, considered to be lesser developed than the dominating center (ibid).

**"dominating center of the system"**: refers to developed countries or what has been commonly referred to in the discourse on the international flow of information as center nations or Western power, contrary to the notion of center nations is that of peripheral nations-**"developing countries," "dependent areas," "Third World,"** or **"lesser developed country"**(ibid) .The **"values and structures"**: refers to the culture and actual organizations that originate from the dominating center and are foreign to the country considered to be lesser developed than the dominating center (ibid).In addition he says that these terms are mostly treated as primitive concepts, an awareness of these is integral to an understanding of the theory of cultural imperialism

## **Chapter 3**

### **Methodology**

#### **3.1 Research Design**

As this is a small-scale research, the researcher intended to make the study qualitative and analytical instead of quantitative. Acculturation theory given by Ellis (1997:251), and also the theory of Cultural imperialism by Said (1993), will be considered as the theories of this study. The data will be collected from various English Medium schools through questionnaires and interviews and these will be critically analyzed especially focusing on attitudes and theory.

#### **3.2 Setting**

The data of the research is more or less informal and the interviews are conducted among parents, students as well as teachers of English medium schools in Dhaka City. The data is collected mainly from informal setting as the students usually do not feel easy to fill questionnaire in front of their teachers. The students were encouraged to answer according to their opinions. Every question was written in English for their better understanding (but interview questions were both in Bangla and English) and sometimes these were analyzed in front of them. The researcher planned to take this interview through questionnaire at the beginning of the school period. The students were interviewed outside the classroom.

#### **3.3 Sampling**

Data was collected from various English- medium schools of Dhaka city. There are 12 schools which were selected by lottery. Only the students of class 4, 7 and O'level were interviewed as this is a small scale research. A sample question naive name has been attached in appendix for

the readers of this proposal. The students were asked to fill up the sample of questionnaire .The respondents were selected randomly.

### **3.4 Research instrument**

The data is collected from three different groups; these are 1) Students, 2) Teachers and 3) The parents. In case of school teachers, the researcher needed to do lottery alone and then tried to fix time. For this research, data was collected through questionnaires. Besides, a digital movie camera was used to keep a record of the interviews conducted. The researcher hoped that the participants would agree and be very cooperative. The format of the questionnaire has been given in the Appendix.

### **3.5 Data collection procedure**

As data was collected from school during class hour, the researcher did not get much time. So, all the students were given the questionnaire and the questions were analyzed in class. When there were too many students, lottery was helpful. For collecting data, the researcher took the permission from the schools' authorities.

### **3.6 Data analysis procedure**

Mainly the data was analyzed critically focusing on attitudes whether it was negative or positive. And then the theories of Acculturation and Cultural imperialism were applied to analyze the reason and attitude of the students toward their native culture.

### **3.7 Obstacle encounters**

Some obstacles were encountered such as getting permission from the authorities of schools regarding interview. It was also difficult to fix appointments with both schools' teachers and authorities. And in some cases the authorities did not allow to take the Year Book.

## CHAPTER 4

### FINDINGS AND DISCUSSION

#### 5.1 Introduction

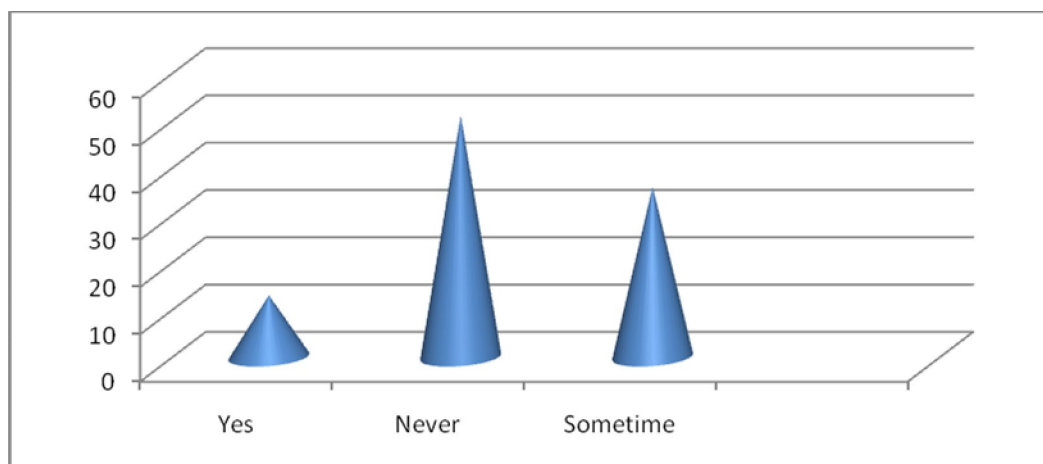
This chapter presents the findings and the discussion on those findings of the present research. It deals with general findings and also the data obtained from students' questionnaire survey which is tabulated and analyzed in terms of frequency counts and means. The results are presented in this chapter.

#### 5.2 Results as Found in Students' Questionnaire Survey

The objectives of the questionnaire employed in this study were to obtain data. In the students' questionnaire, 9 questions aimed to discover both qualitative and analytical data. Therefore, the questionnaire is a blend of both, open ended and closes ended questions.

In this research,50 students participated in the study among which 82 returned the copies of the student's questionnaire.

#### Do you use Bangla in English class room?

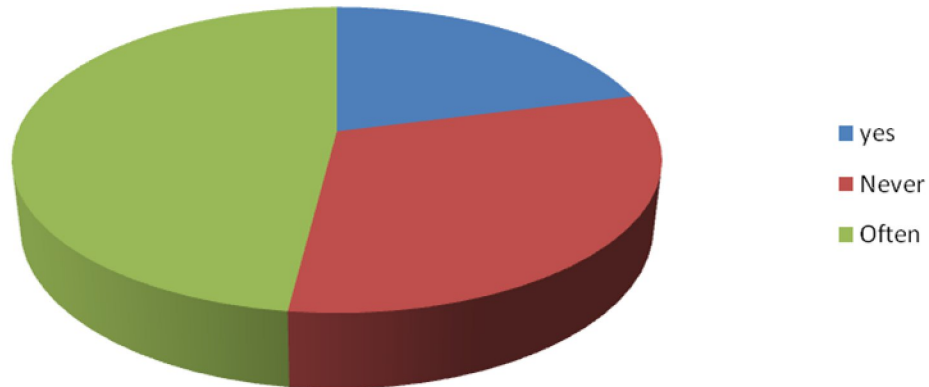




The first question is of a close-ended type. It is a pretty straight forward question on the environment of the school's classroom especially in English class. The question was whether the students in English Medium schools used Bangla in English class. According to the bar chart above, 13% students said "Yes" while 51% said "Never" and the rest 36% said 'Sometimes'. The chart above shows that the students prefer to talk in English rather than in their own native language but the positive side is still, though sometimes, students do use Bangla in English class room to express their feeling in their own native language. And in the same way it also proved that the English Medium schools concentrate on English language mostly which results in ignorance of the students of their own language and culture. Here we can see that the theory of Acculturation by Ellis (1997) is appropriate as according to this theory people (students) of one cultural group adopt the beliefs and behaviors of another group of people. According to this theory we can see that minority group the students of English medium students of Bangladesh adopting habits and language patterns of the dominant group mainly the western culture.

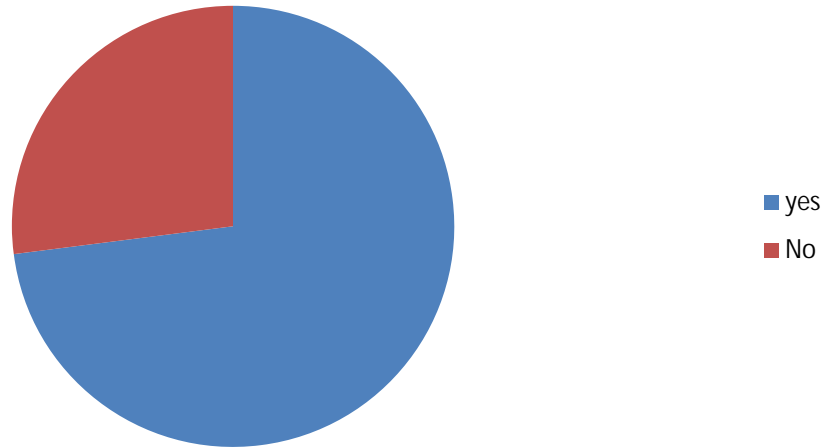
In the search for more information on English Medium Schools, question 2 yielded whether the students use English in Bangla class room and the response is shown in the bar chart below. 21% students said "Yes" while 31% said "Never" and the rest 48% said 'Often'. This table shows again that the students prefer to talk in English rather than in their own native language but the positive side is that still 31 % prefer to talk in their own language which shows still the damage of using western culture is not much; students love their own language and culture.

### Do you use English in Bangla class room

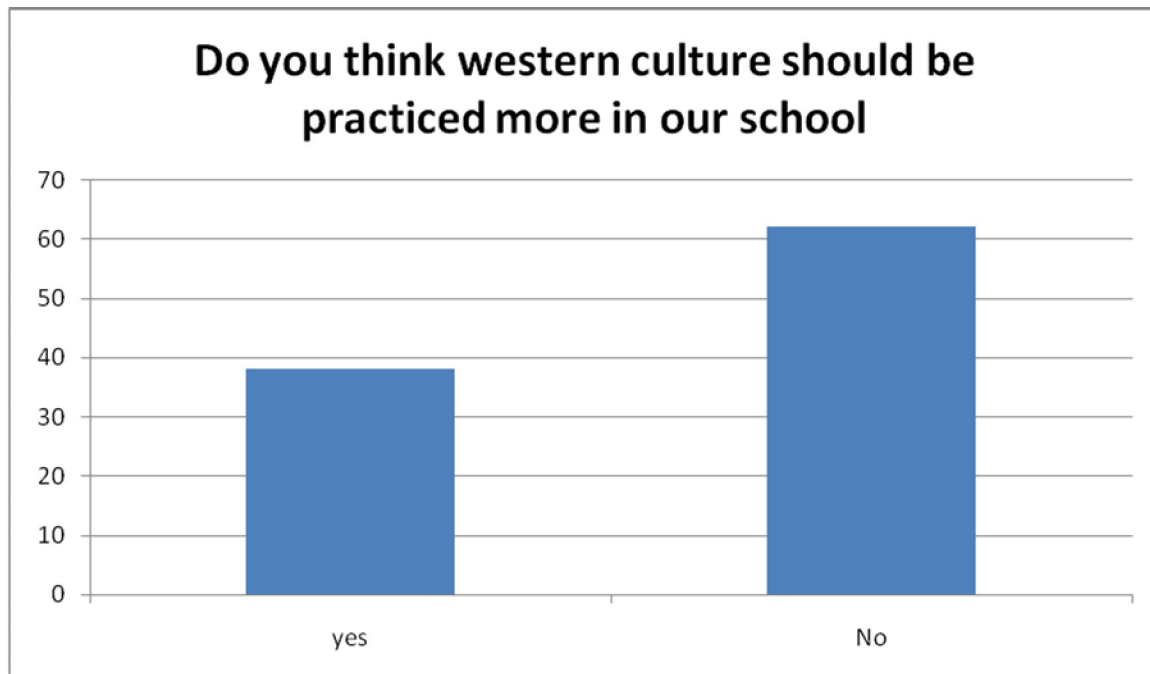


The question 3 was whether the students think western culture should be practiced more in our schools or not .And in the scale of fifty students (see the pie chart below), 74% said “Yes” and the rest 26% said ‘No’. And they also gave reason for “yes” in brief. Most of them pointed out that the teachers wanted them to practice as well to know their own native culture as the teachers feel that this way they can preserve their own culture. Teachers always tried to relate the text by giving example of their own culture and history. Here we can also see that Ellis (1997) theory of acculturation tells us about the significantly changed as the theory “one cultural group into another may be evidenced by changes in language preference, adoption of common attitudes and values, membership in common social groups”(Ellis, 1997:257).

Does the teacher emphasize anything related to our native culture

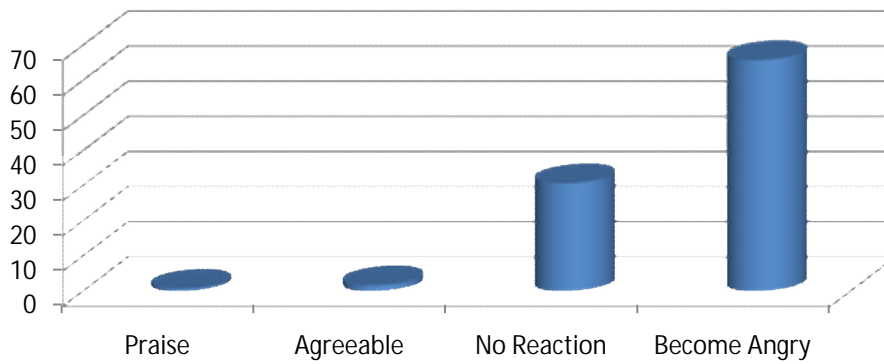


In the search for more information on English Medium Schools, question 4 yielded whether the students preferring, western culture should practice more of it in the schools or not and the response is shown in the bar chart below. 38% students said “Yes” while 62% said “No”. This chart shows that the students want their own culture to be practiced more and respect the culture they belong to.



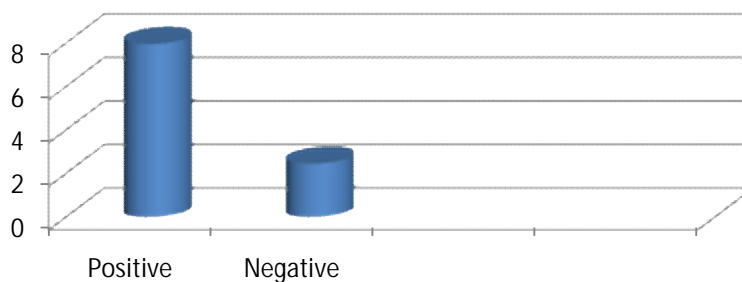
To get more explicit answer to the question no 3 and 4 , the research included another question 5- to find out the students' as well as teachers' perception about their own native culture. The question was how the teachers normally react when any students use Bangla in their conversation. The response shown in the bar graph.61% said “Becomes angry”, 34% picked “No reaction ‘ and rest 4% picked ‘Agreeable” and 1% said “Praise”. This shows that the teachers though emphasizes native culture but at the same time the teacher and the schools authorities do not want the students to practice more Bangla in their conversation and students in a way are forced to talk in English as their schools curriculum wants it, otherwise the authorities would be angry. Over here we can analysis this question with both the theories of Acculturation theory given by Ellis (1997:251), and also the theory of Cultural imperialism by Said (1993).According o these theories the dominant culture, Western culture, would be followed by the people who belong less dominating culture.

If any student uses Bangla in a conversation class, how does your teacher normally react?

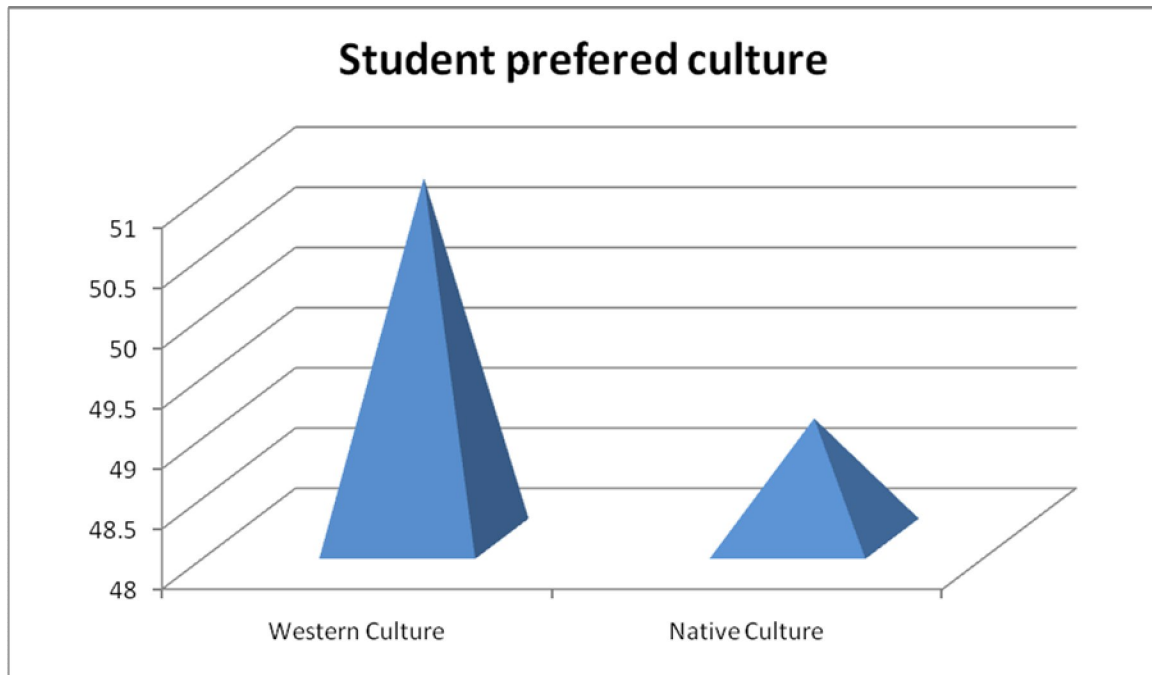


To investigate more, question 6 which is an open ended question, where the students were asked whether it is negative or positive to practice native culture in schools, 92% picked “Positive”; wrote that most of them think that their culture should be practiced in their schools to get more nourishment and to know it more and the rest 8% picked “Negative” and wrote that their culture is not up to date with the modern culture.

From your point of view, is it negative or positive to practice native culture in school

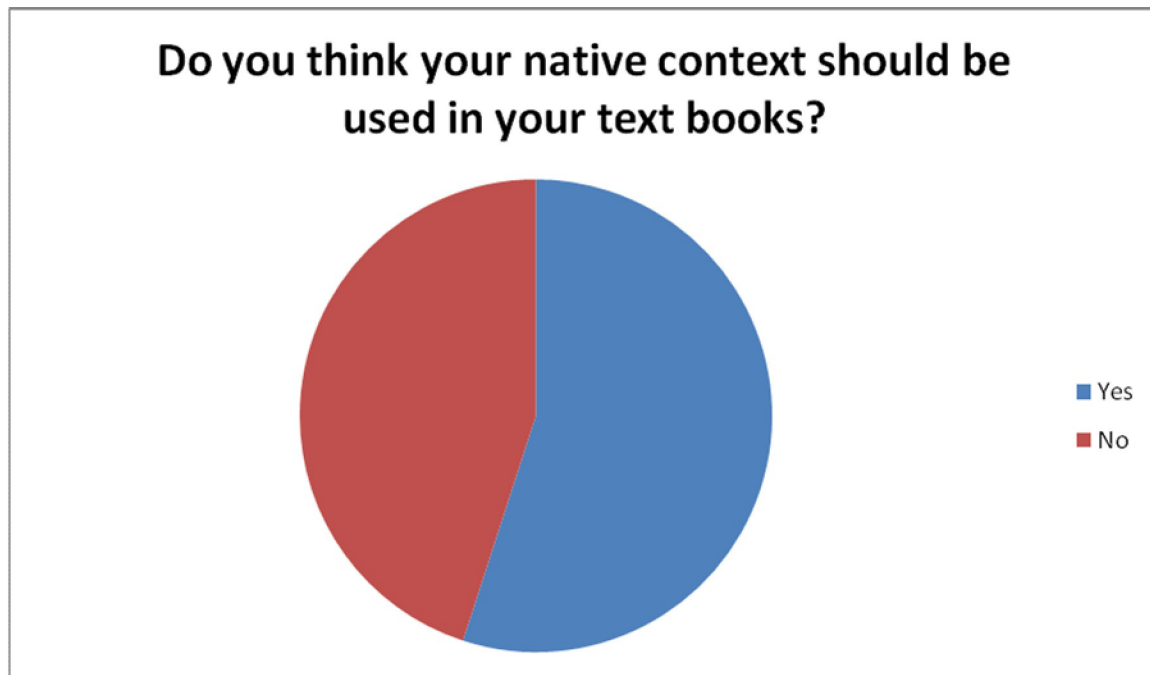


To get more explicit answer to the question no 6 , the research included another question 7 to get students perception about the own native culture .The question was also open ended like this “What culture do you prefer most -Western Culture or Native Culture and why ‘.The bar chart below shows the response of the students.51% choose ‘Western Culture” and wrote that it gives them more modern information about the society as well as the world demand it so they feel their own culture needs to be updated before practice. They also wrote it is more appealing and fashionable and most of the new ideas come from western cultures. The rest 49 % choose ‘Native Culture” and wrote that they believe that this is the culture they belong to and are brought up in. If it is lost there will be an end of their own culture. They believe it is their root and they need to preserve it.



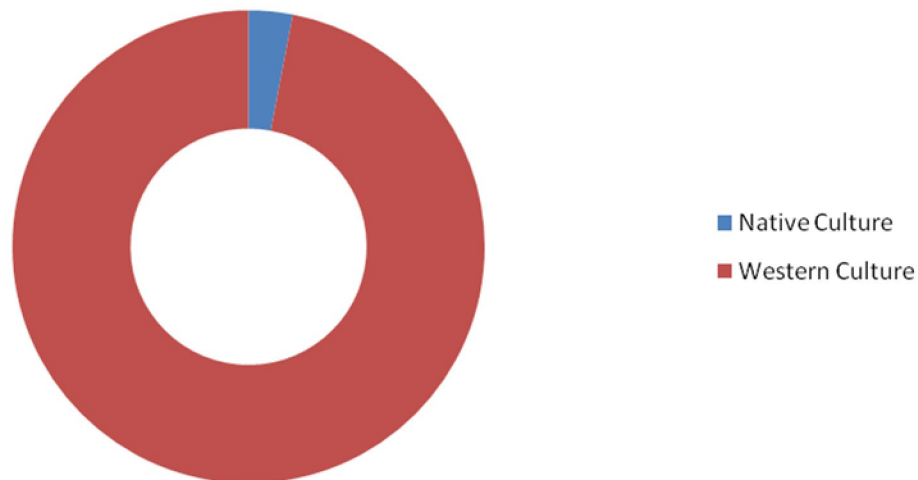
The question no. 8 was set to find out the preference of the students for a text. The response is shown in a bar chart below. The question was about the opinion of the students whether native culture should be used in the text or not .And according to the survey the researcher found that about 55% said ‘Yes” that they want to add native cultural context in their text rather than

western culture. And the rest 45% said “No” .This chart shows clearly how many the students love their own culture and like to be introduced to their cultures to show their identity.



The last question no. 9 was also an open ended one and here the researcher wanted to know which Culture actually get more preference in their text .And here according their the survey the researcher built the bar chart which shows that about 97% students said that “Western Culture” gets more preference as the book are written by western authors and their schools also follow this as the world demand it and also their syllabus is designed in such a manner. The rest 3% said ‘Native Culture’ but did not give any reason.

## How much western culture and local culture we follow from the book



Overall the researcher gets a mixed result in this research. The researcher feels both positive and negative feeling is there but the negative feeling is not because of their ignorance or lacking but to make it more appealing to the world. According to the theory of Cultural imperialism by Said (1993:16) also added that terms such as "media imperialism", "cultural synchronization", "structural imperialism", "ideological imperialism", "cultural dependency and domination", "electronic colonialism", and "economic imperialism"-all of these have been used to describe the same basic notion of cultural imperialism and brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system. Therefore the public media are the foremost example of operating enterprises that are used in the penetrative process (ibid).



## Chapter 5

### Conclusion and Recommendations

#### 5.1 Conclusion

English is the global language as it achieved the global status and is recognized in every country (Crystal, 1997:2). In Bangladesh, it becomes the language which children are mostly or likely to be taught when they arrive in school and the one most available to adults who –for whatever reason never learned English, in their early education years. So for those parents or adults English language becomes very important to be taught to their children and for them English medium schools become a blessing. And the English medium schools take this advantage and earn profit. English medium schools, in Bangladesh, is not just about learning English, but following the English curriculum and English standards – social, economic and political and this decade's kids are used as the guinea pigs and many will be watching out closely for the effect of combining English-medium schooling with Bengali culture.

In the research, the researcher finds that the native culture is ignored but after analyzing the questionnaire, it has been found that still there is a hope for improving the system. The students are themselves conscious about their own culture and they also like to add their native culture and history to their texts. Even it has been found that the English Medium Schools nowadays are using native culture in their respective schools.

The data of the research is more or less informal and the data is analyzed critically focusing on attitudes whether it is negative or positive. And then the theories of Acculturation and Cultural

imperialism were applied to analyze the reason and attitude of the students toward their native culture.

Even different opinions had been shown in Literature Review to support as well as to oppose the opinion.

Undoubtedly, it is an endeavor to create social awareness; therefore, most of the educated people of various levels will be benefited. Especially, the parents and teachers as well as students of English medium schools will be benefitted as they can form a voice against this ignorance of native culture which impedes our development and will be free from this stereotypical view. Moreover, if they are conscious about this issue, they can make other uninformed parents or people of the country informed. Even the authorities of English medium schools will be conscious about the issue by reading this paper. In one word, this paper will be helpful for removing the concept of ignorance of native culture of English medium schools to some extent.

There are certain recommendations given by the researcher after analyzing the questionnaire and doing research on this specific field.

## **5.2 Recommendations**

Based on the results of the study, the following recommendations can be made.

\* Students are not only learning the American or British literature even they are forced to learn the myths and legends of different countries. In many of today's Bangladeshi English-medium schools, no other literature is given the same importance as English, not even Bengali. In this situation along with the problematic cultural atmosphere of these schools, we contend that the study of English literature is alienating a section of the students, who are becoming or may become unconscious hybrids. Literature is to energize the mind so that one can have a creative

mind and history is to remind people about the glorious past of the nation. So the English Literature and history should be taught in the native cultural context.

\* It is advisable to get higher education in the English language and prepare a base for it from school. But it should be made compulsory that at the school level everyone should learn the subjects in their national or native cultural context.

\* A uniform standard for the both private and community schools should be established to avoid division among the youths and create uniformity and patriotism. Although the constitution of Bangladesh has provision for the right of parents, to teach their children in English, such educational policies should be properly defined by the government of Bangladesh.

The promulgation of an appropriate education policy should also be initiated.

# Appendix

## Sample questionnaire

1) Do you use Bangla in English class room?

- A) Yes    B) Never    C) Sometimes

2) Do you use English in Bangla class room?

- A) Yes    B) Never    C) often

3) Does your teacher emphasizes anything related to our native culture

- A) Yes    B) No

If yes, write about it briefly.

.....  
.....  
.....

4) Do you think western culture should be practiced more in our schools?

- A) Yes    B) No

5) If any student uses Bangla in a conversation class, how does your teacher normally react?

- A) Praise    B) Agreeable    C) No reaction    D) Becomes angry

6) From your point of view, is it negative or positive to practice native culture in schools?

- A) Negative    B) Positive

Why.....  
.....

7) What culture do you prefer most?

- A) Western Culture      B) Native Culture

Why.....  
.....

8) Do you think your native context should be used in your text books?

- A) Yes      B) No

9) In your text, what culture gets more preference?

- A) Western Culture    B) Native Culture

Why.....  
.....

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