

## **Embedded Globalism and Discourse of Minority Identity in Texts of Secondary School English Textbook**

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### **Abstract**

In today's globalized world, where cultural boundaries blur and communication spans diverse linguistic and social contexts, the function of language and literature is changing. Language is no longer a simple communication tool but a social fact. It goes beyond mere linguistic competence. Language use is a social construct in wider socio-political contexts. The research paper on "Embedded Globalism and Discourse of Minority Identity in English Textbook of Secondary Level" uncovers implicit power structures between power holders and oppressed groups. The term 'Globalism' refers to the process in which local people are influenced by global culture, products and media. It not only includes economic and social changes but also has cultural dislocations and devastations that have travelled at great speed. Literature, as a reflection of society, depicts intricate narratives, ideologies, and cultural dislocation. Through CDA, literary texts can be deconstructed to reveal the implicit power structures, cultural biases, and hegemony. Thus, language teaching becomes a major guideline to dissect power abuse, encouraging students to question the cultural biasness and underlying power relation. This study is mainly centered in the secondary school literary texts like Anita Desain's story "A Devoted Son", Abhi Subedi's poem "Soft Storm" and Languston Hughes's poem "Madam and Her Madam." While analyzing the texts, I have applied Fairclough's model of discourse analysis to

explore the hidden power relation. Such an approach uncovers implicit social inequality, power relationships and injustice ensuring students a more inclusive, interdisciplinary and multicultural understanding of global society in the global contexts.

**Keywords:** Power, ideology, cultural dislocation, hegemony, constructs

### **Introduction**

Within the Critical Discourse Analysis (CDA) perspective, globalization is examined as a complex phenomenon that influences power dynamics, social inequalities, and linguistic imperialism. Foucault (1978) says, "Discourse is not merely linguistic and structural, but social and cultural practices of language that can influence and shape the world issues, and that is shaped by social practices" (p. 25). Foucault gives a social view of discourse. According to Dijk, discourse analysis is crucial for understanding the power dynamics inherent in language use. Dijk (1988) argues, "Discourse not only reflects social reality, it also constructs it" (p.56). This idea underscores the transformative potential of language how social realities are constructed.

Ruth Wodak, a leading figure in CDA, emphasizes the sociopolitical aspects of language. Wodak (2007) states, "Language is not a neutral instrument, but a means of social practice and power relations" (p.65). This perspective challenges conventional language teaching paradigms, urging educators to consider language within broader social contexts. Fairclough (1992), another theorist in CDA asserts that language is deeply entangled with power and ideology. Fairclough (1992) contends "Discourse is not only language, but also communication; not only communication, but also social practice" (p. 124). Fairclough's perspective highlights the multifaceted nature of language, emphasizing its pivotal role in social interactions. Through the insights of these scholars, we can see the changing view of language teaching. Educators now recognize that teaching language extends beyond linguistic competence. It involves empowering students to critically analyze and challenge prevailing discourses in our globalized world.

Globalization and its representation are the central to intellectual and political debate in the present time. Pannilage refers to globalization as the interconnectedness and interdependence of nations and people across the world through economic, technological and social practices. Pannilage (2016, p.449) says, "Globalization is an

intricate process that strengthens connections and interactions across the world in areas like economy, culture, knowledge, technology, and politics. Manandhar(2016) opines, “It brings people closer by fostering global interconnectivity through the exchange of goods, services, and various interactions” (p.25). One of the first scholars to highlight globalization Appadurai (1990) characterizes, “Globalization consisting of five types of forces known people, technology, money, information, and ideas and discourses... takes place in diverse and sometimes conflicting forms”(p.10). Nicholas Mirzoeff (1999) characterizes it, “Globalization is characterized over a longer span by the transformation of culture by digital technology” (161). Thus, globalization is a global interconnectivity which can be defined in changing socio-cultural contexts.

The changing dynamics of globalization have also influenced the themes and topics explored in literature. In this article, I have tried to depict the impacts of globalization on marginalized communities from diverse countries like Nepal, India, and the USA. Anita Desai’s story “A Devoted Son” is a narrative of the power relation between colonial hegemony and Indian minority groups through the homelessness, sickness, depression, and seclusion of Varma in changing Indian traditional values. It also shows the changing relationship between parents and children in India influenced by Western hegemony constructs. Similarly, the poem “Soft storm” by Abhi Subedi is also the power struggle between power holders and minority people through the homelessness, suffering, plight, and poverty of street children that represents the subaltern Nepalese people under the hegemonic oppressor’s rule. Finally, Langston Hughes’s poem “Madam and Her Madam” explores the hidden power relation between the homeless minority woman employee and the submissive woman employer in the present American society.

The implications of this research-driven approach are multifaceted. Firstly, it not only helps in the classroom teaching learning activities making students aware of injustices and discrimination in their society but also empowers them to resist the hazards like social inequality, injustice, rootlessness, homelessness, and cultural dislocation caused by globalization. It also promotes inter-cultural understanding and empathy among students in today’s globally interconnected world. This research-based selection of literature prepares students for the global workforce. By studying literature from various cultures, students gain insight into the values, beliefs, and traditions of people worldwide, fostering a sense of global citizenship. Secondly, exposure to global literature encourages students’ critical thinking and broadens students’ horizons. They learn to analyze and compare different cultural contexts, challenging their assumptions

and developing a more cultural co-existence worldview. Moreover, it nurtures linguistic and communicative skills, as students engage with texts written in diverse styles and languages. In an era of cross-cultural communication, familiarity with global literature equips students with intercultural competence. Furthermore, it instills a sense of appreciation for diversity, promoting tolerance and respect for different cultures and viewpoints.

### **Statement of Problem**

In the present context of globalization, the discourse surrounding minority identity in Class 9/12 textbooks presents a multifaceted problem. Despite the interconnectedness facilitated by globalism, educational materials often fail to adequately represent the complexities of minority identities within a global framework. This omission perpetuates stereotypes, fosters cultural ignorance, and hampers the development of inclusive perspectives among students. Consequently, addressing this issue is imperative to foster a truly global citizenry that appreciates and respects the rich tapestry of identities, cultures, and histories.

### **Objectives of the Study**

The objectives of the study are as follows:

- a. To find out the embedded, hidden power relation and ideology in the texts of secondary level
- b. To investigate the text's language, tone, and discourse strategies and how they are used in the textbook to naturalize dominance and inequality.

### **Research Questions**

In studying the discourse of minority identity in Class 9/12 textbooks within the framework of embedded globalism, several critical research questions emerge:

- a. What are the hidden ideologies displayed by the writers in the texts?
- b. What are the underlying narratives, constructs and biases that influence the critique of globalization?
- c. What are the pedagogical and classroom implications of CDA of texts?

Exploring these questions can provide valuable insights into the intersection of embedded globalism and minority identity discourse in educational contexts.

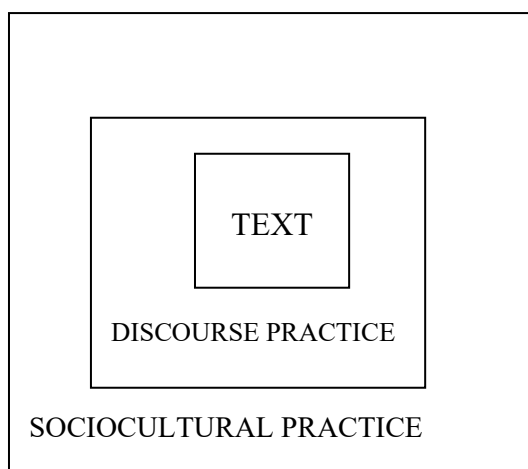
### **Theoretical Framework**

In order to rhetorically analyze the language, I have conducted my research based on Norman Fairclough's CDA which offers a powerful theoretical framework for understanding the relationship between text, context and power relation. Fairclough (2008) says, "Discourse is a form of social practice and social identities and in doing so it constitutes and is constituted by relations of power. (65)" According to him, language is not only a tool for communication but also it reflects and reinforces social power structure. This statement underscores the reciprocal relationship between discourse and power where language both reflects existing power relations and contributes to their reinforcement.

### **Conceptual Framework**

The conceptual framework of the study of Fairclough model of CDA is shown in the diagram below:

**Figure 1.** *Fairclough Model of Critical Discourse Analysis*



While analyzing the texts of secondary schoollevel textbook, I have followed Norman Fairclough's model of CDA that encompasses three inter-related processes of analysis like textual analysis, discourse practice and sociocultural practice. Textual analysis includes analysis of the words, structure of sentences, use of metaphor and conversation. Similarly, in discourse practice, the concept of genre, discourse and style are emphasized. Socio-cultural practice examines the larger society and culture in which communicative event is taking place. I have focussed on the contexts that have created

the texts, the specific linguistic and content selections, and their sequencing that have facilitated control through discourse in the texts.

### **Text Selection**

My research is basically grounded in CDA. I have selected the texts: the story “A Devoted Son” by Anita Desain and poems “Soft Storm” by Abhi Subedi, and “Madam and Her Madam” by Langusten Hughes. The story “A Devoted Son” by Anita Desain and the poem “Soft Storm” by Abhi Subedi are selected from the compulsory book of Grade 12 and the poem “Madam and Her Madam” by Langston Hughes is taken from the textbook of Grade 9. The current study employs the qualitative research approach applying Norman Fairclough model of critical discourse analysis. This involves analyzing the language, themes, and narratives related to minority identities, power relation and underlying ideologies.

### **Review of Related Literature**

For my purpose of study, many books, existing research study on related areas, theories and ideas, articles and journals were consulted when I linked my research with existing knowledge base. Most of them were theoretical.

#### ***Review of Related Theoretical Literature***

As a part of my research work, I have presented some important critical theories in Western tradition such as: practical criticism, Marxism, and CDA, which provided materials with critical interpretations of the poems in the secondary level English textbook. The influence of practical criticism as a critical theory has a great influence on the effect of the poems on the reader that it locates the power in the reader’s response. Richard (1992) finds the poems value in the right response of the reader, “Poetry is a form of words that releases or organizes our impulses and attitudes (826).” Richard sees poetry as a way of satisfying a need to be free from belief. Secondly, Marxists criticism is a type of criticism based on the theory of Marx who considers literature as a sociological phenomenon. For Marx, Art is an expression of consciousness to social beings. I found the theory of Marxism helpful to understand ideology in the interpretation of the poems and how it prevents us from understanding the complex network of false consciousness and making us aware of the natural way of seeing the world. Similarly, new historicism is a political reading of a text from the perspectives of marginalized and excluded voices developed by French philosopher and literary critic Michael Foucault who sees literature in a larger social and historical context. Foucault

(1972) says, “Knowledge is relative and it is constructed by a complex network of power relation (p.136).” In his view, the text is a product of social, historical, and cultural forces. One of the influential thinkers to expand the approach of CDA is known as Norman Fairclough, who defines CDA as, “The analysis of texts and conversation is from power committed perspective” (1992, p.147). For him, discourse is connected with the power which refers to the ideologies and issues that influence contemporary society. Therefore, I found his ideas helpful in my research for political readings of the poems.

### **Review of Empirical Literature**

For my purpose of study, many research studies and related areas were consulted when I linked my research with the existing knowledge base. The review of literature related to this research is as follows:

Khadga (2003) in his research paper “A Study of the Poems at Grade- X,” studied the attitudes of different persons towards the inclusion of poems in the textbook at secondary level. The main objectives of his study were to include the poems in the textbook and to see the student’s interest in the poem. He randomly selected four different schools and administered a set of questionnaire to randomly selected hundred students for the sample population. The questionnaire having the multiple choice items was administered to find out the result. According to his research, sixty percent students liked poetry in their course book. He had prepared a set of questionnaire for the students of secondary level and had taken them back after finishing the allocated time. Then, he thanked them for their kind help.

Bhusal (2010) conducted his research on “A Study on Techniques Used in Teaching Poetry at Secondary Level (p. 81)” The main purpose of his study was to find out the desired techniques of the teachers while teaching poetry at the secondary level. He randomly selected about thirty English teachers from government schools for his study by administering subjective and objective questions as the tools to collect the data. The obtained data showed that nearly 60% of the teachers found to teach vocabulary after teaching the poems.

Gyawali (2004) carried out a research on the title “A Study of Teaching Poetry at Secondary Level.” The objective of his study was to explore the strategies and problems of teaching poetry at secondary level. He selected 10 English teachers from the 10 schools for the sample population from the Kathmandu district and administered a set of questionnaire of subjective type and multiple choice items for the tools. The process of his study was meeting the teachers of English subject with the help of mobile

contact. He shared about his study and had taken time from them for his study. He administered a set of questionnaire to them, and took their response by collecting the answer papers from the participated teachers.

Although the research works mentioned above are related to different aspects of poetry like linguistic, communicative and figurative discourses. None of the research works have been carried out on the social functions of poetry or text at the secondary-level English textbook. Hence, I have selected this topic to conduct the research.

As a part of my research work, I have presented CDA which provided me with theoretical frameworks and worked as tools to explore the relationship between globalization and the representation of minority groups. This review synthesizes existing research to identify trends, gaps and insights in this evolving discourse. The brief descriptions of the important literary theory of CDA as a major tool for interpreting poems are as follow:

### ***CDA, Power and Ideology***

Several researchers have proposed various definitions for the idea of discourse. Fairclough (1989) says, "Discourse is a component in the construction of people' social identities, knowledge systems, and beliefs" (p.97). In defining discourse, researcher Fairclough emphasizes its role in constructing social identities, knowledge systems, and beliefs. He emphasizes that discourse plays a crucial role in the construction of social identities, knowledge systems, and beliefs. This suggests that CDA should focus on understanding how language shapes and reflects individuals' and groups' identities, as well as the knowledge they hold.

Wodak distinguishes between "discourse" and "text," highlighting discourse as a system of knowledge and memory, while text conveys tangible spoken or written statements (Wodak, 1996, p.59). Critical discourse analysis should, therefore, consider the interplay between broader discursive structures and the specific textual manifestations of language. Dijk (1988) views, "Discourse is not merely as a textual or dialogical structure but as a complex communicative event representing a collective situation with characters and relevant contexts" (p.56). It implies an interdisciplinary approach that goes beyond linguistic analysis. van Dijk's definition emphasizes discourse as a collective situation with characters and relevant contexts. CDA, according to this perspective, should investigate how language contributes to the formation of collective understandings, social practices, and shared meanings within specific contexts.



CDA originated in the 20th century with its foundation laid by “Critical Linguistics” in Britain during the 1970s. It is rooted in Halliday’s “Systemic Functional Linguistics”. Halliday (2010) says, “Text is both a process and a product that is made, implanted, and understood in a social context (p.170)”. Halliday emphasizes that text is both a process and a product that is created, embedded, and understood in a social context. This highlights the social nature of language and discourse. CL practitioner Todd (1979) illustrates, “Ideology and ideological processes are represented as systems of process and features of the linguistic system”(p.123). Louis Althusser contributed a lot to the theory of ideology by illustrating the relationship between social institutions and social practices (Althusser, 1971, p.2). Todd and Althusser's contributions stress that ideology and ideological processes are represented as systems of process and features within the linguistic system. According to Fitch, previous “Discourse Analysis” focuses on the core erection of text (Fitch, 2005, p.253).

CDA, as defined by Widdowson, is an effort to uncover hidden ideologies in texts (Widdowson, 2000, p.2). This aligns with the broader goal of examining the ways in which language is used to convey and reinforce power structures and ideologies. Hodge and Kress (1988) say, “Ideology is a structured representation of reality” (p.35). They emphasize the interconnection between text analysis and the exhibition of diverse ideologies in various text structures. The analysis is closely linked to the ideology of social systems. R. Rogers (2004) defines, “CDA is both a theory and method. Researchers who are interested in the relationship between language and society use CDA to help them describe, interpret and explain such relationship (p. 511)”. He asserts that language is inherently social, and CDA involves the analysis of language beyond the unit of a sentence or clause. This implies a holistic approach to language study within its broader social context. He explains how and why discourse works. Corson (2000) writes, “CDA explores hidden power relation between a piece of discourse and wider social and cultural formations...uncovering inequality, power relationship, injustice, discriminations, bias, etc. (p. 512).” Corson shows language is always social and analysis of language above the unit of a sentence.

CDA investigates the intricate relationship between language, power, and ideology in postcolonial contexts. Crystal (2008) defines, “Critical discourse analysis is a perspective which studies the relationship between discourse events and sociopolitical and cultural factors the way discourse is ideologically influenced by and can itself influence power relations in society (p.123).” Crystal links linguistic and social variables within the wider range of social contexts. It is largely connected to the global

issues such as power, gender, education and economics. Dijk (2000) writes, Critical discourse analysis primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced and resisted by text in social context (p.54).” For Dijk, text influences the social issues such as inequality and power abuse. CDA in postcolonial studies analyzes texts, speeches, and media to scrutinize linguistic features and rhetorical strategies that challenge these power dynamics.

Power is one of the key terms in CDA. Foucault sees power as pervasive. Power according to Foucault (1978, p.25), “Power is everywhere and comes everywhere.” However, other CDA analysts who do not accept Foucauldian notion of power. Fairclough (2010) denies Foucauldian concept of pervasiveness of power, “Power is with certain specific group of people those who are in authority (p.258).” According to him, power involves the control, by members of one group over other groups. He (2010,) defines discourse as, “The term ‘discourse’ is used to refer to the different ways of structuring areas of knowledge and social practice...Discourse do not just reflect or represent social entities and relations ,they construct and constitute them ( p.258)”. What Fairclough adds to Foucault’s work is close linguistic analysis of discourse used in various social contexts. The power and dominance which is underlying within the discourse structures are critically examined in Fairclough’s CDA. Another Italian Marxist Gramsci (1971), whose concept of hegemony highlights the importance of language, “Dominant group in society succeed in persuading the subordinated group to accept their own moral and cultural values through language (p.28).” Power is, therefore, not exercised coercively but routinely. Thus, CDA explores how discourse constructs ideology, attitudes, opinion and beliefs that often appear as common.

Thus, CDA emerges as a theoretical and methodological framework that seeks to uncover the hidden ideologies and power relations embedded in language and discourse within social contexts. It examines the relationship between language, power, and ideology, analyzing how discourse reflects and shapes social issues such as inequality and power abuse in a postcolonial context.

### ***Critical Discourse Analysis of Texts of English at Secondary Level***

This study is centered in Anita Desain’s story “A Devoted Son”, Abhi Subedi’s poem “Soft Storm” and Languston Hughes’s poem “Madam and Her Madam” that explore diverse hidden power relations and ideology between discourse and wider socio-cultural contexts.

The story "Devoted Son" by Indian writer Anita Desain is an exploration of hegemony and hidden power relations. The story revolves around the life of Rakesh, whose development from a poor family background to a successful doctor becomes a battleground for these sociopolitical forces. The plot exposes the hegemonic grip of traditional values personified by Rakesh's father, Varma who dreams of making his son Rakesh a doctor which signifies the construct of a hegemonic power structure. It shows how paternal authority dictates the son's path emphasizing the hegemonic nature. The language serves as a potent tool in this discourse. Formal language, prevalent in the dialogue of older characters like Varma, symbolizes entrenched societal norms. However, Rakesh's informal language mirrors a subtle form of resistance. This linguistic contrast reinforces the power struggle reflecting the clash between tradition and modernity. Metaphors also contribute significantly to this discourse. The metaphor of the medical profession embodies power. Narratively, Rakesh's character epitomizes the struggle against hegemony. Initially, he appears to embody the devoted son, adhering to his father's desires, thereby representing the hegemonic ideal. Yet, as the story progresses, his internal conflict showcases the inherent resistance within him.

"Devoted Son" uncovers the implicit power relation between Indian subaltern minority groups and Western hegemony through the background of British rule in India in the mid-18th century. Analyzing power and ideology in the context of British rule in India, Desain examines how British colonial power structures and ideologies influence the characters and their actions. The story opens with the lines "A first division, son?" his father asked, beaming, reaching for papers. "At the top of the list, papa," Rakesh murmured, as if awed, "First in the country" (p.189). In this line, Varma's dream of making his son a doctor signifies the influence of Western hegemonic power structure. The construct of hegemonic ideology also continues to the character of the neighbour who says, "Mubarak, Varmaji, your son has brought you glory" (p.180). The father said, "Yes, and do you know what is the first thing he did when he saw the results this morning? He came and touched my feet. He bowed down and touched my feet"(p.190). The line clearly shows how paternal authority dictates the son's path, emphasizing the construct of hegemonic ideology. After Rakesh won a scholarship to study medicine in America, Varma's mind was implicitly influenced by Western construct of hegemony. The narrator opines about Varma, "His father learnt to call it USA not America and taught the whole family to say USA, which according to Varma, the ignorant villagers called it America"(p.190). It also depicts how Varma's mind was implicitly influenced by the Western construct of hegemony.

In the story, Dr. Rakesh, the protagonist, embodies the conflict between traditional Indian values and Western medical ideologies which is shown by the topic of the story “Devoted Son”. It shows how Rakesh is depicted as a moralist as a construct of hegemony. However, he rebels when Rakesh's devotion to his father's religious beliefs clashes with his scientific and rational medical training. Rakesh says, “Now, papa, we must be careful, we can't risk another illness, you know” (p.193). The line depicts the internal struggle of Rakesh reflecting the broader societal conflict between indigenous knowledge systems and Western ideologies introduced in the global context.

The British colonial legacy and the influence of globalization can be seen in Rakesh's education and profession. He advances in his medical career in America. He became influenced by modern ideas and Western medical practices. Dr. Rakesh embodies the emerging face of the new India, influenced by Western ideals of success, career, and individuality while Varma symbolizes the old guard, clinging to the preservation of traditional culture, customs, and values which is evident in Varma's character.

Embedded and implicit hegemony is evident in the story through the character, Rakesh. As Rakesh gains fame and prosperity, his ego swells, and he starts neglecting his father's wishes which is evident in Rakesh's speech, “Now papa, are you trying to turn my little son into a liar? Quite apart from spoiling your own stomach, you are spoiling him as well—you are encouraging him to lie to his own parents. I don't allow anyone in my house to buy sweets in the bazaar, papa, surely you know that (p.193). In these lines, Rakesh shows a rude and overprotective role of his father in his old age.

The story is a narrative of the power relation between colonial hegemony and Indian minority groups through the homelessness, sickness, depression and seclusion of Varma in changing Indian traditional values. Varma was so vexed with over-caring of his son's behaviour and expressed dissatisfaction. He says, “I am dying let me die, I tell you” (p.71). This is the reality of tradition, culture and dislocated identity of minority people in India where the old people are biased because of the growing individualism and intellectuality of Western culture. The protagonist of the story Varma feels homeless, helpless, lonely and alienated despite family members and wealth he has a lot of wishes but he is only detached and lives a life of seclusion, frustration and personal disorder. The speaker says about Varma, “Having retired from work and having lost his wife, the old father very quickly went to pieces, as they say. He developed so many complaints and fell ill so frequently and with such mysterious diseases that even his son

could no longer make out”( p.192). Thus, Desai uses the characters of Rakesh and Varma to represent the clash of generations and ideologies in India constructed by patriarchal and Western hegemony during the period of societal transformation in the wider socio-political contexts.

Abhi Subedi's poem "Soft Storm" depicts the complexities of power relations, ideology and dominance through vivid imagery and emotional depth. The poem highlights power relations between power holders and power losers by depicting instances of violence, poverty, helplessness, and oppression. The powerlessness of the victims is highlighted as the speaker of the poem says, "I became soft when homeless children in Thamel cried with hunger...I became a soft storm when I saw a man beaten mercilessly for no reason before his family" (Lines 22-44). These lines illustrate the imbalance of power, where individuals, especially the marginalized, are subjected to violence and cruelty without any justifiable cause. The lines describing the beating of a man before his family emphasize the arbitrary exercise of power, where individuals suffer at the hands of the powerful without reason. The reference to "ceremony dances with mad steps on the unwedded gardens of history" implies how those in power manipulate ceremonies and rituals to maintain their dominance. The poem critiques the prevailing ideologies that perpetuate social injustices. The speaker's "soft storm" symbolizes a subtle yet powerful resistance against these ideologies. References to "posters and politics, rituals and reasons" indicate the influence of political ideologies and propaganda on public perception. The poem challenges these ideologies, suggesting that they fail to address the underlying human suffering and emotional turmoil. Dominance is portrayed through the imagery of a child searching for his mother amidst the corridors of violent history. The speaker says, I saw a forlorn child carrying transistor radio around his neck run around wailing to find his mother in the corridors of violent history (Line 45). This suggests the helplessness and suffering of marginalized children and women as an impact of dominance and violence. The mention of "words given but not listened to" in the poem highlights the dominance of silence and indifference, where voices are suppressed, leading to a sense of powerlessness among the marginalized. The poem addresses the theme of dominance in the context of social injustice. The suffering of the vulnerable, such as homeless children and innocent individuals, reflects the dominance of societal norms that perpetuate poverty and violence. The lines:"where ceremony dances with mad steps on the unwedded gardens of history" (line 31) and"blood-stained shirt speaking in the earth's ears with bruised human lips". (line52).These lines portray the dominance of historical injustices and

societal norms that continue to oppress and marginalize certain groups, leading to their suffering and helplessness.

Subedi explores the subtle yet pervasive forces of power and control that govern society, often manifesting in the form of hegemonic ideologies. In this poem, the title “Soft Storm” symbolizes the subtle dominance of ideologies that sweep through society, shaping thoughts and actions. The speaker in the poem is represented as the soft storm which is power construct of hegemonic rule as an intimacy to the minority but he is manipulated as mere eye witness as a representation of the elite group. It shows how the person is devalued and dehumanized in the hegemony of power holders in the postcolonial context. The storm which is soft represents the hegemony that quietly influences people's beliefs and behaviors. The poem highlights how these ideologies imposed by those in power undermine and devalue the individual perspectives and justice.

The poem “Madam and Her Madam” by the American poet Langston Hughes explores the themes of labour, power dynamics and the complexities power relationships in the context of racial and social inequality. The poem portrays a clear power dynamic between the speakers Madam (the domestic worker) and her Madam” (her employer). The title of the poem “Madam and Her Madam” in which “her Madam” represents power holder from a higher social and economic status while the speaker “Madam” represents the domestic labourer or servant as the speaker who had to clean, wash , iron, and scrub and walk the dog around . The employee madam speaker says, “I worked for a woman...she had a twelve –room house to clean out (Lines 1-3). The power imbalance is highlighted through the line as the speaker worker is expected to perform and the emotional toll it takes on her. Moreover, the racial and class differences between the speaker madam and her madam are implied, reflecting the racial and socioeconomic disparities prevalent during Hughes' time. The speaker, presumably African American, represents a marginalized community, while her madam belongs to the privileged class. This racial and class division underscores the inequalities faced by African American domestic workers in the early to mid-20th century.

The language used in the poem is straightforward and colloquial, mirroring the voice of the speaker. The tone shifts from resignation to defiance. The speaker's realization of the injustice in her situation culminates in her refusal to be treated as a "pack-horse." The speaker says, It was too much, nearly broke me down... can it be you are trying to make me pack horse? I'll be dogged if I love you” (Lines 11-16).The imagery of being a

"pack-horse" is symbolic, representing the heavy burden of labor and emotional strain placed upon the speaker. The dog, often considered a loyal and faithful animal, may symbolize the speaker's own subservient position in the household. These symbols underscore the dehumanizing aspects of the speaker's work environment. It is the critiques of the exploitative nature of domestic labor while addressing broader issues of race, class, and gender in the context of globalization. Through the speaker's voice, Hughes sheds light on the resistance of marginalized individuals, emphasizing their capacity to challenge oppressive systems.

The language used by the Madam and the speaker reflects their respective positions of power. Her Madam, belonging to the privileged class, uses a patronizing tone when she says, "Oh, no! You know, Alberta, I love you so!"(Lines 1-5). The use of the speaker's name, "Alberta," in this context is significant. It implies a form of intimacy and politeness; however, it is superficial in reality emphasizing the power play between the employer and the domestic worker. The Madam's language attempts to maintain a façade of affection, but it serves to reinforce the power disparity between them. Thus, the poem challenges the prevailing ideologies of the time, particularly those related to racial and gender hierarchies. The speaker's refusal to accept this ideology is evident in the line, "But I'll be dogged if I love you!"(Line16). Here, the speaker rejects her Madam's attempt to manipulate her emotions challenging the ideology of subservience.

## **Results**

After conducting a rigorous textual and discourse analysis focused on embedded globalism and the discourse of minority identity in Class 9/12 textbooks, several significant results and implications emerged. The analysis has shown us that there are power abuses in every society handled ideologically in terms of language. The power relation in the discourse is power holders towards the other inferior ones. And these power relations are implicit and embedded. The identities of minority groups are constructed implicitly as homeless and powerless in the texts through the ideology of the dominant group. Anita Desai's story "Devoted Son" explores the power relation between Varma who dreams of getting power and prestige making his son a doctor representing the hegemonic grip of traditional patriarchal value and his son Rakesh also follows the materialistic ideology of owning a car and a private hospital after returning his homeland from America but he shows disloyalty and indifference to his old father influenced by western culture. Consequently, the father Varma suffers from sickness, depression and seclusion in changing traditional values. Similarly, the poem "Soft

Storm” by Abhi Subedi also highlights implicit power relations between minority groups and power holders by depicting powerlessness, poverty and helplessness of minority group through the images of innocent man and homeless boy who are beaten and made cry at Thamel without any reason and power holder and the merciless ruler represented through the metaphors of poster and pamphlets. As a result, the minority group is voiceless and helpless. Finally, the poem “Madam and her Madam” by American poet Langston Hughes exposes the power dynamics between the domestic worker and employer in the context of racial and social contexts. Thus, all the texts show power relations, ideology and inequality and show how it is socially constructed, embedded, and reproduced in favors of power holder and against minority people making the minority group helpless. The process is hidden and embedded. This not only impacts student’s perceptions of the world of globalization but also hinders the development of inclusive attitudes necessary for navigating an interconnected and globalized society.

### ***Pedagogical Implications***

I am convinced that conducting such kind of research with the help of CDA is useful to teachers, students, scholars and educators to analyze written text, spoken texts and discursive practices. Likewise, my interest in this topic as a teacher of rhetoric and composition at the secondary school level is in line with my belief that writing is a social practice. CDA sees discourse as a form of social practice where language use is both socially influential and influenced. Conducting a CDA study is, therefore, more engaging as it attempts to reveal the relationship between language use, power, and ideology. I am convinced that this critical approach to language study will enable us to achieve our teaching goals that prioritize the development of critical thinking capabilities in our students. CDA is not an approach to language pedagogy but it can be a major source of guidelines for language teachers who traditionally emphasize classroom interactions.

CDA encourages not only the teachers who engage students in the social discourses overcoming the limitations of traditional teaching but also the students to become more effective in examining and critically judging the world around them, and making necessary changes. CDA suggests that language learning shouldn’t be limited to structures but at wider social contexts such as national and global levels. Therefore, students should know about the influence of ideology, power on the production and understanding of the discourses. They will be in a better position to see how knowledge



is socially constructed, how meaning is constructed and how people are manipulated as moralists, racists, humanists and terrorist by powerful interests through the medium of public discourse and the role that discourse and language play in the real- life scenario. Unlike other forms of cultural criticism, CDA critics are like explorers who enter into the mind caves of the writers and grab the masks based on words to steal their invisible ideology. The students investigate how words are manipulated to construct racist and moralist, hero and villain, and nationalist and terrorist etc. in the texts through a detailed inspection of texts. While analyzing the present texts in Grade 9/12, the students will examine how Rakesh in the story “Devoted Son”, speaker/poet in “Soft storm” and the woman employer in the poem “Madam in Her Madam” are constructed as devoted, soft and polite challenging their inner conflict in the patriarchal and Western hegemony contexts. It helps students to uncover the dehumanizing aspect of globalization. Therefore, CDA is far more prominent in the literature and classroom discourse.

### ***Classroom Implications***

The findings of the textual and discourse analysis on embedded globalism and the discourse of minority identity in Class 9/12 textbooks have crucial implications for the classroom setting. The implicit power relations reflected in the analyzed texts underscore the need for a critical pedagogical approach. Teachers should be cognizant of the ideological aspects of language use. They should guide students to question and deconstruct these power dynamics. By incorporating diverse perspectives and voices that challenge dominant ideologies, teachers can foster a more inclusive understanding of the world. Classroom discussions and activities should encourage students to critically analyze representations of minority identities. CDA can be used in undergraduate writing courses whenever students are required to analyze a text critically and then write about it. Typical examples of such texts include news report, editorial, letter to the editor, advertisement and politically campaign literature. For example, students could be presented with different news reports of the same events and asked to write a comparative analysis or response which enables students to delve into the socio political aspects of atopic by focusing their attention on specific kinds of textual, discursive and contextual features. Additionally, educators can use literature and texts that highlight alternative narratives and showcase the complexity of power relations, fostering a more comprehensive view of globalization. Ultimately, addressing these issues in the classroom can contribute to the development of inclusive attitudes, preparing students to navigate a diverse and interconnected global society.

## **Conclusions**

The CDA of the selected texts, namely Anita Desai's "A Devoted Son," Abhi Subedi's poem "Soft Storm," and Langston Hughes's poem "Madam and Her Madam," unveils intricate power relations and ideologies embedded within the discourse of minority identity. These literary works provide a rich tapestry of narratives that reflect the complexities of hegemony, resistance, and the impact of globalization on individual and collective identities. The implications for pedagogy and classrooms at the secondary level are profound. Educators must integrate these diverse perspectives into the English curriculum to foster a deep understanding of the power dynamics and cultural influences depicted in the texts. By engaging with such narratives, students can develop critical thinking skills, cultural empathy, and an awareness of the socio-cultural contexts that shape minority identities. Furthermore, this approach encourages educators to facilitate discussions on globalism, colonial legacies, and power relations within the classroom. In doing so, teachers play a crucial role in cultivating social consciousness. This pedagogical approach not only enriches the educational experience but also equips students with the tools to become active contributors to a more just and equitable society.

Thus, the implications of these findings are far-reaching. Firstly, there is a pressing need for curriculum reform to promote culturally sensitive and globally inclusive educational materials. Secondly, teacher training programs should incorporate modules that address embedded globalism, cultural diversity, and inclusive teaching practices. Additionally, the results emphasize the importance of critical pedagogy that can empower students to deconstruct the narratives presented in textbooks.

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