English in South Asia and Pedagogical Implications

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Abstract

English at present maintains a significant role as a second or foreign language in the region of South Asia as well as globally. In a discussion of this topic, it is important to explore a brief history of the expansion of English and its origins in South Asia. It is also essential to provide a background of South Asian English and its unique linguistic characteristics as well as its use in different contexts of South Asia. The perspectives of linguists and educators who are native to the region of South Asia should be included as much as possible in this research. The most crucial element in this discussion is the various implications of the role of English in South Asia on English language pedagogical practices. The numerous options for how to teach the language and the diverse contexts in which the language may be used have a profound effect on the English language educational approach. These implications lead to examining and suggesting the seemingly most relevant and effective approaches to English language instruction in South Asia. The main question in response to these considerations is what variety of English or instructional model should be taught or used in a South Asian classroom. Based on the diverse cultural context of South Asia and the global state of our world, this research endorses a polymodel of English pedagogy that incorporates the use of an established variety of English primarily for instruction while also exposing students to many more existing varieties that they may encounter as well as the cultures that use them.

English in South Asia and Pedagogical Implications

The profession of Teaching English as a Second or Foreign Language (TESL/FL) is one that must continually be aware of the position of English in the world and the culturally diverse people who are seeking to learn it. It is the responsibility of the teacher to remain current with the expanding sphere of English language influence and the research that supports its developing pedagogical practices. In this global society, students of ES/FL could realistically be from any variety of language backgrounds and may require a great degree of understanding and flexibility from their instructor. The content of this paper serves the purpose of informing the teacher of English about certain linguistic conditions of the world today and the challenges that are encountered in particular teaching contexts.

The Role of English Globally

In this modern age of rapid technological advancement and globalization, the English language has found itself in a remarkable position of prominence and power reaching to every continent. Its global influence has spread far into the realms of education, politics, business, entertainment, communication, and the media. The status of English as the common tongue for cross-cultural communications throughout the world today has truly made it a *lingua franca* that simplifies international interactions on a scale that was previously unfathomable. This research looks at the English language as a *lingua franca* in the context of Braj Kachru's (1990) three concentric circles model. The inner circle contains those nations in which English is the primary, native language, including the United States, the United Kingdom, Canada, Australia, Ireland and New Zealand. The outer circle contains areas where English has been widely established in a

non-native setting, serves as a second language role in a multilingual context, and is a part of the nation's chief institutions, often as a result of colonization by inner circle nations. The expanding circle contains countries where English is viewed as a language of global importance and opportunity, but it has not been established in any official way and is taught as a foreign language (Crystal, 2003). The outer circle context will have the most relevance for this discussion.

South Asian Varieties of English

In light of the global status of English in the world, it is crucial to realize that not all varieties of the language reflect every quality of native-speaker or inner circle varieties of English such as Standard British or American English. Countless local varieties have evolved throughout various people groups of the world with differing native language backgrounds who use English to meet their own needs in their own diverse contexts. David Crystal (2003) indicates that "a New English is not a homogeneous entity, with clear-cut boundaries, and an easily definable phonology, grammar and lexicon" (p. 165). Kachru (1983) reiterates this further with regard to South Asia when he observes that "English is not a homogeneous product in India as it is subdivided into its regional as well as local varieties" (see Baral, 2006, p. 477). These local varieties each exhibit their own unique linguistic characteristics. Many of these varieties have shown their legitimacy by meeting the needs of the local community as well as being internationally intelligible. It has been said that English "is being shaped, in its international uses, at least as much by its non-native speakers as its native speakers" and "the language is used more and more for practical purposes by people with very varied norms and scopes of proficiency" (Seidlhofer, 2004, p. 211-12). There is growing

support and acceptance in the field of applied linguistics for international varieties of English known as "world Englishes" (Kachru, 1990).

Englishes of India and Bangladesh: Background

The group of varieties that will be dealt with in this paper are South Asian varieties of English, particularly those of India and Bangladesh. The Indian variety of the English language is one of the oldest and most firmly established varieties that exists in the world today. According to Olga Maxwell and Janet Fletcher (2010), "the English language in India has had the longest exposure and use among the new and emerging varieties of world Englishes, and has maintained its status even after the country's independence, becoming one of the official languages" (p. 28). Additionally, the history of English's existence in India goes back as far as that of the United States, and it was one of the earliest of the new Englishes to be documented and recognized (Bolton, Graddol, & Meierkord, 2011). The introduction and establishment of the English language is associated with British colonialism and the East India Company trading posts as well as British missionaries, making Indian English an outer circle variety according to the concentric circles model mentioned previously. It is quite probable that English now has more speakers in the region of South Asia than both the United States and the United Kingdom put together (Gargesh, 2006). Indian English as a variety also includes several sub-varieties and pidginized varieties, such as Butler English that is used by servants in kitchens or Babu English used by office workers (Davydova, 2012).

English is viewed as a language of power, and proficiency in English in India is often defined by social caste and "limited mainly to a social elite" (Bolton et al., 2011, p. 468). This very political notion can cause challenges for the use of English as a medium

of education. While the English language is undoubtedly linked with concepts of economic empowerment, opportunity and advancement for the lower classes, this very optimistic promise of a means of climbing the social ladder is also quite politically unstable. The "social elite" in India do not wish for anything to be a catalyst for change in the caste system, and thus will often protest the teaching of English in primary schools (Bolton et al., 2011). A member of the Indian Administrative Service admitted:

> Most politicians are very wary of English, they know its power, which is why all their children go to English-medium schools, but…politicians are basically against the spread of English because they feel once English medium reaches Government and municipal schools, people will be able to understand what all these Americans and British TV channels are saying. They will be able to access the Internet to become a truly global citizen. (Graddol, 2010, n.p.)

This issue is the cause of much debate throughout parts of India and should be handled with caution. Also, educators and academics in the developing nations of India and Bangladesh frequently face challenges regarding access to resources, publications, research networks and funding. The level of education in many schools is not adequate and many poor families see English as the "key to the emancipation of low-castes" (Bolton et al., 2011, p. 470). According to Graddol (2010), "these trends are fuelling an 'English transition' in India" (n.p.). English connects South Asia not only to the rest of the world, but also the various language groups within the region to each other.

Without a doubt, English plays an essential role in educational and economic progress in South Asia today. Its spread can be seen in the contexts of multilingualism, language policy in education, literary creativity, and the use of English in the media. It is

significant to see that English has become so well established in South Asian literature and the media because such standardized uses of the language show that it is accepted and intelligible as a variety in the communities where these texts are produced, and the variety is also capable of expressing creative thought and emotion. An important concept related to the prominent use of English in South Asia is non-conflicting bilingualism, which means that "languages co-exist in harmony with distinct functional roles" (Gargesh, 2006, p. 93). This concept can decrease concerns that minority native languages will be phased out by the spread of English, because in the bilingual or multilingual culture, the languages are complementary to one another and serve different functions in different contexts. For example, English is appropriate for use in the progress of science and industry in India, but it does not have much place in the context of people's homes. Jamila and Mostafa (2012) have observed that "many Indian people speak English frequently, but not to the detriment of their mother tongues" (p. 31).

Because Bangladesh was formerly part of India, English in that area of South Asia has a similar history and status. It later became East Pakistan until winning its independence in 1971, but a strong English language presence still exists in areas of society such as education and the media due to the history of British colonialism. Jamila and Mostafa (2012) state that "in independent Bangladesh, English occupies the place of being the most important foreign language", and that "it is taught and learned as a compulsory subject alongside Bangla, the first language, from the primary level up to the highest level of study" (p. 26). Bangladeshis possess great pride in their language; they celebrate "Mother Tongue Day" as a holiday to recognize their freedom fighters, and the country's name, Bangladesh, literally means "land of the people who speak Bangla".

Despite this linguistic patriotism, English is an asset and a significant part of Bengali society. As stated by Ravinder Gargesh (2006) regarding his own South Asian English research, "since India forms the center and is also the dominant region in South Asia, most examples are taken from this region" (p. 91). In this case as well, India provides the majority of the examples cited, although relevant research regarding English use in Bangladesh will also be included for the purposes of this paper.

Linguistic Characteristics

As is the case with any learner of English as a second or foreign language, the influence of the native language must be addressed in a discussion of South Asian English. Qualities of the learner's first language are likely to affect the local variety of English that develops and is used in a community.

Phonological characteristics. Certain features of Indian English as an established variety are widely accepted in their use. For example, speakers of Indian English tend to use dental stops for interdental fricatives and voiceless stops without aspiration in the initial position of a stressed syllable (Gargesh, 2006). These differences in pronunciation are still mutually intelligible among varying regions; Gargesh (2006) observes that "phonological intelligibility seems to be a matter of accommodation; different varieties of English exist in harmony in the multilingual mind" (p. 97). Indian English has also been documented as having six diphthongal vowels: PRICE /a□/, CHOICE /□□/, MOUTH /a□/, NEAR /□ə(r)/, SQUARE /eə(r)/, and TOUR /□ə(r)/ (Fletcher & Maxwell, 2010), although there is some variation in the phonetic realization of these vowels across individual speech patterns. Standard English diphthongs vary among dialects, and it is difficult to determine a concrete number. It can be estimated

that Standard English varieties have around seven to ten diphthongs. The vowels /e/ and /o/ are realized as monophthongs in Indian English (Gargesh, 2006); in this paper /e/ and /o/ are considered to be diphthongal vowels in Standard English. As can be seen in the above examples of NEAR, SQUARE, and TOUR, Indian English has been described as a rhotic variety; there can be variation in some speakers exhibiting a tendency to use a trill or a tap (Fletcher & Maxwell, 2010). The alveolar stops [t] and [d] tend to be retroflexed, and alveopalatal affricates are realized as fully palatalized (Gargesh, 2006). Variations in phonological characteristics in Indian English may possibly be a result of the influence of first language diversity across the subcontinent.

Bengali English phonology exhibits some unique characteristics under the influence of the native language, Bangla. In personal research I have found tendencies of Bengali English speakers to pronounce the voiced alveolar fricative [z] as the voiced alveopalatal affricate [d□]. For example, Zach [zæk] would be pronounced Jack [d□æk]. Also, the voiceless alveolar fricative [s] is often realized as [□]. This tendency also noticeably distinguishes Bangla from Hindi; for instance, the Hindi term for a particular South Asian female garment, [sari], is realized as [□ari] in Bangla.

Lexical characteristics. New lexical items have entered the South Asian varieties of English through processes of innovation, compounding, blending, semantic shift, and reduplication. Some of the words introduced into English from the indigenous languages include units of measurement such as *crore*, meaning '10 million', as well as food items such as *roti* meaning 'bread' or *full-boiled* meaning a 'hard-boiled' egg. There are also new morphemes introduced, such as *+wa:la:*, which signals ownership or

agency as in *ricksha:wa:la:*, 'one who owns or drives a rickshaw' (Gargesh, 2006, p. 103).

In Bengali English, I have noticed a peculiar phenomenon regarding adverbials. Rather than using the intensifier *very* or other contextually appropriate adverbials, Bengali English speakers tend to use *too much* as an adverbial in contexts that native speakers of English would typically deem unconventional. One example of this phenomenon that I encountered in my experience is *It is too much hot today.* I also heard quite often *I am late to class today because of too much traffic jam.* Initially I considered these instances to be errors in their speech, and I even taught a lesson on correct usage according to Standard English. However, I eventually came to accept this phenomenon as a deep-seated characteristic of their particular variety of English.

Syntactic characteristics. A rather distinctive feature of South Asian varieties of English is the use of present progressive with stative verbs, as in *I am having a cold*, or *I am loving it* (Gargesh, 2006, p. 104). Articles are used in ways that may be unconventional for native-speaker varieties; for example, *the* can occur with proper nouns. South Asian varieties of English also tend not to utilize subject-auxiliary inversion, as in: *When you would like to come?* (Gargesh, 2006, p. 104). There is also frequent use of *isn't it* or *no* in tag questions, such as: *You went there yesterday, isn't it?* (Gargesh, 2006, p. 104). There is commonly use of clause-final focus particles *also* and *only* in Indian English in sentences like *He doesn't listen only* (Parviainen, 2012, p. 226). Parviainen (2012) suggests that "frequencies for this use [of clause-final focus particles] correlate positively with the level of informality of the speech situation" (p. 226). The

use of these focus particles in Indian English is most likely due to the influence of local languages such as Hindi that implement particles in order to emphasize or contrast.

Code-mixing and loan words. Rafia Kazim (2013) has defined code-mixing as "a process in which two or more languages are mixed to achieve a specific purpose" (p. 29). In South Asia, this process is most commonly seen in Bollywood film productions and music as well as in advertisements. Kazim (2013) goes on to describe code-mixing as "an innovative process where the linguistic vibrancy of both the languages is maintained, and can happen at levels of syntax, morphology and lexicon" (p. 29). In a region where rural members of society have limited access to formal teaching of the English language, English has made its way even to the "non-elite" in the unique form of code-mixing through television and film. English words are added to the rural lexicon through frequent use from exposure to these forms of entertainment.

Aung Si (2011) describes code-mixing as "interactions involving the use of lexical items originally from two or more 'codes' (dialects, variants or languages)" (p. 390). He notes that when English phrases are used in Hindi discourse, it is a sign that the individual is an "educated speaker" (p. 390). This definition of code-mixing recognizes it as an activity of the elite upper class. In contrast with the portrayal of code-mixing in the entertainment industry, this manner of code-mixing with English is considered "a socially accepted marker of education and what may be termed 'westernization' in India. It also identifies membership in a particular social class" (Si, 2011, p. 391). In this way the educated student of English demonstrates his or her mastery of the language and thus also demonstrates his or her prestige.

In the country of Bangladesh, there are many words that have been borrowed from English with slight changes to their original pronunciation that now exist as part of the Bangla language lexicon as loan words. The influence of the English language in settings such as academics, economy, science and politics is obviously a contributor to the use of such words, but a great number of words have been integrated from categories such as food and drink, clothing, buildings, sports, time, and medicine. A large portion of these words fill gaps in certain categories where there is no existing Bangla word to use, while others give "more specialized meanings to ordinary terms" (Jamila & Mostafa, 2012, p. 28). Jamila and Mostafa (2012) discuss the effects of the practice of adopting English loan words on the acquisition of English as a second language. They remark that

> Bangladeshis are not alone in the world in fearing that their language is being diluted by overexuberant adoption of English terms in areas outside of science, technology, and academia. We wish to argue that while phonological integration is essential for a word to pass as Bangla, this may have unexpected consequences for the acquisition of English by those very speakers. (p. 30)

They explain this position from the point of view that Bangladeshi phonology as used for these loan words will carry over into their English language pronunciations as well as their ability to understand native speakers of English. Overall, however, they conclude that "English is an international language, and, as Bangladeshi people use it, they participate in the processes of internationalization and globalization" (p. 31). Regarding this issue of the so-called "purity" of the languages, Kazim (2013) makes the statement that "both the foreign and indigenous languages appear to be in a symbiotic relation, impacting each other at various levels and in varying degrees" (p. 28). Therefore, it

would seem as though the influence of one language upon another is inevitable in today's increasingly global society.

Categorical Sub-varieties

The numerous sub-varieties of Indian English each exhibit unique linguistic characteristics, including both "morphosyntactic and discourse-pragmatic features" (Davydova, 2012, p. 371). These sub-varieties can be classified under three different categories: acrolectal, mesolectal, and basilectal forms of English. These varieties have been studied based on the cognitive processes of L1 influence and universal language learning strategies that contribute to the level of acquisition of the English language. They are divided on the basis of exposure to the target language and the type of schooling of the learner (Davydova, 2012).

According to a study of Indian English speakers by Julia Davydova (2012), "acrolectal speakers of Indian English had the most intensive exposure to English through instruction in New Delhi public schools" (p. 369); she also notes that "New Delhi is best described as a heartland of proficiency in English" (p. 370). Acrolectal forms "constitute those varieties spoken by speakers with a 'native-like' command of [the] language" (Davydova, 2012, p. 371). Acrolectal varieties of Indian English are characterized by several specific properties, one of which is the extended use of the progressive tense. Davydova (2012) states that "this extended use of the progressive aspect in Indian English can arguably be traced back to the Hindi/Punjabi substratum as both Hindi and Punjabi require two slots for the verb predicate instead of just one (main verb) in clauses describing a state of affairs that occur regularly or habitually in the present" (p. 371). An additional feature of acrolectal Indian English is "the use of the discourse particle *hã*,

which is used as a politeness marker at the end of a clause and is related to the Hindi word meaning 'yes'" (Davydova, 2012, p. 371). Acrolectal Indian English conforms to standardized Englishes in its use of the perfect aspect, auxiliary HAVE + past participle. Davydova (2012) claims that "acrolectal speakers of Indian English employ patterns of use of the HAVE-perfect identical to those attested for native English used by educated speakers in England" (p. 372). The conformance of acrolectal varieties of Indian English to native Standard English varieties can be attributed to the "regular high-quality access" to English that these speakers possess (Davydova, 2012, p. 372).

Mesolectal Indian English represents an intermediate stage of the target language acquisition. Mesolectal Indian English speakers in Davydova's (2012) study "come from New Delhi and Bihar and received their instruction in government vernacular schools, which are less well equipped with facilities for learning English" (p. 369). "Omission of morphosyntactic material such as plural marking" is one salient characteristic of this variety of Indian English (Davydova, 2012, p. 372). The morphosyntactic characteristics of mesolectal Indian English also include the variable use of articles. The simple past tense and present tense may often be used in contexts where native English speakers use the HAVE-perfect. These speakers may also use the past perfect "to refer to situations that have taken place once or several times before the moment of utterance" (Davydova, 2012, p. 373). This feature can be explained by the L1 influence of Hindi, "where past perfect forms can be used to render an experiential reading" (Davydova, 2012, p. 373). Davydova (2012) observes that "the use of verb forms in these semantic environments is highly variable in this sub-variety of Indian English" (p. 373). Mesolectal forms of Indian English use the discourse marker *hã* more frequently than in acrolectal forms.

Basilectal varieties of Indian English are the most basic forms, and they are "often stripped of morphosyntactic, semantic, or pragmatic elaboration" (Davydova, 2012, p. 370-71). Basilectal speakers of Indian English in the study are from "rural areas such as Rajasthan and Bihar, where instruction in and exposure to English is very limited" (Davydova, 2012, p. 369). Basilectal Indian English speakers largely employ universal language learning strategies, and their acquisition can be "best described in terms of simplification processes" (Davydova, 2012, p. 374). These processes include strategies such as frequent omission of copula BE and articles, as well as the omission of *do*-support in negations. Use of the progressive and HAVE-perfect in basilectal Indian English is very rare, and it frequently uses uninflected verb stems. Speakers "rely heavily on time adverbials and larger pragmatic discourse while reconstructing the temporal meaning of the sentence" (Davydova, 2012, p. 375). They also rely on content words instead of function words when conveying a message.

To sum up her study, Davydova (2012) states that "it is crucial to stratify speakers into distinct cohorts that reflect their cultural capital and socioeconomic background, and the resulting degree of proficiency in the target language. Such stratification is vital for understanding general mechanisms underlying second language acquisition in new forms of English" (p. 382). These three classifications of speakers are important because they distinguish the different levels of competency and access that language learners possess with regard to the English language in South Asia.

Implications for Pedagogy

The prominent historical and sociocultural influence of English varieties and sub-varieties throughout the nations of India and Bangladesh has implications on English language pedagogy in the South Asian classroom.

Homegrown English Pedagogy

As a survey of potential solutions for the improvement of the South Asian English classroom, Sharda Kaushik tested "the acceptability of a number of unique Indian English items" using a questionnaire given to several groups of "educated" Indian English users (2011, p. 141). Kaushik (2011) points out that India continues to promote an approach to teaching through the "literature and thought of England" "instead of a homegrown model" (p. 142). This is the case throughout most of South Asia; students are typically only exposed to the British model rather than a more localized variety with which they may be somewhat familiar (Kirkpatrick, 2007). The goal of the questionnaire was to discover the opinions of "educated" Indian English users on whether Standard British English or more local varieties of Indian English should be taught in classes. The current model of teaching is described as "dated" because of the use of traditional British literary texts, and listening and speaking are largely overlooked in Indian classrooms. Kaushik (2011) believes that "learners and teachers need models of ideal or near ideal speaking and writing formats covering different genres and styles, all represented through relevant content. The models should serve local needs and their content should, generally speaking, be wedded to the sociolinguistic, socio-political, socio-cultural and socio-economic environment of the learners" (p. 143). One of the best ways to meet this need for learners is through local English media as a tool in pedagogy. It serves as a

"touchstone of standardization", and the content tends to be interesting and valuable (Kaushik, 2011, p. 143). The findings of Kaushik's (2011) questionnaire and research suggest that "educated" Indian English users are willing to accept lexical items that conform to the rules of Standard British English, and that they accept a maximum of lexical variants but a minimum of syntactic variants. They also allowed for missing or intruding articles and prepositions, which are fairly common characteristics of Indian varieties of English. No respondent suggested that Indian English completely replace Standard British English in the classroom; rather, they generally agree that a combination of Indian English and Standard British English would be the best model to follow. Kachru and Smith (2009) suggest that "ways have to be found to build in variation instead of idealization of a linguistic system", and that "linguists have to be able to think not in terms of native and non-native speakers of English, but of native users of different world Englishes" (p. 5).

Thus it can be concluded from this research that curriculum and materials for a context with a variety of English such as Indian English should include relevant aspects of both a standard and otherwise locally established type of the English language. The core grammar that is taught should remain close to the standard, but the lexical needs of the students should be taken into consideration in any cross-cultural classroom. Diversity in pedagogical models of English is a must in the culturally diverse world in which English has now spread.

Post-Colonial or Critical Pedagogy

The issue of which direction to take with the course of English in India in the post-colonial era within the realm of education has been somewhat inconsistent and quite

politically charged. Some would argue that the consequence of the study of English being politicized is that the goal of pedagogy is not based on the needs or success of the learners themselves but instead on what is good for the nation. The University Grants Commission in India exists to "maintain a uniform standard in teaching, examination, and research across the country" in universities (Baral, 2006, p. 480). They decide what should be taught and prepare a syllabus for the entire country, but this does not give the English departments much choice in how to approach language pedagogy. Teachers are not given a full range of choices in texts and are therefore quite limited in the pursuit of their own preferred methods of instruction. Baral (2006) suggests that "the English studies syllabus should provide an inter/multidisciplinary perspective" (p. 481). He advocates for freedom in pedagogy and curricular planning. It is his belief that the "objective of education [is] to give voice to the voiceless, enfranchise the marginalized, and enable learners to set themselves free from the discursive struggle" (p. 482). He also believes that effective pedagogy enriches students' understandings of the "human predicament" and has a "goal of empowering the learners" (Baral, 2006, p. 483). He makes the observation that "the study of English is now far less symbolic of elitism than of economic empowerment and entrepreneurship" (p. 483). This approach to pedagogy looks beyond the limitations of uniform standards of education and instead seeks to "provide individuals with the tools to better themselves and strengthen democracy by creating a more egalitarian and just society" (Baral, 2006, p. 484). In a post-colonial state there is a need for "both a critical and an engaged pedagogy" that is culturally sensitive, learner-centered, meaningful, relevant, and, in Baral's (2006) view, post-modernist in its insights on truth and reality (p. 485).

While much of Baral's approach to pedagogy is respectable in its focus on the needs of the community of learners, there are some opposing views. Some may say that although this humanistic approach sounds constructive, it needs authentic strategies and data to support the implementation of such a form of instruction. Bolton, Graddol, and Meierkord (2011) point out that "[they] would argue that there is an acute need to move away from empty rhetoric, however enticing the latest post-colonial or post-modern turn may be, to engage in primary sociolinguistic research on the realities of English acquisition and use in third world communities" (p. 474).

Approaches and Methods

A multitude of pedagogical perspectives on the most effective approaches and methods in English language teaching have been suggested by linguists and language educators, but this investigation will explore just a couple of these.

Core Grammar/Communicative Competence Approach

Following Kaushik's (2011) homegrown model for pedagogy as an implication of the contextual use of English in South Asia, a number of suggested approaches to English language teaching assume the notion that there is a core grammar among most if not all varieties of English that reflects characteristics of native standards of English. Such a model suggests including these core grammar characteristics in language instruction while allowing for lexical and phonological variation according to the local or homegrown variety of English. This approach encourages communicative competence and proficiency in the most relevant variety of English available. It aims at "identifying key linguistic features that are crucial in facilitating intelligibility in ELF interaction, so that teaching of English to non-native speakers may focus on those features instead of

ones that do not affect intelligibility significantly" (Park & Wee, 2011, p. 361). It calls for the codification of rules as well as the selection and standardization of a variety of clines such as clines of bilingualism, proficiency, and intelligibility. It involves creating a prescriptive pedagogical model from descriptive forms, namely the media as a documentation of a local standard. It should provide a contextual variety of settings of language use that will "enrich the learners' vocabulary [and] grammar" as well as "cultivate stylistic features" (Kaushik, 2011, p. 148). It should also be beneficial in the development of language "skills such as listening and speaking, reading both intensive and extensive and writing, creative and functional" (Kaushik, 2011, p. 148). The nature of the model embraces both the global and local, promoting "openness and internationality along with local self-identity" (Kaushik, 2011, p. 148). Overall, these types of pedagogical models "should serve local needs and their content should, generally speaking, be wedded to the sociolinguistic, socio-political, socio-cultural and socio-economic environment of the learners" (Kaushik, 2011, p. 143).

English as an International Language (EIL)

Freidrich and Matsuda (2011) define English as an International Language (EIL) as "a term that describes a *function* that English performs in multi-lingual contexts", rather than a "particular *linguistic variety*…used for international communication" (p. 333). This approach to English instruction operates on the assumption that there is not any one single variety that will be successful in absolutely every international interaction. It infers that in cross-cultural discourse situations where the English language is used as a medium, each individual participating in conversation may be using a different variety of English, but they will probably attempt to use strategies to help make themselves

mutually intelligible and produce communicative proficiency. The goal of a course functioning from the perspective of EIL is to "prepare English learners to become competent users of English in international contexts" (Freidrich & Matsuda, 2011, p. 334). Such an approach goes beyond the question of which variety of the many world Englishes is best for use in a South Asian classroom; it instead recognizes that the most important contributor to intelligibility is "a familiarity with as many Englishes as possible" (Kachru & Smith, 2009, p. 6), which is the approach that EIL seeks to implement.

Instructional models. One of the most important factors in an EIL course as an approach to English language teaching is the selection of an instruction model, or which variety of English to use in conducting activities in the classroom. Baumgardner (2006) recognizes that "the form that is taught (at least orally) by default is often a localized or dialectically influenced variety, since teachers are sometimes unaware that what they use (and are inadvertently modeling) is not international Standard English" (p. 667). For native speakers of English serving as instructors in a multilingual classroom, there is a choice to be made. Freidrich and Matsuda (2011) acknowledge that "there are three options one can choose from: an international variety of English, the speakers' own variety of English, and an established variety of English" (p. 334). This decision should be made based on the needs of the students in the particular context of their classroom and the expected setting for their use of English.

An international variety, meaning "one or a limited set of specialized varieties of English for international use" (Freidrich & Matsuda, 2011, p. 334), is not quite realistic

as a universal due to the nature of language change and the varying contexts of language use. Also, in light of the politics of language, Freidrich and Matsuda (2011) suggest that

> Proposing and teaching a "standard" or "core" variety of English in international contexts would create an additional layer in the English language hierarchy to which different people would have different degree of access, and that, as a result, would generate greater inequity among speakers of different Englishes. (p. 335)

These issues should be reflected upon so as to be culturally sensitive to the socio-political situation of a certain language context such as India where language is an issue of debate between castes.

When considering the use of the learners' own varieties of English, the teacher must consider the use of English in regions of the expanding circle where standardization of their varieties has not yet quite started to occur. While a local model of English would "allow for the expression of indigenous values, culture, and logic", Freidrich and Matsuda (2011) state that it is unclear whether "the functional range is such that would make all Expanding Circle varieties easily appropriate as an instructional model, as students' communicative needs may include the functions beyond the use of English in a particular Expanding Circle country" (p. 336).

The instructional model that perhaps best encompasses the most effective use and intelligibility in English would be "to select one of the established varieties as the dominant instructional model while introducing other varieties as part of common classroom practice" (Freidrich & Matsuda, 2011, p. 336). This approach gives students exposure to different world Englishes that they may encounter globally while stressing a dominant model that is codified and used in various contexts. The established variety of

English could be essentially any of the inner circle varieties, such as American or Australian, as well as outer circle varieties like the more standard, educated sub-varieties of Indian English. Kachru (1983) suggests a similar approach, calling for a polymodel rather than a monomodel approach to instruction in world Englishes:

> In discussing English as an international and intranational language it is difficult to raise the question of choice of model. The local, national, and international uses of English…raise questions about the validity of *didactic* models, those which emphasize a *monomodel* approach to the teaching of English. One has to be realistic about such questions and aim at a *dynamic* approach, based on a *polymodel* concept. The choice of a model cannot be separated from the functions of the language. (p. 238-9)

The purpose of such a model is to make "students aware of and tolerant of different varieties of world Englishes, including national varieties" (Baumgardner, 2006, p. 667). This approach includes a need for the explicit and critical teaching of appropriate cultural materials alongside language instruction, because students will need to develop skills and awareness to be able to successfully interact cross-culturally.

Strategic competence. Certain communicative strategies are necessary for developing English language learners to be able to make up for any areas where they may lack the knowledge needed to effectively convey ideas. Strategies that may enhance the communicative competence of students learning under the approach of EIL include "the ability to derive meaning from context; to paraphrase, engage in circumlocution, and summarize; to inquire and ask for clarification of meaning; to aid verbal communication through non-verbal communication; and to display cultural sensitivity" (Freidrich &

Matsuda, 2011, p. 339). These types of strategic competence allow speakers to understand and appreciate other individuals with a different language and culture than themselves while communicating in an intelligible way. Classroom activities under an EIL approach should involve participation in the practice of these sorts of linguistic and social skills.

Conclusion

An examination of the history and role of English in South Asia leads to significant implications for the teaching of English as a second or foreign language. English has a history in India that dates back to British colonialism and the consequent implementation of the English language in education and politics. Although this history of British rule has left a sour taste in the mouths of many Indians, the roots of the English language in the region of South Asia have grown too deep and are now too indispensable to eradicate in the spirit of post-colonialism. The result has been a category of South Asian English that comprises a countless number of sub-varieties, including the outer circle variety of Indian English that has become standardized and is used in various realms of Indian society. These South Asian varieties of English possess their own phonological, syntactic, and lexical characteristics that make them unique from other varieties of world Englishes. These characteristics have led to a large amount of "Indianisms" that are prominent in the use of Indian English today and may merit inclusion in South Asian English classroom instruction. Because of the caste system that dominates South Asian culture and society, the English language has been extremely politicized and is viewed with a great deal of power and prestige that many believe should only belong to the upper class "elite". This severely complicates English

language education and use in South Asia. As a result of South Asian sentiment regarding British presence in language and literature during the new stage of post-colonialism, some language scholars have been pushing for "homegrown" and modern post-colonial models of English instruction. They desire to see authentic Indian English texts implemented in education so that learning is more relevant and meaningful for students. Such an approach calls for an updated set of classroom approaches and methods. The essential question of this predicament is what instructional model should be chosen for pedagogy, which otherwise means what variety of English should be taught in the South Asian classroom. The conclusive results of this examination seem to indicate that the most effective implementation of a pedagogical model would be that of a polymodel approach in accordance with the principles of English as an International Language. This approach to English language pedagogy involves teaching the student dominantly from an established variety of English while also exposing them to multiple other varieties of world Englishes that they could come across in different contexts around the world. This approach produces globally-minded students who are culturally sensitive and linguistically aware. It also calls for the teaching and practice of communicative competence strategies, so that learners will have the linguistic, social, and cultural skills necessary to navigate a diverse international world of English language varieties. A successful polymodel approach would effectively employ standard native-speaker varieties for areas such as grammar, local varieties of English for relevant and meaningful text examples, and international varieties for contextually appropriate English use cross-culturally. In this way, the polymodel approach accounts for most of the possibilities for English language pedagogy while equipping students to be globally

minded and linguistically aware. Therefore, although English is an integral part of South Asian society and has been for quite some time, there are demands from linguistic scholars and social advocates alike to more fully and efficiently meet the needs of the region's English language communities. These needs may be met through a number of approaches, but the research of this examination points to a pedagogical approach based on Kachru's (1983) polymodel that suggests teaching the English language on a functional level rather than attempting to divide it into separate local, national, and international models within themselves. The most important part of language pedagogy is intelligibility, and language instruction should seek to equip learners with a meta-knowledge about the varieties of English that exist in the world today. Knowing as much about the varieties of English as possible seems to be the most effective suggestion for English language pedagogy not only in South Asia, but in any region of the world where English has expanded its remarkable influence.

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