GLOBALIZATION: CULTURAL IMPERIALISM THROUGH HIGHER EDUCATION IN PAKISTAN

Nadil Shah

M. Phil Scholar, Department of Sociology,
University of Karachi, Sindh,
Pakistan
Email: nadilbaloch75@gmail.com

Muhammad Saleem

M.Phil. Scholar, Department of Economics,
University of Karachi, Sindh,
Pakistan

Gulab Ahmed

M.Phil. Scholar, Department of Economics,
University of Karachi, Sindh,
Pakistan

ABSTRACT

It is widely accepted fact that Globalization is affecting all institutions such as education, politics, religion, health, and economy. The effects are reciprocal among different nations of the world but there is the imbalance in the flow between rich and poor Nations. The current study carried out to understand the Cultural Imperialism through Globalization in Higher Education of Pakistan from the perspective of the post-graduate students of Universities. The focus of the study was University of Karachi and NED University of Engineering and Technology, Karachi, Pakistan. The qualitative approach was used for conducting this study. The purposive sampling technique was used for selecting the respondents. Total 20 Postgraduate (MS/M.Phil and Ph.D.) students of Social Sciences and Humanities were interviewed through the open-ended questions. The Data were collected by Face to Face In-depth Interviews. The data were analyzed with the help of theories such as Power, Governmentality by Michel Foucault and Cultural Hegemony by Antonio Gramsci. The findings suggested that the Globalization is greatly disseminating the cultural Imperialism through Higher Education in Pakistan.

KEYWORDS

Critical study, Graduate level, Instructional topics, Education

INTRODUCTION

Globalization is the political, cultural, economic even ecological integration of the world. The concept of Globalization emerges after the colonization of British and the modern concept of Globalization emerges after the Industrial Revolution (1789) when the rapid social change occurred due to technological development. There are different ideas and point of views exists about the term Globalization.

The term 'Globalization' was coined by Roland Robertson in 1985 (Currie, 2005). For Robertson "Globalization is the Compression of the world and intensification of consciousness of the world as a whole (Roberson, 1992, P.8)." Sociologists Albrow and King (1990) defined "all those processes by which the people of the world are incorporated into a single world society." Giddens defined, "Globalization is 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 (Giddens, 2013, P. 64)."

According to Kilminster English Dictionary Webster added this word in 1961 (p. 61). Kilminster believes that Globalization is an old project which started in fifteenth-century when European power started direct colonization of Asia and Africa. Through colonization, the expansion of Western powers also extended to influence the under developing countries. The hidden purpose of the expansion was three G's "Glory, Gold, and Gospel" (Razak, 2011, p. 61). The Europeans tried to expend their belief (Christianity) especially Catholic Version to the Asians and Africans. They also came with their culture, customs, beliefs and administration system through which they imposed their hegemonic power to the colonized and less developed nations.

Jan Aart Scholte (2005; 2011) gave five different definitions of Globalization. The first one is 'Internationalization' which is the interdependency of the world nations. Second is 'liberalization' that means the open marketing and exchange of economy among nations without any restriction. The third one is 'Universalization' which means the process of disseminating the objects, experiences, and information among other people of the world. The fourth definition of Globalization to Scholte is the 'Westernization' or

‘Modernization’ which means the replacing the culture of the third world to the culture of Western countries. The fifth one is ‘Deterritorialization’. It means when an event occurs in one place or region, it spread other regions as well because of telecommunication and modern technology (Cited by Razak, 2011). The renewed definition of Globalization is the spread of information, news, culture, norms, capitals, objects as well as people from one country to another without any restriction. When this sharing and accessing reciprocal action occurs among the countries then there would be borderless regions which we call the world is a ‘Global Village’ (Marshall, 1962).

West believes that the colonized (Third World) countries are underdeveloped and uncivilized due to which west is going to develop them by providing education, flexible culture, religion, and progress. For the promotion of these concepts, powerful nations have developed the concept of secularization and liberalization in the education system of the developing or underdeveloped countries. The education started in past for making and developing the skills of the individual for the development and betterment of that individual in the society. He/she can work independently and work for the well-being of his/herself (Henslin, 2003)

They (Rich Nations) also developed the privatization of the education system of poor countries to weaken the local authorities. The funding patterns were also changed, the private institutions were funded by parents and communities which promoted western concepts through English and public institutions were funded by Government which promoted the national identity (Stromquist, 2002). The Globalization compelled the poor countries to followed the rich nations though it was promoting the culture of powerful. The concept of neo-liberalism and secularization of knowledge also supported by world organizations such UNESCO, World Bank, IMF and so on, because they believe that such kind of education system can produce competent workforces, reforms based on Financial Imperative and source of social mobility and equality (Carnoy, 2001). This education system also greatly influenced the Higher educations of Poor nations. As Welch (2015) argued that Higher Education is changing from the elite to mass education. Because different scholarships are offered by rich nations which are dragging the attention of the students of poor countries.

The present study is conducted to know how the Globalization is dragging the

attention of the students toward developed nations. On the other hand, how the developed nations are perpetuating the ideologies, culture, and beliefs to the poor nations by the higher education institutions with special reference to Pakistan. How the cultural imperialism is being practiced by the students of higher education institution which are indirectly affecting the social structure of Pakistani society.

Theoretical Framework

The concept of Power and Governmentality by Foucault and Cultural Hegemony by Antonio Gramsci are the theoretical base by which the present study is going to be conducted. Power is the complex idea which is owned by a small group of people and practiced on a majority. According to Foucault, power produces reality (concept of rich and poor nations) and is practiced by a dominant group on a subordinate group. It is the “ability of its holders to exact compliance or obedience of other individuals to their will” (Bullock & Trombley, 1999). The concept of power is used differently as Foucault because he used it in language discourse. In current study, power is used in the concept of reality construction. How the powerful nations are constructing the concept of rich and poor, developing and developed. The second of Foucault is Governmentality. Foucault (1991) believed that the government tries to produce people (citizens) who are obedient and fall under the category of government policies. As Jones, Bradbury & LeBoutillier argued that “governmentality is the organization practices (mentalities, rationalities and techniques) through which subjects are governed (2018, P. 140).” Governmentality is an art how to control the common masses. In this study, how the approach of governmentality is used by Rich Nations (All developed countries) and to control and shape the behavior of Poor Nations (All developing/underdeveloping Nations). The governmentality is used in Higher Education of Pakistan by developed nations which are perpetuating the concept modern, enlightened and technological developed nations because they have adopted this concept such as secularity, liberality, and modernity. If any nation wants to be developed, it should adopt these terminologies but indirectly it is a kind of cultural imperialism. Those nations are labeled ‘Developed’ who follow the path of them (rich nations), otherwise, they would be considered rigid, underdeveloped, uncivilized. Despite the power and governmentality, cultural hegemony is also used to justify and analyze the data of present study. Gramsci defined that Cultural hegemony is the dominance of the rich (Developed nations) over poor (Underdeveloped/Developing nations) by disseminating a particular culture. Through the culture,

the ideas, beliefs, perceptions and even practices are manipulated which serves social, political and economic status of elites and exploits, sabotage the rights and benefits of poor because the exploitation is indirect. In the surface, poor believes that these ideologies and beliefs are for benefit of him (poor) actually it is not because these are artificial social construct (Shah, Sultan, Kaker, 2018; Bullock & Trombley, 1999). Hegemony is the indirect imperial domination of subordinate states (Hassig, 2006). As Gramsci (1932/1975; 1971) believed “power operated in mutual interaction of culture economy and politics within the realm of a hegemonic Discourse (Jones, 2006 cited by Daldal, 2014, P. 150).” In present study, the cultural hegemony is discussed in the context of local culture. How the cultural Hegemony is being practiced in Higher Education in Pakistan and no one is there to question of cultural imperialism which is an important aspect.

RESEARCH METHODOLOGY

The qualitative approach is used to conduct the current study. The study conducted in two public universities of Karachi (University of Karachi and NED University of Engineering and Technology). The Higher Educational Institutions are believed to be the spaces where students are taught critically and all knowledge and information are inculcated in the minds of the students. The present study also investigates how the higher educational institutions of Pakistan are responding to the Global Educational Culture of the world because the current world is totally based on the knowledge economy. These Knowledge and information are disseminated to the Mass by Media and as well as Education where students are taught different books and reading materials. Total 20 students of Post-Graduates (MS/M.Phil. and Ph.D.) Students were interviewed. The purposive sampling technique was used for selecting the respondents. All respondents belonged to Social Sciences and Humanities. The purpose of the selecting these students was that they have a clear understanding of social behavior and influences of culture on the lives of the people. Secondly, they have the critical understanding of the influences of globalization on our society as well as our daily activities. The respondents were asked open-ended questions related to Globalization and its impact on Higher Education of Pakistan and how the Global Culture is influenced and alienated the local culture and how information imperialism is occurring. The respondents were given questionnaires and in-depth interviews were also conducted by the researcher. The research findings were analyzed with the help of critical

theories such as Power and Governmentality by Foucault and Cultural Hegemony by Gramsci (See Theoretical Framework).

FINDINGS AND DISCUSSION

Globalization a threat or Opportunity for our Higher Education

Globalization is the process through which different cultures of the world are shared through education and other sources but this process of sharing is a threat to High Education of Pakistan. As respondents were asked a question whether Globalization is an opportunity or threat in Higher Education of Pakistan? Most of the respondents (15 out of 20) believe that Globalization is a threat. As one the respondents said, "Globalization is threatening to our education system because due to foreign institutions' dominance through Globalization". From this statement, it can be argued that Foreign Institutions (universities) produce knowledge and disseminated to other parts of the world. Such knowledge has power through our education institutions are influenced and shaped (Foucault, 1980). Another participant argued, "Globalization is a threat because disseminated information is never been much beneficial for developing countries in case of Pakistan too." It can be argued that globalization is becoming a threat to underdeveloped or developing countries because that information is shared which are beneficial for powerful countries. It can be argued that Globalization is another source of cultural hegemony (Gramsci, 2000).

Imbalance in the flow of Global knowledge

It is widely accepted fact that knowledge is produced and reproduced by powerful (Foucault, 1980) and this knowledge is disseminated to the less powerful group. When the respondents were asked about the flow of information, most of the participants replied that there is an imbalance in the flow of global knowledge, whereas, knowledge and information are shared from developed nations to developing/under developing. They (Developed) nations decide what is to be forwarded and what is not. As one of the respondents said "Information is disseminated from Powerful towards weaker" Another participant said,

"There is an imbalance in the flow of global knowledge all over the world. The reason is that the developed countries have much power and control over developing countries and they never impart neutral and unbiased knowledge.

So, the developing countries like Pakistan depend on them too for global knowledge."

In a similar tone, another person replied, "There is no doubt the elites which control global hold has always been persisting to stay in control either our educational policies or exchange of global information." It clear that the powerful decide about exchange knowledge because the powerful want to govern over weaker due to which Powerful nations propagate knowledge and information through higher education which makes the weaker states to be obedient and submissive (Foucault, 1991). Another respondent said, "There is always a conflict between local concepts and global concepts because that information is shared which conflicting with local values." Despite this conflict between two groups (Global and Local), local people still trying to adopt the teaching methods, curriculum development of those powerful nations because they (developing/under developing states) in false consciousness (Lukacs, 1922/1968; starks and Junisbai, 2007) and cultural and ideological are dominated (Gramsci, 2000; 1932/1975; 1971).

Global Education and alienation of National Identity and local culture

The powerful nations are trying to develop the Global curriculum to bring uniformity in the education of the world. This uniformity may perpetuate the interest of dominant groups of the world. However, the respondents were asked about global education and its effects on National identity and alienation of local culture through higher education of Pakistan. Most of the respondents retorted that it is totally affecting and reshaping the local cultures Pakistan. As one of the respondents Male M.Phil. Scholar said, "National Identity and local culture has been alienated even being replaced by Global culture because students are not taught in the context local culture." Another female Scholar said, "No effects on national identity but effecting local culture." It is crystal clear that Globalization is affecting the local culture because the education system is based on global perspective and knowledge which indirectly affecting as well as shaping the behaviors, cultural norms and values of Pakistani society (Gramsci, 2000; 1971, Foucault, 1991). In the similar tone, another respondent said,

"On one hand the process of globalization is integrating the world through all aspects especially through education but on the other hand, it is harmful to the national identity. And this is an alarming here in Pakistan, as gradually we are

losing our cultural norms, traditional values and strength even we are becoming marginal man actually. So, our students should be taught in according to our norms and values especially in universities”

It is clear from the above statements that globalization greatly affecting the local culture and national identity of Pakistan due to Higher Education. Another respondent said, "Due to Globalization we send our students to aboard for education who adopt the knowledge and beliefs powerful ones. If he/she comes back, he/she teaches those which were learned from there that may be contradicting to our values culture." From this statement, we can argue that our national identity and local culture are being absorbed into those powerful cultures because of their cultural hegemony (Gramsci, 1935/1975). Similarly, as Marx said that due to growing capital, the local cultures the victim of alienation (Ritzer, 2010) due to Higher Education in Pakistan.

Globalization is the information imperialism in Higher Education

Globalization is the process through which knowledge and information are disseminated around the world. This flow of knowledge and information is creating information imperialism. Here Information Imperialism means the information which is shared by powerful nations for the weaker/poor nations, whereas, poor nations are only passive objectives and they (poor) only adopt, use and absorbed them in their daily life rather than questioning them though this information is giving benefits to developing ones. When the respondents were asked about Information Imperialism due to Globalization, most of the respondents believe that Globalization explores and disseminates the information which is in the represent, support and promote the motto of powerful. As one of the respondents said, "Information is disseminated from Powerful nations and inculcated to our Universities students." Another female M.Phil. Scholar answered that "Information imperialism is due to our failure because our scholars and intellectuals could not produce their own version of knowledge." It can be argued that our intellectuals and scholars are docile bodies (Foucault, 1977), whatsoever, comes across them, they do accept despite questioning and critical analysis. Another respondent argued, "We can't localize the knowledge. We solely becoming dependent on global knowledge capital, unable to produce our own version of knowledge." So, it is clear that we only passive users where knowledge is deposited by powerful and access and adopting the points of view of the dominant group though this process is supporting the interest of powerful and exploiting sabotaging our interest as

well as cultural values Higher Education specifically and National culture generally.

RECOMMENDATIONS

The present study conducted to know the cultural imperialism in higher education of Pakistan through Globalization. The conclusion of the study suggested that Global education is influencing greatly to the local culture of Pakistan. The Global culture is influencing our knowledge which we are accumulating from our universities. The knowledge and information are totally supporting the interests and benefits of those who are in power (developed nations). They (rich nations) are propagating the information which is serving the interest of them because they want their dormancy over poor countries of the world through cultural hegemony as well as neo-colonization. The flow of knowledge is an imbalance, whereas, information and knowledge are produced by powerful and circulated and inculcated in the minds of the children of poor nations. Despite, critically analyzing and questioning the cultural hegemony and cultural imperialism by our intellectuals, scholars as well as teachers, rather they are equally contributing in inculcating that knowledge and information to our young generation though these materials and information are against our interest and cultural values.

The present study cannot be generalized due to its limited scope. This study can be extended to other Higher Education Institutions of Pakistan to know the perception of Post Graduates students in Higher Education of Pakistan about cultural Imperialism. It is recommended that the critical lens of teachers of Higher Education Institutions should be developed so that they could train the students in neutral and unbiased knowledge and also, they should be able to tell the students about Global Cultural Imperialism through education. The Teachers of Higher Education Institutions should be trained about new technological and cultural development so that they can challenge the culture of Rich nations and promote their own culture while teaching the students. Teacher of Higher Educational Institutions should be trained in producing and reproducing critical and advanced knowledge.

REFERENCES

- Alam, M. (2012). *Assessment of Oral Skills Development among the Students of Master in Education in the Public Sector*. Sarghoda: University of Sarghoda.
- Alam, Q., & Uddin, A. B. (2013). Improving English Oral Communication Skills of Pakistani Public School's Students . *International Journal of English Language Teaching*, 1(2), 17-36.
- Alonso, R. A. (2013). Teaching Speaking: An Exploratory Study in Two Academic Contexts. *Porta Linguarum*, 22, 145-160.
- Ashton, P. T. (1990). Editorial. *Journal of Teacher Education*, 42(1), 2.
- Begum, A. D. (2002). Measuring socio-economic. In A. D. Begum, *Measuring socio-economic gender inequality in: Towards an alternative to the UNDP gender-related development index*. (p. 251: 30.). The Hague: Instt. of Social Studies.
- Brookhart, B. A., & Freeman, D. J. (1992). Characteristics of entering teacher candidates. *Review of Educational Research*, 62(1), 37-60.
- Brown, G., & Yule, G. (1999). *Teaching the Spoken Language*. Cambridge : Cambridge University Press.
- Burns, A., & Joyce, H. (1997). *Focus on Speaking*. Sydney: National center for English Language Teaching and Research.
- Canale, M., & Swain, M. (1980). Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing. *Applied Linguistics*, 1- 47.
- Chomsky, N. (1965). *Aspects of the Theory of Syntax*. MIT Press.
- Clark, C. M. (1988). Asking the right questions about teacher preparation: Contributions of research on teaching thinking. *Educational Researcher*, 17(2), 5-12.
- Clark, C., & Peterson, P. (1986). Teachers' thought processes. In M. Wiltrock, *Handbook of Research on Teaching* (3rd ed., pp. 255-296.). New York: Macmillan.
- Clark, S. C. (2000).). Work/family border theory: A new theory of work/family balance. *Human Relations*, 53,, 747-770.
- Creswell, J. W. (2011). *Educational Research planning, conducting, and evaluating quantitative and qualitative research*. Pearson.
- Dawes, L. (2005). Speaking, Listening and Thinking with Computers. In E. Grugeon, L. Dawes, C. Smith, & L. Hubbard, *Teaching Speaking & Listening in the Primary School*. David Fulton.
- De Souza, C. (1963). "The call of working Mother. *Social Action*, ", 640-646.
- Démuth, A. (2013). *Perception Theories*. Trnava.: Faculty of Philosophy.
- Desai, V. (1967). *Social Aspects of Savings*, . Bombay: : Popular Prctka;han.
- Diener, E. S. ((1999). Subjective well-being: Three decades of progress. *Psychological Bulletin*, 125, 276-302.

- Esmail, A., Ahmed, M., & Noreen, S. (2015). Why Do Pakistani Students are Reluctant to Speak English. *Academic Research International*, 6(3), 372-383.
- Farooq, M. U. (2015). Creating a Communicative Language Teaching Environment for Improving Students' Communicative Competence at EFL/EAP University Level. *International Education Studies*, 8(4), 179-191.
- Francis, J. J. (2004). *Constructing Questionnaires Based On The Theory Of Planned Behaviour A Manual For Health Services Researchers*. . University Of Newcastle,C.
- Frone, M. R. ((1992)). 'Antecedents and outcomes of work-family conflict: Testing a model of work-family interface'.. *Journal of Applied Psychology*, 77 (1), : 65-78.
- Greenhaus, J. H. ((1985)). 'Sources of conflict between work and family roles'. *Academy of Management Review*, 10 (1): , 76-88.
- Grugeon, E., Hubbard, L., Smith, C., & Dawes, L. (2005). *Teaching Speaking and Listening in the Primary School*. Routledge.
- Guest, D.). ((2002). 'Perspectives on the study of work-life balance',..*Social ScienceInformation*, 41(2), 255-79.
- Halliday. (1975). *Learning how to mean* . Oxford University press.
- Harb, J., Bakar, N. A., & Krish, P. (2013). Instructors' and Students' Perceptions Towards using Technology in Teaching and Learning Listening and Speaking at Jordanian Universities. *Interdisciplinary Journal of Contemporary Research in Business*, 4(9), 1027-1041.
- Harmer, J. (2001). *The Practice of English Language Teaching*. Edinburgh: Pearson Education limited.
- Hochschild, A. . (1997). *The Time Bind: When Work Becomes Home and Home Becomes Work*. New York:: Metropolitan Books.
- Hom, P.W., and Kinicki, A.J.,. (2001). "Toward a greater understanding of how dissatisfaction drives, employee turnover",. *The Academy of Management Journal*, Volume No.44(5),,, pp.975- 987.
- Hymes, D. (1972). On communicative competence. In J. B. Pride, & J. Holmes, *Sociolinguistics: selected readings* (pp. 269-293). Harmondsworth: Penguin.
- Jabeen, A. (2015). The Role of Error Analysis in Teaching and Learning of Second and Foreign Language. *Education and Linguistics Research*, 1(2), 52-61.
- Jabeen, I. (2013). *English Language Teaching Implementing Collaborative Language Learning ApproachIn Federal Colleges of Pakistan*. (Pakistan Research Repository) Retrieved from Pakistan Research Repository.
- Jenkins, J. (2003). *World Englishes*. Routledge.
- Kachru, B. B. (1985). Standards, codification, and sociolinguistic realism: The English language in the outer circle. In R. Quirk, & ELG.Widdowson (Eds.), *English in the World: Teaching and Learning the language and the literature* (pp. 11-30). Cambridge : Cambridge University Press.

- Kagan, D. (1992). Implications of research on teacher beliefs. *Educational Psychologist*, 27(1), 65-90.
- Kayi, H. (2006, November). Teaching Speaking: Activities to Promote Speaking in a Second Language. *The Internet TESL Journal*. Retrieved from The Internet TESL Journal
- Kirchmeyer, C. .. ((2000)). In C. &. (Eds.), *Work-life initiatives*: (pp. pp. 79–93).). West Sussex,UK: Wiley: ,Trends in organizational behavior.
- Kofodimos, J. R. ((1993). *Balancing act*. . San Francisco: : Jossey-Bass.
- Lightbown, P. M., & Spada, N. (2006). *How languages are learned* (3rd ed.). Oxford University Press.
- Mahmood, A., & Ghani, M. (2012). Communicative Skills of Student Teachers in Pakistan. *International Journal of Research in Linguistics and Social & Applied Sciences*, 1, 74-89.
- Malik, Z. A. (2008). Discovering identities of teachers of English in Pakistan. *Discovering identities of teachers of English in Pakistan*. Aga Khan University, Karachi, Pakistan.
- Manan, S. A., David, M. K., & Dumanig, F. P. (2016). Language management: a snapshot of governmentality within the private schools in Quetta, Pakistan. *Language policy*, 15(1), 3-26.
- Manan, S. A., Dumanig, F. P., & David, M. K. (2015). The English-medium fever in Pakistan: analyzing policy, perceptions and practices through additive bi/multilingual education lens. *International Journal of Bilingual Education and Bilingualism*, 1-17.
- Mani, v. (2013). Work Life Balance and Women Professionals. *Global Journal of Management and Business Research Interdisciplinary* ;, 13(5).
- Mark Tausig and RudyFenwic. (2001). “Unbinding Time: Alternate Work Schedules Work-Life Balance”. , *Journal of Family and Economic Issues*, Volume No.22(2), Human Sciences Press, , pp.101-119.
- McLeod, S. (2007). *Visual Perception Theory*. Retrieved from SImply Psychology: www.simplypsychology.org/perception-theories.html
- Nawab, A. (2012). Is it the way to teach language the way we teach language? English language teaching in rural Pakistan. *Academic Research International*, 2(2), 696-705.
- Neetu, I. ((2009)). Social Justice & Empowerment.
- Netemeyer, R. B. ((1996)). ‘Ddevelopment and validation of work – family conflict and family – work conflict scales’ . . *Journal of Applied Psychology*, 81(4)., : 400-410.
- Nunan, D. (2003). *Practical English Language Teaching*. McGraw-Hill Education.
- Nye, F.I.Hoffman,L.W. (1963). *"the employed Women in America"*. Chigago: Rand Mcmally and comoany.

- Osborn, M. M., Pearson, J. C., & Morreale, S. P. (2000). Why Communication is Important: A Rationale for the Centrality of the Study of Communication. *Journal of the Association for Communication Administration*, 29(1), 1-25.
- Patil, Z. N. (2008). Rethinking the Objectives of Teaching English in Asia. *Asian EFL Journal*, 10(4), 227-240.
- Paulston, C. B. (1992). *Linguistic and Communicative Competence: Topics in ESL*. Multilingual Matters.
- Perez-Gore, I., McCormick, R., Burton, S., & Siddique, M. A. (2011). *Perceptions of English Language Learning and Teaching Among Primary and Secondary School Teachers and Students Participating in English in Action*. Dhaka, Bangladesh: English in Action (EIA).
- Perlow, L. A. (1995). Putting the work back into work/family. *Group and Organization Management*, 20(2): 227-39.
- Pietromonaco, Paula R. (1986). " Psychological consequences of Multiple social Roles." *psychology of Women Quarterly*, vol 10.
- Polit, D. F., & Hungler, B. P. ((1999).). *Nursing Research: Principles and Method*. . Lippincott (6 ed.).
- Pramanik, R. (2011). *Information and Communication Technology (ICT) among School-going Children*.
- Rahman, T. (2006). Language policy, multilingualism and language vitality in Pakistan. *Trends in Linguistics Studies and Monographs*, 175, 73-106.
- Richards, J. C., & Rodgers, T. S. (1986). *Approaches and Methods in Language Teaching*. Cambridge University Press.
- Richards, J. C., & Schmidt, R. (2010). *Longman Dictionary of Language Teaching and Applied Linguistics*. Pearson.
- Rickheit, G., Strohner, H., & Vorweg, C. (2008). The concept of communicative competence. In G. Rickheit, & H. Strohner, *Handbook of Communication Competence :Volume 1 of Handbooks of applied linguistics* (pp. 15-62). Walter de Gruyter.
- Sarfraz, S., Mansoor, Z., & Tariq, R. (2015). Teachers' and students' perceptions of the communicative language teaching methodology in the CALL environment: A case study. *Procedia - Social and Behavioral Sciences*, 199, 730-736.
- Savignon, S. J., & Wang, C. (2003). Communicative language teaching in EFL contexts: Learner attitudes and perceptions. *IRAL*, 223-249.
- Seth, M. .. (1995). Women's Development: Indian Initiatives. *KURUKSHETRA-NEW DELHI*-, 43, 33-35.
- Shamim, F. (2008). Trends, issues and challenges in English language education in Pakistan. *Asia Pacific Journal of Education*, 235-249.
- Singh, K. (1972). " career and family .women's two roles." *. Indian journal of social work ,Bombay*.

- Sinha, P. (1976). *"Role conflict among Working Women,"*. New Delhi: Janaki Prakashan.
- Smith, C. (2005). Developing Children's Oral Skills at Key Stage 2. In E. Grugeon, L. Dawes, C. Smith, & L. Hubbard, *Teaching Speaking & Listening in the Primary School*. David Fulton Publishers Ltd.
- Spitzberg, B. H., & Cupach, W. R. (1984). *Interpersonal Communication Competence*. SAGE Publications.
- Tariq, A. R., Bilal, H. A., Sandhu, M. A., Iqbal, A., & Hayat, U. (2013). Difficulties in Learning ENglish as a Second Language in Rural Areas of Pakistan. *Academic Research International*, 4(6).
- Warsi, J. (2004). Conditions under which English is taught in Pakistan : an applied linguistic perspective. *SARID Journal*, 1(1), 1-9.
- Wegerif, R., Mercer, N., & Dawes, L. (1999, Febuary). Children's Talk and the Development of Reasoning in the Classroom. *British Educational Research Journal*.
- Zeeshan, M. (2016). Pakistani Government Secondary Schools Students' Attitudes towards Communicative Language Teaching and Grammar Translation in Quetta, Balochistan. *English Language Teaching*, 9(3), 258-270.