

Tamara Cobussen

Normandië 146

3524 RM Utrecht

MA Thesis English Language and Culture;

Intercultural Communication

31 December 2008

13,002 words

22.5 ECTS



# **English Education in Pakistan**

*A study of Pakistani English and Culture in English Education*

## Table of Contents

<b>INTRODUCTION</b>	<b>3</b>
<b>CHAPTER I ENGLISH IN PAKISTAN</b>	<b>5</b>
1.1 INTRODUCTION	5
1.2 THE FOUNDATIONS OF ENGLISH IN PAKISTAN	5
1.3 LANGUAGE DEVELOPMENT	6
1.4 ENGLISH AND RELIGION	7
1.5 VARIETIES OF ENGLISH	8
1.6 ENGLISH IN EDUCATION	10
1.6.1 <i>The Medium of Instruction</i>	11
1.6.2 <i>English Language Courses</i>	12
1.7 THE POSITION OF CULTURE IN LANGUAGE ACQUISITION	12
<b>CHAPTER II: THE PAKISTANI CURRICULUM</b>	<b>14</b>
2.1 INTRODUCTION	14
2.2 THE PLACE OF ENGLISH IN PRIMARY AND SECONDARY EDUCATION	15
2.3 AUTHORS AND ADVISORS	16
2.4 CURRICULUM FRAMEWORKS CONSULTED	18
2.5 STRUCTURE	20
2.6 CULTURE IN THE CURRICULUM	21
2.6.1 <i>Culture</i>	21
2.6.2 <i>Pronunciation</i>	22
2.6.3 <i>Other</i>	23
2.7 THE CURRICULUM IN PRACTICE	23
2.7.1 <i>Competency 1; Reading and Thinking Skills</i>	24
2.7.2 <i>Competency 2; Writing Skills</i>	26
2.7.3 <i>Competency 3; Oral Communication</i>	27
2.7.4 <i>Competency 4; Formal and Lexical Aspects of Language</i>	28
2.8 IN SHORT	29
<b>CHAPTER III: LINGUISTIC AND CULTURAL FEATURES IN PUNJABI TEXTBOOKS</b>	<b>30</b>
3.1 INTRODUCTION	30
3.2 OPINIONS OF PUPILS	30
3.3 METHODOLOGY	32
3.4 STUDY	33
3.4.1 <i>Linguistic Features</i>	33
3.4.2 <i>Cultural Features</i>	38
3.5 INTERPRETATION OF THE RESULTS	42
<b>CONCLUSION</b>	<b>44</b>
<b>WORKS CITED</b>	<b>46</b>
<b>APPENDICES</b>	<b>50</b>
<i>Appendix I</i>	51
<i>Appendix II</i>	53
<i>Appendix III</i>	57
<i>Appendix IV</i>	59

## **Introduction**

English seems to become more and more important in a world that is getting smaller. Even though some governments have tried to fight this development, many people feel English is a necessary asset to be successful in business and science in the international playing field (Rahman). This is the reason why English in education has become increasingly important.

Teaching English as a Foreign Language (EFL) entails more than meets the eye. Issues on how to teach the language need to be addressed. Many governments publish a curriculum to standardise EFL education. Cultural, religious and historical differences between countries may lay the foundation for different approaches to teaching the language. Diverse linguistic backgrounds may also play a role. Differences may come up in areas such as the use of different teaching methods, the place of English in the curriculum and the age at which pupils start taking English classes. The interdependence of language and culture is part of this discussion. One of the main questions in this debate is whether a language is taught separate from the culture in which it originates or whether this foreign culture should be part of the lessons (Holliday). Another question is whether a local variety or a standard variety should be taught.

English is still an important language in many of the former British colonies and different varieties of English have developed in many of these countries. One country in which English is still important and has become part of the culture is Pakistan. The Pakistani Ministry of Education has developed a curriculum for EFL lessons taught in the country. The availability of this material, as well as the actual textbooks used in the Punjabi province, make Pakistan and the Punjab in particular an interesting research area to study the interdependence of language and culture.

Although the National Curriculum for English Language developed by the Ministry of Education of Pakistan does not overtly support the use of an indigenised form of English for

educational purposes, evidence of the use of an indigenised form in Ministry-approved textbooks developed by the Punjabi Textbook Board suggests that an indigenised form is used in the English syllabuses in this province.

In the following chapters, the educational system of Pakistan will be investigated to find out if cultural representations and varieties are present in the course material used in English education. Chapter 1 will provide a general overview of the history of the importance of English in Pakistan and the Pakistani people's sentiments towards the language. This chapter will also address the place of English in the curriculum and the issues that are part of Teaching English as a Foreign Language (TEFL). Even though local authorities often do not see a variety as a separate language in which the local culture can be expressed and this may be assumed, since there is no clear guideline for which variety should be used, a short overview of what a variety entails and what Pakistani English is like will also be provided here (Jenkins 62). Markers of this variety were found in the study of Pakistani syllabuses.

The examination of the underlying issues concerning English education in Pakistan will lead to a study of the curriculum that was developed by the Pakistani government on the subject of teaching English. The curriculum will be closely examined in order to find any references to culture and varieties of English. Subsequently, a study of the syllabuses used in English education in the Punjab province of Pakistan will be carried out in order to examine if these syllabuses are in line with the curriculum.

In 1993, Baumgardner stated that Pakistani English was present in textbooks used in Pakistan. In Chapter 3, the syllabuses will be examined to find out if variety and culture have indeed influenced the contents of the current textbooks. A general impression of the contents as well as a more specific linguistic study of the variety used in these syllabuses will be given. The focus of this examination will be on the English language courses in the Punjabi province of Pakistan because of the availability of the material. Furthermore, Punjabi is spoken by almost half of the Pakistani people (World Fact book).

## **Chapter I English in Pakistan**

### **1.1 Introduction**

Pakistan seems to have strong links with the English language. This was, for instance, expressed in the ceremony in which President Asif Ali Zardari was sworn in on September 9<sup>th</sup> 2008, when his acceptance-speech was in English (NOS). The British played an important role in the development of Pakistan and the foundations for the country's attitude towards English can be traced to the colonial era. In this chapter these foundations and the influence they have in Pakistani society today will be investigated.

### **1.2 The Foundations of English in Pakistan**

Hamid Khan starts his 'Constitutional and Political History of Pakistan' with the settling of Muslims on the Indian subcontinent and especially from the moment of the invasion by Sindh in 712 AD (3). This points to the importance of Islam as a factor in Pakistani identity. Muslims had ruled the Indian subcontinent for many centuries when the European colonizers came to Asia. Great Britain conquered the Indian subcontinent and officially ruled the subcontinent from the 19<sup>th</sup> century onwards, but contact had been established centuries before, by means of the East India Company (Khan 4, Kachru 353).

The introduction of English on the Indian subcontinent started as early as 1600. Contact between the British and native peoples of the subcontinent was based on trade. Kachru states that the introduction of English on the subcontinent took place in three phases. The first phase was initiated in 1614, when English was spread by missionaries. The second phase was said to be one of local demand, claiming that the local people wanted to learn English to expand their knowledge in other fields. The third phase was the creation of a class of interpreters for the British to communicate with the masses (Kachru 354).

'The Government of India Act' of 1858 and 'The Indian Councils Act' of 1861 made it possible for the English language to gain even more ground and expand the class of

interpreters on the Indian subcontinent. One of the main objectives of these acts was the creation of an Indian Civil Service (Khan 10). The decentralization of power was only possible in one language and English was enforced throughout the Indian subcontinent.

The formation of a new class of civil servants working for the colonizers and speaking English made English the language of the ruling elite. English remained the language of this ruling-elite even after Urdu became the official language in the newly formed Islamic Republic of Pakistan (Rahman 179). The English-Urdu controversy in Pakistan had many political aspects. On the one hand, Urdu was an important factor in gaining the support of the middle class for the separation movement. On the other, making Urdu the most important language after separation would mean an influx of the same middle class in the higher positions which until then had been held by speakers of English (Rahman 181).

English can also be seen as a link language and the language that is used as a *lingua franca* that does not favour any of the socio-ethnic groups in Pakistan (Kachru 357). Although Urdu acts as a *lingua franca* as well, it has very strong ties with religion (Dakin 30, 41).

### 1.3 Language development

According to the Pakistani government website the official language of Pakistan is Urdu (Pakistan.gov.pk). Websites from organizations such as the CIA World Fact Book and the Ethnologue claim that English is an official language as well. The Ethnologue even adds Sindhi to the list of official languages. The unclear status of English could be a factor in the ever-changing position of the language in the curriculum.

The major languages in Pakistan include Pashto, Punjabi, Seraiki, Sindhi and Urdu. Even though Urdu is the official language in Pakistan, the majority language in the province that will be studied, as well as in Pakistan as a whole, is Punjabi. The choice to study the material from this province is based both on the availability of material and on the fact that over 60 million of Pakistan's 167 million inhabitants speak Punjabi, which makes it the

largest language in Pakistan (World Factbook, Ethnologue). The three forms of Pashto combined have 19 million speakers, while the speakers of Sindhi (18.5 million), Seraiki (13) and Urdu (11) are even fewer (Ethnologue). Many of the languages in Pakistan share a common ground. “There is a continuum of varieties between Eastern and Western Punjabi, and with Western Hindi and Urdu” (Gordon). Speakers of Punjabi are able to take courses in Urdu and succeed. In ‘The World’s Major Languages’, Comrie explains that the word Urdu comes from the Turkish word for camp, ‘*ordu*’, because it was the language used in military camps when groups with different mother tongues lived side-by-side (470). This is also a reason to research material in Punjabi; Urdu is seen as a *lingua franca* and it is often a second language for its speakers (Kamran 15). It may be assumed that material in Urdu faces the difficulties of teaching a foreign language in a language that is already foreign to the pupils. In addition to this, Punjabi is probably more part of the Punjabi culture than any *lingua franca* could be.

#### 1.4 English and Religion

When Pakistan was formed, religion was at its foundation (Oldenburg 711). Urdu had become part of the Muslim identity in the struggle for a separate Muslim state. Language became a very significant part of the Pakistani identity, although at that point the rival language was Hindi (Rahman 177). Language and religion became intertwined in the formation of the Islamic Republic of Pakistan. Urdu became a means to articulate the need for a Muslim state. This link between Islam and language may influence the perception of the role of English. The proposed change of the script of the languages of Pakistan alone met with strong resistance; ‘those who change the Quranic script will have to go over our dead bodies’ (Rahman 189).

Since religion plays such an important role in Pakistan, the relation between Islam and English also deserves some attention. According to Malallah, in countries with Islam as the

dominant religion, English is seen by some as “the diffuser of foreign cultures, values and interests”. The article focuses on Kuwait, a society in which Urdu is a minority language as well and where English is perceived as granting high status (19). In a 1988 study by M.A. Alam, opinions on the role of English were investigated among students, parents and teachers and one of the conclusions was that none found English to be a threat to their Islamic values (in: Malallah 20). Further investigation into the role of English made it clear that the language was seen as necessary for economic advancement, and that culture or religion could be seen as separate from second language acquisition (Malallah 40).

A second study was done in the Gulf region more recently. In this article Islam is regarded as an important factor in the countries that were included. The clash between the Islamic and Western world is a starting point for the study to investigate English language teaching and the ideologies attached to it (Charise 1). It was concluded that English was not seen as a cultural influence but the changing sentiments between Muslims and non-Muslims leading to terrorist attacks seem to change this (Charise 12). There is not enough research available on this subject to draw conclusions at this moment.

### 1.5 Varieties of English

The development of English as a world language cannot be just regarded as the spread of one language. In many of the former British colonies English has developed in such a way that it has almost become a separate language by introducing, among other things, lexis, intonation or grammar from the native languages of these colonies, creating a new variety of English (Trudgill 124). English seems to be influenced by the languages it comes into contact with as well, which may also mean that native speakers of English coming into contact with other cultures start using words from the contact language (Bauer 32). Loanwords occur in English; a Hindi example is ‘*chutney*’ (Comrie 81). Varieties are most strongly expressed in spoken language, but some features find their way into written language as well.



The Nigerian author Chinua Achebe explains the importance of an indigenized form of English when he states the following; “I feel that the English language will be able to carry the weight of my African experience... But it will have to be a new English...” (in Jenkins 167). Some people even feel that European second languages are sometimes needed to express certain aspects of modern African society (Schmied 35). English can actually become part of the culture of countries into which it was introduced.

According to Honey in his 1997 book *Language is Power*, local authorities usually regard these local varieties as results of incorrect teaching (Jenkins 62). It has also been pointed out that L2 speakers could make a conscious choice to hold on to their socio-cultural identity. This contradicts the view that the divergence from British English is due to the inability of a speaker to use the language correctly (David Li in Jenkins, 196).

Since local authorities often do not think of a local variety as a language in its own right, one may assume that the goal is to educate pupils in a ‘standard variety’ (Trudgill 1). The previously mentioned relation between culture and language may also play a role in the teaching of a foreign language. To be able to recognize Pakistani English and the circumstances in which it is used, this variety will be examined in the study.

The English that is spoken in Pakistan today is often referred to as ‘Indian English’ or IndEng (Wells 624). There are some studies that focus especially on Pakistani English (PakE) and these are included in this and the following chapter if available. Indian English differs from British English on many different levels. It is used by educated speakers as well as in print. However, there is a general disagreement on whether English English (EngEng) or the Indian variety should be the norm (Trudgill 129).

In this chapter, only some examples of points of confusion between EngEng and PakE will be explained to point out the possible effects on intelligibility of varieties of English. These examples are given here to show some of the possible difficulties that may occur if English is indigenised. This is only relevant if the people that learn this form of English will

use it in an international environment. A list of the differences will also be provided in Appendices III and IV.

In Indian English ‘could’ and ‘would’ are often used where EngEng speakers would use ‘can’ or ‘will’ to create a more polite form. (We hope that you could join us.) ‘Could’ is also used where EngEng speakers use ‘was able to’ (Trudgill 132). ‘May’ is used to create a polite form where EngEng speakers would use ‘is to’ or ‘should’. (This may be removed tomorrow) (Trudgill 133). Especially this last polite IndEng form may cause confusion because a speaker of EngEng will interpret the use of ‘may’ as a way of stating a possibility, not something that should or could be done.

‘Yes’ and ‘no’ are used differently. If a question is asked in a negative form (Hasn’t he come home yet?) the answer includes the negatives. ‘Yes’ would mean he has not yet come home and vice versa. In EngEng the answer would not include the negative in the question, ‘yes’ would mean he has come home (Trudgill 127). This may also be a cause of confusion between speakers of PakE and speakers of a different variety of English.

### 1.6 English in Education

The discussion about English in education in Pakistan is not just about the way English should be taught. The British colonizers based the school system on the English language. English classes formed part of the curriculum but every other class was taught in English as well (Rahman 182). This school system was an important factor in the creation of the civil service and this inheritance is still present today (Khan 10). This study will investigate teaching English, not education in English. English as the medium of instruction is not the focus of this study but a description will be included to provide a complete picture.

### 1.6.1 The Medium of Instruction

In the early 19<sup>th</sup> century not everybody was in favour of the proposal to open a new Sanskrit seminary. Up to then, British administrators had believed that it was their duty to keep the native languages alive, but some Indians felt that the native languages would 'keep them in the dark' and therefore preferred education in English. This started the movement towards English as the language of education (Dakin 6). Years later, but still under English rule, steps were taken to reverse this movement and reintroduce the vernacular languages (Dakin 9).

In 1948, it was decided by the Advisory Board of Education that the mother tongue was to become the medium of instruction at the primary level of education. During the following meeting in 1949 it was also decided that Urdu was to replace English at universities by 1952. Schools that offered classes both in English and Urdu mushroomed (Rahman 182). English remained the language of the elite and anyone aspiring to be part of the elite (Rahman 184).

The question of when and how to replace English and implement Urdu or another native language in higher education was pushed forward for decades (Rahman 189). Urdu was to replace English, and appeared to do so when, in 1976, the president started to speak Urdu in his monthly broadcasts and Urdu became a compulsory subject up to intermediate level. Another symbolic step in favour of Urdu was its recognition as a national language in the 1973 constitution (Rahman 193). However, fluency in English was still necessary to acquire prestigious jobs (Rahman 190). The ability to speak English had created a new "...caste-like distinction..." (Rahman 191 and Dakin 24).

In 1979 all schools were ordered to use Urdu as the medium of instruction, which meant that all students that graduated from 1989 onwards would do so in Urdu. This order created unrest among parents. It was argued that Pakistan would fall behind, if its citizens were not educated in English. Another argument was that the elite would start sending their children abroad to be educated in English, creating an even bigger gap between the elite and

the masses. In 1983, the policy was changed in favour of English by allowing elitist schools to prepare their students for the Cambridge Examination (Rahman 196).

The total reversal of the greatest pro-Urdu step took place silently 4 years later (Rahman 198). In the years following this, a plan was introduced to close the gap between elitist and non-elitist schools by allowing the schools to choose the medium of instruction. Because of political issues, this proposal was soon dropped (Rahman 200). Since then, research has shown that students and parents prefer teaching in Urdu or English rather than in their regional language (Mansoor 2004 340).

### 1.6.2 English Language Courses

Many Pakistani think that it is important to study English but that practice in their regional language is not needed, because it is not economically relevant (Mansoor 2004 340). Because of the high status of English, it is the preferred medium of communication even if the student has very limited proficiency in English (Mansoor 2004 342). Mansoor's research shows that the emphasis on studying in regional languages has only created a bigger gap between the elite and the masses (Mansoor 2004 343). Most students think they need to study English in order to succeed in life (Mansoor 2004 343). This suggests that pupils expect a high standard of English education.

### 1.7 The Position of Culture in Language Acquisition

Teaching a foreign language comes with hurdles. One of the questions that is bound to come up is whether language and culture are interconnected. If so, the course material should not only teach the language but the connected culture as well. A language that is spoken in different countries each with their own culture presents even more difficulties in this respect. If culture and language are not interconnected, language courses can be based on the daily lives and cultures of the students. In the case of English, it might also be argued that the

language is now a world language. In this part of the chapter, attention will be paid to some theories that have been developed to deal with these issues.

'The Struggle to Teach English as a Foreign Language' by Holliday presents the conflict that arises when the interdependence of culture and language is discussed. The author distinguishes two extreme perspectives on language and culture; position 1 (or native-speakerism) and position 2. Supporters of position 1 feel that a standard variety should be taught to L2 learners, native speakers provide the norm to which learners should aspire. This position creates an elite position for native speakers of English, and creates an interdependence between language and culture. Position 2 expresses the view that English is not 'owned' by native speakers but by anyone who wishes to use it. This also means that L2 speakers can use English within their own culture. English is seen as a language L2 learners can own. One member of the curriculum's advisory team, dr. Shamim, is quoted in Holliday's book (14). She subscribes to the new ownership of English by L2 learners and non-native speakers of English.

In an article on language and culture Mansoor (2008) writes about culture and language and the fact that vocabulary is based upon the environment. She feels that this is a reason why pupils in Pakistan should learn Pakistani English.

## **Chapter II: The Pakistani Curriculum**<sup>1</sup>

### 2.1 Introduction

In this Chapter the National Curriculum for English Language Grades I-XII 2006 will be examined to discover whether the Pakistani government has an overt point of view regarding culture in English classes. The textbooks that were approved by the Pakistani government will also be studied to find out what this approval means. Although the curriculum suggests that culture is not an overt part of the lessons, evidence in the textbooks that will be discussed in the final part of this chapter suggests otherwise.

The National Curriculum for English Language Grades I-XII, 2006 is a very extensive outline that was developed by the Ministry of Education to aid educators and authors of textbooks in their work. Both the writers and advisors who influenced this curriculum and the materials used to form the curriculum will be discussed.

Although reviewing the curriculum may have led to some interesting conclusions, its influence on the syllabuses that are used in the classrooms of the Punjab is more important. For this reason the influence on the textbooks that are used in classrooms should be studied. Five syllabuses that were approved by the Federal Ministry of Education are put to the test in this chapter to see whether the objectives set in the curriculum are met.<sup>2</sup> It should, however, be taken into consideration that other materials may be used in lessons and the teacher's influence can also add to the information textbooks. Consequently, criteria not met in the syllabuses might be part of the lessons. No definitive conclusions on the contents of the lessons can be drawn because not every aspect of these lessons is available to the researcher.

Of the many Student Learning Outcomes (SLOs) set in the curriculum, some can be found in the syllabuses. The very specific ones are easy to identify, but in other cases it is difficult to give a definitive answer to the question whether the pupils are taught these SLOs.

---

<sup>1</sup> This chapter is based on the National Curriculum (Jamshed 2006), Appendice A  
Other sources will be named when this is not the case.

<sup>2</sup> The syllabuses can be found in Appendix B

The information in the syllabuses may be used as a starting point for the teacher, but because the instructions for the teachers are included in the syllabuses, they might also be the only materials used in class. A combination of the Steps with an extensive guideline for the teacher might be very helpful to use the syllabuses to their full extent. Further research might be done to study the SLOs and their role in the syllabuses more extensively. This will not be included in this thesis because this is not main objective of this study.

## 2.2 The Place of English in Primary and Secondary Education

As stated above, English education holds a very important and valued position in Pakistani society. The first page of the Curriculum emphasises this:

... English is the language of international communication, higher learning and better career options. It should, therefore, reach the masses so that there is no discrimination amongst the rich and poor in Pakistan in terms of opportunities for personal, professional and economic development (National Curriculum 1)

English is taught from grade I to XII; students start school when they are 6. The National Curriculum for English Language Grade I-XII was developed in 2006 to secure equal opportunities for all Pakistani people. It is a guide for schools and publishers to develop an English language programme. The report specifies the goals for separate grades, as stated below. These goals are all very broad; they are clarified in the 178-page report.

### **I-II**

In the first 2 years of their education, students are expected to learn how to be autonomous learners and focus on the lexical aspect of the English language. They should be given the opportunity to learn English parallel to their mother tongue (4).

**III-V**

The students are made aware of the different media of language. New forms of language are introduced.

**VI-VIII**

In this phase, a more specialized form of teaching is introduced. Special attention is given to certain subjects instead of covering a wide range. This is seen as the transitional phase.

**IX-X**

The level of English achieved so far is consolidated. English is used outside the English class as well.

**XI-XII**

A division is made to meet the needs of the pupils leaving school to start work and the needs of students that will continue their education.

**2.3 Authors and Advisors**

As many as 20 people took part in the process of developing the curriculum. Distinctions are made between ‘The Writing Team’ (6 members), ‘The Framework Advisory Team’ (3) and the National Advisory Team’ (14). Some names occur in more than one team. At the time the curriculum was published, all the writers and advisors were working in Pakistan’s education system.

A preliminary search on Google Scholar reveals that at least a quarter of the people involved in developing the curriculum have also published articles in books and in journals. This is relevant since the subjects of the articles may give insight into their opinions on English education. The five advisors who have published articles will be discussed in the order in which they are mentioned in the curriculum. The annotation of the articles can be found in Appendix II.



Dr Fauzia Shamim, who is a Professor at the Department of English, University of Karachi and is also affiliated to the IED (Institute for Educational Development) at Aga Khan University, Karachi, has published articles on “Learner’s resistance to innovation in classroom methodology” and “In or out of the action zone: location as a feature of interaction in large ESL classes in Pakistan”. The first article starts out by stating that “... a teacher-initiated innovation ... is more effective...(than changed that are initiated by syllabus-developers)”. It later mentions that these innovations usually occur within the syllabuses, but a change in the desired objectives can also occur. Dr Shamim describes her findings in her own classroom when she initiated change and tried to introduce a setting in which the learners have a more active role. Dr Shamim mentions the cultural issues regarding the learner’s passive attitude because of the status of the teacher (111). The second article is a study on the perceived effect of large classes on English education.

As mentioned in the previous chapter, Dr. Shamim is also quoted in The Struggle to Teach English as an International Language (Holliday 14). In this book she subscribes to the new ownership by L2 learners and speakers of English. This ownership is also called Position 2, and means that English is seen as separate from the culture of its L1 speakers. This view is very present in the textbooks developed by the Punjabi Textbook Board.

Dr Shahid Siddiqui is Professor at and Head of the Centre for Language and Applied Linguistics, Lahore School of Economics, Lahore. Siddiqui was co-author of an article on the importance of print exposure in the development of an extensive vocabulary. At the time he wrote the article (2008), he was linked to the University of Toronto. Where Shamim seems to focus on the influence of the teacher with the syllabuses as a guideline, Siddiqui’s article suggests a focus on the written material, although this could still exist outside the syllabuses.

The focus of the research areas of the authors involved in the development of the curriculum is mostly on Pakistan. Dr Saiqa Imtiaz Asif, Dr Raja Nasim Akhtar and Ms Zakia Sarwar have published articles on the subjects of the Desertion of Local Language, the

Punjabi Language and teaching a foreign language with limited resources. This focus may suggest that the curriculum is also focussed on the country and its culture.

#### 2.4 Curriculum Frameworks Consulted

The curriculum frameworks that were investigated by the developers of the Pakistani curriculum to arrive at the National Curriculum of Pakistan were those of England, Finland, Australia, USA (Michigan and Mississippi), Singapore, India, Malaysia, Bangladesh, and Pakistan. The current investigator found many similarities between the curricula available online and the Pakistani curriculum, but there were even more differences. More research is needed to give a full account of what these similarities and differences mean.

What is noteworthy regarding the list of countries of which curricula were consulted to form the Pakistani curriculum, is that most of these countries have English as an official language and English is the first language for at least a considerable part of the population (World Fact book). Of the ten countries mentioned, five curricula are available online, namely those of England, Australia, Michigan, Mississippi and Singapore. Because of this form of availability, these five curricula have been compared to the Pakistani curriculum. The Pakistani curriculum does not state which version of the curricula of the countries mentioned was used and hence it is difficult to establish whether these online versions were the actual curricula used in the development of the Pakistani curriculum. Some of the curricula consulted were published later than the Pakistani curriculum. One can assume that a country does not switch its entire approach to teaching English over a short period of time and the curricula consulted online are therefore used here to give some insight into the way in which curricula are presented in general and to make a comparison. It must be stressed, however, that one cannot be sure these are the actual curricula used by the Pakistani developers.

None of the online curricula show the same divisions into different stages in the learning process as does the Pakistani curriculum, although some show similarities. Further research is needed to compare the more specific goals of the curricula to give a conclusive answer as to whether the Pakistani Curriculum could have been based on any of the other curricula. The curriculum developed by the Department of Education of England does not go into as much detail as the Pakistani curriculum does. Where the British curriculum uses 6 pages to describe the goals set for the first 2 years, the Pakistani curriculum uses 16. The British curriculum is built around 'attainment targets' and provides the teacher with assessment tools to monitor the pupils' progress. It is written for teachers, whereas the Pakistani curriculum was developed for all parties involved in education. The curriculum used in Queensland, Australia is quite short when compared to the Pakistani curriculum. It focuses on the level that should be achieved at the end of grades 3 and 5, but does not give a specific guideline as for what to do in which grade.

The Michigan curriculum was developed to create guidelines for K-12 schools. These are schools in which students learn English as an additional language. Such schools are not state funded but charge tuition fees. Like the Pakistani curriculum, this curriculum uses the term 'benchmark', although it has a different definition than the one used in the Pakistani Curriculum. In the Michigan curriculum a 'benchmark' is the most specific form of instructions in the curriculum and can be compared to the Pakistani SLOs. This curriculum's structure is complicated and the Pakistani curriculum may be seen as a clearer version.

The curriculum developed by the Ministry of Education of Singapore mentions Learning Outcomes as the expected attainment targets for the students (5). These outcomes are what the Pakistani curriculum uses as benchmarks. This curriculum shows more similarities with the Pakistani curriculum on the subject of content than any of the other curricula investigated here. The focus on reciting and 'reading readiness' are examples of this (12).

The Mississippi curriculum reflects the way the Pakistani curriculum is structured. It is divided into three levels of learning. In the Mississippi curriculum, competencies are set for the entire 12-year-programme; the objectives (or standards in the Pakistani version) specify the competencies. The objectives are also specified in separate points in the curriculum. It is mentioned that these objectives used to be described as benchmarks and benchmark items.

## 2.5 Structure

The main divisions within the Curriculum are the five *Competencies* (C). Each of the competencies is divided into *Standards* (S). In turn, the standards consist of *Benchmarks* (BM). The benchmarks describe what should be taught and learned in each period of time. The benchmarks are described for combinations of two or three grades and are further divided into SLOs per grade. These descriptions are extensive but fail to provide clear information on the way in which they should be implemented.

An example of what these different levels mean is presented below (Pakistan 112).

<i>Competency 4</i>	:	<i>Formal and Lexical Aspects of Language</i>
<i>Standard 2, Vocabulary</i>	:	<i>All students will enhance vocabulary for effective communication.</i>
<i>Benchmark I</i>	:	<i>Analyze different kind of texts to identify how lexical items are used to convey different meanings; use lexical items in context and with correct spellings; use lexical items to show different meanings in their own speech and writing.</i>
<i>Grades IX &amp; X</i>	:	<i>Show cultural and gender sensitivity by making appropriate adjustments in language for social, academic and daily life situations.</i>

Although this structure provides an extensive framework for the English language courses, it does not give specific examples. Without a teacher's handbook, the courses could still vary.

Terms such as ‘effective’ and ‘appropriate’ do not provide a clear guideline. Overall, this extensive structure does not seem to add to the creation of a standardised form of English courses. This need not be a problem, but it does mean that the goals of the developers of the curriculum are not met.

## 2.6 Culture in the Curriculum

Some references to culture in the curriculum will be described in three categories, namely Culture, Pronunciation and a category in which all other distinctive features that cannot be placed in these categories are discussed: Other.

### *2.6.1 Culture*

In the Statement of Philosophy of the curriculum, culture plays an important part: “The curriculum also aims to provide language learning and teaching experiences within national and cultural bounds...”. Culture is mentioned several times throughout the document, and some statements seem to stress Pakistani culture. An example of this is the emphasis on posture and dress (109). Other examples are the distinctions made to adjust language to show cultural and gender sensitivity (113). According to the curriculum, status in society is also something pupils should learn to take into consideration (50).

Issues across cultures should form part of the curriculum, although what is meant by that is not completely clear (12). It seems very important to the developers of the curriculum that pupils connect English to their own lives (102). This would suggest that English is seen as part of daily life.

To implement all the benchmarks, certain themes are selected to try and find appropriate reading material. The themes play a role throughout the grades and have a sub-theme for each grade. The curriculum describes them as follows.

These themes should primarily nurture ethical and social attitudes relevant to Pakistani context, and also create an awareness, tolerance and understanding of global audiences. The chosen material should demonstrate gender and cultural neutrality and should not contain hate material (144)

Some of these themes appear to address issues within Pakistani society, which the authors would like to see changed. Examples of the themes are Participatory Citizenship (first grade sub-theme; making queues), Patriotism/National Pride (I; Love for Pakistan), Gender Equality (X; gender inequality detrimental to society) (146). This indicates that English is not taught just as a foreign language but is the medium used to teach Pakistani morality. In addition to this, the authors appear to want to create a more equal society. It might be argued that this is in part a Western influence.

### *2.6.2 Pronunciation*

Pronunciation is probably the primary marker of a variety; focussing on a certain form of pronunciation would be proof of the variety preferred by the authors, for example Standard British or American English (Bauer 69). Not much emphasis is placed on what variety to use, and pronunciation should simply be ‘widely acceptable’ (10). The first grade pupils should “familiarize themselves with rhythm, stress and intonation of English language for comprehension by listening to simple stories and poems read aloud in class” (32). Reading aloud is an important tool to teach the pupils how to pronounce English words; pronunciation should be “accurate” according to the curriculum (38)

Some references to differences between pronunciation in English and local languages are made. The consonants that form problems for Pakistani speakers of English are addressed by practising minimal pairs. Which minimal pairs these are is not specified, which may indicate that these problems are common knowledge in Pakistan (52, 84). Since the

curriculum is written for Pakistan as a whole and the only local language that is recognised on a national level is Urdu, it can be assumed that these minimal pairs have their origin in Urdu. Differences in use of intonation in questions and statements are also addressed (53). Awareness of the difference between the Pakistani languages and English in terms of stress patterns is shown as well; the Pakistani languages are syllable timed, English is stress timed. Attention is paid to the use of weak forms and the use of appropriate stress (53, 100, 111, 135 and 151).

### *2.6.3 Other*

The Introduction states that language experts from all the provinces of Pakistan were consulted. Foreign experts are not mentioned, although the last page of the document refers to the importance of foreign curricula in the development of the National Curriculum (1, 178). Another noteworthy statement is that English is seen as a medium to gain proficiency in other areas (4).

As early as the fourth grade pupils should use similes; this might be something that is more embedded in local languages. More research on this subject should be done to learn whether this is a transfer from local languages (55).

## 2.7 The Curriculum in Practice

The 5 syllabuses that will be examined are the Step 1 to 5 syllabuses developed by the Punjabi Textbook Board and approved by the Federal Ministry of Education. Each “Step” will be examined to see if all the requirements set in the curriculum are met. Since the competencies and standards are set for the entire course, the precise contents of these categories are copied from the curriculum and listed below (10).

C1	Reading and Thinking Skills	S1	All students will search for, discover and understand a variety of text types through tasks which require multiple reading and thinking strategies for comprehension, fluency and enjoyment
		S2	All students will read and analyze literary text to seek information, ideas, enjoyment, and to relate their own experiences to those of common humanity as depicted in literature.
C2	Writing Skills	S1	All students will produce with developing fluency and accuracy, academic, transactional and creative writing, which is focused, purposeful and shows insight into the writing process.
C3	Oral Communication Skills	S1	All students will use appropriate social and academic conventions of spoken discourse for effective oral communication with individuals and in groups, in both formal and informal settings.
C4	Formal and Lexical Aspects of Language	S1	Pronunciation: All students will understand and articulate widely acceptable pronunciation, stress and intonation patterns of the English language for improved communication.
		S2	Vocabulary: All students will enhance vocabulary for effective communication.
		S3	Grammar and structure: All students will understand grammatical functions and use the principles of grammar, punctuation, and syntax for developing accuracy in their spoken and written (incomplete sentence in curriculum)
C5	Appropriate Ethical and Social Development	S1	All students will develop ethical and social attributes and values relevant in a multicultural, civilized society.

Since the benchmarks are still somewhat abstract, the SLOs in the structure of the curriculum will also be used to find out whether all competencies are catered for. The benchmarks are set for Class 1 and 2, and Class 3, 4 and 5. The SLOs are set for each class. The first four competencies are divided into more specific goals for each grade. According to the Curriculum, appropriate ethical and social development (C5) should be addressed throughout all the syllabuses. Pakistani culture is described in all the syllabuses; this will be further examined in Chapter 5.

### *2.7.1 Competency 1; Reading and Thinking Skills*

Not all the Benchmarks of Competency 1 are included in the syllabuses; some are only present covertly and whether they form an explicit part of the material depends on the teacher. S1, BM I for grade 1 and 2 sets goals for ‘reading readiness’ (22). The SLOs connected to this



benchmark appear to have been incorporated into the syllabuses, although the current researcher cannot be sure about this, because much depends on the interpretation of the teacher. For example, the SLO on digraphs and trigraphs might be part of the course if the teacher uses the pictures of an elephant or a watch to describe the phenomena. Another issue in this is that it may be assumed that questions like how to hold a book and the formation of sentences and paragraphs, which are also benchmarks, will be addressed in the lessons, because the book cannot be understood otherwise. The emphasis on the use of the alphabet, a Student Learning Outcome, is clear in the first two syllabuses.

S1, BM I for Grades 3 to 5 expands on the understanding of sentences and paragraphs, as well as on identifying silent letters, digraphs and inflections. Special attention is not paid to this in the syllabuses. Reading aloud and silently is addressed, and questions are presented to test the pupils' understanding of the texts. Pupils should also be taught how to form a paragraph; this is not addressed in the syllabuses.

BM 2 of this Standard does not seem to be part of the syllabuses. Stories are not part of the syllabuses, so reading comprehension cannot be addressed. The short monologues that occur in *Step 2* may be seen as an expression of the goal 'reading comprehension' but the pupils should have started this in their first year, according to the curriculum. They should also start learning how to express their opinions at this point, but the books focus on repeating stories. This BM also includes activities outside the classroom such as reading labels. There is no note or additional instruction for the teacher in order to indicate this.

The syllabuses for grades 3-5 for this benchmark contain more stories, which means that reading strategies may be taught in these grades. The teacher would have to know how to apply these SLOs to the material in the syllabuses in order to teach the students critical thinking and reading strategies.

Pointing to objects and naming them is addressed in BM 3; this can be found in all syllabuses. The calendar that is supposed to be part of first-year education is nowhere to be

found; it is not introduced until the fourth year. Some outcomes, such as reading legends and charts, should, according to the curriculum, be part of the programme by using other teaching aids. This may be part of the lesson that is not included in the books. Telling time is added in the following syllabuses; charts and tables are also included to teach the pupils how to read these.

BM 4 focuses on the alphabet and the use of dictionaries. No references to dictionaries are made in the books; lists with explanations of words are included, which may suggest that the pupils do not use dictionaries in their lessons.

C1, S2 focuses on 'reading and thinking skill' (26). For the first two grades, this means that pupils should be able to recall stories and nursery rhymes and react to them. *Step 1* contains one nursery rhyme that may be used to recite, listen to and read aloud. However, there are no specific persons in these rhymes, so identifying and naming of characters is not possible. Although it should be part of the lessons, the teacher is not instructed to ask questions that require a yes or no answer. This means Step 1 does not meet all the criteria, if the syllabuses are the only material that is used in the lessons. Step 2 should only add the ability to express opinions in a sentence. Formulaic expressions can be expected to reach this goal but they do not appear in the syllabus. The book contains two more poems, again without specifically mentioning people, and some monologues.

In the following three grades, pupils have to learn to retell the stories in ever growing detail. The syllabuses keep focusing on reciting stories and repeating them word for word.

### 2.7.2 Competency 2; Writing Skills

C2, S1 contains three benchmarks on the subject of writing. Not all the SLOs that are described for C2 are included in the syllabuses. Copying the alphabet is the main focus of *Step 1*, drawing different shapes and colouring within lines also form part of this syllabus.

Writing numbers 1 to 10 and one-syllable words are addressed as well. Writing ‘particulars about themselves’ is not introduced until *Step 3* (1). Additional numbers and more multi-syllable words are introduced in *Step 2*. Pupils also learn to form short sentences and fill in missing information, which are SLOs for this grade. The books mostly focus on repetition; the outcomes that require more initiative are not mentioned in the notes for the teacher. The other two benchmarks focus on writing stories and formulaic expressions. These SLOs form especially part of *Step 2*, in which children tell something about who they are.

The numbers up to one hundred are addressed in *Step 3*; this is an SLO, but the ordinal numbers are not introduced until the 5<sup>th</sup> grade. Rewriting sentences using the correct punctuation is part of *Step 3*. All the books give the opportunity to fill in blanks to complete a paragraph, which is an SLO for all grades. This all combines with acquiring additional vocabulary and recognition of keywords that are part of the other SLOs. The introduction of ‘Tense’ should also be part of the material. Different forms are used in the stories and the teacher may use these to introduce the subject. The last benchmark within this standard focuses on writing short notes. Not much attention is paid to that in the syllabuses.

### *2.7.3 Competency 3; Oral Communication*

Competency 3 includes two benchmarks that divide the subject of oral communication into the use of formulaic expressions and communication to express ideas and give information. *Step 1* does not pay any attention to these skills. *Step 2* does pay attention to short sentences. Common conventions on subjects such as greeting should be part of *Step 1*, but these are not introduced until *Step 2*. *Step 3* to *5* include these SLOs as well. Although the benchmarks are not included at the stage the Curriculum mentions them, they form part of the lessons in the syllabuses.

#### 2.7.4 Competency 4; Formal and Lexical Aspects of Language

Pronunciation is the focus of S1; in both books the teacher is urged to help the students pronounce the words correctly. Reciting is used to accomplish this. One specific SLO from the second standard of C4 is that the pupils learn words that are the same in English and Urdu. This is addressed on the first page of *Step 1*. Grammatical functions of language are described in S3. Children should, for example, learn how to use plural forms, a subject that receives attention in *Step 1*. The other grammatical functions that are SLOs for the first grade are introduced in *Step 2*. Punctuation and capitalisation are explained in *Step 3* and *Step 5*, even though the curriculum places this subject in the first grade. Non-verbal means of expression also form part of the curriculum; this is only reflected in the syllabuses when pointing is introduced.

Teachers of Grades 3 to 5 are urged to teach their pupils correct pronunciation and intonation patterns. Most of the other specifically mentioned SLOs of this benchmark are not introduced by means of explanation but can be found in some of the stories. An example of this is the use of the weak form of 'have'.

The stories in Syllabuses 3 to 5 become increasingly more complicated and contain more grammatical functions and vocabulary. Some SLOs are very specifically addressed in the syllabuses. Examples of this are making anagrams of one-syllable words and finding the opposite meaning of a word.

## 2.8 In Short

The curriculum comes across as an expression of a culture in which authorities try to create structure in a country which has to cope with large school classes. The structure presented in the curriculum may well be too detailed, and one is inclined to think that the actual development of syllabuses or teacher's manuals would have been more helpful.

Although many references to culture and pronunciation are made, it is not clear what the norm is. Where culture is concerned, emphasis is placed on the Pakistani identity and pride, with respect for others. Pronunciation is only described in terms of words such as 'widely accepted' and 'accurate', without references to what this actually means.

The National Curriculum does not seem to favour any particular variety of English or see language as a medium to provide access to an international foreign culture. English classes are not just seen as the teaching of a language but also as a class in which -Pakistani- values are taught.

### **Chapter III: Linguistic and Cultural Features in Punjabi Textbooks**

#### 3.1 Introduction

Culture, history and religion do not only influence the way a country develops. They also have an effect on the way in which pupils are educated, both in subjects that focus on culture, history and religion and in subjects that, at first sight, appear to be unrelated to culture, history or religion, such as maths or a foreign language. This cultural influence on an apparently unrelated subject, in this case English, will be examined in the final stage of this study. The source materials for this study are 5 syllabuses (each entitled “Step”) used in the Pakistani province of Punjab and approved by the Pakistani Ministry of Education; Step 1 to 5 developed by the Punjabi Textbook Board. The numbers behind the examples refer to the number of the Step (1-5) and the page number (00-46). The BrE spelling or BrE word is presented in square brackets.

First, some Dutch primary school pupils were asked to look at 10 pages taken from the five Punjabi syllabuses. A short overview of what they thought about the pages will be provided. Their opinions are valued because they are not looking for differences and their answers put some perspective on how much the observations of the researcher stand out to Dutch pupils. The rest of the chapter will address the linguistic and cultural aspects of the syllabuses.

#### 3.2 Opinions of Pupils

A short informal questionnaire on the syllabuses was developed for the students of a primary school in Utrecht (Wittevrouwen)<sup>3</sup>. It was important to keep the questions as objective as possible. 10 pages of the five syllabuses were included to see whether the students noticed anything worth mentioning on these pages. They were also asked to give a general

---

<sup>3</sup> The questionnaire can be found in Appendix B

impression of the pages and asked if they thought the material could be used in Dutch schools. Seven pupils (aged 11 to 13, 4 boys / 3 girls) took part in this study, and although a bigger population is necessary to obtain a more representative impression, the results found in this small group do give an idea of how Dutch pupils interpret the Punjabi textbooks.

The general impression of the books was that one needs to be able to speak English to understand what to do (4 out of the 6 answers given) and that the books were old-fashioned (3/6). The answers ranged from the books being too easy to being too difficult, which may point to the differences of the levels achieved by Dutch pupils at these ages. Only one student felt that the Punjabi method might also be used in the Netherlands, but she added that it would be easier to stick to their own method.

Since this questionnaire did not focus on any linguistic aspects, the findings of the pupils should only be compared to the 23 noteworthy cultural observations made by the current researcher in the 10 pages of the questionnaire. The pupils did not mention any of these issues. In fact, one boy enjoyed reading about the daily routine of a Pakistani farmer and did not find anything strange about it. The most frequent comment was that the pages were boring and the pictures were vague. The only girl that mentioned nationality wrote that one picture featured a Chinese or Japanese family (Step 4 18).



Even though the researcher made a great many observations on the pages included in the questionnaire, the pupils did not pick up on anything they considered to be out of the ordinary. It is important to note that while parts of the material appears to be culturally embedded to the researcher, this is not clear to the pupils. Cultural reference may be less evident when it is not the focus of a study.

### 3.3 Methodology

The study will examine if there are linguistic and cultural influences present in the syllabuses used in English classes. Since authorities often do not think of a local variety as a language in its own right, one could assume that the goal is to educate pupils in a ‘standard variety’ (Trudgill 1). In his 1993 introduction, Baumgardner states that PakE is present in Pakistani textbooks, for example through the use of loanwords. One of the objectives of this study is to investigate whether this is still the case 15 years later. This is one of the main areas that will be studied, along with cultural or religious influences on the course material. The study will be divided into a linguistic study and a study of the cultural aspects in the source material.

The linguistic study will be conducted using articles on Pakistani English by Baumgardner and Mahboob in combination with the researcher’s observations. Both authors and the researcher refer to EngEng as the standard variety. The articles include several clear examples of features of Pakistani English. To define the variety of English used in the written sources, these examples will be compared to the available material to see if and when they are used. A list of what linguistic features are defining for PakE can be found in Appendices III and IV. Since some authors use the term IndEng to refer to the variety spoken on the subcontinent, this name for the variety is used when articles by these authors are the source in which the specific feature is mentioned.

The study of cultural aspects will focus on the subjects of the texts and the accompanying pictures. This study will be based on the researcher’s interpretation. The researcher’s cultural embedding is defined by being a Dutch woman, who is not religious and lives in a society in which 42% of the inhabitants consider themselves not religious.<sup>4</sup> About 50% of the Dutch population is Christian; almost 6% is Muslim (World Factbook).

---

<sup>4</sup> About 50% of the Dutch population is Christian; almost 6% is Muslim (World Factbook).



### 3.4 Study

#### *3.4.1 Linguistic Features*

The linguistics features in the syllabuses developed by the Punjabi Textbook Board will be described in the following paragraphs. The study covers 248 pages, with almost 20,000 words. In these pages, 347 linguistic features were found. These features were divided into seven subheadings. Each subparagraph contains an explanation of the differences between PakE and BrE or possible transfers from Punjabi. Some examples are provided for clarification. The full list of notes can be found in Appendix V.

#### **Article, plural / mass noun**

Definite articles do not exist in Punjabi, which might be the reason why most features occur in this linguistic area (Shackle 20). Punjabi has an indefinite article (/yk/), but it is usually omitted (Shackle 212). These features make up for more than a fifth of the research notes on linguistic features for this study. The use of articles in combination with plurals and mass nouns account for an additional 5% of observations. Since there are different forms of this particular feature, examples of all possibilities will be provided.

‘The’ is sometimes added where an article is not needed. This mostly occurs when mass nouns are used. Mass nouns can be used as count nouns in PakE (Trudgill 130);

*Let's tell the time. (429)*

*In which season does the snow fall? (522)*

In combination with a gerund the definite article is also used;

*The reading of poems also teach[es] students to enjoy poetry. (318)*

In other instances, ‘the’ is left out where BrE would need it to form a correct sentence. This accounts for more than a third of the observations recorded in this category.

*Produce [...] sound of the first letter of the picture. (118)*

In this example ‘sound’ is used as a count noun, but because the article is left out, it is presented as what would be a mass noun in BrE. Sometimes a definite article is used instead of an indefinite article:

*Now arrange the first letters ... to get the name of a country you live in. (543)*

This also happens the other way around;

*Students are learning to say the sentence. (235)*

The indefinite article is also omitted or added in positions where speakers of BrE would do the opposite, adding up to another third of the observations in this category. A difference in the use of mass nouns and articles form part of these observations. In some cases mass nouns are used as count nouns.

*A new vocabulary has been introduced here. (219)*

*There is a great excitement everywhere on the ‘Chand Raat’. (401)*

*He will give us ...big reward in return. (504)*

### **Lexis, Semantic Shift and Borrowing**

Almost a fifth of the notes on linguistic features in the curriculum have to do with semantic features, an additional 8% of the observations are on borrowing. One example is the abbreviation of partitive phrases. Trudgill uses the example ‘Everyone pick up a chalk’. EngEng would use the partitive phrase ‘a piece of chalk’ (131). The same example could be found in the syllabuses.

*The teacher keeps his register, chalks and the duster in it. (512)*

Another lexical feature of IndEng is the shift of meaning of certain words that are still used in their original meaning in EngEng or are no longer used at all. Examples of this are colony [residential area] and hotel [restaurant, café] (Trudgill 137, Mahboob 1055). An example from the syllabuses is:

*Akram is a school peon. (404)*

Another example from the syllabuses of the use of a word that is considered archaic in the United Kingdom is the manner in which ‘read’ is used.

*I read in this school. (235)*

IndEng includes many words from the native languages on the subcontinent. A reason for this could be that EngEng was not equipped to describe the new environment and culture. Words that formed part of the interaction between the locals and the colonisers also found their way into the IndEng vocabulary. Examples of this are *durzi* [tailor], *lathi* [bamboo weapon used by police] and *swadeshi* [native] (Trudgill 137).

Borrowing occurs frequently in the syllabuses, but only in complete words. No evidence of hybridisation or affixation was found (Mahboob 1054). Some of the loanwords are printed in italics, and some are explained in vocabulary lists. Some words are used as if they are part of the English language, which may be true for the PakE variety. Examples of these words in the syllabuses are *Dada* and *Dadi* (335, grandparents), *brinjals* (424, eggplant) and *rickshaw* (518).

### **Preposition**

The use of prepositions accounts for another 14% of the features noted. According to Trudgill (131), this is an characteristic of PakE. Prepositions are added (to raise up 501), omitted (filling ... the blanks [in] 420) or changed (write with the present form [in] 537), in PakE.

### **Tense**

Tense is sometimes used differently in IndEng. Future forms may be used where EngEng uses present tense in sentences such as “when you will arrive, please visit me”. Another feature is that IndEng is not consistent in the use of one tense throughout a sentence. (When I saw him last week, he told me he is coming).

The progressive aspect (aux + verb + ing) is also used to express habitual action (I am walking here often), completed action (Where are you coming [have you come] from) and is used with stative verbs (Are you wanting anything?). This is also a feature of colloquial BrE. According to Rahman, this is also one of the defining factors of PakE (Mahboob 1046). Some examples of this could be found in the syllabuses.

*My friend Nasar is coming from the village. (419)*

*His son was standing alive before him. (504)*

On some occasions, a present simple is used when a present progressive should be used.

*He wears a red shirt. (407)*

Speakers of PakE do not always use the auxiliary 'do'. This mostly occurs in speech, but could also be found in some instances in the syllabuses (Mahboob 1052). The following examples are the only appearances of this phenomenon in the syllabuses.

*Have you bats and balls? (236)*

*What ... has the girl [have]? (322)*

*What hobbies ... he likes? (422)*

Another PakE feature is the complementation of a monotransitive verb by a non-finite clause, replacing the -ing participle of BrE by a to-infinitive (Mahboob 1048). Although Mahboob considers this to be a representation of PakE, it did not seem to be a clear differentiating feature of PakE to the researcher. However, examples of this feature could be found in the syllabuses.

*Would you like to go [going] with me? (415)*

*I like to surprise [surprising] her. (421)*

Since the other features that were found are more difficult to divide into subcategories, it may be assumed that they do not have a PakE foundation.

## BrE/AmE

Notes on this subject were made to investigate if either BrE or AmE is used. There were many examples of the use of the British ‘ou’ spelling in words where AmE would use ‘o’, such as ‘colour’ (213 ea). Other examples of BrE word or spelling choices were; downwardss (221) and towardss (411), mathss (421), greengrocer (406) and sweets (417).

Throughout the syllabuses, one word was written in AmE: practice used as a verb (128, 202, 204, 234, etc.)

## Word order

In the syllabuses and available research, no evidence could be found to suggest that PakE uses a word order different from that of BrE. The noteworthy linguistic features mentioned in this category are difficult to group. The order of time and place was sometimes reversed.

*Ask the student time when he/she comes late to school. (314)*

*My father is a doctor and goes daily to work in a hospital. (515)*

## Error

Most errors in the syllabuses are made when it comes to spacing and capitalisation;

Capitaland smallletters (201), down\_wards (221), every\_thing (417), some\_thing (505), team mates (508) etc.

## Other

The last category of this part of the study will give some insight into individual features, which cannot be placed in any specific category. Since the syllabuses were probably proofread extensively, this could mean that these peculiarities do not stand out to Pakistani readers as much as they do to a non-Pakistani reader. This may be an indication that what seems odd to a non-Pakistani reader could be normal PakE. Some examples are given below.

*Names of the most of these things are the same in English as well as in Urdu. (101)*

*Make two[;] columns A and B. (215)*

*... one student to read the question, the other to read the answer to it. (303)*

### 3.4.2 Cultural Features

Almost 200 observations were made regarding strong references to culture and many more cultural representations are present in the books. All the names used in the book are Pakistani, as are most references to places and landmarks. The syllabuses place a great deal of emphasis on expected behaviour in Pakistani society. Stories in the syllabuses describe children that want to be happy by excelling in what they do and obeying their parents and teachers.

### **Nationalism**

The first 2 syllabuses contain more pictures than texts. The star, which represents light and knowledge on the national flag, is featured in these pictures quite often. A picture of the founder of Pakistan, Muhammad Ali Jinnah, is printed on every inside cover. Step 5 places most emphasis on nationalist sentiments, devoting an entire chapter to the flag. Some parts of this chapter, such as the example below, may seem shocking to the researcher because of the intention to promote nationalism:

*Every Pakistani loves the national flag. We are ready to die for its glory. (501)*

In a story about the classroom, the protagonist discusses the classroom and describes that:

*The walls of the room are covered with maps and chart pictures of our national heroes. (512)*

Muhammad Ali Jinnah's birthday is also part of the course material. On December 25<sup>th</sup>, the teacher asks why it is an important day; one pupil does not know but a second replies:

*Sir, Quaid-e-Azam [the great leader] was born on this day. (529)*

## **Morality**

A strong emphasis on how pupils should behave is overtly present. The pupils are sometimes told what to do, but in most cases the lessons are presented so as to show how pupils can be happy. The children in the syllabuses are very happy when they are 'good'. When Ayesha tells something about herself, she says:

*I want to improve my handwriting and win a prize. (421)*

The pupils also practise ordinal numbers by stating which position they have in their class (422). There are chapters on cleanliness, choosing a friend, greeting and courtesy, quarrelling and one on how important a watch is. There is a strong emphasis on neatness, for example:

*Our uniform is clean and properly ironed. (512)*

Much emphasis is placed on expected behaviour and fitting into a standard. This is striking from the researcher's perspective, because individuality is an important factor in her cultural background.

## **Religion**

Religion plays an important part in the syllabuses. The strong references to religion start in Step 4, but headscarves and teaching the students to say they are Muslim are already introduced in the first syllabuses. Although the chapter on the flag explains the representation of religious minorities in Pakistan, no attention is paid to these minorities in the course material. The syllabuses often use 'we' to explain religious matters. The chapter on Eid-UI-Fitr in Step 4 (holiday that marks the end of Ramadan) starts out by explaining what happens on the holiday in the third person, but switches to first-person narrative in the last few lines.

## Daily Routine

Daily schedules are presented from *Step 3* onwards. *Step 4* dedicates a whole chapter to the importance of watches.

*A watch is very important for us. (428)*

A great deal about daily routines in Pakistan can be learned from the references to time in the syllabuses. For example, *Step 3* contains a question on the airing time of khabarnama (the news) which airs at 9 PM. The pupils that use this syllabus are 8 years old but it seems normal for them to know at what time this programme is on.

In *Step 5*, a picture of a classroom is shown. This picture includes a wall clock fixed at 8 o'clock. Since references are made to morning routines in the story on the same page, it can be assumed that class starts before 8 AM. In a story in the same book, a child talks about her and her family's schedule, which seems to point to a six-day workweek.

*We play on Sundays. (515)*

## Society

This category focuses on how the relations between different people are presented. In class, this means students should obey their teachers.

*Teacher's Commands: Do as I say. (232)*

The classes are mixed, but pictures do not show boys and girls sitting next to each other; however, this could simply be a matter of choice on the part of the pupils. It could also be a representation of Muslim values.

Occupations come with a '*station in life*' (404) and a chapter is devoted to this. Not just a description of the occupation itself is given but also a description of how people in certain occupations should behave.

*He is very dutiful. Every policeman should follow his example. (405)*

*He is a very useful public servant. (404)*



When the occupation of a peon is described, the caste system seems to shine through. People have ‘stations in life’ and should act accordingly.

*He is very poor. He wears simple but clean clothes. (404)*

This is also the case when the syllabuses mention ‘the poor’ in general. One example of this is an exercise in which students have to fill in the blanks;

*We must \_\_\_\_\_ the poor and the needy. (avoid, help, punish) (403)*

One of the stories about the family in *Step 3* mentions that the grandparents live with the family.

*My Dada and Dadi also live with us. (335)*

## **Other**

Some features that cannot be placed in any other category have been put together here to provide more insight into the Punjabi textbooks.

Every part of the syllabuses depicts Pakistani culture. There are pictures of tuk-tuks and haggling forms part of the lesson about markets. The geographical names are almost all Pakistani, as are the names of characters in the syllabuses. Favourite sports are badminton and cricket, although this is a British influence, and when children go to the zoo they ride an elephant. Most books in the pictures are placed upside-down, at least to someone who speaks a language that does not share the reading direction of the Arabic script (239).

Many characters in the textbooks talk about how busy and worried they are (508). These are subjects the researcher feels one would not frequently find in Western children’s books. Ceiling fans are also mentioned frequently, a reference to the climate in Pakistan.

### 3.5 Interpretation of the results

The main goal of this part of the study was to investigate the influence of Pakistani culture and language on the syllabuses used in Punjabi primary schools. To Dutch primary school pupils, the cultural influences were not obvious, but most pupils felt the method could not be used in the Netherlands.

The linguistic and cultural influences on the syllabuses were compared to studies on Pakistani English and viewed from the researcher's perspective. Since evidence suggested that not all varieties of English are considered languages in their own right, it could be assumed that the objective was to teach the pupils in Punjabi a standard variety such as AmE or StdBrE. StdBrE was the expected variety of choice because of the colonial influence on Pakistan's education system. Some examples of the use of StdBrE could be found in the syllabuses, with the occasional word in AmE.

Almost every page contained linguistic features which would be non-standard from a StdBrE point of view. Many of these features could be traced back to IndEng and PakE. Examples of this were the observations on the use of articles, often in combination with mass nouns, and prepositions. Other distinctive features of PakE, such as the abbreviation of partitive phrases, use of words that are archaic in StdBrE and semantic shifts, were also present in the syllabuses. Tense is sometimes used differently in PakE, evidence for this feature was found in the syllabuses. Another feature of PakE is the use of words from the native language; this was also very evident throughout the syllabuses. For many other features, such as the placement of time and place in a sentence, no PakE foundation could be found. On the other hand, there were also a lot of PakE features, as mentioned in Appendices II and III, that could not be found in the syllabuses, such as the mixture of English and Punjabi words and affixes.

Cultural references could also be found on most pages. The Punjabi syllabuses do not contain references to English-speaking Western societies. Every name and landmark

mentioned in the syllabuses is Pakistani, except when the subject is going abroad. To the outsider, the syllabuses seem to offer a glance into Pakistani society. The syllabuses contain references to stations in life depicted as the last remainders of the caste system.

Nationalism and religion are important subjects in the syllabuses, if not in words then at least in the pictures that are used. In addition to this, pupils are constantly reminded of socially desirable behaviour in their daily lives. Lessons are also built around daily routines that are familiar to Punjabi pupils. The existence of people that do not adhere to the Muslim religion in Pakistan is mentioned, but the syllabuses focus on Muslim children.

## **Conclusion**

The importance of English in Pakistan was presented when the historical link between the Pakistani people and English was examined. English is no longer the main medium of instruction in Pakistan but English classes are introduced in the first grade.

Although it seems clear that English language classes can be taught without introducing Western culture, one of the questions asked in this study was whether this occurred in Pakistan. Literature on the subject of teaching a language without introducing the culture in which it originates is conflicting. Evidence found in the course material developed by the Punjabi Textbook Board showed that the syllabuses introduced English in a Punjabi environment. The effects of culture and linguistic variety on course material were examined and the results were clear. Almost every page of the syllabuses contained markers of PakE or cultural references in texts or pictures.

On a more covert level, the national curriculum contains many references to Pakistani culture. The curriculum supports classes that enable students to use English in their daily lives. One of the advisors that worked on the curriculum supports the idea that English can be taught to meet the needs of L2 learners without imposing another culture on the learner. The Curriculum does not prescribe what variety should be used in course material; it does not mention variety at all.

Although the course material did not reflect every SLO in the curriculum, the general idea of the curriculum was followed. The contents of the syllabuses reflect life in Pakistan and the pupils learn Pakistani values. The syllabuses do not reflect British culture. The syllabuses seem to give a representation of Punjabi culture and society. This enables the pupils to use English to express their day-to-day life and makes English a language that comes to life.

In this study, the assumption was made that a standard variety of English would be used in the curriculum. Upon close examination, a mix between markers of EngEng and PakE

turns out to be present. Many features of PakE were found, but some features of PakE did not appear in the syllabuses. When words that are used differently in PakE occurred, the BrE form was often used in the syllabuses. Because of this mix between varieties, it is not clear whether a conscious decision was made on this subject.

Although it seems clear that the decision to teach English in a Pakistani context in the Punjab was a choice, the use of PakE in the syllabuses is not consistent, suggesting that no decision was made on the subject of variety. English is often perceived as a means to reach one's full potential in Pakistan and not a skill needed in an international setting. The use of PakE should be a choice made on a national level, because different varieties could develop within the country undermining the role of English as a *lingua franca* although one cannot be certain that the varieties will develop in different directions. If English is seen as a means to join the international community, it might be important to teach an international standard variety. The question of which variety to use in education should be carefully considered and not be an accidental result of the variety the developers of course material happen to use. In the syllabuses developed by the Punjabi Textbook board, the use of variety does not seem to have been the result of careful consideration.

### Works Cited

- Bauer, Laurie. An Introduction to International Varieties of English. Edinburgh: Edinburgh UP, 2002.
- Baumgardner, Robert J. The English Language in Pakistan. Karachi: Oxford University Press, 1993.
- Baxter, Eunice H. "Evaluation of a Punjabi-English Language Program for Primary-School Children." World Languages. 4.1 (1984): 36-39
- Carnie, Andrew. Syntax. 8<sup>th</sup> ed. Oxford: Blackwell Publishing, 2006.
- Charise, Andrea. "More English, Less Islam?" 27 Nov. 2007.  
<<http://www.chass.utoronto.ca/~cpercy/courses/eng6365-charise.htm>>.
- Comrie, Bernard, ed. The World's Major Languages. Kent: Mackays, 1987.
- Dakin, Julian, Brian Tiffen and H.G. Widdowson. Language in Education. London: Oxford University Press, 1968
- Gordon, Raymond G., Jr., ed. Ethnologue: Languages of the World. 15<sup>th</sup> ed. Dallas: SIL International, 2005 4 Apr. 2008. <<http://www.ethnologue.com>>.
- Holliday, Adrian. The Struggle to Teach English as an International Language. Oxford: Oxford UP, 2005.
- Jenkins, Jennifer. World Englishes. London: Taylor & Francis Books Ltd, 2003
- Kachru, Braj B. "South Asian English." English as a World Language. 4<sup>th</sup> ed. ed. Richard W. Bailey and Manfred Görlach. Michigan: U of Michigan, 1985.
- Kamran, Tahir. "Punjab, Punjabi and Urdu, the Question of Displaced Identity: A Historical Appraisal" 5 June 2008.  
<[http://www.google.com/search?q=cache:O213tXj1G8gJ:www.global.ucsb.edu/punjab/14.1\\_Kamran.pdf+Kamran,+Tahir.+%E2%80%9CPunjab,+Punjabi+and+Urdu,+the+Question+of+Displaced+Identity:+A+Historical+Appraisal&hl=en&ct=clnk&cd=1](http://www.google.com/search?q=cache:O213tXj1G8gJ:www.global.ucsb.edu/punjab/14.1_Kamran.pdf+Kamran,+Tahir.+%E2%80%9CPunjab,+Punjabi+and+Urdu,+the+Question+of+Displaced+Identity:+A+Historical+Appraisal&hl=en&ct=clnk&cd=1)>

- Khan, Hamid. Constitutional and Political History of Pakistan. Bangalore Town: Oxford UP, 2002.
- Mahboob, Ahmar. Handbook of Varieties of English. Vol. 2. Berlin: Mouton de Gruyter, 2004
- Malallah, Seham. "English in an Arabic Environment: Current attitudes to English among Kuwait University Students." International Journal of Bilingual Education and Bilingualism. 3.1 (2000): 19-43.
- Mansoor, Sabiha. "Culture and Teaching of English as a Second Language for Pakistani Students" 5 June 2008. < <http://www.melta.org.my/ET/2002/wp04.htm>>
- Mansoor, Sabiha. "The Status and Role of Regional Languages in Higher Education in Pakistan" Journal of Multilingual and Multicultural Development. 24.4 (2004): 333-353.
- Pakistan. Ministry of Education. National Curriculum for English Language Grade I-XII. By Jamshed, Shareem, et al. Islamabad: MOE, 2006. 18 Jan. 2008  
<<http://www.moe.gov.pk/>>.
- Rahman, Tariq. "The Urdu-English Controversy in Pakistan" Modern Asian Studies. 31.1 (1997): 177-207.
- Schmied, J. J. "Chapter 2: The Sociolinguistic Situation" English in Africa: An Introduction London: Longmans, 1991.
- Shackle, C. Punjabi. Hertford: The English University Press Ltd., 1972
- Talaat, Mubina. "Lexical Variation in Pakistani English." The English Language in Pakistan. ed. Robert J. Baumgardner, Karachi: Oxford University Press, 1993.
- Trudgill, Peter and Jean Hannah. International English. 4<sup>th</sup> ed. London: Hodder Headline group, 2002.
- Verspoor, Marjolijn and Kim Sauter. English Sentence Analysis. Amsterdam: John Benjamins Publishing Co., 2000

Wells, J.C. Accents of English. Vol. 3. Cambridge: Cambridge UP, 1982.

*Online sources:*

CIA: The World Factbook. CIA. 12 Febr. 2008 <<https://www.cia.gov/library/publications/the-world-factbook/>>.

Dutch Ministry of Education, Culture and Science. Dutch Ministry of Education, Culture and Science. 19 Febr. 2008 <<http://www.minocw.nl/>>.

---. 3 Apr. 2008 <[http://www.minocw.nl/documenten/kerndoelen\\_onderbouwvo.pdf](http://www.minocw.nl/documenten/kerndoelen_onderbouwvo.pdf)>

---. 6 Apr. 2008 <[http://www.minocw.nl/documenten/en\\_2006\\_2007.pdf](http://www.minocw.nl/documenten/en_2006_2007.pdf)>

Government of Pakistan. Electronic Government Directorate, Ministry of IT & Telecom. Government of Pakistan. 4 Apr. 2008 <<http://www.pakistan.gov.pk/>>.

Google. Google Scholar. 15 Jun. 2008 <<http://scholar.google.nl/>>

Basisschool Wittevrouwen. 17 Aug. 2008 <<http://www.jenaplanwitevrouwen.nl/>>

Department for Education and Employment. 20 Aug. 2008

<[http://www.direct.gov.uk/en/Parents/Schoolslearninganddevelopment/ExamsTestsAndTheCurriculum/DG\\_4015959](http://www.direct.gov.uk/en/Parents/Schoolslearninganddevelopment/ExamsTestsAndTheCurriculum/DG_4015959)>

Queensland Studies Authority. 20 Aug. 2008

<http://www.qsa.qld.edu.au/assessment/3160.html>

Michigan Department of Education. 20 Aug. 2008

[http://www.michigan.gov/documents/English\\_Language\\_Proficiency\\_K-12\\_Standards\\_103705\\_7.pdf](http://www.michigan.gov/documents/English_Language_Proficiency_K-12_Standards_103705_7.pdf)

Mississippi Department of Education. 21 Aug. 2008

[http://www.mde.k12.ms.us/ACAD/ID/Curriculum/LAER/LA\\_Framework\\_2006\\_Revised/LA\\_Framework\\_Introduction.pdf](http://www.mde.k12.ms.us/ACAD/ID/Curriculum/LAER/LA_Framework_2006_Revised/LA_Framework_Introduction.pdf)



Ministry of Education, Singapore. 20 Aug. 2008

<http://app.singaporeedu.gov.sg/asp/common/extlink.asp?url=http://www.moe.gov.sg/corporate/primary.htm>

NOS. 14 Sept. 2008 [http://www.nos.nl/nosjournaal/artikelen/2008/9/9/090908\\_zardari.html](http://www.nos.nl/nosjournaal/artikelen/2008/9/9/090908_zardari.html)

## Appendices

- I. Annotation of the articles of the writers and advisors of the curriculum
- II. Pakistani English
- III. Pakistani English, table
- IV. Notes on the curriculum

### On DVD:

- A. National Curriculum for English Language Grade I-XII
- B. Questionnaire
- C. Step 1
  - Step 2
  - Step 3
  - Step 4
  - Step 5

## **Appendix I**

The annotation of the articles of the advisors of the curriculum

Shamim, Fauzia. "Learners resistance to innovation in classroom methodology" 15 Jun. 2008.

*<<http://books.google.nl/books?hl=nl&lr=&id=Abfj0YFf1SIC&oi=fnd&pg=PA105&dq=Fauzia+Shamim&ots=dAvpLT-ozl&sig=sd1XhNy9jYoeqolPqebaC6gz-8o#PPA106,M1>>*

---. "In or out of the action zone: location as a feature of interaction in large ESL classes in Pakistan" 15 Jun. 2008.

*[http://books.google.nl/books?hl=nl&lr=&id=O8xqiBcmojwC&oi=fnd&pg=PA123&dq=Fauzia+Shamim&ots=cx91a5\\_lnM&sig=XmrdHx9t7S2C85lhQ9kNIeDrzGM](http://books.google.nl/books?hl=nl&lr=&id=O8xqiBcmojwC&oi=fnd&pg=PA123&dq=Fauzia+Shamim&ots=cx91a5_lnM&sig=XmrdHx9t7S2C85lhQ9kNIeDrzGM)*

Siddiqui, Shahid. "The Role of Inadequate Print Exposure as a Determinant of Reading Comprehension Problems" 15 Jun. 2008 <

*[http://books.google.nl/books?hl=nl&lr=&id=dmSu83WsDFsC&oi=fnd&pg=PA15&dq=Shahid+english++auteur:Siddiqui&ots=VUOxPAldqB&sig=EuvtmfjldNmAEhuOLLqaT2LOU\\_A](http://books.google.nl/books?hl=nl&lr=&id=dmSu83WsDFsC&oi=fnd&pg=PA15&dq=Shahid+english++auteur:Siddiqui&ots=VUOxPAldqB&sig=EuvtmfjldNmAEhuOLLqaT2LOU_A)>*

Asif, Saiqa Imtiaz. "Siraiki Language and Ethnic Identity" 15 Jun. 2008. < *<http://66.1021.10/scholar?hl=nl&lr=&q=cache:v8V-KyaFTcMJ:bzu.edu.pk/jrlanguages/Journal%2520Vol%25207/Saiqa%2520Imtiaz.pdf+Saiqa+Imtiaz+Asif>*>

---. "Shame: A Major cause of Language Desertion" 15 Jun. 2008. < *<http://66.102.1.104/scholar?hl=nl&lr=&q=cache:U2jhdQEFbPoJ:bzu.edu.pk/jrlanguages/Journal%2520Vol%25208/Saiqa%2520Imtiaz.pdf+Saiqa+Imtiaz+Asif>*>

Akhtar, Raja Nasim. "Aspectual Complex Predicates in Punjabi" 18 Jun. 2008.

*<[http://books.google.nl/books?id=aLh\\_0iJDs4sC&pg=PA99&lpg=PA99&dq=%22Akhtar%22+%22Aspectual+Complex+Predicates%22&source=web&ots=Q\\_3\\_JQAlg](http://books.google.nl/books?id=aLh_0iJDs4sC&pg=PA99&lpg=PA99&dq=%22Akhtar%22+%22Aspectual+Complex+Predicates%22&source=web&ots=Q_3_JQAlg)>*

[P&sig=VIKB6FOy54SamPwVb9rXM9Sfrr8&hl=nl&sa=X&oi=book\\_result&resnum=1&ct=result](#)

---. "Punjabi Compounds: A Structural and Semantic Study" 18 Jun. 2008.

< <http://www.uoit.ca/sas/Articles/LIP.pdf> >

Sarwar, Zakia. "Innovations in Large Classes in Pakistan" *TESOL Quarterly*, Vol. 35, No. 3 (Autumn, 2001), pp. 497-500 18 Jun. 2008. <<http://www.jstor.org/pss/3588033>>

---. "Teaching English as a foreign language with limited resources" 18 Jun. 2008  
Unpublished M. Ed. research project, Sydney University, ..., 1989  
Het internet

---, "The Golden Gates of English in the Global Context" 18 Jun. 2008

<[http://books.google.nl/books?id=L8fLxaHLqioC&pg=PA154&lpg=PA154&dq=%22Sarwar%22+%22Golden+Gates+\\*+English%22&source=web&ots=HtRfL5awXC&sig=5-5dxd9YHrxLrVnjRw-iyuTfaw&hl=nl&sa=X&oi=book\\_result&resnum=6&ct=result](http://books.google.nl/books?id=L8fLxaHLqioC&pg=PA154&lpg=PA154&dq=%22Sarwar%22+%22Golden+Gates+*+English%22&source=web&ots=HtRfL5awXC&sig=5-5dxd9YHrxLrVnjRw-iyuTfaw&hl=nl&sa=X&oi=book_result&resnum=6&ct=result)>

## **Appendix II**

### Pakistani English

#### *Morphology*

- I. Words that are mass nouns in EngEng are used as count nouns in IndEng, e.g., fruit-fruits, litter-litters and wood-woods (Trudgill 130).
- II. Compound formation in EngEng can be used for combinations of words that can be put together with 'for', i.e., cup for tea becomes teacup. IndEng extends compound formation by also allowing it for words that can be put together with 'of' such as, key-bunch (bunch of keys). Others forms also exist but do not form a grammatical rule (Trudgill 131). Mahboob notes that Baumgardner (1990: 47) also noticed compounding of relative phrases in 'which are' phrases where the object is placed at the end of the sentence to create a compound (1046). (detrimental to health medicines [medicines which are detrimental to health])
- III. When adjectives are used, IndEng uses the nominal form instead of the participial form (Trudgill 131). (IndEng; schedule flight. EngEng; scheduled flight.)

#### *Grammar*

- I. Nouns that are part of a partitive phrase in EngEng are used without that phrase in IndEng. An example of this is; Everyone pick up a chalk. (EngEng = ...piece of...) (Trudgill 131)
- II. Verb-preposition combinations are often used differently. They are sometimes left out (to dispense [with]), added (to accompany *with*), changed for another preposition altogether (to be baffled with [by]) (Trudgill 131).

- III. 'Itself' and 'only' are used for emphasis where EngEng uses intonation. (Can I meet with you tomorrow itself?/ We arrived today only.) (Trudgill 132)
- IV. IndEng places the dummy 'there' of EngEng in subject position (IndEng; It is there, EngEng; There is it). In Ind English 'there' occurs in a position in the sentence that would make it adverbial in EngEng, meaning a place (Trudgill 132).
- V. 'Could' and 'would' are often used where EngEng speakers would use 'can' or 'will' to create a more polite form. (We hope that you could join us.) 'Could' is also used where EngEng speakers use 'was able to' (Trudgill 132).
- VI. 'May' is also used to create a polite form where EngEng speakers would use 'is to' or 'should'. (This may be removed tomorrow) (Trudgill 133)
- VII. Tense (Trudgill 133)
- IndEng uses present tense in combination with a word like 'since' where EngEng would use present perfect. (I am here since two o'clock)
  - Future forms are sometimes used where EngEng uses present tense in sentences such as; When you will arrive, please visit me.
  - IndEng is not consistent in one tense throughout a sentence. (When I saw him last week, he told me he is coming)
  - The progressive aspect (aux + verb+ing) is also used to express habitual action (I am walking here often), completed action (Where are you coming [have you come] from) and is used with stative verbs (Are you wanting anything?). According to Rahman in Mahboob this is also one of the defining factors of PakE (1046).
  - Perfect aspect is used where EngEng uses simple past. (We had already informed you of that. EngEng would leave 'had' out)
- IX. Questions are formed differently in IndEng (Trudgill 134). This is also a distinctive feature of PakE (Mahboob 1051).

- EngEng changes the order of the subject and the verb in a direct question, IndEng does not. (What this is [is this] made of?)

- EngEng does not change the order in indirect questions. (I wonder where is he [he is])

IX. IndEng uses undifferentiated tag questions in only one form, isn't it? [doesn't it?] (Trudgill 134) This is also a distinctive feature of PakE (Mahboob 1050).

X. Some verb complement structures are different. (are involved to collect *are involved in collecting*, I would like that you come *I would like you to come*) (Trudgill 134).

According to Mahboob, this is the main grammatical focus of most studies on PakE (1047). He refers to research that shows that the two types of stBrE (standard British English) adjective complementation are expressed differently in PakE.

When a first case adjective is used, EngEng places a preposition behind it followed by an –ing infinitive but PakE uses a to-infinitive instead (interested to learn [interested in learning]). This also works the other way around (eligible for entering [eligible to enter]). These rules do not apply to all adjectives.

Many other verbs have a different complement in PakE (Mahboob 1048).

XI. Noun complement structures can also follow different patterns (Mahboob 1050).

XII. Yes and no are used differently. When a question is asked in a negative form (Hasn't he come home yet?) the answer includes the negatives. Yes would mean he has not yet come home and vice versa. In EngEng the answer would not include the negative in the question, yes would mean he has come home (Trudgill 127).

XIII. Speakers of PakE do not always use the auxiliary 'do'. This mostly occurs in speech (Mahboob 1052).

XIV. Articles seem to be used differently in PakE. Definite article may be placed where it is not in EngEng or the other way around. Indefinite articles may be omitted Mahboob (1052).

XV. Prepositions are also used differently, omitted or added where EngEng does (not) (Mahboob 1052).

### *Lexis*

IndEng includes many words from the native languages on the subcontinent. A reason for this might be that EngEng was not equipped to describe the new environment and culture or words that were often used by the English to make themselves understood in the few words in native languages they used. Examples are; durzi [tailor], lathi [bamboo weapon used by police] and swadeshi [native].

Another lexical feature of IndEng is the shift of meaning of certain words that are still used in their original meaning in EngEng or are no longer used at all. Examples of this are; colony [residential area] and hotel [restaurant, café] (Trudgill 137, Mahboob 1055).

Most of the linguistic studies of PakE focus on lexis. Borrowing, adaptations and affixations all occur in PakE. Affixations can be Urdu-based (-wala) or English-based (de-) (Mahboob 1054).

Compounding and hybridization (combining words from different languages) are also commonly used (Mahboob 1055).

Nouns and verbs shift in their uses, so a noun can be used as a verb (to aircraft) (Mahboob 1055).



**Appendix III**

source; Baumgardner, Mahboob, Carnie and Verspoor

Examples are PakE when not stated otherwise, and in italic print

Pakistani English

Syntax	Study
The progressive aspect is used in habitual and perfective sentences <i>I am doing it all the time</i>	-ing / habitual -ing / perfective
Stative verbs in BrE cannot be used in the progressive aspect <i>They were having a horse</i>	-ing / stative
The perfective aspect is often chosen over the use of the simple past	have/has + past participle
BrE: adjectives followed by a preposition and a participle clause PakE: adjectives followed by a to-infinitive	interested      successful capable      handicapped insecure      indifferent committed      involved responsible      offended unanimous      busy
BrE: adjectives followed by a to-infinitive PakE: adjectives followed by a preposition and a participle clause	eligible      fit prepared      incumbent
Monotransitive verb complementation by a noun phrase BrE: <i>looking forward to going</i> (to infinitive) PakE: <i>looking forward to go</i> (prepositional verb plus -ing)	looking forward aim      resort refrain      think fail      hesitate persist
Monotransitive verb complementation by finite clause BrE: <i>announced that</i> (finite clause, that subject) PakE: <i>announced to take out</i> (that-clause compl --> to-infinitive compl)	announce      assure demand      reiterate urge
Monotransitive verb complementation by non-finite clause BrE: <i>avoided seeing</i> PakE: <i>avoided to see</i> (ing participle is replace by to-infinitive)	avoid      miss consider      obstruct like      require suggest
" BrE: <i>wants to go</i> PakE: <i>wants that</i> (substitute to-infinitive with that clause)	want      hesitate fail      refrain resort      think aim
" BrE: <i>wants her to go</i> PakE: <i>wants that she should go</i> (that clause)	want      like
" BrE: <i>forbade me to pursue</i> PakE: <i>forbade me from pursuing</i>	forbid      beseech
Ditransitive complementation BrE: <i>They banned the film from being distributed</i> PakE: <i>They were banning the film from...</i>	prevent      discourage

The indirect object of a ditransitive verb may be deleted in PakE	remind tell deplore	inform (re)assure rectify
BrE: <i>Showed no interest in studying</i> PakE: <i>Showed no interest to study</i> (replace with to-infinitive)	play (a role) save (time)	show
Noun complementation BrE: <i>influence in controlling</i> PakE: <i>influence to control</i> (preposition -ing participle --> to infinitive)	influence intention tendency inefficiency	insistence sincerity satisfaction
" BrE: : <i>any decision to take</i> PakE: <i>any decision for taking</i> (to infinitive --> preposition. + -ing part.)	decision curiosity tendency	desire endeavors
Tag questions PakE uses the whole proposition as the subject of the tag question This can lead to situations such as;		You are ill, isn't it?
Word order Lack of subject/auxiliary inversion in Wh-questions <i>What <b>this is</b> made of?</i>	who which	what where
Subject/auxiliary inversion in indirect questions <b>I asked him where he is.</b>		
Articles are added or left out		a, an, the
Differences in use of prepositions		

Lexis	Study
Borrowing	haleem      daigs purdah      hartal chopal      mahya Heer      gherao challan      jirga shirwani      shalwar shaadies      Etc.
Borrowing with English morphemes	chowkidars      jalsas jallooses      Etc.
Udu based Affixes	-wala / -wali
English based affixes	de-      -lifter -ism      Etc.
Compounding English + English English + Urdu	flying coach      cent percent double-roti      goonda-tax Etc.
Noun / verb shift	challan - to ticket to aircraft      Etc.
Semantic shift	patchwork (repair) conveyance (transport) teasing (harassing)      Etc.

## Appendix IV

In this Appendix, a key will be provided on every page. The symbols will be used consistently throughout Appendix IV, but symbols will be added when needed. X represents a letter or word. For example, on the first page X represents an article.

p.	Article
100	Approved by ... Ministry
104	familiar to a student (the)
112	the writing book (a)
118	produce ... sound (the)
128	to put ... 's' at the end (an)
131	... Punjab Textbook Board (the)
131	at ... low price (a)
205	as shown in ... example (the)
207	Things in ... classroom (the)
209	the teacher will help ... children (the)
210	help ... children (the)
213	Colour ... vowels (the)
214	tell ... students (the)
219	a new vocabulary ( )
227	a proper article (the)
232	by ... "Direct Method" (the)
235	to say the sentence (a)
235	in the learning of the language
236	Show me ... books for class 2 (the)
236	... Children will play (the)
300	All rights reserved with ... Punjab (the)
312	join ... words with ... numbers (the)
313	It is ... quarter to ten (a)
314	Ask the student ... time (the)
318	The reading of poems also teach ( )
322	Where is ... water? (the)
327	dates are ... Arabian fruit (an)
330	Where is ... rain falling? (the)
330	want ... rain to go (the)
331	... Full stop is needed (A)
331	... Question mark is needed (A)
401	there is a great excitement (...)
402	a great excitement (...)
403	hold closely in the arm (ones)
405	all the subjects (...)
406	the person who treats (a)

408	at ... fixed time (a)
411	this hill (the)
412	this hill (the)
415	take care of it in ... future (the)
418	we need rest and ... break (a)
419	is coming from the village (a)
419	a game played on ... field (a)
424	here are the pictures of fruit ( )
425	... rose is of this colour (a)
425	The hair is of this colour. black ( )
425	This table below (the)
428	most of the watches
429	what is the big watch called (a)
502	The green colour shows .. greater part (a)
503	the unity of ... people (the)
504	He will give us .. big reward (a)
512	when we come to the class ( )
518	for the sake of ... the children (the)
522	like the most ( )
522	does the snow fall ( )
528	there's ... flood in the river (a)
537	... present tense of (the)
537	Present tense of ... verb (a)
542	with ... letters in this word (the)
542	in an alphabetical order ( )
543	the name of a country you live in (the)
544	do you like the best? ( )
544	in ... lesson on punctuation. (the)
545	... Zebra has (A)

Key		
x	=	represents word(s) or letter(s)
...	=	missing word(s) or letter(s)
(x)	=	what should be on ... or x
x	=	extra word(s) or letter(s)
( )	=	x should be blank

p.	Plural/mass noun
125	blank space... (s)
131	or low prices
325	oranges/bananas [mass]
327	onion ... (s)
403	hold closely in the arm... (s)
405	gives medicines to the poor ( ) +/-
408	medicines ( )
415	having 90 degree angle... (s)
415	spreads diseases ( )
416	eating the chocolate ( )
424	a fruit ( )
428	most of the watches ( )
428	tell the time ( )
429	90 degree angle.. on all sides (s)
542	cabbage and onion... are (s)
545	Zebra has (have)

Key		
x	=	represents word(s) or letter(s) in this key
...	=	missing word(s) or letter(s)
(x)	=	what should be on ... or x
x	=	extra word(s) or letter(s)
( )	=	x should be blank
+/-	=	Could be interpreted differently

p.	Word use
112	writing book
123	your writing copy
201	small letters [lower case]
202	small letters [lower case]
203	<b>name</b> which describes [word]
205	<b>Figures</b> and words [Numbers]
210	your writing copy
215	writing book
227	colour pencil [colouring]
232	Ear-training exercise
233	she is Amina [her name is]
235	I <b>read</b> in this school [BrE, old, university]
235	I <b>read</b> in class 2/3 [BrE, old, university]
240	the pair group
240	will <b>tell</b> the opposite [say]
301	I got ... school.
303	The <b>reading</b> of this chapter
305	<b>who?</b> [For gender --> what]
306	<b>who?</b> [For gender --> what]
306	use of <b>may</b>
308	I <b>read</b> in this school [BrE, uni]
314	practice ... time [telling]
325	Give me please [impolite]
401	Mehndi [used as a noun]
401	forget <b>complaints</b> [worries]
405	in each blank ... (space)
408	outdoor... (s)
408	strike [bell]
413	live = dwell/reside [translation]
413	blow = moving [translation]
417	confectionery
417	waste <b>things</b> [leave out]
418	there is no <b>hurry</b> [haste/pressure]
419	we are members [there are, in my]
419	holiday = more extensive meaning [translation]
427	hand writing [hand is an adjective?]
428	of a square shape [square]
428	are very big <b>in size</b>
428	watch as clock [on the wall]
502	[narrow meaning of] personality
502	The green colour <b>shows greater part</b> than [is bigger]

505	call back (recall)
509	explanation of fit is correct, but not for this Chapter
512	when we come to the class [classroom]
<b>512</b>	<b>chalks (pieces of chalk)</b>
512	in which class do you <b>read</b> ?
514	to make <b>meaningful</b> sentences [correct]
515	he keeps good health [stays healthy]
518	<b>as</b> fare to the market
518	<b>dress</b> [ means clothes/suits here]
521	dry fruits [dried fruit]
522	dry fruits [dried fruit]
523	match with its relevant word
528	to make <b>meaningful</b> sentences [correct]
528	there's flood (flooding)
538	take help from the list [use the list]
541	<b>telling</b> [used as a noun]
541	<i>addition of sentence to the line, not necessary</i>
541	<i>telling as a noun</i>
542	go backwards [read from back to front]
543	take help from the list [use the list]
544	who <b>made</b> Pakistan [founded]
545	young, old and children [double]
545	go backwards [read from back to front]

Key	
x	= represents word(s) or letter(s) in this key
...	= missing word(s) or letter(s)
(x)	= what should be on ... or x
<u>x</u>	= extra word(s) or letter(s)
( )	= x should be blank
[x]	= explanation of feature
	= self-explanatory
<b>x</b>	= what is referred to in [ ]
x	= <i>comment</i>

p.	Native languages
327	Ramazaan
335	Dada / Dadi
314	Khabarnama [news]
325	rupee
327	Ramazaan
401	Chand Raat [night of the moon]
401	Mehndi [application of henna]
401	Eid Mubarak [greeting; happy festival]
403	Moharram [1st month Islamic Calender]
403	Shawwal [10th month]
403	Sawaian [vermicelli]
404	peon [concierge]
424	Brinjals [eggplant/aubergine]
504	Eid-ul-Azha [festival of sacrifice]
504	Zilhajj [12th month]
504	A.S. Alayhi wa sallam [The blessing of God be upon him]
504	Sunnah [the way of]
506	Ramazaan
506	Zilhajj [12th month]
518	Eid [end of Ramadan]
518	rickshaw, 2x
518	Anarkali [market in Lahore]
518	Shalwar kamiz [traditional dress]
518	Sherwani [mens clothes]
519	fruit chaat [savory snack, chaat = hindi]
542	Hajj [pilgrimage to Mecca]
542	faisal [Urdu king of Saudi Arabia]

Key		
[x]	=	explanation of feature
	=	self-explanatory

p.	Preposition
100	<u>for</u> preparation (in)
100	All rights preserved with (by)
100	<u>for</u> preparation (in)
129	matches <u>with</u> ( )
200	All rights preserved with (by?)
213	Colour the vowels <u>in</u> red / <u>in</u> yellow
216	counting ... eleven to twenty (from)
220	switching between fill in and fill out
235	I read <u>in</u> this school
235	I read <u>in</u> class 2/3
300	All rights preserved <u>with</u> (by)
303	ask <u>from</u> each other ( )
327	Can you tell why <u>did</u> he <u>count</u> (counted)
403	share <u>out</u> ( )
405	helps people <u>in</u> their problems (with)
410	<u>after</u> every fourth year (in) or ( )
411	covered <u>with</u> (by)
413	go <u>down</u> below the horizon ( )
416	spit <u>in</u> the streets (on)
417	<u>in</u> the school (at)
420	filling ... the blanks (in)
420	<u>of</u> this colour ( )
425	This table <u>below</u> ( ) or "the table below"
428	most <u>of</u> the watches ( )
429	instrument <u>for</u> telling time (to)
501	to raise <u>up</u> ( )
502	<u>from</u> which one comes <u>from</u> (from, )
505	The gaining of what is aimed <u>at</u> (for)
505	return <u>of</u> (for)
515	he keeps ... good health (in)
515	she helps us <u>in</u> doing ( )
518	going <u>for</u> shopping ( )
519	go <u>for</u> shopping ( )
521	it lasts <u>from</u> six to seven months ( )
531	write ... the rhyming words (down)
537	write <u>with</u> the present form ( )
538	[all but 4 could be gerunds. Some have to]
542	I will go <u>to</u> visit my cousins ( )
542	<u>in</u> the holidays (during)
546	write 5 lines <u>on</u> an elephant (about)
531	write the rhyming words <u>in</u> it

542	are good for ... health (your)
543	in such a way so as to get
545	with beautiful colours <u>in</u> it ( )

Key	
x	= represents word(s) or letter(s) in this key
...	= missing word(s) or letter(s)
(x)	= what should be on ... or x
<u>x</u>	= extra/other word(s) or letter(s)
( )	= <u>x</u> should be blank
	= self-explanatory

p.	Verb form
229	I write etc. (should use gerund)
235	Students <u>are learning</u> (learn)
236	<u>Have you</u> school bags? (do you have)
236	<u>Have you</u> bats and balls? (do you have)
322	What <u>has</u> the girl? (does .. have)
317	<u>Do</u> you know? (did)
318	The reading of poems teach... (es)
326	he weighs/counts oranges [progressive participle]
330	<u>Do</u> you know? (did)
407	he wears a red shirt [gerund]
416	<u>after eating</u> (after he eats)
420	<i>second form of (lit)</i>
419	<u>is coming</u> from the village (comes)
422	What hobbies ... he <u>likes</u> ? (does he like)
420	the words <u>having</u> the same (that have)
429	instrument for <u>telling</u> time (tell)
504	<u>was sacrificing</u> (sacrificed)
504	<u>was standing</u> (stood)
506	<u>was sacrificing</u> (sacrificed)
515	she helps us <u>in doing</u> (to do)
528	I ... like to go to London (would)
529	... we say good evening? (do)
536	only past and present [used as progressive participle; he drinks water]
541	I put my books on the table [progressive participle]
542	<u>will go to visit</u> (will visit)

Key	
x	= represents word(s) or letter(s) in this key
...	= missing word(s) or letter(s)
(x)	= what should be on ... or x
x	= extra/other word(s) or letter(s)
( )	= x should be blank
[x]	= explanation of feature
_	= self-explanatory
x	= <i>comment</i>



p.	BrE/AmE
104	<u>in</u> school <i>BrE, AmE=at</i>
116	Pronunciation of "Vaaz"
128	<i>Practice as a verb with a c is AmE</i>
118	colour <i>BrE</i>
202	<i>Practice as a verb with a c is AmE</i>
204	<i>Practice as a verb with a c is AmE</i>
213	colour <i>BrE</i>
221	downwards <i>BrE</i>
314	<i>Practice as a verb with a c is AmE</i>
328	<i>Practice as a verb with a c is AmE</i>
406	greencrocer <i>BrE</i>
411	towards <i>BrE</i>
417	sweets <i>BrE</i>
412	football [soccer]
418	cricket
419	lad
421	Maths <i>BrE, AmE = math</i>
509	mate <i>BrE</i>
545	cock <i>BrE</i>

Key	
x	= represents word(s) or letter(s) in this key
(x)	= what should be on ... or x
<u>x</u>	= other word(s) or letter(s)/reversed parts
[x]	= explanation of feature
_	= self-explanatory
x	= <i>comment</i>

p.	word order
314	he comes <u>late to school</u> (to school late) <i>time/place reversal</i>
317	[in the correct order] [ in your notebook] (<-->)
326	for rupees two hundred and fifty <i>reversal of rupees and amount</i>
398	suggestions [are requested] [for improvement] <i>reversal</i>
401	they wait for its <u>appearance</u> <u>keenly</u> <i>reversal</i>
408	course of study
414	two <u>sides</u> <u>big</u> <i>reversal</i>
418	<u>Either I</u> visit my friends or <i>reversal</i>
429	two <u>sides</u> <u>big</u> <i>reversal</i>
515	and goes <u>daily</u> <u>to work</u> <i>reversal</i>
515	she goes to school <u>daily</u> <u>with her friends</u> <i>reversal</i>
523	<u>leaves</u> <u>fall</u> and <u>change</u> <u>colour</u> <i>reversal</i>
542	<u>Tipu Sultan</u> was <i>reversal</i>

p.	Error
201	Capitaland smallletters
221	down_wards [2 words]
233	its name is dolly [lower case]
233	its name is kitty [lower case]
234	birdsor
326	no )
327	Can you tell ... Why (w)
327	fruit_ Muslims eat ( )
408	out_come ( )
417	every_thing
423	cant [should be can't]
505	some_thing ( )
508	team_mates ( )
508	now_a_days ( )
532	spacing in the last line
543	each picture.Pineapple [spacing]
544	[and is needed to make a correct sentence]
545	the animal is called. Zebra

Key	
x	= represents word(s) or letter(s) in this key
(x)	= what should be on ... or x
<u>x</u>	= other letter(s) or spacing
( )	= x should be one word
[x]	= explanation of feature
-	= self-explanatory
x	= what is referred to in [ ]

p.	other (linguistic features)
101	the <b>same</b> in English <b>as well as</b> ...[double]
101	<i>English and Urdu words similar</i>
100	<b>can</b> be copied [may]
100	Curriculum Wing
106	<i>Pronunciation of "C"</i>
117	X-mas = short form
118	Say the name of... the picture (object in)
119	Name the picture (object in)+120
128	When doing plurals
128	the word in singular
207	the <b>same</b> in English and Urdu <b>both</b> [double]
210	<i>pronunciation</i>
214	we make plural
215	make 2 columns... A and B (:)
223	<i>these used as a subject, also on 25 and 26</i>
230	<i>Animals are 'I'</i>
233	<i>Cat: Its name is Kitty</i>
233	<i>Doll: its name is dolly</i>
235	<i>Cat: Billy --&gt; it likes</i>
236	<i>learned by them (they have learned)</i>
302	<i>Is this? It is. (this is)</i>
303	<i>these used as a subject</i>
303	<i>by first looking (first by looking)</i>
303	read the answer <u>to it</u> . ( )
304	<i>these used as a subject</i>
313	half <u>past</u> nine
317	[in the correct order] [ in your notebook] (<-->)
326	2 columns ... A and B (:)
327	Muslims ... eat in the holy month of Ramazaan <u>specialy</u>
327	<i>enact (8 year olds)</i>
328	<i>practice writing name, address etc.</i>
330	all the words <u>which</u> rhyme with (that)
335	Dada / Dadi [Capitals]
344	Rhinoceros (Rhino)
344	do not <u>name</u> animals (describe)
401	the moon ... called crescent ...
406	cobbler [old fashioned]
420	part of a bird, insect (or)
425	to create a sense
504	a test <u>from</u> Allah <u>of</u> his prophet
504	he was successful <u>in it</u> ( )

505	Successful=the gaining of what is aimed at
508	one can [overly formal]

Key	
x	= represents word(s) or letter(s) in this key
...	= missing word(s) or letter(s)
(x)	= what should be on ... or <u>x</u>
<u>x</u>	= extra word(s) or letter(s)
( )	= <u>x</u> should be blank
[x]	= explanation of feature
_	= self-explanatory
<b>x</b>	= what is referred to in [ ]
x	= <i>comment</i>

p.	<b>Nationalism</b>
98	<i>Founder; "wiped out altogether"</i>
103	<i>Pk airline</i>
109	<i>Flag</i>
114	<i>founder of Pk, picture</i>
115	<i>27, 28 star</i>
200	<i>3,4,6,11,16,22,23 Stars and flag</i>
240	<i>star</i>
310	<i>star</i>
500	<i>chapter on the flag</i>
501	<i>respect and love their flag</i>
504	<i>dear homeland</i>
504	<i>beautiful flag</i>
504	<i>green=muslims/white = minority</i>
504	<i>unity</i>
504	<i>die for its glory</i>
512	<i>pictures of national heroes on the walls</i>
529	<i>25 December, birthday of founder</i>
530	<i>Quaid-e-Azam, founder</i>

<b>Key</b>	
x	= represents word(s) or letter(s) in this key
[x]	= explanation of feature
-	= self-explanatory
x	= <i>comment</i>

p.	<b>Morality</b>
306	good boys
318	don't be late
335	obey teacher, respect elders etc.
339	visit you sick friend and make a card
400	Chapter on cleanliness
400	Chapter on choosing a friend
411	good girl'
415	Chapter on cleanliness
415	spit in the streets
416	What should we do?
416	We should not spit
417	vocabulary = spit
421	trying to work hard
421	improve handwriting and win a prize
422	I am ... in my class [first etc.]
426	child is serving drinks
508	sports make you a better human being
512	emphasis on clean, neat, ironed
515	mother advises to do good things
529	chapter on courtesy

p.	Religion
101	<i>head scarves</i>
230	<i>Muslim boy and girl</i>
401	Eid Ul Fitr
401	<i>Muslims are 'them' up to the last 3 lines</i>
414	<i>vocabulary = blessing</i>
504	A.S. [The blessing of God be upon him]
500	<i>chapter on Eid Ul Azha</i>
504	Allah
504	august 14th [founding day]
504	A.S. Alayhi wa sallam [The blessing of God be upon him]
504	<i>use of Islamic calendar</i>
512	<i>head scarves</i>
515	<i>women in head scarves</i>
515	<i>mother and father pray 5 times a day</i>
538	<i>we say our prayers</i>

p.	Daily Routine
314	<i>time schedule (news at 9.00)</i>
315	<i>daily routine farmer</i>
316	<i>daily routine farmer</i>
317	<i>daily routine farmer</i>
324	<i>time to get up= 6 AM</i>
411	<i>daily routine village life</i>
412	<i>daily routine village life</i>
417	<i>work 6 days</i>
417	<i>fixed time table</i>
428	<i>watch is very important</i>
509	<i>roll call</i>
512	<i>8 o'clock, classes seem to start earlier</i>
515	<i>play on Sundays</i>
521	<i>summer is unpleasant</i>
521	<i>Pk fruits</i>

p.	Society
101	<i>girls and boys slightly separated</i>
101	<i>uniforms</i>
232	<i>teacher's commands</i>
237	<i>Happy child (indoctrination?)</i>
305	<i>teacher = sir</i>
335	<i>Dada and Dadi live with family</i>
404	<i>stations in life (seem disrespectful)</i>

404	<i>useful public servant</i>
404	<i>obeys orders, very poor</i>
404	<i>students should obey</i>
404	<i>example policeman</i>
405	<i>the Dr is a blond woman, her title is mentioned</i>
405	<i>free medicine to 'the poor'</i>
408	<i>vocabulary = servant</i>
412	<i>boys play football</i>
512	<i>boys and girls separated</i>
512	<i>school uniforms</i>
518	<i>rupees</i>
518	<i>use of taxi's</i>
518	<i>bartering is normal</i>

Key		
x	=	represents word(s) or letter(s) in this key
[x]	=	explanation of feature
-	=	self-explanatory
x	=	comment

p.	Other Cultural Observations
104	<i>Golden, double bed</i>
107	<i>Pk doors</i>
111	<i>igloo, implies people still live in them</i>
129	<i>incomprehensible poem</i>
131	<i>request for suggestions for improvement (also in Koran)</i>
131	<i>e-mail address does not work</i>
202	<i>Dictated</i>
204	<i>focus on <u>correct</u> pronunciation, practised in groups?</i>
207	<i>"this will remove children's fear of learning English"</i>
209	<i>the teacher <b>will</b> help [can]</i>
209	<i>Learning skills --&gt; Curriculum</i>
214	<i>books placed "upside down" from a western perspective</i>
219	<i>use of orange in traffic lights</i>
219	<i>learning things by heart</i>
220	<i>very strong guidance for the teacher</i>
221	<i>explanation of finger pointing</i>
222	<i>coca cola bottle</i>
230	<i>Pakistani names</i>
230	<i>Animals are 'I'</i>
231	<i>Book placed in western manner</i>
231	<i>Eyes and hair are black [always?]</i>
232	<i>Direct Method [?]</i>
234	<i>Pakistani houses?</i>
235	<i>emphasis for love of family and school</i>
236	<i>Show me books ... please. [seems rude]</i>
237	<i>may be learned by heart for enjoyment</i>
238	<i>picture of a person where the child should rhyme 'fat'</i>
239	<i>book upside down</i>
240	<i>hair is black</i>
302	<i>Book placed in western manner</i>
304	<i>strict teacher instruction</i>
307	<i>They have balls (sounds ambiguous)</i>
307	<i>explanation is directed at boys (girls in school 45% Worldbank.org)</i>
308	<i>40 students in class</i>
309	<i>greeting: hug + ask about relations</i>
311	<i>math in English</i>
312	<i>explanation of numbers; how is it done in Punjabi?</i>
314	<i>role of mother/father</i>
318	<i>Inkwell</i>

323	<i>children drinking tea</i>
324	<i>wearing his tie</i>
325	<i>ginger, okra, dates</i>
325	<i>Conversation with shopkeeper starts without greeting</i>
325	<i>kilo's</i>
329	<i>July, August rain season --&gt; come again in June or May</i>
329	<i>modes of transportation (tuk tuk and trailer)</i>
336	<i>Dr makes a house call</i>
336	<i><u>no</u> ice cream for a soar throat</i>
345	<i>only book without a flag on the inside of the cover</i>
403	<i>vocabulary = Eng-Eng</i>
404	<i>money orders</i>
406	<i>workers sit on the floor</i>
407	<i>pretty early to introduce adjectives</i>
408	<i>law and order = safety and peace</i>
418	<i>cricket</i>
419	<i>cricket</i>
420	<i>poem by "Roberts E.M."</i>
412	<i>hobby = painting houses</i>
424	<i>seasons for fruit</i>
430	<i>Alan Jackson, poet?</i>
507	<i>Laurence Alma Tadema, poet?</i>
507	<i>There are dikes and sailing ships in the picture.</i>
508	<i>popular national sports; cricket, football, hockey, swimming, badminton)</i>
508	<i>indoor sports (table tennis, ludo=board game)</i>
508	<i>blond boy</i>
508	<i>emphasis on worry and busy</i>
510	<i>blond angel</i>
510	<i>no author listed</i>
512	<i>ceiling fans</i>
512	<i>teacher has a duster</i>
512	<i>classroom is not overcrowded</i>
513	<i>ceiling fans</i>
515	<i>not sure of the age of father</i>
524	<i>Boys do not look Pk (they are fighting)</i>
524	<i>no author listed</i>
528	<i>I would like to go to London</i>
528	<i>I visited Saudi Arabia</i>
530	<i>Allama Iqbal, Pk poet</i>
531	<i>Christina Rossetti (London)</i>
534	<i>reading direction seems different</i>

534	use of western calendar
539	light hair
539	Pk clothes
540	choice of geographical names (Mostly not western, except for German)
542	Chinese friend (Shaan, sanskrit name, also Chinese warrior)
542	Mayo hospital (in Lahore)
542	Allama Iqbal, Pk poet (name of new airport)
545	riding on an elephant
545	peacock dances
545	monkey copies man
518	taxi too expensive, something else (again bartering)

Key		
x	=	represents word(s) or letter(s) in this key
[x]	=	explanation of feature
-	=	self-explanatory
x	=	what is referred to in [ ]
x	=	<i>comment</i>