

Introduction

The dominance of the English language on Pakistan's educational landscape reconfigures Eurocentrism across its curriculum, pedagogy, and cultural implications" (Ashraf et al., 2021). The script of language hierarchies eulogizes indigenous languages and wisdom to resolutely endorse western narratives. In doing so, Eurocentrism represents the prevailing stance of educational egalitarianism, cultural integration, and the transmission of dual knowledge systems (Bashir, 2020). Such as Malaysian, as these Pakistanis are very socioeconomically desirable, is in high demand for the modern Pakistani educational landscape during Eurocentrism for a reconfiguration, culturally integrated teaching and learning system. Also, to mitigate the impacts of Eurocentrism as well as combat the continued marginalization of indigenous knowledge in Pakistan education, it is vital to promote cultural resilience. Cultural resilience refers to a commitment to celebrating indigenous ways of knowing as well as the cultural heritage of local communities. Teachers can incorporate cultural teaching practices and resources aligned with students' cultural experiences and knowledge in their lesson plans. Students will be given an opportunity to learn about their cultural heritages as well as make contributions towards the same. By doing so, they can resist historical colonial oppression and cultural erasures (Khan, 2022). Teachers should promote critical thinking skills by students regarding other culture and provide diverse cultural narratives.

The influence of Eurocentrism imagined from the references to Pakistan's English language curriculum above correlates with the issues probed in the "Rethinking Single Sex Teaching". Namely, both refer to the notion of educational practices and institutions being shaped by societal narratives and power structures. Just as the text raises the question of the interplay between gendered educational environments and student participation and confidence in STEM, Pakistan's English curriculum is influenced by the broader cultural-historical context, which prioritizes Western knowledge over local cultural traditions and values. Besides neglecting indigenous languages and cultures, this stance

influences the intellectual and cultural formation of learners, upholding a one-dimensional worldview at the cost of a more diversified educational experience. The response to this challenge requires a deliberate effort to include local culture and language. Such an approach promotes cultural renaissance and enables learners to value and contribute to the preservation and renewal of their indigenous knowledge systems (Bonney and Shad, 2024).

The extent of Eurocentrism on the content of English language curriculum at the secondary level in Pakistan is robust. The content of the curriculum reflects a narrative that is highly skewed towards the west, with the perspective of materials often originating from the West (Khan, 2023). Eurocentrism dictates the selection and sequence in which content in the English language is presented in the curriculum. Typically, most of the works of literature and sometimes even history studied in English learnings are Western. Materials written by European or Anglo-American authors dominate the reading lists while that written by Pakistanis and non-Western authors lack adequate attention. In addition to Eurocentrism validating the dominance of categories of knowledge produced by the West, it depreciates others (Raza, 2020). Marginalized indigenous knowledge on the English language curriculum serves to maintain the colonial gaze. Counter to the notion of the production of medusa heads and not understanding the mirror, the colonial gaze validates some perspectives while indirectly demeaning the displaced one. The surplus of Western oriented material in English-language learning cements coloniality as it inadvertently promotes western knowledge as central and displaces that from other systems (Manan and Tul-Kubra, 2022). This essay aims to discuss main themes in form of its impacts, challenges, strategies for promoting linguistic equity and cultural preservation, and important implications.

The Impact of Language Dominance on Curriculum and Pedagogy

1. Curriculum Bias and Marginalization of Indigenous Knowledge:

As previously established, the dominance of the English language in the Pakistani education system plays an essential role in ensuring that the curriculum is skewed toward Eurocentric societies, perspectives, history, and literature (Jabeen, 2023). Consequently, the cultural narratives and indigenous knowledge are relegated, leading to the continuation of the colonialism effects. In the Pakistani education curriculum, Western literary and historical works take precedence over Latif and Waris Shah, leading to a wide gap between students' cultural identity and educational experiences (Tamim, 2021). Therefore, the students develop the low cultural imagery of their indigenous societies and knowledge systems.

The Eurocentric bias in Pakistan's English language curriculum in secondary education influences students' perception of their cultural heritage: the decolonization of knowledge means de-marginalization of other peoples' knowledge and redistribution and discursive redistribution system of power by the center (Moncrieffe, 2020). It is suggested that reforming secondary education by integrating indigenous knowledge into the curriculum. This will not only contribute to multidirectional student awareness about cultural roots but also will equalize the view of global and local knowledge. Thus, it will be more inclusive and diverse, as local culture is to be taught side by side with the other views, which leads to a comprehensive educational environment. Secondary education in Pakistan is often characterized by Eurocentric biases of the English language-based curriculum in terms of reading materials and the portrayal of history and other narratives. In most cases, the majority of textbooks employ English literature materials authored by the British or Americans, European-based historical concepts that refer to Western culture and religious backgrounds (Saeed et al., 2023). Exposure to Eurocentric ideology in terms of educational materials promotes the perception among the students that their beliefs and cultural practices are irrelevant (Tamim, 2021). Primarily, students end up associating with models whose educational content is Eurocentric and indirectly deduce that their heritage is inferior to those of the West.

The heavy emphasis on Western culture through the curriculum can be explained by the influence of Eurocentrism with respect to content selection and prioritization (Cairns, 2021). Indeed, the majority of textbooks are written by Western authors and even the Eastern literary work presented in class is mostly about Eastern culture from a Western vantage. By selecting Western literature and viewing all historical events and culture from a Eurocentric stance, the school cripples the native epistemology while emphasizing Western epistemology. Hypothetically, the native epistemology is not present in the classroom; thus, students are left with only Western epistemology to learn from and believe in (Kubota, 2022). There is an implicit assumption that Western epistemology is superior to native epistemologies. This validates the Western knowledge system while at the same time invalidating the native. Overall, this occurrence continues historical colonial injustices. Additionally, it indicates that the school sees the native knowledge system as inferior while the western as superior (Chaka, 2021).

In the end, the impact of Eurocentrism in the English language curriculum recreates cultural domination and erasure in Pakistani education (Moncrieffe et al., 2020). The English language curriculum does undervalue indigenous knowledge in favor of Western thoughts, validating the power dynamics of the past that led to unjust domination. Local cultures and epistemologies of knowing are trivialized or erased in English, and unless you embrace Western epistemologies, you will not succeed (Ndlangamandla and Chaka, 2022). It is manifestly harmful to the learner's sense of identity and cultural pride, and substantial damage is done to the confidence of people who were de-valued in terms of their epistemological contributions.

2. Pedagogical Practices and Rote Memorization:

Moreover, the dominance of the English language has a negative impact on pedagogical practices. First, the dominance of the English language in education creates favorable conditions for spreading teaching based on memorization (Mansoor and Bano, 2021).

Inclusive language transforms the function of repetition and knowledge reproduction, which is simply forgotten, leading to a parallel passive learning culture.

Rote memorization is another pedagogical consequence of Eurocentrism in the English-focused curriculum in secondary education in Pakistan (Karim, 2022). The English language-oriented curriculum in Pakistani secondary education gives more importance to European literature, history, and cultural capital. Textbooks are replete with the works of authors from the global North and try to discuss the history of European countries. As a result, Pakistani education, influenced by the system-oriented on English and impacted by Eurocentrism, faces teaching methods based on memorization just because of the language dominance (Syed, 2024). Memorization assumes forgetting, which makes the knowledge lost without a simultaneous and parallel development of a passive learning culture.

Finally, the dominance of the English language in Pakistan's secondary education and its reliance on rote memorization is another concept from the given chapters. It has a lot in common with the discussions of the negative side of Eurocentric curricula in the presented sources (Khan, 2023). In detail, these readings describe how the analyzed framework leads to the cultivation of passive learning based on memorizing rather than engaging through rigorous thinking, especially when concerning West-origin literature and history. This stance leads to the marginalization of local knowledge systems and development of adequate analytical skills that transform students into-meaninglessly -adapted individuals that lack the ability to think by themselves and put the investigation problem of how to maintain content delivery and how to develop an intellectual identity.

A common pedagogical technique used in the Pakistani national secondary school curriculum's English language component, limits critical thinking and precludes the consideration of alternative viewpoints. The basis of this approach is inextricably linked to the Eurocentric paradigm and consists of repeating learned items without promoting

the understanding of their essence. Consequently (Ehsen and Abbas, 2023), students remain unable to question assumptions, assess supporting evidence, and form thoughtful perspectives. Instead, they are programmed to absorb and reproduce information, which limits critical thinking skills in addressing complex problems. Existing knowledge, generated by European colonialists and elites in the modern world, is being reproduced, and new information is not sufficiently considered. The inclusion of disadvantaged groups is thus hindered by a lack of interest in their perspective, and power differentials in society are further aggravated (Christison and Murray, 2021).

From the perceptive of critical pedagogy, developed by Paulo Freire, stifles to access a critical view and alternative perspective (Motala et al., 2021). Critical pedagogy encourages educators to allow students to regain power through education and foster a questioning system and injustice system. Critical pedagogy can explain the phenomenon noted in the case study that home cultures and languages are undervalued, and students learn to memorize with no question. In order to promote deeper language learning and create a more inclusive learning environment educators must engage students in dialog of their learning in their home language, challenge the status quo, and promote alternative ways of thinking (Von Esch et al., 2020). Critical pedagogy enables educators to reclaim power personally by questioning dominant white cultural invention and fostering a community of inquiry to help students realize their own agency. Educators can leverage the work of Paulo Freire and critical pedagogy, as mentioned earlier, to address the passive learning culture that is maintained through rote memorization in Pakistan's secondary English learning system (Shahjahan et al., 2022). Critical pedagogy may provide a strong platform for freedom and equity in educational organizations and learners (Galloway and Numajiri, 2020).

Critical pedagogy in education advocates for teaching that can equip students with the skills and knowledge to challenge oppressing systems (Zein et al., 2020). It also promotes students' deeper understanding of complex social problems and facilitates social justice

by allowing individuals to oppose intolerance and discrimination. To accomplish this, educators may utilize participatory, dialogue-based teaching and learning activities. For example, teachers may have group discussions, present people with tasks to solve genuine problems, and allow them to work on different pieces of the same project on their terms. Educators can thus meet everyone's needs and interests while still guaranteeing that everyone benefits from studying. However, educators will become more inclusive if they enable learners to take part responsibility in their own learning activities (Rahman, 2020). Critical shows the educator create space for reflective inquiry and dialogue to take place, and the educator also help students to contrast as well as discuss their opinions.

In addition to discarding rote memorisation, educators can promote a more inclusive and intellectually challenging learning culture by prioritizing active learning and collaboration (Cheema and Baloch, 2021). This concerns centeredness learning, in which students actively engage with the curriculum rather than passively consuming information from their instructors. For example, having groups of students meet and discuss topics enable them to share and evaluate their opinions to develop a body of knowledge together. Such tasks enable pupils to apply the theoretical principles they learned to real-world circumstances. For instance, professors could lead students, in particular, laboratories or field trips, where students engage in experiential learning opportunities as a teach task or job and search for materials, helping students connect with the class material. This experience would enable students to remember the importance of the class material (Murray, 2020). Additionally, active participation and interaction with the students help them to shift from teacher-centered pedagogy to student-centered knowledge. As a result, the students become Excel and gain experience asking larger questions and responding to their scientific interests. At the same time, the question of becoming a professional model for students is relevant; helping to develop the topic of the content and ask if they become a good model or a good citizen student (Khan et al., 2023).

3. Application of Theoretical Frameworks:

Therefore, after analyzing how language dominance influences educational practices in Pakistan and what negative consequences it has for cultural identity, the theories of linguistic imperialism, critical pedagogy and postcolonial studies can be used (Saeed et al., 2023). The linguistic imperialism theory, advanced by scholars such as Robert Phillipson, explicates the manner in which the domination of a language, especially English, leads to the oppression of native languages and cultures (Halai and Durrani, 2021). In the Pakistani context, the prominence of English as a language of choice for socioeconomic status and learning illustrates linguistic imperialism through the relegation of native languages to the backdrop. It creates a language structure that is inherently based on colonial proportions, as English is hailed as the ultimate language of knowledge and civilization at the expense of native dialects (Ashraf et al., 2021).

Gabrielle Iverson and Patricia Murphy application of such theoretical frameworks as linguistic imperialism, critical pedagogy, and postcolonial studies to the issue of the English language's dominance in Pakistan's education sector reflects the entire theme of Rethinking Single Sex Teaching. The chapter explores how power relations inherent to educational systems might maintain their post-colonial peculiarities, which is consistent with the idea of linguistic imperialism, where native cultures and languages are suppressed through an imposition of English. Local policymakers must be unmotivated to pass major educational reforms; it instead seems like an urgent matter that local languages are respected and cultural narratives are encouraged to create inclusion and empowerment (Chaka, 2021). By uniting these theories, educators and policymakers use the painful dissonance generated by linguistic domination to develop a unique system that counterbalances the power of the past and current dominant outer regime with local linguistic diversity. Such an approach enhances the system's hegemonic character while still creating a more rewarding, diverse educational experience is essential for students acquiring a strong sense of cultural identity to achieve students who prove critical analytical capabilities.

Critical pedagogy, inspired by scholars such as Paulo Freire, is based on the concept that education is a tool to empower students to engage in a continuous critique of systems of

oppression (Bashir, 2020). For Pakistani education, critical pedagogy means that educators should depart from traditional models of passive learning where students are subjected to memorizing the context and given the chance to engage and evaluate information. This model will allow students to develop a deeper understanding of complex social issues while learning about areas such as social justice. In terms of teaching, critical dialogues, challenging students' thinking, and giving time for them to reflect and act on information are recommended (Saeed et al., 2023).

Postcolonial studies are an indispensable lens through which to examine the ongoing impacts of colonialism and imperialism on culture, society, and identity. In the Pakistani context, where British colonial rule has significantly molded the nation's historical trajectory, postcolonial studies shed light on how colonialism has impacted education and cultural identity (Tamim, 2021). Studying postcolonial education enables educators and policymakers to question colonial and imperial histories inscribed in educational curriculums and policies. From the latter perspective, these histories tend to glorify empires by depicting colonizers as civilized and innocent, while undermining native cultures' achievements and knowledge. Therefore, educators and policymakers can reveal the ways in which colonialism has determined how education has been practiced and how it maintained colonial power and subjugated native voices and knowledge (Moncrieffe, 2020). In application to language dominance, postcolonial studies help in explaining how colonialism has inspired the establishment and safeguard of colonial hierarchies. Structured in that fashion, colonial hegemony has elevated English as a language that maintains social and economic progress, while native languages have been marginalized. Since then, colonialism inscriptions have been allowed to thrive and are still today in-designed in Pakistan's education system. Hence, challenging colonialism and imperialism can create a feasible approach to promote decolonization and linguistic justice (Cairns, 2021).

Enhancing cultural resilience and reclaiming indigenous knowledge are paramount goals in postcolonial studies. Educators and learning institutions must center the voices of the marginalized, decolonize education and empower learners to gain critical perspectives on their cultural backgrounds (Kubota, 2022). In this regard, diversifying the curriculum by integrating multiple perspectives, narratives, and voices would help dismantle colonial representations and inequity. Empowering learners to gain a critical understanding of colonialism while reclaiming indigenous knowledge would build their cultural pride and resilience and resist cultural erasure and identity obliteration. Post-colonial studies also highlight the importance of enhancing marginalized voices in the learning environment or educational setup. Allowing marginalized voices to share their experiences would help dispel dominant narratives and promote equity. Post-colonial studies focus on how learners can gain and develop relevant and empowering experiences through various shared stories and perspectives (Ndlangamandla and Chaka, 2022).

Challenges in Addressing Language Dominance in Pakistani Secondary Education

1. Societal Perceptions Reinforcing Language Dominance:

One of the most prominent causes that continue to enable the dominance of English in education is the perception in society. People who speak English are believed to be superior, they still hold better social status, have more opportunities to find good occupations, and have access to more resources (Moncrieffe et al., 2020). As a result, English is kept in a high position, and other, indigenous dialects are left marginalized. Moreover, L1 English speakers, predominantly representatives of affluent families, become the main beneficiaries of English, creating widening social inequalities. To defeat the issue, a systemic approach is required to eliminate not only policy-based disadvantages but also societal configurations of English and vernacular languages (Khan, 2023). Indeed, the societal perceptions that were present in your summary, which reinforce the dominance of English in Pakistani education, resonate very closely with the

themes discussed in Chapter 7 of *Rethinking Single Sex Teaching* by Gabrielle Ivinson and Patricia. The chapter explains how some educational structures and societal norms interact to preserve certain power dynamics and enhance inequalities. In particular, considering the described case in Pakistan, the powerful status of English is not only a colonization remnant but also a clear-cut example of a language becoming a means of societal stratification and determination. If the society appreciates English and provides numerous opportunities and resources based on this factor, primarily L1 English speakers from wealthy families will benefit from it, hence further increasing social divides.

2. Institutional Constructs and Educational Equity:

The institutions, organizations, and policies involved in the implementation of language policies in Pakistani education are critically related to educational equity and the prospect of EL1 proficiency maintenance (Manan and Tul-Kubra, 2022). However, as noted above, these constructs often fail to support, and in some cases counteract, the goals of maintaining indigenous EL1 proficiency and equitable access to education. EL2 learners might be disadvantaged by a lack of quality English instruction, the unequal distribution of educational resources, and the prevalence of linguistic discrimination (Raza, 2020). For this reason, it is critical to analyze the impact of educational institutions, organized as a counter-affirmative structure, and language-related policy in educational institutions on culture and language maintenance and educational equity in Pakistan (Bonney and Shad, 2024).

Educational institutions should actively support the full range of diversity and provide adequate resources and support for EL2 and EL1 learners. Policy recommendations include the creation of bilingual educational programs and adequate training for educators on the issues of cultural congruence education (Mansoor and Bano, 2021). Additionally, policy should consider the creation of an inclusive environment that promotes the idea of the linguistic celebration. Moreover, policymakers should pay attention to the elements

within the structure of educational institutions. Educational institutions should reject the policies of systemic counterfeminism and work on eradicating linguistic and resourcebased discrimination (Karim, 2022). By investing in adequate educational policies that value the ideas of diversity and equitable provision of services and funding, Pakistan may strive for a more acceptable level of efficacy and maintenance of indigenous languages which should be awarded to all students.

Strategies for Promoting Linguistic Equity and Cultural Preservation

1. Multilingual Education Programs:

The introduction of multilingual education programs in Pakistani secondary education is also important for language equity and understanding of cultural heritage. Rather than reducing the importance of English, it asserts the relevance of indigenous languages and ensures their development as part of the curriculum (Syed, 2024). At the same time, research indicates the positive impact of multilingual education. For example, Saeed et al. prove that children who first master their primary language before starting to learn English achieve better academic outcomes. A bilingual and multilingual mindset improves academic performance due to the known cognitive benefits of the approach.

Multilingual education programs in Pakistani secondary education, as closely align with Chapter 7 of Rethinking Single Sex Teaching in terms of educational reforms. This chapter juxtaposes how educational environments that appreciate local cultural contexts, including language, promote a transformation. Evidently, if the students' have their native languages and cultural backgrounds incorporated in the instructional setting, it is easy to identify with identity issues and connection to the community. Concordantly, if this course aligns with multilingual strategies, then probably the institution of learning will include indigenous languages beside English in the curriculum (Zein et al., 2020). Thus, the study somehow contrasts that the incorporation of native languages alongside English will help maintain the culture and boost the cognitive and academic achievements. This is an

indication that a linguistic diversity-based educational environment is engaging for students and assures them of identity.

Thus, the lobby for multilingual education programs in the Pakistani secondary education organization finds strong resemblance with the ideas presented in the seventh chapter of Rethinking Single Sex Teaching. In this chapter, the value of the educational environment is promoted, with it being grounded in the local cultural framework, including the language. With the introduction of the multilingual education approach, the jurisdictional authorities would not only ensure linguistic justice but it would also enable the students to preserve their cultural and local roots. By incorporating the local languages in the curriculum together with English, the teaching organization can ensure the diverse and comprehensive basis for the students' learning. Similarly, the research confirms this assumption, indicating that multilingualism positively correlates with the cognitive and educational performance outcomes. Thus, the implementation of the policy can be viewed as promoting the diverse and comprehensive coverage of the learning and educational outcomes.

2. Culturally Relevant Pedagogy:

culturally relevant pedagogy is a foundational concept that connects education to the totality of students' lives and cultural identity. Therefore, for a Pakistani secondary school to incorporate language equity and cultural sustainability, educators should integrate the teaching strategies aligned with this concept into their daily practice (Christison and Murray, 2021).

Culturally relevant pedagogy places a high value on linking educational content with students' lived experiences and cultural backgrounds (Motala et al., 2021). Educators can achieve this goal by including components of a student's culture and background into the school's curriculum and instruction. As a result, the students are more likely to develop

critical thinking skills, which will be further facilitated by increased academic achievement, particularly when critical thinking is situated and concrete.

Perhaps one of the most powerful effects of culturally relevant pedagogy is its ability to validate students' identities and boost their self-efficacy, especially in the case of minorities and other underserved groups. In other words, if the curriculum and learning materials used in education represent students well, they feel more accepted and deserving (Von Esch et al., 2020). Culturally relevant materials, narratives, and cases help the students feel more represented and accepted, lessening the barriers to success and promoting the feeling of community.

Culturally relevant pedagogy may have an empowering effect on students' motivation for academic attainment. Young people are more likely to feel inspired to learn and gain new knowledge when they see that their cultural characteristics are honored and acknowledged in classrooms (Galloway and Numajiri, 2020). This, in its turn, creates a positive educational environment in which students feel empowered and motivated to strive forward to academic success. Including culturally relevant material, stories, and examples in their teaching curriculum encourages students to learn more about their own culture and be more engaged with their learning. When students recognize their own cultural experiences in the material they learn, they feel more connected to their education. This clustering strengthens their knowledge and compels them to have a greater say in their school career. Culturally relevant pedagogy must be implemented with intent by educators (Rahman, 2020). This can entail working with community members and other stakeholders to ascertain that educational resources are culturally relevant and authentic to students' interactions. Furthermore, continuous professional education may further assist educators in incorporating culturally relevant pedagogy satisfactorily into their classes.

Conclusion

In conclusion, by analyzing the impact of Eurocentrism on the English language curriculum in Pakistani secondary education, one may conclude that it continues the

vicious circle of colonial legacy formation, sideline local knowledge systems, and impede critical thinking and preservation of cultural heritage. Implementing a multilingual educational program can help use the principles of linguistic equity to challenge the dominant narratives and give minorities the tools to navigate in the learning environment. Referring to various theoretical perspectives, like linguistic imperialism, critical pedagogy, and postcolonial studies, more efforts can be put to design the new system that would honor indigenous languages and cultures the same way as English. At the same time, the elimination of English sovereignty in Pakistani secondary education is not enough to promote linguistic equity and preserve local knowledge. To succeed, more importance should be given to dismantling Eurocentric norms and valuing indigenous knowledge, teaching students to think critically and analyze diverse opinions they may come across. By incorporating active learning, collaboration, and cultural history into the pedagogical process, teachers can help students develop critical skills and values to address the challenges of the globalizing world.

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