CHAPTER 1

Language is an expression of man in words. It is a semiogenic process, which helps man to understand himself and the world. Language has limitless uses. Its shades of meaning include indicative, emotive and symbolic. Since man is a thinking animal, he is a talking animal too and he has to exploit language to its fullest possible extent.

1.1 English language

English is the dominant language of the United Kingdom, the United States, Canada, the Republic of Ireland, Australia, New Zealand and a number of other countries. It is extensively used as a second language and as an official language in many other countries, and is the most widely taught and understood language in the world, often earning it the title "the language of trade, academia and diplomacy."

An estimated 300-400 million people speak English as their first language. One recent estimate is that 1.9 billion people, nearly a third of the world's population, have a basic proficiency in English. English is the dominant international language in communications, science, business, aviation, entertainment, diplomacy and the internet. It has been one of the official languages of the United Nations since its founding in 1945.

English originated in England, and is a West Germanic language which developed from Old English, the language of the Anglo-Saxons. As a result of the Norman Conquest and other events in English history, it has been heavily influenced, more than any other Germanic language, by French and Latin. From England it spread to the rest of the British Isles, then to the colonies and territories of the British Empire (both outside and inside the current Commonwealth of Nations) such as the United States, Canada, Australia, New Zealand, and others, particularly those in the Anglophone Caribbean. As a result of these historical developments English is the official language (sometimes one of several) in many countries formerly under British or
American rule, such as Pakistan, Ghana, India, Nigeria, South Africa, Kenya, and the Philippines.

English was spread to many parts of the world through the expansion of the British Empire, but it did not acquire a lingua franca status in other parts of the world until the late 20th century. Following World War II the economic and cultural influence of the United States increased dramatically and English permeated other cultures, chiefly through the development of telecommunications technology. Because a working knowledge of English is required in many fields and occupations, education ministries around the world mandate the teaching of English to at least a basic level.

English is one such language, which because of its multifarious facets and universal features has these days, become most useful to the welfare of mankind. The general characteristics of English are that it is extraordinarily receptive and it has an adaptable heterogeneousness. However English was a pure language when Anglo-Saxons first conquered England in 5th Century AD, today it is the most mixed of the languages. A second outstanding feature of English is its simplicity of inflexion. Its relatively fixed word-order is its third hallmark. It has round about ways of saying due to the loss of inflexions. It uses prepositions. A fifth quality of English is the development of new varieties of intonations for expressing shades of meaning, which were formerly indicated by varying the shapes of words. These five features have made English so much popular that today it is spoken by the largest number of people all over the world.

1.1.1 Geographical distribution of English

![Distribution of first-language native English speakers by country](image)

**Figure: 1**

Distribution of first-language native English speakers by country.\(^1\)
English is currently the second most commonly spoken language in the world. It has over 500 million speakers. It is behind only Chinese, which distributes a colossal one billion plus speakers. The current status of the English language at the start of the new millennium compares with that of Latin in most of Western Europe since the fall of the Roman Empire. English is also the most widely used language for young backpackers who travel across continents, regardless of whether it is their mother tongue or a secondary language.

Although the language is named after England, the United States now has more first-language English speakers than the rest of the world combined. The United Kingdom comes second, with England indeed comprising the plurality of its English speakers. Canada is third and Australia fourth, with these four comprising 95% of native English speakers. Of those nations where English is spoken as a second language, India has the most such speakers (of “Indian English”) and now has more people who speak or understand English than any other country. India is followed by China, the Philippines, Germany and the United States (by way of most of its speakers having it as a first language.)

English is the primary language in Anguilla, Antigua and Barbuda, Australia (Australian English), the Bahamas, Barbados (Caribbean English), Bermuda, Belize, the British Indian Ocean Territory, the British Virgin Islands, Canada (Canadian English), the Cayman Islands, Dominica, the Falkland Islands, Gibraltar, Grenada, Guernsey, Guyana, Isle of Man, Jamaica (Jamaican English), Jersey, Montserrat, New Zealand (New Zealand English), Ireland (Hiberno-English), Pitcairn Islands, Saint Helena, Saint Lucia, Saint Kitts and Nevis, Saint Vincent and the Grenadines, South Georgia and the South Sandwich Islands, Trinidad and Tobago, the Turks and Caicos Islands, the United Kingdom (various forms of British English), the U.S. Virgin Islands and the United States (various forms of American English.)

In many other countries, where English is not a first language, it is an official language; these countries include Pakistan, Cameroon, Fiji, the Federated States of Micronesia, Ghana, Gambia, India, Kiribati, Lesotho, Liberia, Kenya,
Namibia, Nigeria, Malta, the Marshall Islands, Pakistan, Papua New Guinea, the Philippines, Rwanda, the Solomon Islands, Samoa, Sierra Leone, Sri Lanka, Swaziland, Tanzania, Zambia and Zimbabwe.

English is also an important minority language of South Africa (South African English), and in several other former colonies or current dependent territories of the United Kingdom and the United States, for example, Hong Kong, Singapore, Mauritius, and the Philippines.

In Asia, former British colonies like Hong Kong, Singapore and Malaysia English is used either as an official language or a de facto common language, and it is taught in all private and public schools as a mandatory subject. There are a considerable number of native English speakers in urban areas in both countries. In Hong Kong, English is co-official with Chinese, and is widely used in business activities. It is taught from infant school and kindergarten, and is the medium of instruction for a few primary schools, many secondary schools and all universities. Substantial number of students reach native-speaker fluency. It is so widely used that it is inadequate to say that it is merely a second or foreign language, though there is still a percentage of people in Hong Kong with poor or little command of English.

English is the most widely learned and used foreign language, and as such, some linguists believe that it is no longer the exclusive cultural sign of "native English speakers", but is rather a language that is absorbing aspects of cultures world-wide as it continues to grow. Others believe there are limits to how well English can go in suiting everyone for communication purposes. English is the language most often studied as a foreign language in the European Union (by 89% of schoolchildren), followed by French (32%), German (18%), and Spanish (8%). It is also the most studied in China, Japan, South Korea and Taiwan. English is also compulsory for most secondary school students in China and Taiwan. English is today the third most widely distributed language as a first spoken language in the world, after Mandarin and Hindi. Something around 600 million people use the various dialects of English regularly. About
377 million people use one of the versions of English as their mother tongue, and a similar number of people use one of them as their second or foreign language as well. English is used widely in either the public or private sphere in more than 100 countries.

1.1.2 Varieties of English

American English, Canadian English, Australian English, New Zealand English, Hawaiian English, Caribbean English, Indian English, Jamaican English, Scottish English, South African English and Pidgin English are among the many newer English dialects that have emerged since the period of emigration from the British Isles during the expansion of British Empire. Dialect differences are not, in general, an impediment to understanding among the newer overseas dialects, which are for the most part, linguistically very close to each other since, apart from Pidgin, they are mainly based on Standard English.

British English is used to denote what is more precisely known as Commonwealth English. Commonwealth English refers to the language written in most of the English speaking world, including Australia, New Zealand, South Africa and the United Kingdom. The language may vary slightly from country to country or even between those countries, regions, states, provinces and territories, but it is in all cases distinct from American English. Commonwealth English is mostly interchangeable with British English and where “Britons” is used, “inhabitants of the Commonwealth” might be more accurate. Commonwealth English is also used by countries and organizations, such as Ireland and the European Union, whose use of English is most influenced by U.K.

Although American and British English are generally mutually intelligible, there are enough differences between the two varieties to occasionally cause misunderstandings or even a complete failure to communicate. George Bernard Shaw said that the United States and United Kingdom are “two countries divided by a common language.”
Some words shared by all English speakers are *spelled* one way by Americans but are *spelt* differently in other English speaking countries. American words, ending in -or may end in -our in Commonwealth English. For example, in American English, one would use *color*, *flavor*, *honor* whereas in Commonwealth English one would use *colour*, *flavour* and *honour*. In addition, Americans replace "ou" with "o" in derivated and inflected forms such as *favorite*, *savory* in American English versus *favourite*, *savoury* in Commonwealth English. One exception is *glamour*, which is usually spelled that way in American English as well as in Commonwealth English.

Collective nouns such as team and company that describe multiple people are often used with the plural form of a verb in British English, particularly where one is concerned with the people constituting the team, rather than with the team as a corporate entity; the singular form is used in most cases in American English. Example: British "the team are concerned"; American "the team is concerned."

American English allows *do* as a substitute for *have* (the full verb, in the sense of *possess.*) Example: American: "Do you have any food? Yes, I do"; British: "Have you (got) any food? Yes, I have."

Americans tend to write "Mr.", "Mrs.", "St.", "Dr." etc, while most British will write "Mr", "Mrs", "St", "Dr" (or even "D’r"). While saying or writing out numbers, the British will put an "and" before the tense and ones, as in "one hundred and sixty-two" and "two thousand and three," whereas Americans go with "one hundred sixty-two" and "two-thousand three." Both British and American English use the expression, "I couldn’t care less" to mean the speaker does not care at all. In American English, the phrase "I could care less" (without the "n’t") is synonymous with this, while in British English, "I could care less" is most certainly not synonymous with this and might be interpreted as anything from nonsense to an indication that the speaker does care.

The influence of the British Empire, and Commonwealth of Nations, as well as the primacy of the United States, especially since World War II, has spread
English throughout the globe. Because of that global spread, English has developed a host of English dialects and English-based creole languages and pidgins.

The major varieties of English each include, in most cases, several sub varieties, such as Cockney slang within British English, Newfoundland English, and the English spoken by Anglo-Québecers within Canadian English, and African American Vernacular English ("Ebonics") and Southern English within American English. English is a pluricentric language, without a central language authority like France's Académie fran９aise and although no variety is clearly considered the only standard, there are a number of accents considered as more formal, such as Received Pronunciation in Britain or the Bostonian dialect in the U.S.

1.1.3 English as a global language

English has often been referred to as a "global language," the lingua franca of the modern era. While English is not an official language in many countries, it is currently the language most often taught as a second language around the world. It is also, by international treaty, the official language for aircraft/airport and maritime communication, as well as being one of the official languages of both the European Union and the United Nations, and of most international athletic organizations, including the Olympic Committee. Books, magazines, and newspapers written in English (such as Time and Newsweek) are available in many countries around the world. English is also the most commonly used language in the sciences.

Linguistically speaking, it's a whole new world. Non-native speakers of English now outnumber native speakers 3 to 1, according to language expert David Crystal: “There has never been a language that has been spoken by more people as a second than a first,”² he says. In Asia alone, the number of English users has topped 350 million – roughly the combined populations of the United States, Britain and Canada. There are more Chinese children studying English – about 100 million – than there are Britons.
The new English speakers aren’t just passively absorbing the language - they are shaping it. New Englishes are mushrooming the globe over, ranging from “Englog,” the “Tagalog,” infused English spoken in the Philippines to “Japlish,” the cryptic English poetry beloved of Japanese copywriters (“Your health of loveliness is our best wish,” reads a candy wrapper. “Give us a chance to realize it,”) to “Hinglish,” the mix of Hindi and English that now crops up everywhere from fast-food ads to South Asian college campuses. “Hungry kya?” (“Are you hungry?”) queried a recent Indian ad for Domino’s pizza. In the post-apartheid South Africa, many blacks have adopted their own version of English, laced with indigenous words as a sign of freedom – in contrast to Afrikaans, the language of oppression. “We speak English with a Xhosa accent and a Xhosa attitude,” veteran actor John Kani recently told the BBC.

The concept of International English has come into existence because English is so widely used now. International English is the concept of the English language as a global means of communication in numerous dialects, and the movement towards an international standard for the language. It is also referred to as Global English, World English, Common English, General English or Standard English. Sometimes these terms refer simply to the array of varieties of English spoken throughout the world; sometimes they refer to a desired standardization. However, consensus on the terminology and path to standardization has not been reached.

There is a distinction between English as spoken as a native language around the world (for example in Australia, Canada, the United Kingdom, and the United States) and as a non-native language spoken as a regional or global lingua franca. A second distinction is made between those countries where non-native or semi-native English has official or historical importance (special significance, for example, in Pakistan and Uganda), and those where it does not (for example, in Japan and Peru.)
1.2 Indian English

Indian English is a catch all phrase for the dialects or varieties of English spoken widely in India (by about 11% of the population, according to the 1991 Census) and the Indian subcontinent in general. The dialect is also known as South-Asian English. Due to British colonialism that saw an English speaking presence in India for over two hundred years, a distinctly South Asian brand of English was born.

The term “Indian English” was used way back in 1891 by Schuchardt who did pioneering work on creoles. According to some scholars, Indian English is undoubtedly “the most popular vehicle for the transmission of the Indian ideas to the wider English-speaking world.” It gives an illuminating view of the variegated Indian socio-cultural matrix. Dorothy Spencer is of the view that Indian English fiction can prove to be a major source “for a systematic study of cultural contact and the cultural change, with Indian world view at the focus,” which will enhance our “knowledge of [the] acculturation process” going on in India.⁴

According to Kachru, Indian English is a cover term used for that variety of the English language, which is used by “educated Indians.”⁵ By Indian English we also mean “English in India.” The label “Indian” then is only like a differentiating tool by which this English is differentiated from other English such as Nigerian English or Caribbean English etc. Indian English has also been called a surface language which socially is a language of ‘pseudo elites’ and linguistically it is projected into an unfamiliar environment.

English, as Prime Minister Manmohan Singh said, is an Indian language:” In indigenizing English, we have made the language our own...We might occasionally split the infinitive; and we may drop or add an article here or drop one there. (But) English has been enriched by Indian creativity...”⁶

India is estimated to have over 18 million people using English as a necessary part of their daily working lives. This means that India vies with Canada as the country with the greatest number of English speakers after U.S.A. and U.K.
The people who speak English fall into three groups:

(i) those who have inherited it as their native language;
(ii) those who have acquired it as a second language within a society or state that is largely bilingual; and
(iii) those who are driven by necessities to use it for some practical purpose - administrative, professional or educational.

Of the world’s entire population, one person in seven belongs to one of these three groups.

English in India is not simply a linguistic phenomenon. It gains more dimensions when we examine its goals and implementation on the temporal plane. English in India has a “Colonial” past and a “Decolonized” second language present. The English language arrived in India with the East India Company and later, came to represent the British Empire. It symbolized the hegemony of the colonizer. The British rulers (‘subject’) used the English language (‘instrument’) to consolidate and expand their power-base in India (‘object’.) The instrument was needed to establish, enhance and sustain their political, intellectual and cultural supremacy over the natives. English language was employed in the setting of education and administration. The process of English education, having once begun, brought in its wake the inevitable sequence – from the king to the court to administration to education and thence to literature and culture. The British employed the instrument methodically and purposefully and succeeded in

(i) creating a well defined and easily recognizable class of English-knowing natives;
(ii) distancing themselves from the masses of non-English knowing people and, most importantly;
(iii) creating a division between the English-knowing natives and the non-English-knowing masses, thus creating, as it were two nations within one.
English no longer a foreign language in India, although that was the role it was meant to play when the British introduced it one and a half century ago. In contrast English today is a second language used to absorb and express one’s own culture. In the words of Raja Rao (in his foreword to *Kanthapura*) “we shall have English language with us and amongst us, and not as guest or friend, but as one of our own, of our castes, our creed, our sect and of our tradition.”

The history of the spread of English in India is comparable to that of several other languages. It is a familiar phenomenon for one language to serve as lingua franca or language of special functions over a large area. Sanskrit, Persian, Braj, Khariboli are good examples to prove this fact. But the spread of English in this century has been far more extensive. This spread has helped in removing barriers in global communication to an extent that no other language has been able to do.

The prolonged contact between English and Indian languages has brought in its wake the inevitable effect of linguistic convergence. This linguistic convergence has manifested itself in different ways. One consequence of convergence has been the so-called Englishization of Indian languages. On the other hand, English itself, through its prolonged contact with Indian languages, as well as due to its use by Indians with varied linguistic backgrounds and varying levels of competence in English, has been ‘Indianized’ in as much as there have been phonological and morpho-syntatic adjustments in English, adjustments that can be attributed to the influence of Indian languages and culture. Thus, the present position of English in India is as follows: it is a non-Indian language which is recognized constitutionally as the Associate National Official Language and as inter-regional link language; educationally it is recognized as an essential component of formal education, and as the preferred medium of learning, with specialized education is science and technology available through the medium of English only; socially it is recognized and upheld as a mark of education, culture and prestige. The polity and society confers great value on the learning of English, gives it enormous paying
potential, thus creating a great demand for English-knowing Indian bi-multilinguals.

There is this reverse trend going on where Indians are facing pressure for a new identity, which combines various Indian identities with global trends, they are infusing ethnicity into the Queen's English. The use of English by a large number of Indians hailing from diverse linguistic backgrounds has also resulted in the emergence of regional varieties of English. As a matter of fact when one talks of varieties of Indian English, one has in mind two dimensions: on the vertical scale there is at the top, educated Indian English which is remarkably free of regional influences and is a close approximation of Standard British English. As we move down the vertical axis there are varying degrees of competence shown by Indian users of English, ranging from Standard Indian English to a rather pidginized version that may be called Bazaar English. On the horizontal axis we have regionally marked varieties of English with discernible and describable phonological and syntactic features. Thus, we have Bengali English, Punjabi English and Tamil English, etc. These variations along the vertical and horizontal axes are significant since they point to the fact that no mono-model description of Indian English is possible, except if one were to describe the speech of highly educated, cultivated users of English; but then their English would approximate so closely to Standard British English that it would hardly qualify to be designated "Indian English."

Variations in the pronunciation of several phonemes are affected by the regional tongues across the subcontinent, the greatest distinction being that between South India on one hand and the north of the subcontinent (including Pakistan, Bangladesh) on the other. Several idiomatic forms crossing over from Indian literary and vernacular languages also have made their way into the English of the masses. In spite of India's diversity, however, there is indeed a general homogeneity in syntax and vocabulary that can be found among speakers across South Asia. It will be found that excellent English bearing less regional grammatical peculiarities is spoken in upper-class families (commonly
referred to, in India, an ‘Westernized’), though even among them hints of a uniquely Indian flavor (particularly in a so-called ‘Indianised’ British accent) are typically retained.

The form of English that Indians (and other sub continentals) are taught in schools is essentially British English. The Indian government though, accepts both (British as well as American) forms of spellings as ‘correct’ English and makes no distinction. However, for most, it is desirable to emulate the brand of English that is linguistically known as Received Pronunciation or, more commonly, BBC English. In particular, Indian spellings follow British conventions to the point at which American English variations are considered untenable. However, even during the time of British imperialism, Indian English had established itself as an audibly distinct dialect with its own quirks and specific phrases. Following the departure of the British from India in 1947, Indian English took on a divergent evolution and many phrases that the British may consider antiquated are still popular in India. Official letters continue to include phrases like “please do the needful,” “you will be intimated shortly,” and “your obedient servant.” This difference is style, though, is not as marked a difference as between British and American English. Older Writers who made creative (and comical) use of now obsolete form of colloquial English, like P.G Wodehouse, are immensely popular too, as is cricket terminology like “googly” and “bouncer.”

The distinct evolution of regional variations in contemporary usage has led to terminologies such as Hinglish (Hindi + English) and Tanglish (Tamil + English). Hinglish, Tanglish, Benglish (Bengali + English) and other unnamed variations are particularly capitalised and made popular in the field of advertising. Here, the aim of reaching a large cross-section of society is fulfilled by such double-coding. There are thus many borrowed words from Indian languages that do find their way into popular writing, ads and newspapers, not to mention TV spots and shows.
1.2.1 Words unique to or originating in Indian English

Indians frequently inject words from Indian languages, such as Bengali, Kannada, Hindi, Punjabi, Tamil, and Urdu into English. While the currency of such words usually remains restricted to Indians and other Indian subcontinentals, there are many which have been regularly entered into the *Oxford English Dictionary* as their popularity extended into worldwide mainstream English. Some of the more common examples are "jungle," "bungalow," "bandana," "pyjamas"; others were introduced via the transmission of Indian culture, examples of which are "mantra," "karma," "avatar," "pundit" and "guru." The lead character in the pop sitcom "Dharma and Greg" has an Indian name "Dharma." Some of the examples of words unique to Indian English are given below:

- *arbit* (a slang term and short for arbitrary. Can be used to mean "vague," "random" or "bad." e.g., "What an arbit ending that movie had!" Used primarily by college students in Delhi and Mumbai. It is pronounced either as "arbitt" or "arbid," usual with equal stress on both syllables)
- *batchmate* or *batch-mate* (Not classmate, but of a schoolmate of the same grade)
- *cousin-brother* (male first cousin) and *cousin-sister* (female first cousin); used conversely is *one's own brother/sister* (of one's parent, as opposed to uncle or aunt; English brother/sister): most Indians live in extended families and many do not differentiate even nominally between cousins and direct siblings
- *crore* (ten million) and *lakh* (one hundred thousand)
- *Dicky/dickey* the boot of a car
- *eve teasing* (catcalling - harassment of women)
- *funda* short for fundamental. Used almost exclusively by college students in large cities, esp. Delhi and Mumbai
- *foot overbridge* (bridge meant for pedestrians)
- *French beard* to mean a moustache and goatee that wrap around the mouth
- *godown* (warehouse)
• **godman** somewhat pejorative word for a person who claims to be divine or who claims to have supernatural powers

• **gully** to mean a narrow lane or alley (from the Hindi word "gali" meaning the same)

• **Himalayan blunder** (grave mistake)

• **nose-screw** or **nose-ring** (woman’s nose ornament)

• **opticals** (eyeglasses)

• **pass-out** to graduate from college

• **to prepone** (to advance, literally the opposite of 'postpone')

• **scheduled caste** (a socially/economically marginalised Hindu caste, given special privileges by the government)

• **scheduled tribe** (a socially/economically marginalised Indian tribe, given special privileges by the government)

• **time pass** or **timepass** to mean something that is good enough for killing time. For example, "The movie was not great, but timepass."

• **updation** (used in out-sourcing to mean to update something, as in "I've completed the updation").

• **upgradation** (commonly used in business communication instead of 'upgrade')

• **upto** (a shortening of "up to")

• **would-be** (fiancé/fiancée)

With English the commonly spoken language in India, Indians are contributing their bit at enrichment. The latest Edition of *Oxford English dictionary* (*OED*), considered the world’s favorite word store, is a reflection. The new collection of linguistic twisters (for Western people, that is) include “bindas” (cool), “tamasha” (create a scene), “mehndi’ (body color), “desi” (local) and “lehnga” (a form of dress.) “Lollywood,” Lahore’s incipient film industry finds mention. So does “kitty party,” a social event for bored Indian housewives. In an interview, the editor of the *OED* Catherine Soanes rejected criticism that misuse of English words was being legitimised. “We are merely reflecting the language as it is today,” she said. “Indian English is one of the growing areas
of language, which is contributing to the language as a whole." Transferring the beauty of English is that from the earliest times India was a British colony it has been able to incorporate and adapt words from other languages," said editor in chief Jeremy Butterfield. "Already, we probably can’t get through the day without using several words derived from Indian languages. In the long run, we can expect Hinglish to influence English in many fields, in the same way that Latin and French have over several centuries." Of this tendency to assimilate local flavor into language, the late Ivan Illich, anti-institutional philosopher, said in his series of articles entitled Vernacular Values: "Language would be totally inhuman if it were totally taught. Speech is much more than communication, and only machines can communicate without reference to vernacular roots." The purity of English has been localized. Indian English is not just an easy way to communicate; it is also becoming an accepted form of English. People are no longer shackled by the rules of the language and are focusing on communicating effectively. The Raj hangover is a thing of the past. With globalization has come acceptance of the Indian identity; the mantra of the moment is to merge the English language with the vernacular.

According to David Crystal, "Language has gone from being printed to being broadcast to now becoming a means of e-communication. English, in particular, has undergone sea change. In fact, less than 2% of people in Britain still use the original Queen’s English and there’s absolutely nothing wrong with that. One must learn to recognize and respect the fact that as a language is adopted, it will also be adapted."

David Graddol predicts that by the next decade Indians will champion the expansion of the English language empire. According to Graddol, 150 million Indians of primary school age will change the demographics of the Anglophone world. He reasons that the trajectory of English teaching in India tends to move away from elitist forms of learning and will be a major factor in the spread of the language. It is often said that a language is a dialect with an army. He says that the English language is slowly being stripped off its class and caste
character. What we are witnessing is both the 'chutneyfication' and 'mandalisation' of the language. The polity as well as the market has forced the changes. In the days of the Empire, English was not just a language but also more a culture. The Republic has stripped the language to its bones; it is now just another tool for communication. The market, which today endears itself more to the language of image than the word, has also aided the process. The submersion has been subtle, but in true Indic tradition. English has been absorbed as another dialect spoken in the Great Indian Language bazaar. English is now used in India 'as an Indian language’ and is employed as a mode of literary expression. It has become an “essential language” in India because of its technical vocabulary and its role in international and inter-state communication.

1.2.2 Indian English Literature

Literature, by its presentation of an inner view, can give unique insights into other ways of thinking and bring into sharp focus the question of identity. The use of the English language in countries far removed from its "tribal homeland" tends to produce a creative tension between the means of expression and what is being expressed.

Yet another consequence of the spread and growth of English in India has been its enduring influence on Indian Literatures. This influence can again be said to have two dimensions. One of these is the influence of English literary practices on Indian writers during the last hundred and fifty years. The second dimension of this influence is the rise of a new breed of Indian creative writers who write in English. The creative efforts of these writers have given rise to a considerable body of writing that is generally referred to as “Indian Writing in English” or as “Indo-Anglian Literature.” Indian English writers broke through the word barrier to write novels and poems in English about their own world. In the words of Raja Rao, they had to "express in a language that is not one's own, the spirit that is one's own," a dual vision that is at the heart of an Indian writing in English. However, in spite of banter regarding colloquial English,
India has a consistent and long record of pre- and post-Independence thinkers and writers whose writings and speeches are attestations to many Indian’s mastery of the language. Among others, Nobel Prize winner Rabindranath Tagore, C. Rajagopalachari, Sri Aurobindo, Jawaharlal Nehru, Mohandas Ghandi, Swami Vivekananda, the world-famous novelist R K Narayan, Ruskin Bond, and Sarvepalli Radhakrishnan come to mind as prominent figures whose English was of the highest quality in any country. More contemporary Indians, such as Vikram Seth and Salman Rushdie, are acknowledged masters of English literary style. Indian English writers and English writers of Indian origin – notably Booker Prize winners Salman Rushdie, Arundhati Roy and Kiran Desai, Pulitzer Prize Winner Jhumpa Lahiri and Nobel Prize winner V. S. Naipaul – have in addition made creative use of more stereotypical Indian English through the mouths of characters in their works.

India is the third largest English book-producing country after the United States and the U.K., and the largest number of books are published in English. Creative writing in English is considered as an integral part of the literary perditions in South Asia. Indeed according to the words of an Indian critic Iyengar three decades ago, quoted by Kachru, there seems to be an acceptance of Indian English literature as “one of the voices in which India speaks... it is a new voice, no doubt, but it is as much Indian as the others.” Sanyal claims, too, that Indian writing represents a new form of Indian culture. It has become assimilated and is today a dynamic element of the culture.

It can be said to be a challenge for the Indian novelist to write about experiences in a language, which has developed, in a very different cultural setting. The integrity of the writers writing in English is often suspected in their own country, and in other English-speaking countries they are treated as marginal to the mainstream of English literature. Indian writing in English dates back to the 1830’s, to Kashiprasad Ghosh, who is considered the first Indian poet writing in English. Sochee Chunder Dutt was the first writer of fiction.
Stylistic influence from the local languages seems to be a particular feature of much Indian literature in English; the local language structure is reflected as example, the literal translation of local idioms. According to Kachru, however, South Asian novelists have not only nativized the language in terms of stylistic features: they have also acculturated English in terms of the South Asian context.

1.2.3 British and American Influences on Indian English

The form of English that Indians (and other subcontinentals) are taught in schools is essentially British English, especially Scottish English, which influenced Indian dialects with rhoticity and trilled r. For most, it is desirable to emulate the brand of English that is linguistically known as Received Pronunciation or, more commonly, BBC English. However, even during the time of British imperialism (before the creation of a separate Pakistan and Bangladesh), Indian English had established itself as an audibly distinct dialect with its own quirks and specific phrases.

The Indian government accepts both British English and American English forms of spellings as 'correct' English and makes no distinction. Indian spellings typically follow British conventions, with American English variations considered less desirable.

Following the departure of the British from India in 1947, Indian English took on a divergent evolution and many phrases that the British may consider antiquated are still popular in India. Official letters continue to include phrases like "please do the needful" and "you will be intimated shortly." This difference in style, though, is not as marked a difference as between British and American English. Older British writers who made creative (and comical) use of now obsolete forms of colloquial English, like P.G. Wodehouse, and others who were en vogue fifty years ago, like Thomas Hardy, are still popular in India. It is ironic that although British writers Enid Blyton, P.G. Wodehouse and Agatha Christie are now considered to have held racist views in their time, their books
remain immensely popular in India. British writer, journalist and wit Malcolm Muggeridge once joked that the last Englishman would be an Indian.

American English, due to the burgeoning influence of American pop culture on the rest of the world, has begun challenging traditional British English as the premier brand of English spoken in the Indian subcontinent, though this is largely limited to the youth of Metropolitan cities in the last decade or two. But even after 20 years, this has not found its ways into other cities or towns, where English means British English. The proliferation of "MTV culture," especially through pop and hip hop, and the increasing desire of Indians to attend US, as opposed to British, collegiate institutions for higher education, is leading to the spread of more emulation of American English among Indian youth. Also, the economic and political puissance of the US often leads to heated debates as to whether or not British English or American English is the more practical accent for émigré Indians to adopt. It must be stressed, however, that British English retains its hold on the majority of Indians, particularly those of the older generation and the younger generation in non-metro cities and towns.

American English spellings are also widely prevalent in scientific and technical publications while British English spellings are used in other media. American spellings such as fiber, meter, skillful, and program are considered to be acceptable in the science streams. The -ize and the -ise verb forms are both popular.

Formal British English is preferred to layman's Indian English among educated Indian circles and higher Indian writing. Middle and upper-class Indians, especially those with greater exposure to the West through books, electronic media (such as television or movies) and travel, tend to speak more grammatically-standard English. British English is an official language of central and state governments in India. What is characterised as Indian English is not considered "correct usage" by either government-related institutions (such as offices and schools) or educated Indians who prize 'proper' English. Indian schools still teach grammar from (frequently older) British textbooks.
like Wren & Martin or J. C. Nesfield (1898): the grammar of higher British English is considered the only correct one. Spoken and written English in India has not explicitly "forked" away from British English because the labelling of English as a "foreign language" is part of many people's political attitudes: its explicit indigenisation would devalue efforts to discontinue the widespread use of English in India.

Thus, we may say that India currently has a special place in the English language record books, as the country with the largest English-speaking population in the world. Ten years ago that record was held by the United States, but not any more. The population of India passed a billion, that's a thousand million, a couple of years ago, and is increasing at the rate of three per cent per annum. In 1997 an India Today survey suggested that about a third of the population had the ability to carry on a conversation in English. This was an amazing increase over the estimates of the 1980s, when only about four per cent or five per cent of the population were thought to use the language. And given the steady increase in English learning since 1997 in schools and among the upwardly mobile, we must be talking today about at least 350 million. That's equal to the combined English-speaking populations of Britain, the USA, Australia and New Zealand. All of these speakers bar a lakh or so, have learned English as a second language. English has special regional status in India, and is an important unifying linguistic medium between the Indo-European north and the Dravidian south. Special status means much more than having a place in the public institutions of the country, in parliament, the law courts, broadcasting, the press, and the education system. It means that the language permeates daily life.

One should not confuse Indian English with what is sometimes called "Hinglish," a phrase which can refer to a use of English containing occasional Hindi words or to a much more fundamental code-mixing of the two languages, unintelligible to a monolingual English speaker, and heard daily on FM radio. Indian English is a much broader notion than Hinglish, applicable to the whole
of India, including those regions where other languages are used. There we find Punglish (mixing with Punjabi), Tamlish (mixing with Tamil), and much more. India has a unique position in the English-speaking world. David Crystal sees India as a linguistic bridge between the major first-language dialects of the world, such as British and American English, and the major foreign-language varieties, such as those emerging in China and Japan. China is the closest competitor for the English-speaking record. Currently with some 220 million speakers of English, it plans to increase this total dramatically as the Olympics approaches. But China does not have the pervasive English linguistic environment encountered in India. Nor does it have the strength of linguistic tradition, which provides multiple continuities with the rest of the English-speaking world.

1.3 Aims and Objectives of the study

For some years now there have been considerable discussions about the decolonization process of Indian English. For some scholars and linguists decolonization is beyond debate. They claim that certain distinguishing features of decolonized English have been established by writers on language. Another group of scholars on the other hand point out that the English used in India is spread over a continuum. At the one end of the continuum are the speakers who are virtually indistinguishable from educated native speakers of English, and at the other end are the speakers of the highly deviant form of the English with millions of users of the language being somewhere in between. Since no comprehensive description of the communicative strategies of this so-called decolonization has ever been made. This group of scholars consider that the term decolonization is imprecise and misleading.

The present study does not wish to commit itself in taking up a position in this controversy. It claims that there are certain features of Indian English, which are deliberate in nature and have been designed with a specific communicative intention. Native speakers of English are often struck by these usages, which
differ, substantially from the established varieties of English (British and American Englishes.)

The study is by no means a comprehensive description of the process of decolonization in India. It only tries to capture some of the features which are used in deliberate manner by South Asian English writers like Salman Rushdie, Raja Rao, R.K. Narayan, Mulk Raj Anand, Arundhati Roy and others. All decolonized items have been recorded from the creative writings of well-established writers like Salman Rushdie, V. S Naipaul, Raja Rao, R. K. Narayan, Mulk Raj Anand, Arundhati Roy and some others. These expressions have influenced the English of the Indian learners of the language. Some items were more frequent than others in the writings of these writers. Related to the question of frequency is the range of use. In the present study no distinction has been made between the items of general usage and those, which are found only in restricted contexts. In this study, no distinction has been made between the items, which are found in the writings of almost all South Asian English writers, and those whose occurrence is limited to a particular writer.

The focus of this study is mainly on lexical coinages as manifested in the writings of South Asian English writers. The study looks at lexical coinages or lexical innovations under the following categories:

(i) -ing ending coinages
(ii) -ed ending coinages
(iii) Loan Translations
(iv) Clichés
(v) Nativization
(vi) Hybridization
(vii) Semantic Manipulation and so on.

The aim of this study is to highlight the social and cultural features of the Indian way of life. As we all know the cultural features of Indian way of life reflect phenomenon, which do not have so much importance in English speaking areas. South Asian English writers have coined new expressions to
account for socio-cultural features of Indian way of life. To elaborate it further we can say that the usage of *cousin-sister* by Rau (*Remember the House*, 29) suggests that the word *cousin* is a sex-denoting marker. However, most Indian languages indicate sex in the word itself and *cousin-sister* is an attempt to do this in English. In British English, the item *cousin* has no marker of sex; in Indian English, however, cousin may be followed by a sex marker.

The study aims to highlight the Psycho-Communicative aspect of decolonization; because it believes that the patterns of decolonized English are shaped and dictated by the communicative need in a plurilingual context. Any communication is feasible only if the encoder and the decoder share in advance the communicative transaction of the message. Hence, in order to make a decoder share a unique sensibility, the encoder has to select words and structures and mould them in specific communicative purposes.

It is the aim of this study to exhibit how post-colonial South Asian English writers decolonize their verbal patterns. The study also attempts to analyze code mixing and code-switching in the writings of South Asian English writers because code-mixing and code switching are considered as two distinct manifestations of language dependency and language manifestation.

The study also attempts to see decolonization as a step in the process of dismantling imperialist centricism. The research holds the view that decolonization is employed as a communicative strategy by the writers to create a language of their own and their own way of looking at things, thereby asserting their own identity. Hence, decolonized English registers a deliberate and calculated shift from the norms of conventional English.

1.4 Theoretical Background

The research presents a “peripherist” view of English language use in India. In this study, we define “peripherism” as the ideology or view of those groups that have historically been linguistically subalternized and disenfranchised but that
has now due to the market forces of globalization gained access to linguistic focus. During British colonialism English was a tool of linguistic hegemony and linguicism but today English in India is an agent of decolonization that enables the urban middle class to access the global economy.

The notion of peripherism disagrees with linguists and sociolinguists who think that hegemony of English engenders local languages. It sees this as Orientalism disguised as liberal sociolinguistics that, in fact, reproduces the inequitable distribution of linguistic capital and fails to acknowledge the tenacity of indigenous cultures in being able to maintain their longevity.

The peripherist ideologies see this as market driven language planning that is different in goals and outcome from the imposition of English by British colonists. British language planning in India was a tool of what Phillipson (1992) called linguicism or linguist racism in the hands of Macaulay who in 1835 made English the official language of British Empire in India. However in the new world order, when India is growing, globalizing, and urbanizing English is no more the legacy of the colonial past, rather it is the language of decolonization. It has become the tool of empowering the unprivileged.

Theoretical perspectives regarding English in India is dominated by post-colonial theorists and literary critics such as Said, Vishwanathan, Appadurai, Bhabha, Rushdie, etc. Many South Asian linguists and sociolinguists have used these ideas to influence thinking on issues of language policy and pedagogy (Kachru, Khubchandani, Pattanayak, Annamalai and Dasgupta.) Kachru, for example, has given credence to an idea that there exists an “institutionalized” variety of English called “Indian English.”

The peripherist view is a distinctive viewpoint and projects those groups who have historically been linguistically subalternized and have only now gained prominence due to market forces of globalization. Subaltern is a term popularized by Antonio Gramsci, which refers to depressed groups in society that suffer from the hegemony of the ruling class.
1.5 Review of Literature

Decolonization refers to the achievement of independence by the various Western colonies and protectorates in Asia and Africa following World War II. This conforms with an intellectual movement known as Post-Colonialism. A particularly active period of decolonization occurred between 1945 to 1960, beginning with the independence of Pakistan and India from Great Britain in 1947 and the First Indochina War.

Although many pioneering works have been carried out by scholars on various aspects of decolonization and decolonization of English language but no exhaustive study has been carried out on psycholinguistic aspect of decolonization of English language. Scholars have given their views and reflections regarding decolonization of English in India but it has not been studied as a whole till date. In this section we have discussed the works previously done on decolonization of English by different writers and how these writers have studied, analyzed and worked on numerous aspects of decolonization. We have also tried to bring together the views and ideas of different scholars regarding decolonization of English in India and nativization Indianization and of English. It is out of scope of the present work to examine each and every writer as well as the works done in all the spheres, so we have selected a few notable writers who have worked on a considerable portion of decolonization. Some others who have neither studied decolonization as a whole, nor produced any detailed and engaging study on an aspect of decolonization are included for their importance in forming an opinion on decolonization and world context.

In his work *Culture and Imperialism*, (1993) Edward W. Said has given his views regarding the process of decolonization. He explores the notion that there are two stages in the process of decolonization. The first takes place in the physical and geographical sense and the second, more complex and difficult, takes place in the cultural, social, and ideological realms. Said writes that the second stage is characterized by "an effort at the restoration of community and
repossession of culture that goes on long after the political establishment of independent nation-states."¹⁸ Such a cultural nationalism is concerned with imaginatively constructing, or reconstructing and reviving, a cohesive national identity that receives much of its force from its deliberate contrast with the previous imperial culture.

Decolonization: A Search for Alternatives (eds. Adesh Pal, Anupam Nagar and Tapas Chakraborty), (2001) attempts at defining the process of decolonization from cultural, philosophical and pedagogical points of view. It critiques, contests and offers various perspectives on the theory. It also attempts to map out the course of English studies in India and simultaneously offers some indigenous and pragmatic models of syllabi restructuring. It interprets the various texts and identifies the paradigms of resistance in them. The book also dwells upon the process of recovery and renovation of the traditional system and the significance of collective amelioration.

In his book, Decolonizing the Mind: The Politics of Language in African Literature, (1986) Ngugi challenges the African writers to abandon writing in colonial languages as he calls literature written in these languages ‘Afro-European Literature’ and instead opt for their native languages to give African literature its own genealogy and grammar, in order to renounce lingering colonial ties and to build authentic African literature. He says that speaking and writing in the language of the colonizers will naturally be different than in the language one speaks while at play or with one's family. In addition, the language of the colonizer is often a truly foreign one and he calls for the total rejection of the colonizer’s language. Ngugi is of the view that colonization is only a passing historical feature, which can be left behind entirely when ‘full independence’ of culture and political organization is achieved.

Viniti Vaish’s article on “A Peripherist View of English as a Language of Decolonization in Post-Colonial India,” (2005) presents a “peripherist” view of English language use in India. She defines “peripherism” as the ideology or view of those groups that have historically been linguistically subalternized or
disenfranchised but that have now, due to the market forces of globalization, gained access to linguistic capital. Rather than a tool of linguicism, which it was during British colonialism, English in India today is an agent of decolonization that enables the urban poor to access the global economy. The peripherist ideology disagrees with sociolinguists who think that English endangers local languages and perpetuates inequality.

*Essays on Indian Literature in English*, (2002) by Ravi Nandan Sinha contains essays on established Indian writers in English as well as on new authors. Issues such as decolonization and challenges before the Indian critic in English have been discussed with reference to English studies in India.


Kachru's article on “English as an Asian Language,” (1997) outlines the dimensions of Asia's English, which constitutes a world of its own in linguistic, cultural, interactional, ideological, and political terms. The questions this paper raises are: What conditions must a transplanted colonial language satisfy to be accepted as part of the colonized's linguistic repertoire? Why not consider Asian Englishes as part of a local pluralistic linguistic heritage? Answers to these questions demand redefining the concept of 'nativeness' and types of nativeness; this paper advances that proposal by describing the distinction between 'genetic nativeness' and 'functional nativeness.' It also discusses: Asian presence of English; domains of functions; the albatross of mythology; mythology and the Asian context; decolonizing context and text; canonicity, diversity and Asian English; English on Asian terms; and institutionalization of Asian Englishes.
In *The Alchemy of English: The Spread, Functions and Models of Non native Englishes*, (1986) Kachru has studied the process of nativization that English has undergone in South Asian region. He has also focused on areas such as bilingual’s creativity and the contact literatures, literatures developed in countries which were once colonized by the British Empire.

Kachru in his article, “Indian English: A Study in Contextualization,” (1966) suggests that Indianisms and deviant expressions owe their origin to the fact that the English language is operating in Indian contexts which are un-English. According to him, “Indian English has ramifications in Indian culture (which include languages) and is used in India towards maintaining appropriate Indian patterns of life, culture and education. This, in short, we may call the Indianness of Indian English, in the same way as we speak of the Englishness of British English.”

In his another article titled, “The Indianness in Indian English,” (1965) Kachru is of the view that the distance between the natively used varieties of English and Indian English cannot be explained only or by comparative studies of phonology and grammar. The deviations are an outcome of the Indianization of English. The deviations in phonology and grammar are only a part of this process of Indianization.

R K Narayan favors the growth of “a Bharat brand of English” which “while following the rule of law and maintaining the dignity of grammar, will still have “a Swadeshi stamp about it unmistakably, like the Madras hand-loom check shirt or the Thirupathi doll.” He also holds the view that the English language, through sheer resilience and mobility, is now undergoing a process of Indianization in the same manner as it adopted U.S citizenship over a century ago.

P.E. Dustoor in his *The World of Words*, (1968) claimed that “there will always be a more or less indigenous flavor about our English. In our imagery, in our choice of words, in the nuances of meaning we put into our words, we must be expected to be different from Englishmen and Americans alike.”
language thus re-created would honestly be expressive of our national temperament and will considerably enrich the English language.

V. K. Gokak in his book *English in India*, (1968) opines that the writers who are true to Indian thought and vision cannot escape the Indian flavor even when they write in English. Their style is, in a great measure, conditioned by the learned vocabulary of the subject on which they write. Even when they write fiction; they depend for their effect on picturesque Indian phrases and their equivalents in English.²³

Raja Rao in his foreword to *Kanthapura*, (1938) remarked that English is “the language of our intellectual make-up” and “we cannot write like the English. We should not.” He further adds, “Our method of expression therefore has to be a dialect which will some day prove to be as distinctive and colorful as the Irish or the American.”²⁴ The tempo of Indian life must be infused into our English expression, even as the tempo of American or Irish life has gone into the making of theirs.

Mulk Raj Anand in *The King-Emperor’s English* claimed that Indian writers aim at “consciously reorienting the language” and “synthesizing Indian and European values in contemporary India.”²⁵ In an article entitled “Why I Write?”(1977) he says that the King’s (or the Queen’s) English is inadequate for an Indian writer. The English language as used by the Britishers or Americans, he says, “seemed a completely unsuitable medium to interpret my mother’s village Punjabi wit, wisdom and folly” in which “there are inevitable echoes of the mother tongue.”²⁶ In an another article “Pigeon-Indian: Some Notes on Indian English Writing,” (1979) according to him, “the creative process behind most of the genuine Indian English writing...is a natural expression of a bilingual talent, nourished mostly on the mother tongue, and seeking communion, beyond communication, on certain levels which has not entered into English literature...”²⁷

In an article significantly entitled “The Empire Writers Back with a Vengeance,” (London Times, 3 July 1982) Rushdie wrote about what he called
decolonizing of the English language by writers like Chinua Achebe, Ngugi Wa Thiong’o, Nadine Gordimer, R. K. Narayan, G. V. Desani and others. According to him, the language like much else in the newly independent societies needs to be decolonized, to be made in the other image, if those who use it from positions outside Anglo-Saxon cultures are to be more than artistic Uncle Toms. And it is this endeavor that gives the new literatures of Africa, the Caribbean and India much of their present vitality and excitement. English, Rushdie said ceased to be the sole possession of the English quite some time ago. In Imaginary Homelands, (1991) he further remarked that “what seems to me to be happening is that those people who were once colonized by the language are now rapidly remaking it, domesticating it, becoming more and more relaxed about the way they use it-assisted by the English’s language’s enormous flexibility and size, they are carving out large territories for themselves within its frontiers.”

Indianization of English, however, has not been approved by some writers like Nirad Chaudhuri. In his book, The Autobiography of an Unknown Indian, (1964) he holds the view that the linguistic culture of India is made up of “a combination of English, a denatured written vernacular and a mixed colloquial language.” Questioning the assumption that English can survive in India only by developing an Indian form, in an article “From Babu English to Indian English,” (1958) he writes “If for no other reason, simply for the fact that laziness is the greatest force in the use and adoption of languages the principle of Anglicizing the Indian languages will push out the alternative principle of Indianizing English.” He wants English to be English; examples of ‘Baboo English’ and ‘Indian English’ confirm his belief that the choice before the Indian writer in English is “to write much better English than he has done so far, or go to the wall.” The “mutation of linguistic genes”, he adds, will only result in the “denatured syntax and vocabulary.”
1.6 Relevance of the Present work

A comprehensive review of the various studies, investigating the process of decolonization in Indian English writing shows that most of these researchers have focused more specifically on the process of decolonization from cultural, philosophical and pedagogical point of view. Others have examined the process of decolonization by providing physical and geographical analysis of the process. Various studies have shown “cultural nationalism,” which is concerned with imaginatively constructing or reconstructing a cohesive national identity that receives much of its force from its deliberate contrast with the previous imperial culture.

However, none of these studies seems to discover and examine the Psycho-Communicative aspect of decolonization. This apparent dearth of research on Psycho-Communicative aspect of decolonization necessitates an analytical study of Psycho-Communicative aspect of decolonization. In the present study we aim at investigating the patterns of decolonized English shaped and dictated by the communicative need in a plurilingual context.

This study, we hope will be seen as an expansion of existing base so as to provide greater universal credibility by analyzing the communicative relevance of the decolonization.
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