Chapter 3

THE SETTING OF THE STUDY

3.1 Introduction: The Indian Context

India has more than seventy years of contemporary history in foreign language teaching. Like other countries, foreign language teaching in India does not have a linear development. Although the way it is presented in our case is somewhat conventional, we look at it from a ‘new and fresh’ perspective of the ICC. To achieve the task and successfully carry out the present study, I had to carefully revise knowledge and skills gained during my studies within the frames of the Intercultural Studies Programme, in Hamburg University, Germany. The terms such as Intercultural Education and ICC were first introduced to me in 2002, by my wonderful guides and teachers. And today, being a part of JNU, inspired by the work done worldwide to improve the quality of foreign language teaching, I wish to contribute to the research in India and be a part of the process of promoting Intercultural Education in the domain of Indian foreign language teaching and learning.

To begin with, I will briefly describe the history of the methodology of teaching foreign languages in India. The purpose of presenting the history of the Indian tradition of language teaching with reference to the cultural teaching practice and research work is threefold:

1. To examine the development of the methodology in foreign language teaching in an Indian context and draw out general patterns for the teaching of language and culture in Indian foreign language education today.

2. To provide national and Western scholars and researchers interested in Indian foreign language education with a brief presentation of the history of foreign language teaching in India to help them interpret the development of foreign language teaching in India with more exactitude.

3. To elicit informed and effective suggestions so that the teaching of language and culture in India can be made more effective and meaningful.

In the present Chapter, I will also offer the readers some brief ideas about organization and principles of foreign language education in contemporary India and the development of the research in this domain in order to help the readers obtain a more
complete picture of the issue in question. In addition, I will open up the discussion with the query as to whether foreign language education in India can be called Intercultural, in order to prepare the groundwork before I take up the issue in much greater detail based on my research findings, in one of my subsequent Chapters. I will also give a brief description of students and teachers who participated in our study. Finally, I will outline the profiles of the three Indian Universities where my data was collected.

3.1.1 Methodology of Teaching Foreign Languages in India

Every method in language teaching is a product of its times and also a reflection of the requirements the society imposed upon the language teaching at that time. (Xiao Long-Fu, “Teaching English Cultural Background”)

Foreign Language Teaching (FLT) has been changing according to historical, economic, cultural and social circumstances. According to Kelly (1969), during the twenty-five centuries that language teaching has existed, three main issues have been taught, which in turn has contributed newer elements by different methods of meaning, grammar and pronunciation. The main purpose of this Chapter is to closely examine the development of some of the most popular foreign language methods present in the Indian context from the very beginning.

Literature review reveals that each of the main FLT methods in India presented below was not superseded by a subsequent one as soon as it appeared, but rather, it went on living, thus making language teaching history long and tortuous.

Foreign languages such as German, French, Russian, Spanish or Italian are normally not the first foreign languages taught in India. Therefore, it is not that easy to trace the methods and approaches used in the Indian context, in foreign languages teaching other than English. The review of the literature written on foreign language methods in an Indian context faces a problem, as there is very little research and writing in this field. The methods remained much unknown and the first teachings by Missionaries were hazardous. Therefore, placing the Indian language teaching in its historical and social context seems to be challenging.

The development in FLT methodology in the West took some time to reach the Indian context. In Figure 1 and Figure 2, Gupta (see below) traces the growth and development of ELT in India and the West providing three reasons behind the historical
gap: 1) lack of attention from policy makers, administrators and teachers at the beginning; 2) lack of affordable teacher training, and 3) the prevalence towards the orientation of achievement rather than performance in the examination system.

Fig. 3.1 The Development of ELT as a Discipline in Countries where English is the First Language. *ELT in India: A Brief Historical and Current Overview* by Gupta; 2005.

Fig. 3.2 The development of ELT in India. *ELT in India: A Brief Historical and Current Overview* by Gupta; 2005.

The audio-lingual method, the direct method, the grammar-translation method and communicative language teaching, which have been suggested as the three main
trends in the history of language teaching (Johnson, 1992a) are discussed below with regard to the Indian context.

1. Grammar-Translation Method

When English as a foreign language came to India, the British Government's Education Policy did not suggest any methodology for teaching it in the country. As can be seen from the chart, the first method adopted in most of the Indian schools was the Grammar-Translation method, being the oldest and the most common method actively used in the world until 1960.

The reason for favouring this method by local teachers was their poor aptitude in the spoken form. Grammar-Translation method allowed teachers to avoid speaking in the foreign language in the classes and did not demand any teaching aids. Moreover, large groups of students could be handled by a single teacher. The structures were learnt very quickly and no other method could have taught a foreign language to so many in such a short time. As Mackey (1965) points out, this approach made the learners strong in grammar but neglected the development of communication skills in the target language. Moreover, the method promoted literary reading. As a result, unlike other countries many people in India could quote from Shakespeare, Milton, Chaucer etc., but may have had difficulties with daily communication skills.

Among positive outcomes of adopting the grammar-translation method one can mention writing bilingual grammars. The very first grammars were written in India, and not always by the native speakers; for example Bengali/Hindi and English grammars. Surprisingly, but as a matter of fact, the pedagogical grammars for teaching the English language, were also written first in India. English Grammar and Composition by J. C. Nesfield, published in 1898, is a good example which demonstrates how in some situations knowledge of one language helps rather than hindering the learning of another.

Today despite Chomsky’s (1957) groundbreaking work revealing that language is not primarily learned though imitation, most of the Indian foreign language teachers still predominantly continue to use the Grammar-Translation Method in their teaching process as the most simplest and common way of teaching. It is evident from the teaching and learning curriculum, which still mainly focuses on reading and writing literary texts and study of grammatical rules and vocabulary. Also, teaching and learning
activities like memorizing the vocabulary lists, and exercises in writing or fill in the blanks etc. are still very much in use.

While it is true that there are certain advantages in using the learner's first language in teaching a foreign language, from the point of integrating culture into foreign language teaching and learning, grammar-translation method limits students' exposure to culture of the target language. According to Kelly (1969), Kappert (1915), a Direct Methodist strongly complained about the Grammar-Translation Method, stating that by such a method the students were not able to get a clear picture of the foreign reality. The culture involved in the method is mostly a traditional one, referring to the high arts of a country. The method, while impeding the acquisition of syntactic structures, heavily relies on isolated chunks of grammar, ignoring the context in which the native speakers produce these sentences. As a result, it can neither contribute significantly to the students' ability to function linguistically and socially while facing a foreign reality in their daily social interaction, nor to a full understanding of the foreign people.

2. Direct Method

Language education in India in the first part of the twentieth century was largely influenced by Palmer, Sweet and Jesperson. The increase of modern language teaching in the West gave rise to what Howatt (1984) called “natural methods of language teaching”. Meaning was expected to be conveyed directly in the target language through the use of demonstrations and visual aids. A new so-called “direct method” was developed and adopted with the intention to allow the student to quickly express himself/herself in a foreign language in a relatively unstructured situation. Unlike the Grammar-Translation method, translation in Direct Method was not allowed but was rather taught inductively. The instruction aimed at teaching how to use a foreign language to communicate. The fluency was developed at the cost of accuracy, to meet the requirements and deadlines. Brief forty minutes classes did not provide a student with an opportunity to speak and practice the language outside a classroom.

British teachers in Indian schools found the direct method to be most suited to them due to the absence of the necessity to learn the local languages. According to Ghosh (2003), the adoption of the new methodology in vernacular schools resulted in suppression of the mother tongue and proved to be unsuccessful. “The over emphasis on
unilingual presentation and the incidental presentation of grammar confused both the teachers and learners alike…” (Ganguly, “The teaching of English in India”). It resulted in a disastrous situation in most of the Indian schools. However, as a result of exposure to the foreign language, the learners in the foreign language medium schools became proficient communicators. Therefore, two categories of learners could be distinguished: foreign language medium school learners more or less fluent in communication and learners attending vernacular schools who are not exposed to the communicative use of the target language.

The preoccupation with culture in language teaching by the Direct Method is self-evident and has been associated with, the small ‘c’ culture at the beginner’s stage and high culture at the advanced stage. The method did realize the importance of the teaching of culture and regarded the cultural content as an important part of foreign language teaching. Many scholars and educators practicing the method supported cultural dimension of foreign language teaching. Thus, Gouin (1894), for example, devoted a whole Chapter of his book to discuss the importance of culture. Later Strohmeyer suggested a principle stating that introducing the foreign language learners to the foreign culture should be one of the most important aims of language teaching. And according to Kelly (1969, 2000), Huebner demanded that the material that was presented in the language course had to provide a natural introduction to the culture. All this enabled the foreign language students “to learn the foreign behaviour patterns in accordance with the language, in an attempt to simulate natural effective language use rather than the intellectual analytical characteristics of grammar-translation” (Xiao Long-Fu, “Teaching English Cultural Background”).

However, in spite of these attempts “the lack of a well-defined socio-linguistic and socio-cultural theoretical basis made the teaching of cultural content incidental and something subordinated to the teaching of the language” (Xiao Long-Fu)” Teaching English Cultural Background”) Thus, Finocchiaro and Brumfit commented on the method:

…all the statements used were related to the classroom. Teachers did not generally think of students using language beyond the classroom. Any connection with the real life was expected to come later and was not the business of the school. (6)

Direct Method can be regarded as a very demanding method for the teacher, which is probably one of the most crucial reasons for the limitations of this method in
terms of teaching language for ‘real’ communication and integration of culture. As Stern maintains:

Even the shift towards an attention to the spoken form, which occurred by the end of the nineteenth century, did not bring about a fundamentally new approach to language in society. Language learning in the classroom continued to be conceived as training rather than as ‘real’ communication or as an introduction to a foreign society. This emphasis on learning language forms, developing mental associations, and acquiring speech habits in the abstract, or, to use a modern term, the emphasis on the acquisition of skills, independent of communication in society, prevailed until the most recent times and in many ways is still dominant today. (247)

3. The Audio-Lingual Method

The Audio-Lingual Method, which in some sense is an extension as well as a refinement of the Direct Method has swept into foreign language teaching in the late 1950’s. Its main goal was to develop native-like speaking ability in its learners.

The cultural orientation with a sound theoretical basis was seen by this method as the reason behind the ‘real business of foreign language teaching’ and was placed at a subordinate position. As Stern points out: “while audio-lingualists were not impervious to the cultural aspects of second language instruction, language learning, in the first instance, was viewed as the acquisition of a practical set of communicative skills” (464). However, the volume of the international debate over the teaching of culture was still very small:

The interest in the social and cultural context of foreign language teaching implied by the method was, to a large extent, overshadowed by the influence from linguistics and the modernisation of language teaching through the language laboratory which encouraged an emphasis still on language form and the speaking of language as a skill. (Xiao Long-Fu, “Teaching English Cultural Background”)

In India, “structural linguistics started making its presence felt in Indian classrooms in the shape of drills and exercises” (Gupta, “ELT in India: A Brief Historical and Current Overview”). Teaching the spoken language through dialogs,
drills, mimicry and memorization with an attention to correct pronunciation was emphasized. The professional courses started to be taught in English “which had also become established as a library language and a subject for independent study” (Gupta, “ELT in India: A Brief Historical and Current Overview”).

In India, a typical lesson in an audio-lingual style began with a dialogue when language was controlled to introduce only a few new vocabulary items. Students listened to the dialogue as a whole from a cassette or a teacher. After repeating it sentence-by-sentence they acted it out or role-played it as a whole group. Next, they drilled grammatical points connected with the dialogue repeatedly with some variation of vocabulary based on the assumption that language is a habit formation. Finally, with the help of some expansion activities students were supposed to incorporate the language in their own use. However, most students couldn't transfer these dialogues into their own real-life experiences. As a result, dissatisfaction grew and led to a number of different approaches, most of which can be named as communicative.

4. Communicative Language Teaching

Communicative Language Teaching (CLT) is one of the most popular teaching methodologies all over the world today. Historically, “it was first used largely in English speaking countries to help non-English speaking immigrants learn English and adjust to their new country” (Hardy, “Language and Culture”). The result of this use is the emphasis on “the importance of oral skills and group work and assumes the presence of a largely English social and cultural environment” (Hardy, “Language and Culture”).

Communicative language teaching was introduced in India in the 1980s. However, because of the lack of the right context it was a dismal failure for the first few years. The major obstacle was seen in the absence of recourses necessary for adoption of the method. Unlike the West, where students are actively exposed to the target language outside the classroom through music, books, films, television and travel to foreign-speaking areas, “these resources are unthinkable” in the majority of Indian classes:

...classrooms frequently have no walls, electricity supply or running water. Class sizes often exceed eighty, so it is difficult for teachers to monitor the speaking skills of each individual. One class may sit under the same tree as another class and the noise of oral work is disturbing. Few government schools are equipped with tape-recorders, so there are
no examples of ‘authentic’ speech, especially in rural areas where English is rarely heard. (Watts, “Cooking a Snook at the Communicative Approach”)

In spite of the fact that Communicative Language Teaching reached both regions (India and the West) almost at the same time it is clear today that the Indian context was not ready for it. Moreover, Eleanor Watts questions whether communicative methodologies are suitable for foreign language teachers in India today, referring to “little training and less confidence” (“Cooking a Snook at the Communicative Approach”).

In fact, from the very beginning the reform of the teaching of English as a Foreign Language (EFL) in India through the adoption of communicative approach has aroused considerable debate. The debate mostly started, and is still going on, after the introduction of the paper “English-Communicative” in 1989 - as the part of a three-year undergraduate course at the Panjab University. The veritable storm caused by the decision is described as follows:

Untrained and un-oriented, the teachers could not cope with the demands of a CLT-based course. In the absence of the proscribed CLT methodology, learners could not gain all that the curriculum had promised. (Gupta, “CLT in India”)

As a result, there could not be seen any difference in the newly ‘introduced’ communication skill classes from the earlier ‘talk-chalk based classrooms’:

Classroom methodology remained the same teacher-centered, lecture-based, and examine-centric dull procedure. (Gupta, “CLT in India”)

Finally, by the end of the academic year, majority of the teachers and students both felt discouraged and embittered. At that very point of time, Gupta (1989) conducted a survey at all undergraduate colleges and found out the reasons for unsuccessful implementation of CLT into Indian classrooms: 1) implementation in a hurry, 2) unfamiliarity of the teachers with the concepts of CLT, 3) the limited exposure of the students to the language outside of the classroom, 4) unprepared evaluation set-up, and 5) the context itself.

According to Bax and his conclusion to his work, “The end of CLT”, the social context in which language learning and teaching takes place “is the key factor in successful language learning” (286). As Watts echoes it:
In Europe, where the communicative approach evolved, students are exposed to the target language outside the classroom through television, film, pop music and the ease of travel to English-speaking areas. Classes are equipped with tape-recorders and videos, which provide examples of authentic speech, and teachers can monitor their students’ ability to speak because they have relatively small groups. (Watts, “Cooking a Snook at the Communicative Approach”)

In the view of the discussion given above I would like to conclude that the introduction of culture acquisition into Indian foreign language classes was mainly characterized by the acceptance of techniques without understanding their purpose:

The trappings of the novel pedagogy were present (i.e. the use of tasks, group activity) but the basic structure of the course was traditional (i.e. focus on grammar with mini-lectures, teacher-authority and deductive learning processes). (Canagarajah 115)

Today FLT in India is seen to be widening in its approaches and methods. In spite of the slower pace it is trying to be in step with the rest of the world. The entire methodology can be vied from “three transient stages according to the different levels of the paradigm and its demands” (Gupta, “ELT in India: A Brief Historical and Current Overview”):

Since the process of syllabus modification, improvement of resources and teacher training is going on it is hoped that ELT in particular and FLT in general be more communicative in nature.

Today teachers are observed to be trying “to change their teaching practice and are looking at alternate methodology” (Gupta “ELT in India: A Brief Historical and Current Overview). Depending on the accessibility of the material and teaching aids, “the institutions also range from indifferent to proactive” (Gupta, “ELT in India: A Brief Historical and Current Overview”). Moreover, the situation seems to be optimistic due to the purely private sector academies which are characterized by their ability to provide with the latest materials, software and equipment. Young and middle-aged qualified teachers are ready for innovation and experimentation with methodology.

It is interesting to note that majority of these young teachers are also engaged in working part time in private sector academies. As a result, they bring more interactive, task-based and communicative methods into their teaching at their regular classes in the undergraduate level. Secondly, introducing revenue-earning courses by undergraduate
colleges per se leads to innovative teaching as well. In addition, parents, being interested in the positive results tend to encourage innovation and experimentation in the classroom.

Due to the rapid changes in the context of the whole teaching situation all over the world that have taken place since 2000, Communicative Language Teaching per se is more successfully practiced all over the country today:

The liberalization of the Indian economy has lead to the entry of many international brands into the learners' mindset. Call centres, shopping malls and trade fairs, all need young personnel, fluent in English. There is a mushroom growth of institutes and academies of the third category above, offering the whole range of proficiency in English from clearing the IELTS to speaking fluently. The Internet has played a major role in creating a resource-rich environment by giving a wide range of exposure to English. Becoming web-savvy has emerged as the need of the day and this is possible only through English. These are just a few of the factors that have created a panacea for the deadlock that CLT had found itself in. (Gupta, “ELT in India: A Brief Historical and Current Overview”)

Thus, it may be said that the context for successful use of communicative approach stands established in India today: learners are more receptive in comparison to the past years and more learner-centred classes are actively encouraged.

### 3.1.2 Foreign Language Teaching in India with Reference to some European Languages

The purpose of presenting a brief historical outline of the teaching of European languages such as German, Russian, French, Italian, Spanish and Portuguese is twofold: (1) to obtain a frame of reference for our research findings specifically related to the teaching of the mentioned languages, and (2) to offer the readers a concrete and specific picture of these languages teaching development in India.

**a) The Russian Language**

Russian language learning and teaching history in India goes back to 1946, when the University of Delhi first initiated part-time courses in Russian. Today more than
seventy educational Institutions and universities offer various courses to those who want to learn Russian. However, not only the selection of syllabus varies from university to university, but also there is no uniformity as such in terms of teaching hours. Moreover, the choice of the textbook is not uniform. Thus, each university or institution has complete freedom to decide its own standards, teaching materials and even examinations. As a result, the products of the universities are qualitatively different.

Needless to say that Russian in India has been taught and learnt in the non-native environment. Moreover, this environment is multilingual where people speak one hundred and ten languages. Therefore, the issue of the textbooks and appropriate methodology for teaching Russian in India has been hotly debated from the very beginning of teaching Russian in India.

From 1965 onwards the Center of Russian Studies, JNU, began teaching Russian with the intensive use of the direct method. Later the issue of methodology was raised in a serious forum in 1975, when it was suggested to replace the Direct Method with the Electric Method (Dimri in Bhatnagar 124). It was clear to everyone that methodology is closely correlated with the issue of teaching material and its production based on the Indian context. For the purpose of conducting experiments in the methodology of teaching Central Institute of English and Foreign Languages (CIEFL) teachers were responsible for the whole course and were given the right to choose the textbook and conduct the tests as well as provide supplementary teaching materials for the course. As a result of the experiment, the direct method was proposed as appropriate for the Russian language teaching in an Indian context if “minimum of explanations in the Indian language could yield better results and develop the communicative competence of the learner in Russian” (Dimri in Bhatnagar 127).

Besides the methodological aspects of teaching and learning Russian in India, the peculiarities of an Indian learner were a topic of discussion from the very start. The following few points taken from the profile of a Russian language learner outlined by Bhatnagar (1983) are still true in the present:

1. The Russian language learner is not definite about motivation to master the language (Bhatnagar 106). The learner is not very familiar with Russia, its literature and therefore, culture.

2. The learner does not have enough knowledge of English, which is a medium of instruction for him.
3. The Russian language learner lacks possibilities of language acquisition activities outside the classroom. Films, exhibitions, communication with native speakers, cultural gatherings are very rare if not at all absent for him/her.

4. According to motivation studies, in comparison to the German and French language learners, the Russian language learner comes from the lower economic strata. Therefore, he “fails to develop motivated attitude towards Russian language learning, because he does not see any possibility to visit USSR or even a chance of frequent meeting with a native speaker” (Bhatnagar 106).

In addition to this, the following problems of a Russian language classroom have been present in Russian centers for years:

1. Russian language teachers across Universities and Institutions ‘stagnate as lectures throughout their career’. As a result, “teachers lose interest and initiative to bring new positive changes into their practice” (Bhatnagar 119).

2. Since majority of the teachers were hardly trained in the methods of teaching, research in methodology of Russian language teaching almost does not exist today.

One should mention here that the above problems have been common for all foreign languages teaching in India.

The literature review (Bhatnagar, 1988) suggests that if the role of culture teaching in the form of the Study of the Culture and Civilization of Russia was considered, then it was done so only in regard to the teaching of Russian literature. Unfortunately, no serious discussion on the role of intercultural competence has ever taken attention of Russian language educators.

In my view, in order for Russian Language teaching to advance in quality, it is necessary to clearly define aims and objectives of Russian language teaching in India, which in its turn will help determine the best methods and materials for the courses.

b) The French Language

French was introduced in India more than four centuries back during the establishment of French colonies in India. Teaching of French started spreading in the rest of India more than a century ago, thus making French one of the first learnt and taught foreign languages in India. From the very beginning till the recent times people
who learnt French were either students or the elite who wanted to learn the spoken French for the sake of *fashion*.

Today the profile of a French language learner has significantly changed. French is learnt for specific purposes and therefore requires an appropriate method to fulfill this requirement. Sastry’s paper on “Foreign Language Teaching with Special Reference to French” presented at the first national conference on FLT in India in 1980 was devoted to the “Problems and perspectives of foreign language teaching in India” and advocated *functional* approach to the teaching of French. Few decades prior to the conference, the emphasis had shifted from ‘method’ to ‘learner’ and it was this *functional approach* that was seen as the one that is able to “develop both communicative as well as linguistic competence to meet best the expectations of the learner” (Rastogi et al., 1981 in Bhatnagar 99). In 1978 and 1979, CIEFL and JNU introduced a short term-course to familiarize French language teachers with the functional teaching approach respectively. However, all those who advocated the *mixed approach* combining both direct and grammar-translation methods, did not approve of this approach.

*Alliance Francaise’s* mission has been to teach French in such a way and through such textbooks that would allow the reflection of French civilization, culture, literature and the way of life of Francophone countries. Therefore, books and material prescribed by them for part-time courses on French, used to be oriented towards French civilization and culture teaching, which Indian teachers did not find satisfactory (Bhatnagar 92). According to them other objectives of foreign language teaching remained ignored.

Like many other foreign language departments and schools, the French centre has also been facing the problem of *too large classes*. According to J.S. Bains (in Bhatnagar 84), sometimes the number of students in a class reached fifty-sixty students, which made the implementation of audio-visual method impossible. Other issues, such as methodology and textbook selection have always been a topic of primary discussion. It was often seen that the teachers of part-time courses had not even been exposed to the methodology of foreign language teaching.

In general, most of the problems in teaching French in India coincide with the other European foreign languages teachers’ problems, the only exception being that the material prescribed in this case was in fact inclusive of the cultural component, which was, however interpreted in the wrong way.
c) The Italian Language

Italian came into the limelight of foreign language teaching horizon in India more than four decades back. It was with the help of efforts and services of the Roman Catholic Indian priest, Father Favrin, that JNU started offering courses on Italian as early as 1975. However, unlike the other major foreign languages like French, German, Russian and some others Italian has not been “very widely defused to India” (Madan Lal in Bhatnagar 12). One of the reasons for this has been seen in the non-availability of competent Indian teachers. Lack of arrangement of learning through lab techniques and lingo phone records has also been considered as another reason for unmotivated students of Italian language.

d) The Spanish Language

Despite the fact that Spanish is the language of nineteen countries in the world as well as one of the official languages of the United Nations it has not received much of attention in Indian foreign language education. Even though the departments of Spanish Language and Literature at Indian Universities have been functioning for years now, it was only recently that the major Institutes for foreign languages started offering Spanish courses at all levels. It was the graduates in the first generation of Spanish who paved the way for the next generations of University students wishing to major in Spanish.

e) The Portuguese Language

Teaching of the Portuguese language in India started with the early presence of Portugal along the Western coast (Goa) of India from the 16th century. In the following two centuries, bilingualism was encouraged and developed, however, according to Gunha Rivera, a historian of the nineteenth century, the situation with teaching Portuguese in Goa remained complex and peculiar:

One used to learn and to write Portuguese mechanically, without the understanding of a single word of that language. (J. Leal-Ferreira Jr. in Bhatnagar 110)

Till few decades ago, the study of Portuguese at the School of Languages in JNU was offered as Certificate and Diploma courses for those who were seeking CC in this
language induced by the employment market. This also included doctors motivated by careers abroad as well as Indian historians and sociologists motivated to read the Portuguese source material in Indian archives.

Similar to the other foreign language centres, the centre of Portuguese too encountered the problems with methodology, lack of language laboratories as well as heterogeneous classes. Specificity of Portuguese phonetics and the morphological structure of the language made the teachers frame such an approach, which allowed the students to gradually acquire “Portuguese syntax in close correlation with the vocabulary in the interest of a coherent development of the students’ capacity of understanding and expression” (J. Leal-Ferreira Jr. in Bhatnagar 112).

As it was acknowledged at the seminar in Lisbon in 1976, with the reference to study of Portuguese as a foreign language in India the situation was complicated by the “total absence of the support of pedagogical-didactic-material” (J. Leal-Ferreira Jr. in Bhatnagar, 113). In addition to this, at the seminar attention was called to “the lack of theoretical studies about aspect of the Portuguese syntax, semantics and phonetics and the inadequate current methods for the teaching of Portuguese as a foreign language” (J. Leal-Ferreira Jr. in Bhatnagar, 114). Thus, foreign language teachers in India were left with the responsibility to initiate “ability and capacity to produce the teaching material and to work out a methodology in accordance with the motivation of learners” (see J. Leal-Ferreira Jr. in Bhatnagar 114).

f) The German Language

Teaching of the German language in India, goes back to 1911, when the first German speaking missioners or Indian Ideologists started teaching the language in Bombay. Since 1915, German has been taught at the Fergusson College in Pune, which, like other colleges in Pune was a part of the Bombay University. Since 1918 anyone who had taken German as an elective could appear at the BA exam and since 1924 a master degree in Germanistik (Germanic philology) was introduced (Kulkarni, 1976). Thus, until independence Pune remained the only city that was offering B.A. and M.A. as a foreign language.

Today German is taught in thirty-six Institution all over India; however sadly enough, half of the teachers do not have the corresponding degree (Rekha K. Rajan 1572). The possibility for further education for teachers is offered by German Academic
Exchange Service (DAAD) as well as Goethe-Institute. According to DAAD, 1996 (in Rekha K. Rajan 1570), more than two-third of the Indian German language teachers have received help from the mentioned organization in the form of scholarships, courses, books and instruments at least once. Fewer teachers were nominated for the Alexander von Humboldt-Stiftung scholarship for their research.

Similar to other languages, German language teachers in India are witnessing the same lack of possibilities for research (Rekha K. Rajan 1574). Even today, the vacant teaching posts take a lot of time to fill up. The improvement in the domain of teaching as a foreign language is improving, though very slowly. Thus, for example, among other objectives stated in the mission of the Department of German, University of Baroda, it is “impacting intra- and intercultural education and conduct through German Studies” that is prioritised today.

Today foreign language courses are speedily gaining popularity in India. The huge investments in the Indian market by various multinational companies, has lead to the recent boost of interest in foreign languages all over the country.

In the following section, I will take up some of the issues and principles of today’s foreign language education in India.

3.2 Organization and Principles of Foreign Language Education in India Today

3.2.1 Introduction

Despite the fact that other methods and techniques have successfully evolved for the teaching of foreign languages in the recent past, language learning in India today is still dominated by grammar-translation method, memorization and a selection of canonized texts:

The Indian universities haven’t changed their syllabi. Calcutta University still prescribes nothing but the same old Victorian authors. When these universities were established, Victorian authors were still writing! Today, most universities are ignorant of so many writers that have written since then. (Sanyal, “Conversation with Jyoti Sanyal”)

Consequently, Indian students’ foreign learning strategies remain primarily composed of the following features: focus on reading and writing, grammar and translation, and memorization of vocabulary. Foreign languages are taught and learnt
without much or no understanding of the basic patterns of culture of the speakers of the
target language, but rather to address the world at large and to acquire knowledge
essential to the national development. The insufficient research on foreign language
teaching and blind adaptation of western theory make India learn from its own
experiences and also develop western foreign language teaching theories that innovate
and promote its education system and research.

Thus, despite the emphasis on integrating culture into foreign language education
in general and promoting intercultural communicative language teaching in particular, in
the official syllabus, Indian University language education still remains very traditional.
Factors determining the successful implementation of ICC into Indian foreign language
teaching, mainly teacher qualifications, teaching and learning conditions,
understanding of teaching objectives, material facility, class size, supervision and
professional development and last but not least, the state of the national research in the
field, are outlined below with special reference to the present times.

3.2.2 Teacher Qualification

Over the 15 years interest in students performance and teacher
qualification has intensified among education policymakers and teachers.
During this time period, research has accumulated that links student
achievement to the qualifications of teacher. (Henke, “Educational
Statistics Quarterly”)

According to Gustafsson and Myrberg’s (2002) survey on correlation between
resources and pedagogical results, there are several factors that influence education
quality. Among those, the factor with the strongest impact on the students' learning
achievements is that of the teacher qualification. The EFA Global Monitoring Report
Team (2002), whose report has been referred to for the purpose of the present work, also
claims that teacher qualification is essential for the learning outcome of education, and it
is even more important in the developing countries rather than in the industrialized ones.

While foreign language education in India is very much influenced by the
general problems in the field and subjected to most of the reform initiatives, there are
definitely challenges unique to this area of education in the country. The fundamental
issue that rises to the surface as an area of concern is the matter of foreign language
teacher qualification and training. Majority of the foreign language teachers do not have
a wide range of professional and personal experiences that involve interacting with native speakers of the foreign languages that they teach.

Referring to the precise data on foreign language teachers’ qualification in India is next to an impossible task. While the data on the actual number of foreign language teachers in the country might be available, the data on teachers’ qualifications is insufficient. Moreover, taking into consideration the size of the country, the required qualifications for foreign language teachers today vary widely among states, as well as between government funded and non-government-funded schools. While the government and the state run schools tend to recruit only certified teachers, it is common for non-government schools to hire teachers with no certification or training. Accordingly, we can only assume the following categorization of foreign language teachers in India:

- Unqualified teachers who are proficient in a foreign language: Native speakers of foreign languages, including students and foreigners living in India would often fall into this category as they are more often hired by private schools and language centres on the grounds of their ‘native-speakerism’, rather than teaching qualifications.
- Unqualified teachers who are not proficient in foreign languages they teach: Usually rural schools teachers fall into this category.
- Semi-qualified teachers: Ones who had a teaching qualification in one language but are teaching other foreign languages. The massive expansion of the educational system and the increase of the number of teachers have influenced the quality of teachers and the support system available for guiding them in their work.
- Fully qualified teachers with experience in teaching a foreign language: Usually University and High school teachers fall into this category due to the higher education demands.

The issue of teacher qualification is extremely connected to the working conditions. In order to attract and retain qualified teachers, the teachers must have possibilities to do good work, have a teacher education that prepares them for the profession as well as have a good in-service training. Scholars, politicians, social workers and foreign observers have recognized the fact that in Indian rural areas most teachers are not able to keep themselves abreast of cutting-edge research in foreign
language pedagogy and applied linguistics. One of the reasons for this is the absence of the access to the Internet by means of which foreign language teachers can educate themselves in recent trends in language teaching. In addition, Indian teachers, especially in rural areas, have not benefited from the discoveries in the advancements in understanding how the human mind works and the psychology of learning.

Despite a remarkable progress in the provision of foreign language education since the 1990s and several measures that have been taken since the time to increase the number of qualified foreign language teachers, *India’s Country Report* (2000) identifies the great necessity to improve the quality of teacher education. According to the report, an improvement in teaching and learning material, pedagogical practices and an introduction to Intercultural foreign language education have received very high priority.

### 3.2.3 Teaching and Learning Conditions

Teaching conditions appear to be one of the most important factors influencing the educational process. Research reveals that teaching and learning conditions have a powerful influence on the students’ achievement. As a matter of fact most of the teachers in India are confronted with inadequate working conditions, which prevent them from performing as well as they would like to. Foreign languages, in particular, are still mostly taught under the conditions, which are far from being satisfactory:

- Little understanding of curricular objectives: translation method is dominating and oral work is neglected. Culture teaching is not given proper emphasis;
- Inadequate material facility: audio-visual aids like flash cards, charts, pictures, models, filmstrips, tape recorders or CD players lack in the classrooms;
- Too large classes;
- Lack of supervision and lack of opportunities for professional development.

### 3.2.4 Little Understanding of Objectives

As has already been mentioned above, despite an increasing recognition of the importance of teaching culture in language acquisition, most language teachers all over India today are still adopting the obsolete translation method:
The feeling that teachers of English lack professionalism and that their practice as classroom teachers is dictated by outmoded beliefs is becoming more widespread than ever now. (Lakshmi, “Journal writing”)

Thus, this little understanding of objectives in foreign language education among local teachers dominates realization of introduction of intercultural approach in pedagogy and sustains the situation in most of the classes:

While it would be unreasonable to expect the teacher to work magic, given all the constraints within which he operates, the fact remains that, largely, his classroom practice continues to be as traditional as ever without his reflecting much on the newer demands. (Lakshmi, ”Journal writing”)

It means that outdated and incoherent pedagogical practices hinder the development of intercultural competence among students and the understanding of true objectives of modern foreign language pedagogy among teachers, which are mainly:

- To develop the learner’s intellectual power through a foreign language;
- To enhance the learner’s personal cultural values through the study of foreign language culture;
- To increase awareness of the mechanism of the learner’s native language through a foreign language;
- To enable students to communicate orally in a foreign language;
- To expand knowledge of a foreign country;
- To help the learner appreciate cultural experiences through improved foreign language skills.

In addition, to the lack of understanding of the role of culture in foreign language learning and teaching, inadequate materials becomes yet another obstacle in the way towards introducing intercultural awareness in the field.

### 3.2.5 Inadequate Material Facility

Foreign language acquisition research delineates that audio-visual aids such as flash cards, charts, pictures, models, filmstrips, CD players or tape recorders, computers and overhead projectors facilitate successful acquisition of a foreign language. However, there is a widening gap between what research calls for and what actually happens in
language classrooms in most of the areas in India. It is evident that in a metropolis, such as Delhi, Mumbai or Hyderabad, language learners in general do have a better access to audio-visual aids. Nevertheless, language labs are still a rarity in most colleges and universities. In general foreign language facilities in the country lack audio-visual aids, which are proven to be conducive to language learning.

The impact of inappropriate textbooks on the learner’s language growth is further decimated by the grim fact that the teaching of culture is not given proper emphasis. These existing gaps between the objectives of modern foreign language education and the prescribed textbooks have been briefly described above. Therefore, it is needless to say that it is still a long way to go before improvement in the teaching conditions in India. Greater attention should be given in language labs, multimedia classrooms, textbooks, network construction, teacher training and so on.

**3.2.6 Large Classes**

Large class size is perceived as a challenge by many teachers and learners around the world and is a particular issue in India as well as many other developing countries. Teaching large classes is in fact quite common in India and when not well organized may be perceived as a very challenging experience (large classes imply that students are varied in their abilities, styles, levels and preferences). I have used the term ‘perceived’ here, as there is an assumption that large class size does not go “against the very grain of life in Indian society” (Gupta, “ELT in India: A Brief Historical and Current Overview”).

Karuna Kumar from the CIEFL, Hyderabad, India, made an attempt to explore the question as to whether or not it is the class size that makes a difference in the language learning opportunities. In his study he compared classroom interaction data from traditional and activity-based English classes of different sizes in terms of the opportunities made available to learners to interact meaningfully. It was found that in large classes, it is not the class size per se, but the nature of the teaching-learning activities and the teacher’s role and attitude which influences the nature of learner participation and the patterns of interaction. The study highlights the need to carry out detailed investigations of interaction in different types of large classes.

In another study called “Working with Large Class Size: Dispositions of Early Childhood Teachers in India”, Amita Gupta (“Working with Large Class Size”) came to
a similar conclusion and revealed that even in large classes successful teaching and
learning was possible. According to her the following elements contributed to it:

1. The large class size was a non-negotiable norm across the nation;
2. There was a strong teacher commitment and a positive attitude towards making it work;
3. Teachers viewed their students as their own children, wanting them to do their best in everything;
4. Teaching was considered to be a noble and respectable profession;
5. Teachers were respected by students and their parents;
6. Both teachers and parents were in agreement about their expectations of the students - they wanted them to learn good values and to achieve high academic standards, which resulted in the children being 'taught' the same things in school and at home.

Amita Gupta concludes that the successful experiences in the classrooms observed in her study were largely a result of the attitudes and dispositions of the teachers, parents, administrators and students themselves, rather than the matter of a class size.

Although, in her conclusion, the author recognizes that successful teaching and learning in large classes may not occur in classrooms in rural, government or economically poorer schools, the following opinion echoes her work and inspires teachers to 'learn to teach themselves how best to manage effective teaching in their large classes':

The benefits of having fewer children will not flow in any inevitable way - teachers have to work just as hard to manage learning effectively.
(Blatchford et al. 101-132)

3.2.7 Lack of Supervision and Professional Development

It is logical to say that a system of supervision is required in education in general to evaluate whether or not the desired objectives are met. The language school in particular needs to know how far the classes are progressing in accordance with the teaching and learning objectives. Unfortunately, no such efficient system is in place in India. In particular, specialists in rural areas who can be engaged in such tasks and provide immediate feedback to teachers are nonexistent. This lack of supervision allows most foreign language teachers to be complacent about their teaching, which exacerbates
the existing teaching conditions in the country. Due to this complacency, most of the teachers do not take a proactive role in their professional development and are inflexible by nature.

As has been mentioned above, the foreign language teaching profession today is facing newer demands and in order to keep up with the changes foreign language teachers need extensive opportunities for professional development. Unfortunately, the situation in Indian foreign language teaching today remains unsatisfactory. As S. K. Yadav comments in his paper entitled “Professional Teachers in Higher Education”:

ASC’s, and university departments are not organizing the orientation and refresher courses in a professional and specialized manner. The courses are organized in an ad hoc manner just for promotional purposes … not organized on the basis of their needs and requirements …The competent resource persons are not employed. (2)

Today most of the college teachers in India enter the profession without any intensive professional training in teaching. They have a chance to undergo in-service training of two kinds: orientation programmes and refresher courses offered by the Academic Staff Colleges (ASCs), established by the University Grants Commission (UGC). However, there are two factors influencing the attendance of such courses, namely the inadequate number of ASCs and college managements who are not favourably disposed towards their teachers undertaking such courses, since that keeps them away from their classrooms for over three weeks. Moreover, these ASCs refreshers “do not have the potential to train teachers in language teaching because they are heavily slanted towards literature with inadequate, if not perfunctory, attention to language teaching in which the emphasis is on theory rather than practice” (Samrajya Lakshmi, “Journal Writing”).

It is needless to say how greatly teachers may benefit and enhance their professional competence by participating in professional development programmes such as workshops, seminars and conferences. However, according to Samrajya Lakshmi, these programmes in India are also inadequate for at least two reasons:

First, such programmes are rare, and so not all teachers of English get the opportunity to participate in them. Secondly, the approach of these programmes is based on the applied science model according to which experts convey findings of scientific knowledge and experimentation to
classroom teachers, and it is up to the teachers to put this “received knowledge” into practice. (“Journal Writing”)

The Associate Professor, Samrajya Lakshmi continues:

This traditional teacher education model has failed to help because of the almost complete separation between theory and practice it creates.

She thereby concludes:

Though the Secondary Education Commission (1952-53) stated the importance of teacher training and the responsibility of universities to prepare teachers for higher education (1964-66), still today there is no provision for the provisional initiation and orientation of university teachers. (“Journal Writing”)

The way out from this situation may serve teachers’ own initiative for their professional development. Teachers should be willing to engage in reflective practice and in order to do so they must systematically gather data about their teaching practice. Researching their beliefs and assumptions about their practices, teachers may illustrate their readiness and willingness for analysis of their teaching and its improvement. In the next section I will outline and discuss national research in the field which will lead us to the core question of the present work, namely whether foreign language teaching in India can be named as Intercultural.

3.3 The National Research in the Field

In the context of the above discussion, the lack of research into the quality and effectiveness of foreign language education in India does not seem surprising. Literature review reveals that in India no national studies on foreign language teachers’ perceptions of culture and cultural component in teaching and learning foreign languages have yet been held and/or published. In the light of the above given discussion on teaching conditions, teacher qualification and research it is assumed that most of the Indian foreign language teachers may still unconsciously and indirectly, heavily associate on the traditional foreign language teaching methods which makes their students acquire the language with very little attention paid to the role of culture. Thus, culture, an integral aspect of language learning and teaching, fades into the background and the emphasis still tends to be placed on the development of the basic skills, such as speaking, listening, reading and writing.
Following the objectives of the language teaching imposed by each period in the history of FLT in India, the integration of culture, mostly in the form of high culture in Indian foreign language teaching, is not a completely unfamiliar practice. However, due to the teachers’ insufficient training in culture in the method they use, they tend to follow the capital ‘C’ culture. Moreover, as the present research data reveals many Indian teachers believe in the “teaching language first and introducing culture later” approach (Omaggio 357-358).

Thus, the inclusion of cultural component into language teaching has been undertaken largely habitually, without being based on much theoretical discussion of the practice. This observation is supported by our preliminary research and literature review revealing that discussions of teaching of culture in foreign language education in India are minimal and the research on the beliefs about learning a foreign language does not exist at all. It can be explained by the lack of research tradition in the subject matter during the whole period of foreign language education in the country.

The overview of the research on the issue of how the Indian foreign languages teachers and students view teaching culture and ICC can be summarized as follows:

- The systematic academic discussion on the aim and forms of teaching culture is almost non-excitable. There is very little discussion about the term ‘culture’ and its definition in relation to the target languages taught and learnt. As a result the misunderstanding of the very concept of culture frequently occurs in the academic domain.

- Culture teaching and integrating culture into language education is not clearly recognized theoretically. Only a few authors, like Bhatnagar, have touched upon the topic in the Indian context. However, the ideas on how to implement the suggestions into practice as well as the outcomes lack any direction.

- Discussion on the teaching of culture in language teaching in Indian universities happens rarely. Although the issue of cultural component in foreign language teaching was brought into the conference panels several times for discussions, the critical review of the literature reveals that most discussion did not go beyond a general one.

- The existing research in the domain of foreign language teaching in India does not have a well-founded theoretical support being in its nature very limited in scope and objectives. As a result, it is not reliable.
In spite of the general recognition of the role of the textbooks importance in bringing the practice of teaching culture in language teaching into reality the analysis of cultural content in textbooks used at the University level is nonetheless, almost nonexistent.

Moreover, having revised the existing collection of the academic journals and publications specialized in language teaching in India, which in reality are very few in number, I found that there is rather less material on teaching culture in foreign language teaching. For example, the e-Journal specialized on languages at the Internet address http://www.languageinindia.com is one of the rare examples where attention has been paid to CLT in India. (V. Anuradha and K.V. Madhavi)

It is not a surprising fact in view of the recent research on the trends of publication counts over a ten-year period (1993-2003) for a selected group of countries, analysed by Arunachalam (2004). The analysis showed that India’s scientific output was on the decline or remained very nearly the same over this period, whereas countries like Brazil, China and South Korea out-performed India and improved their performance significantly (Pawan Agarwal, “Higher Education in India”):

![Fig. 3.3 Percentage Share of World Publications.](image)

Higher Education in India: The Need for Change by Pawan Agarwal; 2006.

Another study conducted on Social Science Research Capacity in South Asia, 2002, also revealed that the share of the Indian universities in the special articles
published in the Economic and Political Weekly was only about 25%. It was mainly dominated by only three Indian universities, namely - Jawaharlal Nehru University, University of Mumbai and University of Delhi (Chatterjee, 2002).

According to Pawan Agarwal “the academic institutions in India are often severely under-resourced”:

These have insufficient linkages amongst themselves and with the society at large. They suffer from cronyism and academic in-breed ing that prevents cross-fertilization of ideas and is an impediment for good science. It is seen that the researchers in India emulate topics of the developed economies often to the neglect of local need and national priorities, in order to get published and gain respectability. (65)

Moreover, there is an increasing *dichotomy* in teaching and research between universities and research institutes in India. As a result, the links between research, its results, recommendations and the subsequent implementation do not exist and the base to ground potential policy recommendations is also lacking. The situation is further problematized by the fact that universities, traditionally conceived of as primary research centres, unfortunately continue to produce virtually no research output that would be of some significant value to *policy makers*.

It is an accepted fact that research is stimulated and informed by instructional activities. Being actively involved in research makes one a better teacher and instructing students makes one a better researcher. These complementarities require research and teaching to go together hand in hand. The way new knowledge is created, protected and managed requires newer ways of collaboration between *academia, research laboratories* and *industry*. The need for them to work together is no more an option, but an imperative.

One can conclude that even though research remains one of the key declared priorities in India today, “current concerns and material provision have led to diminishing the genuine research culture and do not create conditions for establishing a systematic research programme in the area of foreign language pedagogy and policy” (Pawan Agarwal, “Higher Education in India”).

In the light of the above discussion, we sincerely hope that our research will shed more light on teacher beliefs and practices regarding *incorporating culture into foreign language teaching* and thus contribute largely to the development of Intercultural Education in Indian universities and colleges.
In the next section, I will briefly outline the profiles of the Universities who were a part of the present study.

### 3.4 University Profiles

India currently has the world's largest number of higher education institutions, and the third-largest student population. Most recent estimates place the number of institutions at about 18,000 and the number of students at more than eleven million. (Pawan Agarwal, “Higher Education in India”)

Indian Universities are of various kinds: teaching or affiliating or teaching cum affiliating, single campus or multiple campuses. Most of the Universities are affiliating universities, which prescribe the course of study to the affiliated colleges and also hold examinations and award degrees. Many of the universities along with their affiliated colleges have grown rapidly to the extent of becoming unmanageable. Therefore, as per the National Policy of Education (NPE), 1986, a scheme of autonomous colleges was promoted. In the autonomous colleges, whereas the degree continues to be awarded by the University, the name of the college is also included. The colleges develop and propose new courses of study to the University for approval. They are also fully responsible for conducting examinations. There are at present one hundred and twenty-six autonomous colleges in the country.

The selection of three cases for the present study is based on the fact that the education given to the students at those universities and colleges directly affects the standard of foreign language teaching in the whole country.

#### 3.4.1 Case 1: JNU, Delhi

Jawaharlal Nehru University was established in 1969 and has carved out a distinctive niche for itself in the academic and intellectual life of India. The University not only attracts students from all over India, but also from abroad as well as from diverse strata of the society.

Ever since it was established in 1969, The School of Language, Literature and Culture Studies at JNU has emerged as a major centre for teaching and research in Languages, Literatures and Cultures of India, Asia and Europe. The School’s first
initiative was mainly the study of European and some Asian languages in its five-year integrated B.A./M.A. programmes and its part-time Certificate and Diploma courses. Today, in addition, there are two-year postgraduate and research programmes in English, Hindi, Linguistics and Urdu. Besides this, research programmes are also available in philosophy and semiotics.

Among the modern European languages, the school offers under-graduate, post-graduate and research programmes focusing on French, German, Russian, Spanish, Chinese, Japanese, Persian and Arabic languages, literatures, translation, interpretation and culture studies. In addition to this, there are post-graduate and research programmes in English, Linguistics, Hindi and Urdu, as well as research facilities in Semiotics. The school also offers Certificate and Diploma programmes in some foreign languages such as Italian, Mongolian, Portuguese, Pashto and Urdu. Moreover, the School of Language, Literature and Culture Studies at JNU is the only school in the country today that offers a B.A. programme in Korean language.

In addition to the foreign languages and literatures, study and research in Indian languages and literatures, including English has also become a major focus. At present these programmes exist only in English, Hindi Urdu, Sanskrit, Bengali and Tamil, however the school also hopes to add other Indian languages such as Marathi, for example. The school also plans to enrich the philosophy programme by introducing Hebrew, Latin and Greek studies as well as the Buddhist and the Jain philosophy along with the theistic Indian School.

3.4.2 Case 2: Delhi University, Delhi

The University of Delhi is also one of the premier universities of India. It was established in 1922 as a unitary, teaching and residential university by an Act of the then Central Legislative Assembly (CLA). Today the University of Delhi offers courses at both the Undergraduate and Post Graduate levels in most subjects. With student strength of over 300,000 and around eighty colleges offering four hundred and thirty-nine higher educational courses, it is in the list of the largest Universities in the world.

The Department of Germanic and Romance Studies has originated from the Department of Modern European Languages, which was established at the University of Delhi in 1948. The Department came into existence in 1988 at the moment when the
original department was divided into two separate departments. It is primarily focused on courses in the following languages: French, German, Italian, Portuguese and Spanish.

3.4.3 Case 3: Jamia Millia Islamia, Delhi

Jamia Millia Islamia (JMI), was originally established as an institution at Aligarh in the United Provinces of India in 1920 and became a Central University by an act of the Indian Parliament only in 1988. The name of the University includes two Urdu words, *Jamia* that means “University” and *Millia* that means “National”.

Under the colonial British rule, growth of Jamia was contributed by two dominant trends. One was the anti-colonial Islamic activism and the second was the pro-independence aspiration of the radical section of the western educated Indian Muslims. During 1920, the two trends gravitated together with the help of Mahatma Gandhi who served as a catalyst in this process.

After the attainment of Independence, Jamia Millia Islamia (henceforth JMI) continued to grow as an academic institution. Many foreign guests and dignitaries felt honoured to visit JMI during their stay in New Delhi. In 1962, by the University Grants Commission, JMI was declared a deemed to be University. Soon thereafter, the School of Social Work was set up in 1967, the BE course in Civil Engineering commenced in 1978, the faculties of Humanities and Languages, Natural Sciences, Social Science and the State Resource Centre were founded in 1981, and thereafter many more research centres were established one after the other.

Few years later, in December 1988, JMI was made into a central university of India by a Special Act of Parliament and many new courses and programmes have since been added at the UG and PG levels.

Our research in JMI took place in the *Centre for Spanish and Latin American Studies* which was established at the University in order to promote research and teaching on Latin America and the Caribbean, as well as on different European countries like Spain, Portugal, Italy, France and Russia, at the university level. The teaching and research programmes at the Centre are designed with the intent of achieving an interdisciplinary focus on a range of areas such as culture, society, politics, history and literary and cultural studies in these areas. Having acknowledged the growing relations between India and the countries of Latin America and the Caribbean, and the existing relationship between India and Europe, the Centre today aims at concentrating on
contemporary themes and emphasizing development of research in India. Through the establishment of a library-cum-resource centre and having publications and seminars on diverse topics, the Centre addresses various issues related to these regions thus fostering research collaboration, seminars and conferences jointly with other institutions in India and abroad.

3.5 Conclusion

As has been mentioned at the beginning of the present Chapter, India has had more than seventy years of modern history in FLT. In the second half of the last century, foreign language teachers felt that they needed to teach understanding of different social practices, patterns of behaviour, values and beliefs that underline a given culture, together with mastering the linguistic competence. English language education in secondary schools was the first to set CC as the main goal of foreign language education. However, no other year can be considered as a turning point for ELT teachers other than the year when ICC was included in the domain of FLT.

One could trace the development in this area from the time of inclusion of culture into the domain of foreign language teaching in India through discussion and evaluation of teaching-and- learning materials. For example, Vinay Totavar (in Bhatnagar), discussing the material for teaching culture and civilization in foreign language teaching observed:

Here we do not claim to be saying something extra-ordinary. The need for this kind of material was well understood my methodologists long ago, but materials production on this aspect is a relatively new phenomenon. In the field of English language teaching one can find of late a lot of supplementary readings bearing cultural information. But the tradition of foreign language in India (other than English) is quite young (Russian – about 30 years, German and French – over 100 years). It is high time we include texts on culture and civilization as part of the syllabus. (66)

Vinay Totavar (in Bhatnagar 67) goes on noting that foreign language textbooks in the Indian market were “dry, insipid” and served “only to illustrate grammatical patterns”. For Vinay Totavar and his colleagues the question remained whether production of materials should be taken up by central agencies like EGLU (previously
called CIEFL, JNU or DU, or be done by individual teachers. In any case, the following goals for using supplementary materials were yet to be achieved:

1. Illustration of features of culture and civilization, i.e. students’ acquisition of the typical way of life of the people whose language is being studied.
2. Introducing students to literature, i.e. by using suitable well abridged and adopted literary pieces that can create student’s interest in literature.
3. Making students acquainted with different styles of writing through the most appropriate pieces representing each style.
4. Exploitation of the linguistic potential of these texts, i.e. for the purpose of reinforcement of what had been already learnt or for introducing new structures and lexical items.
5. Developing reading skills such as reading speed, fluency in reading aloud and optimum comprehension.

As can be seen from the list, although ‘illustration of culture and civilization’ occupies the first place, the aspect of Cultural Studies in teaching FL in India has been underestimated or is simply missing in the specialised literature. As a matter of fact, the issue has been predominantly explored in the West, whereas relevant experience at Indian Universities is limited.