

English as an Instrument of Power: A Study of Literary Texts from a Social Critical Perspective

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Abstract: The study critically analyzed how English has been shaped and appropriated across diverse and often antagonistic social, political, and cultural arenas. This study used lyric poetry and music lyrics from across Canada and Cameroon to analyze socioeconomic issues. As said in the opening, the goal was to delve into the ambivalence of English as a ubiquitous and occasionally pervasive language, providing fertile ground for local musical interpretations and textual changes. Despite its ethnic dissimilarity and displacement, the analytic selection upheld a lack of linguistic rights, justice, antagonism, reinvention, and patriotism/local-mindedness towards its polysemy-afflicted language. The investigation uncovered a strategic, theatrical, and fruitful use of allusion, as was the role of language and culture in global and cross-cultural dissimulation. In an overtly affirmative act with its appropriation from the colonial masters, the coping mechanisms of adaptation, opposition, and promotion were compared to loan-shifting. A new ontology and the rhythmicity of soft power in the war of discourses were hinted at by the domesticates culled from texts imperiled by local and worldwide political intrigue.

Introduction:

In today's world, any discussion of English as an international language implies, among other things, an awareness of its cultural and literate dimensions and a sensitivity to the asymmetries that mark its various manifestations. It implies a consideration of whether the diversity of Englishes spoken in a globalized world can have a place in a monolithic and imperial representation of the world. In a context in which English is still viewed as a language of the high status culture, the multilayeredness of English would be seen as a potential threat, if not a misguided attempt to illegitimately appropriate a powerful language of the rich. Wherever competences and cultural capital are unequally distributed, "the struggle over syllabuses, on the one hand, and the struggle over the form and content of the artistic object on the other" are likely to be irreconcilable.

It is common knowledge that a principal point of tension between colonial and native writers in English is their use of the language. This historical baggage rears its head, apart from the distinctive literate worlds that separate them, in cultural and stylistic instances that are difficult to construe by merely consulting a colloquial dictionary. Although the imposition of English by a colonial regime would forever mark its uses

by local writers, this uneasy relationship is a conflictive one that cannot be reduced to automatic obedience to the colonizer. The technologies of the "coloniality of power" have as their corollaries struggles to contest and reappropriate those technologies "as modes of insurgency and empowerment" (Cimarosti, 2015). In the hands of native writers, English has proven effective in reaffirming their identity as subjects capable of thought, ridicule and grace; in noting the inconsistencies of the colonial picture of the Other; in absorbing local cultures into a form that is still English, that is localised, vernacularised, and "postcolonial".

This essay investigates English as an instrument of power in literary texts by writers from the Anglophone world, consisting of Britain, the United States, Canada, Australia, New Zealand, and certain Caribbean nations, as well as across Africa, Asia, and the Middle East. In studies on English usage, power relations are most commonly addressed in terms of the multiplicity of Englishes. There is an urgent need to investigate the broader imposition of English as an instrument of power. An investigation of this aspect can yield insights into Englishes, prestige and imagination, a topic which is crucial to the ongoing theorization of World Englishes.

2. THEORETICAL FRAMEWORK

Based on poststructuralism and numerous contributions, social criticism has been regarded as a distinct and overarching tradition (Sousa, 2017). The basic tenet of social criticism is that no texts are innocent and all have political import which works to support or undermine a particular social order. Thus, the primary goal of a social critic is to understand how these orders are maintained naturally or actively in their manipulation of representations. The theory possesses a series of assumptions including the view that all stable meanings embody a version of reality that belies a struggle. Other assumptions embrace the view that the power of meaning, whether it be expressed in printed, visual, spoken, or acted forms, is achieved through social processes of distribution, endorsement, and consumption, and the view that criticisms expose the meanings/excuses which mask and sustain a dominant social order. Finally, there is the view that human understandings and representations of reality can be scrutinized and interpreted.

The principle of reading beyond the lines leads individual readers to elicit alternative readings of texts deemed conventional or natural (Miriam Rodrigues Correia, 2011). Individual voices unsilenced via the exposure of problematic representations allow marginalized groups to achieve collective consciousness towards a group identity. There does exist a very extensive body of literature espousing the instrumental use of literature, though rarely does a similar body exist addressing the critical part or value of literature. One of the most critical aspects of literature considered in pedagogies is its promoting of different cultural and social perspectives than those addressed in textbooks. There is subsequently generating difference between readers' perspectives and those of the text. This results in a critical awareness feedback loop, whereby readers become conscious of differing perspectives and how they arise from different representations which encompass texts and reading communities. Interactive constraints exist, largely due to the lack of pedagogical stylistics publications in pedagogical critiques.

Despite the theoretical currency and stability of definitions surrounding literacy, publications on the practical and applied aspects of the approach in increasingly diverse contexts remains scant. Subsequently exposition of the approach, there is an attempt to inspire readers to engage with the approach and generate analyses of more textual types than those addressed.

2.1. Social Critical Theory

Discourse analysis theory originated in the 1960s,

which has far-reaching influence on cultural studies, linguistics, and education. In a broad sense, discourse is the study of meaning as it is socially rooted and shaped by socially constituted ideologies evident in forms of language use in people's lives in favour of social needs. Grounded on the perspective that language and society form a dialectical relationship, the working of society is argued to be systematically encoded in linguistic expressions. Thus, texts are conceived as solid material artefacts at the social level, which realise the meaning potential of the multimodal semiotic systems at the functional level and the cultural resources operating at the ideological level (Elkan Cahl, 2016). Power, ideology, and social capital are embedded and inscribed in these social practices of text production and reception, and they are aimed to mediate and construct the social world by manipulating the cognition and designing the social behaviour of social agents. On the contrary, texts are notorious as the vehicles of power and ideology. Social institutions — as the textual practices of discourse — act to preserve, reproduce, and/or transform the orderly relations of power, ideology, and social meanings in society. From this perspective, the structural relationship between discourse and power consists of discourses producing the social infrastructure, on which flows the wider discourses to the local sites of production and consumption.

But it has also been established that such textual practices are not all positive, nor fixed or uniformly negative. They could be resisted, resisted, and recontextualised by social agents creatively. The power of discourses is always unevenly distributed, and the access to and the control of discourses is inextricably linked with the possession of wider socially structured forms of social capital and resources. Power will operate on the premise of control or constraint, though it is seldom consummated in domination. But as the social educators and guardians per se, the teachers of literature in the ESL classrooms are not in the centre of periphery considerations of power. But where does that leave the English language learning and the learners? And are they and both doomed to be the victims of the dominant societal discourses?

2.2. Literary Analysis Approaches

This chapter considers literary analysis approaches which could assist in the analysis of the literary texts selected for this research project. It begins with the work of Simpson from the stylistic approach. Simpson's proposal is pertinent to the text analysis to be done in this research. Discourse analytic work devised by Fairclough, Wodak, and van Dijk is also discussed. These approaches to discourses and texts offer new frameworks for redressing the dominance of the

sociopolitical in much of the social critical perspective on the analyses of English in contexts such as those of PHs in Vietnam. The critical analysis framework is based upon the sayings, doings, and relating within the text which enable the possibilities of imagining the world and positioning its inhabitants. Finally, the literary psychoanalytical perspective is posited as a means of examining attitudes to English and the changes in the imagery of English in texts over time.

As a theory, stylistics has an interdisciplinary nature and is located at the boundary of linguistics and literature. It overlaps with the fields of stylistic literary analysis, pragmatics, semiotics, and social-linguistics, each having its own limitations. This analysis applies insights from stylistics to uncover the inner world of cognition and emotion, and from literary criticism to explore the implications of 'intertextuality' for meaning construction and interpretation. Stylistic 'imposition' is the way literature affects and even transforms society by changing experiences, thoughts, and behaviours in subscribers of texts, and the possibilities of imaginative reconstruction of social worlds constructed in texts informing, persuading, or enchanting the readers. A 'reading along' approach is proposed. Given the importance of teaching pictorial texts, how can cultural and symbolic meanings be read? How can cultural codes and 'myths' that are socially situated and distributed across different kinds of texts be analysed? Is the English chosen as 'the language of international communications' therein by native speakers of EFL languages the same? The analysis here illustrates how this can be uncovering the hidden messages of pictorial components and thereby the underlying ideologies and biases in assessing the bigger picture.

3. Historical Context of English Language Power

In order to take control of the mind, one must take control of a language. It is well known that there was a time prior to 1947 when the whole of the subcontinent was ruled through English education and literature. Even the Indian Education Commission of 1882 observed that "by a persistence of folly the English language is still taught in this country" (Rassendren, 2005). During this time, only a few English Schools and Colleges could control the education system and possess vast power. Therefore, to take historical revenge on the British Raj, it was necessary to attack their language first and foremost in order to liberate the mind from the clutches of their thoughts. This section analyses different contexts of English for power purposes. In the historical context, it focuses on the role of language as an instrument of power during the colonial period. It examines the imposition of English Language in the educational system, the conflict that arose after its introduction in the Madras Presidency,

and the hypocrisy of English Educated Indians. This section explores the conflicts during the imposition of English Language in education policy. The way of life in South India before the introduction of English was that of beatitude. The life of the people was free from all modern cares and worries. The advent of the British changed the ancient scenario. With states becoming associated with personnel, politics took a turn towards perusal of some subclasses at the expense of the masses. To retain power and control over the masses, the Britishers altered the established way of life. The South Indian states, like the others in India, were persuaded to adopt a new language, which had sacrosanct status and could assure position, property, profit, pleasure and power. The language thus adopted was English.

3.1. Colonialism and Language

In what sociolinguist Braj B. Kachru describes as "the second diaspora of English," the English language accompanied its conquering speakers in imperial expansion throughout the globe. The language of that small island off the west coast of Europe became widely established in five continents as "a primary tool of communication, administration, elitism, and, eventually, linguistic control." Through Britain's acquisition of empire, the English language gained status and power from its conquering speakers—often at the expense of the colonized peoples and their languages. Expressing ideas similar to African thinker Ngugi wa Thiong'o states that through the imposition of the colonizers' language, English, the "colonial child was made to see the world and where he stands in it as seen and defined by or reflected in the culture of the language of imposition." Through the language-conveyed cultural values, the English-speaking colonial child connected "his own native languages ... with low status, humiliation, corporal punishment, [and] slow-footed intelligence and ability or downright stupidity." In this way, Ngugi asserts that the English language influenced the relationship between colonizer and colonized by illuminating the conflicting paths toward, on the one hand, social mobility, industrialization, and economic growth but, on the other, devaluation of indigenous culture, peoples, and languages. Thus, when selecting which language they would speak, members of indigenous groups were often forced to choose between progress and ethnicity, social status and cultural tradition, alienation and shame. Thus do many postcolonial intellectuals, such as Chinua Achebe and Ngugi wa Thiong'o, retrospectively perceive language's role in colonialism (K. Tatko, 1998).

This view of language and social power must be understood as having a cultural, historical, and ideological dimension. Language is a source of cultural

identity. An attack on language is therefore an attack on the culture itself. Analytically speaking, language is an expression of socio-political power by which a group marginalizes or even excludes another group from the benefits of its own cultural domination (Cimarosti, 2015). At this level, the place occupied by world Englishes—as both hegemon and resisted—is one of an instrument of economic and cultural globalization. In contexts as diverse as Jamaica, Singapore, Nigeria, and India, it facilitates corruption, discrimination, and marginalization. There is a bitter irony in this process: English, relevant for many as the key to a modern life, is also the means by which many people are defined as submodern.

3.2. Globalization and English

The spread of English and its globalization have become one of the hotly-debated issues in recent years. The phrase “World Englishes” has become a common, inevitable and ineluctable term for many disciplines like linguistics, discourse studies, language studies, language pedagogy, philosophy, and culture. Further, more “Englishes” are yet to be identified and discussed. The question of English as a global language has sparked heated, scholarly discussions regarding the effects and consequences of globalization on English language and usage. Along with the emergence of “World Englishes,” “English spread,” “English across cultures,” “Global Englishes,” “Global English,” “English as a Lingua Franca,” “English as an International Language,” “International English,” and many other phrases have simultaneously emerged in this regard. However, none of them are free from the mental baggage of extra-linguistic elements like attitudes, ideologies, prejudices, and fetishization of the Western, native speaker culture. Typically, English speakers today are more likely to be non-native speakers of English than native speakers. Mutual communication in English between different groups of non-native speakers has evidently outstripped that between native speakers and non-native speakers. It is also commonly claimed that non-native speakers are currently most likely to use English in communication with other non-native speakers. In this context of globalization, it is thus necessary to take note of how English is globally shared through the use of its varieties and cultures.

March 2020 marked the fifth year of a landmark in history with report announced by a group of linguists in the Indian state of Andhra Pradesh. The report, delivering the result of a five-year long study commissioned by the then state government, project some “landmark milestones” in the English language education and literacy in the state pragmatically proposed by Prof. David Crystal. The report, entitled

“Andhra Pradesh’s Journey to English Language Literacy,” described the 2015-20 period as the “Golden Age” for English in the state. In this period, the exponential, far-reaching expansion of English, and its unprecedented elevation to the top-most, privileged position as ‘the language of power’ had taken root in parallel to the others languages of the state: Telugu, the language of most inhabitants; Urdu, spoken by the state’s smaller Muslim population; Hindhi, Tamil and Malayalam, and other languages spoken by relatively small migrant groups from the states near Andhra Pradesh; a well-established socio-political and academic minority; and a thriving Tamil and Malayalam film industry, agency of employment to many. In a country where mismanagement of multilingualism had tremendously complicated politics and education, English was sought after by the government of AP and other states to logically bridge socio-economic disparities for development. Examination of the role of English in communication has experienced fundamental changes as a result of dramatic globalization (Solhi Andarab & Inal, 2014).

4. Case Studies of Literary Texts

“Admission by Exploitation” is a narrative that recalls some of the protagonist’s experiences of learning English and feeling part of the Anglo-American culture. As a pre-teen, Fatima was inspired by the fantasy film “The Neverending Story,” which led her to decide to learn English by reading the book. At that time, books were practically inaccessible to her, so she immediately translated the first chapters, but her effort was in vain. Moving back to Iran, she had access to a wider variety of films, especially those produced by the Western industry. Eventually, with the support of her mother, she had access to a magical, fantasy world, which coincided with the opening of the markets to pirated copies. This time she understood the importance of English: to learn the culture and language in order to access cultural commodities. This period was marked by an overexploitation of the family’s financial sources. However, her self-explicit learning efforts came to an end once again. It took Fatima five years to obtain the original word of her magical language for the ‘unofficial’ practice in which she had engaged. Her current relation with English is complex, denouncing the contradictory cultural patronizations of learning the language due to its political and economic empowerment, while giving a sense of magic. The academic training related to English, particularly linguistics and text analysis, works on recognizing the political and economic exploitation of cultural power through constructions of identity.

4. Against Entropic Rush

In "Against Entropic Rush" (Dyer, 2007), the narrator feels the constant rush in one's inner and outer worlds. He tries to remember how he moved to English, where he stood in regard to time: the past-tense inflections were meticulously coached. However, the 'mechanism' is no longer functioning, and searching for an 'insider' as to his connection with the language fails. All the details of the learning process become affine and indistinct. Where the act happened and who the witnesses were, as well as the words uttered, vanished. This 'whiteout' is startling, wreaking havoc with earlier assumptions and pushes him into an unseen panic. It leads to a suspicion regarding a repressed trauma to accept an estranged place where the passivity of reading rises. His relation to English swallowed his earlier explanation—a conscious and controlled emergence of a production system, leaving him subject-ed by the mere usage of a vehicle. In the dynamic inter-set of circles with various velocities, the adult's head-spinning includes a failure to keep up with the adaptation process. History starts with some broad outlines, language alone seems a lost cause.

4. Postcolonial Literature

In the 1970s, Western literary studies were compelled to consider how language had been used to subjugate and colonize. This broadened the field to incorporate literature from the historically colonized world and fanned hot debates about the relative merits of English-written postcolonial literature. To counter hegemonic authority, it was argued, the use of the imperial tongue had to be cast aside. The fact of the matter continues to be that Cameroonian literature mostly written in French represents a literary desert when contrasted with the output in English from Nigeria or South Africa (Ngiewih Teke, 2013). Nonetheless, it must be conceded that it is redundant to cast aside a language that hosts Crodet, Wankomah, Muna, and many more. Defusing imperial language for compensatory potency is not just the only necessity. A further voyage into how the language might be a powerful weapon is an urgent desideratum.

Using the term postcolonial to refer to 'all the culture affected by the imperial process from the moment of colonization to the present day', it is asserted that nearly four-fifths of the globe have been affected by colonialism. This suggests that it is important to examine the intertwinement of history, theory and politics to grasp power relations between the colonizers and the colonized. To determine the precise nature of postcoloniality, it is necessary to clarify the complex structure of historical stages, and to distinguish between settler and native. The postcolonizer-postcolonized oppositionality need not correspond to the binary of settler-native.

Contemporary Fiction

Contemporary fiction is the object of study in this section, as language and power are both equally addressed through it, and fiction refers to how meaning is formed not so much in language itself but in narrative construction. Each text in this section is complemented with a summary of its plot-line and analysis is centred on the social critical approach to the texts, with the study of their representation and aesthetics as subordinate themes.

Fiction in English comprises a range of texts published in the late 1990s and early 2000s or set in these periods. Fiction was chosen due to being vehicles of attitudes and values, and also the activity of 'reading fiction' itself brings social, cultural, political and ideological issues to the fore. In the fictive world the representations and their aesthetics can seem mutable and conditioned by broader social structures affecting life in the world outside literature. When treated as exceptions to the everyday order these representations can contribute to contest this order and make it social again. Having fiction as both object and means of research, social critical linguistics seeks to contribute to the exploration of the construction of power and identity in and through English, and to the de-mystification of the reasons behind the spread of English. Literary texts, viewed as social practice, can help weave the web of social practices in which English is engaged.

Focussing on some of the resources that accomplish these representations, the different ways in which they inscribe readers in them and how these concerns are attended to, the study addresses the labels attributed to English and the ideologies inherent to them. These, on the one hand, can be vexed and perverse and, on the other, benevolent, resilient and strengthening. Describing the form of representation in which these resources are embedded is also explored in order to relate it with other aspects of the representation and the points from which it is addressed. Fiction is 'inexhaustibly open to interpretation, because it is replete not only with suggestions of meaning but also with possibilities of formal elaboration'.

Poetry and Language Power

In exploring the insistent assertion of identity in contemporary literature, critical attention is drawn to the metaphor of place. The conflation of place and identity, and the recruitment of landscape to articulate and assert a distinctively indigenous identity have strong precedents associated with what had described as the romantic tradition in literature. The appropriation of the poetic landscape in full flood in the early 1990s is remarked. Local place names occupy a

prominent position in the descriptive verses that reverberate with a sonic intensity of a myriad of clashing clangours.

However, place as a metaphor seems unimposing in comparison with the prowess of the poetics of haiku. Its brevity imparts unparalleled lyrical precision as well as depth. The hegemonic developmental paradigm blind to the complexities of climate, altogether dismiss the multi-dimensional fragile ecosystem, the cultural and metaphysical domain that constitute a microcosm of co-existence. Poems are vehicles embedding prestige codes and deep appraisal of language characteristics, ability to play with sounds as well as meanings, and rhythms however subconsciously. It represents thought through its inflections, and requires material substance to instil and imprint a careful selection of words in imposing verses. The lemma derived from language power is the title 'Language Power'. It conveys eloquence and seduction as in poems however imperfectly crafted.

Language power has always been a linguistic scholar research domain. The power of suggestion is uncovered by the simple statement of disparate objects within the same sentence. Ideologically suggestive co-placement phenomena are captured, including those considerably from oral tradition mythical ginger ale, slimy tongue, green tea and ginseng vegetables, buttock houses, abounding grape scenery, and outstanding portrait poets. In a microcosm of a fragile ecosystem and complex conformation while at the same time dissolving human endeavours, climate, hydro-morphology, topography, vegetation, fauna and insects are enshrined in depicted expressions exquisitely crafted by the ability to play upon sounds as well as meanings.

5. Language as a Tool of Oppression

Language is a potent instrument of power. It has been established that, as a unique cognitive faculty of human beings, language guarantees them a powerful means of copying their behaviour of comprehension of the world and expression of their knowledge of such comprehensions and perceptions. Language describes the world. Each language obliquely relates with the world and fashions it according to conventions which biotechnology of the race has engendered. The structure of the language therefore controls and moulds habitual thinking and influences the interpretation of the accredited universe. Language is therefore capable of controlling and limiting thoughts and perceptions. The repression of thought, behaviour and perception is thus possible through a skilful use of natural grammar and vocabulary by oppressors; and mode of thoughts which the oppressors have set in

motion can gain a huge influence over huge multitudes through lexical programming (ASHIPU & Otoburu Okpiliya, 2013). There in the world of Nineteen Eighty Four, government have solely but accurately understood the power, potentialities and possibilities which lay within 'language', the weapon of steadily and gradually drawing the mental geography and coding the mind of citizens/subjects into consistent and consistent patterns. In their resort to focus upon the parallel between the world view of controlled 'Language' as evinced in Newspeak fiction and generic language in the design of social engineering. In 'Nineteen Eighty Four' George Orwell peeps through the grand canvass of creation drawing the focus towards the narrative of imagined past and inspired future. The critique of an institutionalised and manipulated language as substandard, ill-conceived and basic inefficient hardly earns a glimmer of acceptance, in the eventual story. In the anticipation of perfect language, Festus Iyayi's "Heroes" has far-fetched radical use of broken or nonsensical language in a narration of good defeat. The seeming superiority/efficiency of innovative broken language only restores the soil in which poetic responses such as heart, ideals, dreams, hope etc can elude framing (Ngiewih Teke, 2013). The function which the invented language has earned the minds of the mass is episteme and reasoning which with standard codes of thinking and provisions of unwritten rules for order have eluded the chosen. The institution of knowledge here at inordinate potential of good with all its isms beyond credentials/premises claims a space to design the world. Output is unlimited far in excess of sufficiency. The presences of an involved language on the other hand whole but concrete is a one-tailed dagger digging no thoughts, no fears, no past. It is thus the mixture of both worlds that governs and guides humanity both in dreams of humanisation and fear of thermosphere.

5.1. Discourse Analysis

Discourse analysis is an approach to studying written, vocal, or signed language in use. The regulation and study of communicative conduct in the entirety of society have produced an interdisciplinary body of theory and research, with a largely speech-based linguistic origin, that may be characterized as discourse analysis. The academic field of discourse analysis includes approaches variously known as conversation analysis (CA), critical discourse analysis (CDA), ethnography of communication (EoC), interactional sociolinguistics (IS), micro sociology of language, and sociolinguistic discourse analysis (SDA) (Al Ghazali, 1970). Interest in discourse is widespread in the arts, humanities, and social sciences, with research examining instances of spoken, written, or signed

communicative conduct in contexts as granular as family interaction and as gross as global, geopolitical relations, and class dynamic in an array of genres and modalities (BABATUNDE & KOLADE, 2022). Analyzing the text and conversational frequency helps investigate, explore, and scrutinize how and to what extent people use language as a tool of power. Nowadays, activists, politicians, and bureaucrats equally wield power through language. Language undoubtedly plays a significant role in social life; however, studies on its impact on structures of power in society are scant. CDA seeks to understand, analyze, and challenge social power abuse and economic, political, and cultural dominance through text and talk in socio-political contexts. The manner and extent to which politicians, in this situation, utilize language to catalyze social change in an unjust, unequal world is an essential concern of CDA. Examining discourses of politically charged texts, such as public speeches, becomes pivotal to expose the ways the establishment shapes political realities, perceptions, and ideologies, and ultimately, the cultural mindscape.

5.2. Narrative Techniques

It is generally accepted that narration can mean both the recounting of events or situations and the recounting of acts or communications in words. This means telling about what happened, or describing power fights: telling about things in the world more than in one small corner or showing the world of a court room while describing a testimony. An alias umbrella term for these forms of narrated communication is referential strategies. Such strategies are termed that way because they construct the reference both of the narrating discourse as well as of the narrative situations. The expression narrative situation refers to the perspectives from which the narrating discourse or the narrated communication is constructed. During its representation of events and communications a narrative text puts an indexical reference to locations in space and time in the world where the utterances take place, as well as to the narrator, the narratee, and the bystanders.

Different narrative perspectives all refer both to narrative aspects and narrative strategies. Narrative aspects are temporal aspects, or to more complex meanings, spatial aspects, or even hierarchies of power relationships, which have an effect on the credibility or the emotional involvement in the story and its speaker. Narrative strategies are devices which deliberately build the narrative aspect of the story. It means interpretation frames which are operative in the narrative and which shape the constructed narrative world and the experiences during its representation. In the following, five major groups of referential

strategies are overviewed.

Autonomous third person narration presents the narrated events, or voiceover, textually free from any index as to the narrating situation. Consequently, it is the text alone, in all its width, which represents the material objects, situations, their axiological properties and most importantly the categorical meanings they stand for. By this means, the narrated events and situations are representationally locatable in the world and reality of persons outside of the narrative text. Therefore narrated events can be both virtual or fictive, not existing in the story world outside of it, and actual or referential, referring to historical world constructions.

Narrative presentation means that within an autonomous third person narration one (or more) embodied focalizers take part in the narration: they are both narrators and characters of their narrating. The narrated events are by means of the vocalizing discourse presented from the point of view of the embodied focalizers. Moreover, narrative presentation parameterizes both the perspective of the voiced utterances as to the identity, space and time, and modality of the presented communication as well as the narrating itself: the narrative indices of the embodied narrators parameterize the personal index of the narrating discourse, the spatiotemporal indices of the narrating discourse and the point of view towards the narrated events.

6. Resistance through Language

As a phenomenon in the transient sphere of language, resistance is replete with the ambivalence of the word. The resistance can be defined as 'the quality of resisting on account of a particular cause or circumstance' or 'antipathy, counteraction', and 'hindrance, hindering force'. Tropical readers cannot but see this ambivalence of the power of English as a tool of resistance. Despite the fact that the mastery of English can also be an expropriation of colonised identities, it should still be seen as the best possible mean of intercultural communicability. This ambivalence of resistance should necessitate, and it ought to be desirable for, steadily acquiring knowledge of English in all forms of its infrastructural manipulations (Ngiewih Teke, 2013). This steady acquisition of the knowledge of English linguistic system has to be an incessant focus of the formal school curriculum from primary through tertiary education, lest the individual would be linguistically stripped off her/his cultural identity and epistemic commentary. This linguistically expropriated individual should be seen as a posthuman. If this individual should be reimagined as a 'posthuman', it would be because this individual would totally be

'dehumanised' in the sense that s/he could not be comprehended.

As concerning literary writers, scrutinizing English literature should remain a necessary tactico-strategical information and a with evolving patina. Even analyses of this literature in one's language should contain first hand texts of reason and revolution, the colonial language. Hymoring as poetry is entangled would mean though extravagance is full and firm on metaphoric; it can grieffully smile no more magnificent than the full and tragic vanity of graves (ASHIPU & Otoburu Okpiliya, 2013). The primary end of the advent in language and literature should be an amicable complementarity in deproductive expression reshaping in mutual with darkness, lightness, and, the tussle of spatial tempos as an interminable movement.

6.1. Subversive Texts

Representations of the war reflected the doubt about the purpose of the war and led to general sample language for questioning the culture and the justification of the war. Despite various efforts to clarify the hegemonic status of English, specific language that emerged in texts revealed the power inequalities between different languages and amplified attacks on English long-standing hegemony. Further research on Chinese uglification was conducted about various reasons for this new fashion and its possible negative impact on the Chinese language culture. Expressive incongruity was acquired as a new strategy, which made use of various forms of semantic incongruity such as conversion, polysemy, and metaphor. In a very strict sense, expressive incongruity disallows all truth-conditional interpretations and should be similar to a subversive text. If possible, such a subversive textual form should be elaborated and compared with the ones used in the other texts in both formal and functional perspectives.

It had been envisaged that each of the three language varieties would embody a quite distinctive contextual language culture, which would mediate the mind of the language community and should have different distributions of certain properties. It was confirmed by the comparative analysis that English was very precisely personified in all texts. The textual language was turned into a strong criticism and condemnation, which had closely tracked the transformation of the general representations of the war. The illustration of knowingly instrumental participial clauses exhibited an intricate linguistic activity of combating the pro-war sample language and itemized English as a war instrument in an exhaustive way. By contrast, in the China texts, this genre as a way of text organization was apparently avoided and in-text intentions to preserve

the word war were more frequently employed in the discourse actions of clarifying the spatial scope of the war.

6.2. Empowerment through Writing

Creative writing and experimental writing, especially in English as a foreign language, have a much greater impact on learners' understanding and agency than traditional grammar-based instruction. The broad goals of the study are to explore EFL learners' attitudes towards creative writing and experimental writing tasks inside the writing classroom at the university level as well as their impact on learners' language acquisition, autonomy and empowerment, critical and analytical thinking, and own identity construction. The data was collected through a questionnaire, focus group interview, and learners' written essays and journals. Based on the results, the ability to improve the English Language and the development of creative writing techniques are the most helpful factors in creative writing and experimental writing tasks, while there was no wide acceptance of these tasks since many learners, especially in EFL contexts, are still in favor of traditional rote memorization. Acknowledge that the study is limited in terms of the context since only one writing class was adopted as the research site and university level language learners were focused on (Sousa, 2017). The need for an additional study with more diverse subjects, contexts, and participants is recommended. In much of the literature, topics mentioned in considering EFL learners' voice in cartoon comics have been formulated as being still neglected, raising conflict and discontent, and needing activism. In tackling these areas, the growth of EFL learners' autonomy is seen as fundamental. In choosing these topics, it was presupposed that EFL learners may have come to voice discontentment with repressive classroom practices and imposed worldviews, but have also shown that they have the potential to make their own classroom decisions and socially engage with the world beyond their classrooms. However, the opportunity for this voice to grow was believed to be still neglected in their educational institutions. It was further presupposed that their engagement with cartoons/comics would activate their voice to express discontentment about their EFL classrooms and their socially constructed identities. As a result of their encounter with cartoon comics, their engagement with cartoons/comics was expected to broaden their sense of agency over EFL instruction, EFL learning, and their sense of self. However, it was further believed that there were deep-rooted challenges in oneself and context that manifested as a growing voice being repressed again (Chopra, 1970). Some have hinted that finding alternate hidden, suppressed, and individually

constructed forms which diverge from traditional classroom practices can be empowering.

7. The Role of English in Global Communication

English for International Communication, the most spoken language on this planet, and a representative member of Indo-European language family, is the dominant global lingua franca with 1.5 billion speakers. It is a national language in about seven countries and an official language in about fifty countries. Almost all academic journals, books, and conferences are written/spoken in English alone or in tandem with a few other languages. It is the language of the twenty-first century and an official/working language of a number of international organizations. So, as English has become the dominant global lingua franca, the so-called "English-only Movement" has emerged in a number of countries, and regional and local languages are oppressed in terms of their utility and prestige accordingly (Solhi Andarab & Inal, 2014). The English only dominance of academic environment could be discussed in terms of social justice and equity of non-English 'speaking' conditions, because academic context is a substantial realm of knowledge and human well-being. The existing imbalances are aroused by English colonialism with regard to discipline and conception of knowledge and thereby the distribution of political economic power of knowledge destiny in the globe. This applied socio-critical perspective in investigating the world and Chinese mainstream international journals in a major social science discipline, with a particular interest on the ways in which English dominance creates conditions where socially injustice is magnified and dilemmas of local knowledge irrevocably persist. A comprehensive theoretical framework has been drawn on from interdisciplinary perspectives. The notions of centering/looking from a particular culture, reflection, representation etc. have been commonly adopted in metaliteracy studies, but the majority hold a 'fabricated' concept of culture in myopic and protestant manners and thereby fail to adequately and comprehensively amount to imbalances created in the world. A few, defending multilingualism and regarding English as a lingua importante, are here more relevant but still consider too many issues as too dichotomized regardless of exploring their inner relationships and nuances. In neglecting ideals and examining their consequences, indifference was taken on rational acquisition of English dominance and luxurious silencing of objection in discourses rationalizing its status quo power, as well as on how they are exercised in manifold institutions through material forms of those same ideologies.

7.1. English in Academia

The three literary texts discussed in the preceding chapter clearly belong to a category that goes beyond mere literature. All three authors compose their works and offer dialogues in the tradition of the literary testimonial. They attempt to speak out against certain injustices and abuses within the context in which they have lived and created (Cimarosti, 2015). At the same time, with globalisation giving rise to the rise, importance, and predominance of English, these injustices and abuses have become more acute. As a result, the three authors make an effort to contextualize and analyze the current growing role of English through the lens of specific personal experiences and events, while also attempting to reflect on the questions of power, powerlessness, and linguo-logicoisms (i.e. logic of language) as a whole.

In their critiques, these three authors address and analyze specific linguistic practices of imposing, enforcing, and regulating English. They also identify and elaborate on the related social practices of silencing, anti-public intellectualism, and in-transparency. At the same time, they examine how the practices they analyze may be understood in light of a general social process, with roots in the wider curricular and economic environment of the universities in which they operate, and soliciting an imagined complicit readership that might share certain privileged positions vis-à-vis the same power quotidian. Throughout, there are references to, and crisscrossing with, the sometimes hidden, embarrassing, and covered ways in which English has become dominant, the rise of IE (International Englishes), and the paradox of underprivileged and displaced new speakers of Englishes.

Discussion of the three texts is situated within a comprehensive theoretical framework that takes into account a range of concepts, themes, and categories in the sociolinguistics of English and Englishes, as well as new-literacies studies and cultural studies. In particular, the generally hegemonic function of English as an instrument of social inclusion and exclusion – and the development of a mirroring globe of Englishes that are socially in- and out-of- power – are elaborated and critiqued in light of the textual evidence presented within the three literary works. The discussion also incorporates critiques and alternative reaction to the hegemony and legitimacy of English.

7.2. Business and International Relations

The business English enterprise has revealed itself to be a truly global flagship brand of English enjoying a high status as a currency in high demand. There is a plethora of commercially-available business English textbooks on the market. Along with Professional English and

Exam English, business English accounts for one of the three major areas of the ELT industry (Richard R.P. & R.P. Gabbrielli, 2019). Global business involves trade or investment across national boundaries. Thus, it can be appreciated that teaching business English is a linguistic action in the global economy. Not surprisingly, the ELT industry has found it necessary to address not only the role of language in business, but also the issue of culture. This interest is visible, for example, in encyclopedic works devoted to the culture of particular nationalities, in the guides to international negotiation, telephone conversation or written correspondence, and in the textbooks on business situations, some of which have an intercultural flavour. However, more sophisticated responses are more recent.

There is a need to rethink intercultural learning processes in terms of transculturality. Globalisation, internationalisation, and cosmopolitanism are key features of contemporary social debate. The impact of globalisation on language teaching is of particular interest. Intercultural capability poses a range of challenges to intercultural orientation that are theoretical and practical. With the terms intercultural/international/global business becoming increasingly vibrant in the ELT and applied linguistics industry, it is an appropriate moment to clarify what is meant by 'interculturality' when applied to the teaching of business English for communication in international contexts.

8. Critique of English Language Dominance

In South Asian and East-Asian territories, English is mounting as a tongue of power and prestige eradicating the social, political and religious repercussions involved in the phenomenon. Consistent self-denial emanating from the studied texts emphasizes how the eclectic nations and their people are being utterly defamed and even dominated in the otherwise age of liberalism and co-existence. Analyzing the reflection of such inferiority complex on the lives of Tony and Kiran alongside Middle-Eastern Muslims gives out the idea that the native English speaking nations though being just one-fourth of the world population exercise their paramount power leveraging their first preference over the otherwise vast territories. Kiran shows how she is in constant need of reaffirmation and acceptance from her husband only because she is non-native. Kiran's moment of pure joy is just destructed by the letter from another Briton trying to emphasize the delicacies of speech perception in the days of ear-crashes! Another good example of this reeking linguistic imperialism is seen in Tony's life with his Pakistani uncle. Even whilst having such intimidatingly high degree preferences the Turkish aliens were found to be laughing at the fellow-medicals mocking behind

Turkish pronunciation only with the latter's lack of staunchness to their mother tongue dominance. Thus, it shows the brute reproach Arabs being subject to over the highly-learned, high-profiled medical practitioners who once worked in an antenna feed-horn project but scuttled in down-trodden lives just because of deviation in speech accent. Through a magnificitudinous anthology of bitter reality of fifty-six such countries such linguistic exploitation alongside vivid caricatures of mistrust, jealousy, inferiority grind and demoralization has been expounded. Empirical evidence-laden critiques of the notion that language is just a medium of communication and the dejection, disgust and helplessness of people and culture extensively echo throughout the writings rendering it a fascinating read (Cimarosti, 2015). In addition to everyday-tongue domination multiple layers of resentful diglossia superiorities have also been touched in the satirical books particularly in the plight of linguistic capital-less Turkish expat. A positive, clangorous note started with Marina finally voicing defiance against Arabic-oppressed deprecations may be the silently awaited solution by the intellectually matured with social responsibilities.

8.1. Linguistic Imperialism

English linguistic imperialism is a theoretical construct that aims to explain the hierarchy of languages like why English is more dominant than others (Zeng et al., 2023). It is formed by structural and cultural inequality between English and other languages. Structural inequality refers to inequality related to material wealth. For example, since English countries are richer, they dominate the world's economy and research capacity. In contrast, structural inequality refers to non-material or ideological inequality. For example, the fact that English carries better knowledge than local native languages. Linguistic imperialism can also be further elaborated in terms of positive and negative polarization. The historical record demonstrates that English imperialism is the culmination of a fragmented process that began after WWII. It also provides framework hurdles for combining insights on English acquisition with power relations. More than 1.8 billion people speak English worldwide, mainly due to colonial legacy. It pointed out three phases, which linguistic imperialism first came into being through colonization and military power. When unequal power and resource distribution remains, colonization, warfare, and other strategies must reproduce by other means. Non-whites, less educated, and speakers of minor languages often bear the brunt of English accountability. The age of globalization has been sharply reduced by English linguistic imperialism's scope and motivation. The process of English linguistic imperialism must be

amended. Analysis can also be extended to higher education. The framework is mainly aimed at the colonial and cold war periods. It clarifies how linguistic imperialism developed and went through three stages. 1. Imposing on the colonizer's power and language. 2. Training local elites who serve the colonist. 3. Ideological persuasion using media and technology. Linguistic imperialism has already gone through the first two stages in an age of globalization. Drawing on the framework, as it warns, linguistic imperialism is still relevant, and the new hierarchy has already been formed. The superiority of the English language is deeply rooted in the ideology of the educated in postcolonial countries.

8.2. Cultural Hegemony

The post-structuralist thinkers Michel Foucault and Judith Butler both offer theories of hegemonic regulation that avoid notion of dominance and emphasize instead targeting, normalization and intervention. Danish criminologists' Foucault and Butler-inspired research drawing on Foucault's notion of governmentality often criticizes the emergence of omnipresent and self-regulating social control mechanisms in today's society. Recent studies of 'soft or creative regulation' have suggested 'power of the other' as one gentler option of power. This research builds on concepts of a more pervasive and latent societal control that inspires a disjointed not regimented obedience to conventions like etiquette, logics, norms and morals that Foucault's panopticism, Butler's performative agency and historian Johan Huizinga's homo ludens alike. This research goes on to suggest four ethically charged modes and styles of social regulation each traversing discourse, knowledge, symbol, and division, targeting and disturbing suspect individuals and groups every day. Most of these studies draw upon Foucaultian notions of power and regulation and account for them well in relation to recent social phenomena. However, critical social theoretical work does not consider the textual-regulatory control of the book. The present research fills this lacuna mapping hegemonic target and politeness strategies of mutually diagnostically 'disasting' Judith Butler performances mutating and troubling the book.

Regarding canonical texts 'gone' lemon cousin by canonists themselves a deep and sometimes painful intimacy is required to make those obscurities fruitful and discernible. Nevertheless, a sincere trust in EFL teachers and teaching 'culture' as mediation and turmoil between moreover potentially confounding cultures and 'histories' strengthen reflection upon cultural 'product' complexity rather than merely privy 'pursuit' (Alexandra Moffat, 2004). Like Foucaultian

cultures, books as texts/cultural products produced on a global market due to their wide-spread acceptability of assault engage attention. Prioritized are those English language literary texts designed to aid production of target student 'identity' with OECD nations 'owned' 'cultures.' Irrespective of an intimate 'winning' it is those texts that exclusively address a most 'disasting' EFL book ecology. Drawing on Ortega y Gasset's typhoon of contemporary literature a theoretical notion of a 'Rure malheur' EFL book as a 'movement' of seven permeated heterodox strategies is provisionally elaborated in a hoped brevity.

9. Implications for Education

The pedagogical implications spell out the consistent aim of considering the operational principles of power in education. To begin with, one of the major avenues through which power is exercised is discourses. It should be kept in mind that all discourses resist and counter-discourses which must and can be exploited to 'speak back' to texts of power. It is just a matter of training to acknowledge the structural constraints existing in the society. The conditioning to comprehend the function of language in constraining perceptions of the forces of power needs to be decoded. The necessity for outlining the relations of power enacted through discursive practices regarding the social practices is of utmost importance. Thus, fear in the face of hostile claims must be converted into redress. Like any other ideological state apparatus, knowledge systems at best favour domination. Any faith in the ostensibly innocent nature of any discourse is misplaced. Regarding the imposition of standard language by the ruling powerful social groups and cultures, the most effective resistance is a commitment to and celebration of difference. To question the basis of imposition across culture, religion, race, language, and nation is one way to undo such impositions. Drawing on concepts such as 'hybridity' and 'creole-ness', this study is a muse for resistance to dominant cultures, thus altering the existing discursive conditions of identities.

It is hoped that the current study would incite the minds of stakeholders in education to reconsider the role of literature in education. In the process, examples taken from secondary level ELT textbooks of a South Asian Context are discussed critically. As literature cuts across all boundaries and borders and transports readers and listeners into a different realm, relevant depictions in literature are expected to be a high priority for ELT textbooks. A close examination of some passages from textbooks available to LS and E learning reveals the prevalence of the discourse of power and domination, entitlement, and victimization in the pertinent depictions. As these discourses represent the forces of power and hegemony and act cumulatively, it

is to be hoped that the study would pave the way for a kind of turn-around or critical pedagogy that would accommodate hitherto silenced, intimidated, and under-privileged discourses comprising the most widely read text: literature (Dyer, 2007). In a nutshell, English as an Instrument of Power is about how English operates as an instrument of power in both the macro and micro senses through the analysis of literary texts that have been carefully selected for critical exposition (Elkan Cahl, 2016).

9.1. Teaching English as a Second Language

Even after the Japanese revision of their foreign language learning policy in the late 1980s, English is treated as a secondary language and as a subject matter to be learnt rather than as a vehicle of understanding and communication (Sousa, 2017). Although the need to approach English as a communicative means, to express oneself in the language, means output-oriented learning, Japanese educators appear to be overwhelmingly fixated on input-oriented exercises such as recognition discriminations and fill-in-the-blanks. As a result, the need for discussing the process of expressing oneself in a foreign language in a well-conformed analysis of an occurrence or viewpoint appears to be met outright in the educational and academic domain of EFL (English as a Foreign Language) learning, perceptually much less so than in ESL (English as a Second Language) leaning environments. This collective behavior and general feeling of discontent are in stark contrast to both SLA (Second Language Acquisition) research and the SFL (Systemic Functional Linguistics) theory on language learning and education. Research in SLA, especially that on learning to write in a foreign language, has now reached a consensus that TELL (Teaching English Language and Literature) should take the form of developing literate discursive practices, rather than of honing linguistic skills on grammar, lexicon, and sentence structures. The practice of learning how to write or reply to a question with only a single word or a phrase as though writing one's native language is hardly ever adopted in any other language learning environments, such as Chinese, French, or German in Japan. This raises for consideration the question of why Japanese educators and linguists, cognition of a second language as a means, should be reticent in embarking on the discussion about the issue of EFL writing. It has finally to be noted that amongst the realms of discourse types or genres, it is that discourse which is humorous, jocose, verbal, or comical that is both most difficulty to get across and most resonance across borders of culture and time. This thought is left open for future portrayal of the cases of Japanese comedians' humorous performances and their learning

experiences of acquisition as a paradigm in the anthropological study of language (Porto, 2019).

9.2. Cultural Sensitivity in Curriculum

Since language is embedded in society, it is best understood and taught along with the elements of the culture. While some countries view English language as a means of preserving their culture and identity, others have a more pernicious view of the language, subscribing to the idea that this foreign tongue tends to dominate and threaten local languages and cultures. The cultural sensitivity in the English Language Curriculum was studied in one case of Pakistan's Textbook on English For 9th Class. The place and treatment of Pakistan's culture in this textbook was critically reviewed through the lens of sociocultural theory (Kazim Shah et al., 2014).

Since language is embedded in society, it is best understood and taught along with the elements of the culture. Culture on the other hand is the central concept in understanding any context and any language. Language broadly includes writing and print, oral discourse, images of history, identity and culture, and the processes of socialization into language and literacy. And understanding language entails deconstructing the social arrangements of power and hierarchy which form topical social contexts and communicative practices in terms of genre, and which pervade all forms of social, situated and systematic meaning (Yann-Ling Lu, 1996). The language of schooling is logocentric, centered on written texts and literate practices. It also privileges European epistemologies, ideologies, discourses and genres. As a barrier to schooling, language practices are socially stratified and communities of colour and working-class communities are consistently marginalized because of their racial, cultural, linguistic and economic difference. The very notion of culture stems from such understanding of language. Culture is viewed as invariably tied to social power relations, politics and history.

10. Future Directions in Research

Again, the scope of investigation can be further enhanced by exploring additional Literary Texts from a broader array of genres and languages. The relevance of the critical examination needs no elaboration. This is particularly important at a time when English is still hegemonic and monopolistic over all other languages in global and international domains. The present study only inquired into two Literary Texts, although not exhaustively. It is hoped that this study opens new avenues for responsible, sustainable, social-critical research, and scholarship.

At the time of composition, the need of critical reading

was tenuous as English was not yet a global language. Over time, however, the language of enormous power increasingly and deathly spread through global institutions, media and new aggregates. This epoch-making awareness stimulated these transformations on many fronts, including in literary studies. In many respects, but not all, transformative research, writing practices, text productions, consumption and discourses were involved in these movements and emerged arguably something unprecedented in world literary historiography.

Today's functions of a language are massive and sundry, ranging from a local tongue to a linguistic device of untranslatability. Yet English is more than just a language; it is an invention, notion, perspective and system violently and irrefutably enforced, homogenized, naturalized and ritualized on the entire galaxy in modernity's predominant shape governmentality. Anything or any space that escapes the moorings of the English matrix is accessible for punishment or securitization. Multifariously, colossal Language Wars are unwittingly being fought by the Englishes, with the others usually becoming indifferent local varieties, creoles or dialects. Reality is ever more being rendered relational and illusory, or simulacra, through English being incessantly under scrutiny in a transnational polyphony of colloquies, conversational and social-critical investigations. Naturally, the same transformative problems first troubling a representative of so-called 'reality', loom larger in a greater monument.

10.1. Interdisciplinary Approaches

The study models English literary texts, the fiction of A.K.Ramanujan "A Marriage in India" and poetry of Vikram Seth "The Tale of Melon City", from social critical approaches. Like other critical schools, social critical criticism observes how social elements and institutions are seen, affected and represented in texts. Most critiques of social critical perspectives are aimed at the theme perspective, the mood perspective and the at individual text-level perspectives. Important works of social critical study at a systemic level are rare in India. Marvelous stylistic works abound, but those fall short of a text-level modelling of English literary texts from social critical perspectives. Though there is some text-level analysis of literary works in English from social critical perspectives in other languages, texts in English have been largely neglected in this creative aspect. This research may be a legitimate early attempt in the direction of modelling text-level English literary texts from a social critical perspective.

In linguistics too, there are towering figures who have contributed a great deal to the development and

flourishing of the discipline in the broad areas of Linguistics research and teaching in India. Those contributions have been innovative and inspiring. However, creative work at the social critical perspective is scarce in India. There is considerable application of Halliday's Systemic Functional Linguistics worldwide to the socio-critical study of newspaper editorials, advertisements, cinema, political speeches, novels, dramas, songs and poems (Rassendren, 2005). Linguistic studies of English language literary texts at a systemic level incorporating refinements, adaptations and elaborations for an expressive modelling and analysis from a social critical perspective are rare in India and thus lack in quantity.

10.2. Emerging Literary Trends

Discourse on Postcoloniality in Written English. In this respect, there may be a legitimate concern over linguistic compartmentalisation, and hence an untethered or inconsistent nature of understanding, by readers who have only been introduced to the literature of Cameroon composed in "winnie" or any other native languages. Anillo de Cristal, El viaje de los tambores, or other fictions written in French by Cameroon's literary representatives, in addressing a different readership, do raise difficulties of interground as regard mutual comprehensibility. Nonetheless, it should be expected that literature deserving the epithet 'literary' gains its pride of place by virtue of elevated and nuanced expressions of both form and content in their native languages—not a pseudo or juvenile poetry drawing from the banality of everyday spoken tongue. It is ideal to have texts from Cameroon's rich linguistic diversity associated with expressions such as "Lamnsophone literature", "Moghamophone literature", etc. Too eager would it be to conclude that this would resolve the problem of linguistic compartmentalisation and uncommon grounds of understanding. Besides the ever-disseminating disondlosh, it is expected that every literature rejects authenticity and seeks a broader comity of cognizance, correspondence, and criticism through fluency in more general or media-times. If a colonial language can help in providing synergistic space for inter-cultural comprehensibility, it is therefore a commendable move.

This is partly a literary reflection on self-discovery. A tongue worth its name—or grafted intuition—would have a nameable diversity of beauty and terribleness. The ex-colonised, conscious of possibilities and limitations, long for consummate emotional nakedness filtered through even the hazy prisms of the imperial language. The best expression of a language and the power it wields is in its creative texture (Ngiewih Teke, 2013). An immense part of Western ideology was

disseminated through its literature, thanks to that country's long-existing print culture. Today, there is a big distance between using English (and French) and being Anglicised (and Francophonised). Here is a paradox of extended mastery; the reason is not that the coloniser's tongue has been feigned for its illusioned sovereign baggage but simply that it was misused.

English is the same weapon with which the colonised needs to fight against the prejudices caused on the peoples of the colony, and so it is with the French, and German too (Cimarosti, 2015). When this integral place of memory is transposed to imperial language and postcolonial transformations, the language which was hitherto the most used against the colony is now the postcolony's fundamental weapon to disrupt that dominance. Still, the question of power, whether it be power to dominate and ravage or to shield and achieve gain, appears; and just as the invader colonised violently and corruptingly, so now, papa, mama, know, the descendant abused dramatically and harrowingly that shared beauty. The literature consummated in W.T. is therefore an object of pride, wonder, on both sides—not a trophy to hang on the wall or paint ornaments on the ceiling; instead—one rarely as calm or temperate as M.C. or W.H.P.—to find the heart struggling within the prison walls in jest or outrage. Conversely, such appropriation could not be dissociated from the calcifying host, and nor could the native vernacular escape from its frozen-in-wait.

CONCLUSION

The study provided a critique of the manipulation and appropriation of English in a variety of conflicting socio-political and cultural contexts. Using the social critical approach, the analysis drew on poems and song lyrics from across Cameroon and Canada. As addressed in the introduction, the aim was to investigate the ambivalence of English as a pervasive and sometimes pervasive language which was cross-fertile for local musical renditions and textual transformations. The analytic selection sustained the absence of linguistic rights and justice, antipathy, reinvention in censoring the language of its polysemy, and patriotism and local-mindedness in its ethnic dissimilarity and displacement. The analysis highlighted a tactical, performative and productive engagement of allusion as theatricality, and of language and culture in cross-cultural and glocal dissimilitude. The coping modes of adaptation, opposition and promotion were likened to loan-shifting, in an openly affirmative act with its appropriation from the colonial masters. The domesticates garnered from texts endangered by political intrigue were both local and international; they pointed to a new ontology and rhizomicity of soft power in war of discourses.

Language is never a settled matter. The transformative residence of English and all translations of texts go beyond the famous meme language into memes as cultural transmission as sanctification or politicisation. The findings evoke considerations for further research on French as another eventful language of church and politics in similar contexts. The analysis of the transformation and appropriation of colonial epistemic, political and linguistic structures from France by two poetesses from former colonies would be crucial. Ultimately, one pivotal question remains: how are new memes launched and engaged in again? The answer lies in new data and their critical analysis.

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