

# **Chapter 1**

## **Introduction**

...."Speak English!" said the Eaglet. "I don't know the meaning of half those long words and what more, I don't believe you do either" And the Eaglet bent down its head to hide with a smile: some of the other birds tittered audibly.

(Carroll, 25)

### **1.1 Introduction**

The need of research in the English language teaching (ELT) has been found to be a significant urge like any other research and discovery in the field of science and technology. Altman in his preface to Brown opines that professional concerns have shifted from one area to another. (Brown, vii) The field of second Language teaching has begun to develop a scientific basis. Therefore, the need of research in ELT has been gaining its due importance. Furthermore, Altman believes that second language teaching has been improved through significant research works carried out in the past two decades. Attempts have been made to validate the findings statistically.

In Nepal much research has not been conducted in the field of ELT. Though the Masters level students specializing in English Education /English literature are required to conduct small scale research, as their thesis works, focusing on a single research nucleus, on a specific area of study, such research studies are not very extensive in their survey, covering a broad area of significance at the national level. According to Altman all English Language teachers should be 'research literate'. (Brown, vii) If this account is realized by a majority of the teachers of English in Nepal, the country would enrich the store of English Languages teaching datum. It is a great need to update the data related to the ELT theories, policies and practices in both the academic as well as non-academic fields. This requirement is essential to bridge the gap between the

classroom teachers and the policy makers. The last ELT survey by Davies et.al was done in the year 1988. Not much research work has been found after this National Survey and no research has been conducted at the national level covering all aspects of the ELT. Therefore, this research aims to contribute in the field of ELT search from a wider perspective. But significant changes in English teaching methodology have taken place over the years. Though the Nepali ELT scenario has not so significantly changed, it has been influenced by the development at the global level from time to time. To show the dynamics of changes we can quote Gradoll here. In his introduction to the book entitled 'English Next' Gradoll mentions the 'extraordinary changes' of the 1990s. The author advocates that in spite of many changes one thing has not changed, and that is 'more people want to learn English'. To quote Gradoll:

But the world has been changing so fast that it scarcely seems to be the same place as that of the 1990s. In 1997 Britain, when the Future of English? Was being prepared for publication, Tony Blair and the Labour Party had just won its first term in office in the UK ending a political era which began when Margaret Thatcher led the conservative party to victory in the 1979 General Election. In the USA President Clinton was starting his second term of office. In Europe the euro had not yet been introduced as a common currency. Princess Diana was very much alive. Hong Kong had not yet been handed back to China. Microsoft's 'Windows 98' operating system was not yet in use. Google did not exist. Information technology experts were mesmerized by the looming 'millennium bug' of Y2K. The 'dot com' bubble did not burst until March 2000. And the terrorist attacks of 9/11 were still four years away.

(Gradoll, 10)

The author further states that ‘...English learners are increasing in number and decreasing in age’ (Graddoll, 10). The fact that Nepal has faced many changes after 1990s can not be denied. The political changes led to significant educational and social changes. In Nepal too English learners are ‘decreasing in age’. In other words, Nepali learners of the English language start learning Nepali from a very young age. Nepali people have realized the fact that the sooner a learner starts learning English the better is the degree of their achievement. Bhattarai & Gautam, (1) mention the changes taking place in the education scenario of Nepal and highlight the facts that Nepali parents are keen on enrolling their children in English medium schools though expensive compared to the government schools. The importance and the need of English are not only felt by the Nepali people in the field of academics, the influence of the English language is flourishing in the field of print media as well. According to Bhattarai and Gautam:

The crave (sic) for English has grown so much that by now within a span of three decades there are large number of famed publishing houses that produce materials (textbooks) in English, these are prepared mostly by native (Nepali) writers and editors, there are different training institutes and their training centers, different teams of writers, translators, trainers, all for promoting English all engaged in ELT enterprise. English has thus underpinned many different enterprises.

(Bhattarai & Gautam, 1)

Although Bhattarai and Gautam rightly mention that there is a growth in the printing and publishing of ELT materials it cannot be denied that the materials printed and published cater to the needs of the Nepali students in a narrow sense. The textbooks are exam- oriented. There is still a lack of research based ELT materials. There is the need of standardizing the English used by Nepali speakers of English. At this stage we can ask does Nenglish (a Nepali variety of English) exist? This study

attempts to find a valid statement to this open question. Crystal mentions the fact that different varieties of English are emerging such as Taglish (for Taglog and English) Japlish, Spanglish, Denglish (Deutsch English) Wenglish (Wels English). (Crystal, The Language Revolution, 29) Rai also mentions the South Asian variation of English such as Hinglish, (Indian English) Singlish and (Singaporean English) Manglish. Rai says:

It is very hard to claim that Nenglish has established itself like Hinglish (Indian English) or Manglish (Malaysian English). There are no enough materials at present to support the claim. But there is no doubt to the fact that a different kind of spoken as well as written English is emerging in Nepal and that could only be Nenglish. (39)

Further, highlighting the features of Nenglish. Rai ("English, Hinglish and Nenglish", 39) writes-

"Nepalese words are making their entries, English suffixes are being attached to Nepalese words and vice versa. Word order of English is changed in Nenglish. Literal translations of Nepalese proverbs are being introduced".

Based on the research findings, of the first language "**as a substitute utterance initiator**" Krashen states that "First language influence appears to be strongest in complex word order and in word-for-word translations of phrases." (Krashen, Second Language..., 65) Utterances for sampling the Nenglish variety were randomly recorded by the researcher during teachers' conversations. The list is given in the appendix II. The sentences provide examples of the 'changed word order'. The 'word-for-word translation' of the Nepali word *anta ma* meaning finally has been found as 'at last' by a majority of the students whereas the correct English word in the context when the utterances were noted down was meant to be 'finally'. Other examples and samples

were located during the course of the research. This indicates a new trend and new model in ELT.

According to Gradoll (19) "There is a new model. English is no longer being learned as a foreign language in recognition of the hegemonic power of native English speakers". This statement is made by Gradoll in the context of global English village. Officially, the teaching and learning of English in the Nepali context is prevalent as a foreign language. Unofficially it has been the lingua franca after Nepali, the national language. In Nepal teachers and learners of English use what can be called loosely the South Asian Variety of English. **The problematic teaching** learning situation related to ELT in Nepal, its origin, its relevance and pragmatics will be discussed in detail in this research study.

According to Bhattarai and Gautam ...“English has now become a more powerful medium of communication especially to the younger generation”. (Bhattarai & Gautam, 1). Similarly, in his book “The Language Revolution” Crystal (1) mentions that “the year 2000 marked the end of a decade of linguistic revolution” in the same book, Crystal further mentions that 2001 was the year of European Languages. This year focused on the “importance of language as an expression of cultural identity, as a medium of international and national intelligibility, and as a means of enabling individuals and countries to open doors to a wider cultural and commercial world”. (Crystal, Ibid) Migrations to other countries, leading to the demographic changes is one of the factors among the other important factors in language shift or change. These significant changes introduced in the West, have influenced the changes in all the South Asian countries including Nepal.

This research could not rely wholly on traditional experimental methodology to collect data and validate them statistically. Therefore, this study is based mostly on historical survey-analysis and also partly in the in-classroom and out of classroom

observations. The inquiry, search and findings are based on literary research collected from the updated secondary sources: books, journals, periodicals newspapers and unpublished thesis, located in the libraries in Kathmandu and outside Nepal. Attempts have been made to explore thoroughly and systematically, the corpus of 'English' data which is supported by observations and enriched by some recorded word list from conversations analysis. The collected texts show that this research study could pave the way for the construction of a new document that could help enrich the existing store of knowledge in the field of English teaching in Nepal. Furthermore, this study also presents 'a face-valid' quoted information. Many facts are also based on researcher's first-hand teaching experiences working on classroom based conversational data and recorded in the form of daily diary, partly 'autoethnographic' (Koirala et.al.,133). One unstructured interview also supports the study.

## **1.2 Statement of the Problem**

This research study identifies a problem in the anticipated field of service. As a teacher- educator, I have taught English as a subject both as a compulsory subject and as a major (honors in some countries) for more than two decades. During this period I taught both literature and language, both parts of the English curricula. It has become a fact that the language-literature controversy is an issue which needs a thorough investigation. Through a process of document analyses, attempt has been made to bring the past and the present in the lime light and propose a modality of a viable ELT programme for the future Nepali students of the tertiary level. This research has also tried to probe into how the Nepalese students have accepted English literature and literature in English as the store of the resources. English literature or the literature in English in itself has become an important and challenging concepts that require a thorough analyses of the intricate linguistic texts. Showing the interdependency of language and literature thus is a 'problematic' in its own right. (Subedi, Writing Research

..., 5) The value of Classics in Literature can not be denied on the one hand, and on the other hand, the demand, to consider English teaching developments and innovations in the context of English as a global language has to be addressed. The Nepalese learners, learning English as a foreign language in difficult circumstances surely have many functions to perform. Enjoying the aesthetic values hidden behind the carefully selected 'words of literature' is one aspect of it, but the pragmatics of the English language use has become a reality. Literary canon is a part of the world of hard work and serious study. As a result choice between whether to study literature in English or English Literature has become the reality of English. Now the lines between the two are getting fuzzier.

In Nepal, English Literature has been a part and parcel of the academic life since the early 1940s. The question that needs to be addressed is - how can we bring a drastic change in the curriculum? Surely we cannot throw the baby out with the bathwater. Nepalese learners need to be oriented to the historicity of the English language learning development and the exploitation (or study) of literature which has occupied a place of importance as resource/teaching material for students language development at the tertiary level.

### **1.3 Objectives of the Study**

This research study has been conducted with the following objectives in mind.

#### **1.3.1 General objectives**

The general objective of the study is to get a clear and updated profile of the teaching of English in the Nepalese context, *the past and the present*.

#### **1.3.2 Specific Objectives**

The specific objectives are the following -

- *to trace the history of TESOL in Nepal.*
- *to identify the status of TESOL in Nepal in the background of the Indian subcontinent*
- *to identify the status of TESOL in Nepal from Socio-cultural perspectives*
- *to identify the outcomes of TESOL outside the classroom*

## **1.4 Outline of the study**

This research **examines** and analyses the literature-language controversy that exists in the field of ELT in Nepal. An attempt has been made to critically examine the past ELT situations (from 1950 onwards) of Nepal and the present ELT situation. The two schools of thought, 'Literature first School' and 'Language first School' (Giri, 36-37) present in the Nepalese context and the reason behind the controversies have been identified. Overview of the syllabuses, (High school as well as the tertiary level in particular) and the literature review of native as well as non-native writers of English have helped the researcher to authenticate the Nepalese ELT situations, as it was realized during the library search and the related available document analyses.

During the library search it was discovered, that there are not any published research findings and written books exclusively by Nepali intellectuals in this particular field. Therefore, much of the study on Nepal in particular, has been based on articles and writings printed in journals, newspapers reports and seminar papers in Nepal written by Nepalese writers. It has been found that, there is much influence of the Indian system of English education. It was so in the past as well as it is found in the present. Therefore, the researcher has explored, examined and analytically studied the Indian context of ELT situations and critically estimated the findings to develop a basis for analyzing the Nepali-English teaching scenario.

In the context of the study of English in Nepali curricula a referential study of the vernacular Nepali, the national as well as the official language has also been made. Though, Nepali is the dominating language in the lives of the Nepali citizens there are other languages too that are used in Nepal by different speech communities. Description or illustration of all the regional languages or other foreign or European languages have not been included, because, their use is limited. It is not used officially or academically. There is only one government owned institute, Campus of International Languages, under the umbrella of Tribhuvan University in Nepal where the students are awarded a diploma not a degree. Besides English and Nepali language use, the references is limited to Hindi, Sanskrit and Newari languages because though these languages are not acknowledged and recognized as official languages they are given due importance in the media and also in the literary and academic world. The translated version as well as the original versions are given due importance as proper reading materials and make up areas of research such as comparative literature, comparative analysis and contrastive analysis. In the Nepalese context these languages also help us to find facts and figures related to the study of 'cross-linguistic influence' (Ellis, Instructed Second ..., 29) in the English language teaching as well.

Detailed and elaborate explanations of the use of the English language are not given in this chapter. In Chapter 2, a detailed outline of how the English language came to be the part and parcel in the countries of the Indian subcontinent will be presented and in the following chapter, i.e. Chapter 3, the role and place of English in the Nepalese context will be provided. A detailed argument in favour of the return of literature teaching with a new updated perspective at the tertiary level for the Nepalese learners studying English as a compulsory subject is given. The study of literature, both literature in English and English literature are in great demand in the present time. Therefore, this issue has not been overlooked in this research study. To quote Kachru

"In South Asia English seems to be experiencing life after **near death**". (Context of pedagogy...., 198) It is not so in Nepal, English at times though sick, has always shown a very participatory character. This research tries to investigate the issue analytically. In this study the role of English has been speculated in the background of South Asia and specifically India only.

## **1.5 Limitations of the study**

The following studies have **not** been included:

- a. Present influence of English medium schools in the English language teaching contexts
- b. An analysis of other materials besides the H.M.G.C.DC and T.U. CDC prescribed teaching/reading materials.
- c. The mention and influence of English language teaching centre of the capital is limited to the British Council only, other private language teaching centers are not taken into account in detail.
- d. English teaching context in this research is limited to compulsory English as a teaching/learning subject not the specializing modules of the English syllabus.
- e. The English Education and its related information is strengthened by the British system of education and the British variety of English more than the American, Canadian or Australian varieties.
- f. The Indian ELT context is given priority and not other SAARC/Asian Countries, this is so because English came to Nepal via India.

## **1.6 A brief history of English language teaching in England**

The earliest written proofs recorded in the English language dates back to the year 700 (Baugh & Cable, 78). History of a language is intimately bound up with the history of the people who speak it. The church was responsible to spread Roman civilization and the influence can be seen in the vocabulary of old English. It would be quite wrong to think that the enrichment of the vocabulary that can be seen at present occurred overnight. Foreign influence on old English can be found in the names of places. The name London itself, most likely dates back to the Celtic designation (Baugh & Cable, 75). Baugh & Cable narrate that in 563 St. Columbia had come with twelve monks from Ireland to Britain with an aim to preach (Baugh & Cable, 76). On the little island of Iona in Scotland he had established a monastery and made it his headquarters for the remaining thirty-four years of his life. Thus many missionaries went out and founded other religious houses and spread Christian learning (Baugh & Cable, 76). Old English enriched its vocabulary due to this. Latin was not the language of a conquered people. It was the language of a highly esteemed civilization, one from which the Anglo-Saxon wanted to learn. English language has borrowed huge numbers of words from over several hundred languages, and several languages have in turn borrowed huge number of English words. Crystal in his book The Language Revolution says:

One of the most notable trends of the last fifty years has been the way English, as it became increasingly global, began to affect the character of other languages through the arrival within them of unprecedented number of English loan words.

(Crystal, **The language Revolution**...42)

English teaching started in England towards the end of middle ages. Howatt and Widdowson say:

The break with the past, represented by the usurpation of the throne from Richard II by the House of Lancaster in 1399, expressed itself in overt

linguistic terms. The order deposing Richard was read in English and Henry IV himself elected to use English both in claiming, the crown and later in his acceptance speech. The tradition was carried on by his son Henry V who adopted English as the language of Royal correspondence in place of French. If there is a fulcrum in the swing away from French and Latin as the normal means of written communication towards their replacement by English, it is probably the reign of Henry V which witnessed a rising consciousness of nationhood engendered by Henry's legendary victory at Agincourt in 1415.

(Howatt & Widdowson, 10)

By the end of the fifteenth century English was the language of the state, French was a mark of prestige, culture and advancement. Latin was the mark of proper education among men or women. (Howatt & Widdowson, 10). Latin was the only language that had grammar, French had the start. English had to wait for the next century. English language teaching began with dialogue as the text. It would be relevant to quote the above authors once again.

The first textbooks designed solely to teach English as a foreign language do not appear until the late sixteenth century after the arrival of large numbers of French Huguenot refugees in the 1570s and 1580s, but there are signs of an interest in learning the language among members of the mercantile community on the other side of the channel, particularly in Flanders, well before this. Double-manuals in the *maniere* tradition aiming to teach English to French speakers as well as the other way round, started to appear at the end of the fifteenth century, though it is unlikely that the market for English was particularly extensive. The customers for these manuals may have included merchants using French as a *lingua*

*franca* as well as native French speakers. Perhaps they found the French of their English counterparts difficult to understand at times and so decided to learn English themselves.

(Howatt & Widdowson, 12)

Howatt and Widdowson also mention that the Americans established a professional association in 1966, and the term TESOL (Teaching English to Speakers of Other Language) originated there. In the U.K. English as a 'foreign language' has a long history because of its associations with colonialism, and only by 1980 (Howatt and Widdowson, xvii) 'English functions as a second language' had established. The term along with the acronym ELT first appeared in the British Council's new journal. However, its use was not widely found in the U.K. In the Nepalese context it is found in the higher education and particularly at the higher level curricula. TESOL is relatively a new term in the Nepalese context, but widely used in the U.S.A. and the U.K. Therefore, the explanation of this term has been presented in the third chapter of this study.

## **1.7 English Language teaching in Nepal at a glance**

Throughout this study TESOL has been used as a key concept. The term 'Nepali speakers of English' has been used as a contextual term for 'speakers of other language'.

The use of English in the Nepalese educational system is a pragmatic demand. English is a means of social climbing. The study of English literature dates back to 1940s when Nepal did not have its own university or the Secondary Education Board. Study of English as a branch of Linguistics came later in the 1970s. The Summer Institute of Linguistics, affiliated to the University of North Dakota, USA had established its Indian Branch in the Decan College of Poona to carry out Linguistics research in India, The Indian branch was established on December 20 in the year 1966. (Shakya,

162) Tribhuvan University and North Dakota University USA signed a contract regarding carrying out research in the field of Linguistics. Three teachers working with Tribhuvan University were trained and a five year contract was extended. A person from Tribhuvan University was to be associated in each of the Linguistic related projects. Therefore SIL (Summer Institute of Linguistics) was the official landmark to introduce research studies in the field of Linguistics (Shakya, ibid).

Introduction of New Education System Plan in the year 1971 placed English as a foreign language and structure based syllabus was introduced to teach it at the school level. In the year 1994/1995 the curriculum was moderated and communicative syllabus was introduced in the school syllabi. This is discussed in details in chapter 3 of the study.

Since the early 1960s, up until the present time, we have generated many arguments, in favour of perpetuating English studies. Changes in the field of curriculum designing have taken place many times. Nepal was never forced to Introduce English Education under colonial domination like the countries that were under the colonial rule. This issue will be discussed in detail in chapter 2 of the study. However, English Studies is there in the system since the early nineteenth century. In the nineteenth century, the closest thing to what we know as English today was the study of the 'classics'. The classics were the ancient Greek or Roman plays, poems and texts from which British society, therefore, had drawn a great deal of inspiration. The study of these was crucial for someone's education. In the present 21<sup>st</sup> century the study of the classics is found to be limited as a specializing subject in higher studies. At the lower secondary level and also at the secondary level the place of literary studies has been reintroduced after a long gap. These literary pieces are simple and contain poems, essays, and short stories written by native speakers. Some literary pieces exist in abridged or adapted versions. According to Sharma "A developing country like Nepal can not ignore the vast space

open to the process of progress and modernization through the knowledge of English. Keeping away from the treasure of English is almost intended suicidal." (Sharma, English in Nepal ...., 25)

In this study the terms ELT and TESOL have been used broadly. The term ESL has not been used. The reason behind this is because ESL was a 'colonial coinage' (Howatt and Widdowson, xvi) which appeared in the 1920s. This was so because in the imperial context the word 'second' was considered better than the word 'foreign' (Howatt and Widdowson, xvi) English functions as a second language for specific purposes where its use was/is obligatory, when the needs are/ were not met by the mother tongue alone. The authors state that the phrase 'English as a foreign language' places its main emphasis on the language rather than the learners, and in the Nepalese curricula English studies is placed as a foreign language though it is studied as a subject and English as a medium of instruction has a very short/narrow history.

During the pre- NESP (New Education System Plan) period English as a medium of instruction was present at the high school level, college level as well as at the University level. According to Awasthi :

The curriculum is responsible for this change. During NESP the curriculum was structural and the prescribed text book did not focus on the mastery of or the study of the 4 language skills equally. The medium of English was also out after NESP the Nepali learners of English were able to use books which allowed them to study interactively through the focus on the four language skills equally.

(Awasthi, 2-5-008)

During the NESP period, English as a medium of instruction was not found at the school level and was found only at the University level, provision was also there for instruction in the vernacular in the domain of higher education. After the NESP was

phased out, English medium instruction returned, but not as much as it was during the pre- NESP period, (Malla, 21)

The concept of Literature with a small “I” and literature with a capital “L” highlighted by John McRae(1991) has been used throughout, likewise English with a small ‘e’ and English with a capital’ E’(*Eaglestone2000*) is also the interest of this research study.

## **1.8 Role of aristocracy in the growth and development of English in Nepal**

English received a boost due to its prestige value that was directly associated with the aristocracy represented by the Shah Kings of the House of Gorkha and the Ranas. Jangbahadur Rana is said to have brought the influence of English as early as 1852 after his visit to Europe. Shah Kings and the Rana’s love for English and their desire to train “a crop of youths of the upper class”, greatly promoted the education with English as the principle medium in Nepal. They by naming schools, collages and a university in their names and by promoting a curricula that made English as a compulsory subject, made English teaching the most important subject of study. The sphere of English expanded beyond what they had imagined initially. Thus English pedagogy has become a historical reality in Nepal.

The first missionary school to conduct education in purely English medium was St. Xavier's School under Jesuit Society in Jawlakhel, Kathmandu which was also a tacit understanding between the evangelists and Nepali aristocracy. Nepali government invited Jesuit society from India to establish a missionary school in the capital in early 1950. First established as St. Xavier's School for boys, it is a high school and a college for boys and girls at present(2010). St. Mary's School was established for girls in the

year 1955. The aristocracy and upper class families were its principle clients in the early years.

Since there were no schools for expatriates boys and girls of the staffs of various embassies and few Europeans also studied there. It is a global fact that Jesuit Society is a charitable and non-profitable organization. Although this was the first educational institute to introduce Moral Science and Bible Studies in the curricula, the school did not have any intention of preaching Christianity. All religions were given due importance in the curricula. The schools had a chapel in the school premises the children of the Hindus also sometimes chanted their own prayers. Hindu students were not encouraged or forced to attend Christian church services/prayers. In early 1950s till 1960s all teachers were Christians. However, the prayers to be said before starting a lesson (class) and also before the meals were purely Christian and in the English languages. This prayer was said in groups/class. (see Appendix 10). Before going to the bed girls/and boys could silently say their own prayers individually, and the prayers could be of their choice. On one hand this practice was an exposure to the culture-specific domain of the English language and culture and not a direct advocacy of Christian religion in particular. On the other hand the school education tried to provide a balance between English language exposure in general, and orientation of the English culture and lifestyle in particular.

The Nepalese learners got a great exposure to the English language spoken by native speakers and the Anglo-Indians at the prayers and chanting in the Jesuit Schools. Krashen's concept of "comprehensible input" and also his theory of learning a language by the experiential way without learning or mastering the rules of language were part of the hidden curriculum of this school. In the beginning, both schools followed the Cambridge board curricula. Textbooks and other learning materials as well as evaluation schemes was that of the Cambridge Board UK and the medium of instruction

was totally English. In the school premises English was to be spoken among the classmates, seniors, teachers 'sisters'/'brothers' and 'mother'/'fathers', Gardeners, sweepers, dhobis, carpenters and other administrative staffs, who were unable to speak English were allowed to speak Nepali.

Before the National Education Plan was introduced in the year 1971 students at St. Mary's and St. Xavier's were taught by the Immersion Education system. Immersion Education was first developed in Canada in the 1970s for the English speaking students (Richards & Rodgers, 206) for the better learning of the French language. This education is a type of foreign language learning in which the regular school curriculum is taught through the medium of the foreign language, which is the vehicle for content instruction. Thus a positive attitude towards the targeted foreign language learning is developed along with a high level of proficiency in all the four skills of language are also being developed.

Though this system was labelled in the 1970s, the approach was already present in Nepal in the early 1950s. The boarders of St. Xavier's and St. Mary's had to listen to English, speak in English, read English most of the time, except for the Compulsory Nepali as the Vernacular Language, and Hindi as the vernacular or national language of India for the Indian students. The reason was, in those days the academic calendar operated harmoniously with the Indian Jesuit society schools supported by Cambridge School Examination Board. In those days since there was nothing as Children Literature in Nepali printed form, Learners had to read Children's Literature in English. Learners had to write in English from 'standard 1' and they were even motivated to think in English. The famous English text books, Radiant Reader and Desk Work for language exercises were used for the learners at the lower level and much more heavy dose of English Literature and language were used at the Higher level of that time. Students were motivated, encouraged or even forced to read Children's Literatures in English,

although the choices were very limited. Recalling her experience at St. Mary's school Sangita Rayamajhi says

The books in English gave a very starry-eyed picture of the side of a world that was all familiar, yet remote in the geographical placement. Those girls gluttonously devoured the books. For them, the other side of the world was always promising, with very little problems, and even those problems disentangled so easily, that their lives always continued happily ever after.

Wild fancies were developed by these girls, chewed and swallowed, of places where the sun always shone. They were mesmerized. Reading books in English only, definitely brought about in those girls a command over the language, confidence to interact with 'likeminded' people, knowledge of western idiosyncrasies, albeit a biased view, and a sense of superiority that was false.

(Rayamajhi, What Do Girls ..., 145)

In the above two missionary schools established by the Jesuit Society in Kathmandu students' reading habits very truly matches Rayamajhi's expressions. The great exposure to the English language and English literature enabled the learners to learn very good English. If the Mothers (nuns) heard any students speaking in any language other than English, corporal punishments of very mild type were also administered. Admission to the school as boarders was encouraged with the belief that the learners would get to learn English through the Natural Approach. (Krashen, The Natural ..., 20) One of the principles of the Natural approach is that the syllabus consists of communicative goals, the focus of each classroom activity is organized by topic, and not mere grammatical structure. Thus the proficiency in the target foreign language is gained sooner and in a sound manner.

Parallel to Durbar School, the first school in Nepal to introduce the study of English as a subject, the other side of English teaching-learning was incepted, the private English medium schools, similar to the English learnt by learners of the neighbouring country's Indian missionary schools. This subject is elaborated in chapter 3. Mention is made of the teachers of these schools who came from India. Most of the Nepali parents (both the parents) of the students during the early 50s were not educated. Therefore, the reason behind having the children from the elite group of the society or those from the embassies' staffs was that at least one of the parents would be educated. English medium instruction given to the children would be fruitful if the teachers could interact with one of the parents at least.

In the initial stage both the schools were residential with provisions for day-boarders or day-scholars. Gradually, as time passed Nepali Educated intellectuals felt the need of quality education and many private schools known as 'boarding school' in English as well as in Nepali were established. The second missionary school exclusively for girls supported by the United Mission to Nepal in Kathmandu, was not run by the Jesuit society. The name of the school was Mahendra Bhawan, where English medium instruction was provided. In its initial stage the school had a native English speaker as the Head Mistress named Miss Franklin.

In the early 1950s schools were established separately for boys and girls only. Girls and boys did not study together in schools. The situation was the same to some extent at colleges but provision of co-education system was also there. Trichandra College (1918) was/is an example. Whereas Ratna Rajya Laxmi college, named after the last queen mother was established much later for girls on the queen mother's birthday. (in the year 1961) The first and oldest womens' college Padmakanya College (1951) named after a Rana Prime Minister Padma Shumsher Rana was and is still the

renowned college for women. In the beginning even the teachers would be only women. However, that did not become practical later.

At present, almost all the private English medium schools and colleges have English names with English nouns and adjectives, or even with English-Nepali compound noun/adjectives. Although there is a Nepali equivalent of the word 'boarding' and even during Ancient Hindu education system the system known as *Gurukul* was a residential learning center, the residential school (boarding) was not an outcome of the above mentioned missionary schools only. However, since the late 1960s till date, for the general public and layman the term "boarding school" in Nepal indicates a school where a learner learns English well.

When New Education System Plan (1971-1976) was introduced the above mentioned missionary schools had to use the prescribed curriculum and textbooks as instructed by the Ministry of Education. English learnt in these two schools was entirely different from the English learnt at other government schools where there were Nepali teachers of English educated in India or in Tri - Chandra College of Nepal where mostly Bengali teachers of English invited from Calcutta University or Calcutta (Kolkata) taught English. In the towns outside the capital this royal effect had not been seen.

Another school modeled after the schools in the UK was established in the early years of 1970s. The school has a very Nepali name Budanilkantha School, named after the magnificent stone image of a Hindu deity carved serpent headed, reclining in the water. The school was incepted for the then crown prince Dipendra Shah by the then king Birendra Bir Bikram Shah. It is the only national school where learners start learning from grade 4. Students from all parts of the country need to pass a very high standard Entrance Test in order to get admission. The special quality of this school is that a learner scoring good marks in the vernacular and mathematics in the Entrance Test can be admitted. Obtaining good marks in English is not essential. In the past

some even came with zero English. This is because in the past compulsory English started from grade 4 in the government schools. Surprisingly students who got admitted without the proper knowledge of English gradually learnt the English language in the regular classroom lessons and in the remedial instructions provided by the Nepali teachers of English (with a British advisor and a few British school leavers as volunteer teachers in the past) and reached the targeted standard. They started to learn English from grade 4 and were able to meet the standard of the school easily (with extra tutorials) as those who learnt English from grade 1. In this school( located in the capital city of Nepal) the teaching of English language and literature is given equal importance. The medium of instruction is purely English. The minutes of meetings are written in English in all the subjects. Much later another school came up exclusively for the Army professional's children where quality of English teaching is considered good. This school is modeled after the Budhanilkantha School. After the political changes very recently (2007) this school has students from civilian families also. The teachers are from Nepal Army background as well as non-army background.

The above experience shows that English or any other language if learnt with great motivation and taught by efficient teachers following a scientific or a suitable method, learning outcomes can be promising. Within seven years of their schooling in purely English medium instruction all most all the learners at Budhanilkhanta Schools can/could read and write perfect English, although they speak English with Nepali accent. Even those learners who come with zero English can enjoy English literature by the time they are in grade 7 and write correct English as per the standard of the level of the school.

Beside the implementation of the National curriculum for school leaving graduates there is a provision of studying the Advance levels (A level) course of Cambridge University of the United Kingdom. However, the provision for admission to

the 'A' levels are restricted to the deserving candidates. The School Leaving Certificate examination is the same as the one prescribed by the Nepal Government. In addition, because of higher proficiency in the English language they acquire, brighter students can find sponsors by the recommendations of the school authority to go abroad for higher academic degrees. No matter how remote area they belong to, if they are qualified they are fortunate being educated in the perfect English (British) system of Education in the only national school of Nepal. It's a pity no private schools have been able to compete with this national school. Though there are good English medium schools in the country the fees structure is very expensive and there is no provision for poor-meritorious student scholarship at the national level as is the case at Budanilkantha School.

The diplomatic professionals were selected from the Nepali University teachers of English rather than say Political Science or History. (In the past there was no subject or studies entitled "International Affairs or Foreign Affairs or International Relationship) According to Subedi- the eminent professor of English late professor Yadunath Khanal was a university professor. It would be appropriate to quote Subedi

Khanal was teaching English language and Shakespeare's plays when the king invited him to join the government and later fill the diplomatic posts. His colleagues continued with the teachings of appropriate prepositions, **subject, predicate, agreements** and synthesis of simple and compound sentences. As the first British Council Nepali scholar Khanal had been trained as an English teacher in Britain. But the same competence of an excellent teacher qualified him to work in the diplomatic services.

(Subedi, The Kathmandu Post, 4)

More than 60 years ago English started without any scientific research or need analysis or any survey. In the present 21st century the Teaching of English in Nepal is taking place without any Language Planning or policies. The tenth plan only mentions when to start the teaching of English. The National policy is not concerned with how to start and continue or why to start English at all. Sharma Rightly believes that -

The main point that we miss is we never made sincere research on language needs of students and develop ELT curriculum on the basis of Need analysis and amend the curriculum on the basis of the measurement of students' achievement in ELT. We fail to grasp the centre but keep on hanging in the periphery.

(Sharma, English in Nepal from...., 26)

## **1.9 The Use of English in the Vernacular Nepali language**

Healthy languages always borrow from each other, and vocabulary changes between old and young generations (Crystal, Language Death, 23) After all change is normal and necessary part of all languages. A language is identified as a dead language when a language ceases to change. Nepali is not a dead language therefore we find constant change going on in the vocabulary. A language is considered living because of the process of change that characterizes the life of living things. (Crystal, Ibid, 2) As it has been already mentioned that much of the vocabulary of Old English has been lost and has changed so is also with the Nepali spoken and written language. One fact noteworthy is Nepali language uses a lot of loan words from Urdu, Bangla, Hindi and English. The amount of loan words from the English language into Nepali language is increasing day by day whereas loan words from languages such as Urdu, Bangla, Hindi, does not face a rapid growth. Language mixing is an indicator of change. The Nepali-English code mixing, Nepali English code switching and Nepali-English compound word is an example of the change we have been discussing here. Two

examples are cited from the unpublished M.Ed. level thesis by Luitel in his descriptive study of language us in SMS :

- a) Extremely sorry!!!! *narisana la* Try to understand my problem.
- b) Sun cream *ko* one hundred and twenty *ra* Fair and Lovely *ko* one hundred seventy (Luitel, appendix)

Some other examples recorded from day to day conversation in the school compound by the researcher.

- a) Night *ko* ticket *katna janchu la*
  - b) Net *bata* search *garer nikaleko*
  - c) In box *ma* mail *chaina rahecha*
- Telephone conversation
- d) Oh !! wrong number *bhaheccha. Sorry hai.*

In the 20th century, English language has undergone important transformations. The new vocabulary that it has acquired was the outcome of the growth of science and medicine specialist words. New compounds from Greek and Latin roots were formed. Computer related words are entirely new. Another rapid change in vocabulary has taken place in the domains of war and political strifes. The change has also occurred in the structure of the vernacular in Nepali as well. The younger generation has a greater tendency to use more English words in their mother tongue conversational texture and this appears to be the case in both the academic and socio-cultural areas of languages use.

Examples such as these abound in the conversations  
(recorded by the researcher)

e.g. A .Party *ko* card *paeo?*

B Paena, dieting garirakheko, party sarty jana chordie. Geeta le phone gareko thio, ke present kinne sodirakheko thio. Mata najane, mero present ra euta bouquet lag dinu la.

Use of the vernacular Nepali in an English conversation is given below:

- A. What do you usually eat for lunch?
- B. We enjoy ‘dal bhat’. Its accompanied by *tarkari* and *achar*.
- C. What do you eat for desert?
- B. Some times we eat *kheer* for desert. Normally we do not eat desert. We also eat “curd” for sweet dish. Bhaktapur curd is very famous in Kathmandu you know? It is called ‘juju dhau’.

(Source: noted down from a conversation in a school canteen, A= a foreigner, B, C= Nepali speakers)

The SMS messages sent through cell phones by Nepali Speakers of English are keyed in the Roman script but the languages used are Nepali or hybrid English. It has become convenient and also easy for the speakers of Nepali to use English words in Nepali conversation and in the SMS messages and E-mails. With the rapid globalization and Nepal being a country where many tourists and visitors from different countries visit several nooks and corners of the country, the use of English is increasing day by day. These communications takes places both in English form as well as in Nepali. With a heavy mixture of the English. T.V channels, F.M. radio stations, the rock/rap music culture all go hand in hand as the causes of code switching and code mixing. “When people rely simultaneously on two or more languages to communicate with each other, the phenomenon is called “code-switching” (Crystal, The Language Revolution..., 29). In some circumstances people switch to English because there is no equivalent Nepali for certain words/terms. There are instances where the Nepali speaker gets stuck for a

word, phrase or fragment of a sentence and discovers that a particular utterance in her mother tongue suits better to express her feelings. Therefore, in Nepali conversation, especially in the city area and among the educated or among the elite a dialogue switch from Nepali to English and vice versa seems very natural. Crystal further cites examples of ‘mixed languages’ in his book *The Language Revolution* and advocates that there was time when such incorrect form of English was considered “gutter speak” but

... in the new century, we are going to have to rethink. We can hardly call a language like Taglish gutter-speak when it is being used in writing by a major banking corporation! Linguists have spent a lot of time analyzing these ‘mixed’ languages, and found that they are full of complexity and subtlety of expression – as we would expect if people have the resources of two languages to draw upon.

(Crystal, *The Language Revolution ...*, 29)

Crystal further admits that code switching is already a ‘normal feature’ of communication in the conversations of those people who learn English as a second or foreign language (Crystal, Ibid). The fact that linguistic diversification exists was discovered quite a few years ago. The appreciation of its presence is very recent. This is due to people traveling world wide, for academic purposes and for world trade.

In Nepal, the official bank documents, travel/tourism documents are mostly supervised and edited by a native speaker of English language-a Canadian, an American, an Australian or a British for examples. This happens only in cases where the foreign supervision and support is involved. There are instances where migrated native Nepali speakers enjoy editing English printed material. However, many NGOS are solely established by Nepali(s) although supported by certain foreign individual/agency. In such cases, the English writings are accomplished by non-native writers, such writings can be said to be heading towards a Nepali variety of English- comprehensible and

intelligible but often deviating from the rules of Standard English. However, Crystal also claims that within a short period of time, there is going to be a family tree of the English varieties (Crystal, Ibid, 31), if so, I believe Nepali variety of English will securely hold a branch tightly.

The growing awareness by the language teachers, professionals regarding the globalization and differentiation of the English language varieties are two sides of the same coin. So is the case with language and literature component controversy –the two sides of the same coin. Global variations and change in the vocabulary, grammar, phonology and the pragmatics of English language /literature has now become a South Asian reality.

# **Chapter 2**

## **English Education in the South Asia: The Indian Context**

"When I make a word do a lot of work like that" said Humpty Dumpty. "I always pay it extra".

(Carroll, 142)

### **2.1 Introduction**

This chapter explores some important facts related to South Asian English. However, bearing in mind the time constraint and practicality the gathered facts are related to the neighboring countries, India in particular and Sri Lanka, Bangladesh and Pakistan in general. This chapter also tries to identify the place of Nepali English. Starting with the cultural politics of English, focus on the pragmatics of non-native English has been prioritized. The three circles of English as conceived by Kachru (Graddol, 110), the 'inner circle', the 'outer circle' and 'the expanding circle' has been taken as the key concept to portray the place of English in the South Asian context. The need of 'Rethinking English' (Joshi, 1) has been acknowledged. I have given priority to Indianscenario because, the above mentioned other countries have not played any significant role in transferring English teaching in Nepal.

#### **2.1.1 A Note on the Dynamics of Changes in English Language**

Like all other living languages, the English language has also faced many Changes. (as mentioned in section 2.3) English is a very rich language like many other languages of the world. In every language we can find some of its special qualities or **characteristic features**. In English there are many words for expressing ways of walking, we can use thirty one ways to describe or mention a person's way of walking (see appendix 2) Gadsby mentions that English has been absorbing (Gadsby, 15) words from other languages- Afrikaans, Greeks via Latin, American Spanish from German. This is due to

English people coming into contact with other languages, cultures and communication.

As a result the English Language has become richer day by day.

The face of the English language is also changing due to the use of computers.

Computer-related and internet related words have brought changes in the field of the English language as well as other languages, e.g. cyber-cafe, cyber-space, dot.com e-book e-cash e-commerce, eco-tourism, e-mail and cable to name a few. As time reels words also get face-lifted. Back in the 1560s nice meant 'foolish' or 'stupid'; by 1769 it acquired the meaning as 'agreeable' or 'delightful'. Gadsby (*ibid*) also mentions that some English words are used in other languages, even though they no-longer exist in the English language. He cites example and mentions that German 'handy' means mobile phone, 'talk master' meaning talk show host. Yates explores very carefully the issues around electronic texts and mentions that users of hyper texts and the World Wide Web engage themselves in new English language practices and to construct the language in new ways for new contexts and new technologies of communications.

(Yates, 124) According to Yates(106) 'information-superhighways' are helping our learners of today to march confidently towards the 'global village', to some extent, and in certain domains of language learning electronic help has altered the perception and place of language. Computational translations, computational interpretations have become possible and as a result

many new words have been introduced e.g. delete for erase, ‘key in’ for ‘type’. In some cases, the English word has been adopted, but at times it is also modified to bring it into line with local rules. The word ‘load shedding’ (power cut) is used in Nepal as well as in India but it is not an English word. Another similar loan word from India is carrom-board (a board to play with wooden striker and wooden men round in shape that of a coin) which is not used in native English any more.

Today many cannot understand works of Walter Scott or Charles Dickens because their writings have words which are no longer used in speech or writing, in the field of literature or in the life in general. Language used in the classics although authentic, seems to be puzzling for the modern generation studies. The truth is that the loan words from different cultures and languages have enriched the modern day English vocabulary and made it simple. However, as all other languages the English language also has a system and a structure which makes the language different than other families of language. A striking truth is that English language is adding ‘modifiers’ and ‘qualifiers’ to the head word ‘English’. These words are: link language, library language, international language, intranational language, social language, native language, non-native language, foreign language and as Johnson& Morrow, defines English is also used as a ‘social language’ they define the term as “language used either simply to establish or confirm interpersonal relationship”. (Johnson & Morrow, 53)

An individual learns the English language in an institutionalized setting like a school, college or university and also in the language coaching/teaching centers or through radio/TV, computers or printed medias. English is always used as a social language in the true sense.

### **2.1.2 A Note on English as a Global Language**

Traugott and Pratt remind us that as a result of colonial expansion English has become a language of world trade. They also remind us that English has become the

official, parliamentary or administrative language of a large number of ex-colonial countries. Because of practical reasons it has become easy to communicate in English. Where it is not the first language, a local form of English has been introduced. English is being used as a language of the world. The authors also mention that often the fact that English is not only the language of the United States or the United Kingdom, Australia, Canada and South Africa is overshadowed. They say:

Native English speakers in America and England tend to forget that for historical reasons, and especially because of the political power of Great Britain and the United States, the number of English speakers for whom English is a second language or even a third is enormous. Furthermore, they tend to forget that most people in the world are not monolingual but at least bilingual and often multilingual

(Traugott & Pratt, 358)

Crystal advocates the logic of English as a world language and says "A language achieves a genuinely global status when it develops a special role that is recognized in every country" (Crystal, English as a ..., 2)

Citing Salman Rushdie's work Crystal states that through his work Rushdie has tried to prove that in the 21<sup>st</sup> century no-one can claim that they have sole ownership in English. (Crystal, ibid.130) English has become a global language. Crystal mentions that its usage is not restricted by countries or by the governing bodies. A language just for being used as somebody's mother tongue, cannot acquire a global status. To achieve such a status, a language has to be taken up by other countries around the world.

According to Crystal:

A language can be made priority in a country's foreign language teaching even though this language has no official status. It becomes the language which children are most likely to be taught when they arrive in school and

the one most available to adults who for whatever reason never learned it or learned badly in the early education years

(Crystal, English as a ..., 3)

English in fact is gaining universal recognition day by day. Industrialized countries like Japan and Korea, who can do without English language like in the past, have felt the need of the English language for the present generation and for generations to come. Writing a forward note for Kachru in his famous book "The Other Tongue" Ferguson mentions that- "English is less and less regarded as a European language and its development is less determined by the wages of its native speakers" (Kachru, Ferguson in the Other Tongue. x). Most significantly a day will come when English will be widely used and a "visionaries for a universal language becomes true" (Kachru, The Other Tongue, 3) Quirk, and Stein mentions the following good reasons to prove that English language is being widely used

- a medium of daily newspapers
- as a medium of instruction of higher education
- as a medium of external broadcasting
- as one of the official languages where it is not a native language

(Quirk & Stein, 57)

Besides the above mentioned use of English language, English language is also used in the language of sports, in the world of media, and remarkably also in political slogans during political disturbances in different parts of the world. Fishman argues about the sociology of English as an additional language and makes a very striking remark- "Not only is English still spreading, but it is even being spread by non-English mother-tongue interest" (Fishman, 15)

Fishman (16) shows how there is a continued growth and spread of English, English is the current "international sociolinguistic" balance of power. However, he also mentions that it is almost necessary to control and regulate this spreading demand of English. Fishman (*ibid*) seems not to be favouring this international sociolinguistic spread; he terms non-native English speakers as 'false foreigners' (West Africa, East Africa, India, Puerto Rico) Fishman believes that the use of English is considered reasonable in the field of science, international diplomacy, industry commerce, high oratory and pop songs. On the other hand he believes that in the field of military operation, for telling lies, for joking, cursing or bargaining, for emotional expressions, and also for mediated prayers, the use of the vernacular is the most appropriate.

The above mentioned statements can not be ignored or denied; therefore, in another chapter in a suitable space (4.1) an attempt have been made to prove how the use of English words at all times is not always practical.

Before this chapter is ended it would be relevant to define this new form of English (South Asian English) from Crystal's point of view. Crystal mentions that South Asian English was born in Britain. According to Crystal:

The first regular British contact with the subcontinent came in 1600 with the formation of the British East India Company- a group of London merchants who were granted a trading monopoly in the area of Queen Elizabeth I. The Company established its first trading station at Surat in 1612, and by the end of the century others were in existence at Madras, Bombay and Calcutta. During the eighteenth century, it overcame competition from other European nations, especially France. As the power of the Moghul's declined, the Company's influence grew, and in 1765 it took over the revenue management of Bengal.

(Crystal, English as a ..., 41)

Crystal also mentions that after U.S.A. and U.K. India holds the third place in the world in the number of English speakers. He also mentions the speakers of English language in the Indian subcontinent region which comprises of six countries India, Bangladesh, Pakistan, Sri Lanka, Nepal and Bhutan, together, hold about the fifth of world population (see Appendix IV.) The reason of such a great world population of English speakers can be said to be because of two main reasons. Crystal states the two reasons as- a) the expansion of British colonial power and b) the emergence of the United States as the leading economic power of the 20<sup>th</sup> century (Crystal, ibid, 53)

Many distinctive forms and features of a language identify a variety of a language. These features do not always identify a language as a dialect or register. In the case of South Asian English, its 'distinctiveness' has owned its identity. Due to its large number of use by its people and the large scope of its use - as a link language, a library language, as a language of trade, business, mass media and the language of Internet, e-commerce it has expanded and is expanding tremendously. Crystal supports the varieties of English and claims that-

International varieties thus express national identities, and are a way of reducing the conflict between intelligibility and identity. Because a speaker from country A is using English, there is an intelligibility bond with an English speaker of a country B- and this is reinforced by the existence of a common written language. On the other hand, because speaker A is not using exactly the same way of speaking as speaker B, both parties retain their identities. It is another way of 'having your cake and eating it

(Crystal, English as a ..... 134)

South Asian English, at one time was considered as 'substandard" and labeled as Indian or Lankan English, but after the post World War II a positive attitude grew and developed and a 'linguistic tolerance' (Kachru, The Indianization ..., 17) resulted the

rapid growth of linguistic sciences, research and experiments. Western scholars have given due importance to English as a second language or as a foreign language. Kachru notes that it was a healthy growth of the use of the English language and a 'renewed enthusiasm' for continuing English in three major countries in South Asia, i.e. Sri Lanka, India and Pakistan Before 1947 English in India was viewed as a 'politically super imposed language' after the independence English remained as a link among nations and countries where multi-language prevailed. Kachru says:

The fact is that the British went to South Asia with the English language and in due course, the natives took over the land. It was later realized that English had much deeper roots in South Asia than the Raj had. The Raj crumbled and became a part of history: but the English language has been *South Asianized* and became a part of the culture of that vast area.

(Kachru, The Indianization ..., 18)

British colonialism also resulted in the beginnings of Bilingualism in South Asian countries, as a result a large number of English speakers developed which was termed as L2 (second language). By the term '**bilingualism**' we understand the use of at least two languages either by an individual or a group of speakers, such as the inhabitants of a particular region or nation. (Richards et al, 36) The competencies varied from speaker to speaker and country to country from time to time. It has been mentioned that the roots of English in South Asia dates back to 1600 (December) Kachru (The Indianization ..., 20) mentions that the work of the missionaries were very restricted during 1600 to 1765 But this was later revitalized and the missionary activities were found more in the major cities of India, Bombay, Calcutta and Madras.

In Sri Lanka the missionaries spread their activities in Colombo in the year 1799. There also it started with the English teaching initiated by the missionaries and by 1831 there were 235 mission schools and by 1886 there were large number of missionary

schools. It was in 1831 (Kachru, *ibid* 20) the government of Sri Lanka started English education. Referring to the Report of the Special Committee of Education in Sri Lanka, In the above mentioned book, Kachru mentions that in these missionary schools the methodology of teaching and the language background was English and had a great influence on the education system of the country, since then the use of English is spreading day by day.

Not only time and situation, but also the socio political conditions of the related countries in South Asia are also responsible for the growth of bilingual education. Bilingual education is the use of a second or foreign language in schools for the teaching of content subjects. It was the interest of the West (Britain) to introduce and spread the language with the missionary support but it was the interests, desires and effort of India and Sri Lanka to use it and develop it as a library language and link language so as to be influenced by the Western culture and their science-rich development. Nepal was also influenced by this culture. (It will be dealt in detail in the next chapter.)

The large number of educated personnels in civil **services**, education and politics use the educated variety of South Asian English. (see Appendix V) This is true with countries like Nepal, Bangladesh, India, Pakistan and Sri Lanka. (Kachru, The Indianization ..., 26) They use typically South Asian registers of English in their day to day communication as well as professional expertise The South Asianness can be found to be present at the following levels-

- a) Phonetics and phonology      b) Grammar      c) Lexis

Referring to The Statesman Yearbook 1981 Kachru mentions that the identical educated standard Asian English can be found in the five main countries of South Asia, they are Bangladesh, India, Nepal, Pakistan and SriLanka. A considerable body of creative writing in English has grown in South Asia, and India has made the largest

contribution not only by just writing but also by receiving prestigious literary awards, by both male as well as female writers. Their writings include poetry, as well as prose. However, in most South Asian writings we find a true picture of South Asian culture, religion and rituals. This is so because its equivalent terminology and sounds are not found in the English language either British English or American English (Appendix I). This is true with terms and concepts related to politics as well because the political history of the West and South Asian countries differ.

In this section I have mentioned how non-native variety of English by non-native speakers of English evolved. The English ruled in some countries and when they left these countries, they left ‘the language’ as a legacy, as an asset. This development was neither a compulsion nor a reserved choice. The feeling of power, and prestige by mastering the language never died with the struggle of independence. “But some texts linger in history even after change” (Subedi, Paradox of Unity ..., 4) The English language in colonized countries is an old historical and political text. The textual construction differs from country to country. However, the Indian context and the Nepali context do not differ much. Within a very short history of English teaching and learning in Nepal the growth of English as a foreign language is progressing day by day. Of late a genre of English writing by Nepali speakers of English has evolved which is culture specific and referential Nepali writing in English, which represents the characteristic features of Nenglish, be it writings on political issues, social issues or culture specific writings related to travel and tour, or any personal writing.

The language transfer from South Asian regional/national language to South Asian English has no doubt enriched the English Language with many loan words also. And this has allowed a great deal of linguistic tolerance towards the “Asianness” of South Asian English.

## 2.2 Cultural Politics of English

The colonial decision-makers introduced English in India almost 200 years ago. English language, culture and education associated with them came to India as importation, which gave very little consideration to the social dimension of India. Ferguson strongly advocates that English in South Asia is a legacy of imperialism (Ferguson, 30). The present status of English in South Asia dates back to British trading, exploring, missionary and imperialist activities of the seventeenth century in various parts of South Asia. Apart from English there were other languages present in the socio-cultural life of the people in South Asia. Judging by any standards we can say the English language is the legacy of imperialism and at present it has proved to be the regional asset in the global context.

Though we see that the use of Arabic as the language of laws and administration was present, the second great language Persian was the Principal language of court in the Muslim kingdom of the Mogul Empires extended from Lahore to Delhi.

Sanskrit and Persian languages were affected by the establishment of printing press by the then British Raj (Butalia, 324). The British involvement in publishing in India began initially in the last quarter of the eighteenth century. Bible was the first book printed and circulated among the public. The first vernacular printing press in 1778 was established in Calcutta. Butalia, a renowned Indian publisher acknowledges Charles Walkins's contribution in the making of the Bengali grammar of Halhed, published in 1778 (Butalia, 34). Gradually books appeared in other vernacular languages of India. However, basically two types of books were printed and published one that catered to the spread of the Christian morals and the other represented administrative authority the East India Company. According to Butalia- "printing, even at this early stage was not merely a service industry but a powerful ideological tool for the colonial state apparatus" (Butalia, 325)

Butalia further writes-

The important, and by far most influential, printing institute was the Sreerampur Mission Press, established by William Carey in 1880, which published books in various Indian languages- Bengali, Tamil, Telegu, Marathi, Oria - and in English. The press was primarily launched to publish translations of the Bible into the vernaculars but it also carried out printing work for the government, and published much of the works done by the Orientalists. The establishment of Fort William College also in 1880 had made printing and publishing in the vernacular languages necessary because of the ever increasing need for texts.

(Butalia, 325)

This clearly shows how the text book production industry initiated by the colonial authorities was involved in the printing, publishing, and selection of the texts in the academic system. A very new educational system was in the making with the Charter Act of 1813, much before the Government policy was announced in 1835. Indians had already shown their interests in reading English books, this was particularly found in Bengal. Bengal, specially offered the most receptive ground for cultural and economic export (Raina, 274). Evidence shows that some influential Bengali boys went to the English schools that were established for the Eurasians. Prior to 1856 there were no universities in India. Private English education was first introduced into the colony by 'Christian Mission.' In 1816-1817 the Hindu college was established in Calcutta, the college was a place for cultivation for English literature and European science rather than Hindu theology or metaphysics. Bagchi **advocates that** English Literature was not merely a literature of the masters, but it was the literature ... "a source of non-denominational spirituality, a harbinger of a secular outlook" (Bagchi, 150)

The college was a place for the Hindu respected Brahmin classes to enrich their knowledge (Bagchi, 150). Later in 1820, Bishop's College was also established especially for half-caste Eurasian children (Raina, 276) where the medium of instruction

was English with an aim to retain and recognize the English culture. Henry Derozio- the model teacher for Bengali youth narrated incidents, facts and figures of the French Revolution and was successful to develop the attitude of enquiry. Shelly, Byron and Shakespeare were the topics for discussion and the texts for thinking and reflection. Rai questions,

Was King Lear a good man or a bad man? who should be arrested for the murder of Duncan, Macbeth or his lady, ask the flat-footed *darogas* who fill our classes, hungry for naive certitudes, eager to lock up suggestive ambiguities and intriguing complexities in the narrow prison-cell of their minds.

(Rai, The English Teacher ..., 302)

In this citation Rai has depicted a very rigid traditional non native context of literature teaching with the classics. "Daroga" is an Indian word for a police designation and Rai has compared traditional English teacher with a police, not at all creative, arrogant but duty-bound. Though Rai has referred to a particular situation of a typical classroom in the past colonial period, the classroom scenario during colonial and post colonial period were pretty much the same. The establishment of Fort William College in the year 1800 at Sreerampore near Calcutta, (India) also provided opportunities for publishing text books both in the vernacular and in the English language and gradually there was a time when books were published on selected areas in English poets, from Chaucer downwards (Butalia, 327).

Not only the printing press but also the institutions of libraries enriched the habit of reading. These English colleges were responsible for creating a gulf between the educated elites and impoverished uneducated masses. Citing Gandhi Raina points out that English educated class prevented the development of Indian culture and Indian mother tongues (Raina, 282-283). The great noble leader Gandhi had truly pointed out

that Indians were strangers in their houses, because the father/parents spoke and communicated in the mother tongue whereas the son spoke in English and behaved like an English. Indian national figures like Ram Mohan Roy, Iswore Chandra Vidyasagar Mohandas Karamchand Gandhi, all had sound knowledge of the native tongue and also an added skill in the then foreign language-English. Some of them (Gandhi and Vidyasagar) believed that the foundation of English education laid by Macaulay had enslaved India politically as well as academically. The English books proved to be magic wands for some Indians during the Raj. Illustrating how the Orientalist was replaced by English, Butalia quotes Macaulay's minute in his writing.

About twenty thousand rupees a year are spent in adding fresh masses of waste paper [by printing Arabic and Sanskrit books] to a hoard which, one should think, is already sufficiently ample... The sales of Arabic and Sanskrit books during those three years had not yielded quite one thousand rupees. In the mean time, the School Book Society is selling seven or eight thousand English volumes every year, and not only pays the expenses of printing but realizes a profit of twenty percent on its outlay. (quoted in Butalia, 327-328)

Macaulay's policy was accepted by Lord Bentinck, a then powerful authority and no funds were allotted to the printing of Oriental works. Raina (p. 272) mention that Macaulay believed "a single shelf of European books were of greater worth than all the learning in Sanskrit, Persian and Arabic put together". Macaulay also believed that none of the Oriental languages had a proper status in the English Raj.

The demand of books written in English grew more and more, with the expansions of English education system in the South Asian context. Books were also imported from England however, as this system was a bit expensive, British publishing houses had been set up in India. Longmans (Orient Longman now), Macmillan, Oxford

University Press, Cambridge University Press were/are some of the major houses. During the colonial period text books were so designed, as to mould colonial citizens and post colonial period saw that the use of text books printed and published in India aimed at the making of national citizens. In 1942 a remarkable policy change, resulted in the nationalization of school text books. Thus Indian writing in English was recognized and its practical use was prioritized.

We should go back to the history of the English languages used in South Asia. The following section of this study will explain the facts and truth related to South Asian English. However, to recapitulate, these three dates are significant to remember-

- a) 31-12-1600 when some merchants traveled from London to India for trade and commerce.
- b) 2-1-1835 when Lord Macaulay recommended the use of English in Indian Education System
- c) 16-12-1967 when in India the use of English was accepted as an official language besides Hindi.

A similar history of English can be found in Pakistan and Bangladesh, because both countries were historically part of the British India but Srilanka has a bit different story. Though Srilanka has a history of its own it was influenced by other countries, like China and the Netherlands. However, this association did not leave any linguistic impact in Sirlanka like the impact of Sanskrit, Persian, Portuguese and English. Nepal has been greatly influenced by the 'Englishes' of these other countries of South Asia. This was through the academic and business domain more than socio-cultural or religious reasons. However, these countries share linguistic heritage and Sanskrit, Hindi and Urdu languages have been the mediums of communication.

The socio-linguistic profile of English is similar in many South Asian nations where there is an official language but the citizens live in multilingual communities. In Pakistan English is an associated official language (Crystal, English as a ..., 43). English language is also an associate official language in some regions of India. It has no official status in Nepal or some other countries of South Asia but throughout the region it is universally used as the medium of international communication and the use is increasing globally. (see Chapter 3)

Referring to William Stewart (1968) Ferguson mentions 5+2 uses of the imperialist language, which are in the domains of-

Lingua Franca5

Government

Religious

Education

Literature

+

Influence

Development              2

(Fergusan, 32)

(For the use of the "imperialist language" see Appendix 1)

The lingua franca function of English is important in all South Asian nations. It would be relevant to quote Medgyes, He writes-

The English language is merely a tool to help achieve economic and political goals- but it is an extremely effective one. As a consequence, non- English speaking countries are unenthusiastic about the onslaught

of English and those who regard it as a sign of 'linguistic imperialism' often try to hold up the process of 'linguistic genocide' that is the degeneration of the native language

(Medgyes, 2)

English is used for cross-cultural communication. Today English language has been successful in transferring the cultural heritage of all the speech communities those who use English in their everyday lives. While doing so it produces a distinct identity of a particular community/society. English is the language of social empowerment. Proficiency in the English language is a passport to a better social status because many avenues would be opened to those who are proficient in English.

Kachru (1985) categorises the dimensions of English into 'three circles' The Inner Circle, The Outer Circle, and The Expanding Circle. These three circles convey the message that there are three types of English speakers in the world today. First language speakers are those for whom English is the first and often the only language (Graddol, 10). These (native) speakers' dominant culture is based on the English language. However, in such countries a great deal of immigration is increasing which in turn heading towards linguistic diversity. Second language speakers (Graddol, I2) in the outer circle, are those speakers who use English in a different context i.e. the localised form of English, but may also be fluent in the international variety. The third group of English language speakers, are those speakers who are the growing number of people learning English as a foreign language. According to Graddol-

Each colonial process had different linguistic consequences. The first type created a diaspora of native Speakers of English (U.S, Canada, South Africa, Australia and New Zealand) with each settlement eventually establishing its own national variety of English. The second (India, West Africa, South Africa) made English an elite second language, frequently

required for further education and government job. The linguistic consequences of the third type were complex, including the creation of a pidgin a reduced form of communication used between speakers of mutually unintelligible languages. From a sociolinguistic view, it may be better to regard creole speakers as belonging to the English- speaking community.

(Graddol, 10)

Dividing English speakers into three groups is a time honoured approach to language use. At present Kachru's 3 circles of English (I, O, E) Inner Circle, Outer Circle, Expanding Circle has been an area of focus for many linguists and ELT writers. Crystal has estimated (English as a ..., 54) there are 320-380 millions of speakers of English in the Inner Circle, 150-300 million in the Outer Circle and 100 to 1000 in the expanding circle. McArthur considers that "the tripartite model" is both demographic and sociopolitical (430). He categorises world English into three categories as-

The ENL territories

The ESL territories

The EFL territories

Quoting Strang (1970) from his famous book 'The History of English' McArthur writes

At the present time English is spoken by perhaps 350 to 400m people who have it as their mother tongue... I shall call them A-speakers, because they are the principal kind we think of in trying to choose a variety of English as a basis for description. The principal communities of A-speakers are those of the UK, USA, Canada, Australia, New Zealand and South Africa. There are many millions more for whom English may not be

quite the mother tongue... who live in communities in which English has a special status... These are the B-speakers, found extensively in Asia (especially India) And Africa (especially the former colonial territories).

Then there are those throughout the world for whom English is a foreign language, its study required often as the first foreign language , as part of their country's educational curriculum though the language has no official, or even traditional, standing in that country. These are the C- speakers.

(quoted in McArthur, 429)

Quirk et al writes:

English is the world's most used language. It is useful to distinguish three primary categories of use: as a native language, as a second language and as a foreign language. English is spoken as a native language by nearly three hundred people in the United States, Britain, Ireland, New Zealand, Canada The Caribbean and South Africa...

In several of these countries, English is not the sole language, the Quebec province of Canada is French speaking. Much of South Africa is Afrikaans - speaking. And for many Irish and Welsh people English is not the native language. But for these Welsh, Irish, Quebecers and Afrikaans English will even so be second language... This second language function is even noteworthy, however, in a long list of countries where only small proportion of their people has English as their native language: India, Pakistan, Nigeria, Kenya, and many other Commonwealth countries and former British territories... By foreign language we mean a language that is used by some one for communication for frontiers... No language is more widely studied or used as a foreign language than English. The desire to learn it is immense and apparently insatiable...

(quoted in McArthur, 430)

First Britain then other countries colonized half the world and imposed the English language on the indigenous people with whom they came into contact. Thus English spread in the colonies and became the second language for the privileged elite. Countries such as India, Pakistan, Singapore, Kenya, Zambia belong to what Kachru (1985) calls Outer circle. Geographically, socially and religiously these countries may differ but they have one thing in common. English language is the major international means of communication for them all. Although the former colonial countries are now independent, the influence of English speaking countries today is stronger than ever. The expanding circle in effect includes the rest of the world, the countries that were never under colonialism and the countries, whose native language is not English or whose mother tongue is not English but they use English as a foreign language. Nepal according to this classification belongs to the expanding circle (see chapter. 3) At this point it would be appropriate to quote Medgyes.

People living in different parts of the world speak English in their own ways, displaying linguistic features which reveal their roots. Thus British speakers can immediately be distinguished from American speakers, who can, in turn, be distinguished from speakers of English. Similarly, a German accent is easily identified, and so is a Persian or Japanese accent. Furthermore, within each country, English speakers represent different dialects, for example, Texan English in the US or Geordie in Britain. These examples are proof of the richness of dialects.

(Medgyes, 4)

According to Kachru "South Asian English is distinguished from performance varieties which are used as foreign languages in highly restricted functions such as English is used in, for example Japan and most part of Europe" (The Alchemy ..., 33)

Kachru expresses that on the basis of its shared linguistic features South Asian has been defined as a "linguistic area". In political terms these following countries make up South Asia: India (population 762.2 million) Bangladesh 101.5 million, Pakistan 99.2 million Nepal 17.0 million, Sri Lanka 16.4 million and Bhutan 1.4 million. There are two sub-varieties of South Asian English one Educated South Asian English another is broken English. This sub-varieties may be classified in two ways namely 'Contextual' and 'Acquisitional' (Kachru, ibid, 33) By 'Acquisitional' Kachru refers to those acquired in the specific school system or educational set up and by contextual he refers to the language derived from occupational, social, regional or ethnic context.

McArthur mentions the broken English and sub classifies 'fractured and 'decorative English as another. The author expresses that it is a feature of English that it can be broken or fractured and the meaning be still conveyed whether the form is not the same or incorrect as in the following utterances.

'I am sorry to say that I cannot come tomorrow'.

Or more telegraphic

'Sorry can't come tomorrow'

Or the suspect

'no can come'

(McArthur, 417)

Fractured English according to McArthur (McArthur, 417) are those sentences that are normally written or printed in the newspaper and in the advertisements. According to the author the following sentences can be cited as examples of fractured English:

- a)      Visitors are expected to complain at the office between the hours of 9 and 11 am daily

- b) Our wines leave you nothing to hope for
- c) Because is big rush we will execute customers in strict rotation.

Citing examples of decorative use of English, McArthur (420) also cites examples of English letters written haphazardly or just copied blindly from some original writing and used as a big tag- mark for jacket promotion in China. Therefore, to clarify the term 'decorative' English the author quotes Brook:

The message printed on the copy of the jacket produced near Hong Kong in Guangzhou is somewhat garbled yet still recognizable, even though the letters are run together in a rather haphazard manner. Copies of the jacket produced in the more interior province, however, pay even less attention to the configuration of letters. The apparent popularity of these jackets demonstrates that it is not the message that matters but rather the medium, the letters, and what their presence suggests. In many parts of Asia, English, even when it is scarcely recognizable as such, serve as a status marker, a talisman of modernity... Of the many students and strangers I've queried about the English words adorning their jackets, notebook, and pencil boxes, only a handful had ever paid any attention at all to what was printed. The fact that English words ornamented their possessions seemed satisfaction enough for most.

(Quoted in McArthur, 420)

So in Asia the use of English is also a status marker, and English in such cases become 'decorative language'. In this study the fact that English in Nepal at times is used as a 'decorative' or 'fractured' language will be judged critically.

South Asian English or the non-native English of the outer circle or the expanding circle is identified as unequal to the 'inner circle'. South Asian innovation was

considered as an "acquisitional deficiency" (Kachru, South Asian English ..., 12) because this variety was a deviation from the British norm. Kachru Expresses that (Kachru, ibid, 13) there is a wrong distinction among "error deviation" and "innovation". Because of culturally dependent aspects of language interaction individuals can communicate with one another even though they contravene norms appropriate to other contexts. This is the reason why there is a need of *accultaration* and *nativization* which results in a new type of English. The shallowness of association with 'Mother English' (Judd 20) is in turn related to birth of *native Englishes* all over the world. Each of which has little affect associated with it. The rationale is given in the next paragraph.

The question of the use of English in the South Asian education system is intricate and complex. For a large number of elites, English language is the most convenient language of international access. For a majority of the citizens who cannot learn and acquire the language, it is a social barrier as well as an academic barrier. This aspect will be dealt in a suitable space in Chapter 4. In the preceding paragraphs attempt has been made to show how the influence of the British Raj can be considered responsible to give birth to a variety of South Asian English, namely 'Indian English' and 'other Englishes'... During the British Raj, the introduction of the medium of instructions in English and the publication of the first English daily newspaper in Calcutta have been hand in hand to reconcile the East with the West. English language is not only used by the natives of English to express themselves, but English language and literature in English are being enjoyed by a vast group of the educated circle in Asia as well to express their emotions and feelings.

The political power that brought English to the East from the West 150 years ago has led to the mutual exchange of ideas and thoughts. Western writings in English on Orientals and vice versa depicts true picture of scholarship, philosophy, autobiography, and politics. Tagore, Gandhi and Nehru, E.M. Foster. T.S. Eliot. and Yeats are some in

the exhaustive list. Although English used in other countries in South Asia deserves attention, this research work focus is only on the Indian subcontinent and particularly India as Nepal was and still is greatly influenced by the Indian Education system. Indian English, or South Asian variety of English is gaining popularity in Asia in other countries besides India. Graddoll quotes a report and Graddol writes:

In December 2005, the trend was dramatically highlighted at the 11<sup>th</sup> meeting of ASEAN in Kuala Lumpur, when the Indian Prime minister proposed setting up a "centre for English Language Training in Cambodia, Laos, Myanmar and Vietnam 'to equip students, civil servants, professionals and businessmen with adequate English language and communication skills'. A report by IANC news agency quoted officials as saying:

The tools and idiom in India are what this region would be comfortable with compared to more sophisticated teaching aids, not to speak of difficult to understand accents that would come from core English speaking nations.

(Graddoll, 115)

After the 20<sup>th</sup> century (Graddoll, 114) learning English has become an economic necessity however the perspectives have changed. People in South East Asia have started to feel that native-speaker models are less useful. "As the English speaking world becomes less formal, and more democratic, the myth of a standard language becomes more difficult to maintain" (Gradoll, 115). This perspective is also the result of the development of applied linguistics. Many branches of English linguistics have branched out and English language teaching learning scenario has gained a wider horizon. Translation both manual and computational, and the corpus researches in the

field of linguistics have resulted in vision to think, reason and develop scientific concepts related to the English language.

Some limitations of the sound systems in a particular language cannot be replaced by modeling another language. Be it English the most influential language. The Japanese and the Koreans have difficulties to produce the r/l sound of English. Similarly speakers of Deonagri scripts cannot produce different English vowel sounds produced by the vowel letters 'a', 'u' and 'o'. English sound system does not have the sound produced by the Deonagri letter *kh*. The Deonagri sound is near to the sound produced by the letter 'l' and 'r' but not exactly the same. The difference is also found in the noun clusters. Therefore the difficulties lie in pronouncing such words 'kettle' 'bottle' 'shuttle'. Not only is there a difference in the sound systems produced by the Deonagri script and Roman script, differences can also be seen in the word order and sentence construction as a result the interference of the mother tongue is prominently visible when a speaker of say Nepali, Bangla or Hindi speaks English or writes in English. At times the speech or writing is not at all communicative but not always. Often the non-native speaker's English language though deviates from the native English role model is purely communicative, comprehensible, intelligible and sensible. e.g. Did you translate yourself the cartoons? (the utterance is of an experienced college level teacher in Nepal) (For more sample sentences, see Appendix II)

## 2.3 Pragmatics of Non-native English

In this section the word non-native implies to the English language used, spoken and written by people whose mother tongue is not English and those speakers who belong to the 'outer circle' or the 'expanding circle'. The term pragmatics refers to the

study of people's comprehension and production of language in the communicative contexts.

### 2.3.1 Introduction

Pragmatics is related to both the areas- native speakers' as well as non-native speakers' use of the English language, in other words it is related to the use of linguistic patterns. In simple terms this section is going to deal with the term pragmatics in the sense that denotes use of non-native English. Raina mentions the political aspects of Pragmatics and states-

... language use has enormously to do with who we are or wish to be, as well as how we wish to relate to any particular situation on hand. Often desiring distance, self- esteem, aggrandizement, or command, we speak English; desiring a mutually affective closeness, we use the vernacular; or, typically in urban Indian contexts, desiring camaraderie, we use an informal and plastic- mix.

(Raina, 266)

A pragmatic view of the English language quite matches with the functional view of the English language. These functions have various levels and various contexts to make 'each variety within a variety pragmatically 'meaningful' (Kachru, **The pragmatics of non....., 238**) It is true that the loyalty to L1 cultural patterns, may result in deviation from the native use of the target language as used by the native-speakers. It is the teacher's duty to give the pragmatics of native speaker like norms. It is the learners' choice to adapt it or not. However, cognitive and receptive knowledge can come later, basic skills of English is a necessity. Foreign language teachers deal with people who do not have a community speaking the language within which to interest extensively. (Arnold, 121) If a learner of English needs to communicate with native-speakers there is

a strong need of receptive and productive use of Pragmatics. Pragmatic knowledge of English is required for those who want to go abroad to study or migrate for job. Most third world countries see English as a key that give them access to science, technology, and world culture, (Gueye, 246). The historicity of the pragmatics of English in India is closely related to colonialism. Raina strongly argues and says:

The colonial shift of allegiance from Orientalism learning to English education was not, after all, the expression of a surge of colonial 'benevolence'. As is widely recognized today, colonial decisions with respect to language and relatedly, to education, invite to be understood as aspects of colonial politics. Nor, as I shall indicate, need post-colonial assumption and practices be exempt from that sort of scrutiny

(Raina, 271)

According to Judd "Knowledge of speech acts and their function is a basic component of communicating in a second language" (Judd, 154) 'Pragmatics of a language covers the sociolinguistic features - the situation, the participant, the status of those involved in the particular speech acts. It would be very appropriate to mention Kachru and consider his point of view to elaborate the concept of the term pragmatics a little further.

A pragmatic view of language use implies that language must be considered an integral part of the meaning system in which it functions, and related to the contexts in which it is used. There is a relationship between a *speech event* and a parallel *social event* which takes place in English within the context of, for example, West Africa or South Asia This brings us back to viewing language function within a theoretical frame work such as the Firthian context of situation or Hymes ethnography of communication. In the Firthian view meaning is more than '*sights and*

*sounds* not only with an environment of particular sights and sounds, but deeply embedded in the 'living processes' of persons maintaining themselves in the society. It is these 'living processes' which result in the *newness* or the *non-nativeness* in non-native Englishes. The *newness* is not only due to *interference (or transfer)* from the native language(s) of the user, but also due to the new cultural context in which English has been assigned different roles. There is thus a situation of an alien language functioning in - 'un English' contexts. The result is development of new sub-varieties, new styles and new registers. As English undergoes through acculturation in non-native contexts, it shows various degrees of culture-boundness. The more culture-bound it becomes, the more distance is created between it and the native varieties."

(Kachru, The Indianization ..., 235-236)

### **2.3.2 Pragmatics of Indian English**

There are several pragmatic reasons Why Indian English is considered vital. India is a multilingual society. English language therefore has a very significant role to play in its functional utility. Though India has a language as National language and provision of study is prevalent in all the states of India. However, it is not a subject of study as the only compulsory subject. Each state has its state language as medium of instruction and mode of communication. There are some states where the National language is not used as the official language but the state language and English are used as official languages. Many Indians also use English as a second language and to many Indians this is the language for international communication. English in India was never an indigenous language. English in India is used as an international language as well as intra-national language. English in India is not just for contact with the external world or with countries outside India as an international language only But English in

India is also to use it inside India with the local people who do not belong to the same speech community and do not share the same native (mother language) language in other words English in India is used by a large population within the community. Recent sociolinguistic change has made countries of the outer circle also use English for intra-national purposes though English is not the native language of these countries.

The uses of English language in India are of two types:

- a) native-speaker mode
- b) the localized form of English.

The local forms of English in countries where English is used as an International language is always dependent whereas in the countries where there is an intra-national use of English, their local forms of English is independent, though they do have affinities with one or the other model of L1. In other words, the users of English for intra-national needs do not value themselves directly on closeness to an L1 type (American, British, Australian or Canadian). Although the educational system may still reflect some left over form, from the colonization, an era when sociolinguistic or educational independence was not acceptable and such independent local forms of English use was considered 'unintelligible'. However, this is not in practice in the present century.

When English is used for intra-national needs and a localized form is adapted its validity or utility is judged on the basis of certain linguistic characteristics. Strevens (p.26) mentions the following characteristics-

- a. accent and dialect the standard dialect is part of the defining characteristics of an local form of English. This includes phonological, grammatical, lexical aspects as well as geographically and educationally respectively.

- b. Lectal range- each local form of English has its own characteristic range - acrolect, mesolect and basilect.
- c. Variety range - the varieties i.e. registers familiarity unfamiliarity formality informality and the slangs also play a significant role in a Local Form of English

Besides the above mentioned characteristics, Strevens also mentions other sociolinguistic variables they are - discursal rules, standard dialect, status, attitudes and affinition. Their local form of English is also used as a vehicle for education administration, science and technology, literature, the media, entertainment and publicity. According to Strevens- "The precise nature of the LFE in a given country is influenced by the particular uses of English as a vehicle' (Strevens, 26)

In this section the discussion shows that language is being used in many forms, these forms reflect various communities of its users. The localized form of English is identified by its associations with a particular community of the English users.

### **2.3.3 Culture Specific Materials in Non-native English and Non-native literature in English**

Comparing India Pakistan, Nepal and SriLanka Kachru (The Alchemy of..., 37) and also in the article “Meaning in Deviation Towards Understand Non-native English Text” (333) presents samples of Newspaper texts from The Statesman (New Delhi), The Rising Nepal (Kathmandu), The Dawn (Lahore), The Bangladesh Observer (Dacca), Poona Daily News (Poona) and Kashmir Times (Srinagar). He classifies these News Papers into two: a) National papers with international circulations and b) Localized forms of news papers. He considers Statesman, The Dawn, The Bangladesh Observer, to be better off than the other news papers. (In Chapter 1 it has been mentioned how English came to India and Pakistan)

The multilingual and multicultural context of South Asia is very much responsible for the varieties of English found in the respective countries. Besides language and culture, the purpose, status or state of mind and time also determines the writing style. The different varieties within the non-native varieties of English is much more bewildering than in its native varieties. The basis of determining these variations within the varieties of non-native is determined by the users socio-cultural as well as professional level. The variations are remarkable within the educated users. In countries like India and Pakistan (in some African countries as well) a fairly stable variety of English is found.

Kachru mentions three parameters which are related to the situations which result in non-nativeness, they are:

- a) cline of participants in a speech event
- b) cline of intelligibility
- c) cline of roles.

(Kachru, The pragmatics of non...,236-237)

Mentioning about the choice of teaching-learning materials Gueye advocates :

I think that, in preparing learners of English, curriculum designers should map out priority issues related to various aspects of the socio-economic and socio-cultural development of the learners' community. The English teacher should then rely on this information to help learners not only to realize the importance of the roles they will take later on in the development process of their community after formal teaching is over, but also to develop critical thinking. This is what I have termed English for Development Purposes (EDP)

(Gueye, 246...)

This gives us reasons to believe that it becomes a teacher's duty as a key role model of a nation to decide what it is that it should be taught and learnt if a non-native learner is to be communicatively competent in English. While dealing with English in a foreign language setting the foreign language teacher should remember they are dealing with people who do not have a community speaking the language within which to interact extensively. (Arnold, 121) This issue will be discussed in detail in Chapter 5. What is termed as 'non-native variety' by Kachru, Parakrama and other authors, if seen from EDP perspectives, one has to admit that EDP provides an opportunity to help EFL learners think critically and discuss matters related to their community constructively.

From the linguistic perspective the term non-native variety of English (NNVE) refers to the 'other English' which is different than the 'standard' English or the native English of British, American Australian or Canadian. South Asian English comes under the cover term or umbrella term non-native English. It would be wise to quote Parakrama, he says—" the establishment of a Standard South Asian English (Indian English or Lankan English) excludes too much of what is spoken on a widespread basis" (Parakrama, 5)

Parakrama further says:

The role of the 'native speaker' in establishing and nourishing the standard is problematized since this category is ambiguous and thought in the post-colonial context. Easy generalization and convenient oversimplifications become less tenable and the very category of native speaker competency has to be reevaluated once it is stripped of its mystique. The language contact situation is at its most sophisticated and complex, thus providing for important insights into borrowing, mixing, code-switching, translation and so on that linguists must generally

theorize (at least in the context of English) using unreliable historical data and conjecture.

(Parakrama, 5)

In the course of academic language planning establishment many adjustments are made and therefore language becomes the struggle of class, race, gender, age and region. It is the case that standardization dissimulates these struggles, then the so-called 'other Englishes' (Parakrama, 6) help to provide examples of language working in real situations according to the demand of the society. When a user of Lankan English uses in an incompetent manner they use sets of 'distinct rule', which, however, appear unacceptable to other 'more competent' users. (Parakrama, 184)

As mentioned earlier in Chapter 1, this incompetence is a result of direct translation from the non-native speaker's mother tongue. Mixing, borrowing and a systematic mispronunciation occurs because of the mother tongue influences. This does not happen in only one country but in places where the L1 and L2 differs in their language of origin of the parent language. This clearly distinct difference is classified as Sinlish (Sinhala English) or Hinglish (Indian English) in India where Hindi Influence is found to be present. However the situation is not only the case of Indian or Lankan English it is true in other South Asian English as well.

Referring to Kandiah's seminal essay, Arjuna Parakrama cites examples of 'clearly ungrammatical' utterances which according to Kandiah are termed as hypercorrection, by identifying their systemicity and non-randomness.

Upali returned the book, isn't it?

'isn't it?' is a blanket tag in SAE, used by Lankan and Indian educated speakers Parakrama (ibid, 184) believes this is a systematic rule governed as well as acceptable, this is so because South Asians equate it with their mother tongue [ tag element 'isn't

it?'] no? *neda* in Sinhala, *hai na* in Hindi *na/aina* in Bangala, *hoina/hoina ra* in Nepali. The use of this tag element isn't it? equalling didn't she/'no?' is widespread in Nepal as well.

Linguistics, a contemporary academic discipline can said to be in existence as a result of thought generated by the post-colonial and post modern realities and have come to become the guardian angel of South Asian English. Specially the English used in the Indian sub continent. (Bangladesh, India Nepal, Pakistan Sri Lanka) The birth of NNVE or other Englishes is the result of mingling with "language' 'communication' and 'discourse'. The NNVEs allow us to know, to study and to compare the parent language, that is the Native variety English, which is the focus of Comparative Linguistics. English language is not only a valuable asset and important language for colonized countries, but it is the most important language in the world.

Human language works in a sociolinguistic context. Educated Indian English or South Asian English has a different style of using English than an uneducated Asian English. Urban non-native English differs from metropolitan or cosmopolitan non-native English. This is the reason why in South Asia there is a variety and sub variety of English e.g. Babu English. Che-Che English, Anglo- Indian English although the native models of English to be followed is highly inspiring.

English has a significant role in the field of business and commerce, administration and education, politics and religion. Besides these international spread, English literature by non-native writers has also developed. Sridhar says (293) for some non-native writers English is the sole language of literary expression. Sridhar (ibid) cites examples of non-native creative writing and mentions Joseph Conrad, Samuel Beckett, Vladimir Nabokov. Referring Chinua Achebe and RajaRao, Sridhar (ibid) provides evidence to say that non-native writers do believe that they cannot be same as native writers in creative writing. Although non-native writers feel that their method of

expression will represent a dialect which can differentiate from Asia and Africa or America and Britain.

In non-native English literature or literature in English there is 'transplantation' of lexical phrasal and idiomatic expressions. In many writings the author's individuality is also marked by the native language syntactic pattern. However, it is true that most writers like to maintain the native form in their English work. The reason behind this is to avoid serious problem of 'intelligibility'. Sometimes transference of mother-tongue patterns into English may overcome the problem of "Linguistic alienation" which plagues all non-native writers (Kachru, World English ..., 2).

The use of culture specific words in the creative writing written in English may help the reader to know about the writers nation and culture, but a serious consideration should be given to what is 'intelligible' and what is not. For examples words which are specific to religion and culture of a particular country is universally accepted and recognized in such cases no question of intelligibility can be raised. Referring to T.S. Eliot Sridhar quotes

'Good poetry communicates before it is understood'

Sridhar further says

Generations of non-native students have enjoyed and profited from their study of English Literature without ever having seen a daffodil or a snowflake. On the other hand, if one is doing serious literary criticism, one should equip oneself with the knowledge of the authors' cultural and literary tradition".

(Sridhar, Non-native English Literature..., 301)

To learn and know about the English context and culture does not become a problem for non-native learners or non-native teachers doing justice to the prescribed

text because there are plenty of reference material to clarify our queries and concepts regarding English culture specific items, principles or theories. However, this is not the case with non-native literature in English. Supporting Achebe, Kachru too believes if one writes in world language, one should be prepared to be judged by world standards. Sridhar provides rationales for the use of non-native literature in the ELT situation from a student's viewpoint. In addition he also considers use of non-native literature as a resource for teaching English. In Sridhar's words:

... the growth of non-native English literatures provides a unique opportunity to study the nativization of English in different mother tongues groups, and to compare the similarities and differences in the processes of indigenization. The linguist might even arrive at a grammar for breaking the rules of grammar. He might also investigate the relationship between the creative writer's deviation from the norm and the deviations current among speakers of the non-native variety of English and then of course, there is that sociolinguist's paradise- the question of attitudes towards nativization held by non-native speakers themselves

(Sridhar, Non-native English Literature..., 302)

Sridhar further writes:

Most learners of English today are in the so-called Third World Countries, and they learn English primarily as a tool for acquiring scientific and technological skills. In many of these countries English is learned primarily for internal use, to communicate with speakers of other languages within the country. In these contexts English will have to serve as a vehicle for conveying various native cultures, traditions customs, thought patterns, and social concerns. The English Teacher must teach the kind of English that can serve this function. If English teachers are to

"deliver the goods" to speakers of these other languages, they must teach the kind of English best suited for these speakers' needs. What better resource do we have, in this attempt to identify the possibilities and limitations of nativization than writings which succeed or fail precisely on this account?

(Sridhar, Ibid, 302-303)

Sridhar further mentions that the use of non-native literatures for teaching the English language also help teachers develop teaching materials which is culturally suited, so that the literature deals with the life that is familiar to them that they can identify with. Sridhar strongly advocates the use of non-native literature and believes that it should be a part of teacher-training course, because non-native English literatures offer unique shortcut by which the teacher can acquire the essential knowledge and understanding of the language and culture of his students. Sridhar's concept matches with Arnold. (Arnold, 121)

In their editorial introduction for Vethamani's essay 'Common ground in - corporating new literatures in English' in Language and Literature teaching Carter & McRae mentions that the essay succeeds in arguing that new literatures are unjustly overlooked in most teaching contexts, their inclusion can broaden students' perceptions of the use of English in wider cultural contexts. (Carter & McRae, 204)

Vethamani produces sample texts depicting various culture but universal themes: man-woman relationships, human predicament: rejection sacrifice, peoples need for freedom and supernatural elements. Vethamani's exploitations of non-native-texts proves that reading tasks can be designed, implemented and good results achieved in the same way as with exploitation of native texts. These five themes dealt by Vethamani is universal, setting and treatment of the themes may be culture specific. These texts integrate and expand the English language literary canon geographically

and culturally. McRae calls 'the wider language frame of reference' (Mc Rae, Representational language ...21) which combines old and new, familiar and the unfamiliar, the local and the foreign. The samples of texts, benefit from the broadening of the horizons, this bring about in both individual and experiential readings of literary texts.

### 2.3.4 The Indianization of English

English language has been spoken in India from colonial days and 'since the infamous Macaulay minute of 1835' (Graddoll, 94). English has featured prominently in Indian education. Kachru eloquently states that competence in the use of English language is a mark of modernization "it signifies transmutation" (Kachru, The Alchemy of...,1). According to Kachru, "knowing English is like possessing the fabled Aladdin's lamp, which permits one to open as it were, the linguistic gates to international business, technology, science, and travel. In short, English provides linguistic power." (Kachru, Ibid, 1)

Indian variety of English was already present in the very early 20<sup>th</sup> century. To exemplify, we can read an extract from the famous collection of letters written by the late Indian Prime Minister Pandit Jawaharlal Nehru to his daughter late Prime Minister Indira Gandhi when she was 10 years old and Nehru then was a political prisoner. The letters were written by Nehru in the summer of 1928. The collection of the letters in the form of a book was printed in the year 1973. He writes,

Even now after thousand years we can find these common words in different languages and can tell that once upon a time these languages must have been one. You know that there are many such common words in French and English. Let us examine two very homely and ordinary words like 'father' and 'mother'. In Hindi and Sanskrit the words are, as you know, *pita* and *mata*. In Latin they are 'pater' and 'mater', in Greek

'pater' and 'meter'; in German 'vater' and mutter'; in French 'pere' and 'mere;' and so on in many other languages. Do they not all seem to be very much alike? They have a family resemblance, like cousins. Many words of course, may be borrowed by one language from another. Hindi has borrowed some words from English in this way and English has borrowed some words from Hindi. But 'father' and 'mother' could not have been borrowed. They must have come down from the same ancestor or the same family. And from this we can find out that the people living far apart now in different countries and using different languages must have belonged once upon a time to the same big family.

(Nehru, 34)

In his foreword to this book Nehru in Allahabad, India in the year 1929 wrote "I realize that the letters being in English, their circle of appeal is limited. The fault is entirely mine. I can only remedy it now by having a translation made" Thus we see English as a mode of communication in India existed as early as 1920s. Nehru's English was very close to the native model of English. This is possibly not only due to the British Raj but also due to the British system of education Nehru was educated in. The extracted paragraph is a very good example of a condensed paragraph loaded with linguistic information from historical as well as socio-linguistic perspectives.

Kachru mentions that Dastoor was right in claiming that Indians spoke English different than English men or Americans. He considered the English of Rabindranath Tagore, Sarojini Naidu and Manmohan Ghosh "the better, not the worse for bearing the stamp of a national temperament (Kachru, The Alchemy of..., 4). Recollecting his early days as an Indian student in the year 1956 in London, Kachru mentions the distinguished group of linguists in Edinburgh. They were Firth and Halliday. A very significant distinction between a western and an Indian *guru* is that the Indian gurus are

inspired by speech (*vak, moukhik*) the route of transmitting ideas or knowledge is essentially oral among Indian gurus where as the Western tradition is essentially a written one.

English education became an integral part of the 'English colonial dispensation': (Rai, *The English Teacher ...*, 305) which precluded many Indian realities, this type of education, was, a sort of obligatory, and a cultural in-authenticity. I would like to quote Rai again:

The question of the English in our education is an intricate and complex one an admittedly peculiar sub set of the more general predicament of the humanities. Thus access to English is ineluctable at the higher levels of education: for a large number of people in the upper reaches, English is not only the most convenient language of international access, it is also, to all intents and purposes, a first language. But as all students of the Indian educational scene- official commissioners and unofficial researchers alike have observed, the persistence of English serves to deepen the chasm between the world and the world of education, producing that schizoid condition known as 'the babu mind'. It is a condition that is marked by guilt and/or a (sense of) deep cultural inauthenticity."

(Rai, *The English Teacher ...*, 300)

However, the fact cannot be denied that English prevalent in India functions as a 'historical bind' and as a 'cultural organizer' (Raina, 269)

Dubey (**Dubey, 86**) mentions that there are two types of constraints when a non-native language (foreign language) meets the native or local communication requirements (Indian languages) they are :

a) socio-cultural constraints

and

b) linguistic constraints

This is so because no two cultures are alike and no languages are same. Dubey (Dubey, ibid) cites example of semantic value and mentions that Socio-cultural constraints are operative in a language in those lexical items which are 'culture-specific' and 'code bound' e.g. the lexical items 'girl friend' and 'dharma' from British English and Hindi respectively. The lexical items are so specific to the two cultures (British and India) and suggest a lot more than their translated forms would provide only a partial clue to their meanings. Therefore, such native lexical items are integrated in the structure of respective languages,

By 'Lexical constraints' Dubey means the lexical limitations of the lexical structures of the non-native language as a message-carrier. To overcome such constraints the participants adopt various linguistic devices. This helps him/her add new meaning to the non-native language (foreign language) and thus develop its **lexical register** in their favour to suit the requirements of native communicative situations.

According to Dubey:

The Indianness of semantically- extended lexical items reveals itself in the fact that though these items have the structure of British English, they will nevertheless be semantically opaque in British English unless the receiver is well acquainted with the Indian life.

(Dubey, 86)

According to Crystal :

Kinship is a good example of the way languages differ in the way they handle an area of human experience. The same biological relationship

are involved everywhere yet they are handled in a multiplicity of ways reflecting the influence of cultural factors.

(Crystal, Language Death ..., 62)

Some South Asian languages (Hindi, Bangla, Nepali) have vocabularies of hundred of words plainly identifying the importance of familial relationship. On contrary English language do not have many words denoting familial relationship, e.g. uncle and aunt is the cover term for both paternal and maternal uncle and aunt and the term brother-in-law also means wife's brother as well as husband's brother there are more similar uses.

Mehrotra mentions that in India due to 'native-socio-cultural factors' nativised features of English is present in private letters. English as used in business letters, job applications and different types of bureaucratic communication in India has become more or less standardized and is not much different from the language of similar letters written elsewhere in the English speaking world. Mehrotra's findings are based on 300 private letters. (Mehrotra, 39) Forms of address, salutations, acknowledgement, contents, and closing all differ from American or British writers. Even the language of computers is used for the purpose (Mehrotra, 41) e.g. as cited by Mehrotra in a love letter "Today my system is refusing to boot up with anyone except you please insert the floppy of love to prevent its hang-up".

The language of personal letters illustrate some of the distinguishing features of Indian English, both lexically and syntactically (Mehrotra, 43). Users of English in India are prone to 'pomposity' and 'verbosity' in the use of language. Some expression or usages are unacceptable to a native speaker of English.

e.g. She has passed B.A. examination in the royal division.

The Maths Sir enquired about your progress.

I had also put the postal tickets in the envelope.

The water of Gorakhpur is not congenial for my health.

Mehrotra also explains that royal division denotes a grade less than 45% is a case of euphemism. While 'sir' is used by school children in Britain to address a male teacher, in India 'sir' is used also for college male teacher. Popular Indianism is the use of 'ticket' to denote 'stamp'. However, the use of the word water, in the sense of climate shows the pull of Hindi, the writer's mother tongue.

Furthermore, he ([Mehrotra, 44](#)) states that a significant syntactic feature of the language used in personal letters is 'topicalization' or 'fronting', in which the usual word order is reversed and the object is brought to the front position'

e.g. Your regards I'll convey and you do the same for me.

His address I'll let you know in my next letter

Just a starter I am, technically.

About Allahabad I shall write later on

One inland I had already posted (inland is 'inland is inland letter)

The pattern is simply a case of transfer of a syntactic feature of Hindi to English. The above examples and quotes lead us to agree to the fact that language is 'a marker of identity' (Agnihotri and Khanna, 11) Language separates Homo Sapiens from other living [beings](#). One tends to become sensitive to the biological, structural, social and psychological aspects of language

Agnihotri & Khanna mention that European Language entered India with the discovery of the sea route to the sub-continent by Vasco de Gama in 1498. English first came to India in Portuguese and other European ships. Later when the Englishmen formed their own company and started business on the Indian soil, they followed the

path lead by the Portuguese and eventually Portuguese which had been the lingua franca- gave way to English as the 'political chess-board, both in Europe and in India English was born for South Asia. I'd like to quote Agnihotri and Khanna:

Portuguese became a *lingua--franca* in India interacting in a typically Indian way with Indian Languages where as English could never become a lingua franca in India. It started as a language of the elite and has been kept so ever since. Unlike pidgins and creoles all over the world, Indian contact varities involving English did not go through the process of creolization and decreolization. Babu English, Chee chee English or Butler English are almost what their names suggest. A fairly standard variety on the other hand got entrenched among the select elite. It did not strike the missionaries and reformers that they were applying a Western norm to Oriental cultures and customs. The desire to create a strong base for English in India was initially motivated by a missionary zeal to improve the manners and customs of the native's and open the door s of knowledge and Christian faith to them so that they could come out of the darkness of ignorance and superstition.

(Agnihotri & Khanna, 21)

Momin mentions that (Momin, 179) India represents 'a melting pot of races' and cultures. Since the middle of the second millennium BC Indian civilization has seen many migrant groups and communities from different parts of the world. This has resulted in import of respective traditions and behaviour patterns from their native lands. However, in the course of time they lost contact with their places of origin and faced an extensive process of indigenization (Momin, *ibid*). The process of adaptation and interaction brought about India's characteristics diversity and on the other a composite

cultural tradition. Momin has briefly examined the interface between diversity and unity in Indian civilization as reflected in linguistic pluralism and convergence.

To cite an example, it would be wise to mention the Sanskrit language, although in the 1981 Indian Census records that Sanskrit retains a great cultural importance and was spoken by 6106 persons, it is no longer a spoken language in the country. (Momin, 179) Due to more than a dozen major languages the language problem in India has created problem at times. Each state desired to claim the superiority of their respective state languages.

Adiyar supports the fact to make all the regional languages as official languages and use English as the link language of India. (Adiyar, 178) He also mention the truth that the percentage of English knowing Tamils are higher than Hindi knowing Tamils. Bengal faces the same situation as well. On the other hand there are some states where an Indian learner gets deeply frustrated when s/he realizes that all the years of studying English have not equipped her to negotiate successfully ordinary day-to-day use of English.

According to Agnihotri & Khanna- "... the select few who do manage to acquire high levels of proficiency in English become willing partners in the ELT industry. For most, English remains a burden intellectually and a non-starter functionally." (Agnihotri & Khanna, 13) Agnihotri & Khanna express their concern over ELT in India and opine that ELT in India meant- ... "familiarity with and paraphrase and interpretation of well-known English literary texts in particular the Elizabethan Restoration Augustan, and Romantic texts involving largely a reproduction of received critical opinion" (Agnihotri & Khanna, 14). They believe that the goal of language teaching should aim at... "developing a critical awareness about language structure, its role in society and the development of critical faculties of the learner". And the Language curriculum should, "...be at the centre

of a child's education, drawing on and feeding into all other disciplines" (Agnihotri & Khanna, 12)

Krisnaswamy and Sriraman (34) notice three broad developments with regards to English Education in India during the British rule. They are the following:

1. **Levels of attainment in English.** During the early years (1600-1800) of English teaching in India two varieties were present. The High variety and the Low variety. High variety was formal and imitating the native-like language. The low variety was 'butler English' Later (1850-1947) more varieties appeared besides the high to low varieties.
2. **Interaction with Indian Languages.** A number of words of Indian origin were absorbed into English e.g. brahmin, coolie, jungle so on.
3. **Methodology** The East and the west shared a meeting ground. Language studies in India had been based on the *Kavya* (literature) *vyakaran* (grammar) tradition. The grammar translation method in Sanskrit or Persian languages, Use of the dictionary for the meaning of 'roots' and a grammar for the rules for inflection and syntax were implied. The grammar translation method as advocated by practitioners like Franz Ahn (1796-1865) and H.G. Ollendorf (1803-1865) was found to be practical and easy.

In colonial India literary texts were the staple in teaching of English.

Shakespeare and Nesfield became the two pillars of English Education in India, and even their modified version became a part of the curricula. English and the teaching of English stayed on in India and generated a class of Indians with a strong grounding in English. Expressing in English and being educated in English remained a cherished desire among the busy city residents. Writing in English, developing instruction materials and reading materials in English locally flourished with the development of printing

technology. Time saw many changes, people were not concerned to imitate and copy the role model of the British, but were happy with 'localizing' and 'nativising' to give English a new and suitable form.

The sociolinguistic context of the English language is changing constantly from generation to generation, time to time. The legacy of colonial Englishes has resulted in another variety of English, Asian English in the Indian Subcontinent or African English in case of Africa. These non-native varieties of Englishes have also influenced the native variety of the English language and have resulted in a wide horizon of sociolinguistic research studies. In addition many literary questions have become a topic of debate contributing to the branch of linguistic study along with many ELT issues. English language is a tool of power, domination, and elitist identity, and a means of communication globally.

In Kachru's own words :

The linguistic and cultural pluralism in Africa and South Asia contributed to the spread of English, and helped foster its retention even after the colonial period ended. The nationalist awakening needed a pan-national medium for resurgence: the medium chosen was, ironically, the "alien" language. And there were reasons, both cultural and linguistic, for that choice.

Kachru further states

True, Indian leaders like Mohandas K. Gandhi (1869-1948) were struggling to create consensus for a mutually acceptable native variety as the national language but their message to the elite was expressed in English. By the 1920s English had become the language of political discourse, international administration, and law, and it was associated with liberal thinking. These roles and such an attitude toward English,

maintained its power over local languages even after the colonial period ended.

(Kachru, The Alchemy of..., 7-8)

In India, Sanskrit and Hindi are the other two languages that can be considered acquiring "pan-Indian intranational functions". (Kachru, *ibid* 8) The domains and use of Sanskrit is limited. The use of Hindi as a 'intranational funtion' is debatable and not widely accepted. English is the language of both power and prestige. Thus we see the pragmatics of non-native English in the Indian context, started off with English Literature as a legacy of the colonialism but time and need of the society has changed the status of English in the Indian subcontinent. In the following section the fact that English in the South Asian context was influenced after the British Raj by decolonization will be explained.

## **CHAPTER 3**

### **Teaching English to Speakers of Nepali Language**

“..... Language is worth a thousand pounds a word”

“I shall dream about a thousand pounds tonight, I know I shall” thought Alice.

(Carroll, 113)

#### **3.1 Introduction**

This chapter gives a detailed account of the English language teaching situation in Nepal. Some aspects of ELT in Nepal are on the verge of change. In other words, the primary level English teaching where English begins at grade 1 are likely to be changed, with the introduction of English from grade 1 to 8 as the primary level, and change in the structure of grade 9 and grade 10 of the secondary level curriculum for the summative exam purposes is being considered. (2010) Although the tertiary level has not been phased out from Tribhuvan University it is a debatable issue at present and re-thinking is essential. In this chapter an attempt has been made to critically analyze the ELT situation of the government sector that is present, and define the old and new pedagogical implications. In addition, the necessity of mentioning the changing concept of ELT has been realized as it directly or indirectly affects the education system in the South Asian context and particularly in the Nepalese context, where English language is learned by bilingual and multilingual learners within minimum facilities and maximum constraints. The curriculum introduced in 1999 was ‘repackaged’ in 2007 (Baral, 1 ) because of the political changes of 2007 in Nepal.

### **3.2 The role played by language: an introductory note**

Language, human beings and the society are so interrelated that we can- not imagine a language less society on earth. The faculty of speech therefore, precedes recorded history and it is unhelpful to speculate about the circumstances of its origin. Language distinguishes man from the rest of the animal world (Barber, 9) Language is the most valuable 'tool' that man has invented and is the one that makes all other things possible with the use of it. All human languages are equally perfect as instruments of communication. Basically, a language is spoken; the written language is derivative form of speech. The masterpieces of great writers first existed in the form of speech before they were put down in written form. Human language is well equipped to express the feelings as a speaker wants to express. Eskimos can speak of snow with greater 'precision' and 'subtlety' (Quirk & Stein, 7) than other people. However, Eskimos may not be in a position to produce a sound vocabulary associated with agriculture or horticulture.

Language is affected by time and space. No two languages are identical, there are differences. Human language changes from time to time, from one decade to another and from century to century. Four thousand years ago Sanskrit was more useful than Nepali, Hindi, or Bangla. Chaucer's English had its own time and use, hence a difficult domain to be understood by the students of the 21<sup>st</sup> century now. We find differences in languages due to two reasons, 'time ' and 'space' (Quirk & Stein, 27) Recalling a few words will help us to recollect and rethink how there has been a gradual change :

Anglo-Saxon and Spencer

Chaucer and Shakespeare

Between the years 1016-1050 England was under the Danish rule. (Viking Norsemen) the Scandinavians and the Anglo-Saxons were similar. (Watson, 17) Watson further mentions that “the Norman Conquest of A.D. 1066 is the beginning of the English in the middle age. The presence of the French speaking- Normans were truly cataclysmic in its effect on the English language. The king of England did not speak English at all. Henry II (1154-1189) probably understood it”. French was reinforced because it was considered a mark of ‘prestige’. The 16-17 century was considered the period of Renaissance. This was also the age of Shakespeare and also the reign of Elizabeth 1. New learning, new ideas, new vocabulary from Latin and Greek was incorporated in the English language. The influence of Greek in art, architecture, literature and thought was present. Gradually English took over Latin (Watson, 21). Watson very eloquently writes-

There was a tremendous sense of excitement as people realized that English was capable of giving expression to the very finest thoughts.

Richard Mulcaster, one of the stoutest champions of English, remarked, “I reverence the Latin, but I worship the English.

(Watson, 23)

Quirk and Strein classifies space into two categories one as 'physical space' and the other as 'social space'. The physical space is determined by the geographical setting as for example England, Scotland and Ireland have a geographical boundary. The English of these areas differs in the spoken form and therefore can be classified as physical space. By social space the authors means social set, social status which is represented by the language and particularly in the spoken form. (Quirk and Strein, 7) Social space determines the national identity as well as personal identity. English is

now redefining the national and the individual identities worldwide, 'shifting political fault lines', creating new 'global patterns of wealth' and social exclusion and suggesting new notions of human rights and responsibilities of citizenship. Multilingualism has become the norm of post-modern English. (Gradoll, 19)

Time is another factor of language change. It has been already mentioned how time has changed and we no longer use the old form of English in our use of the language. Similarly the Nepali spoken by late king **Prithivi Narayan Shah** is different than the late king **Birendra Bir Bikram Shah**. This is due to time factor. It would be reasonable to quote Bailey to justify the statement.

Both literature and law reveal a preoccupation with mutual obligations of lords and retainers, and communication up and down the social hierarchy required a range of stylistic conventions expressed through language"

(Bailey, 17)

Language is a marker for personal identity, national identity and local identity. No two person's speaking style or handwriting can match exactly. In the global context, there are one nation one language (Japanese) One language several nations model (English) several languages one nation model (e.g. Nepal, India) If one speaks Japanese s/he is a citizen of Japan. It is not true for other language or other country. If your mother tongue is English you are a citizen of U.S.A, U.K., Australia, Canada, or South Africa. If the sentence is rephrased and said that if one makes daily use of English in course of his/her work, s/he is considered to be a citizen of 'Y' Quirk and Stein believe that the difficulty of predicting the value of 'Y' increases dramatically. In every nation on earth there are some citizens who use English every day. To quote Quirk and Stein would be providing a valid statement. "There are more speakers of English for whom it is not their native language than the worldwide total of native speakers" (Quirk

& Stein, 38) In addition to this quote it would be meaningful to mention Quirk and Stein (38) and use their diagram to clarify the term identity.

Figure 1

In India and Pakistan after the 1947 independence a need was felt to replace the language Hindustani of Hindustan (India and Pakistan). In order to have a separate national identity there was a need of separate languages. In Pakistan, Hindustani was reshaped as Urdu, with much deliberate replacement of words to incorporate the traditions of Islam, with a script (Arabic-based) to match. In India, Hindustani was reshaped as Hindi with many words replaced with the help from the ancient Sanskrit in which the sacred Hindu texts were written and with the Deonagari script. The conscious dissimilation of languages helped to create two national identities by appeal to precious culture and religious heritages. (Quirk and Stein, 34) This is true with other languages in the world as well (see appendix i). Indeed language can play a vital role in creating national identity, at various levels; and of various types educational, political and social. In addition, a language can also act as a catalyst to bring changes in the language of origin.

### **3.3 English as a subject of study and English Language Teaching in Nepal: an historical overview**

It would be reasonable to present a review of English as a subject of study with Historical perspectives focusing on the situations of the Indian subcontinent and particularly India and its influence on Nepal. In the Indian subcontinent the English language that has been studied as a subject is more or less same as in Nepal. It either follows the British English or the American English as its model.

Quirk and Stein (41) in their essay "Variation within English" mentions that English comes in many guises, to name some British English, American English, colloquial English, literary English, scientific English, religion English and dialectal English. British English and American English differ in spelling and pronunciation. The two said varieties can be differentiated in terms of writing as well as speech (Quirk & Stein, 46). Further, the writers mention that language variations is a lively political issue in many countries. (Quirk & Stein, 47) An expression such as Indian English is used with very different meaning. By Indian English the authors refer to the linguistic form, pronunciation, grammar, choice of lexical items which is spoken by speakers from the Indian Subcontinent. An elaborate outline has been given in Chapter 2 here It would be briefly mentioned, to relate to the status of English in Nepal.

An Indian English novel means a novel written in English by a non-native or by a person of Indian origin. In Nepal the British English and the Indian variety of English has been used in the past. Currently there is a trend to follow the American English, especially outside the academic world. Tribhuvan University and the academic formalities follow the British English in particular and unknowingly the Indian variety of English in general.

Sharma (Nepal Ma Shiksha ...., 41) mentions that Englishmen came to Nepal in the 17th century with an aim to spread Christian religion through the English language. The then king discouraged the spread of Christianity and the missionary priest was asked to leave the kingdom. The first Englishman was Fr. Craybrawl who came to Nepal

in the year 1628. Grober Dorwil was the other. In the West the first wave of new words and ideas came into the language through Christianity and they were Latin words. Some historical parallel exists. In A.D. 597 St. Augustine, sent by Pope Gregory in Rome, came to Britain and began to convert the English to Christianity (Watson, 14-15). This could not be so in the case of Nepal too. Being a Hindu dominated country no kings in the past as well as of the later times encouraged the spread of Christianity, and that too, not at all as a tool to learn and reinforce the use of the English language. Christianity prevails in the country but it is not within the domain of the Government or government supported educational institutes.

On 14<sup>th</sup> September 1846 Jung Bahadur Rana became the prime minister of Nepal. (Sharma, 40) He ruled for 30 years as a prime minister. He was very much interested in developing education in general and English education in particular. During the reign of the Ranas, the schools were not opened for the public. Therefore, the majority of the public, especially those interested in education had to depend on India for education.

In Nepal the nucleus of modern (western) education started as a family enterprise in Rana *durbars*. In 1853, at Thapathali durbar Mr. Canning used to give lessons in English, Mathematics and history to Jung Bahadur's brothers and some other Nepalese up to grade viii (Malla, English in Nepalese..., 185).

The introduction of western education at Jung Bahadur's durbar was an outcome of Jung Bahadur's tour of Europe in January 1850. 'In order to dive deeper and drink most wistfully from this fountain of world power' (Malla, 185) Jung Bahadur saw the need to learn the English language. However, the private school at Rana durbar tutored by foreigners (including *Bangali Babus*) later terminated into the Nations first English high school in 1889. Later, in 1896 the school named Durbar School was open to the

public. There was another school outside the valley in the plain lands in the south, (in Birgunj) prior to the Durbar school. It was a middle school.

In 1933 Nepal's own independent secondary board known as S.L.C. board was established. Prior to this Nepalese had to go to **Patna or Kolkata**, India for High School graduation (then known as Entrance Examination). The first head master (head teacher) of Durbar High School was a *Bangali Babu* Mr. Batu Krishna Moitra. The first Nepalese to go to Calcutta for High School graduation was Chandra Shumsher Jung Bahadur Rana. In 1918 Nepal's first Modern College, Tri Chandra College was established. Initially Tri-Chandra College was affiliated to Calcutta University. The first Principal was also a Bengali of Indian origin and Indian nationality. The affiliation to neighbor country's board and university provided a good platform to use English not only as a subject but also as a medium of communication, instruction and partly for administrative works, while communicating with the Indian boards and the Indian embassy as well. It was either Tri Chandra college in Nepal or Patna, Calcutta (Kolkata), Benaras, Lucknow, Allahabad in India where the Nepalese went for higher studies. However, in the mid 1950s Nepalese students went to the U.K. or U.S.A. for higher studies. Malla mentions :

In the 1950s and 1960s a few English teachers from Nepal went to Britain and the United States. They were briefly exposed to linguistics with different degrees of concentrations. It was in the **Tribhuvan** University, Department of Sanskrit, Nepali, Hindi, and English that some rudimentary component of philology was started at the Masters level. Some of the courses were given by Indian Colombo Plan Teachers of English and Comparative Philology.

(Malla, Linguistic Studies in ..., 151-152)

An extract from Karthak's poem entitled "To Madhusudan Thakur" will be relevant here, to prove the presence of an Indian teacher of English in Nepal

Madhusudan Thakur was an Indian teacher and the writer of the poem was his friend.

You uncertainly certain man,  
Much-giving receiving only a little  
Your long hair and beard barberwise economical.  
Inviting strong gusts of wind!  
You living somewhere anywhere in Bihar,  
Your fading purple shirt  
Always looking for trouble,  
Your canvas shoes all decent and practical,  
You internationally processed  
But moulded and made in India  
For international use.

As in Manas (see Appendix vii)

Furthermore, the Summer Institute of Linguistics (SIL) was established in the year 1970s in the Tribhuvan University premises at Kirtipur, which had helped linguists in Nepal to create an interest in linguistics by training Nepalese personals in the field of Linguistic theory and in the field of technology. In September 1969 the British Council recruited Dr. Allan Davies, professor of English at Kirtipur, to take over the chair of English with an aim that professor Davies would train Nepali teachers in the methodology of teaching English and also advise in other pedagogical problems of teaching English. Three short time courses for college teachers of English with linguists and applied linguistics were conducted. About 100 teachers from all over the kingdom attended this course.

For several teachers this was the first exposure to proper linguistics . For Tribhuvan University, this was the first time to introduce Linguistics to the teachers of

English, who were all students of English Literature. After some time, in the academic years 1970-1972 the only teacher training college, Faculty of Education introduced Pedagogy of English to undergraduate students opting for specializing courses in English Education in lieu of English Literature for one year B.Ed. programmes and along with English literature for Students of 4 Years B.Ed. programmes.

The English teaching in Nepal began with English Literature as a compulsory subject and also as a specializing subject. English Literature dominated the syllabus. In addition to this, English grammar was taught as well. In the beginning that is in early 1950s the syllabus of Nepal matched with the Indian syllabi. In the late 1960s there was a change, the syllabus was revised but Literature still got its priority. In Nepal, at present (in the 21<sup>st</sup> century) the teaching of English Literature and teaching of English Language represent two different methodological modes that need to be studied carefully. This issue will be dealt with in the next chapter.

### **3.3.1 English in Nepal and the Indian myth**

In the previous section it has been mentioned that during the Rana Rule the Nepalese people who were interested in Higher Education went to India. Calcutta University along with other two universities in Bombay and Madras were established by the then British rule in India. The East India Company had to devise another way of making sure that the native population would be keen to follow an English way of life. The literature of England was seen as a special culture that represented a mode of life, morals, taste, and the English way of doing things. Thus, why not teach the Indians how to be more English by teaching them English Literature became an attitude that dominated the 19th century. By 1935 A law was made by the English Education Act. The law officially required Indians to study in English and to study English Literature. Studying English literature was seen as a way of civilizing the native population.

**Eaglestone** claims that- "During the Early nineteenth century English literature wasn't

acceptable in Britain and was of no use to professors of classics it was being pursued in the world elsewhere. (Eaglestone, 10)

In the Indian context the term English refers to both English, on one hand as the body of literature belonging to Britain and or written in the English language, and on the other hand as the name of a language that stands in relation to the mother tongue as a second language (Rajan, 58)

The first textbook to teach English in India was written by John Miller. (Agnihotri & Khanna, 16) The book was published in Sreerampore in West Bengal. Macaulay believed that it was necessary to introduce English in India because Indian people then were not in a position to be educated in the vernacular. Macaulay recommended closure of Sanskrit and Arabic schools and a withdrawal of all financial support to these institutions. No. books were printed in Arabic or Sanskrit.

Situation was not very different here in Nepal. Jung Bahadur thought that Studying English would enlighten the Nepali people and English was in the secondary school syllabus as a subject with Literature and grammar as the content. In Nepal the Nepali learners in Nepali school (1940s) started to read English with the help of a book written by a Bengali writer entitled "The First Book of Reading". It was written by Sir Peary Charan Sircar (Malla, The Lure of..., 244). It would be appropriate to quote Malla here,

... well Sir Peary was a beknighted Bengali man - a typical product of the British Raj in India. The book was crisp, illustrations were tiny but numerous. This was what in my times called The First Book. After the alphabet what or to be more precise, whither? The first sentence in the book was a potent magic incantation. Learning thereafter began with 'I go'. An English word was equated with a Nepali word. An English sentence with a Nepali sentence. 'I go' was in itself symbolical. Since the day I

learnt to recite that sentence in English I have been going further and further from where I began, from my home, my language, my culture, my land, from my roots, if you. But wither?"

(Malla, Ibid, 244)

Malla's feeling though very personal, are very national in true sense. Not only Malla but many Nepali learners of English also began to learn English with materials produced by or written by foreigners especially Indians, and the method that was used was truly adapted from the Grammar Translation school and rote-learning technique. This method and technique were found to be practical in any other places where English was taught as a second language or foreign language. During the 1940s and later till 1960s, focus on grammar was given a great priority very much like learning the Sanskrit *sabdaroop* and *dhaturoop*. It has been already mentioned in chapter 1 and in other section of this chapter that the 'ushering in' of English education in Nepal was supported by the Indian Board and University, Patna and Calcutta. Therefore, there was a close relationship between English teaching in Nepal with that of Bengal and Bihar state of India.

It was with the introduction of the New Education System Plan (NESP) 1971-1976, that the Nepalese learners of English saw a drastic change in the education scenario. Nepal had by then become very independent and reliable on its own education system, teaching methodology and its own syllabus. The syllabus was modeled after the American semester system which replaced the annual or yearly examination system in the college level, and in schools the structural syllabus replaced the Grammar Translation Method. However, in practice the grammar translation method dominated the ELT environment.

At present in the 21<sup>st</sup> century, it is found that in India the teaching of English introduced during the British rule has still remained part of Indian Culture and life.

(Agnihotri & Khanna, 15) The British Raj became a part of history but the British English has become a part of work culture, education culture, and social culture in India and to a great extent the influence is also present in Nepal. Kachru considers that in the Indian linguistic context it is now appropriate to consider English as an Indian Language though not of Indian origin. (Kachru, The Pragmatics of..., 225) The large body of literature in English in South Asia (fiction, poetry, prose) has now established itself as an important part of the commonwealth Literature in English. In the ELT domain it has its significant role. It will be mentioned in detail in chapter 4. The most significant sociological result of giving a great importance to English in India has developed in the social division, between the selected elite and the Englishness masses. This social division is also found in educated social circle between those who went to schools where medium of instructions is/was purely English and those who went to Government schools where English is/was merely taught as a subject. The route to power, prestige and riches even today, lies through English (Agnihotri & Khanna, 15)

In 1835 Macaulay in a single stroke made English the Language of the Government, Education and advancement. In addition to this, English Language was a symbol of imperial rule and of self-improvement. Macaulay's recommendation was accepted by the then Governor-General, and a large amount of financial support was allotted for English Education in India (Sriraman & Krishnaswamy, 32)

'When there was a decline in the classical literary studies in England there was an interest of studying classical/canonical, English Literature among the 'babu-class' in India.

(Krishnaswamy & Sriraman, 34)

In India all the funds appropriated for the purpose of education were best employed on English Education alone (Aggrawal, 14). Thus by introducing English in the academia Macaulay was successful to form 'a class of persons' Indians in blood and

colour, but English in taste, in opinions, in morals and in intellect' (Agrawal, 12). A profound knowledge of English literature and science through the medium of the English language was the result of the 1835 English Education Act of India.

Thus in Colonial India literary texts were the core of English teaching. As a result a class of Indians with a strong grounding in English was born who had the confident, enthusiasm, interest and aptitude to handle the language and literature very naturally and was able to assist Nepal to dive deep into the ocean of English teaching.

English and the teaching of English stayed on in India, so is the case with Nepal. Since the inception of Durbar High School, English in the Nepalese education sector has not been abandoned though at times it was taken out from the primary grades and reintroduced. At the lower secondary, secondary, higher secondary, undergraduate levels and even at the post graduate level English teaching never lost its place. Unlike at the primary level it was never taken out and reintroduced at the tertiary level. In the beginning of the nineteenth century English Education continued to be offered by the missionary institutes in India. The missionary curriculum included the Bible, the Natural theology, Bunyans' Pilgrim's progress, Bacon's Novum Organism, Plato's Dialogue, and Milton's Paradise Lost. In Nepal Bible and Natural theology were never introduced in the curriculum.

It was during the twentieth century that the missionary schools were seen in Nepal. Surprisingly these two schools St. Xavier's and St. Mary's also had their roots in India. All the teachers came from the Indian missionary schools in India, There were French, German, American Mothers and Fathers of the Jesuit society and some were converted Indian Christians and a few Anglo- Indians. The teaching method, the teaching material and other instruction materials were imported as well because these schools were under the Cambridge Board and were private in nature, but approved by the Nepal Government. Spread of Christianity was not the target but good and quality

education was the target of these two missionary schools. British never ruled in Nepal. However, British influence in the Nepalese Education System traveled via India in General and via Calcutta in particular. It was in India then, that the British formed the idea of a school and academic institution. These academic programmes involved reading novels, plays, stories and poems written in English and doing composition works. This helps us to explain why the subject is called English unlike some other countries where it is called Literature. In India and in Nepal English teaching started with the native varieties of English literature. However, in Nepal a translated Tagore was the only non-native writer introduced in the literature courses.

After Nepal had her own university and own School Board, Indian teachers were hired to teach English in schools and colleges. They taught the Nepali learners the *Babu English*. There were no other choices. Due to the socio-cultural, political and geographical reasons it was not easy and feasible to hire teachers of English from any other countries. Only one or two experts could be appointed as advisors from the U.S.A. or U.K. Before the New Education System Plan the syllabi, the textbooks the methods were modeled after Indian education system as designed by the then British Raj. Referring to the Nepalese students position and their ELT situations Malla writes:

We began by copying the Indian university courses and what major changes we thought we had brought about neither with any close and expert scrutiny of the materials prescribed nor on the basis of any objective criteria of the actual needs of the undergraduates in different faculties.

(Malla, English in Nepalese ..., 5)

At present, the Government schools and colleges in Nepal do not recruit any Indian teachers. In the private schools preference are given to Bengali and South Indian teachers from India. A Nepali teacher educated in India with an M.A. degree in English

Literature has better options and choices than a Nepali teacher of English educated in Nepal and possessing a masters Degree from Tribhuwan University Nepal, (in the private sectors). It is not borne out however, by independent research.

It is the same with the use of teaching materials, text books and supplementary reading materials. Though Nepali writers educated in Nepal or abroad have been able to produce reliable teaching materials the private schools as well as some government schools enjoy using text books and supplementary books by Indian writers, Indian publishers and Indian printers. In schools there is a provision of using government approved text books. However, often, this is overruled or neglected and schools do teach "English II" with books not prescribed by the Curriculum Development Centre or books not published by Janak Educational Material Centre. The craze is anyhow load the student with English teaching materials, literature, grammar, or language exercises for the sake of English teaching no matter which method or which technique is useful or practical according to the new revised curriculum and teaching policies. Even parents feel happy to see their children studying in the government schools using books somewhat similar to the 'boarding schools'. In Nepal the term boarding schools is used to identify schools where the medium of instruction is English, residential or non residential both. The term is used in the vernacular also with various pronunciations differing from region to region and district to district.

Bailey in his article Attitudes towards English (Baily, 47-50) compares the sociolinguistic status of English among countries India, Bangladesh, Nepal, Pakistan and SriLanka. All of these countries share one thing in common- English as a subject in schools, and in higher education. He mentions that Bangladesh, Pakistan and SriLanka had inconsistent policies on English in schools- some times encouraging it and sometimes discouraging or even forbidding it on the other hand. India has sustained its policy on English in Indian Education for years.

Nepal's picture in his study is not very clear and rich with many supporting evidences. He only mentions Professor Y.P. Verma, (of Tribhuvan University, Nepal) in his research oriented documents, whereas in analysing the documents of other countries he has enough documents to choose and select. He also mentions the 1984 survey of English Teaching in Nepal. (Davies, Glending and McLean 1984) and shows the positive attitude towards English teaching in Nepal. Bailey has not been able to trace many evidences from Nepal as he has done from other neighboring countries. This is because much research in the ELT field was not done in the past. However, though at present we do have more research work done by scholars and Masters level students doing research in the field of applied linguistics and ELT, this is not much compared to the situation in India, Pakistan, Bangladesh and Sri Lanka because the independent education system in Nepal is much younger than theirs.

### **3.3.2 The British Council and English Studies**

Any study related to English Education, Literature and ELT/TESOL can not be complete without mentioning the contribution, role, and the strengths of British Council in the South Asian countries. To name a few of the contribution we can not forget Alan Durant's involvement with English studies and English teaching in India and Allan Davies's involvement with teaching of English in the academic sectors in Nepal. (In 1970s) Both are great achievement of their time respectively. The British Council was set up in the year 1934 (Hindmarsh, 21) Hindmarsh writes-

The British Council, which was set up in 1934, soon found itself running courses in English language and giving lectures on British life and letters. In 1940 the council received its Charter, which charged it inter alia with the duty of promoting a better knowledge of the English language abroad. It was, therefore, natural that a working arrangement should be made for

the council to help in the administration and development of the three Cambridge examinations.

(Hindmarsh, 21)

Stating the importance of proficiency in English language in professional careers in those days Hindmarsh further writes:

So important has a knowledge of English (of varied extents and at a range of levels) become that even those cadres of personnel in administration, industry and commerce who do not need to go overseas for training are finding promotion bars laid across their careers if they do not pass certain thresholds of proficiency in English.

(Hindmarsh, 23)

In India, the British Council was established in the year 1948 According to Rajan:

As an organization the BC is neither distinctively fish nor fowl. It is described as an independent body which promotes Britain abroad, and, as such, has its own chairman and board of members, with a director as executive head. It is covered by a royal charter, with the queen as its patron. Nevertheless, it is heavily dependent for many of its activities on grant from the British government, and is therefore constrained by the latter's foreign-policy decisions. In India, the BC is the division of the British High Commission in charge of cultural affairs and technical co-operation, and it runs Britain's largest network of libraries abroad. It pursues cultural diplomacy' as a wing of Britain's foreign relations policy."

(Rajan, 133-134)

Rajan's reference to authentic and valuable British Council documents and research reports of India allow us to consider that the BC has been a very resourceful

centre for cultural diplomacy and for resources related to English Literature studies. In addition the BC has been/is also a centre for development in Education, Science and Technology and Culture. One of the most extraordinary achievements of the British *Raj* is anglicizing the Indian public. This asset is protected, at times polished and always renewed through exceptionally well planned need- based services rendered by BC. Citing from BC information brochure Rajan refers to Nehru's invitation to the BC to set up office in India and welcomed assistance and advice provided by the BC in introducing the most modern and effective of teaching English as a foreign language.

According to Rajan (*ibid*)

The BC's India policy was part of a larger colonial policy dictated by the British government's colonial office, which took over all the council's activities in the colonies from the foreign office in 1948. The BC is described by the colonial office as 'not only a possible instrument... but perhaps the only possible instrument in multi-racial communities.'

Further:

In present world conditions, the first priority should be to consolidate the Commonwealth and in particular to strengthen the cultural links with those parts of the Commonwealth (i.e. India, Pakistan, Ceylon and most of the colonies) where the link of blood-relations is absent. It is, I imagine, fair to say that one way of looking at the present world picture is as a struggle for the soul of vast 'backward' populations of Africa and South Asia. In the struggle the council can be potent weapon.

(Rajan, 134-135)

Referring to 'Drogheda Committee', Rajan enlists the following marked features of BC.

- i) British political and commercial oriented work
- ii) The attitude of the educated mass of the host countries towards UK
- iii) Political influence by the educational, cultural leaders and university graduates
- iv) Lesser influence of political dangers
- v) Cultural and educational contacts with UK (learning of English)

Rajan (*ibid*) mentions the success of BC's 'scholarship diplomacy.' Through the teaching of English Literature and English Language the programmes of BC has been able to link the past with the present.

Once again I would like to quote Rajan, (*ibid*)

... the institution of English literature in India receives more systematic and influential support from the BC, by way of its library services. The number of libraries is small (thirteen, all in the major Indian cities), but library membership though fairly steep fee is charged shows annual increases. About twenty percent of total number of books in the library is devoted to English literature, and there are at least twenty literary journals available. The texts that make up the prevailing metropolitan canon, and the standard secondary sources, are stocked. But, in addition, the drama and fiction sections emphasize contemporary writing, so that, like its house journal *Literature Alive*, BC libraries would appear to want to encounter the notion that English literature is a collection of sacred texts written by dead writers. Finally, it is not the size or the selection of books that makes BC libraries popular - they are clearly inadequate for academic or research purposes - but rather the efficiency of their services. In a country where public libraries are scarce, and college and

university libraries musty, ill-ventilated, and badly lit, the existence of a clean well-lit place is sufficient appeal. In this area the B.C. renders a public service

(Rajan, 138)

In the above quote, Rajan not only expresses the good services of BC, he also mentions the place of BC in the background of other libraries present in India.

As a chief guest and key speaker in one of the Hornby ELT seminars sponsored by the British council in India, Calcutta (2003) John McRae, eminent ELT expert and writer of many famous books on literature teaching was happy to acknowledge the fact that young Asian (and also African) teachers of English were efficient to present famous lines of English poetry by heart. This illustrated a very creative flow to be a part of the seminar and a very emotional attachment to literature and English teaching in Asia. British council has been the motivating and instrumental factor.(the researcher had attended the seminar)

Although BC has historical connection with colonial British rule, in the post colonial situation, that connection both empowers and haunts its image. Through exchange programmes, not only Britain and the South Asian colonized countries come closer to realities of ELT/TESOL, but Britain also can get glimpse of the history, the importance and value given by the Asians to English literature, the dead English writings, commonwealth writings, or English Literature and literatures written in English; new forms and new relations.

In the 21<sup>st</sup> century English teachers from the East can contribute significantly by writing in English and by providing helpful resources for research work in the field of ESL/EFL and in the field of creative writing in addition to spreading the use and teaching of English globally. Thus in the modern context ELT is a global approach and the media,

the mass communication and technology has its due role to play to bring ELT as a genre of universal appeal.

In Nepal British Council was established in the year 1959. Similar to the neighbouring country India, the contribution of the British Council in Nepal is great especially in providing library services to all levels of readers, training people in the field of English language for various types of professions, conducting and sponsoring seminars and conferences in the country, donating books to different libraries. Besides these contributions the British Council, awards scholarships to the able Nepali candidates to study in the United Kingdom which is a noteworthy contribution for Education. Not only in India but in Nepal also the Summer Schools, National and International conferences, seminars, literary competitions, workshops, cultural programmes, British film festivals all go hand in hand in providing input and good exposures to teachers in the teaching and learning of English Literature and English language. In addition, the support provided by the BC to conduct research oriented surveys in the field of ELT by making available, Shakespeare's video cassettes, self access learning corners with sophisticated and up-to date technological support, the journals, the periodicals is worth mentioning. Such provisions facilitate teaching and learning of English in the most supportive manner. The collection of books in the BC library is no doubt a good sources for the teachers of all levels in Nepal.

"The Journal of NELTA", written in English is published yearly. Articles on the trends and innovations in the teaching of English and the writings are also edited by a Nepali editorial board. The first edition of the Journal was supported by the British Council. Since 1995 till date, every year the annual Conferences organized by Nepal English Language Teachers' Association (NELTA) gets good support from the British Council.

In this section an effort has been made to trace how English teaching came into existence during the British Raj and also after the British Raj with BCs' support. The ELT/TESOL situation in Nepal is closely linked with the ELT/TESOL situations of India and specifically Calcutta. The influence of the British Council in the development of the teaching of English language has its history in Nepal as it had in India. The pragmatics of Indian English had its effect in the socio-cultural aspects in India and its neighbouring countries. The influence of the Raj in India and the influence of the Ranas in Nepal gave birth to the English we use today. It will be dealt in detail in the next chapter.

### **3.3.3 The academic setting in Nepal**

#### **Before the NESP**

It is true that before 1950 there was only one college i.e. Tri Chandra College, 22 high schools and there was no University in Nepal. After 1950 the only Government supported university Tribhuvan University (T.U.) was established, Tribhuvan University was established in 1959 in the memory of the late king Tribhuvan Bir Bikram Shah. The University started with Arts, and commerce faculty. And later, Science, Education and Sanskrit faculties were also introduced. With its establishment the Tribhuvan University Act 1959 was introduced. At the University premise only postgraduate level studies were conducted. In addition to the academic activities Tribhuvan University had and still holds the sole responsibilities of conducting examinations, awarding degrees, designing and prescribing curriculum for undergraduate, graduate and postgraduate students to all the colleges affiliated to the university. During the first eight years of its life the university was housed at the guest house quarters at Tripureswore, Kathmandu before its main building was constructed at Kirtipur, Kathmandu under the friendly collaboration of India. (The red-brick-old guest house T.U. building was demolished for some good purpose during July of 2004 ('061) and a multi-storied shopping complex completed its construction work in the year 2007 (2064)

The staff at the university were a mixture of part time as well as full time staff in the beginning. In addition to local teachers there were experts from Britain, U.S.A. and India. There were also teaching staff deputed by the H.M.G. ministry.

#### **After the NESP**

Today after 50 years since its inception we still do have part-time teachers besides the regular teachers at Tribhuvan University (TU). We do not have foreign experts heading the Departments. All the Faculty Deans, the Subject Committee chairpersons are Nepali citizens Nepal Government gives monetary grants to run the university's expenditure partially.

T.U. has various bodies to support the Academic council, the financial and administrative responsibilities, to enhance the academic routine. The University is situated in a beautiful landscape far from the madding crowds and far from the city's noise pollution. During its 50 years T.U. has produced thousands of graduates, but only a few of them may have made there impact on their disciplines to earn international recognition for their contributions. T.U. has a network of offices throughout the country.

#### **3.3.4 Teaching English to Speakers of Nepali during and after the New Education System Plan (NESP-1971-1976)**

The NESP tried best to improve the status of English in the field of education in its own way. Though the plan made some significant contribution through its approach, it was successful only partially. The plan was responsible for bringing about certain changes in the ELT that we can summaries as below:

- English was removed from grades 1, 2, 3 and English was started from grade 4.
- Literature was replaced by language -oriented courses.

- Grammar-Translation method was criticized and was considered inappropriate for the progress and development of ELT in the Nepalese context.
- At the school level Structural -syllabus was given due importance.
- New text books were produced by a new organization called *Janak Shikshya Samagri Kendra*.
- The English text books of the school level were based on the oral structural situational approach
- The oral structural method deducted the appropriate exercise for writing, and thus writing skill was not given its due consideration
- The test was knowledge focused not language skill focused. Repetition of the questions and the fixed grammar exercises, comprehension and guided- comprehension questions were very rigid- typed.
- Due to lack of trained English language teachers the maxims of English teaching were not properly followed. As a result the objectives were not achieved and the learned outcomes were not at all satisfactory.
- A student of S.L.C. graduate or a university graduate could not communicate in proper English as they were proficient only in the text-oriented activities and exam oriented facts and knowledge.

(Source: adapted from Verma et al)

Verma et al express that the NESP could not be successful to provide supplementary reading materials. They also felt that NESP could not provide opportunity to improve students reading habit and comprehension skills. There was need of professionally trained teachers and the ideal teaching learning situations for language development. Therefore even if the Nepali learners studied English for seven years in

school their proficiency and achievement were very poor. As a result, it became very hard for them to cope with English at the University level where they had to face a total in different types of syllabi and a somewhat different examination system. (Verma et al 39)

At the tertiary level the NESP was responsible for the following changes-

- The syllabus was a blend of Literature and language both.
- semester system was introduced in the academic calendar
- grammar of spoken English and the grammar of written English were given due importance
- books authored by Indian writers were prescribed
- the grammar of spoken English was written by a Nepali writer
- the CDC TU supplied supplementary reading materials and organized various seminars and workshops for teachers of English specially teaching Compulsory English, both at the national level and often only for teachers teaching in Kathmandu.
- ELT seminars were conducted by Nepali professionals with a few foreigners as key note speakers.
- semester system along with internal assessment system was introduced in place of annual system
- National Development service was a compulsion after two years of Masters Degree, this provided an opportunity to conduct field work and a mini research work in the specialized field of study

The NESP could not bring much of qualitative changes in the field of English teaching. The plan introduced the provision of instruction in Nepali and many instructional materials, textbooks were written in Nepali or translated in to Nepali.

The use of vernacular was no doubt a great achievement of its own kind but indirectly this affected the study skills of students at the higher education level. There was a remarkable change in the structure of administration at the university level, many institutes and campuses sprang up, but evidence does not show that the change was qualitatively high. Vocational education got its priority due to the NESP. In the history of education in Nepal this was the first (and last period till now) when vocational and technical education was given due importance. English Literature in the compulsory English course as well as in the specializing modules was present in the higher education, in the technical as well as in the non technical field, as it was prior to NESP and no separate department/faculty for English Language or English Linguistics were established. In the faculty of education there was a combined department known as Language Arts department which catered to the needs and responsibilities of Nepali and English Language teaching. Thus we see that English Language Teaching (or Teaching of English to the Speakers of Nepali Language) did not receive any special recognition, or special treatments as teaching **the** foreign language to non-native learners or bilingual/multilingual learners.

The ELT scenario did not gain any remarkable achievements till 1970s... The Language-Literature controversy was prevalent among English teachers in higher education. In schools NESP had replaced literature but in the university syllabus literature had its strong hold till late 1970s in the faculty of Arts, Science, Commerce and Education. According to Kansakar (The Use of ..., 200) the then English syllabus consisted of 'stilted and rhetorical variety' of literature which was not what the Nepalese learners needed. He believed that English literary masterpieces could not always prove

to be the best model of English language teaching. The 'predominant use of bookish, highly stylised English' reflected a basic weakness in English language teaching in Nepal. Kansakar (203) rightly points out there was a need of clear perspective on a language policy decision. Davies et al. mention in their ELT survey report 1988- that the English in Nepal is taught in difficult circumstances. However speaking in his key note address to the 8<sup>th</sup> NELTA conference in Hattiban, Kathmandu 2003 Michael Beaumont mentioned that 90% of English teachings in the world take place in less developed situation.

Not enough teachers were trained by 1988. Those who were trained failed to apply their training in their teaching. Until late 1980s the S.L.C. result showed that students' performance in compulsory English was not at all satisfactory (Davies et al, 4). The Davies survey suggests that there is a need of teaching English in Nepal. English should be taught throughout the educational system. However, Davies also suggests that English can become an optional subject instead of a compulsory subject at the S.L.C. level and English can be started late. (Davies, 6) By default, the survey suggests to start English at grade viii and give maximum support with good resources within those years. The survey did not link its study with Higher Education.

The suggestion given by the survey report has not been put to practice till date. Government re-introduced English from grade one since 2004. The textbooks have been written by the Nepali writers, but they do not bear much difference than the previous set of school level text books in term of structure, layout and language. The teachers will have the same qualification except they will also sit for the Teaching License test and if those teachers qualify the test they would be legible to teach the primary level kids permanently and also teach children of special need as part of 'inclusive education' (another very new concept in the field of primary education) programme, with a special primary level teachers training to learners of primary level

provided with the support of NCED in addition to their academic qualification.

Introduction of the Teaching License that a teacher has to apply for and pass the examination is another remarkable change in this area.

Malla's calculations and reading on ELT done 40 years ago match to some extent with the TESOL situation till date. Students studying in Nepali medium of instruction still grapple with the texts written in English.

The English proficiency of an average student of compulsory English is so poor that he cannot even understand lectures in English, cannot easily read his textbooks let alone express himself effectively in English in writing or speech (Malla, English in Nepalese..., 6). Though at present there are facilities for various training and pedagogical courses, Nepalese education system still permits teachers to teach English as any other subjects and is not at all skill oriented which results in cramming and mechanical reproduction of lectured notes or dictated notes. This is one of the causes of poor performance by undergraduate Nepali students.

Analyzing his data in his doctoral thesis "Language Planning in Nepal : as assessment and proposal for reform" Shree Kirshna Yadav comments that English language is indisputably the most important language for Nepal. He further argues that the use of English in Nepal is less in the home domains compared to the professional domains. Yadav (Ibid, 48) finds that beside the national language Nepali, English hold a prominent place in Nepal. Though Hindi is a language of communication Hindi is not officially recognized as a foreign language. English is the language of distance- of semiformal usage for Nepalese people. After Nepali the vernacular and also the official language, English is widely used in professional domains.

Besides academic uses English is widely used in professional domains which can be classified as the following:

English in the ministries

English in the corporations

English in the foreign organizations

English in the international agencies

English in travel and tourism

English in the field of Business and commerce

English in mass media and electronic media

English in the fields of science and technology and medicine

In the above mentioned domains English is widely used and used effectively compared to the academic field mentioned earlier. People are motivated both by the instrumental and integrative motivation. The realisation that a good knowledge is essential in professional fields is forcing a majority of Nepali citizens to learn and improve English language. This indirectly is effecting the academic activities and hence there is an increase of English medium schools throughout the kingdom. This issue will be discussed in detail in the next chapter.

At present Nepal can boast of 4 universities other than the Tribhuvan University, namely Mahendra Sanskrit University, established in the year 1987, Pokhara University established in the year 1995, Purwanchal University established in the year 1994 and Kathmandu University established in the year 1991. English is taught as a subject in all of these universities and also as a specializing subject in these universities. Subjects related to science and technology, are instructed in the English medium. The medium of instruction in Kathmandu University is in English. In addition to these universities along with its affiliated colleges the education sector and specially in the field of the teaching of English in Nepal is partly controlled and also partly supported by the Higher Secondary Education Council, the S.L.C. Board, the Ministry of Education, and also the National Planning Commission,

It is true that English teaching is given importance at all the levels both for technical as well as non technical students. However, there is no proper co-ordination among the various boards and organizations hence there is a big gap between the High School Syllabus and the Intermediate or 10+2 syllabus, in the Compulsory English. The private colleges affiliated with T.U. are taken care of by the college managing committee, Ministry of Education and T.U. financially, academically and administratively. The university policy has not been able to make teaching either an interesting or a challenging or a paying profession. Though students enjoy the opportunity of open access to higher education with minimum fees to pay, the ill staffed, ill equipped, ill furnished and ill financed atmosphere has not been helping the learners to achieve their goal as desired and as per the demand of the twenty first century. Another influencing factor present since 1996 is the political party influence, present in Nepal in the education sector, and also in the field of teaching English. This has not been taken account in this study.

### **3.4 The English we use**

How did English come to be used in this way? This question needs to be addressed from academician and promotion position. Of late a local variety of English has been identified. This variety reflects a tendency to realize the efficacy of curing the problems rather than preventing it. However, that has not helped the academic atmosphere of teaching English language to Nepali speakers foster fruitfully. If we consider English teaching from the perspectives of the global context we cannot become very happy. Our planning depends on the help of foreign donor agencies and the policies made by various levels of Nepali personals. But the learner's need remains overshadowed in such planning. However, bearing in mind the constraints, the hurdles and problems, geographically, politically socially and financially perhaps we need to be satisfied with our achievements. Although Nepali learners learning English are not

hundred percent successful to reach the targeted goal the interest, the efforts and the zeal and the enthusiasm to master the English language among the Nepali speakers learning English has always been a remarkable feature. Learning English was not forced down to the Nepalese like other colonial countries. In the first place, Nepali learners of English started to learn English with a national interest to communicate internationally or globally in the field of business, travel and tourism.

Various regional varieties of English have occurred. Some of these well known varieties are Indian English, Singaporean English or South Asian English. (as discussed in Chapter 1) In Nepal we find the presence of British English, American English as well as Indian variety of English. The differences occur as a result of the impacts of the situation and the purpose of its use. For instance the computers in the local market have texts, software, and hardware with the American English spelling and a number of terms. By these same token, the materials someone types may be from a British publisher's text and hence the materials are British English.

Considering these above, we can analyse some samples of the regional varieties. For example, the influence of the influence of South Asian English can be seen in the following conversation between two teachers who like to speak in English though they are not teachers of English. This is the variety commonly used in Nepal.

Situation: a phone call

A - You are busy? I hope I did not disturb you.

B - No no, no, I was working with my computer

A - Sorry then I'll call you later.

oh! can I visit you after some time?

B - yes, yes, you can, say after an hour?

A - O.K. O.K Bye for now.

B - bye bye.

(The above dialogue was recorded by the researcher by keeping the telephone hand set free so that the dialogue at the other end could be audible)

Though the above utterances cannot be said to be a 100% correct and the register does not follow a conventional or 'the standard' way of conversation it does not fail to communicate or convey the messages from both the interlocutors. Had the medium been a written one made with a purpose in mind, definitely both the speakers being teachers, would revise, check and correct the text and see that the language structure is the same as that of the native model.

This suggests English in Nepal is with us either with a capital 'E' or with a small 'e' (Eaglestone, 1). In chapter 2 we saw that English is very firmly established in South Asia because of the long British rule. Very numerous loan words have entered into English from all South Asian languages. People with sound academic qualification find it easy to express themselves in English. For them the most prestigious variety of the language remains standard British English spoken with Received Pronunciation. No problem lies with writing. The scripts are written from left to right, the languages are rule based, the languages follow a system, but there are problems that are faced with

phonology, rhythm and stress, juncture, punctuations, questions, negatives, and auxiliaries.

Shackle presents a very authentic example of a sentence where there is a local variety of English which is very similar to what can be found to be spoken in Nepal by any Nepali educated in English as a subject.

The back garden of a house is where one is invited to go by one's host with the words 'now I will show you my backside'! (Shackle, 240)

"Nepali Learners of English" are better in language studies theoretically comparatively than the language use. This is true with high school graduates of government schools/institutes as well as the University graduates. A fixed and a rigid syllabus(sillabi) and the teaching of English dominated by the traditional exam system which is based only on the summative exams;this is bound to isolate language study from language in use. Thus though the students greatly wish to acquire language competency in terms of fluency and accuracy they fail to do so while in the actual situation be it in the classroom situation or outside the classroom situation. Simpson says- "Lexical specificity is an important strategy: framing device and often shapes the pragmatic force of an utterance" (Simpson, 76)

The structural approach dominated the Nepali English teaching syllabus until the early 1990s. This approach motivated the learners and the teachers of English to consider English language sentence structure, the highest unit of description. The mother tongue interference is/was very much present but the interference or the transfer at times cannot always be accepted as an intelligible variety of English

a) Some examples of utterances.

Situation: classroom teaching

Utterance: *The school is electrified and telephonic.*

The learner in his third year of majoring English meant to say the school has telephone and electric facilities.

Utterance: *At last I have mentioned the students; strength and weaknesses.*

The trainee should have read/written 'Finally' instead of '*at last*' because that is what he meant.

(see appendix 8 for more examples. These examples are recorded while observing the trainee-teachers' performance in the practicum of under graduate/ and Masters level at Sanothimi campus,Madhyapur.)

b) Situation: outside classroom

*You are going to have tea or coffee madam?*

(an office assistant asking a visitor in a school.)

She meant 'Would you like some tea or coffee?'

Firth, Halliday, Labov and Pike are present amidst the innocent Nepali learners in disguise because the experts involved in syllabus designing wanted to exhibit their expertise by foregrounding the Structuralist's paradigms. Chomsky's theory and paradigms were limited to the four classroom walls, examination halls and prescribed text books. No learners were motivated to churn out sentences out of their own creativeness and near to the standard model. The knowledge gained out of the syllabus and the examination was not related to the functional aspects of non-native 'Englishes'.

### **3.5 The politics of the English language in Nepal**

Quirk and Stein (47) mention that language variations are lively political issues in many countries. An expression such as 'Indian English' is used with very different meaning. By Indian English it refers to the linguistic form, pronunciation, grammar,

choice of lexical items which is spoken by speakers from the Indian subcontinent or an Indian English novel written in English by an Indian non native person.

In this chapter in the previous section it has been mentioned that some countries in the Indian subcontinent were colonized whereas Nepal was never colonized. Nepal is situated in the Indian subcontinent. Not only is there a geographical bond between these two countries, but there is also a linguistic commonality. Both the countries use languages that belong to same Indo-Aryan family. Sanskrit is the dominant religious language in both the countries. From socio-cultural, geographical religious and business perspectives Nepal and India have many common things to share. A question is why the Indian Education system in general and English Education in particular influenced the Nepalese education system? It has also been mentioned that English was not imposed upon the Nepalese people. English in Nepal came out of choices in order to expand the horizon of education and commerce, for science and technology, literature, elitism and for modernization. English in Nepal was never an intra-national language and is not so at present. Although Nepal is not a single language country like Japan, Thailand, Korea, Nepali is used as the national language and the language of communication in office, trade and business and in the education system though there are more than 92 languages spoken in Nepal (Yadav, Populations Monograph..., 137) (Gurung, 11). Nepali is the dominating language with 48.6 per cent of the total population using it as their mother tongue. The 2001 census mentions that only 1,037 Nepali citizens use English as their mother tongue. In regions where the Nepalese cannot speak the Nepali language in addition to the local language, Nepali or the regional language is used by an interpreter but not the English language. The use of the English language for general communication among the Nepalese people is very limited.

One remarkable fact that is not only found in India but also in other countries of the subcontinent is the Englishization (Kachru, World English's and ...., 6) of the native

language or regional language. In Nepal too, English based education, English based media and mass- communication has resulted from communicative strategies such as 'code-mixing' and 'code switching'. Such English words are in Nepali vocabulary because there are no equivalent Nepali words. On the other hand, some English words are used in the Nepali language because it was ushered in by British Gurkhas and by those educated in the Indian education system, strikingly influenced by British Raj (see Appendix I). Often such words seem to be localized and not a loan words because of the nativization in pronunciation only, not in its meaning and use. For example the word 'bag' is pronounced as *biag* in Nepali and used as a Nepali word in the vernacular language similarly, the word 'class' is pronounced as *kilas*; the meaning though do not change only the pronunciation differs. (see Appendix I)

It has been illustrated that in Nepal three varieties of English are found, the British English, the American English and the Indian English. Discussion on the American variety of English has not been provided because this research study is related with the historical and socio-cultural aspects of the English language in Nepal and the American variety has a **short** history in Nepal as yet. This is so because although the American variety of English does exist at present, no research based recorded evidence of its use and practice in Nepal in the early 50s or before that is present. However, American English Studies and American English Literature are being studied as subjects and as specialized papers at the University level only and for a short span of time. Some American writers are also included in High School/Higher Secondary courses of study. The British English has the largest reading public in Nepal. Since it is the link language in the Indian subcontinent, therefore, directly or indirectly it is the variety accepted by the majority of the people in Nepal.

The nativized lexicalisation is in practice not only because of the appropriate equivalent meaning in English lexical item is not available but often it is used by the

writer/speaker to give a picture of native culture and religion. For example the word related to church services, offerings in temples, monasteries, default a need of nativization and it arises as a semantic need. The non-native users of English have their own way of dealing with death, marriage and other socio-religious customs. If a Nepali speaker expresses such events in culture specific manner, he has to use certain words which are specific to Nepali system and have no equivalents in English e.g.

religious words: *saradya, lakhabatti, Satyanarayan ko puja, teej*;

dress: *daura suruwal, topi, eastcoat* (waist coat)

food and cooked dishes: *goondruk, aloo sandeko, jhaneko saag, dal-bhat, tarkari, achaar* (*achaar* is not same as pickle or chutney);

English words used in the Nepali contexts.

*S/he expired* for 'pass away'

*I need to copy note* for 'taken down notes'

*exercise copy* for 'exercise book'

*half -time* for 'break' or 'leisure time' in schools or 'interval' in a theatre

*Thank you* for not only to 'thank', but also to 'congratulate' or say 'well done!'

The above mentioned utterances were not totally mispronounced. There are many words which were/are not pronounced according to the Received Pronunciation especially the vowel and diphthong and a few consonant sounds. The consonants 'f', 'v', 'th', 'r', 'l' and 's' are not pronounced according to the English mode of pronunciation by a majority of the Nepali educated speakers. The reason is in the vernacular the same sounds are produced differently. The fricatives 'f', and 'v' are bilabial plosives in Nepali. Other, consonants have different manners of articulations.

A Nepali speaker nativizes or localizes the English pronunciation and adjusts the English sounds into the Nepali sound system. Thus is created the Nepali variety or non-native variety of English. Such creation or re-creation of words in English for the medium of expression seems as a 'deviant' form of English from a native speaker's point of view. This has an advantage from the point of view of the non-native users of English; such uses establish a cultural and emotional bond and it becomes culturally as well as contextually proper for these uses. On the other side of the scale there is a lack of English equivalence of some culture specific words. In such cases use of English words or lexis becomes culturally inappropriate. Extra 'pragmatic' meanings can be attached to words simply through their natural contexts of use (Simpson, 77) and the 'strategic' models are drawn from that branch of discourse analysis called pragmatics, which is primarily concerned with the meaning of language in context. (Simpson, 130-131)

According to Kachru :

A native speaker of English, not familiar with the cultural and linguistic pluralism in South Asia, considers these language types lexically, collocationally, and semantically deviant. Such a reaction is understandable. Nevertheless, in South Asian or African English, it is through this formal deviation-including that of mixing -that language acquires contextual appropriateness. True, native speakers' cohesive and coherence procedures have been "violated". But how else can a "transplanted" language acquire functional appropriateness? A language pays a linguistic price for acculturation- for not remaining a "guest or a friend".

(Kachru, Meaning in Deviation ..., 333)

### 3.6 Conclusion

English in the Indian context is a 'transplanted' language 'nativized' according to the climate and soil of India. In the Nepalese context English is a grafted language grafted on to British English and Indian English, to suit the nature of Nepal and produce a hybrid form which is an indication of a development towards the creation of a Nepali variety of English. Therefore, English spoken and communicated in Nepal is a hybrid variety having attributes and characteristics of both the languages British English and the Asian English though localized and 'nativized' to some extent.

Teachers of English or any speakers of English cannot consider nativized version of English utterance as a sub-standard variety of English utterance. If language is for communication or for information processing language must be intelligible enough to convey the intended message to be delivered. Thus emerges a non-standard version of language. This is true with all the instructed L2 languages learnt or acquired as second or foreign language. It is essential to clarify the term non-standard and sub-standard, 'non' means negative or absence i.e. absence of the desired standard. This can be a deviation for the sake of cultural or local specific contexts. It is not necessarily sub-standard, because 'substandard' means a step below the standard or degraded from the standard. Therefore, I strongly believe that the English in Nepal is not a sub-standard variety.

In the next section discussion will be made on the use of the English language specifically in the Nepalese context, referring to the classroom and outside the classroom scenario. Analyses and synthesis of the ELT related components associated with its success and failure will also be offered.

## **CHAPTER 4**

### **English Outside the Classroom**

"When I use a word" Humpty Dumpty said in rather scornful tone "It means just what I choose it to mean .....neither more nor less".

(Carroll, 142)

#### **4.1 Introduction**

In the previous chapters it has been mentioned how 'English' entered India, and via India to Nepal. Discussions have been included on how English as a subject was treated and shaped by the Indians and the Sri-Lankans and to some extent by the Nepalese. In this chapter we will focus on local and cultural variations. Local vocabulary was added to the native English structure and also a new form of pronunciation of the English language evolved in the region. In the Indian Subcontinent and particularly in India, several thousands of local words made its road into the English language because of the diverse ethnic customs and social as well as religious services. This resulted in the reflections of new identities through language and the term 'New Englishes' (Crystal, The Language Revolution, 25) was coined, very recently in the 21<sup>st</sup> century.

I vividly recall the remark made by the national chief guest at the NELTA International annual conference inaugural ceremony (18<sup>th</sup> February 2005) Professor, Abhi Subedi said that "... for Nepal it is too early to label any variety of English as Nepali variety or Nepali English" In Nepal the South Asian variety can be found, in addition to the American and British varieties. The T.V. the audio cassettes the video films/tapes, the computer programmed materials, films and commentaries, rock music and pop music all contribute towards the use, copy and practice of the American variety of English. Besides this, people migrating and going for higher studies in the United

States of America also bring back the American variety of English. However, in the academic field, either the use of British English domains or a mixture of both is found.

As mentioned in the previous chapters we began the teaching of English with Shakespeare and Chaucer in the purely British English education system with occasional, but a very firm support by British experts and professionals. The British English has a remarkable history in the country whereas the American English is a mark of modernism and industrialism. In this chapter through the descriptions and analysis especial focus is made on the status of English in the Nepalese context, firstly, in the field of academics and secondly its influence in the non-academic area outside the formal government classrooms.

Before the start of the situational analysis it would be relevant to quote Crystal:

The biggest thing that native speakers of English are going to have to get used to, in the twenty- first century, is that they are no longer in charge of language trends. The English language as spoken in Britain is now a minority dialect of World English- amounting to some 4 per cent of the global English- speaking population. Even speakers of English in the USA only amount to some 15 per cent of the world total. In India, there are probably now more speakers of English than in the whole of Britain and the U.S.A. combined.

(Crystal, The Language Revolution, 23-24)

Stating the language demands of the 21<sup>st</sup> century, Crystal further says:

We need to accept change in language as a normal process. This means we should stop seeing it as decay and deterioration, and complaining about it to the press, the prime minister or whoever we hope will listen.

There is probably more time wasted on this issue than on any other in the

world of language. Language change is inevitable, continuous, universal and multidirectional. Languages do not get better or worse when they change. They just change.

(Crystal, ibid, 131)

## **4.2 English Language in the academic and non-academic setting**

In chapter 3, and also in the appendix (Appendix II) examples of utterances spoken by Nepali learners of English as a foreign language have been cited. The utterances though intelligible for message transfer purposes, may be communicative enough but surely it is not an example of native speaker like conversation. Nepali speakers can recite grammatical rules, can produce grammatical correct sentences, but they are not always able to contextualize the gained knowledge into daily 'language performance' (Judd, 155). Knowledge of speech act does not always help the speaker to incorporate such knowledge into their own speech acts, especially in uncontrolled, naturally occurring language situations. The knowledge gained through the formal trainings in the class room teaching-learning-situations need to be applied in practical situations and matching contexts. This is one of the difficulties of Nepali learners learning English in difficult circumstances because the syllabus and the teaching method do not provide situations for practical application of the knowledge.

Nepali learners do not get enough textbooks with enough textual exercises having examples of speech act in the day-to-day life or in naturally occurring discourses, or the examples are very narrow with regard to the sociolinguistic variables. Teachers and Learners of English in academic atmosphere are also very much examination-oriented, and in the examination it is written test through which students need to pass. In the new syllabus though there is provision for practical exam the

marking system is not much helpful. The theory portion carries more marks than the marks set aside for the practical portions. This is true for the High School graduates and also at the teacher training courses at the Bachelor's level (3 years B. Ed.). The practical portions are also taught and learnt with the exams in mind so there are some reservations. Therefore, even if the learner possesses the theoretical knowledge, its utility is limited to classroom lecture notes. Nepali learners have a very 'genuine' practice of re-writing and repetition of the limited learned facts in the examination papers.

In addition students are dependent on teacher generated or commercially available materials that are based on examination questions. Such materials frequently lack accurate and situation-specific sociolinguistic information, and exercises, essential in real life interaction. As a result of this, though to some extent, the prescribed texts do help (Compulsory English textbook of Intermediate Level) the learners to develop their communication skills for natural setting, but due to lack of proper practice in the academic settings results in poor performances in their speech acts. Students do not grasp the variables entailed in most speech acts. They fail to understand the complexity of speech acts. This is the reason why Nepali learners are not perfect in the four language skills equally.

Based on her socio-linguistic research, Yamuna Kachru mentions that it is not possible to train the entire English using population of the world to the way of thinking and writing in American, British or any other English. (**Kachru, Culture., 84**) In the present day cosmopolitan competitive societies, acquiring the standard form of English becomes very essential, like the basic essentials 'food, shelter and clothing', be it work place, travel tour, business or pleasure the use of standard English becomes necessary to lead a standard life.

Kachru's statement is relevant and logical. It is no doubt a privilege to possess a native-like competence or acquire the standard form of English. However, when the standard form is varied then even the non-native varieties are accepted as intelligible and communicable. Dasgupta claims that

...all the worthwhile knowledge of the world is available in English, or is on the tip of a translator's tongue. It is then up to the rest of us to emulate. Such a servile mind-set encourages mass copying at examinations, centralized syllabus making sponsored by the University Grant Commission, capitation fees and other evils which look attractive to a pragmatic vision coupled with the criminogenic haste of our populist times. For us in the profession connected with the teaching of English even begin to fight these evils, or to question the mind-set that leads to them, we must first overcome the early training that has sucked us all into the consumerist relativization of knowledge to technology. Otherwise there is no escape from the steady growth of industriality and its violent and lawless accompaniments in the business of teaching English, in this or any other non-Anglophone country

(Dasgupta, 77)

Dasgupta's expression matches with the situation and contexts of Nepal. In Nepal a vast majority of the citizens have realized the importance of English in the field of industry and industriality. From rural areas to the urban areas people value the importance of English. English has become the means of livelihood in Nepal. If a person is academically sound in the English language s/he is likely to find a firm place in the income generating work places both in the home town as well as in the foreign job market. This is the only reason behind the mushrooming of English medium private schools and the English language centres.

In the capital city Kathmandu, (declared the metropolitan city of Nepal recently) the importance of English as a subject of study as well as the medium of instruction is of great importance. In addition to this even in the non-academic settings - in travel and tourism, in business and commerce in NGOs and INGOs, it's the English language which holds the key place. Nepali though is the official language and the National language of Nepal has a very limited role to play in its written form. Though the professionals of Travel and Tourism world speak their mother tongues among themselves, all leaflets, booklets and travel journals are printed in English.

In the villages, in the rural areas, in all the government offices, and in the field of education where books and learning materials are printed in Devnagari script, the role of Nepali language is very significant. In temples and in ritual rites only Nepali and Sanskrit are of vital importance. However, in addition to the regular airline services, the costly mountain flights, a pleasure trip for foreign tourist, they can not do without the use of the English language in its spoken or in its written form. The Volunteer Services for Overseas have permitted foreigners to work and stay in remote villages; be it in the hill areas or plain lands or the hot terrains. Although these volunteers learn the native language Nepali before they join their work, it is not possible for both parties the local Nepalese as well as the overseas volunteers to be away from the English language at times. The volunteers go through a crash course in the Nepali language. So, at times they are forced to express themselves in 'Broken English' for easy conversation so as to get the exact Nepali words for their English, from the local educated people who know the English language,

In the world of medicine again knowledge of English is essential. All medical prescriptions are in English; all names of medicines in the medical world, excluding Homeopathy are in English. Professionals of the lowest and the highest status -- the superintendent, the sweeper or the watch man, and the nurse use certain

medical/clinical terminologies in English which seems as if there is no Nepali equivalence in their mother tongue. Though there are Nepali terminologies for words such as operation, bathroom, paying-cabin/bed light, the Nepali version is never used. Words such as lift, doctor, nurse, Gynocologist, Surgeon, O.P.D (outdoor patient department) are used in the Nepali vernacular as if they are Nepali words. (For further examples see Appendix 1)

In the field of travel and tourism at the international airports all the information, and instructions, are written only in English and along with its Nepali equivalents in some cases. Only in the domestic airports and domestic airline and bus services, the use of the Nepali language is the maximum. In restaurants and in eataries, all menu details can be found in English though with the wrong spelling in ordinary small tea shops. Hoarding boards, name plates and the shop names are written in English. This is true with particular places where foreign tourists visit frequently and also at places where the foreigners have the least chances to visit.

In the field of Information Technology and Mass media again English has the hold. Indeed, English language exerts a hold on the minds of the Nepalese in all sectors of the society not only in the field of academics but in the field of industry as well.

#### **4.2.1 The rise of private language training centers**

Nepalese students of government institutions are exposed to a very limited English listening-speaking atmosphere. Students are not involved or exposed to different pragmatic and sociolinguistic variables. The exam- oriented classroom teaching does not provide the learners opportunity to express themselves in the "multiple contrasting language examples" (Judd, 158) to become 'attuned' to the various factors that affect pragmatic usage. Pragmatic knowledge is more than just using a series of formulaic utterances. It entails a vast knowledge of culturally

appropriate behaviors functioning in a variety of novel situations (Judd, 159). In Nepal, in the government schools Nepalese students study skills do not meet the international standards of expressing themselves **in writing or in speech**, as a result of which they lag behind any competitive examination conducted in English after they graduate from High Schools, because in most Government schools the medium of instruction is Nepali. This is the reason why students feel the need to depend on 'private language centers' or 'coaching centers' to polish their English. It has been already mentioned that though students have the theoretical knowledge and formulaic knowledge they are prone to "exam-oriented learning" as a result they are unable to apply their theoretical knowledge in unfamiliar situations outside the classroom and outside the examination hall.

Another serious concern is whether all the teachers of English (of the Government schools) themselves have the pragmatic knowledge to create valid activities and to provide meaningful feedback to the students' EFL situations. Teachers may not have the formal training and may have incorrect assumptions about the forms that natural language takes. As a result, it gets hard on the students, who though academically qualified, are unable to use English appropriately in the sociolinguistic contexts. (see Appendix II for sample utterance). Therefore, many students flock to the "private coaching centers" or private language training centers to improve their spoken and written English.

The first of its kind (i.e. out of Government school) was the British Council Language training courses specially furnished for the need of preparing for the proficiency tests as pre requisite for higher studies abroad. At present not only is the B.C. running courses in English for IELTS preparation, it also runs several English language courses for the Nepali learners for all age **levels** and for various purposes. Similarly, another famous language training centre is the American Language Centre

which caters to the needs of TOEFL preparation. Of late, many private institutes have been created by the Nepalese expert with a view to provide opportunities to prepare for TOEFL, and IELTS exams and also to provide facilities for English language courses focusing on the four language skills. The facilitators, teachers, trainers are mostly Nepalese with a few Australians, Americans, Britons and Indians (mostly Bengalis or Anglo-Indians).

Some private institutes are contributing very well in the field of higher education with English language as the main language of concern, both as a subject and as the medium of instruction.

Any teacher's duty is to give the pragmatics of native speaker like norms. It depends on the students to adapt it or not. Pragmatic knowledge of English language is required for those who want to go abroad to study or migrate for job. Cognitive and receptive knowledge can come later, basic skills of the English language is a necessity for Nepalese learners of English as a foreign language. Multiple exposure of many forms of the speech acts are necessary to disabuse Nepali students of their assumption that "there is only one way for a speech act to appear and that this form works in all situations."

English teachers teaching English in no matter Government schools, semi-government schools or private schools must facilitate learners to realize the fact that learning a language is learning a skill like learning to drive a car or learning to operate a lathe machine. In case of both the learnings, the theoretical knowledge of physical science, auto mobile science is not sufficient, a learner needs to be assisted with the handling of the motor and several attempts, try- outs and honest practice can only lead towards the development of the perfect skills required for driving a car and operating the machine.

The growth of English in Nepal can be seen in the ever increasing business and industry, films, songs, television programmes and in the field of advertisements. In Nepal, however, English is not a second language as in India. There has been a recent development in the use of the Devnagari script in computational work yet the dominant language of Internet and other hardware as well as software is the English. Electronic mail is shared in English among people in domestic and international fields. Some even feel comfortable to use the Roman script for the vernacular language in e-mail messages or SMS texts.

For a vast majority of the Nepalese population the interest and need of using and learning English is a serious language need for earning a living. To become a teacher of English and teach English as a foreign language in language teaching centers and tutorial centers is not the only goal of mastering the English language. Besides teaching there are other options and needs for example to correspond through letters or e-mails, in the field of travel and tourism, hospitality management, in the world of medicine the use of English language is found to dominate. As publishers, administrators, English becomes important. 'English has generated tremendous personal political, academic and commercial interest'. (Cook, Language in the ..., 26) The taxi driver, security guard, housemaid, domestic helpers going to the Middle East or to the gulf countries besides the European countries all need to speak, read and write in English. A person who has the communicative skills in English has better opportunities at home and abroad.

The language used in the media (BBC services for example) provide natural language samples, because they are not designed for teaching purposes but for genuine communication. The language can be considered as the resource material when the native speakers of English are not available as the role model. The BBC services in Nepal is well appreciated by a vast educated circle not always with

language interest though, mainly people watch BBC with political interest in mind specifically, indirectly they get exposure to the English language in general. So is true with the CNN channel. In rural areas of Nepal people totally depend on the national channel for news in English and the news broadcast in English take place daily. The above mentioned national level three channels are environment friendly as switching on to the television is becoming easily accessible to places outside the capital day by day.

There are many journals and a weekly besides the three daily Newspapers published in English catering to the interests of old and young (The Rising Nepal, The Kathmandu Post, The Himalayan Times). There is a children's column printed once a week. The English in some of the print journalism is of 'offspring variant' (Cook, Ibid, 27) whereas in journals where the editorial board is headed by a native user of English, the English is of 'parent' norms and standard though the writer is a Nepali. Referring to the Indian scholar Braj B Kachru's three circles Cook poses two serious questions.

The rights of the outer circle are now reasonably well established. What, though, of the English used in the expanding circle? Could new, standard international English be emerging there, with its own rules and regularities, different from those of any of the native Englishes?

(Cook, Language in the ..., 27-28)

In the previous chapter while mentioning the three circles as defined by Kachru, it has been mentioned that Nepal's place is in the 'expanding circle'. It has also been mentioned earlier that in the field of academics, the South Asian variety of English is very widely spread. It has been discussed earlier, that the use of English can be found outside the classroom in socio-economic contexts. However, outside the classroom the influence of internet, press and media and support from native experts: British, American, Australian and few Canadian as copy editors, chief editors, contributors, trainers necessarily reflect the 'parent' language standard. In INGOs and NGOS the

official language is English even when the communication is at the government level. Some project works supported by foreign body do have native experts to work with the local Nepali office bearers. Here again a standard native variety of English works at large.

At this point it would be noteworthy to revisit and clarify what is the native or the standard English or what is meant by the term native speakers. The term has become most contentious in applied linguistics. Cook gives a threefold definition of the term 'native speaker'. Cook states that the three factors are: personal history, expertise, and knowledge with loyalty. According to Cook-

Native speakers are considered to be people who acquired the language naturally and effortlessly in childhood, through a combination of exposure, the child's innate talent for language learning, and the need to communicate. Native speakers are seen as people who use the language, or a variety of it correctly, and have insight into what is or is not acceptable. Being a native speaker, it is assumed, entails knowledge of, and loyalty to, a community which uses the language.

(Cook, Language in the ..., 28)

Cook further expresses that this traditional definition of native speaker does *not* include the language proficiency of native speaker. A native speaker can be illiterate, therefore s/he may be proficient in speech but not in writing or s/he may write inaccurately or clumsily. A native speaker's language is likely to be implicit rather than explicit. On the other hand a non-native speaker's language proficiency can be just as efficient as the traditionally defined native speakers, with minor differences of accent, phrasing or pragmatics of the language. Thus, they speak a new variety of the 'standard' English which is not childhood acquisition or cultural identity. English to them is a Lingua Franca.

In Nepal outside the classroom some present younger generation use English as a 'Lingua Franca'. They belong to the world of T.V. journalism, or some of the young generation had their primary education in the United Kingdom or the United States of America or any other European country because they had to accompany their parents for some good cause and again return back to the native land. Their language proficiency is close to the native -speaker, with difference in accent, phrasing or pragmatics of the language. Whelpton in his book 'A History of Nepal' very clearly states the expansion of education in Nepal. According to him -

Within Nepal, high quality English Education has been provided since the early 1950s at St. Xaviers for boys and St. Mary's for girls; alumni from these institutions normally school out when they enter Tribhuvan University, because of their fluent English.

(Whelpton, 167)

Some Nepalese who are/were educated in the American run Lincoln School or at the British school or some sophisticated English medium schools also fall in this category. These Nepali speakers of English usually represent the privileged group who had the chance of being educated in English medium private schools where the medium of instruction is purely English. Not only the subject English is taught in English but other subjects, for instance Science, Mathematics, Social Sciences, Computers are also taught in English. Therefore, these learners get more exposure to the English language, though they do not opt for optional or special paper in English language or literature. In addition to the academic courses these learners are well exposed to newspaper reports, editorials, articles, television and radio news broadcasts, advertisements, magazine articles, and television discussions and documentary programmes in English. Some of these learners are fortunate to have their parents or grandparents also being educated in the same education system as they had been

educated as a result they use English to communicate among themselves at home. However, the above mentioned 'three-generation' Nepali speakers of English are very few.

The above mentioned scenario of English in use in Nepal results in creating a wall between those learners who are ill equipped with English learning materials and learn English with constraints and in difficult circumstances and those learners who receive good 'comprehensible input' amidst 'state of the art' atmosphere. In the long run pragmatic variety may come to be seen as fraught with greater social consequences in "interpersonal interaction" (Sridhar, 311). The Nepaliness of Nepali learners of English in its socio-cultural and discourse features may be equated with the second language variety or non-native variety for language as international communication. Thus it is clear that although English in Nepal is used as a foreign language but its use is wide and varied, not only is it used as a subject, as a medium of instruction or a medium of communication, it is also used for intra- ethnic communication and as a language for the expression of national identity in the international trade and business world. Although it does not possess the status of the national official language, it is no doubt considered as a working language and language of education, business trade and commerce. The world of cable and electronics totally depend on the English language.

McArthur (309) prefers the word South Asian English rather than Indian English or English of the Indian subcontinent. The four reasons he provides for his choices are as following-

- After British India was partitioned in 1947 into India and Pakistan and then after Pakistan into Bangladesh and Pakistan. The term Indian English or English in the Indian subcontinent were not widely acceptable by educated non-Indians.
- Nepal, Bhutan and Sri Lanka were never part of India.

- By analogy with other regions: West Asia, Central Asia, South East Asia, East South Asia,
- The varieties of English used in India, Pakistan, Bangladesh, Nepal and to some extent Bhutan and Sri Lanka are similar because of geo-cultural and also religious reasons therefore they share certain common features and hence, the term South Asian English is very much appropriate.

McArthur further says:

The South Asian countries that are covered by the term are Bangladesh, Bhutan, India, The Maldives, Nepal, Pakistan and Sri Lanka. Their combined population is c.1, 400 million, with a billion people in India alone, in all about a quarter of the human race. To use local terms, English is the primary 'link language' and 'window on the world' for that entire population a state of affairs that is, by and large, the outcome of British commercial, imperial, educational, and missionary influence since the 17<sup>th</sup> century.

During that period, only Nepal, Bhutan and the Maldives remained outside the British Raj, but all three had close long-term involvement with it.

The South Asian countries are linguistically and culturally diverse, with two major language families, Indo-Aryan (part of the Indo-European family) and Dravidian (a distinct sub-continental grouping), as well as a shared cultural, political and religious history, common literary and folk tradition, and pervasive strata of Sanskrit, Persian, Arabic, and /or English in their languages and literatures.

(McArthur, 309)

In this section the analysis of the status of English language in the Nepalese context, focusing on the classroom learning and out-of classroom use has been presented. An honest attempt has been made to show that the use of English in the South Asian context share certain common features of South Asianness, due to close geographical and socio-cultural ties. It has also been clarified how the exam-oriented English learnt in the Government schools is not always up to the demand of the modern and industrial use of the English in the Nepalese context and therefore the growth of private English learning centers is gradually increasing. The academic demands of the privileged group of Nepalis are fulfilled by schools owned by foreigners, or where there is the flavour of native English use. In the next section care will be taken to analyze why the syllabus is/was not able to fulfill the demand of the Nepali learners' need and requirements according to the present time expectations. Speculations about the study of English language and literature in Nepal will also be provided.

### **4.3 Socio-Cultural influence and English in Nepal**

In Nepal, at present English is a demand of modernization. In the past English was in demand because of geo-economic and academic reasons. What Gandhi had speculated in 1908, at present Nepal needs to re-think and revisit the Gandhian philosophy. This will help Nepal to 'stitch in time and save the country from loosing its cultural heritage. Learning or mastering any language for the sake of communication and scholarships or scientific developments is well appreciated but not at the cost of loosing a nation's national heritage or culture.

For Nepal it is the time to identify what the main issues are to give a proper status to the use of English language in the 'expanding circle' and also to highlight the role of Nepali variety of English in 'other Englishes'. Loan words are acceptable for those words which does not have its equivalence in the English language. This concept has been illustrated in the previous section. It is possible to coin new words for new

developments also. In the same way printed news can be very careful with the use of foreign language and with the use of vernacular terms that do not have its English equivalent original form.

Some words in the vernacular die away because the words are replaced by English words due to its wide use and familiarity by every ethnic group, e.g. Though there is the vernacular (Nepali) equivalence of the English word refrigerator (or fridge) in Nepali yet many and specially the younger generation do not use the Nepali word when speaking in Nepali, and there are some more words as well. If this continues chances are that the Nepali vernacular will change its face like the language English, by introducing and replacing many loanwords in the place of original Nepali words.

Referring to Mohandas Karmachand Gandhi, Bailey (144) quotes Gandhi. Gandhi's expression represents what he frequently rearticulated during his influential life. I quote Bailey:

To give million a knowledge of English is to enslave them. The foundation that Macaulay laid of education has enslaved us. I do not suggest that he had any such intention, but that has been the result ... Is it not a painful thing that if I want to go to a court of justice, I must employ the English language as a medium: that when I became a Barrister, I may not speak my mother-tongue, and that someone else should have to translate to me from my own language? Is not this absolutely absurd? Is it not a sign of slavery? Am I to blame the English for it or myself? It is we, the English -knowing men, that have enslaved India, The curse of the nation will rest not upon the nation but upon us.

(quoted in Bailey, 144)

Whereas Malla (English in Nepalese..., 269) expresses that English has been the agent of the 'cultural and psychological metamorphosis' of many Indian minds and

Nepal had remained almost unaffected by, and deprived of, all these cultural impacts of the British in India. Although in the past the intellectuals in Nepalese society were mostly educated in Indian Universities (as mentioned in chapter 3).

The ELT survey conducted by Davies et al. in the year 1988 records the growth of the private sector. They consider this growth as one of the 'Key topics in ELT, the report mentions:

This is one of the most striking developments in the past few years. The popularity of these self-styled "English boarding" school is a challenge to the State system. Banned under NESP, their existence, many of our informants felt, forces the state system to compete in the early teaching of English, otherwise middle-class parents will opt out of the State system altogether. Even if this fear is exaggerated, there is no doubt that the growth of the private sector English - medium schools are a source of concern for those operating the state system.

(Davies, et al. 80)

In the previous chapter it has been stated that the knowledge of good English allows an individual to get a job at the private sectors. Getting a job in the Government sectors is very difficult. Those who are unable to get success in the government sector can not/could not adjust themselves in private sectors or in the world of business as well due to not meeting the required standard of English. This leads to frustration and the frustration changes into a firm vow to educate their children in English medium schools right from the Montessori/pre-primary or 'early child education' level, by 'hook or by crook'

The mushrooming growth of private English residential schools and the private language centers till date have resulted in producing Nepali citizens imitating the foreign culture. Celebrating birthdays in the English style and celebrating other days like

Valentine's Day, Christmas and English New Year has become the fashion of modern generation. This is due to partly the mass media and the electronic world in which the use of English is a necessity and it opens the door to international life-styles. This practice results in use of many English words in the local Nepali social contexts. Such words are learnt by the older generation from the younger generation. Though the birth of English has its roots in the then Rana *Raj*, Nepali customs and culture was well preserved in and taken good care of by the Rana's and side by side learning of English was in a very healthy style inside the durbars, valuing national culture and maintaining the standard of the foreign language English.

Outside the Durbars a very few fortunate had the privilege of being educated and they were engrossed in gaining knowledge through English and specially the 'classics' available in the rich store of English Literature for academic purpose not much of social perspectives were found. Addressing their parents as 'Daddy/Mummy' and dressing up near to the foreign culture was not easily found in the past. Today even in the rural areas and remote villages the impact of English is found present in their socio-economic status. Parents are concerned to give their children English education in home land or in foreign countries even at the cost of their ancestral land and material property and at times, at the cost of their cultural heritage. Unfortunately, not all Nepali learners become successful to achieve their goal.

Bhattarai in his book "ten steps in the dusk" a collection of essays written in the vernacular Nepali cites example from Nepali ELT situations and expresses that the situation is very much similar to that of his Afgani friend's ELT situation (p.160) A room without a roof, a tall person's eyes filled with terror, looking out of the window, pupils clad in Burkha, some without any shoes, truly matches Nepali TESOL situation in part of the remote areas of Nepal. Further citing examples of the physical facilities of the classroom, Bhattarai mentions a classroom without windowpanes, a classroom with

cracked writing board, cobweb-net,broken chairs, where a Nepali teacher is forced to teach English. Bhattarai believes no one knows from where to begin the language development/improvement. The irony is, Bhattarai recollects the above mentioned situation during his visit to Washington D.C where a lady teacher teaches English to L2 learners as a L2 subject. His heart ached when he remembered the L2 learners of Nepal. In Nepal the L2 learners are treated in the same manner as learners of any other subject. No technical support, no skilled man power is provided by the concerned authorities. Therefore Nepali learners in many cases suffer throughout their life. The cause of their suffering is the fear of failing the exam, fear of being unsuccessful in an interview, failing to comprehend a good/famous book written in English. (Bhattarai, 160) (the original writing is in Nepali, this extract is translated by the researcher).

Bhattarai admits the importance of the study of the English as a subject and suggests that English should be taught by pampering the young learners, and by showering love and care. Their learning problems should be treated psychologically. Bhattarai also cites a bitter truth and gives examples of a suicidal note written by a Chinese learner, a Russian learner and also a Nepali learner of English. Their woes and pathos are their unsuccessful story of failing the English test and therefore failing the final Examinations.

Similar to the above mentioned situation, in Nepal, English has created the social barrier and the academic barrier prevailing in the country among the "good learner of English" and the "bad learner of English". It has just started to create a very unpleasant social distinction. The demarcation present among the ill equipped learners of English and sophisticated learners of English do have its own reasons and reservations. This social distinction among the 'fortunate learners of English' and 'unfortunate learner of English' result in a negative attitude towards the society in general and the individuals in particular, however.

Kansakar (A Strategy for ..., 165) mentions that "the first coherent policy statement on Nepal's foreign language needs" was the NESP plan. He also claims that English language is considered as one of the U.N. language only and nothing is specifically mentioned about the English language besides the syllabus, objectives, materials, duration of the study of School and University level curricula.

Situation has not changed after the NESP, there is no clear language learning related policy till date except that it should be studied as a compulsory subject in the school level and also in the university level as one of the foreign language. Lack of proper language planning at the national level has lead to the disparity between the good learners and poor learners of English. The only plans and policies regarding the English teaching is limited to the designing and implementation of the curriculum and materials at the academic level, both for the government schools as well as private schools.

The private school has its own associations (PABSON, N-PABSON to name a few) these associations are never happy with the plans and policies of the government therefore though they are bound to abide the rules set by the C.D.C they follow their own rules and regulations and the government policies are swept under the 'red carpet'. However, strangely enough the government officials and offices are happy to depend on these private associations because of two reasons, the associations PABSON and N-PABSON are the organisations representing financially strong and socially established schools.

Experts of English both at the national level and surveys conducted by the English with the support of ODA and the British Council Nepal have time and again felt the need of a major re-thinking on the system of English teaching in our educational institutes. (Kansakar, Ibid, 167), (Malla, English in Nepalese..., 39) (Davies et al 82-83), (Weir et al., 62) Although there has been some changes and improvements, but not on

the basis of proper research study. Because the recommendations made by the Davies survey report or the Base line evaluation made by Weir et al of the teacher training programmes at the school level has not been put to practice yet, e. g. the suggestion made by the Davies et al report, to establish a centralized institute to co- ordinate all developments in ELT, including educational research, syllabus design, textbook writing, teacher training. (Davies et. al, 83) And the recommendation made by professor Malla to set up an English language institute (English in Nepalese..., 39) towards an integrated and coordinated programme, has not been given due consideration. Though there is a government body to perform all the above mentioned tasks. Lack of proper co-ordination between the University and school level is not allowing things to happen in the way proper English language teaching should be. The language institutes with proper planning and well equipped facilities are being successful to let learners learn the target language within a short period of time.

The SEPELT INSET project in Nepal was set up to provide 1080 standard grade 8-10 teacher of English with one month's in-service training, delivered by locally trained Nepali trainers. Working from a standard course manual and supported by an English native training officer from the year 1987 to 1989. The training was related to basic ELT procedures designed to enhance the teaching of the national English curriculum. The Nepal Baseline study by Weir et al. focusing on the accountability of teacher training suggests that such types of programme evaluation should better be conducted by 'insiders' (i.e. Nepali people) rather than by 'outsiders' (i.e. British experts) much of research or follow up focusing on accountability of the programmes launched ,have not been conducted after this evaluation. Weir et.al. strongly argues that-

Ideally, the purpose of evaluation should not just be to determine whether a project has been successful or unsuccessful in terms of end products

alone but also to provide stakeholders with as detailed a description as possible of all factors contributing to the projects success or lack of it.

(Weir et al, 63)

#### **4.4 Role of the government in re-shaping of English in Nepal**

Evidences show that in the government schools learners who are weak in English are happy with their knowledge in other subjects, but their worries concerning the English language is very crucial because failure in English means failure in all the subjects no matter how good they are in other subjects. Where as in the private schools learners are weak in the vernacular but this does not bother them at all because for their higher studies they can continue their higher studies without studying the vernacular Nepali but can not avoid studying English.

Although there is a national syllabus in Nepal and also a national evaluation system, the monitoring procedures are not always reliable due to several factors. One of the reasons is the poor economic condition of the country and the other reason is the vulnerable political situations present in the country from time to time. What Malla had expressed 42 years ago can prove to be a part of bitter truth till date. Malla states that "modernised academics of Nepal have hardly any history, except of non-achievement." (Malla, ibid, 273)

Government does have some plans and programmes for primary, lower secondary, higher secondary teacher-training at the Government level only. As this research is not concerned with this area it will not be discussed any further. The association NELTA is an association of English language teachers throughout the country. NELTA has been successful to impart professional training to train school level teachers through out the country. Nothing has been done in the domain of College level

English teaching and related research works so-far by NELTA or any other institution or the higher authorities.

Language policies and planning are not just saying when to start English teaching and what books, and materials to be used nationally. Language planning is also not just training and certifying teachers of English like any other subjects. English in the Nepali context is different than other subjects/language (except Nepali the National language). It is the study of a foreign language. It is also a subject of study, studied as a compulsory right from grade 1 up to graduation level. It is also studied as an optional subject from the secondary to graduate level. It is a specialization subject at the Bachelors level and Masters' level. It is also a medium of instruction as preferred. It is also a medium of communication (media, press, advertisement, telecommunications). It is also the library language and the language of research in the field of academics. Therefore, proper planning at the government level based on research and need analysis seems the urgent need of the nation. The tenth plan does not mention any clear policies regarding the use and study of the foreign language English.

Needs of the citizen differ from region to region level to level, which directly and indirectly influence the motivational factor regarding the introduction, implementation and teaching of any foreign language. A survey of English status and its role and also a survey of which variety of English to be labeled for English in Nepal needs serious thinking to make proper language planning for the country. There are certain Nepali learners of English for whom the use and study of English is not at all essential. They struggle through out their primary education to begin with and later they also struggle with English in their secondary education, for such learners the study of English as a compulsory subject is a real burden.

Teachers of English in Nepal are the leaders and link-persons (ambassadors) to establish global relationship with other countries, other teachers of English. Therefore,

good English education is the demand of the nation. Government's decision to give priority to English in school education is a necessity to bridge the gap between English medium and non-English medium schools. Bhattarai (euta abodh gaule ....155) Mentions the attack by the Maoists at some English medium schools because the Maoists believed that the social –barrier, social division and the education business flourished in English medium schools. Further, citing the provision of electronic village and the hi-technical electronic support in TESOL in the developed countries Bhattarai opines the presence of technological support is the need of the nation. (Bhattarai, 156)

In this section I want to mention briefly in the following lines how the scholars trained in English literature made contributions in the fields of culture and education. Nepali intellectuals studying English (English Literature) started their career as a teacher of English, later excelled in other fields like ambassadors (the ambassadors to U.K. Bangladesh, Japan had Masters in English literature) counselor general, writer, political leaders, political advisors. Professor Ram Prasad Manandhar, Professor Yadu Nath Khanal, Professor Mohan Prasad Lohani, Mr. Kedar Bhakta Mathema, Professor Jai Raj Acharya, Mr. Leela Prasad Sharma all made significant contribution at the government sector with their knowledge of the English language and English Literature.

Late professor and a diplomat, Yadunath Khanal's books in English related to foreign matters and policies have helped the then government to establish a link with the outer world outside Nepal. Professor Jairaj Acharya's autobiography of late **Yadu** Nath Khanal, the famous leader and father of Nepali democracy have helped widen the intellectual horizon of Nepal.

Not much remarkable contributions have been made in the world of the academics outside the classroom teaching. Those who had conducted research works in the field of Applied Linguistics, Phonetics and Phonology at home and abroad were also first students and teachers of English literature and later became research

scholars in Linguistics. The first lady personnel to hold a prestigious post in an INGO outside Nepal Mrs. Chandani Joshi, was also a student and teacher of English literature. A Reader in English who later seemed dedicated to politics to restore democracy, Mrs. Suprabha Ghimere was also a student and teacher of English Literature. The well-known philosopher and also a writer Professor, Durga Prasad Bhandari was also a student and teacher of English Literature. The first Nepali to earn a PhD in English was also a student of English literature.

The world of theater that has gained fame and prestige at the international level at home and abroad (*Gurukul*) was guided and inspired by teachers and students of English literature, both male and female and supported by the playwright a professor scholar, a man of literary fame Abhi Subedi. He is the only person who has contributed in the field of creative writing and has been successful to enlighten Nepal by gaining fame at home and abroad through his dramas, plays and creative writings. His famous book on Kawaguchi, the Japanese historical figure whose visit to Nepal is of historic importance has been able to make a significant contribution both for the Nepal-Japan friendship and relationship and to develop a strong bondage between the two nations.

These are only a few examples, and by no means exhaustive. Let us hope a time will come when we will have many more such writers in English in Nepal.

These names have been mentioned here to show how English literature trained scholars have transcended the boundaries of the scholastic canonicity and made their skills and trainings the guiding passion of their written engagements. It is not the persons' records but the texture of culture that these people have created and as many have been creating even today. That continuum related to the use of English to widen the spheres of cultural activity in the main impact of English in Nepal.

In the early 1950s and 1960s very few academicians were involved in creative writing in the English language but if any intellectuals expressed their thoughts in

writing it was English for those whose mother tongue was not Nepali. According to Malla...

Although all Nepalese writers using English are fitfully aware of the fact that no one speaks English in Nepal as his mother tongue, that their readership is extremely limited, or that their own English is not impeccable, they continue to find it a convenient medium of written discourse- in the case of the non-Nepali speakers, perhaps a little more convenient than Nepali, some of them are genuinely handicapped either by their educational history or by their, ethnic origins, but others use English simply because of its prestige value.

(Malla, English in Nepalese ..., 289)

In early 1950s though literary classics were the content of study and the medium of instructions at the higher level used to be in English, unfortunately this did not help in developing men/women of literary fame and creative writing in the English language. Reading the epics and ballads, studying and acting in the plays of Shakespeare, memorising lines written by Willian Wordswoth, P.B. Shelly, John Keats and Lord Byron, being critically analytic and mastering literary criticism became formally limited to the examination and part of the process of augmenting the prestige value to be well placed well versed in the elitist and west influenced societies. Thus, we have enough evidence to validate the fact that in Nepal those who earned fame and prestige in the society started their lives as students of English literature and tutoring students of English literature.

There is yet another dimension of the English scholars, however. In the present situation in Nepal, teachers/students of English have become regular columnists writing on various topic and themes in the leading English daily newspapers. These students/teachers of English had started their careers with English literature as their

specialization subject which has proved to be their asset., Abhi Subedi Sreedhar Gautam, are the regular columnists among the others. And Peter J. Karthak, Padma Prasad Devkota Sangita Rayamajhi, Arun Gupta along with many others are occasional columnists. On the one hand, they are excelling in the field of classroom teaching and on the other hand they are enriching the store of creative writing in English with their knowledge of the English literature as well as Literature in English as the back-up. Their writings reflect that they belong to the 'literature first school' of thought (Giri, 36). Their ideologies reflect thoughts on all sectors of the society, may be government related or non-government related.

As is the case in other sectors of the society, female teachers of English as writers are very few compared to the male contributors. The few female writers cover wide areas in their writings. Translation works of Bhawan Dhungana, editing works of Mrs. Suprabhava Ghimire ought to be mentioned here. Dr. Sangita Rayamajhi's prolific column texts and her books in English cover a wide range of context based, gender based, culture-based topics of the Nepalese contexts.

Some teachers of English write on political concepts and ideologies reflecting the nation in crisis. A few more Nepali writers in English are there but they do not have an English professional record though they have an academic record at Tribhuvan University. So, they have not been included in this study. There are eminent professors and associate professors and High School teachers of English who have contributed to the task of nation building, through their classroom teaching and academic related works. The list would be exhaustive so their names have not been included to this study. Literary translated works, anthology of poems, collection of essays and plays written in English with the Nepali background have been the outcome of mastering the English literature, and the classics. At the university level or even for the tertiary level the reading materials produced by English schools are not considered dependable. We

started with studying English books written by English writers or Indian writers and we are still doing so at the tertiary level

Although there are very few books written by Nepali writers they are good enough to be included in the English syllabus. The concerned authorities seem to be reluctant to accept them. They are happy with the materials tried out elsewhere and reviewed elsewhere. Compiling works of foreign writers had been the demand of the situation then. At present things can be changed. We could introduce culture-specific learning materials. We could also include non-native texts for the non-native learners in the 'expanding circle'. Replacing the texts written by English writers is not being suggested here, but inclusion of some texts written by Nepali writers (in English) seems logical.

Sridhar advocates the use of non-native texts, to develop critical perspectives for understanding such texts written by non-native writers and urges to evaluate and appreciate such writings. He argues,

Although most non-native writers feel that they can express themselves best in English, they need to 'nativize' the language to suit their particular purposes. This nativization involves experimenting with the expressive resources of the language on various levels: vocabulary, collocation, idiomaticization, syntax, and rhetorical patterning. It also involves adaptations of English (Western) literary forms such as the lyric, the novel, the short story, and the poetic drama to express the writers' individual sensibilities.

(Sridhar, 294)

Therefore, it can be said reasonably that texts written by Nepali writers in English will help the Nepali learners of English to comprehend easily. The use of non-native literature for Nepali learners of English along with texts written by native writers

of English can be the teaching-learning materials for the Nepali learners of English at the tertiary level.

A big question is likely to rise now as in the past, why had the knowledge, study and teaching of classics and English Literature failed to produce Nepali intellectuals of international fame in terms of creating masterpieces of literature in English? Why were they motivated to opt for a luxurious life outside the classroom? Surely enough, earning a Master's degree in English literature had built in their confidence to serve the country from outside the classroom, out of the academic world, into the world of diplomatic services. A natural **question** might arise, was the syllabus responsible for this practice? In the next chapter this will be discussed in detail.

On the basis of documents available in Nepal in this section a systematic attempt has been made to explore the results of English literature study outside the classroom and its contribution at the national and international level. Nepal started to learn English with English literature, now it is time for Nepali learners to study Literature in English.

# CHAPTER 5

## The Syllabus

"I didn't say there **are** nothing *better*" the King replied. " I said there was nothing *like it*". Which Alice did not venture to deny.

(Carroll, 149)

### 5.1 The Syllabus: Failure or Success

Syllabus is the basis for planning courses of various kinds and the task of the syllabus designer is to select and grade the contents and formulate learning tasks and teaching activities. By the term 'syllabus design' Nunnan (6) means 'what' of a language and by methodology 'how' of a language programme. Nunnan further refers to the Threshold Level English (van Ek 1975) and lists the following necessary components of a language syllabus-

- the situations in which the foreign language will be used, including the topics which will be dealt with.
- the language activities in which the learner will be engaged
- the language functions which the learner will fulfill
- what the learner will be able to do with respect to each topic
- the general notions which the learner will be able to handle
- the specific notions (topic related) which the learner will be able to handle
- the language forms which the learner will be able to use
- the degree of skill with which the learner will be able to perform

(Nunnan, 7)

Nunnan (14) believes, in addition to the learners' 'need analysis' other factors should be considered, such as

- societal expectations
- societal constraints
- resources available for implementing a syllabus

In Nepal, the English syllabus has been changed from time to time. However, not much thought has been given to 'societal constraints' and the 'availability of resource'. In the capital and in few cities though there are not many constraints but in most places outside the capital and in remote places human resources as well as teaching resources are in very dire state. The syllabus and the exam system being same for the whole kingdom, the learning process and the learners' product are not satisfactory. Here by the term 'process' Nunnan means the interaction of two speakers as they communicate with each other and by 'product' a recording of their conversation either taped or written (Nunnan, 11) Commenting on Munby's need -based syllabus Nunnan thinks such type of syllabus is too mechanistic, because such syllabus pays too little attention to the perceptions of the learner. (Nunnan, 20) According to Nunnan...

"... in systems where there are insufficient resources to provide a complete education, learners should be taught independent learning skills so they may continue their education after completion of formal instruction"

(Nunnan, 20)

English language teaching in Nepal, was incepted with the English Literature of Shakespeare, Chaucer, Milton, not because it was the need of the society but the reason behind was that Nepal was totally dependent on Indian Education system. When the New Education System Plan was introduced in the year (1971 to 1976) English literature was out of the High School curricula. New Education system,

designed according to the wish of the late King Birendra, carried a 'big dream-load of metaphors. According to Rayamajhi

'New' was one metaphor. 'Experiment' was another related metaphor.

'Education in Nepali' was the nationalistic metaphor. 'Semester' was the metaphor about the new method of teaching and testing.

(Rayamajhi, Education and Metaphors..., 5)

Structural approaches to language learning with emphasis on discrete- point teaching: correctness in grammatical form, and repetition of a range of graded structures, restricted lexis etc. could not create room for literature teaching. There were two rubrics of grammar: grammar of spoken English by a Nepali author and the usual grammar of written English.

Before the NESP was introduced, English was taught in the traditional Grammar Translation Method. Although there was provision for English medium instruction at college level, 'extended - teacher controlled presentation' (Long, 54) by lecturers/professors was the approach to English teaching in practice with practically no students' response or interaction in class. Here, it would be relevant to quote Long again, "Teaching of literature to non-native speakers/learners should seek to develop responses" (Long, 42). Long opines that responses and interactions are very essential in a literature class, e.g. students read a text and express their feelings, why they like and why they dislike. Such discussions are healthy for developing language functions. On the contrary, in Nepal teacher dictated notes and translated version of difficult words in their vernacular form could not prove to be a helpful way of dealing with non-native students in order to improve English by means of English literature. If the literary texts are difficult to comprehend due to difficult vocabulary and culture specific contexts and concepts, then non-native speakers cannot critically comment or write essays. Usually they learn by heart and regurgitate the same in the examinations or tests.

Thus in the pre-NESP period study of literature had a firm place in the English syllabus in Nepal but the method of teaching was not very appropriate. Under this method of learning students would be able to 'write' in English but they were not able to express in the English language. They were able to 'read' English texts but were not able to interact. In other words they were able to listen to and write about '*heard melodies*' of the lecturers in the classroom but could not react to '*unheard melodies*' outside the classroom. This was because the contents of the Literature based English syllabus and the context of Nepalese learners did not match and the big gap resulted in very few successful stories. If a teacher translates passages and dictates notes in an exam-centered approach, then there is a chance of ignoring the deeper insights or skills that pupils might gain from their confrontation with literature pieces. Littlewood believes there are four levels within a literary work in linguistic terms they are-

- language as a system of structure
- language in a specific stylistic variety
- language as the expression of superficial subject matter
- language as the symbolization of the author's vision

(Littlewood, 178)

Littlewood (177) also believes that different pupils' aims require literature to serve different literary works. This concept was not in the syllabus designers' mind while designing the compulsory English syllabi for Nepali learners in the pre-NESP period. As a result, as elsewhere the Grammar translation method was replaced by the structural method and this was a step taken during the NESP period.

**Realizing** the demand of the then ELT trend the Structuralist approach was incorporated in the school syllabus. Literary texts were dropped and even in some cases the Nepali medium of instruction was given priority. Comprehension passages, grammar exercises, writing summaries, notes, letters, and essays were the content of the syllabus. It was not **realized** that- "reading is the most autonomous and individualizable ability in language work, and literature is a rich and widely- appealing source of material for reading". (Brumfit, 185)

NESP could not produce competent Nepali speakers of English. Their expertise was limited to the four walls of the classroom and the exam transcript only. In practical life a university graduate could not exhibit his/her proficiency in the four language skills. Besides the ill equipped classrooms and not so motivated teacher student gathering, the *hallow effect* present in the semester system exams could not achieve the expected learning outcomes as stated in the National plan. Here it would be appropriate to quote Littlewood again-

... the study of literature allows a variety of emphasis and perspectives.

Only if we become clear about what literature has to offer, and what specific pupils require, can we begin to discuss its role and select appropriate methods and texts. Above all, any prospective text must be scrutinized according to all criteria relevant to the pupils' learning stage and requirements, and not adopted for study unless it passes through this scrutiny without hindrance

(Littlewood, 183)

After the NESP, the Compulsory English syllabus was revised and in the 1990s the school curriculum introduced the communicative approach to language teaching. The syllabus at the intermediate level was revised before the school curriculum so the syllabus had literary pieces as well. Short stories, poems, and essays written in different styles along with one-act plays were also included besides the communicative grammar exercises based on language functions. Compulsory English in High Secondary level is of 20% of the total syllabus and in the School (Secondary) level is 12.5%. The Communicative Language Approach (CLA) was introduced in Nepal in 1995. Surprisingly, till date no research or survey work has been conducted to prove its effectiveness since its implementation (Rai, The Effect of..., 114). In Nepal teachers implement CLA in traditional education system. This is so because they are not well trained and well versed in this approach. In addition, the materials necessary to run an effective CLA class can be semi-authentic which should be prepared by the teachers, in which they lack the expertise. Here too they strictly follow the text books and the TG prescribed by the Nepal Government Ministry of Education. Curriculum Development Centre in an exam oriented style, and do not give extra effort to prepare class room based supplementary instructional materials that would make the class lively and interactive. This is true with almost all government schools. Rai says - "In Nepal, there

is no real life communicative target language needs for most of the learners which is the key impediment to the adoption of communicative method". (Rai, The Effect of ..., 118)

Thus, the concept of meaningful 'comprehensible input' through authentic or semi authentic materials did/do not fully materialise in actual classroom situations of the government schools and out of classroom they still remain not- so confident and not so competent enough to communicate independently. Lack of proper exposure to the target language both at the student level and at the teacher's level is also another reason for the CLA not gaining the amount of success as expected: because it is believed universally that the greater the length of time for exposure to the target language the faster the acquisition. Commenting analytically on the existing curriculum of the Intermediate level (Proficiency Level, and Higher Secondary level- 2004) K.C. (145) comments that the trend of selecting the text book first and then formulating the objectives (specific) later has been the style of Nepali curriculum designers of compulsory English curriculum, because though the specific objectives match with the textbook in absence of need analysis the texts do not match the need of the learners. Indeed, a majority of the teachers of English teaching at the intermediate level including the researcher herself have experienced the fact that while dealing with the texts both the literature based as well as language based, it becomes difficult to make the learners at this level to understand certain culture-specific contents and some abstract contents of the literary texts. This is due to lack of required (pre- requisite) knowledge of the related texts among the learners. The reason behind this is:

- a) the gap between the High School curriculum and the Intermediate (Proficiency Certificate) level curriculum and
- b) the choice of the selected literary pieces that need special referential knowledge as well as representational knowledge in order to digest the

text and not become exam-oriented while teaching and learning the texts.

An eminent linguistic scholar and a retired English professor(Nepali) has made these following comments about this pedagogic scenario,

We are taking for granted that Nepalese students will easily comprehend and assimilate materials based solely on western arts and letters philosophy and culture. We need to abandon the common fallacy that western literature represents the best use of English and that our teaching materials should therefore be based solely on western-oriented texts.

(Kansakar, The used of English...,1)

However, Lohani et.al. (3) opine that 'action counts more than words'. Certainly it is the teacher's duty to manipulate the materials available, do extra reading, make reference study and prepare notes for the students so that the learners can understand in simple English the thought conveyed in complex English works.

English teaching in the capital has been fitted by the engagement of renowned English professors already mentioned earlier. But outside the valley, the English language teaching, except in some cases, did not have the benefit of the services of such schools. The reasons are that the English Language syllabus, though it is the same for the whole country, classroom situations, geo-social constraints, and the learners' need differ from region to region. For example, learners of English in Kaski districts of the country especially Pokhara, a tourist spot where even young learners are highly motivated to speak English for communication so that they can catch the attention of the tourists and earn some livelyhood through business the needs are more pragmatically oriented.

On the other hand, the learners of Dhanusa district are not much motivated to learn spoken English. Instead, they would be happier with written English and particularly the grammar because of the impact of the examination and the Indian state of Bihar where English teaching is greatly influenced by their mother tongue Maithili and the Lingua franca Hindi. English in Dhanusa is like the third language, practically not at all necessary for day-to-day communication. However, they do study the national syllabus and every year evidences and records show they are highly motivated to adopt unfair means and reveal higher degree of scholastic dishonesty to pass the final S.L.C. Examination (Gorkhapatra, 5) because failing in English means failing the final exam even though they are able to score good marks in other subjects written in the vernacular the medium of instruction being Nepali.

Same is the case with the learners of compulsory English at the proficiency level. Thus, applying the monolith syllabus in every part of the country without conducting need analysis, according to regions where situation and need is not the same and not conducting timely follow-up programmes, have created in unsatisfactory outcome, as against the efforts made by the experts at the central level.

The lack of resources and the unrewarding education system might be considered to be the major factor in not making English teachers highly motivated in their profession. It is also true that compared to other subject teachers the English teachers' workloads and efforts are always very demanding. Therefore there is a tendency to neglect their day-to-day responsibilities leaving room for craving for the tutorials and other income generating activities outside the institute to earn extra money. This also prompts the publication of *guesspaper* and *bazaar notes*. There has also been a craze among the not so affluent parents for 'private tuition' because lack of formal education on the part of the parents, many parents cannot read and write

English, and therefore cannot help their wards' home work. They seek the solution of paid tutorial lessons outside the classroom after the scheduled school hours.

According to Awasthi -

Lack of written Language Policy is another factor which is responsible to bring undesirable changes in our ELT situations. The production of learning materials. (text books) are according to the whim of the political leaders or their kith and kin, party cadres appointed in the responsible post. Citing an example of a very recent editing work at the school level Curriculum Development Centre where the original writers work needed thorough editing that the editors work was more than the writers original writing yet they had to retain the writers name as per the rule. Had the editors left the original writing as it was the book would have been unfit to be used.

(Awasthi, 2-6-2008)

Jordan in his book English for Academic Purposes has created a very good picture of an average Nepali's study skill in higher studies in a typical English teaching learning situation. Though Jordan mentions and describes an imaginative Gopal's case-study, the situation the author portrays matches with that of the average Nepali learner of English in the majority of the cases. Gopal had scored 6 in his IELTS test. The source for his information about the imaginative case study was Dorothy Humphrey's work in Nepal (as mentioned in his acknowledgements). Jordan defines the following language difficulties-

- a. understanding fluently spoken English, especially when the language is informal and colloquial
- b. understanding the variety of English-native speaker's accents

- c. using the polite conventions of the language
- d. communicating functionally, especially in asking questions for appropriate purposes
- e. taking an active part in discussions and seminars
- f. reading quickly or understanding the complexities of academic prose'
- g. understanding lectures, and taking notes, especially when they are delivered informally in a seemingly unstructured way
- h. writing formal, academic English, writing concisely writing quickly

(Jordan, 41)

Although the case study is an imagined one, the difficulties of a Nepali learner of English are real as faced by any other teacher or observer in Nepal.

Jordan further mentions that the academic culture of English and Nepal is not the same. He has the following considerations:

- learning styles: in turn lead to learning strategies and learner training
- academic culture: stems from the educational system and disciplinary culture: with recognised conventions can result in mismatches of expectations
- general culture : stems from the surrounding society and pervades all aspects of life
- British studies: sometimes referred to by the older name of British 'life and institution' provide the content of some of the practice material on British EAP courses

Jordan also depicts the typicality of a Nepali Learners style of adjusting in the academic environment:

'During lecture Gopal tries to write almost everything he listens to and sees on the board, but his classmates write brief notes, write diagrams interaction, group discussion. Gopal cannot understand jokes because of the political and TV background. He finds the subject of constitution, commons, Lords, Westminister, Crown, councils and committees, rather confusing. Gopal's confusion is due to interweaving and conflicting thoughts and observations.

(Jordan, 94)

The above quotes and the facts based on the case studies highlight the fact that the academic culture of a country shapes an individual's learning styles. Besides, the educational system, the socio-cultural background (joint family, not all educated in the family etc) and personality variables are all responsible in determining the ways and styles a learner adopts to learn the target language, which determines success or failure.

Finally it would be appropriate to quote Kansakar:

In any case, there should be an integration of curriculum between the school and the university for the sake of continuity. This requires constant review and evaluation of teaching materials used at different levels, and the evaluation techniques required to test standard of English proficiency at various stages of school and university education.

(Kansakar, A Strategy for ..., 183)

In this section attempts have been made to explore how far the syllabus has been able to help us achieve our goals. It is true, within a short period of 50 years of

English teaching in Nepal, Nepal has moved with the time, but 'there are miles to go' before we achieve our goal to produce efficient learners /teachers of English.

## **5.2 The teaching of "English Literature" and "English language"**

In the previous sections it has been mentioned that the teaching of English Literature has a history around the world, in situations where English is the native language and also in situations where it is not the native language but studied as a subject for academic purposes. How English works, how different the situations are, is a matter of concern for all language teachers throughout the world. The canon of English literature is expanding day by day from region to region, from country to country. Various 'World English' nomenclatures like 'New English' or 'Other English' have emerged in countries where English studies hold a strong place in the Indian Subcontinent, where the teaching-learning of the classics and English Literature has struck deep roots. There was no classification of literature or linguistics at the very beginning of the history of English teaching.

English literature was considered a source of minds strength. Evidence shows English Literature was given to American soldiers during the Second World War. In 1942 the US War Department had special publication of war related books namely Odyssey to Forever Amber, from Dickens to Twain, Virgina Woolf. These special publications had special print so that it could be read in the candle light horizontally and would be easy to carry in the soldiers' ammunition pouch'. To add to the reading list, Shakespeare's Henry V and other war time classics and Tolstoy, Hemingway were also read as 'weapons in the war of ideas' (Macinature, 9 in the The Statesman). During the war literature was being used to shape the minds from every possible angle and

perspectives. This example shows that the use of literature is multi dimensional be it in the classroom or outside.

American Poet Elizabeth Alexander also recited a poem while conducting the oath taking ceremony by Barack Obama. The first American-African presidential speech was concluded by a poem. Before the ceremony was inaugurated with a prayer, finely the ceremony ended with national anthem. The prayer the national anthem all had poetical diction.

We chant prayers in the language of poetry. We narrate our experiences in the language of story. We 'dramatize' and 'role play' the past and future in the present through the language of theatre. In fact, we learn to utter our first word with the help of literature in the form of the input known variously as baby talk or motherese provided by our mother which has a kind of rhyme and rhythm.

Literature in language teaching has a 'long pedigree' (Maley, Literature in the ..., 180). In the early part of the 20<sup>th</sup> century literature teaching was carried over into TESL/TEFL mode (Maley, Ibid, 180) In many parts of the world till date it remains integral to the teaching of the language. However, the professional development of TESL/ TEFL by producing 'small scale scholarly elites' (Maley, 180) was far less useful than the mass production of large numbers of 'functionally competent users' of the language. Thus, people started looking at literature from different perspectives. It is hard truth that classical literature is burdened with difficult language and historical as well as culture specific contents. Where English is not the L1 the teachers themselves find difficulties in handling the texts to teach the students of tertiary level, and same is the case with the High School teachers.

The literature with a capital 'L' is thought to be the 'best' writing and hence the authentic text for the study of English. McRae writes-

The institutionalizing capital letter in ‘Literature’ is one of the great inhibition factors which prevents teachers using representational materials in language teaching. This probably goes back to how these teachers were themselves taught Literature at school and university or if they never studied the subject, to an impression of how daunting the subject is.

(McRae, Literature with a small “I” ... 9)

The syllabi of many institutions still consider the study of Shakespeare, Virginia Woolf, Jane Austin, Dickens and the rest as the best choice. However, where there is the emphasis on the Structuralist approach to teaching of language, they do not consider literature as the helpful content for teaching language. According to Maley:

In more recent times, however, there has been a gradual rehabilitation of literature and its value of language teaching. Nonetheless, the role of literature in language teaching remains contentious, owing to widespread differences in interpretation of the precise nature of that role

(Maley, Literature in the ..., 180)

McRae also says that –

What we have to keep in mind is the aim of our teaching – to help students become better readers of the world they live in. Not to become literary critics (that might be the aim of a course in criticism).

(McRae, Literature with a small “I” ...11)

Sharma (English Literature in ..., 55) believes that there are 3 categories of using literary text in the classroom

First category----'text centered" Text is considered very very important

Second category 'information centered' Detailed information about the matters related to the text.

Third category 'experienced centered' Pupils interest and experience regarding the literature.

Sharma (*Ibid*, 64) also believes that teacher should not be just a 'new material for lesson' but a major 'aid' for a way of talking about literature.

Most teachers of English in Nepal of both the High school level and the intermediate levels consider poetry as a study material for an optional extra study rather than an integral part of the language programme. This is so because in the traditional teaching method reading poetry was considered as the best use of text for commentary and analysis or merely for illustrations for a variety of language use. The accepted types of materials ('input') for a language class have been extracted texts for reading comprehension, simulations, contrived dialogues and not much of poetry. According to Maley and Duff (6)

Yet for many years now, literature and in particular poetry has not been regarded as proper material for foreign language learning. The whole thrust of the structuralist approach tended to exclude literature except in the form of simplified readers and the utilitarian bias of the communicative approach deflected attention away from anything which did not seem to have a practical purpose

Choosing few lines from the famous book Alice in Wonderland as the title for his article in MET 'It needn't come to that" (Abbott, 17) Abbott suggests that:

What matters is not the quality of facts supplied by the teacher but the quality of the student's response to a poem, so it is important to bring out any current relevance. What does not matter is information about the

poet, or about literary movements. Nor is it useful to spend valuable teaching time on rhyme schemes, or poetic devices such as metaphor, personification and so on

It is true that at the tertiary level poems should be dealt simply to help students exercise their thoughts and express themselves in spoken as well as written English. The poem can also be taken as a source for discussion and interpretative functions, not only as a specialised form of creative writing that represents deviated form of language use. The complexity of a poem can thus be minimised by the teacher according to his/her level of learners. In other words, by doing so, the teacher can demonstrate an example of interfacing language and literature study. Poetry can be used as material to develop the art of being interactive. By asking question simple enough for the students to answer, the teacher can apply a 'problem solving technique' or 'information gap' technique, the very crucial classroom activities in a foreign language classroom according to the communicative approach.

Language is always central to literature, but literature is always more than language. In the 21<sup>st</sup> century it is the teachers' duty as well as the syllabus designers' concern to focus on the concept that literature study should enhance awareness of language functions. Besides, the linkage of language and literary studies in education and specially, in academic studies literature has proved to be of immense help in teaching English as a foreign language.

The 'story telling technique' has proved a very meaningful as well as an effective technique to improve foreign language learners' oral skill and fluency of speech. I will justify my above statements in my next section.

According to Malley and Duff:

...we are not advocating a refurbished version of approaches which have traditionally treated the text as a corpus for dissection and post-mortem

examination. We would prefer to see it as a living/vital organism which produces lively offspring in the form of other language activities.

(Malley and Duff, 7)

The author suggests to accept the fact that Literature teaching can be seen from a very up-dated perspective that can help us develop a valid and viable language oriented class room activities. Careful selection of suitable materials for the EFL learners can serve the purpose. In this 21<sup>st</sup> century there is a variety of Literature both with a capital 'L' and also with a small 'l' available to select for classroom purposes. If the text matches with the learners' experiences, cultural background, and familiar topics then comprehending the text becomes easier and meaningful than those of an unfamiliar topic and those that the learners have never experienced in real life.

According to Lazar:

Our students' comprehension is frequently impeded not by linguistic features in a literary text, but by cultural ones. We owe it to them to help them to understand what these might be. Language can never be divorced from cultural factors in a literary text, we are helping our students to understand more fully the language in which it is written.

(Lazar, 67)

The concept of culture has become a matter of concern and a fashionable cliché in the field of English teaching. The West is showing more concern on the Eastern (Oriental) culture. The interest on the Western culture has/had been a matter of interest for the Eastern world. Culture is a very important as well as valuable component of foreign-language learning programme. If a teacher has to teach any foreign language, knowledge of the target language culture becomes important to understand the speech acts and how the language works in the cultural contexts.

However, in the Nepalese context the teacher himself or herself is not sure of the target language culture due to lack of exposure to the target language culture and insufficient reference materials and the traditional education system pattern that allows the student to develop a belief that the teacher knows the best so even wrong concepts are found to be carried by generation of students. Here I would like to give examples of the English names for instance, often a Nepali teacher of English cannot make out whether the name is of a male or female student, evidence shows, they take it for granted that it is a male name although in some cases it may not turn out to be the truth. The 'church service' for a Hindu Nepali teacher means 'any daily routine work in a temple' not knowing that the word 'service' in this context has a special meaning, funeral service, Sunday service etc and is also linked with special prayers, or hymns from the Bible.

Further, drinking tea in a glass is a very Nepali way but it is not a preferred method of the English. The word glass in the Nepali context is a loan word from the English language. Dictionary defines the word 'glass' in the following way: "The glass is a container made from glass, which you can drink from and which does not have a handle." (Sinclair, et.al, 615)

In the Nepalese context the glass from which we drink can be a 'container' whether that is a fragile glass material or an unbreakable metal container that is used for drinking tea, water or milk; that is also pronounced as *gilas*. Therefore, Nepali 'glass' can be of silver for the Royalties, or deities, stainless-steel, and bronze and brass for the common people. Such word list can be exhaustive. Considering the necessity and limitation of space the example is limited.

While teaching functions- "giving instruction to prepare tea", or teaching quantitative adjectives Nepalese teacher would consider 'a glass of tea' as a very correct sentence not expecting 'a cup of tea'. In the English context tea is not boiled in a

saucepan with milk and sugar. On the contrary, tealeaves are kept in a teapot and the hot boiled water is poured onto it allowing the tea leaves to settle for some time to strain out into a cup and later add milk and sugar. Therefore, even a loan word can have different meaning in different culture.

Unlike the English culture, in Nepali vocabulary there are no words such as 'Breakfast tea', 'High tea' 'Tea break' 'Tea time' or just 'tea' for the afternoon snacks. Tea in the Nepalese culture is just the same no matter if it is sipped in the morning or in the mid day or in the evening after coming home from office. While drinking tea, tea, necessarily is not accompanied by cakes, biscuits, cookies or sandwiches, nor are the Nepalese people very particular about the choice, use, selection and collection of potteries associated with tea drinking as in the English culture. In some culture tea is served without milk and sugar, in some culture tea has butter and salt in it. In a suitable space I will be suggesting how culture specific non-native literature materials prove to be helpful to develop language skills while teaching English as a foreign language. This can also avoid the chances of any 'storm in a tea cup'

It is true, culture has a role to play in changing the face of English and a local variety of language is born in course of interacting with literary texts, (e.g. a *glass of tea*, *milk tea*, *khaja tea* in the above mentioned Nepalese situations). Proper selection and organisation of literary text as an effective teaching learning material is very crucial to make literature enjoyable, comprehensible and learnable.

Cook opines that:

It is often assumed that principles formulated for education in general or for the teaching of foreign languages in particular, can be extended unchanged to the literature class, on the assumption that this too is a subject on the curriculum, and is an instance of language use

(Cook, Second Language Learning ..., 255)

Cook further claims "Literature is not just a genre or a subject among others. It has a particular function in human life". (Cook, ibid, 256) It is very true that 'literary experiences' is not biased with any particular text, but with the 'interaction of text and individual'. (Cook, Ibid, 256)

In the 1960s the use of literature in the language classroom faced many controversies. A large body of articles and survey reports advocated that the use of literature in the language class was not very appropriate. In the 1970s a wide variety of ELT learning materials were published in keeping with the language-based approaches.

In the Nepalese context, priority to the teaching of Literature took a radical turn with the implementation of NESP (1971-1976) when Literature was totally out of the syllabi at the High School as well as at the Intermediate level. During the implementation phase of the New Education System Plan (NESP) the Institute of Education under the only university of Nepal Tribhuwan University, and now Faculty of Education became very active, and it established a significant position in the teacher-education scenario. Though Literature was taught at the B.Ed. level the course was not good enough to produce teachers of English Literature teaching and at the M.Ed. level there was no separate department of English Literature or Linguistics. There was only one department known as Language Arts department. Teaching of the vernacular Nepali and English was taken care of by the same department. The entire programme of teacher training was conducted by the then Institute of Education. Often a teacher-trainer was bound to teach *Bhasa Bigyan* in Nepali medium and the same teacher taught pedagogy of English in English medium, to Primary Level teachers due to lack of trained subject specific teacher trainers. Any teacher trainer who had a M.Ed. degree and whose spoken as well as written English was good academically, was eligible to teach English as an qualified teacher in the Institute of Education. M.Ed. with English

Education started from the year 1976/77 with no paper on English Literature. Therefore Institute/Faculty of Education belonged to the 'Language first school' (Giri, 37) and the Faculty of Humanities and Social Science belonged to the 'Literature first school'. (Giri, 36)

In the capital city of Nepal the National Convention of English Language Teachers (organized and conducted by Central Department of English,' and Curriculum Development Centre Tribhuwan University in the year 1977) 'Literature first School' experienced a bitter exchange of divided ideas on the Language Literature issues. Till date, the divided opinion prevails among many English Language teachers at all the levels. The faculty of Humanities and Social Science has two departments catering to the study of English. One department is solely devoted to the study of English Literature and its related, interdisciplinary subjects, whereas the other department is the Department of Applied Linguistics.

In the Faculty of Education the situation has not changed much. The Department of English Education has only one paper of Introductory literature and a rich course on phonetics and phonology, grammar and pedagogy of English. As a result the teachers they produce lack in the 'content' or knowledge but are familiar with the grammar of spoken and the written English. These academically trained teachers find it difficult to teach the poems prescribed for High School, Higher Secondary/Intermediate. They feel happy to teach grammar and comprehension passages for reading and also for writing. Analyzing the survey report of 1984 and some other studies Giri claims that:

... the percentage of students passing SLC compulsory English had fallen down by 9.5% in 9 years. The removal of English Literature at the time of NESP caused concern among the elite. One can only speculate as to why this was so but many teachers believe that the standard of English deteriorated sharply after the removal of literature from the school

syllabus. However, influenced by the concern over the de-emphasizing literature, English literature was introduced as a separate optional subject at lower and upper secondary level in 1982. Examination of the results of students in 1992 indicated that students studying optional English were far more successful than those students who studied English as a compulsory subject only.

(Giri, 37)

Prior to NESP (before 1971) Students at school level had to study two papers of compulsory English, English I and English II. During NESP and after, students study only one paper of compulsory English carrying 100 marks till date. A question arises then, is it necessary for the Nepalese students to study more of the English language and literature to get more exposure to English? Can introducing medium of instruction in English in other subjects for instance Science, Mathematics, and Computers in the government schools enhance the competency and proficiency of Nepali learners' English? This will certainly provide more exposure to the language. I have explored some possibilities and have suggested some remedies in Chapter 6.

In Nepal the gap between the two schools of thought, the language first and the literature first, still exists. The Higher Secondary and the Intermediate syllabi, developed in late 1990s before the School syllabus was revised in 1995. New textbooks have been written in 2005. Few literary pieces are added. As I have mentioned teaching poetry is still considered a difficult area by those teachers who have not studied Literature in their Bachelors or Masters degree, I personally believe that a harmonious combination of both language and literature is surely to help Nepali learners of English develop their language skills. The recent catch word is interfacing language and literature.

Let us explore the bases of controversy in Nepal as suggested by Giri (Giri 39-40) to which we all can agree.

- a. Lack of understanding of the practical ways of teaching literature.
- b. Unfamiliarity with the learners' needs
- c. Lack of understanding of non-literary registers as equally important and valid resources
- d. Misconceptions about literature
- e. Lack of exposure
- f. Approaches to language teaching
- g. Lack of initiatives
- h. Inadequate teacher training programmes

It is true no doubt, in the 21<sup>st</sup> century when we talk about literature in English or literature with a small I interfacing language and literature becomes essential. Using non-native literature along with the simple English Literature can be fruitful, and such material will be useful for developing languages proficiency. At the tertiary level developing the learners' creative knowledge as well as developing their 5<sup>th</sup> skill that is thinking is very essential, this is the right time.

Poudel says:

... the exploitation of communicative language in an ELT classroom is a common phenomenon which students are already familiar with, but for the precision of expression and enhancement of interpretative skills, a foreign language learner is also expected to come forth with some sort of linguistic-stylistic analysis of a piece of literature.

(Poudel, 85)

Although Poudel mentions the use of the 'linguistic-stylistic analysis' of a piece of literature, it can be advocated that at the tertiary level, analysis of any literary pieces is not of much necessity. Expressing their opinion and identifying the language components will help them to improve their knowledge of the language, and oral interpretation will improve their oral skills further in understanding the writing style. And imitating the style by parallel writings will improve learners' writing skill.

Lazar, (28) mentions that if we consider students' preference of not doing stylistic analysis of a literary text then language based study skills prove effective in the study of literature. Lazar also cites example... asking students to make predictions about what will happen next at key points in a short story. This will enable the students to bridge the gap between language study and the development of more literary based skills. While predicting -what will happen next might always not be true, then the teacher can give his or her reasons and thus lead to a short discussions and interpretation about the texts.

Uprety (44-48) cites example of how language can be taught through literature, he justifies his argument by citing example with the poem "The Solitary Reaper" by William Wordsworth. In his article he illustrates the use of a visual to 'lead in'. He also uses recorded material where possible, and dividing his lessons into 4 phases he suggests learner-centered activities such as acting, writing (listing adjectives), and finally, interpreting the poem after the teacher's reading.

Such activities help to develop the proper practice in the four language skills, listening, speaking, reading and writing. Further, it also helps to sort out different learners to interpret a given literary text from various perspectives.

Uprety's suggestions though may be considered impractical by many teachers of English in the Nepalese contexts for the following reasons lack of time, resources, and the exam oriented teaching learning situation. If considered from a positive point of

view, to undertake the above classroom activities is not impossible and never out of reach. In the next section this issue (the approach) will be discussed in detail and its practicality will be examined.

### **5.3 Literature as the language learning material**

In the previous section the language literature controversy has been mentioned. The controversy was /is present not only in Nepal, but it is also present in other parts of the world. The fact that literature has age-old importance cannot be denied by any one. The place of Literature and the manner of its use has changed from time to time. In this section, I will explore the use of literature as language material and also examine the pros and cons of non-native texts for language learning classroom.

Commenting on the articles by various contributors Tomilson (87) in his comments on Part A, says that L2 learners have been disadvantaged because of -

- a) textbooks typically based on idealised data about the language they are teaching
- b) a prescriptive model of author's intuition
- c) information based on information from reference books rather than from actual data, and nearly all have taught learners to speak written grammar.

Tomilson expresses that "until very recently, text-book writers had no access to comprehensive and representative data of authentic language use. (Tomilson,87). Text book writers seemed to be biased towards the norms of "planned discourse" (Tomilson, 87) e.g. essays, and lectures rather than "unplanned discourse" e.g spontaneous

informal conversation where speakers do not plan what to say and are not usually aware of exactly what to be said.

Language use is variable, the use depends on the context the language is to be used. A language teacher should **realize** the fact that it is the teachers' duty to provide security of language order and a **system**.

- Language learners need-
- a) rules
  - b) simplicity
  - c) right materials

The L2 learners or learners of English as a foreign language compare with the L1 and realise that language follows a pattern and can develop rules rather than obey rules. I would like to quote Tomilson again:

Learners need to be prepared for interaction in the real world. They need to be aware of the intentions as well as the meanings of the speakers and writers they interact with. They need to produce language which is accurate, appropriate and effective too.

(Tomilson, 88)

Reflecting on the above mentioned quote we can argue that the demand of the time is to select such materials which bear simple language and be according to the right choice of the learners. This can be possible through simple English writings written by non-native writers as well as native writers of English, prose as well as poetry. Rules are also necessary for a language learner. The general trend is to give isolated sentences from the grammar book as examples and ask the learners to construct sentences of their own or fill up gaps or complete a cloze paragraph. This trend is no doubt practical and through this method learning objectives are achievable

However, this method is very exam oriented. It does not allow room on the part of the learner to be creative and exploit the genres of literature or functions of language and play with words or adapt variation of rules. Such activities are possible if only a teacher puts extra effort and exploit the prose or literature pieces to teach different functions. An example will help clarify this statement. Let us consider the following stanza of a poem by Vicki Feaver. The reason for selecting this poem is because it is about a domestic pet, a dog. All learners of the tertiary level will be familiar with dogs, the difference is some may like it and some may not. However it is hoped they will enjoy the activities after the poem.

### **The Borrowed Dog**

Her name was blaze, for a diamond

of white hair on her chest.

But I called her Goya

after the dog in his painting

with its tawny head appearing

over the edge of a sand hill.

(Feaver, 14)

Classroom activities for language awareness purpose:

The first stanza of the poem presents a very good list of prepositions :

'For', 'of', 'after', 'with', 'over' and only one conjunction 'but'.

Therefore the teacher can play with the words to make the students practice similar sentences with the prepositions. Orally first followed by writing a short paragraph.

The first two lines can be transformed into a prose form to begin the paragraph. The learners can express in their own way but the teacher need to monitor that they are in the right track and writing correct sentences related to the theme of the poem. The learners might not know the meaning of some words. Teacher can give clues to let the learners guess the correct words. The teacher can help the learners to use the dictionaries. The catch word in this stanza is 'his painting'. This word can be used to lead into discussion, thus a very short interpretative session can help to develop the learners interpretative skill.

The other stanzas of the poem also contain a good list of prepositions some other activities can be designed for language awareness activities.

Maley, (The Inward Ear ..., 105) says that "poetry is also about using ordinary language in extraordinary ways". Thus attempt has been made to show how ordinary words can be exploited to create language awareness among the learners in some meaningful interesting context so that the teachers as well as the learners do not feel teaching and learning poetry in a language class is impossible. The above mentioned facts may be disliked by teachers who consider poetry to be a special form of literature. However, there is always space and time to bring change in teaching situations. Dealing poetry in the traditional method or with the use of stylistic analysis can come later, perhaps in a specializing class at the graduate or post graduate level in Nepal. Honours course in some countries. This is just a type of language awareness exercises to develop the four language skills- listening, speaking, reading writing and at times even the fifth skill that is 'thinking' can be enhanced. The text is simple, the rules are general and the poem is just the right kind for a group of mixed abilities, 'co-education' (male and female studying in same group) at the intermediate level.

Let us take one poem by William Carlos Williams to teach parallel writing or applying the media transfer technique:

### **This is Just to Say**

I have eaten

the plums

that were in

the ice box

and which

you were probably

saving

for breakfast

Forgive me

they were delicious

so sweet

and so cold

(Williams, 677)

This is another poem which can be used to interface language and literature.

The learners can be asked to replace words like ---- 'plum', 'delicious', 'cold', 'icebox'  
and compose a short poem of their own

or

The learners can be asked to write a note of apology for eating the plums  
without permission

or

The learners can write a letter to their mother/sister or flat mate/room mate and say what they did with the plums and why. This will help them to express with logical reasoning or answer with arguments.

The idea behind the above mentioned activities is to make the poem simple. At the High School level and also at the Intermediate level in the English class teachers as well as the learners consider poems a bit tough genre to tackle for the exam point of view. The activities are limited to summarise, paraphrase, ask and answer comprehension textual questions. Often majority of the students, take or copy notes and learn by heart the notes without ever caring for the language of the poem or the theme of the poem (in the compulsory English class). The language oriented activities will not only simplify the poem as the learners will need to read the poem many times and also write on their own. This will surely improve their reading skill followed by writing skill. Poetry will be a very interesting and affective medium.

The reason for basing the illustration on a poem and not any other form of English literature is because a poem has fewer words and it opens up many ways to go about its interpretation. We can work with the form of writing, work with the vocabulary, work with the rhyming patterns, and also enhance the creative writing skill through writing by asking them to write short four or five line poems. A list of associated words can be provided by the teachers to choose from for the title as well as the whole poem.

McRae (16) considers three essential components for a language learning process. They are:

- language awareness
- text awareness
- cultural awareness

McRae (18) also acknowledges the fact that- "In a pluralingual context the resource of more than one known language is all the more useful in the contrastive teaching of language awareness". (McRae, 18)

In the Nepalese context, besides the national language Nepali, Newari and Maithili are more in the limelight. It is therefore advantageous for the language teacher to create such learning awareness tasks so that a possibility to compare between the vernacular, the national language and the English literature and language will be opened up. Let us consider the following article from a Nepali writing in English. This is a newspaper article written by a teacher of English in the English language daily The Kathmandu Post (November 16, 2004). The article is entitled 'Rainbow on a brother's forehead'. Here is a short extract

The Rekhas are drawn by the sisters in Tihar not so as to prevent brothers from going out but for the invisible demigods from stepping in to collect them. But who can protect the brothers today ? Or, do the brothers feel the pain of being separated from their sisters ?

In Bhupi Sherchan's song I do not only hear but see the significance of the space rising up from little red mud floors. Can a sister's oil and water boundary make a brother's space and life secure ? If this were so I would draw a huge boundary where all the brothers of my country would remain safe and sound. I helplessly feel on this year's Bhaitika a sister's sense of power welling up within me.

In this article Rayamajhi ('Rainbow on a ..., Nov. 16 2004) portrays the role of women as a sister. The sister-brother relationship is universal. In the Hindu societies in Nepal during *Tihar* 'there is a Unique proximity between the women and her male siblings'. This theme can be easily experienced by all learners of English in the English class. Further the religious rituals the article explains might be part of some of the

association with that community. Therefore, after a reading exercises of extracts from the article the learners can be motivated to answer certain questions to explain how they celebrate creating rainbow on a brother's forehead. Here the learners are most likely to present a clear picture of the ethnicity and the words associated will also help to enrich the learner's vocabulary. The learners can compare and contrast with the cultural rituals that differ from zone to zone. The learners will also learn names of dishes that are specially prepared for this festival. They will thus discover there are no equivalent English words for certain Nepali words hence the local forms are used in English but printed in italics e.g. *Bhai tika, rekha, Laxman Rekha*

By using this non-native text in a language classroom, the teacher need not remain cent-percent textbook-cum-note oriented. This article is a non-native text, or a 'literature' with a small 'l' or literature in English. This is also a very culture specific text, therefore it can also be used as a supplementary reading/ teaching material. These jargons are very new and essential. They are very meaningful too, specially for a learner of English, who is a speaker of a language other than English.

The article deals with a common cultural festival of the Hindus. The brother gets colourful *tika* by his sisters, and there is exchange of gifts and edibles. In this article Raymajhi portrays the role of women as sisters. The sister-brother relationship is universal. This article can be a resource for a language class. The use of literature with a small 'l' is the current trend in an English language class. (McRae,) The other reason behind choosing this particular article from many other is because the writer is a lady and the article is a good 'non-native writing' in the Nepali context.

If the teacher has a group of female learners only or majority of students are female then the teacher can use an other article that merntions the festival *Teej* by the same writer ("Power and pain in texts". TKP September 21, 2004). The teacher can ask the students to read the article, and discuss in class or some group project can also be

set. In remote rural areas, where the newspaper does not reach the photocopy can serve the purpose. This will mean, extra work on the part of the teacher but hard work always brings fortune, in kind if not in cash. Here is another short extract from the article Power and pain in texts (TKP, Sep. 21, 2004) to support my rationale

To return to the *teej* songs, there is power in these texts. Women sang the songs with greater vigor this year, because the *teej* texts become power when women sing them at every **luminal (liminal (sic))** mode of their existence. Now it has become even more important to sing them. If the women stop coming out dancing and singing at this difficult moment, they will remain shut in their houses for a long time again. But *teej* as festival is used as a means of exploitation too. Women will gradually understand what there is in *teej* that we should cherish, and what we should abandon.

Another possible approach can also be applied. The story telling technique' in which the teacher can narrate the gist or the theme of the article. Discussions or writing notes on the black board can be done and the students need to interact or copy from the black board. Later the students can develop a paragraph or paragraphs in their own language. The teacher, need to check their writings and provide feedback. This will certainly help the class develop their communicative competencies, a demand of the present times.

Kachru believes that- "contextually appropriate and linguistically graded literary texts have an important job to do in the classroom". (Kachru, Non-native Literature in ..., 140)

Kachru also believes that 'there is a relationship between the use of linguistic nativization process and the resultant acculturation of English' (Kachru, ibid, 143) Kachru cites various such styles and 'Rhetorical and functional style' is one of them, in

which the non-native writer is culture bound. Hence the use of certain culture specific terms and the contextual writing. This can be fulfilled by non-native writings in English. We can find the expanding corpus of 'literatures in English' produced locally in Nepali these days.

Within a short period of English teaching history, Nepal is in a position to include non-native writings in English along with the native English writing. While on the one hand the authentic texts are able to create the ideal situation for teaching and learning English as a foreign language in Nepal, on the other hand the semi-authentic texts written by Nepali intellectuals and scholars no doubt provide room to begin with the inception of the use of small 'I' approach to teach literature and language at the Intermediate level. Teachers of English in Nepal should realize the truth that the modern trend is to be thoughtful about- "how to do things with texts rather than how to teach texts" (Sihui, 168)

Further there is an urgent need of re-thinking of long term language Literature separation. Sihui (174) suggests the comparative approach in the Chinese context of teaching English. The Chinese Confucianism is very appropriate in the Nepali classroom situations. Nepali learners in Nepal still consider that the teacher knows the best and they follow the teacher. They are happy to listen and note whatever the teacher says. This is so because like British or American learners of the English language, not all Asian learners are confident to express themselves in expressions and discussions. In addition, the prescribed books/syllabuses are responsible to make students very rigid and exam oriented. Therefore, in order to bring certain changes and make Nepali learners independent while learning the foreign language, Sihui's 'comparative approach' seems practical for class room teaching occasionally if not daily. Sihui's comparisons are of three types:

Synchronic/diachronic comparisons

Inter-genre comparisons

Cross-cultural comparisons

Based on the above mentioned literary newspaper article I have provided space for cross-cultural comparisons with limitations of Nepali group/ethnic culture. In the same way, texts of different cultures can be used for comparisons with the native culture as the basis. It can not be denied that while we are dealing with non-native texts or literature in English the place of culture holds a prominent place. In other words, literature, language and culture are so inter-related that separation of any one is not possible.

Besides culture, different genres of literatures can also be compared. Comparing prose with poem is one. Transforming all poems into prose, at times is not possible. Careful selection of certain poems, help students to discover the similarities and differences between /among the genres of literature. I would like to quote Sihui again.

Reading literary and cultural texts is never just a matter of knowing the language, because those texts encode knowledge of history, culture and society. Divorcing language and literature from their cultural contexts is something like visiting the house but refusing to see its people, the soul of the inhabited space.

(Sihui, 183)

I strongly consider inclusion of non-native semi-authentic or authentic texts for teaching English as a foreign language class to interface language and literature with reference to the native culture. By doing so, we will make English teaching much easier more accessible and less abstract.

In this chapter, the other significant aspect of the study is the attempt to trace the "visible language policy" and the 'invisible language policy" (Kachru, Context of ...202). In Nepal though there is no visible language policy regarding the English medium of instruction. The "invisible language policy" has facilitated implement action of English medium instruction throughout the kingdom. Kachru ibid)eloquently points out a term "linguistic Schizophrenia" at the government level policies which is very much present in Nepal and also other member countries of South Asia. Though the choice of language study in school educational institutes is termed as 'contradictory', 'schizophrenic and hypocritical by Kachru, he also considers these decisions or choices of studying languages are based on pragmatic considerations along with political, social identities and prestige issues. In Nepal the study of 'extra' English or giving extra importance to the study of English language by parents of low income group, in the remote areas, seems to take the form of 'linguistic schizophrenic' at times. Such psyche is seen to create social and academic barriers in the process of effective learning and teaching.

# CHAPTER 6

## Summary and Conclusion

..... “why, if a fish came to *me* and told me he was going a journey, I should say with what porpoise?”

“Don’t you mean ‘purpose’?” said Alice.

“I mean what I say,” the Mock Turtle replied in an offended tone.

(Carroll, 73)

### 6.1 Summary

The teaching of English as a compulsory subject in Nepal dates back formally to the period of the inception of Durbar High School. Non-formally, English studies did exist in the Rana *durbars* where English was taught by foreign tutors. A few of them would be English but a majority of the tutors in Rana durbars were *Bengali Babus*. Some Nepalis were educated in India and they received English education. The values of ELT as an amazing resource provided the Nepali learners with opportunities in the national as well as the international contexts. English in Nepal is present since 1840 and never faced abandonment as a compulsory subject in schools and colleges. The English medium of instruction in school/colleges was dropped during the period 1970-1976. But, it was used again since 1990s in the private and also in some government institutes. English was never an official language in Nepal. Among the Nepali academicians and professionals, English language is/was a means of communication at times. This practice however, is not very widespread.

English Language Teaching in the Indian Subcontinent matches to some extent with that of Nepal. However, the Indian influence is greatly present in Nepal. One common factor in the ELT situations of the subcontinent is the influence of the mother tongue and its socio-cultural status. The cultural similarities and the cultural differences allow the member countries of the subcontinent to use English as an international

language of the South Asian variety. The English varieties used by these countries (Bangladesh, India, Nepal, Pakistan, Sri-Lanka) are mutually intelligible and they foster a common historical identity. In addition, they show mutual respect for each others varieties of English. This has resulted in the growth of English with a small 'e' (Eaglestone, 1)

The typical features of South Asian ness can be said to be the following:

Preference of zero articles.

Shift in use of prepositions e'g 'write to him', 'study about'.

Increased explicitness 'how long time' instead of 'how long'.

Invariant question tags.

Insertion of 'to' with gerunds, with him /her e.g. like to swimming, told to him.

Replacing 'which' for 'who'.

Referring to Kachru's (2004) prediction Graddol (95) estimated that within the formal education sector 176.7 million Chinese were studying English in 2005. It is possible that there could be more speakers of English in China than in India. In comparison to the past, evidence shows that Chinese people are showing keen interest in studying English in the 21<sup>st</sup> century. However, English has been spoken, studied in India from the colonial days, especially since the infamous Macaulay Minute of 1835. The Nepalese people started learning English a little later i.e. from the late 1840s after Jung Bahadur Rana became the prime minister of Nepal. Sandwiched between the two large countries India and China, Nepal could not and cannot remain uninfluenced by these two countries.

The study of English in India was a result of the long British Raj, and in Nepal it was partly due to the impact of the Raj and partly due to the need and interest of the Ranas. Nepal was never colonized. The importance and growth of English in South Asia is caused by the fact that English is becoming a global language due to migrant workers

and international exchanges. China, another major Asian country particularly could not ignore the importance of English studies, especially in the present era industrialization. There is no denying the fact that being a member country of South Asian Association of Regional Cooperation and also a neighbour country of friendly China, Nepal needs to hold on strongly to the programmes of the study of English as a foreign language for communication. Indeed, the role of English as a lingua franca in the intercultural communication, is very powerful.

Often during my clinical supervision during my teacher training practicum, in the government schools in classes without windows I was taken aback how the Primary Level teachers were teaching. The following example struck me:

“One two buckle my shoe

Three four shut the door

Five six.....”

In reality, they were teaching those students who were not wearing shoes and even if they were wearing shoes with laces they would not have shoe buckles. The above rhyme was prescribed in the old course at the primary level. Fortunately, we no longer do so today. Now, we have materials suitable for our students. However, the situations have not improved drastically. We still need to conduct much research work in order to analyse the needs of our students and improve some task-based learning to develop studies in learner autonomy and learner centered teaching. We need to develop in the field of TESOL; we need to develop the practice of teaching with the non-native literary texts for non-native learners of English

The methods of teaching the English language have to be reviewed and revived. The Literature-language interface needs attention and it needs to get due importance at the tertiary level, and only at the advanced or Masters level, specialization in linguistics

and literature need to be offered. Experience shows language and literature as components of English teaching need not be separated in Nepal.

It has been traced out that in Nepal the beginning of English teaching was greatly influenced by the Indian Board (Patna Board) and the Indian University (Calcutta University) before NESP was introduced. During NESP (1971-1976) Nepal depended on its own curriculum, and materials were developed locally. With the publication The Rising Nepal English daily, many students and teachers became aware of free writing. However, the amount of literary intake in the daily could not produce great literary figures in the field of literary writings. Studying Shakespeare, Chaucer and Milton enabled the individuals to understand the outer world better and students/teachers of English literature gained position in the field of foreign service they became ambassadors, diplomats, foreign secretaries and councilors. In general, they were mostly students/and teachers of English literature. Perhaps it was the demand of the time. Nepal could hire foreigners as teachers but foreigners could not be hired to represent Nepal at the national and international levels. Hence educated intellectuals with an university degree in English literature served the purpose.

After the phasing out of the NESP in the early seventies, English saw another change. Medium of instruction in English in schools and colleges were re- introduced. The cable system, the computers, radios, the Nepali pop music, the press and the business world all needed English. As a result, English flourished and along with it, did the study and teaching of English also flourished. Private English medium schools grew like mushrooms. The use of English can be found in every nook and corner of the country. Only the quality, the quantity, the style differ from zone to zone and region to region.

Students in the 21<sup>st</sup> century no longer study only English literature, but they also study Literatures in English. The realization of the fact that non-native text for native

learners of English can be equally beneficial as text written by English (native) writers have opened many doors to the use and study of the English language. Literature, both with a small 'l' and also with a capital 'L', (Maley 180) (McRae, 35) has proved to be of equal importance for the study of English as a foreign language.

There is an urgent need of a national level survey of the TESOL situations throughout the country. Surveys in fragments, for example, a survey of the failure or the exam system will not serve the purpose of programme evaluation of TESOL. The academic barrier and the social barrier caused by the ever expanding growth of private English medium schools and the unfriendly ELT situation in the government schools need urgent attention. The gap, or the barrier will not prove any healthy atmosphere in the development of the ELT situation in Nepal. In some sectors there already exists a wall between the language-literature-controversy. Too many walls will create too many chambers, which in term will cripple the growth of ELT/TESOL.

Nepali learners of English feel the need of polishing their English after they graduate from schools and colleges. They therefore seek support of private language learning centers to fulfill their expectations. Private learning centers are well equipped but very costly. Learners feeling the chance of getting better employment after the certified and trained courses go for such trainings. These centers provide learner-centered courses and short courses. Such classes are always packed and considered cost effective. No research findings are available. There is again another wall, between the academic courses and the short professional private courses.

It is not being suggested here that any boundary or demarcation is unnecessary. But, proper language planning at the national level should provide proper channel to promote proper growth of a healthy ELT situation. Then only shall we know that proper grounding to **TESOL** explore whether a variety of NEP-English has taken birth or not. Whether the status of Nepal will be recognized as one of the varieties in the Indian Sub-

continent should be a matter of concern for all Nepali teachers of English language or English Literature. All Nepali learners can do well in English. This should be the ultimate goal, and therefore a sizable corpus of culture specific materials should be developed and properly used to apply to the comparative-culture approach in the English language pedagogy.

The teaching of English, the teachers of English in Nepal need to have devotion, professional tolerance, professional ethics to impart knowledge in the field of teaching English to speakers of other languages. Any method can not be good just because it has proved to be good elsewhere. The truth is there is nothing such as 'the best method' of teaching English. Teachers of Nepal need to analyse this fact and develop their own strategies according to the needs of the student from school level up to the tertiary level. In order to do so a sound curriculum and culture specific (multi-culture) learning materials need to be designed, developed and produced for the (non-native Nepali learners of English) or by the non-native Nepali teachers of English. Compilation of English study materials prepared only by native writers of English will not be helpful to reach our goal. It is necessary to realize the fact that learning a language means mastering the four language skills: listening, speaking, reading and writing and the input for all these skills should be variously supplanted from the native and non-native sources as required for the purpose.

## **6.2 Conclusion**

The first conclusion to emerge from the studies is that Nepal was never colonized, nor was it a part of India (Hindustan) like the present countries Bangladesh and Pakistan. Nepal started learning English not out of compulsion but out of choice, with an aim to communicate globally. However, Nepal introduced English in her education system via India, and particularly via Calcutta. In India Calcutta was considered the heart of English language, literature and culture during the British raj and

through did Calcutta English or rather the local variety *babu English* came to Nepal because the first Bengali Headmaster of Durbar High school and the first principal of Tri-Chandra College was a Bengali from Bengal, India. Many teachers of science were Bengalis who taught subjects other than English in English also. Therefore, there is a close relationship between TESOL **in** Nepal with the TESOL in India.

English is not and never was an official language of Nepal, nor was it ever dropped from the Nepalese Education system. English Language is not and never was an intranational language among the Nepalis. Nepali people either communicate in Hindi or English with the foreigners. Among the Nepali people Nepali is the language of communication. Nepal being a country for travel and tourist attraction, the English language has been able to develop within a short span of 59 years (this research study is based on 1950 till date). Therefore, the teaching and learning of English in Nepal is not only for academic reasons its importance is equally great for the industry, commerce, and technology as well.

The English language in the global context has a three tiered classification system. According to the scholar Braj B. Kachru, the language is classified into three circles. The inner circle, the outer circle and the expanding circle. Similarly McArthur classifies the language alphabetically A, B, C. Under the '*inner circle*' or 'A' both the authors indicate covers the English spoken as a mother tongue or as native language by the people of the United Kingdom, the United States of America, Canada and Australia. The '*outer circle*' or 'B' covers the countries, where English is used as an official language and also as a second language. India, Africa, Singapore and Malaysia fall under this category. Under the '*expanding circle*' or 'C' covers the countries where English is used as a foreign language. This category covers countries that were never colonized.

Nepal falls under the 'C' category or in the 'expanding circle'. Mc Arthur also classifies English in the global context with another metaphor. To him English is for the whole world, therefore, there are again three types: '*fractured*' English '*broken*' English and '*decorative*' English. When English is being used by an intellectual user or by a literate user or by an educated user the utterances or sentences of English vary. The English used by a business person to sell goods to the foreigners is fractured or decorative. The rules are either broken or fractured or decorated. In such cases, the transmission of meaning does not become a problem; the intended meaning is conveyed. Let us consider an example given by the same author,

"I 'm sorry to say that I cannot come tomorrow"

"Sorry can't come tomorrow"

"Sorry no can come"

The above mentioned three categories of English are spoken in Nepal also and '*fractured*' English is also found in Nepali print, newspaper headlines, restaurant menu-cards, advertisements and personal writings and on the labels of consumers' products e.g. English nursery rhymes with incorrect spellings in the carrier bags provided by shop keepers in Nepal (bags are produced in the Asian countries like India, China or Nepal.) In the Nepali context English is a grafted language grafted onto British English and Indian variety of English which is a hybrid form has been grown to lead towards the production of a new variety of English ( Neplish.)

English literature was the sole content of English pedagogy in Nepal in the 1950s and 1960s. Later, during the 1970s language-focused curricula and language materials were also introduced. Therefore, literature had to adjust with its new friend language with a dressing of 'structuralism'. At present in Nepal, language teaching is taking the communicative approach with both language and literature as the teaching materials. Literature-language-controversy exists in Nepal. The faculties of Humanities

and Social Sciences support English Literature at all the tertiary, graduate, and also at the post graduate levels and in the related interdisciplinary subjects. A separate department for Linguistics supports the study of Linguistics at the post graduate level. The faculty of Education supports the pedagogy of teaching English language with very little weightage to the teaching of introductory literature and its pedagogy.

However, it cannot be denied that, the study of English Literature/literature in English has contributed immensely in the field of English Language Teaching and also in the field of creative writing in English. Literature and language cannot be separated. Therefore, interfacing language and literature should be the approach of not only materials selection but also in the methods of teaching and preparing supplementary teaching learning materials at the High School level as well as at the Tertiary level. Proper training of teachers in this field needs immediate attention. To begin with, the High School teachers need to be trained, which will be followed, of necessity, at the Intermediate level too. The trainings/workshops must aim to make the productive use of literature for teaching language.

At the intermediate level, a well-designed curriculum and carefully selected materials are available. However, due to lack of training and orientation, the subject teachers blindly follow the traditional method of presentation. Thus, overshadows the students' practice and feedback structure. Efforts of a majority of students and the teachers are exam- oriented. Nepali teachers of English are happy to place 'fish' onto the learners' plate rather than teach the learners 'how to fish'. This results in students' lack of confidence with the use of English language both written as well as spoken.

The countries of the Indian subcontinent share some common features regarding the use of the English language. In other words, learners and teachers who are not exposed to the English culture and the English education system find it difficult to cope with English culture specific texts. Of late, a very small body of good creative writing in

English by Nepali intellectuals, has originated. The writings are produced in the forms of books, journals, newspaper columns and periodicals. These locally produced printed materials can prove to be of immense help for Nepali learners of English.

Western culture specific materials alone can not always foster the learning of English language. Nepali culture or Asian culture specific materials too need to be used. The reason is, comparing and contrasting the cultures could motivate the learners to be interpretative, argumentative and articulate in their learning process. This is a very essential and demanding area that needs special attention from the policy makers and all the experts of TESOL.

Due to lack of proper and transparent Language planning (English) in the 10<sup>th</sup> National Plan and also a proper documentation techniques in the field of English education, and up-to-date surveys, it is very difficult to formulate right policies. Researches at the national and local levels, are responsible in hindering the proper growth and proper status of English in Nepal. As a result, a creation of social and academic barriers persists among the "The Bad Language Learners and the "The Good Language Learners" There is no uniformity in the selection and use of them.

Research based attention is necessary while planning the English education related rules and regulations at the national level. Question like when to start English and how many hours to study English or how many papers of English, to include or whether to offer it as an optional or as a compulsory subject should be properly addressed. Adhoc decisions are not sufficient for designing and planning a syllabus and selecting related materials.

Survey of the existing ELT situations requires proper care and serious attention. It is essential that the survey is **based** on the need analysis of the students nation-wide. This could result in the writing of a learner-friendly syllabus and the related teaching learning materials. After that our targeted objectives can be achieved systematically

Teachers of English need to adapt research oriented methods. Though there is provision of research work in the academic field, much of the research is done from the examination point of view as a pre- requisite for receiving degrees. Some research works are also conducted for non-academic purposes. That can overshadow the follow-up activity of the research process. Mostly such researches are not the "class room based Action Research". Action Research needs to be part of the school /college curricular activities. The research works need to be supervised or monitored by efficient professionals of English language or literature in a collaborative way.

An exclusively research oriented resource centre need to be established only for conducting research in the teaching of English in Nepal. This will also provide necessary information in planning and implementing policies regarding the teaching of English as an academic subject as well as a non-academic discipline. Members of the research committees should be drawn from all the different academic sectors on a comprehensive scale.

Finally, the most important discovery that we have made in this analytical survey is that English language teaching in Nepal has historicism that is related to the geo-political situation a British Raj in neighbouring India and an independent Nepal ruled by the Ranas whose approach to both the English in India and their language was ambivalent. But the aristocracy in Nepal the house hold of **Shahs** and the **Ranas** gave patronage to English pedagogy. But English education grew in its importance prestige and pragmatism over the country. Today, it is part of the global ELT situation. The legacy of English language teaching in Nepal has entered a new phase where we need to make the best use of the past experiences and the present advances made globally in the teaching of English languages.

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