

GLOBALIZATION, THE AMERICAN EMPIRE AND THE CULTURAL POLITICS OF ENGLISH IN THE ARAB/MUSLIM WORLD

ZUGHOUL, Muhammad Raji
ÜRDÜN/JORDAN/ИОРДАНИЙ

ABSTRACT

In the un-abating flood of globalization taking over even in the most outlying areas of the world today, the spread of English is one of the strongest arms for this movement which goes beyond mere economics to be an “ideology” and an offshoot of capitalism specially when the target is the Arab-Muslim countries in Asia and Africa.. This trend has been strongly pushed by the emergence of the American “empire” specially after the invasion and occupation of Iraq (Morgan, 2003; Edge 2003, and Templer, 2003) English, both as the language of globalization and as the language of an empire (imperial language), is carrying with it a cultural burden eroding values and cultural elements in non-western societies, and bringing these societies into mainstream Western capitalism. This burden is either ignored or marginalized by the proponents of the spread of English and their “more English less Islam” agenda. Most recently, this cultural burden has been masked under what has been claimed to be the teaching of “universal values”.

This paper attempts to examine globalization as a phenomenon, the drift of the US from a republic into an empire (Morgan, 2003; Hobsbawm, 2003; **smh.com.au** 2004, Cohen, 2004; Rilling, 2004 among many others) and their impact on the use and spread of English as a an imperial language and culture worldwide. English both as a language and as a culture (combined) is imposing its deeply unwelcome influence on different languages and cultures in the world. In the case of the Arab-Muslim Worlds, this influence has been coming through McDonaldization, English as a Missionary Language (EML), imposed educational reform after September 11 and media giants. Finally, the paper delineate what has been termed as “universal values” and look into whether such values an be accepted in the context of the Islamic world and the present neo-colonial Western trends.

Every day you hear it on the news, you read it in the papers, you overhear people talking about it... and in every single instance the word globalization seems to have a different meaning. So, what is globalization? (**globalization.com** (2003)

Key Words: Globalization, English Arab/Muslim World.

INTRODUCTION

Indeed, “globalization” has become a household item everywhere. It is the focus of debates, conferences, general lectures, university syllabi, planning councils and intellectual conversations world wide. It is a catch phrase, a buzzword, a key idea and a shorthand for saying so much in a few words. No wonder, that it has grown so dubious to mean different things to different people; polarized meanings to different people. As Gabriel (2003) put it, globalization “conjures up an Orwellian image of a “big brother threatening to destroy local enterprises, uproot families, homogenize cultures and enslave us all in a cold, inhuman world of high technology”. For others, on the other extreme, it suggests “an exciting new world of shared ideas” and better opportunities, higher standards of living democracy and progress.

1. What Is Globalization?

1.1. Towards a Definition

It is only recently that the concept has become clearer and hundreds of definitions have been forwarded. On the World Wide Web, tens of sites restrict themselves to providing a definition of globalization. An often quoted definition of globalization is that taken from the Canadian government. It simply states that “the term globalization describes the increased mobility of goods, services, labor, technology and capital throughout the world. Although globalization is not a new development, its pace has increased with the advent of new technologies especially in the area of telecommunications”. Another definition of globalization is simply a “process by which nationality becomes increasingly irrelevant”. In a series of lectures documented on the Web (Head, 1997) the writers maintain that there are two types of globalization: globalization of consumption in which the nation in which a product was produced becomes independent of the nationality of the consumer. The second is globalization of production/ownership in which the nationality of the owner or controller of certain productive assets is independent of the nation providing a venue for them. The writer of the Web article gives the Airbus consortium as a an example of globalization. The consortium is owned by France, Germany, Britain and Spain. The wings come from Britain, fuselage and tail from Germany, doors from Spain, cockpit and final assembly in France. There are 1500 suppliers for the consortium in 27 countries. Many suppliers for the consortium are located in the Asia-Pacific, Singapore and India. On the same lines and on the lighter side, a site on the Web (100777.com) has asked the **question:** ‘What is the truest definition of globalization?’ the answer was princess Diana’s death. How come?

Answer: An English princess with an Egyptian boyfriend crashes in a French tunnel, driving a German car with a Dutch engine, driven by a Belgian who was

drunk on Scottish whiskey, followed closely by Italian Paparazzi, on Japanese motorcycles, treated by an American doctor, using Brazilian medicines!

And this is sent to you by a Greek, who lives in Canada, using American technology, and you're probably reading this on one of the IBM clones, that use Taiwanese made chips, and a Korean made monitor, assembled by Bangladeshi workers in a Singapore plant, transported by trucks driven by Indians, hijacked by Indonesians, unloaded by Sicilian longshoremen, trucked by Mexican illegals, and finally sold to you by Jews.

That, my friend, is Globalization!!!

A widely quoted definition of globalization has been offered by Smith (2002) in an article for the *Encyclopedia of Informal Education* based mostly on the reputed work of Jan Aart Scholte (2000). Scholte's identified five broad overlapping definitions of globalization in common usage in the literature of this phenomenon. The first is globalization as "internationalization". The term is used here to describe growth in international exchange and interdependence. The general worldwide tendency is to move from the national economy to the stronger globalized economy. The second is globalization as "liberalization". In this sense, globalization, in Scholte's words, refers to "a process of removing government imposed restrictions on movement between countries to create an "open", "borderless" world economy". This implies the abolition of regulatory trade barriers and movement controls on capital movement. The third is globalization as "universalization"... It is the process of spreading experiences and objects worldwide to people in every corner of the globe like the spread of radio, television and computing. The fourth is globalization as "westernization and modernization" specially in the Americanized form. Globalization is perceived here as a dynamic "whereby the social structures of modernity (capitalism, rationalism, industrialism, bureaucratizm, etc are spread the world over normally destroying pre-existent cultures and local self determination in the process". The fifth is globalization as "deterritorialization" or the spread of "supratteritoriality". In this sense, globalization "entails reconfiguration of geography, so that social space is no longer wholly mapped in terms of territorial places, territorial distances and territorial borders". Giddens (1990:64 in Smith 2002) defines globalization along these definitions as the "intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa". Held et al (1999:16 in Smith 2002) also defines globalization along the same lines as "a process (or a set of processes) which embodies a transformation in the spatial organization of social relations and transactions – assessed in terms of their extensity, intensity, velocity and impact – generating transcontinental or inter-regional flows and networks of activity". Sholte believes that the last definition, with the notion of

“suprateritorial” or “transworld” relations among people is the one which offers the most specific definition of globalization .

1.2. Reactions to Globalization

Globalization as an economic phenomena, a political trend and as a process affecting human life everywhere has generated a lot of reaction in different parts of the world. Globalization is viewed in so many ways that can be deemed negative. To give examples of these, Brian Mcdermott, in a site on the web (**100777.com**), concerned with globalization viewed it in this context asserting:

Simply put, “globalization” is a euphemism for international socialism, or if you like, international communism. Camouflaged, to a degree, and done through large corporations, rather than through socialist governments, in order to fool the plebs. Introduced by degrees, * incrementally, a little bit at a time, so that the plebs don’t wake up. Slow lee, slowlee, catchee monkee!. Johnny Howard is up to his neck in it!

Marketing (2003), a site on the Web concerned with anti-globalization, defines anti globalization as a “grassroots movement to counter globalization and its harmful effects, and to reform unbridled capitalism”. The site provides the reader with two important lists and include explanations about each member of the two lists. They are the lists of organizations that are pro globalization and those that are anti globalization. The pro list includes the **World Bank** (WB), **International Monetary Fund** (IMF), **World Trade Organization** (WTO), **World Economic Forum** (WEF), North American Free Trade Agreement (NAFTA) and **Organization for Economic Co-Operation and Development** (OECD). The anti list includes **International Forum on Globalization** (IFG), **Peoples’ Global Action Network**, **Corporate Watch**, **Friends of the Earth** (WB), **Public Citizen** (Founded by Ralph Nader), **HaroldSjursen.Org** and **Globalization Forum and Research Abstracts**.

1.3. Anti-Globalalization Activism

Anti globalization movements have been very active in their opposition to the flood of globalization worldwide. They have staged demonstrations, protests and sit ins specially when any of the pro organizations mentioned earlier held their meetings. They have made their voice heard. Their argument rests on human and humanitarian foundations and it is very well summarized by AntiMarketing (2003) as follows:

Economic growth, social development, and personal fulfillment can be achieved in the absence of what has become the religious-like devotion of the Western world, the United States most notably, to the doctrine of profit maximization over social responsibility, to the improvement of shareholder value over the improvement of human value, to the misplaced faith in cut-throat

competition over political cooperation and fundamental decency. Indeed, perfect economic efficiency must not be the primary goal of society; rather economics must once again be approached as a means to an end, not as an end in itself.

These anti-globalization movements have perceived in globalization a real threat to man and his old respected ways of living. Very flatly, Antimarketing (2003), an anti globalization site on the web, looks at globalization as

The process of exploiting economically weak countries by connecting the economies of the world, forcing dependence on (and ultimately servitude to) the western capitalist machine

Global Exchange (2003), a site on the Web gives the following ten reasons to oppose the World Trade Organization, one of the strongest arms of globalization. Each of these reasons is well explained and supported with examples from different parts of the globe.

- 1.** The WTO only serves the interests of multinational corporations
- 2.** The WTO is a stacked court
- 3.** The WTO tramples over labor and human rights
- 4.** The WTO tramples over labor and human rights
- 5.** The WTO is killing people
- 6.** The US adoption of the WTO was undemocratic
- 7.** The WTO undermines local development and penalizes poor countries
- 8.** The WTO is increasing inequality
- 9.** The WTO undermines national sovereignty
- 10.** The tide is turning against free trade and the WTO

Indeed, some studies on globalization have had warning and frightening future predictions of the spread of this phenomenon. In a well known and widely read study in German first published in 1996 under the title “Die Globalisierungsgefahr: Der Angriff auf Demokratie und Wohlstand” (reprinted nine times in one year after publication), Martin and Schumann (translated into Arabic by Ali and Zaki) warns of grave consequences on humanity for this phenomenon. Globalization is viewed as regression to the early days of capitalism during the industrial revolution where unemployment reaches very high averages, wages become bottom low, standards of living are deteriorated, social services offered by the State are brought down to minimum and governments refrain from intervention. Just the opposite. the state views its role as a guardian and defender of this phenomenon. The two writers, in the first chapter of their book, predict that the distribution of wealth in the world will change drastically to become in favor of no more than one fifth (20 %) of

the population while the rest four fifths or (980 %) of the world population will be living through the channels of charity, aid, and welfare. Governments will be under more pressures to give way to more privileges for big corporations so that capital will not move to other countries. A new kind of dictatorship will emerge, it is the dictatorship of the global markET: The higher standards of living enjoyed by large sectors of the world population seem to have come as a result of the cold war and the desire not to enable the communist propaganda machines to gain a foothold anywhere worldwide. The authors finally call for re-arranging the governments' hierarchies of needs giving priorities to the political rather than the economic dimensions and for the reform of the state giving priority to the political aspects of international human relations.

1.4. Globalization Jargon

For a full understanding of globalization, World Connected (2003) numerates the most important globalization terms and gives their definitions. These terms have included capitalism, deep ecology, developing countries, fair trade, free trade, Free Trade Area of the Americas (FTAA), G8 or Group of 8, The General Agreement on Tariffs and Trade (GATT), human rights, the International Monetary Fund (IMF), North American Free Trade Agreement (NAFTA), Non-Governmental Organizations (NGOs), Social entrepreneur, Sweatshops (places where workers are employed for long hours at low wages under unhealthy conditions) and World Bank.

2. Globalization and Language

2.1. Globalization and English as a Language: Instrumentalizm

With globalization, English has been and is being entrenched as the language of communication in this new era. English is perceived as the language of “success” in the work place, education, acquisition and use of technology and communication at large. More importantly, whether right or wrong, English is perceived to be the means which could take people out of their poverty stricken areas. Paradoxically, it is perceived as a unifying force in countries like Nigeria, India and Pakistan. Goswami (2003) discusses the situation in Southeast Asia and states that the response to globalization is to acquire language skills “not in many languages, but in one, the English language which is seen as a key to success in a globalized age”. It is seen as a “tyrannosaurus rex that voraciously gobbles up cultures and traditions”. In Africa, maintains Mwaura (2003), English is also seen as the key to ‘economic empowerment and progress’. Despite the fact that the United Nations encourages African countries to use the native languages for basic education, parents favor an English medium education because it gives their children “the upper hand in schooling and the job market”. Aid agencies in Africa do not help in promoting indigenous languages because these agencies

“shun projects that do not advance the economic and political interests of their own countries”.

2.2. English and the “Other” Languages: English as a “Killer”

English has not only been intruding into the territories of other languages in the world, it has been a killer for a great number of these languages. Chief among the victims of English are no less important and time honored languages as Irish Gaelic, Scottish Gaelic and Welsh. The systematic subjugation of the speakers of Celtic languages and the ways their languages were completely displaced shows very clearly that English does not accept a competitor, and it has been a clear policy in the English speaking home countries which has been always implemented regardless of its cost in human terms (See: Phillipson, 1992; Grillo, 1989; Holly, 1990; Zughoul, 2002; Zughoul, 2003). Nelson (2002) estimates that six thousand languages in the world today are under threat of extinction according to a late edition of the *Atlas of World Languages*. According to UNESCO (in Nelson 2002), Australia is the country with most vanishing languages because, until 1970, the aboriginal population was forbidden from speaking their 400 or so languages. Only 25 or so of these languages are still living today, one of them, Wayni, is spoken by only two people. The *Atlas* very mildly states the reasons for language extinction and death in many parts of the world as “communities broken up by outside groups who want to extract minerals, timber, and oil from their homeland; and official sanctions against the use of minority languages in schools local authorities and the media”. It is amazing why the *Atlas* would not call the causes by name and spell out the reasons to be consequences of linguistic imperialism. In a more important part of the globe, the Americans set an example which was, no doubt, followed in Australia. . The case of the aboriginal languages in Australia is a replica of the case of the Indian languages in America; displacement by English. By the same token in which English in the United Kingdom could not tolerate Celtic languages in Scotland, Wales and Ireland, English in the United States could not tolerate not only the Native American languages, but also other European languages which were immigrant languages like English. German in the United States is a case in point. It was never allowed to flourish in the New World. It is not easy to raise the issue of Spanish in the US because it carries with it all the symptoms of conquest, subjugation, dismemberment of large areas of land from neighboring Mexico and imperialistic rule leading to assimilation in the “melting pot”. Kiplangat (2002) the coordinator of the Center for endangered Languages in Kenya estimates that only 10 % of the languages of the world can survive to the 22nd century given the trend towards “sameness” and the fear of a homogenous world where “everybody speaks the same language, wears the same clothes and thinks the same standard thoughts”.

2.3. English Maintenance in The Ex-Colonies: Elitism

In Africa and Asia, English has left its impact as the language of an ex-colonizer and the use of English was and still maintained as the tongue of a superpower, as the language of an ever growing political elite and as the language of power because of the economic and political hegemony of the English speaking countries specially the United States. English has been perceived as a tool of oppression, exploitation and enslavement. In this context, the imposition of the ex-colonial languages has been highly resented by African thinkers, sociolinguists and men of letters (see the discussion of Searle, 1983, Mazrui, 1975 & 1997, Ngugi, 1994 and Zughoul, 2003).

2.4. Reactions of “Powerful” Languages Against The “Intrusion” of English: German, French, Japanese And Russian

Even the strongest nations in the world today resent openly the apparent and defying intrusion of English into the territories of their native languages. Moreover, new pidginized varieties mixing English with these languages have emerged and have been referred to invariably as “Franglaise”, “Denglish”, and “katakana”. Henley (2003) in an article in the *Guardian* points out at the beginning of his “Aux Armes!” that when you visit the website of the European Central Bank and you click the icon for the French pages, you will be politely advised that that the bulk of the site is in English. When you chat to any self respecting French businessman, maintains Henley, “he will stare blankly when you talk of un ordinateur portatif, un agenda electronique, un banque de donnees or la marge brute d’auto-financement – he prefers le laptop, le PDA, le database and le cash-flow”. Henley (2003) quotes Jack Viot, head of the Allainace Francaise which promotes French abroad saying: “what is at stake is the survival of our culture. It is a life or death matter.” He also quotes Helene d’Encausse of the Academie Francaise saying: “the defence of our language must be the major national cause of the new century”. This is happening in France despite a battery of protective measures in the form of decrees, laws and directives taken by the government.. In Europe’s biggest country, Germany, Aris (2003) in the *Guardian* writes concerning German, the biggest country in Europe saying: “fed up with the language of Goethe corrupted with additions such as ‘die kiddies’ and ‘der call centre’, Germany’s politicians are proposing to ban civil servants from using ‘Denglish’ –German mixed with English in the workplace. The spread of “Denglish” included businesses, advertisers and school children. “Denglish” has prospered more, argues Aris (2003), with the trend being pushed by globalization, love of holidays and hi tech jargon . It has been pushed to the point that some perfect German words such as “die Rechenanlage” have been abandoned, and replaced with the more international sounding word ‘der computer’. German philologists and purists are fighting back and one of their major activities is a gathering of the 16 states to call on Berlin’s 140,000 civil servants to stop using

English in the workplace. Traditionalists have been complaining to the church for using English in church sermons. According to Earlimg (2001) some German politicians have already proposed a language purification law because politicians and academicians fear that the spread of Denglish will lead to an erosion on German identity. In Japan H. French (2002), in an article in the *New York Times*, talks about the flux of English words into Japanese which is making modern Japanese incomprehensible to the older generations. These words are called the “katakana” and young Japanese use them to “pepper” their speech. French reports that that the Japanese government is unimpressed by these linguistic imports and has decided to act. In an “effort reminiscent of France’s doomed bid to halt the proliferation of English words in the language of Moliere”, the government of Prime Minister Junichiro Koizumi recently appointed a committee to suggest measures to “stem the foreign word corruption” from the language of Lady Murasaki, author of the 11th Century “Tale of Genji”. The Japanese Prime Minister, French maintains, was not moved by the puzzling speech of Japanese teenagers but by “the English infused and equally difficult to track bureaucrat speak that surrounds him – involving chunky Japanese derivations of things like outsourcing, back office, redundancy and accountability”.

The most notorious case of resentment of American linguistic and cultural intrusion, maintains Llosa (2000), a well known Spanish novelist, is that of France where the French government runs campaigns to defend the French cultural identity which is threatened by globalization. A large number of French intellectuals and politicians are alarmed by the possibility that “the soil that produced Montaigne, Descartes, Racine, and Baudelaire – and a country that has been long an arbiter of fashion in clothing, thought, art, dining, and in all domains of the spirit – can be invaded by McDonald’s, Pizza Hut, Kentucky Fried Chicken, rock, rap, Hollywood movies, blue jeans, sneakers, and T-shirts”. The French resentment of this intrusion has resulted in massive French subsidies for local film industry, demands for quota of films to be shown, demands for limiting importation of film from the US and issuing severe directives by municipalities to penalize with high fines any “publicity announcements littered with Anglicism the language of Molier”.

In Russia, Wieir (2002) asserts that the State Duma is considering a legislative crackdown on ten thousand English borrowed words that are “corrupting” the Russian language. It is interesting to note here that these words crept into the language in greater numbers after the collapse of the Soviet Union. The majority United Russian Party drafted a bill to purge the Russian language of the “sloppy, obscene and alien” elements or what has been referred to in Russia as the “nyu spik” that found their way to the language during the “loose” years of the collapse of the Soviet Union. The draft set penalties for offenders in the media, schools and government offices ”. Wier (2002) quotes Yevgeny Chelishev, a member of

the Kremlin's official Language Council created by President Vladimir Putin stressing that borrowing words to express economic and cultural changes is something, but "this aggressive Americanization is something quite different ... Measures are long overdue". The bill's main author, United Russia deputy Alexei Alexeyev, calls for a law to regulate Russian language use, and calls for measures similar to those taken in France to reinforce this law.

3. Language and Culture

3.1. Cultural Influence

When we talk about the influence of the language, we cannot ignore the influence of the culture in its American modes. But, cultural influence of English which goes with fast foods, modes of dress, forms of music, film and the culture of the young in general may not be felt in countries in West Europe, for example, as it is felt in the East, in cultures which are different and sometimes contrast with the Western culture as in the case in the Arab World.. The cultural proximity between the Western countries and the US may induce toleration of cultural influence that is associated with linguistic difference. This is not the case in Islamic contexts and particular reference here can be made to the scanty studies on this kind of influence in the Arab World. Kawach (2004) reports that the Arab Conference on Women and Gulf Families held in Abu-Dhabi discussed how teenagers in the region are deviating from their own cultural patterns and supplanting them by Western patterns by using more English, changing their clothes losing respect for their parents and changing their hairstyles to ape the US marines. Wajeeha Sadeq Al Bhareena, Chairperson of Bahrain's Women Society, put her fingers on very specific problems of cultural influence or even cultural alienation in her paper to the Conference. She asserts that under the influence of foreign movies (basically American film), satellite television and other tools of globalization the use of Arabic language and Arabic vocabulary among youth in the region has become less while the use of English words is on the rise and on a large scale. Some of the young people in the region no longer know some Arabic words and they ask for their translation into English. The American slang language, she stresses, has become widely used in the region to the point that it has become a daily language for Arab Gulf youth. Wajeeha Al Bhareena continues to observe that

Our teenagers no longer say 'Salam-o-Alaikum' as they have replaced it with 'hi' or 'hello'. They even no longer shake hands to greet each other, replacing it with clapping or snapping fingers. Their eating habits have also altered as they now prefer fast food and no longer bother mentioning Allah Almighty (God) before or after eating.

Their favorite clothes are now jeans and a cap worn the other way. Their shirts carry pictures of half naked women or obscene phrases. Their hair style is now

that of the U.S. Marines. Even the way they walk has changed and when they sit on the chair, they sit the other way round.

More importantly, Al Bhareena in her paper, observes that Gulf youth are now treating their parents as their equals, not their seniors. They are treating their parents as if they were the same age. This behavior, asserts Al Bhareena, “gives the impression that our youth believes the West is superior to us”.

3.2. Spread of English and Linguicism, Linguistic and Cultural Imperialism

The evidence provided earlier about the spread of English and how it is received worldwide provides no more than a little support to the evidence of what Phillipson (1990) called *linguicism* and linguistic imperialism. Linguicism involves “representation of the dominant language, to which desirable characteristics are attributed, for purposes of inclusion, and the opposite for dominated languages for the purposes of exclusion”. English linguistic imperialism is one subtype of linguicism. The imposition of English in a certain domain in a certain country by sticks, carrots or ideas is a form of linguicism which presupposes exploitation of a society by another. Galtung (1988), cited in Phillipson (1992) recognizes six mutually interlocking types of imperialism: economic, political, military, communicative, cultural and social in which a society dominates another through four basic mechanisms : exploitation, fragmentation, penetration and marginalization. These types of imperialism are interrelated and the “will of the powerful” may be pushed by one type or another. Phillipson quotes ex-president Nyerere of Tanzania who asserts that “ Instead of gunboats, economic power is used one-sidedly to push through the will of the powerful. The International Monetary Fund has more or less become the rich countries’ instrument for the economic and ideological control of the poor countries” Linguistic imperialism is probably one of the most important types because it permeates the other types of imperialism because language is the medium of transmitting ideas on one hand and because linguistic imperialism “dovetails with other types of imperialism and it is an integral part of them specially in the case of cultural imperialism. Galtung’s analysis of imperialism is indeed revealing and still explains most of the manifestations of alienation in many countries in the world today, specially in the underdeveloped countries. The theory posits a division in the world into a center of power (Western Countries) and periphery (Developing countries) and there are centers of power in the Center and in the Periphery. Economic, military or linguistics norms are dictated in the Center and they “have been internalized” by those in power in the Periphery. In present day neo-colonialism, the elites in the periphery are from the developing countries themselves but with strong links to the Center. Many of those have been educated in the Center or through the medium of the Center languages. Phillipson (1992:53) rightly predicts that in the new phase of imperialism which he calls “neo-neo-colonialism”, along the

lines of intense Globalization, Center-Periphery interaction will take new forms because computer technology will “obviate the need for the physical presence of the exploiters”, and it will step up the center’s attempts to “control people consciousness”. The effectiveness of this control calls for the Center’s linguistic and cultural penetration of the Periphery. The Ghanian sociolinguist, Gilbert Ansre (1979: 12-13 as quoted by Phillipson 1992: 56) suggests the following revealing description/definition of linguistic imperialism:

The phenomenon in which the minds and lives of the speakers a language are dominated by another language to the point where they believe that they can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life such as education, philosophy, literature, government, the administration of justice etc... Linguistic imperialism has a subtle way of warping the minds, attitudes, and aspirations of even the most noble in a society and of preventing him from appreciating and realising the full potentialities of the indigenous languages.

3.3. Language, Thought and Culture

The relationship between language, culture and thought has been the subject of debate in social, psychological, philosophical and linguistic circles since the middle of the twentieth century. While it is difficult to go into the details of the nature of this relationship specially in terms of how each of these three elements influences the two others, and the arguments in favor or against this kind of relationship from the beginnings of the Sapir-Whorf hypothesis till this day, it is fair to say that the bulk of evidence points at an inseparable relationship between language culture an thought. Language has always been viewed as the “pot” of culture and thought. As Valdes (1988: 1), depending on the classic work of Boas on American Indian languages published by the Smithsonian institute in 1911, The work of Sapir, Whorf, Hoijer and others affirms that “the current consensus is that the three aspects [language, thought and culture] are three parts of a whole, and cannot operate independently regardless of which one most influences the other two”. Valdes continues to assert: “to see them as three points in a constantly flowing circular continuum is surely more accurate than, say, to see them as an isosceles triangle, with one dominant over the other two”. Artificial languages like Esperanto were not accepted, according to Valdes (1988) because they isolated language from culture . No one can feel or think deeply in an artificial language because of that isolation. Kaplan (1988: 8) asserts that the relationship between language and culture is “well established” and takes a middle line between the strong and week version of the Sapir-Whorf hypothesis. It is not as dramatic as the strong version maintains and it is more salient than the weak version claims. Kaplan concludes that “it is certain to claim that the phenomenology of a community of speakers is reflected in the language spoken, and the language spoken helps in some way to shape the phenomenology”.

3.4. English Language “Neutrality”?

There has been very strong unsubstantiated claims about the “neutrality of English”. These claims are similar to the claims that dissociate English from its historical past and from its imperialistic component. They are made by known linguists and some big names in the field of language. Wardaugh (1987) for example, claims that English “is tied to no particular social, political, economic or religious system, or to a specific racial or cultural group” The same views are expressed by Seaton (1997), in an article in the ELT Journal which can be described as a core ELT publication in line with the British Council major thinking, states that English has become a means of communication globally in “transnational companies, internet communication, scientific research, youth culture, international goods and services and news and entertainment media”. Is such a reputable scholar as Wardaugh ignoring the facts of life in the 21st century? People in the world today subscribe to the idea that English is an international language which is not the property of a certain country, cultural group or nation. This kind of argumentation is no more than wishful thinking because English remains the language of the United States, UK, Canada, Australia and New Zealand. English is not even the language of these countries as it is the language of the white Anglo-Saxons living in and dominating these countries. It is the language of the Anglo-Saxon culture specially when contrasted with the Latin cultures of other parts of Europe, North and South America. English does belong to a race and does belong to a special socio-economic class in the countries mentioned. English is “owned”, promoted and disseminated by various means by the US and the UK while the other English speaking countries tail behind. English is also the language of Christianity and Christian missionary activities in particular (see Pennycook and Coutand-Marin).

The spread of English, no doubt, is associated with the spread of the English speaking culture and specifically that of the US and the UK, because language and culture go hand in hand. Linguicism and linguistic imperialism as delineated earlier are tightly intertwined with the phenomenon of cultural imperialism to the extent that they are, indeed inseparable. The following revealing definition has been suggested by Schiller (1976: 9) and quoted by Phillipson (1992: 58).

The sum of processes by which a society is brought into the modern world system and how its dominating stratum is attracted, persuaded or forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating center of the system.

4.1. Globalization, Linguistic and Cultural Imperialism at Work

4.1. Two Anecdotes

I would like to start this section by reporting two anecdotes, one is a joke circulated on the internet (who you are makes a difference) and the other is

included in an article on culture entitled “The White Leg Syndrome”. The joke reads:

Who you are does make a difference:

A man is walking in Central park, New York. Suddenly he sees a little girl being attacked by a pit bull dog. He runs over and starts fighting with the dog. He succeeds in killing the dog and saving the life of the girl.

A policeman who was watching the scene walked over and said, “You’re a hero, tomorrow you can read about it in all the newspapers: Brave New Yorker saves the life of a little girl.”

The man says “but I’m not a New Yorker!”

“Oh then it will say: Brave American saves life of little girl” the policeman says.

“But I’m not an American!” says the man.

“Oh, what are you then?”

The man replied, “I’m a Pakistani!”

The policeman walked away and the next day all the newspapers reported:

“Islamic extremist kills American dog!”

The other anecdote comes in article on culture (Digh 2003) entitled “The white leg syndrome”. It narrates the story of a black woman who was told that after the amputation of her leg the hospital would provide her with a white prosthetic limb free of charge, but if she wants a black one to match her skin color, she would have to pay more than \$4,700 for it.

The first story illustrates American vision of the world and specifically the perception of Muslims and the Muslim world specially after 9/11. No matter what a Muslim individual or a Muslim group (and not their puppet governments) does, it is viewed in the context of terrorism and the war against terror as defined, detailed and waged by the American administration. The second, illustrates the uni-lateral vision of the white Anglo-Saxon culture in the US and its hegemony. This incident as Digh (2003) points out, speaks “volumes about the unconscious ways we set up systems and structures that support a dominant culture and leave others outside those systems, looking in _ sometimes in disbelief. They are “belief systems” that are very difficult to pin down. These cultural beliefs are like “ghostly shadows” on a screen, as Hadley (2003) maintains, easiest to define from a distance and as you come close your vision is blurred.

4.2. September 11 Events

Why 9/11 as a marking point? Don’t the roots of perceptions, views and stereotypes of America, the Americans and Western culture of Muslims and Arabs go back a lot further? Doesn’t Hutchinson’s theory of the clash of civilizations offer a partial explanation of the stereotypes as based on mistrust and incessant

trial for hegemony? The answer to these questions can be solid positive, but the course of history starting with and following 9/11 has been seriously viewed as a turning point not only on East (Muslim, Arab) West (America, UK, Australia and what was called by Kachru the Inner Circle) relations. The top political rungs in the English speaking countries are tailing behind whatever the US is leading them unto regardless of what the masses in these countries think or believe. The stand of the UK and Australia, for example, behind the US in the Iraq war despite a significant visible domestic opposition to the war in these two countries lends evidence to the role assumed by the US after 9/11. It is not only the fact that these countries share one language –English- but they also share a partial common history and they enjoy very strong cultural, academic and business relationships. Above all considerations, these countries have come to believe in the existence a new common enemy replacing the old – communism – after the collapse of the Soviet Union. The new enemy has been being called so many names most known of which are “terrorism”, “terror”, Islamic extremism”, “Muslim fundamentalism” “insurgency” and “Jihadist movements”. This new enemy has been defined by the US administration and its skylines have been drawn by various US agencies. Of particular importance pivotal significance in the definition of the new enemy has been the Judeo-Christian alliance in Washington with its burdened anti-Islamic agenda under the influence of the Jewish-Zionist lobby in Washington. The Judeo-Christian alliance in Bush administration in particular has defined its targets in the Muslim world in terms of organizations, groups, people, individuals, political factions, forums, cultural institutions, religious institutions, and above all educational institutions specially in terms of curricula, medium of instruction, introduction of English as a school subject and the teaching of both the native language and the religion – Islam – in the schools in all Arab and Muslim countries with no exception.. This topic will be treated with more detail later in this paper, but the amount of pressure exerted by the Judeo-Christian alliance in the American administration has not left any of the Muslim countries without direct intrusion into its political life, social set up, educational policies, economic policies, and school curricula. Of major concern for us in this paper is what has been termed “educational reform” pushed so hard by the US. In its essence, the reform calls for “more English less Islam” in the curricula of the schools of Muslim countries as will be shown later.

4.3. Drift to “Empire” Compared to Rome

The events of 9/11 mark the beginning of a drift in the US; a drift taking the US from a republic to an empire. In a very interesting article in the Washington Post entitled “A Debate over US “Empire” Builds in Unexpected Circles”, Dan Morgan (2003) raises a topic “hotter than the weather in Washington this Summer: Has the US become the very empire that the republic’s founders heartily rejected?”. Even some republicans with impeccable conservative credentials have been debating

the issue. The vast influence of the US after the second world war did not constitute an empire, according to Morgan. The immediate cause of the heightened interest in the issue came after the invasion of Iraq though the drift predated the Bush administration. Morgan gives the example of a chapter in a book written by a former Regan administration official dubbing the US as the “Unacknowledged Empire” and of a magazine length article prepared for at the Nixon Center on Washington that will examine “American imperial predicament”. Morgan also quotes Ferguson, an Oxford University historian and author of *Empire: The Rise and Demise of the British World Order and the Lessons for Global Power* who asserts that “America should stop denying its imperial role”. After the cold war and the collapse of the Soviet Union, maintains Morgan, The US retained its network of spy satellites all over the world, ballistic missile submarines, and aircraft carriers. The US stationed tens of thousands of troops in a number of countries around the globe. The military budget started rising again after the re-election of Bill Clinton. Morgan assures his readers that The US invasion of Iraq with a few of its allies may be the immediate cause of “heightened” interest in the topic of “empire”, but the interest of the US in empire predates the Bush administration. Author Susan Sontag, one day before receiving the German book award, criticized President’s Bush’s policies as “ imperialistic and break with 50 years of US foreign policy tradition …it breaks with US tradition of consulting of consulting with allies on global matters”. Comparing the United States to ancient Rome, she ended saying “It is really the end of the republic and the beginning of the empire. (TWM 2004). The same Website reports that BBC is preparing a six part series entitled “Age of Empire”. BBC’s Jonathan Marcus explores the place of America in the modern world. The series quotes President Bush in his speech in the graduation address at the US military academy at West Point in June 2002 when he said that “America has no empire to extend or Utopia to establish. We wish for others only what we wish for ourselves – safety from violence, the rewards of liberty and the hope for a better life”, and firmly asserts that that despite the insistence of Bush that the US has no imperial ambition., the word “empire is “increasingly used by academics and pundits alike when talking about Americas role in the world”. The Global Policy Forum (2004), in an article entitled “Empire”, asserts that that the US today “looks decidedly imperial” and the term ‘empire’ has entered common usage among advocates of muscular US policy and global superiority, not only among critics. The article asserts that the US often acts unilaterally and the neo-conservatives in Washington are using the E-word freely and insist that the US is the most benevolent nation in the world and it should use its imperial power to expand freedom. The website explores the ways in which the US (Empire or not) “deploys its economic, political and military power globally, limiting the force of international law, shrinking the capacity of international organizations, and reducing the possibility of multilateral action and democratic self-governance in an increasingly interdependent world”.

Eric Hobsbawm (2003), in a story in *The Guardian* entitled “America’s Imperial Delusion stresses the fact that there is a key novelty in the US imperial project. It is the fact that “all other empires knew that they were not the only ones, and none aimed at global domination. None believed themselves invulnerable, even if they believed themselves central to the world...” Hobsbawm maintains that the emergence of ruthless, antagonistic flaunting of US power” after the collapse of the Soviet Union is hard to understand because it fits neither with the interests of the US economy nor with the long tested imperial policies. It is merely a public assertion of the global supremacy imposed by military force in the minds of those who dominate policy making in Washington. Another story in the *Guardian*, reported by smh.com.au (2004), entitled “Hail Bush: A New Roman Empire” flatly writes:

The word of the hour is empire. As the United States marches to war, no other label quite seems to capture the scope of American power or the scale of its ambition. “Sole superpower” is accurate enough, but seems oddly modest. “Hyperpower” might appeal to the French; “hegemon” is favored by academics. But empire is the big one, the gorilla of geopolitical designations - and suddenly the US is bearing its name.

Of course, enemies of the US have shaken their fist at its “imperialism” for decades: they are doing it again now, as Washington wages a global “war against terror” and braces itself for a campaign aimed at “regime change” in a foreign, sovereign state. What is more surprising, and much newer, is that the notion of a US empire has suddenly become a live debate inside the US. And not just among Europhile liberals either, but across the range - from left to right.

The writer of the same article, comparing modern Washington to ancient Rome concludes that the differences may be less significant than they look. The writer affirms that America has done a lot of colonizing and conquering since its foundation. Its nineteenth century drive in conquering the West was “no less an exercise in empire building than Rome’s drive to take the Mediterranean.” The writer , daringly continues to say “While Julius Caesar took on the Gauls-bragging that he had slaughtered a million of them –American pioneers battled the Cherokee, the Iroquois, and the Sioux”. Now America has military bases, or base rights in some 40 countries and they can be compared to the Roman garrisons and that gives America its global muscles. The writer of the *Guardian* story quotes Chalmers Johnson, author of *Blowback: The Costs and Consequences of American Empire* who asserts that “these US military bases are today’s version of the imperial colonies of old. Washington may refer to them as “forward deployment, but colonies are what they are”. Most recently in an article in *Foreign Affairs*, Eliot Cohen (2004), professor and director of Center for Strategic Studies at Johns Hopkins, maintains that whether or not the United States today should be called an empire is a “semantic game” and the point of

importance is that similar enough to other empires to make the search for lessons of history worthwhile. Cohen, 2004) continues to say

Casual talk of a Pax Americana -- harking back to the Pax Britannica, itself an echo of the Pax Romana -- implies that the United States is following a pattern of imperial dominance that holds precedents and lessons. The metaphor of empire merits neither angry rejection nor gleeful embrace. It instead deserves careful scrutiny, because imperial history contains analogies and parallels that bear critically on the current U.S. predicament.

Rilling (2004) points out a key point when he asserts the fact that there is a new qualitatively new disparity of power. The world has been traditionally divided into rich/poor, north/south, Western/Non-Western, but the real division now is that separating America from every one else. For the reason, the new “hegemonic doctrine” was forged under the second Bush administration. Rilling (2004) quotes Stephen Peter Rose, The Director of the Neo-conservative Online Institute for Strategic Studies at Harvard University summarizes so succinctly the assumptions of the new American power as:

“The United States has no rival. We are militarily dominant around the world. (...) We use our military dominance to intervene in the internal affairs of other countries (...) our goal is not combating a rival, but maintaining our imperial position, and maintaining imperial order (...) Planning for imperial wars is different from planning for conventional international wars. In dealing with the Soviet Union, war had to be avoided (...) Imperial wars to restore order are not so constrained. The maximum amount of force can and should be used as quickly as possible for psychological impact—to demonstrate that the empire cannot be challenged with impunity. During the Cold War, we did not try very hard to bring down communist governments. Now we are in the business of bringing down hostile governments and creating governments favorable to us. (...) Imperial wars end, but imperial garrisons must be left in place for decades to ensure order and stability. This is, in fact, what we are beginning to see, first in the Balkans and now in Central Asia (...) Finally, imperial strategy focuses on preventing the emergence of powerful, hostile challengers to the empire: by war if necessary, but by imperial assimilation if possible.“

Rilling (2004) ends up his policy paper which was originally published by the German-based Rosa Luxemburg Foundation with the following revealing conclusions about the drift of the US to an empire.

The “new unilateralism” (Charles Krauthammer) of the USA has been accompanied for the past 18 months and more by the use in politics and political science of terminology that includes the “American Empire”. Among those who have talked of the American Empire are Henry Kissinger, Gore Vidal, Tom Wolfe, Joseph Nye, Dinesh D’Souza, Charles Krauthammer, Robert Kaplan

and Max BoOT: The terminology employed by the ‘Empire scholars’ (Emily Eakin in the New York Times) has adherents not just in the neo-conservative journalistic and academic camp. Essentially, the use of the term American Empire is an attempt to give expression to the concept that America is no longer merely an exceptional super, hyper or hegemonic power. What is needed is a “gorilla of geo-political designations” – the empire, in other words. The shift in terminology from “dominance” to “hegemony” to “empire” is significant, above all, because it highlights the classical concept of direct political control by an imperial centre. The emphasis is on hegemony through coercion as opposed to hegemony through leadership. It is a question of indefinite dominance. The rhetoric, concept, strategy and policy of the empire camp are not new. The difference is that they are now in power.

4.4. The Empire and Esl/Efl: Imperial Language?

In a very interesting article recently published online in the Website Teachers.com (a web site for developing the language teacher), Julian Edge, a faculty member in the Language Studies Unit of Aston University with TEFL background built in two Arab countries –Jordan and Egypt --among three other non-Arab countries – Germany, Singapore and Turkey-- reflects on his own experience as a TEFLer. In the beginnings, Edge states that he started teaching the language and what people did with that had a little effect on how he made his living. Then in another stage he became aware of how English can be a barrier to many more people than a gateway. Then the next step for him was to understand the concept of hegemony and how teachers of English act in ways that reinforce the power structures that control those teachers. Finally, and more importantly and of particular relevance to the topic under discussion is the most recent change that happened to him. It is the change caused by the invasion and occupation of Iraq by the USA, Britain and Australia. In his own words:

The invasion and occupation of Iraq by the USA, Britain and Australia opened up a new chapter in my political awareness, and in my sense of the political significance of what I do for a living. It is not simply that the USA, Britain and Australia are the three major English-language teaching providers in the world, although that point helps highlight what is going on. It is, for me, more important to consider the change from a relationship of economic, cultural and political hegemony, which involves constrained consent, to one of outright and overt military force. If it is true that the USA is shifting from its age of republic to its age of empire, English becomes once again an imperial language, and that is significant. If Iraq, for example, is to emerge from its current turmoil in any way that is foreseen by its present rulers, then that will be an Iraq in which the ability to communicate effectively in English is of paramount importance. Without English language teaching, imperial policy would be infinitely more difficult to impose. To put that another way, English language teaching is an arm of imperial policy -

out in the open - in ways that were not so obvious before. I believe that it is now possible to see us, EFL teachers, as a second wave of imperial troopers. Before the armoured divisions have withdrawn from the city limits, while the soldiers are still patrolling the streets, English teachers will be facilitating the policies that the tanks were sent to impose. And wherever, and to whomsoever, I teach EFL, I am a part of that overarching system

Edge concludes by stressing the need to look again at materials used in classes and the worldview these materials represent, to look again at methods used , tolook again at the choices made in selecting course content, to look at the extent language of compliance is taught to the exclusion of language of protest and to look at the policy decisions made in language planning. He comes to a worthwhile endeavor for English language teachers when he ends up saying: “Fundamentally, when we are asked, as EFL teachers, what contribution we make to a better world, we need to be ready to reply”.

4.5. English as an Imperial Language: The Near Past

English as an “imperial language” and “imperialistic tool” is by no means a new phenomenon. It is just taking a different shape by a new empire. When T. B. Macaulay was engineering the educational policies of the British “empire” in conquered India, he had no qualms about stating his major objective so flatly as “creating a class of persons Indian in blood and color, but English in tastes, in opinions, in morals and intellect” . That was supposed to be achieved through English education. Macaulay had no respect or appreciation for the “natives” and their languages, their dialects or their literature. In fact, in his speeches and writings he was always inconsiderate, disrespectful and insolent of the “natives” and their languages. The following lines illustrate the way he viewed other languages and literatures in comparison with English . He says in his speech

I have no knowledge of either Sanscrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanscrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the Oriental learning at the valuation of the Orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is, indeed, fully admitted by those members of the Committee who support the Oriental plan of education.

I believe, no exaggeration to say, that all the historical information which has been collected from all the books written in the Sanscrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England. In every branch of physical or moral philosophy, the relative position of the two nations is nearly the same.

Macaulay continues to express his chauvinistic, bigoted and prejudiced opinions of the English language specially when compared with other languages. When he talks about the English language use in India, he becomes a “racist” talking about the higher classes of the “natives. He continues to assert:

The claims of our own language it is hardly necessary to recapitulate. It stands preeminent even among the languages of the west. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government, jurisprudence, . Nor is this all. In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government. It is likely to become the language of commerce throughout the seas of the East. It is the language of two great European communities which are rising, the one in the south of Africa, the other in Australasia; communities which are every year becoming more important, and more closely connected with our Indian empire. Whether we look at the intrinsic value of our literature, or at the particular situation of this country, we shall see the strongest reason to think that, of all foreign tongues, the English tongue is that which would be the most useful to our native subjects.

4.6. English as an Imperialistic Language: Comparison With French

When the French invaded and occupied Algeria back at the time Macaulay was in India, in the year 1830, their plans for conquering the country and the Francification of the Algerian Muslim Arabs were very similar to Macaulay’s. The French were even worse because they were more keen on having the colonies speak French, no other language than French. According to Phillipson (1992 113), the French “were more single minded in the prosecution of their language, more conscious of a civilizing mission, more intolerant of the use of indigenous languages at any stage in education and more effective in educating black men (and far fewer women) to speak the metropolitan language beautifully”. In line with the British policy engineered by Macaulay, The French Minister of Public Education, Rammibaud, set up the French educational policies back in 1897 and specifically in relation to Algeria (quoted in Phillipson 1992: 113-114):

The first conquest of Algeria was accomplished militarily and was completed in 1871 when the Kabylia was disarmed. The second conquest has consisted of making the natives accept our administrative and judicial systems. The third conquest will be by the school: this should ensure the predominance of our language over the various local idioms, inculcate in the Muslims our own idea of

what France is and of its role in the world, and replace ignorance and fanatical prejudices by the simple but precise notions of European science.

A senior inspector for overseas education elaborated further on the French attitude saying:

... to attach them to the Metropole by a very solid psychological bond, against the day when their progressive emancipation ends in a form of federation, as is probable ... that they be, and they remain French in language, thought, and spirit. (Foncion, quoted in Phillipson 1992: 114)

The role of the school is of prime importance in the achievement of this transformation and it has been specified as follows:

To transform the primitive people in our colonies, to render them as devoted as possible to our cause and useful to our commerce ...the safest method is to take the native in childhood, bring him into assiduous contact with us and subject him to our intellectual and moral habits for many years in succession, in a word to open schools for him where his mind can be shaped at our will. (Hardy 1917, Quoted in Phillipson 1992: 114)

4.7. English as an Imperialistic Language: American Occupation of Iraq

Macaulay , Rammbaud, Foncion and Hardy, no doubt, belong to the first rung of imperialists and represents the essence of bias, insolence, bigotry and arrogance that are common features of colonialism. Aren't their views reiterated by the new empire with different tones and forms? In an interesting article which seems to be widely circulated among EFLers most appropriately entitled "Occupation: Teaching the Language of the Conqueror", Templer (2003) succinctly addresses this issue painting a anew picture of what the new Macaulay is planning to do in Iraq. Templer starts by talking about the "phrasealator" an electronic device with instantaneous translation of about a thousand phrases into spoken messages in Pashtu, Dari, Urdu and lately Spoken Iraqi Arabic which was first given to American troops in Afghanistan. This device, asserts Templer, is a "graphic emblem" of the difficulties facing the spread of American hegemonic power all over the world. There is no way, continues Templer, for the American "liberators" to understand what the "natives" say in reply. The device is a metaphor for "Western one-way communication Arab and Western societies and, more broadly, for Eurocentric social science and its Western-generated theories in democracy, economics and 100 others". It also shows the extent to which American hegemony and being an 'empire' must depend on language learning to cement its control. What is going to happen after the conquest of Iraq is accomplished and the Iraqi Kabilya (an Arabic word meaning literally the 'tribe') is disarmed? The new empire has far exceeded the barbarism of the Tatars with the stories of Abu-Ghraib shocking even the most murderous regimes and groups around the globe in the course of

conquering the country and subjecting it to their will, laws and judicial system in the name of democracy and freedom. Templer (2003) paints the scene which looks very much like that of India and Algeria described earlier. Templer writes.

The Pentagon will need either entire battalions of interpreters or brigades of imported teachers of English as a foreign language (EFL) to administer the “reconstructed” Iraq now on the drawing boards. Most likely the second option will be promoted: the lucrative market for EFL being opened up by our generals will be a windfall for teachers from Sydney to Seattle. Experts from numerous other fields will also be recruited to reshape Iraqi education from kindergarten to university. Platoons of Western researchers, including graduate students, will likely descend on Iraq as transnational foundations seek to fund new projects. American universities will attempt to set agendas for collaboration and research in Iraqi academe.

The picture is yet to be completed . The “educational” arms of the empire, the real arms of repression, each is waiting to do its share, specially that Iraq, while other Gulf states were wide open for Western powers and they witnessed a booming markets for lucrative EFL jobs for Americans, British, Australians and Canadians, remained an “impenetrable fortress”. It was completely closed for the British Council, the USIA, The Peace Corpse, EFL teaching private enterprise, private schools ..etc. An online job discussion board in January 2003, according to Templer predicted the future of big bucks for EFL teachers and specialists is in Iraq. The online posting continues to say that “The US will set up a UN approved puppet government and oil will flow again. Multinational corporations will move in with the blessings of the UN. Then you will see a need for English teachers the likes of which no one has ever seen”. Indeed, the UN approved puppet government is in place. How can you expect a truly national government in a country inflicted with the presence of 120 thousand American troops –other than the so called coalition forces on its soil? How can there be a national government in a country which is going to be inflicted with the biggest American embassy in the world (there is talk of about three thousand employees in the embassy) to be located in a presidential palace supposed to be one of the symbols of sovereignty for any independent state in the world? Tough competition among the multinational groups for the Iraqi wealth is already underway, and Templer goes on to complete the picture saying

EFL administrators and teacher trainers in the British Council and United States Information Agency are likely poised to hitch a ride into Basra and Baghdad on the back of the tanks, laying the groundwork for the Operation Iraqi English Literacy to follow. The English Language Fellow Program funded by the Department of State will probably soon announce openings in Iraqi academe. The commercial EFL industry is now gearing to set up a whole chain of private schools and language centers in the ruins to aid the Anglo-American construction

firms already charting their bonanza. Peace Corps planners are doubtless hoping to finally realize an old dream: to penetrate the high schools and villages in a major country in the Arab East, gaining a foothold in a region where the Corps is still largely unrepresented. American universities will also be reconnoitering the Iraqi terrain for appropriate sites to set up branch campuses to promote democracy, teach business management, and of course EFL, molding the new pro-American Iraqi elite.

5. American Cultural Values

5.1. The Spread of American Culture and American Cultural Values

It should be made clear at this point that we need to be conscious of the fact that it is difficult to be aware of all the elements of any culture. In fact, members of the dominant culture tend to be unaware of their cultural programming. The dominant group in particular tends to neglect its own context as Digh (2003), in a very interesting article on culture, points out. For an understanding of the deep cultural norms, one has to develop “cultural competence” which entails “a willingness to acknowledge cultural differences and to take steps to make them discussible and ,thus, usable”. Digh (2003) mentioned earlier draws on the work of the father of anthropology, Sir Edward Burnett Taylor for a definition of culture as “that complex whole which knowledge, belief, art, law, morals, customs, and any capabilities and habits acquired by man as a member of society”, and on the work of the anthropologist Victor Barnouw who defined culture a hundred years later as “a way of life of a group of people, the configuration of all of the more or less stereotyped patterns of learned behavior, which are handed down from one generation to the next through the means of language and imitation”. Artifacts of a culture that are visible, such as foods, forms of dress, music, art, greetings, manners, rituals, outward behaviors, perception of color etc. are superficial signs of the deeper values and norms of a culture. For a full understanding of a culture, it is that deeper level that need be understood. Digh (2003) uses the model/ cliché which conceives of culture as the tip of the iceberg. What is visible is a small proportion of what of the vast piece under water. Below the water are the hidden, implicit, unconscious, and unspoken forms of culture and these include power, orientation to the environment, time, action, ways of thinking, work ethic, values, organization of space, competitiveness, individualism, structure, beliefs, communication and action. Historian Patricia Ebrey is quoted in this paper to have called for a need for examining the following for a full of understand of culture.

Values. What people say you ought to do or not do, what is considered good and bad. Example: the importance of honesty or chastity.

Laws. What political authorities have decided people should do and what sanctions exist. Example: laws about murder or robbery.

Rules. What a society has decided its members should do and the sanctions imposed. Example: social rules about marriage ages and childrearing.

Social categories. Ways of thinking about people as types. Examples: “kings,” “friends,” “criminals.”

Tacit models. Implicit standards and patterns of behavior that a person does not think about. Examples: addressing a police officer differently than one’s friends, dressing properly for a job interview as opposed to a dance.

Assumptions. Implicit, not usually articulated ideas and beliefs. Example: a belief that hard work will be repaid or that things will get better.

Fundamentals. Categories and ways of thinking that people take for granted and that may not be recognized even when pointed out. Examples: thinking in dualities such as good and bad, male and female; seeing history as circular or as a straight line toward a definite goal.

To these important elements pointed out by Ebrey, a number of others should be added for a full understanding of the Muslim/Arab culture specially in the context of contrast with the Western culture . Most important of these are the concepts of “Halaal” (permissible according to Shari’ā) and “Haraam” (forbidden according to Shari’ā, divine law as an authority, what to be eaten, drunk and worn, social rules about man-woman relationships and interaction, penal codes, and the role of the Islamic Shari’ā in running day to day living socially, politically and economically. All these aspects of the Muslim/Arab society contrast sharply with those in the Western society. In fact, the two societies are two extreme poles specially when capitalism at large is contrasted with Islam at large. Western culture of Capitalism will stand out as materialistic when compared with Islam.

5.2. American Cultural Dynamics and Beliefs

Hadley, a professor at Nigata University of International and Information Studies in Japan, tries in an article entitled “ELT and the New World Order: Nation Building or Neo-colonial Reconstruction” to draw on a model developed by McElroy in 2002 and published in a book entitled *American Beliefs: What Keeps a Big Country and a Diverse People United* to delineate some of the dynamics in American cultural studies that potentially influence TESOL in today’s world. He addressed what he called the influence of some “key American cultural constructs on TESOL”. These dynamics are stated as Progress through Practical Improvement, America is Special; Expansion is Safety and Healthy Competition Stimulates Progress. Hadely relates each of these dynamics showing how the American cultural constructs influence TESOL..

According to the first dynamic, progress , which is a “belief about change from the past to the present and probably onwards and upwards into the future”,

requires human effort and it is not passive. It also must have practical values to the greatest number of people. Many people in America believed they could make better living in the present and create a better future. What has been termed as “Old Europe” was perceived as inferior to the “New America”. The US Defense Secretary Donald Rumsfeld’s use of the term “Old Europe” recently to refer to France and Germany’s opposition to American policies in relation to the invasion and occupation of Iraq is understood in the context of the “superior” US and inferior “Old Europe”. The American concept of progress, Hadley asserts, influence various aspects of TESOL. Most important of these aspects are the continually changing approaches to teaching the language and how these changing approaches are adopted by teachers as signs of progress. Moreover the Anglo-American progress in TESOL seems to have had its negative impact on professionals in the outer circle who feel that their voice is muted specially when it comes to publishing in international journals which are published by the inner circle.

The second dynamic is based on the belief that America is special, in Ronald Regan’s words borrowed from a sermon by John Winthrop in 1960 it is “a city upon a hill” indicating that America is a special country with a special mission. The concept has gone under “American Exceptionalism” and in seasons of political conservatism it takes the form of a “civil religion” in which “politicians unashamedly use spiritual metaphors to describe American mission in the world”. Hadely (2004), based on the work of McElroy (1999) gives examples of this conviction from the speeches of Ronald Regan and the inaugural address of George W. Bush. who proclaimed that “we are guided by a power larger than ourselves who creates us equal in His image”. Monbrite (2003 in Hadley 2004) goes further expressing ultraconservatism in the US which is perceived as “the most religious country in Christendom” to say

The United States is no longer just a nation. It is now a religion ... As George Bush told his troops on the day he announced victory [in Iraq]: “Wherever you go, you carry a message of hope – a message that is ancient and ever new. In the words of the prophet Isaiah, “To the captives, come out”, and to those in darkness, be free”. So American soldiers are no longer merely terrestrial combatants, they have become missionaries.

The impact of American exceptionalism on TESOL is , according to Hadley, is manifested through the special interest groups (SIGs) of Anglo-American dominated Associations of Teachers of English in different parts of the world such as the Teachers of English to Speakers of Other Languages (TESOL) the International Association of Teachers of English as a Foreign Languages (IATEFL), the United Arab Emirate based TESOL Arabia and The Japan Association of Teachers of English (JALT). These Groups use platforms such as Social Responsibility, Peace Studies or Environmentalism to create materials

and lessons aimed at teaching political and cultural beliefs bases on these themes. These materials intend to encourage the learners of the language to consider and to reconsider political social and moral issues from an Anglo American perspective. They aim at freeing “captives who live under the shadow of unenlightened ideologies”.

The third dynamic is that “expansion is safety”. In the 1700, America was like any underdeveloped country today and it was surrounded by strong European colonies. Americans were in constant fear of invasion and this led them to expand their borders, Fear of the invasion led to isolationism and Americans felt safe only if they could expand because lack of expansion implied possibility of defeat. That may explain the invasions of Hawaii, Puerto Rico and the Philippines. It may also explain the “expeditions” to Cuba and the Central American wars of containment as well as defensive programs like Star War. More importantly, the recent invasions and occupation of both Afghanistan and Iraq have been claimed to result from threats to national security. The Americans at the same time show keenness on claiming to the world that they are bringing freedom, economic growth democracy and education to the “conquered areas”.

The dynamic of expansion directly correlates to the growth and expansion of TESOL which in turn directly correlates with the growth of the former British empire and the present American empire. The spread of English and the expansion of TESOL have been “accelerated by massive amounts of US foreign aid in the form of EFL programs”. The Bureau of Educational and Cultural Affairs in the State Department has an Office of English Language Programs that sends Regional English Language Officers (RELOs) to teach and advise running Tesol operations. RELO teachers and specialists are sent as part of educational aid packages to countries in Europe, Southeast Asia, Africa and the Middle East The British Council has been running much more massive operations of politicized TESOL/TEFL all around the world. (see Phillipson 1992), and these efforts of RELO and the British Council are by no means “a sustainable humanitarian aid”. Hadley (2004) reports that potential negative impact of the work of the Office of English language Programs and the British Council was recently described in the Fifth English in Southeast Asia Conference:

Local teachers of English serve in their role as colonial administrators entrusted with the enforcement of the linguistic standard while students carry the burdens of colonized subjects and suffer in silence. (Fox, “TEFL as Imperialism or Empowerment?”)

The last dynamic is that “healthy Competition Stimulates Progress”. This is a belief which had its origins in American economic liberalism, the Protestant work ethics and the experience of early American pioneers. This belief was carried even to access till America was industrially developed. It is a belief in the

free market competition which is believed integral for US survival. This belief is reflected in the existence of elite schools and standardized proficiency and school testing such as IELTS, TOEFL and TOEIC. An example of competition is found in language games, emphasis on standards development, quality assurance, performance appraisal and ideal practices.

Hadely represented the interaction of TESOL with the suggested American values in this diagram (figure 1) below. The figure suggests the idea of an atom (TESOL) with different concepts swirling against it. Another way of looking at cultural beliefs is viewing each of them as a marble in a box “each one bouncing off”.

5.3. Superficial Manifestations of American Culture

They have been called “superficial” because they have always been associated with the “form”, the “external” forms of behavior, and it is possibly a term to show that they do not influence the “essence” or the integral structure of personality in relation to the culture. They are “simple” or marginal threats to the culture. These comprise forms and styles of dress, food specially in its fast forms. Here the most important icons of American culture are the fast food stores and drinks like Coca-cola and Pepsi cola. Yara Berg from brazil (2004) reflects on her experience saying “

“My father , who had a leftist orientated ideas, used to say that all kinds of American culture Icons were distasteful. When I was a child, it was forbidden to drink coke and to chew chewing gum in my house. Both actions were representative of the American dominance to my father. ... My father died 32 years ago, and I wonder how he would feel seeing his daughter politically centered , a diet coke addict, sometimes chewing Wrigley’s juicy fruit gum.... He didn’t long enough to this and the spread of American culture in the last decades.

Berg (2004) continues to conclude that it is difficult to “curb American cultural hegemony”.

Another major element of American cultural hegemony is music and particularly the English speaking music in its pop and other forms. In fact Madonna and Michael Jackson are worldwide known icons. Seago (2004) in a paper entitled “McDonaldization, Americanization and music at the millennium” starts with a title quote “where hamburgers sizzle on an open grill night and day” from Chuck Berry’s known rock ‘n’ roll anthem concluding that “few symbols of US culture symbolized that nation’s domination of the last century as much as its pop music”. Seago (2004) continues to say that “It is therefore hardly surprising that many commentators continue to regard US (or Anglo American) pop as a prime culprit for the homogenization of global culture by what American Studies scholar Christopher Bigsby once termed US “superculture”. Seago investigates

the ways how the music industry with its current trends in a variety globalized genres as rap, house and ‘world music’ reflect the development of “new hybrid identities born of a fusion between the local and the global”. These manifestations of American culture are sweeping the world all over. Millet (2004) maintains that American capitalism has rapidly taken over the entire world and even the most communist nations in the world, China and Russia, are by no means immune to the invasion of American culture. The Chinese in Shanghai go to Dream Park which duplicates typical American attractions. The Chinese can also eat at one of the 130 McDonalds when they are hungry. Or get takeout from Boston Chicken and Domino’s Pizza. Millet reports that in 1996, as a new McDonald’s opened across the street from a government building in the city of Minsk, the opening coincided with a protest calling for a referendum on the president’s use of power. Millet quotes Tim Snyder on this incident who wrote “on my side of the street, militiamen videotaped those brave enough to speak. Across the way, their colleagues kept the hamburger line in order. Here, someone spoke of the eternity of the Belarussian nation. There, someone ordered Always Coca-Cola. I left ill at ease.”. This is a clear case of Americanization which is in full swing and “sees no end in sight, particularly because so many Americans perceive it as a great achievement.”. Millet (2004) cites Charles Krauthammer who writes in the *Time* magazine that, “America is no mere international citizen. It is the dominant power in the world, more dominant than any since Rome. Accordingly, America is in a position to reshape norms, alter expectations and create new realities”.

5.4. Perception of the External Manifestations of American Culture

These external manifestations of culture are perceived as symbols of “modernity” and “prestige” and higher social standing. They are very difficult to resist for they have very strong driving forces behind them. They have always targeted children and young people, and for that reason they are always included under “the culture of the young”. The pervasiveness and the spread of these “tools” of Americanization has been realized as threatening to other cultures and some American writers have warned that it might have been the cause of strong anti-American feelings around the world. Thomas Friedman asks if Osama Bin Laden is the only one responsible for September 11 attacks and asks who is to blame for these attacks. He answers that you do not need to look any further than the “clothes you wear, the food you drink. Blame Nike, blame McDonald’s, and blame Coca-Cola. These icons of Americanization try to take over the world destroying traditions and setting up new realities. Friedman (1998) continues treating this American cultural invasion to say

The American message particularly tells young people around the world that we have a better way than their fathers. This is why the Osama Bin Ladens constantly speak of “American arrogance” and how America is “emasculating” the Muslims. That is why they just want to kill America. And globalization,

through its rapid spread of technologies, also superempowers them to do just that. It makes it much easier to travel, move money or communicate by satellite phones or InternET:

Are these elements of American culture really “superficial”? Do they have any lasting effects on the psyche and cultural composition of the user/adopter/borrower? To attempt answering these questions and possibly some more, a known American institution related to fast food will be examined in this section, namely, the McDonald’s chain of restaurants. .

5.5. McDonald’s and McDonaldization

One of the best known icons of American culture worldwide is the fast food chain of restaurants called McDonald’s. This icon has become the subject of renowned studies in America and in other parts of the world. The phenomenon called “McDonaldization” has been well studied in a widely read book by George Ritzer called **The McDonaldization of Society**. Drawing on the work of the German sociologist Max Weber who believed that the Western societies are becoming more and more rational, Ritzer has developed a controversial theory which he called McDonaldization. Ritzer has not only tried to study McDonald’s as an American cultural icon and has not only tried to investigate its impact as a cultural phenomenon but he also tried to focus on analyzing consumption and production and the rationalization of consumption and production which are unparalleled in the contemporary era. Kellner (2004) points out that “few artifacts and institutions of the contemporary world are as well known and ubiquitous as McDonald’s with its Big Macs, Golden Arches, Ronald McDonald’s tie ins with popular films and toys, its charities and saturation advertising”. McDonaldization of society as seen by Ritzer is defined as “increased efficiency, calculability, predictability, and control through substitution of human labor power with technology”. These are key terms through which McDonaldization is perceived as an “ideology” as well as a “a set of social practices, a cultural construct with its myths, semiotic codes and discourses”. Kellner (2004) puts the whole phenomenon in context when he states that

McDonald’s itself projects an ideology of the US as a melting pot in which all citizens participate in its democratic pleasures, irregardless of race , class gender and age. It furnishes a model of the United States as a land of consumer innovation and technical rationality which produces inexpensive and desirable goods for all, serving its consumer’s needs and providing a valuable product. McDonald’s associates itself with traditions like the family, national holidays, patriotism, Christian charity and the icons of media culture. Going to McDonald’s for denizens of the US is thus joining the consumer society, participating in the national culture, and validating common values.

It is extremely interesting to talk about Weber's fears that accompanied his theory of rationalization, on which McDonalization is based. Weber talked about the "Iron-Cage of Rationality" developed further by Ritzer in his last chapter. As more and more institutions, companies and businesses are McDonalized, the consumer will have a little choice but to deal with these businesses, and as fewer choices are left, the consumer will not be restricted to the "iron cage", rather, he will have the choice of several cages to inhabit. Ritzer talks about the "Velvet Cage" where McDonalized places are seen as heavenly, and he talks about the "rubber cage" where the "bars are bendable to allow for the escape from McDonalization". People in the "iron cage" are the most extreme and they are pessimistic because they see no escape.. McDonalds, concludes Duresky (2004) is a powerful lens in which McDonalization /Americanization theories can be understood because "McDonald's does symbolize so much, not only to Americans , but also to other cultures around the world'.

5.5.1. The McDonald's Experience

McDonald's may be viewed as an another shop, store, business restaurant, fast food facility by the layman living outside the US. As shown earlier, it is NOT: It is not because the McDonald's experience, unlike going to any other food facility anywhere, is as Kellner (2004) stresses "hyper real". Explaining this experience, Kellner (2004) adds:

The McDonald's experience is a hyperreal one, in which its model of fast-food consumption replaces the traditional model of home-prepared food with commodified food, which then becomes a model for food production, replicated through frozen and prepared food and the spin off of countless other chain fast food restaurant businesses. In other words, McDonald's provides a new hyperreal model of what food and eating are, mediated by its food technologies and organization of food production and consumption. As suggested earlier, the McDonald's customer is also made to feel that they are especially virtuous and smart to take out their family, or to treat themselves or their friends to a fast, inexpensive, and ready-made meal. And the advertising and promotion enables the McDonald's customer to participate in the hyperreal ideologies of Americana, family togetherness, and social bonding. McDonald's also implodes boundaries between tradition and the contemporary, coding their ads with traditional images of Americana and family ideology, as it undermines family eating practices and redefines diet and culinary value, familial togetherness, and communal experience.

5.5.2. McDonald's Targets Children

It becomes clear at this point that McDonald's is an "institution" propagating a way of life or a life style; in its core the American way of life where burgers join forces with the English of the menu, the broken English of the young cashier

with his/her attitude of superiority in uniform, extremely aggressive systematic seemingly attractive promotion campaigns, a typical layout of the surroundings includes seating arrangements , ordering procedures and standardized accessories that go with food and the latest hits of pop to create everlasting effects on the psyche of those frequenting it in different parts of the world. A lot of McDonald's work is done on children rather on adults. Several studies have investigated the everlasting effects of McDonald's on the psyche of the children who "grew up" with McDonald's and its culture which mains impressed in the memories of these children throughout their lives In a well designed study and depending on the work of Ritzer's (2002) and on James Watson's *Golden Arches East: McDonald's in Asia*, Stacilee Ford (2002:73-88) investigated students' reflections on movies, McDonald's and Walt Disney. Watson quotes one of the reflections on "McDonald's place in the nostalgic past" which interestingly reads as follows:

McDonald's is a name never wiped from my heart. When I was a kid, I had fish burgers as my snacks and my seven-year-old birthday party was held in McDonald's. During the primary school, McDonald's become a place for my proper meal and in secondary school; McDonald's was already a warm social gathering place for me. Therefore, I had a deep feeling towards the impact of McDonald's in Hong Kong... Parents usually take McDonald's as an encouragement for the children. They may say, 'If you finish your homework right now, I'll bring you to McDonald's.' What's more, they could eliminate social stratification. The children from rich and poor families could still afford to pay for a hamburger and they both like it. The discrimination will be eliminated among children. Instead, it pulled their friendship closer when they have common topic about McDonald's.

The traditional or the "indigenous " culture of Chinese Hong Kong may have been already destroyed by the British government more than a hundred years ago, as some of the students Ford's study referred to earlier. But it it is to be stated here that even cultures so deeply rooted in the past, so perceived with pride and serve as a model of cultural independence and uniqueness as the Japanese culture is hard hit by McDonalds and McDonalidaization. The International Studies Seminar (2004) states that though Japan has economically played a major role in the global arena, it has been undergoing major cultural changes in the era of globalization under American pressure. The same source maintains that one of the most surprising things about Japan is its extensive McDonadization , specially in Tokyo where there are more McDonald's than in any other major US city. It continues to conclude that

As the new generations in Japan grow up with Hollywood movies, eating hamburgers from McDonalds and sipping cafe lattes from Starbucks, the older generation speak out against what they see as Western globalization, protesting that as global culture takes over, tradition is being lost. However, it seems to be a losing battle. In the context of Japan, it seems that that there is no contest

between globalization and tradition. Global culture is inevitable and there can be no compromise.

6. Imposed Educational Reform & Countering Islam

6.1. Educational Reform

After the events of September 11, The American government started an aggressive campaign targeting Islamic countries in general and the Arab World in particular pressing for all kinds of reform but with special focus on what has been termed as educational reform. The call for this kind of reform stemmed from the American belief that the educational systems in the Arab world contributed to the formation of a world view that finally produced the September 11 attacks. This view was further reinforced when America claimed that 15 of the alleged hijackers were of Saudi Arabian origin. This view has also been further rooted with the revival of the heated debates issuing from the discussions of Samuel Huntington's *Clash of Civilizations* and his major hypothesis that the cultural differences between Islam in the East and Christianity in the West is the new line for conflict .

The Judea-Christian alliance in American administration has been talking about the promotion of democracy in Islamic countries, a topic that has become “one of the Bush administration’s most popular talking points” Inglehart and Norris (2004) report that the Secretary of State Colin Powell declaring that “We reject the condescending notion that freedom will not grow in the Middle East” as he unveiled the White House’s new “Middle East Partnership Initiative” to encourage economic and political reform in The Arab World. Condoleezza Rice, President George Bush’s national security advisor then and Secretary of State now, reiterated that the US is committed to “the march of freedom in the Muslim world”. The Arab governments could never say “No” to the US demands no matter what these demands are. In fact, the Arab governments showed they welcome these reforms, and the Secretary of State spoke for the people of the Middle East and in an Al-Jazeera interview said that he sensed that the “people of the people of the Middle east are asking for reform. It is not just a question the US wants it” But in this part of the paper, the focus will be on the educational reform.

The educational reform called for by the US authorities, and claimed to be fair by American puppetry in the Arab region, boils down to the claim that the teaching of Arabic and Islam in schools nurtured militant tendencies among young people and led to extremism and violence, whereas the teaching of English promotes “the values of freedom, tolerance and democracy”. The claim is being made that Arabic medium and Islamic oriented education act as fertile soil for the production of Anti-Western radicalism. Karmani ((see Chughtai 2004) maintains that the Afghan mujahidin training experience may have helped shape association between education, language and behavior. During the Soviet occupation of

Afghanistan, the US aggressively promoted a jihadist worldview through Dari and Pashto along with US produced textbooks calling for war and hatred.

6.2. More English Less Islam

The American message reaching the higher political rung in the Arab world is very clear: More English less Islam. The message has so far produced wonders in terms of change. The first major change has been linguistic in its core and it is directed to the new generation of Arabs. After the 32 state coalition American led war against Iraq in 1990 and as soon as Kuwait was “liberated”, the Kuwaiti Ministry of Education enacted a law instating the teaching of English to start in the First Grade along with Arabic. Other Arab Gulf states followed suit. After the occupation of Iraq, other Arab countries, in response to the American call for reform followed the American imperative of instating English as a school subject starting with the First Grade which means teaching it at the age of six or seven instead of twelve as it was previously taught. The victim in this case are the hours devoted to Arabic and Islam. Countries like Saudi Arabia, Syria and Egypt also followed this call for educational reform. The head of the spear was the tiny Gulf State of Qatar. Susan Glasser (2003) in an article in the *Washington Post* asserts in her title that “The State of Qatar Reshapes Its Schools, Putting English Over Islam; Conservatives See Reform as Extension of U.S. Influence in Gulf” and continues to state that “students are learning less Islam and more English in the tiny desert sheikdom of Qatar.” Following this, American pressure has mounted in different forms to maximize the use of English at the university level. The State of Qatar was also leading in this trend by transforming its Arabic medium instruction university to English medium –Qatar has been called the regional pace setter for these reforms (see Chughati 2004). The Stat of Qatar has also invited prestigious American universities to open branches there. Carnegie Mellon, Weill Cornell Medical college, Texas A & M and Virginia Commonwealth University have set up such branches. The United Arab Emirates higher educational institutions have been pressured for change and the results are really shocking. The UAE university, an Arabic medium university with a tradition, have been transformed to an English medium university with American administration and leadership. Zayed university in the UAE is a typical American university that has nothing Arabic or Islamic other than the name of late UAE president Zayed.. In Saudi Arabia, the curricula and the school books in particular were reviewed for evidence of extremism, and Chughati (2004) reports that about five percent of the material was judged objectionable and purged.. Some calls inside Saudi Arabia resonated well with the American allegations. In the same Aljazeera report by Chughati, it is reported that the editor in chief of the Saudi newspaper Al-Riyadh, Turky Al-Sudairi recently blamed “our education system, which does not stress tolerance of other faiths” for encouraging extremism. Saudi

authorities have taken a decision stipulating that English will be taught as a core school subject in Saudi schools beginning of the school year 2005/2006.

6.3. English Language Teaching as a Weapon to Counter Militancy

In this “war of words”, Aljazeera (2004), the Arabic satellite news network, report concludes that for the people who believe that the traditional curricula in Arab countries help breed extremism and terrorism, “Arabic is a key culprit” and in this “battle of the tongues” English has been “deployed as a weapon to counter the militancy allegedly fostered by Arabic medium education”. This situation has led some linguistic specialist to ask the question of how much the new spread of English is going to hurt Arabic and consequently Islam. TESOL Islamia (2004), a website, devoted to the issues of TEFL/TESL and other linguistic concerns in the Muslim World, in an opinion poll, asked the question : “Is the rising prominence of English in the world a threat to Arabic?”. Of those who responded to the poll, 40.77 % believed it was, while 50.77 believed it was nOT: Sohail Karmani (2003), founder of Tesol Islamia posed the question of whether the spread of English represent a threat to Muslim languages and values to Alstair Pennycook, a known Australian linguist with an impressive record of publications on linguistic imperialism in general. Pennycook first relates the gist of an article he had come across suggesting that if more English is taught in the southern parts of the Philippines (Muslim areas), it would be an antidote to “terrorist” activities in these regions. Then he turns to answer the question in the following most revealing way

The notion that a language, English, could somehow be a threat to a great religion looks on the face of it rather bizarre. How could this system of grammar and vocabulary threaten a vast set of beliefs and practices? Of course, you only have to take one step back from this reduced view of what; is to see at least two ways in which it can be a threat. First, to the extent that there is a very special relationship between Islam and the Arabic of the **Qur'an** (a relationship which interestingly does not exist for Christianity, even though, rather ridiculously, some seem to believe that English is somehow the language of the Bible), the spread of English may perhaps potentially sever this link (and perhaps more so in non-Arabic Muslim populations, where the learning of classical Arabic may be easily pushed out of the curriculum). But this, I think, is not a great immediate danger. Second, it is also possible to see threats to Islamic values in the system of English itself, as you show so wonderfully in your piece; The Im-perfect Future; (Karmani, 1997). But again, I don't think this is a major threat. I think we have to take one more step back and look at the much bigger package of cultures and ideologies that comes with English.

Pennycook (2003) goes on to reiterate that it is too simplistic to claim that English is not tied to any culture and it is the property of the world. English is the

possession of the English dominant nations and it is “deeply embedded in a set of social , cultural, political, and economic relations”. These are intertwined with the language. This makes it difficult to advocate a more secular curriculum with greater access through English to more jobs, economies or cultural forms.

6.4. Educational Reform To Include All Muslim Countries

Educational reform as demanded by the US is not restricted to the Arab World. Its reach has gone beyond the Arab world to include Non-Arab Islamic countries specially Pakistan. A whole institution in Pakistani education, the Madrassah, has come under severe attack by Americans and under serious accusations of being a hotbed for terrorism and extremism. The demand for reform is not motivated by the fact that these Madrassahas have very limited means, they –according to a study reported by Blair 2004, teach medicine using an 11th century text , teach Math based solely on the work of Euclid from 300 BC-, rather its based on allegations that these schools offer military training and incite students against the US. President Pervez Musharraf, according to (Blair 2004) announced an ambitious plan “to wean the madrassahs away from extremism and force them to teach a broad, modern curriculum. The ten thousand (10,000) colleges, serving 1,5 million students, were given until the end of 2002 to reform or close”.

6.5. Missionary English: An Other Channel for the Spread of English

It is not only through curriculum reform that more English less Islam is being taught in the Islamic countries. Another channel for the spread of English and countering Islam, obviously suspicious, has been opened with the doors more wide open after the American occupation of Iraq; it is what has been referred to in the literature as “mission English”. In a revealing paper addressing English as a missionary language, Pennycook and Coutand-Marin (2003 see also Zughoul 2004) investigated the scale of missionary work worldwide, discussed the cultural politics that accompany such work, examined the strategies of gaining access to students and delineated how the teaching of English as a missionary language (TEML) supports the global spread of English. English is perceived by missionaries to be the language of the Bible and the language of Christianity. It is also perceived as a “gold mine rich with mission opportunities”. Using ELT has become a known approach for missionaries. Pennycook and Coutand-Marin (2003) quote Woodward (1993: 2) in an article on “Teaching English as a Tool of Evangelism in Germany “as saying:

We can attest ... that we came into contact with more unbelievers with these English classes than we ever did with any other method. We did adult education seminars, gospel meetings, children works, choruses, Bible correspondence courses, and camps. God blessed them all, but nothing appealed to the “typical” German better than the English classes we offered.

Many of these Christian organizations, maintains Pennycook and Coutand – Marin 2003: 5), have long ties with “other wings of the state”. They quote Diamond (1989) who lists their connections with the CIA, the State Department’s Agency for International Development and reports how in 1983 the Mexican president Miguel de la Madrid expelled these missionary groups for inciting trouble in the country. More importantly, as Pennycook and Courtland (2003) point out, it is of concern that as the US turns away from its supposed strict secularism with the separation of the church from the state, it is embedding a fundamentalist right wing Christian doctrine as part of its both internal and external policy in which the role of Christian missionaries becomes closely connected with the promotion of a particular version of religion, money, and politics. The New International (in Pennycook and Coutand-Marin 2003) put it in context saying that “Christian Right has never been so close to power as it is under the Bible brandishing regime of George W Bush. And within this earnest collection of god-fearing, John Ashcroft sits closest to the throne”. The Christian missionary activity and the Right have close connection with English language teaching and spread. Snow (2001: 176-7) asserts:

For Christians in mission, English teaching can and should be much more than an opportunity to gain access to closed nations for evangelistic purposes, or a form of social work only incidentally carried out by Christians. It can be an opportunity to bear witness, to minister, to serve the disadvantaged, to contribute toward peace between people of different cultures, and even to build better relations between different branches of the church universal. Looked at in these ways, English teaching can be more than a secular job that serves as a means to other ends – English teaching itself becomes a form of Christian mission.

6.5.1. Missionaries in the Muslim World: Machiavellian Entry Strategies

The Christian missionaries have long targeted Muslim lands, and they follow machiavellian methods to be there when they are not allowed in. They apply for “aid visa” under the title of English teachers. (Diamond 1989 in Pennycook and Coutand-Marin, 2003) to enter countries they are not allowed to enter. Rick Love, the international director of the largest Christian missionary group in the world that “focuses exclusively on proselytizing Muslims as a part of a ‘stealth crusade’ (Yeoman, 2002) to wipe out Islam” asserts that in order to work as a missionary in a Muslim country it is necessary to hide one’s identity. Rick Love explains that evangelists should always have a handy nonreligious explanation for their being in Muslim countries. They are asked not to reveal their true identities, and they should not reveal their true purpose all too soon. In their listing of some of the very conspicuous missionary groups, Pennycook and Cooutand, (2003: 5-7) include Educational Services International which urges people to teach English in Muslim Asia, Egypt, Turkey, Morocco, Kazakhstan, Uzbekistan, and Kyrgyzstan. Frontier’s major objective is to plant churches among unreached Muslim

people in 38 countries in Asia, the Arab world, and Africa. Another organization is Interserve which is a member of the World Evangelical Alliance work to make “disciples of Jesus Christ” particularly in The Gulf, Middle East and North Africa and in countries where there are significant groups of migrants from these countries.

6.5.2. Missionary English in Iraq

The concept of English as a “Modern Trojan horse” carrying a set of different values, beliefs and perceptions and views has “reared its head” in Iraq, maintains Aljazeera NET: (2004). As soon as the American forces and their British culprits occupied the country, American Evangelical Christian organizations including the Southern Baptist Convention, Voice of the Martyrs, and the Association of the Baptists for World Evangelism declared Muslims in Iraq as priority targets for proselytizing. Karmani, when interviewed by Aljazeera (Chughtai 2004) asserted that scores of rightwing Christian missionaries are flooding into Iraq. Those missionaries have no moral qualms about using English as a tool to reach Muslims in Iraq on the false assumption of offering free English lessons and consequently, establishing intimate contact with local communities placing at the top of their priority lists Muslim women. Franklin Graham together with his father Billy Graham who are both icons in Christian leadership in the US and who are close to the Bush administration are behind a major proselytizing operation in Iraq through their organization called “Samaritan’s Purse”. Chughatai (2004) adds that such US evangelists view their mission in Iraq in the context of a clash between superior and inferior belief systems. The younger Graham, Franklin, has a record of his anti-Islamic comments that include his description of Islam as a “very evil and wicked religion”. Websites such as missionfinder.org carry advertisements for English teaching missionaries in Iraq.

7.1. The American Media

It is very difficult, with this kind of coverage for the cultural element in English language teaching in the Arab/Muslim world without having to look at the American media in particular. The last section of this paper, consequently, addresses issues related to the American media in relation to linguistic and cultural hegemony on one hand and in relation to dominance in its absolute sense on the other. Several question are naturally posed for this section of the paper. When we talk about media, what is exactly embedded covered by this label? Who owns American media? What are the interests of the owners, their motives and their priorities? How do tools of American media, pushed through American government channels try to win “the minds and the hearts” of the Arabs and try to improve the tarnished image of the US government in one of the hottest areas in the world. These are big, but valid questions to raise and most of these questions are well answered in the literature if the reader has the time, the interest and the

incentive to spend hours surfing the web looking for answers. The definition of the word “media” here is expanded and it includes a variety of cultural components and tools used to influence the ways people think whether they inside the US or outside it. The definition of media includes journalism (newspapers, magazines, books, publications), radio stations, television networks, cable TV systems, MTV, film, videogames, and publishing houses Media, culture, cultural hegemony, dominance, and control are interrelated issues and they relate to economic, political, military, educational and social aspects.

7.1.1. Tiers of the Global Media System

McChesney (2003) reports that until 1980, media systems were generally national in scope. These systems were domestically owned and operated. Because of pressure from the International Monetary Fund (IMF), the World Bank, and the US government to privatize the media and communication systems which coincided with dramatic developments in digital technology resulted in the birth and growth of transnational media giants. The biggest of these giants are US based with operations all over the world: at the top lies Time Warner and Disney which generate more than 30% of their income from outside the US. This global media system is now mostly dominated by two major “tiers”. The first tier consists of nine giant firms the five largest of which are: Time Warner (1997 sales: \$24 billion), Disney (\$22 billion), Bertelsmann (\$15 billion), Viacom (\$13 billion), and Rupert Murdoch’s News Corporation (\$11 billion). The rules for these giants are two fold: get bigger so that you cannot be bought and have interest in numerous media industries. Describing these giants further, McChesney states

The first tier is rounded out by TCI, the largest U.S. cable company that also has U.S. and global media holdings in scores of ventures too numerous to mention. The other three first-tier global media firms are all part of much larger industrial corporate powerhouses: General Electric (1997 sales: \$80 billion), owner of NBC; Sony (1997 sales: \$48 billion), owner of Columbia & TriStar Pictures and major recording interests; and Seagram (1997 sales: \$14 billion), owner of Universal film and music interests. The media holdings of these last four firms do between \$6 billion and \$9 billion in business per year. While they are not as diverse as the media holdings of the first five global media giants, these four firms have global distribution and production in the areas where they compete. And firms like Sony and GE have the resources to make deals to get a lot bigger very quickly if they so desire.

Behind the first tier, there are three or four media firms that do between one to eight billion a year in media related business half of which is in North America. What is tragic, maintains McChesney, is that the process of global media concentration has occurred with little public debate specially in the US “despite the clear implications for politics and culture”.

7.1.2. Media Control

Baskakove (1987) asserts that the US and its closest allies control up to 90% of the news flow in Third World countries. The Associated Press (AP) and United Press International (UPI), maintains Baskakov (1987), the two biggest news agencies alone transmit more than eight million words a day, while the seven biggest news agencies in developing countries combined together produce a tiny fraction of that amount. The developing countries that freed themselves from colonialism are still “saddled with information dependence” This “information imperialism” is assisted by US government agencies including the CIA, the US State Department, The Pentagon, The USIA and the Voice of America. All of these agencies “deluge the earth with their own peculiar brand of information”.

7.1.3. Kings and Emperors of The Media: The Arab Israeli Conflict

There are two points that need to be made regarding the media giants in relation to the Arab World before moving to “winning the minds and hearts” of the Arabs. The first point, many people all around the world find difficulties in talking about for obvious reasons, is that the kings and emperors of the media giants are Jews who have a political agenda which relates to the Arab – Israeli conflict in the Middle East. Those media giants have power beyond imagination. Stormfront.org (2004) a site on the Web put it in the proper context saying

There is no greater power in the world today than that wielded by the manipulators of public opinion in America. No king or pope of old, no conquering general or high priest ever disposed of a power even remotely approaching that of the few dozen men who control America’s mass media of news and entertainment.

Their power is not distant and impersonal; it reaches into every home in America, and it works its will during nearly every waking hour. It is the power that shapes and molds the mind of virtually every citizen, young or old, rich or poor, simple or sophisticated.

The mass media form for us our image of the world and then tell us what to think about that image. Essentially everything we know -- or **think** we know -- about events outside our own neighborhood or circle of acquaintances comes to us via our daily newspaper, our weekly news magazine, our radio, or our television.

It is not just the heavy-handed suppression of certain news stories from our newspapers or the blatant propagandizing of history-distorting TV “docudramas” that characterizes the opinion-manipulating techniques of the media masters. They exercise both subtlety and thoroughness in their management of the news and the entertainment that they present to us

...

And who are these all-powerful masters of the media? As we shall see, to a very large extent they are Jews. It isn't simply a matter of the media being controlled by profit-hungry capitalists, some of whom happen to be Jews. If that were the case, the ethnicity of the media masters would reflect, at least approximately, the ratio of rich Gentiles to rich Jews. The preponderance of Jews in the media is so overwhelming, however, that we are obliged to assume that it is due to more than mere happenstance.

The Research Staff of National Vanguard Magazine (2004) go into minute details to substantiate what they have stated giving examples from the higher rungs of these conglomerates and their coverage of the news specially in the Middle East. The interest of the lobby behind American media lies in lending unquestionable support to the Jewish State, Israel, and keeping relations between the US and the Arab World as strained as possible. They have their own cultural agenda also and they would like to reflect that kind of agenda in the different forms of the media. The research Staff article referred to earlier put it this way

The control of the opinion-molding media is nearly monolithic. All of the controlled media -- television, radio, newspapers, magazines, books, motion pictures -- speak with a single voice, each reinforcing the other. Despite the appearance of variety, there is no real dissent, no alternative source of facts or ideas accessible to the great mass of people that might allow them to form opinions at odds with those of the media masters. They are presented with a single view of the world -- a world in which every voice proclaims the equality of the races, the inerrant nature of the Jewish "Holocaust" tale, the wickedness of attempting to halt the flood of non-White aliens pouring across our borders, the danger of permitting citizens to keep and bear arms, the moral equivalence of all sexual orientations, and the desirability of a "pluralistic," cosmopolitan society rather than a homogeneous one. It is a view of the world designed by the media masters to suit their own ends -- and the pressure to conform to that view is overwhelming. People adapt their opinions to it, vote in accord with it, and shape their lives to fit it.

It is not easy to go into a topic like this in this paper, but it is convenient to give a general idea, so general that it can barely scratch the surface, yet, it can never be tolerated by those concerned.

7.1.4. American Media Judged Biased with No Credibility

The second point, and it will be made very briefly also, is that the American media does not have much credibility in the Arab world. I wonder if it does in other places! This is particularly true after the invasion of Iraq and restricting the coverage of the war to "embedded" journalists and "embedees". Arnaud de Borchgrave (2004) writes in **The Washington Times** that there have been so many "half-truths, and shadings of the truth as well as disinformation" about

Iraq.” He continues to assert that “one is tempted to conclude that officials who lie to journalists and then believe what they read in the newspapers, or see and hear on TV and radio news, can now cause wars”. The well known journalist continues to say daringly if you talk off the record to political leaders anywhere in the world, or to their ambassadors in Washington, you will find out that the nation’s capital has become a “bilingual city” where truth is the second language. The veteran journalist, editor at large of **The Washington Times** and of United Press International, picks one single widely discussed example to support his argument; the example of a convicted criminal turned hero by the biggest super power in the world. The veteran journalist writes

The State Department and the CIA developed a healthy skepticism of such exile leaders as Ahmad Chalabi, president and founder of the Iraqi National Congress (INC) and now a member of the governing council in Baghdad. But Mr. Chalabi, a convicted bank embezzler in Jordan sentenced in abstentia to 22 years of hard labor April 9, 1992, had powerful friends at the Pentagon and at the American Enterprise Institute, a neoconservative think tank. And his well-rehearsed military defectors were given their “unimpeachable source” seal of approval. Parallel with this massive disinformation campaign, Mr. Chalabi himself became an unimpeachable source for major media outlets. Last week, a brazen Mr. Chalabi conceded his intelligence was faulty but still achieved its principal objective -- toppling the Iraqi dictator.

Again, this is a very thorny issue and can easily sidetrack this paper. It was important, however, to point out how American media is received in the Arab world. Upon this kind of reception depends the new tools the US is deploying to win the hearts and minds of the Arabs.

7.2. Winning Arab Minds and Hearts?

7.2.1. Radio Sawa

Al-Baik and Hilton (2003), in an article in Gulf News entitled “Media Battle Rages to Win over Arab Minds” points out three powers engaged in a war on air to win over the hearts and minds of the region. BBC is the oldest on the air and it was followed by Radio Monte Carlo both in low quality AM and short wave frequencies. Radio Sawa, the new American tool deployed to win the hearts and minds of the region, entered in 1991 with clear digital radio technology and it has led to an “industry shake up”. It offers an electric mix of Arabic and English music which is “fast paced, crisp” and it is followed by a “no nonsense news bulletin”. Sawa is winning the music game offering better quality FM, but “as for the credibility of their newscasts, that is another story”. Al-baik and Hilton assert that while the BBC is known for its fair reporting among Arab listener, “some critics slam Radio Sawa for being nothing but a mass-produced US

propaganda machine". The writers of the Gulf News article report the following very interesting reactions to Sawa.

Sawa's music is good. But listening to its news bulletins is like listening to Israeli radio", said Amin M., 21, a student. He claimed its language is also suspect. For example, Sawa calls Yasser Arafat simply a "leader", instead of president of the Palestinian National Authority. "Sawa is trying to be hip and cool, but they're just biased. They won't be caught dead referring to suicide bombers as martyrs. They tag organisations like Hamas as a terror group, instead of recognising them as a legitimate resistance movement", said Abdullah.

"They want to Americanise the Arab youth".

7.2.2. Al-Hurra (The Free One)

In addition to the radio station, the US government decided to fund an Arabic speaking satellite television station called "Al-Hurra" (Arabic for the free one) to counter Al-Jazeera and as President Bush promised "to cut through the hateful propaganda that fills the airwaves in the Muslim world". It is the biggest public media project taken after the Voice of America. The new satellite television station, as Nasrawi (2004) reports is "drawing fire in the Middle East as an American attempt to destroy Islamic values and brainwash the young". Nasrawi quotes Jamil Abu-Bakr, a spokesman for Jordan Muslim Brotherhood Movement who condemns Al-Hurra as a channel created to make drastic changes in the principles and doctrine, but the nature of Arab societies and their hatred for American policies will limit the impact. Abu-Bakr perceived Al-Hurra as "part of the American Media and cultural invasion of our region". Nasrawi also quotes Rami Khouri, executive editor of Lebanon's the *Daily Star* who expects Al-Hurra to "exacerbate the gap between Americans and Arabs rather than close it" Khouri continues to say: "Al-Hurra, like the US government's radio Sawa and 'hi' magazine before it, will be an entertaining, expensive and irrelevant hoax. Where do they get this stuff from? Why do they keep insulting us like this?" de Borchgrave in his widely circulated piece entitled "Few Hurrahs for Al-Hurra" asserts that 'small wonder that the first Arabic speaking US satellite television station did not "garner any hurrahs " from its intended audience of some 310 million Arabs in 22 countries". The American message was "blunted" from the beginning because of the administration's neglect of the Middle East peace process and the occupation of Iraq. Al-Hurra , concludes Borchgrave, is viewed by the Arabs as a "new vessel for the same merchandise - - promotion of US policies and interests as those of Israel. The Agonist (2004), a discussion Web site with quotes, in its "coming soon to Arab TV's: US answer to AlJazeera (Update Al-Hurra Reviews) reports numerous quotes that show flatly that the new channel is viewed as a tool for American propaganda and if the US wants to change its image in the Arab and the Muslim worlds it has to change its policies.

7.2.3. Sesame Street

In the battle against “anti-Americanism”, the US has enlisted the “soft and fluffy” inhabitants of Sesame Street to win the hearts and minds of many different people in 120 countries around the world among whom are the Arabs. The US army partly sponsors the show which children around the world love, specially its “saccharine theme music about everything being ‘A-Ok’”. In an article for the BBC News, entitled “Is Elmo Bush’s Secret Weapon?”, Dilley (2004) reports that Iraqi prisoners were treated to repeated slayings “of the ditty at ear splitting volume by US psychological operations officers intent on encouraging their captives to submit to questioning”. This act, maintains Dilley (2004) runs contrary to everything the pre-school children TV show stands for since its production back in the year 1969. Dilley continues to assert that “by bringing Big Bird, Elmo and Mr. Snuffleupagus into such disrepute, the US soldiers may have tarnished a more subtle plan hatched by their masters back in Washington”. The program has been the subject of praise by the US State Department officials who have been given the task to of “tuning the tide” of anti-Americanism”. The undersecretary for public diplomacy, Charlotte Beer, warned a senate committee that “people we need to talk to do not even know the basics about us. They are taught to distrust our every motive” The undersecretary was “dazzled” to see Egyptian children glued to the TV sets learning English and learning about American values. The US Agency of International Development is giving an aid package of 6,26 million dollars to produce a Sesame Street show for Bangladesh. This project, as an official put it aims at promoting greater understanding of American culture and morality. Dilley (2004) asserts that the show does not shy away from promoting typical values of the US such as capitalism. Dilley asserts

The cute, squeaky-voiced puppet Elmo has just been sponsored by Wall Street firm Merrill Lynch to explain business to American pre-schoolers. And in Russia’s Ulitsa Sezam, a storyline about a lemonade stall has been included to show, that in a nation where many people suspect all businesses of corruption, someone “can make a profit and be a nice person”.

But the Television Workshop told BBC NEWS Online that it does not accept the description of the program as an exporter of American values citing a policy for foreign licensing decided back in the year 1969 when the program was first produced which stipulated that versions of the show outside the US should reflect the morals and traditions of the host nation. The spokesman for the show insists that the show is not planned to push American or Western values, rather, it plans to encourage “universal values” which include cooperation, respect sharing and understanding.

Even what is claimed to be universal values can have an American edge into it. The question is whether there are really what can be called “universal values”

and how much interest is there on the parts of Americans at the official level to work on the spread of these values.

CONCLUSION

The cultural component of language in the context of both language teaching and language spread is an issue that has eluded due recognition in political, social and educational circles specially in an era of globalization. It is always made to sweep unnoticed and only those who have been highly trained in the fine manipulation of the mind who can point their fingers to these elements and suggest ways on treating them. McDonald's, for example, is an American institution which has swept into the heart parts of cities in different parts of the world even in those which were completely blocked to this kind of influence. For the lay man in these countries, McDonald's is a place symbolizing prestige and a place where not only the children but also the adults dream of visiting and taking a meal there after they familiarize themselves with the so much talked about jargon. It is only a small minority which is aware of the fact that McDonald's is an American institution which propagates American capitalistic values and directly contribute to the spread of English language and the American way of living. In absolute simple terminology, McDonald's is NOT just another eatery. It is not a new store opening up at the corner of the store. It is way much more than that. Other fast food stores and what is sometimes called the superficial manifestation of American culture are sweeping the Arab world, the Islamic world and other parts of the world. Together with forms of dress, popular music, the integral components of English, American ways of living and globalization are posing serious challenges to other languages and cultures. Can these manifestations of American culture be fathomed by other cultures without being imposed by American proxies of American interests? More specifically, with the rise of America to an "empire" like Rome, would the Arab world and the Islamic world remain receptive to American values which infiltrated into the land in an era of weakness in the Arab resolve? Would these values weaken the time honored values of Islam, and would the language of the culture imposing itself have strong negative impact on the use and spread of Arabic? The role of the American media has, for political reasons referred to earlier, been far from reconciliatory with Arab world. It has been terribly aggressive and stereotypical. As recently as a couple of months ago, a network no less than Fox television network premiered a drama which featured an upper middle class Muslim family "operating as a sleeper terrorist cell" The drama goes on to show how the Muslim mother "poisons her son's non -Muslim girl friend because it was feared the girl could jeopardize the terrorists' plan". (Reuters/yahoo news 2005) . With this ugly stereotyping going on in a biased media, America is trying to improve her image by starting satellite television and a radio station targeting the Arab world; a seemingly useless attempt as shown earlier.

Another relevant issue to end this paper with, is that when the impact of a dominant culture on another dominated culture is treated, an important matter of prime importance is the “willingness” and ‘readiness’ on the part of the conquered to accept other values implied, bargained, taught, or imposed through American institutions. The issue here is an issue of “readiness” on the part of so many target cultures to accept the “new” values or to reject them. The degree to which the acceptability of new cultural values depends on a number of factors chief among which is how well established is the target culture, and how attached is this culture to specified sets of values. Let’s take the specific example of Singapore a country which is widely discussed and given as an example of the spread of English. It can be claimed here that that it is much easier to “market” the universal values claimed by the producers of Sesame Street, for example, than to market these values in the Arab Muslim context. It is much easier for a country like Singapore to be receptive to the values of the English speaking culture, and to emulate the Western institutions than countries in the Arab world. The reason is that the attachment of the population of Singapore to their culture is much less in scale and intensity than the attachment of Arabs/Muslims to their culture. This widely quoted excerpt by Rustam Sani (1990 and Cheng Shoon Tat 1991 – Both in Pennycook (1994) about the Singapore situation is revealing. Rustam Sani asserts that

The choice of language is certainly consistent with its own notion of a national past that does not go beyond the immediate colonial history and a vision of a cultural future that does not go beyond an ambience quite similar to a Hilton Hotel lobby anywhere in the world.

While Cheng Shoong Tat maintains that Presumably, the output of such a melting pot will be ethnically neutral, speaking only the common language of English, celebrating the international festival of Christmas, watching the Cosby show and embracing the ‘global pop culture’

The Arab World, the Arab Muslim culture is so deeply rooted. The “national past” goes back to over a thousand four hundred years and the vision of a cultural future of the religion, the culture and even the geography literally has no limit.. The Arabs and Muslims strongly believe that they have a “MISSION” to humanity which is a mission of enlightenment. It is a big mistake on the part of the Western World to overlook the depth of the Arab culture as prescribed by Islam. Occupation, dominance and imperialism are staunchly rejected, and they are further rejected when they are coated with such follies as democracy and freedom as they are marketed by the superpower of today.

REFERENSES

- Al Baik, Duraid and Jay B. Hilton, (2003), "Media battle Rages On Air to Win Over Arab Minds" **Gulf News**, November 25. <http://www.gulf-news.com/Articles/news.asp?ArticleID=103776>.
- Aris, Ben, (2003), "War of Words", **Gurdian**, September 9, <http://www.globalpolicy.org/globaliz/cultural/2002/1023jap.htm>.
- Antimarketing, (2001-2003), "Introduction to Anti-Globalization-Definition and Resources", <http://www.anti-marketing.com/anti-globalization.html>, Accessed: January 2, 2004.
- Baskakov, E., (1987), "Empire of Lies and Deception" adapted from the book by the same title, Democratic Journalist, <http://www.hartford-hwp.com/archives/29/003.html>.
- Blair, David, (2004), "They Still Mourn Collapse of Taliban" **Gulf News**, Feb. 19. (Taken from the Telegraph Group Limited, London 2003). Gulf News Online: **They Still Mourn the Collapse of Taliban**.
- Berg, Yara, (2004), "Americanization of Brazilian Culture", **Topics On Line Magazine**, topics.mag@yahoo.com.
- 100777.com/**. (2003), "Definition of Globalization?", <http://100777.com/node/view/488>, Accessed on December 31, 2003.
- Chughtai, Shaheen. (2004), "The Role of Language in Arab Reforms" Al-Jazeera. NET: <http://english.aljazeera.net/NR/exeres/53E1EE06-C2BC-47A2-B28B-D49D609B89E4.htm>.
- Cohen, EliOT: (2004), and the Hyperpower" **Foreign Affairs**, July/August. <http://www.foreignaffairs.org/20040701faessay83406/eliot-a-cohen/history-and-the-hyperpower.html>.
- De Borchgrave, Arnaud, (2004), "Few Hurrahs for Al-Hurra" **The Washington Times**, February 23. <http://www.washingtontimes.com/functions/print.php?StoryID=20040222-103508-3982r>.
- Diamond, S., (1989), **Spiritual Warfare**. London: Pluto Press.
- Digh, Patricia, (2003), "The White Leg Syndrome", The Center for association Leadership. Reproduced from **The Global Diversity Desk Reference: Managing an International Workforce** by Gardenswartz, Rowe, Digh, and Bennett. Copyright © 2003 by John Wiley & Sons, Inc. Published by Pfeiffer, San Francisco, CA. <http://www.centeronline.org/knowledge/article.cfm?ID=2524>.
- Dilley, Ryan, (2004), "Is Elmo Bush's Secret Weapon?" **BBC News Online** <http://news.bbc.co.uk/1/hi/magazine/3200699.stm>.

Duresky, Sonia, (2004), “The American Dream: Gerge Rittzer’s Theory of McDonaldization”, <http://student.fortlewis.edu/smduresky/268project/home.htm>

Edge, Julian, (2004), “TEFL and International Politics: A Personal narrative”, **DevelopingTeachers.Com.** http://www.developingteachers.com/articles_tchtraining/intlpolitics_julian.htm

Erling, Elizabeth, (2001), The Current Status of the English Language Has Changed and These Changes Must Be Recognized in Both the School and the University.” <http://userpage.fu-berlin.de/~berling/globalesEnglishInBerlinerSchulen.htm>

Ford, Stacilee, (2002), Movies, McDonald’s, and Mickey Mouse: Hong Kong Student Reflections” **Journal of American Studies of Turkey**, 15. pp. 73-88.

French, Howard, (2002), “To Grandparents, English Word Trend Isn’t ‘Naisu’”. New York Times, October 23. <http://www.globalpolicy.org/globaliz/cultural/2002/1023jap.htm>

Friedman, Thomas L., (1998), “Commentary: Why Those angry Men want to Kill America” The New York Times, August 25. <http://www.chron.com/cs/CDA/story.htm?side2/1055642>

Glasser, Susan, (2003), “Qatar Reshapes Its Schools, Putting English Over Islam; Conservatives See Reform as Extension of U.S. Influence in Gulf” *Washington Post*, Feb.2. http://www.highbeam.com/library/doc0.asp?docid=1P1:71449234&refid=ink_puballnews&skeyword=&teaser=

Global Exchange, (2003), “Top 10 Reasons to Oppose the World Trade Organization”, <http://www.globalexchange.org/campaigns/rulemakers/topTenReasons.html>, Accessed: February 1, 2004.

Global Policy Forum, (2004), “Empire?”, http://www.globalpolicy.org/empire/empire_index.html

Gluckman, Ron, (2004), “The Americanization of China: Forget politics. US Culture has Invaded The Mainland and China Will Never Be the Same”, <http://www.gluckman.com/Americanization.html>.

Grillo, R. D., (1989), **Dominant Languages: Language and Hierarchy in Britain and France**. Cambridge: Cambridge University Press.

Hadely, Gregory, (2004), “ELT and the New World Order: Nation Building or Neo-colonial Reconstruction?” TESOL Islamia. <http://www.tesolislamia.org/articles.html>

Head, Keith, (1997), “Lecture 2: Globalization, Definition, Evidence, Mechanisms”, <http://pacific.commerce.Ubc.ca/keith/lectures/mn2.html>. Accessed Dec.19, 2003.

Held, David et al, (1999), **Global Transformations – Politics, Economics and Culture.** Cambridge: Polity Press.

International Studies Seminar, (2004), ‘Positive and Negative Aspects: The Americanization of Japanese Youth This Past decade Presents Both Positive and negative Effects’, <http://irving.vassar.edu/faculty/dk/International%20Studies/Seminar/Week7/default.htm>

Henley, Jon, (2003), “Aux Armes!”, Gaurdian, August 29.

Hobsbawm, Eric, (2003), “America’s Imperial Delusion: The US Drive for World Domination Has No Historical Precedent”, **The Guardian**, Saturday, June 14. <http://www.smh.com.au/articles/2002/09/19/1032054915705.html?oneclick=true>

Holly, Doug, (1990), “The Unspoken Curriculum – or How Language Teaching Carries Cultural and Ideological Messages”, In B. Harrison (ed.) **Culture and the Language Classroom**, London: Modern English Publications and the British Council.

-----, (1990), “The Unspoken Curriculum – or How Language Teaching Carries Cultural and Ideological Messages”, In B. Harrison (ed.) **Culture and the Language Classroom**, London: Modern English Publications and the British Council.

Inglehart, Ronald and Pippa Norris, (2003), “The True Clash of Civilizations”, **Foreign Policy**, March/April.

Kaplan, Robert, (1988), “Culture and the Written Language” In Joyce Valdes (ed.) **Culture Bound: Bridging the Culture Gap in Language Teaching.** Cambridge: Cambridge University Press. pp. 8-19.

Karmani, Sohail, (2003), “Islam, English and 9/11: An Interview with Alstair Pennycook” TESOL Islamia, <http://www.tesolislamia.Org/viewpoint.htm>

Kawach, Nadim, (2004), ‘Satellite TV and Internet Westernizing Gulf Youth”, **Gulf News**, February 19, <http://www.gulf-news.com/Articles/news.asp?ArticleID=111416>

Kazmi, Yadullah, (2004), “The Hidden Political Agenda of Teaching English as an International Language”, <http://www.tesolislamia.org/articles.html>, **Originally published in Muslim Education Quarterly**, Vol. 1, 1997.

Kellner, Douglas, (2004), “Theorizing/Resisting McDonaldization: A Multiperspectivist Approach”, <http://www.uta.edu/huma/illuminations/kell30.htm>

Kiplangat, Cheruiyot, (2003), “Our Languages are Dying”, **One World, Feb. 24**, <http://www.globalpolicy.org/globaliz/cultural/2002/1023jap.htm>

Llosa, Mario Vargas, (2000), “The Culture of Liberty”, **Foreign Policy**, <http://www.hacer.org/pdf/mario1.pdf>

Macaulay, T. B., Thomas Babington Macaulay (1800-1859): On Empire and Education, “Education and the English Empire in India”, <http://www.fordham.edu/halsall/mod/1833macaulay-india.html>.

Martin, Hans-Peter and Herald Schumann, (1996), **Die Globalisierungsfalle: Der Angriff auf Demokratie und Wohlstand**, Germany: Rowohlt Verlag Gmbh. Translated into Arabic by Adnan Ali and Ramzi Zakia and published in the monthly book series **Alam Al-Ma’rifah**, Kuwait: Al-siyasah Press, 2003.

Mazrui, Ali, (1968), “Some Sociopolitical Functions of English Literature in Africa” In Fishman et al (eds.), **Language Problems of Developing Nations**, New York: John Wiley and Sons, Inc.

-----, (1975), **The Political Sociology of the English Language: An African Perspective**. Mouton: The Hague.

-----, (1994), “The World Bank, The Language Question and the Future of African Education”, **Race and Class 38 (3)**, 35-48.

McChesney, Robert W., (2003), “The Nine Firms that Dominate the World”, Other Eyes, [globalpolicy.org, aljazeera.info, http://www.aljazeera.info/Opinion%20editorials/2003%20Opinion%20Editorials/August/13%20o/The%20Nine%20Firms%20That%20Dominate%20the%20World%20By%20Robert%20W.%20McChesney.htm](http://globalpolicy.org/aljazeera.info/Opinion%20editorials/2003%20Opinion%20Editorials/August/13%20o/The%20Nine%20Firms%20That%20Dominate%20the%20World%20By%20Robert%20W.%20McChesney.htm)

Millet, Frederick C., (2004), “Americanization”, **Americanization**, www.msu.edu/~millettf/writings/americanization.html

Morgan, Dan, (2003), “A Debate Over U.S. “Empire” Builds in Unexpected Circles” The Washington Post, Sunday 10 August 2003, <http://www.washingtonpost.com/wp-dyn/articles/A38891-2003Aug9.html>

Mwara, Peter, (2003), “Making Local Languages Count”, Global Policy Forum, <http://www.globalpolicy.org/globaliz/cultural/2002/1023jap.htm>

Nasrawi, Salah, (2004), “US Government Station Draws Arab Fire”, Associated Press, **Ledger Enquirer**, Feb. 12. <http://www.ledger-enquirer.com/mld/ledgerenquirer/7942338.htm>

Nelson, Daniel, (2002), “Last Word Looms for Half the World’s Languages”, **One World**, <http://www.commondreams.org/headlines02/0221-01.htm>

Ngugi Wa Thion’o, (1994), **Decolonizing the Mind: The Politics of Language in African Literature**, London and Portsmouth: James Currey Ltd and Heineman.

Pennycook, Alstair, (1994), “The Wordliness of English in Singapore”, **The Cultural Politics of English as an International Language**, London: Longman. Chapter 7. pp.222-258.

Pennycook, Alstair and Coutand-Marin, S., (2003), "Teaching English as a Missionary Language" in Discourse: Studies in the Cultural Politics of Education, 24/3. Also available on the Web Site **Tesol Islamia.com**, <http://www.tesolislamia.org/articles/TEML.pdf>

Phillipson, Robert, (1992), **Linguistic Imperialism**. London: Oxford University Press.

Phillipson, R., (1994). "English Language Spread Policy", **International Journal of the Sociology of Language**, 107.

Reuters – In Yahoo News, (2005). "Fox TV Accused of Stereotyping American Muslims", www.yahoo.com

Rilling, Rainer, (2004). "American Empire" as Will the Idea Be" **Originally published as a Policy Paper by the German-based Rosa Luxemburg Foundation**, <http://www.sacp.org.za/ac/ac163b.html>

Ritzer, George, (1996). **The McDonaldization of Society**. Thousand Oaks, Calif: Pine Forge Press. 1996. Pp. 20-21.

Seaton, Ian, (1997), "Linguistic Non-Imperialism" **ELT Journal**, 51, 4, pp. 381-382.

Seago, Alex, (2004), "Where hamburgers sizzle on an open grill night and day: McDonaldization, Americanization and Music at the Millennium".

Sholte, J. A. (2000). *Globalization. A Critical Introduction*. London: Palgrave.

Smh.com.au., (2004). "Hail Bush: A New Roman Empire" **The Guardian**, Setember 20, 2002. <http://www.smh.com.au/articles/2002/09/19/032054915705.html>

Smith, Mark (2002). "Definitions of Globalization" extracted from "Globalization and the Incorporation of Education", **The Encyclopedia of Informal Education**, www.infed.org/biblio/globalization.htm

Snow, D. (2001). **English Teaching as Christian Mission**, Scottsdale, Penn:Herald Press.

The Agonist (2004). "Coming Soon To Arab TV's: US Answer To Al Jazeera" (**Update Al-Hurra Reviews**). Agonist.org Bulletin Board. http://discuss.agonist.org/yabbse/index.php?board=1%3Baction=display%3Bthread_id=15363

The Research Staff of National Vanguard Magazine (2004). "Who Rules America?", **Stormfront.com**, <http://www.stormfront.org/jewish/whorules.html>

TESOL Islamia (2004). "Opinion Polls: English Versus Arabic", <http://www.tesolislamia.org/polls.html>

TWM (2004) "Author Susan Sontag Blasts US Imperialism at German Book Awards", <http://www.twm.co.nz/usempire-wpost.htm>

TWM (2004). "America: An Empire to Rival Rome", <http://www.twm.co.nz/usempire-wpost.htm>

Valdes, Joyce M. (1988). "Language, Thought and Culture" In Joyce Valdes (ed.) **Culture Bound: Bridging the Culture Gap in Language Teaching**. Cambridge: Cabridge University Press. pp. 1-4.

Valdes, Joyce M.(ed.) (1988). **Culture Bound: Bridging the Culture Gap in Language Teaching**, Cambridge: Cabridge University Press.

Wardhaugh, Ronald. (1987). **Languages in competition: Dominance, Diversity and Decline**, Oxford: Blackwell Publisher.

Watson, James L. (ed.) **Golden Arches East: McDonald's in East Asia**. Stanford: Stanford University Press.

Weir, Fred (2002). "Russian Lawmakers Try to Stomp out Foreign Slang", **Christian Science Monitor**, June 4. <http://www.globalpolicy.org/globaliz/cultural/2002/1023jap.htm>

Woodward, M. (1993). "Teaching English as a Tool of Evangelism", **Journal of Applied Missiology**, 4/1, <http://www.bible.acu.edu/missions/page.asp?ID=442>

Worlds Connected (2003), "Globalization Terms and Definitions",

Yeoman, B. (2002). "The Stealth Crusade", **Mother Jones.com**. <http://www.motherjones.com/magazine/MJ02/stealth.html>

Zughoul, M. R. (2002). "The Language of power and the Power of Language in Higher Education in the Arab World: Conflict, Dominance and Shift" A Paper Presented at the **Second Mediterranean Social and Political Research Meeting Organized by the Mediterranean Program of the Robert Schuman Center for Advanced Studies at the European University Institute in Florence, March 21-25, 2001**. Published in the **Journal of the Islamic and Arabic Studies College**, 24 (2002), pp. 5-64.

-----, (2003). "Globalization and ESL/EFL Pedagogy In the Arab World" **Journal of Language and Learning** (ISSN 1740- 4983), Vol. 1, No.2, 2003 , pp. 106-146.

-----, (2004). (Translation into Arabic) "Teaching English as a Missionary Language", by Alastair Pennycook and Sophie Coutand-Marin. **TESOL Islamia Newsletter**, 8, March 27 (2004). Pp.1-40.

Zughoul, M. R. with G. Rabab'a (Forthcoming), "The Spread of Arabic: Is It September 11 or the Power of the Language".