Analysis of the Problem

1.1 The Importance of English Language

The importance of English language is naturally very great. English is the language of not only English but of the extensive dominions and colonies associated in the British Empire. In political, social and literary importance it has become almost second to one. It appears in the first instance, the victory of English over other languages is mainly due to their success in gaining colonial supremacy and political ascendancy. With the first settlement in North America in the seventeenth century, England was beginning to be powerful and influential in the world and carrying of English to other parts of the world continued with increasing impetus through the eighteenth and nineteenth centuries. In the nineteenth century it became widely respected as a language of culture, commerce and international communication. The great growth of massive population in the United States, assisted by massive immigration in the nineteenth and twentieth century has given the English language its present standing in the world. English-speaking people constitute about one-tenth of the world’s population. English however, is not the largest language in the world. The more conservative estimates of the population of the China would indicate that about 450 million people speak Chinese. But the numerical ascendancy of English among European languages can be seen by a few comparative figures. About 140 million people speak Russian, next in size to English, Spanish by 135 millions, German by 90 millions, Portuguese by 63 millions, French by 60 millions and Italian by 50 millions. Mr. Grimm, an eminent German linguist in his work ‘On Origin of Language’ has opined that ‘English possesses a veritable power of expression such as perhaps never stood at the command of another language of man and in wealth, good sense and closeness of structure, no other of the language at this day spoken deserves to be compared with it.’

Thus at the present time English has the advantage in numbers of English-speaking people vis-à-vis that of other western languages. But the importance of a language is not alone a matter of numbers or territory as we have said, it depends also on the importance of the people’ who speak it. The importance of a language is inevitably associated with the political role played by the nations using it and their influence in international affairs,
the confidence people feel in their financial position and the certainty with which they will meet their obligations i.e. pay their debts to their nations, meet the interest on their bonds, maintain the gold or other basis of their currency, control their expenditures, with the extension of their business enterprise and the international scope of their commerce. The issue also refers to the condition of life under which the great mass of people live, and the part played them in art and literature and music, in science and invention, in exploration and discovery. In short, the importance of English is inextricably linked with the speakers’ contribution to the material and spiritual progress of the world. Cleaveland (1950) opined that “English is the mother of nations whose combined political influence, economic soundness, commercial activity, social well-being and scientific and cultural contributions to civilization give impressive support to its numerical precedence”.

**Origin of English Language**

English belongs to the Indo-European family of languages. Within this family, English is a member of the Germanic branch. The Germanic branch may be divided into three groups or subdivisions: East Germanic which consisted of Gothic, now an extinct language; North Germanic under which we include the Scandinavian languages; and West Germanic which consists of High German, Low German, Frisian and English. Three tribes settled in England. These were the Angles, the Jutes, and the Saxons. The Angles came from Denmark, the Saxons were from Holstein in the south, and the Jutes were from the north. These and the Frisian were worshippers of Ing. Linguistic and religious associations between these tribes resulted in a bundle of related dialects, which we presently call English.

**A brief history of the English Language**

The history of English may be divided into three periods: Old English from about 700 to 1100 AD, Middle English from 1100 to 1500 AD, and Modern English from 1500 to the present. Old English showed considerable differentiation from the other languages of Europe. Old English was clearly Germanic, but it had borrowed many words already from Latin. Along with the words borrowed from Latin, Old English continued to coin its own words and thus remained vibrant in its usage.

From the 9th Century, West Saxon became the dominant dialect. Norse speakers acquired English at this time. They brought Norse words into their English. In addition, the
English native words were also adjusted in their pronunciation by the Norse speakers. At this time, the Normans were the dominant class and so French words were accepted in the domains of administration, law, and church. Words such as felony, angel, and duke came into English. One-fifth of words used in art and science in English came from French.

London became the capital of England in early 11th Century, and its dialect, which was close to the dialect of Essex, became prestigious. Slowly, London English gave up its local peculiarities and assumed the role of a universally accepted dialect with prestige. In the Fourteenth Century, English became the medium of instruction in schools, as the language of the courts of law and the opening of Parliament. Chaucer’s *Canterbury Tales* was written in this period, utilizing a variety of London English.

Modern English presents a peculiar picture. It has retained the old spelling, even as it developed new pronunciation – modern pronunciation with medieval spelling. Many Latin words were borrowed into English through French. This period also saw the development of regularity in vocabulary, in form and usage, grammatical forms, and in syntax. English language developed a tendency and respect for correctness in the Seventeenth Century. “Accessions to the vocabulary in the 17th Century show the influence of French and Italian, particularly in matters of fashion and the fine arts. The 18th Century showed the influence of more distant countries such as India, and the 19th Century continued that tendency. However, scientific terms are the outstanding contribution of the 19th Century, and this has remained true in the 20th” (*Encyclopedia Britannica*).³

P. Rajarao Manuguru Khammam has opined that “When William Caxton set up his printing press in London (1477) the new hybrid language (vernacular English mixed with courtly French and scholarly Latin) became increasingly standardized, and by 1611, when the Authorized (King James) Version of the Bible was published, the educated English of London had become the core of what is now called Standard English. By the time of Johnson’s dictionary (1755) and the American Declaration of Independence (1776), English was international and recognizable as the language we use today. The Orthography of English was more or less established by 1650 and, in England in particular, a form of standard educated speech, known as Received Pronunciation (RP) spread from the major public schools in the 19th century. This accent was adopted in the early 20th century by the British Broadcasting Corporation (BBC) for its announcers and readers, and is variously known as RP, BBC English, Oxford English, and the “King’s or Queen’s English.”⁴
Importance of English in Today’s world

As a lingua franca of the past century and the new millennium, English is one of the most important means for acquiring access to the world's intellectual and technical resources. Though Shaw (1981) recognizes it as a vestige of British colonialism or the sign of the American cultural imperialism, English is now seen less as a symbol of imperialism and more as a viable candidate for the world's most important international language (Smith1983; Kachru1982; Alptekin & Alptekin 1984; Jenkins1998). At this point in the world's history, English is the pre-eminent language of wider communication. It is used as a library language, as the medium of science, technology and international trade, and as a contact language between nations and parts of nations. The massive spread of English teaching in the years after the war led to the position that is now true: that the English language no longer belongs numerically to speakers of English as a mother tongue, or first language. The major advances in sociolinguistic research over the past half century indicate clearly the extent to which languages are shaped by their use. And for English, the current competent users of English number up to seven hundred million, living in every continent of whom less than half are native speakers. Statistically, native speakers are in a minority for language use, and thus in practice for language change, for language maintenance, and for the ideologies and beliefs associated with the language – at least in so far as non-native speakers use the language for a wide range of public and personal needs.

Of the 4,000 to 5,000 living languages, English is by far the most widely used. As a mother tongue, it ranks second only to Chinese. On the other hand, the 300 million native speakers of English are to be found in every continent, and an equally widely distributed body of second language speakers, who use English for their day-to-day needs, totals over 250 million. Finally, if we add those areas where decisions affecting life and welfare are made and announced in English, we cover one-sixth of the world’s population. Barriers of race, colour and creed are no hindrance to the continuing spread of the use of English. Besides being a major vehicle of debate at the United Nations, and the language of command for NATO, it is the official language of international aviation, and unofficially is the first language of international sport and the pop scene. Russian propaganda to the Far East is broadcast in English, as are Chinese radio programmes designed to win friends among listeners in East Africa. Indeed more than 60 per cent of the world’s radio programmes are broadcast in English and it is also the language of 70 per cent of the world’s mail.
Braj Kachru divides the use of English into three concentric circles in reference to the global language. The *inner circle* is the traditional base of English and includes countries such as the United Kingdom and Ireland and, loosely, the (historically mainly white) former colonies: the United States, Australia, New Zealand, some islands of the Caribbean, and the Anglophone population of Canada. (South Africa is regarded as a special case). English is the native language or mother tongue of most people in these countries. It is estimated that 300 million people speak English as a second language, and an additional 100 million people use it fluently as a foreign language. At a rough estimate, 1000 million or one billion people around the world have some knowledge of English, either as a native language, as a second language, or as a foreign language.

In the *outer circle* are those countries where English has official or historical importance or "special significance". This means most of the Commonwealth of Nations (the former British Empire), including populous countries such as India, Pakistan and Nigeria, and others, such as the Philippines, under the sphere of influence of English speaking countries. Here English may serve as a useful lingua franca between ethnic and language groups. Higher education, the legislature and judiciary, national commerce and so on may all be carried out predominantly in English. The *expanding circle* refers to those countries where English has no official role, but nonetheless is important for certain functions, notably international business. This use of English as a lingua franca by now includes most of the rest of the world not categorised above. Older generations of Scandinavians would use and understand each others' mother tongue without problems. However today's younger generations lack the same understanding and some have begun using English as the language of choice. Research on English as a Lingua Franca in the sense of "English in the Expanding Circle" is comparatively recent.
The role of English in India has been controversial right from the time of its introduction and several historical parameters testify to this fact. Controversies do exist even today at the socio-cultural level regarding the relative acceptability of English and its most formidable regional rival, now the national language of India --Hindi. Interestingly, language as a problem never emerged as a concern of the multitudes during a few thousand years old history of the country when by name; it stood for a combination of large princely states and small empires. But with the onset of British rule, specifically after Macaulay’s *Minute* in 1835, English became the dominant language of communication among the educated classes in the Indian subcontinent.

*English as a link language*

English is a link language in India. India is a vast country with different languages in different parts of the country. These regional languages differ from each other so much that it is not possible to communicate with people of other regions without a common language. Further, India is growing on all fronts whether it is social or economic angle. India is on the road to become a strong and prosperous nation in the world. India is trying to maintain a good foreign policy. The trade correspondence from one state to another is mostly conducted in
English. Without the knowledge of English, there will be no dialogue between persons from different state. English thus is a unifying factor and helps national integration. There are more than 18 different state languages coexist in India, English serves as the connector between people speaking different mother tongues. English thus is a unifying factor and helps national integration. The impact of English is not only continuing but increasing. The number of English newspapers, journals, and magazine is on the increase. According to David Crystal, “British English is now, numerically speaking, a minority dialect, compared with American, or even Indian English. In fact, Indian English is a recognized dialect of English, just like British Received Pronunciation or Australian English, or Standard American”.

**English as a window on the world**

The study of English by Indians serves the purpose of a window. Just as we can peep through the window and see what is happening all around us. In the same way, by the study of English we can come to know the progress being made by the people of different nations oil the world in different areas of life. F. G. French rightly observed, “A traveler who can speak English will find somebody who can understand him wherever he may go: anyone who can read English can keep in touch with the whole world without leaving his own house.”

In fact, in Pundit Nehru’s words “Our major window on the modern world” regarding English languages are quite apt. He said, “All regional languages must be developed and promoted. But that did not mean that English should be discarded. To do that will amount to closing a window on the world of technology. Foreign languages served as window in the world of technology ….and to suppose that translation could take their place was a mistake. It was no use getting into an intellectual prison after achieving political independence.” Radhakrishnan’s University Education Commission remarked, “It (English) is a language which is rich in literature-humanistic, scientific and technical. If under sentimental urges we give up English, we would cut ourselves off from the living stream of ever-growing knowledge…English is the only means of preventing our isolation from the world and will act unwisely if we allow ourselves to be enveloped in the fold of dark curtain of ignorance.”

**English as a library language**

English is the key to the store house of knowledge. Most of this knowledge is not yet available in Indian languages. It is in this context that the role of English as a library language becomes important in India. Even though some universities have switched over to regional
languages as media of instruction in humanities, it will take some time to extend this step to course in science, law, medicine, engineering or agriculture. The Kothari Education Commission has rightly stressed that English should be considered as an important library language. The Commission has said that “The implications of this (English as a library language) are two-fold: all teachers in higher education should be essentially bilingual in the sense that they should be able to teach in the regional language and in English, and all students (and, particularly post-graduate students) should be able to follow lectures and use reading materials in the regional language as well as in English.”

**Role of English in our social and cultural life**

English is playing an equally important role in the social life of the Indian people. Majority of educated people use this language for correspondence. They find it more convenient to converse in English. It is the means of social and intellectual communication in the highly educated sections of society. In our daily conversation we use a large number of English words. It has become such a habit with us that in our speech we use English words and find dearth of words of our own language.

From cultural point of view English has great importance and a powerful vehicle of our thought and activity. English helps in bringing people of diverse cultures closer to each other. It also assists us for our inter-cultural understanding inside the country. It is through the medium of English that we are able to keep the different cultural groups of India united. It has also resulted in the process of modernization of the society.

**English at the administrative level**

English provides a linguistic tool for the administrative cohesiveness in most of the countries of the world, causing people who speak different languages to become united. It has a special place in the parliament, judiciary, broadcasting, journalism, and in the education system and dominates in our country at the different levels of administration of both private and public sectors. At present, English is recognized as the official language in India also.

**Knowledge of English - a successful passport for employment**

The knowledge of English provides privileged position to a person. People with good knowledge of English are given preference for selection to good posts. The prospects of
employment for a person knowing English are bright anywhere whether India or abroad. S. K. Chatterji\textsuperscript{10} rightly says: “It (English) is, therefore, pre-eminently the language which opens to us prospects of employment at home and abroad and offers means of cultural communication with other parts of the world. Knowledge of English is an asset with any person post.” The prevailing view seems to be that unless the students learn English, they can only work in limited jobs. Those who do not have basic knowledge of English cannot obtain good quality jobs. They cannot communicate efficiently with others, and cannot have the benefit of India’s rich social and cultural life. Men and women, who cannot comprehend and interpret instructions in English, even if educated, are unemployable. They cannot make-up their children’s school home-works everyday and decide their revenue options of the future.

\textbf{Already known to Indians}

The importance of the ability to speak or write English has recently increased significantly because English has become the de facto standard. Learning English language has become popular for business, commerce and cultural reasons and especially for internet communications throughout the world. English is a language that has become a standard not because it has been approved by any ‘standard’ organization but because it is widely used by many information and technology industries and recognized as being standard. The call centre phenomenon has stimulated a huge expansion of internet-related activity making the future of India as a cyber-technological super-power. Modern communications, videos, journals and newspapers on the internet use English and have made ‘knowing English’ indispensable.

It would say that India is a nation without a collective, comprehensive, prescribed national language. Our nation had a tough decision when choosing a national language as English because English had an adversative language – Hindi. An attempt in 1965 to make Hindi the official national language failed when people from the southern part of India violently demonstrated against it. Because of the opposition of the south against Hindi, provision was made in the Constitution to extend the role of English as an additional language with Hindi to be used for official purposes until 1965. As a compromise, the Indian government recognized English as an associate official language, with Hindi the official language. Besides Hindi and English, twenty-two regional languages are recognized as official languages. However, these states and territories are not united. Linguistic and religious differences are two main reasons for the divisions among the people of India. The
English language is one of the means to preserving the diversity of the nation while bringing all of us together as a nation. English is an important unifying linguistic medium between the northern and southern states of India. Taking cue from the historical perspective one may take stock of the scenario of English Teaching in Free India that shows in course of several decades, a gradual paradigmatic shift from a multilingual to a bilingual encounter. It is significant that the attitude of the British to other Indian languages including Hindi was not biased as their colonialistic acumen made them realise that in a multilingual country like India, the knowledge and promotion of native, regional languages would help them to rule the land. However, Indians wanted English to continue even after the British have left the Indian shores and Hindi was declared as the national language. The subsequent story is well known. Eventually, the incorporation of the teaching of English language and literature in the Education policies of the country under colonial rule has opened up in course of several historical parameters, a new era where English language proves to offer a sesame to the entire world though at home, it continues to be a bone of contention at socio-political level of Indian life.

1.2 English as an International Language

   English is learned everywhere because people have found out that knowledge of English is a passport for better career, better pay, advanced knowledge, and for communication with the entire world. English is also learned for the literature it possesses, and for the variety and rich experience it provides. English has replaced French as the language of diplomacy. In this computer age, English is bound to expand its domains of use everywhere. Everyone wants to appropriate English as their own. English was well established as the dominant language in North America in the 17th Century. But its rapid growth was in the 19th Century. Latin was the main medium of education in Western Europe throughout the Middle Ages. French was the language of diplomacy for four centuries, from the 17th to 20th. And yet, at present there is not a single language which can be compared to the position occupied by English as the international language. This is so, even though more people in the world speak Chinese than English as their native language. Spanish may claim a large number of native speakers, but neither Spanish, nor French, nor Russian, nor Chinese can even come close to the level and variety of uses to which English is put in the world.

   The worldwide growing interest in English stresses the need for a new approach to English language teaching. This new orientation is called English as an International
Language (EIL). Basic to this approach is the realization of the world's exceptional condition in terms of human relations, made possible by improvements in communication technology. As a result, English as an international language and several other names with relatively similar conceptual frameworks have been proposed as viable substitutes for the old English as a Foreign Language (EFL) / English as a Second Language (ESL) models. Among the proposed models are English as an International or Intra-national Language (EIIL), Smith (1978); English as an International Auxiliary Language (EIAL), Smith (1983); and English as a World Language, (EWL), Nunan (1999/2000). In the advent of globalization English opens new avenues for research and investigation. By the following discussion we may constitute the descriptive, the reformative, the functional, the non-artificial, the inter-varietal, the cross-cultural, the universal, the multi-cultural and intercultural aspects of English as an International Language.

Baxter (1980) explains the descriptive nature of English as an International Language (EIL) and how it functions today throughout the world without a prescription for how English should be used. Approving the learners' equal right to take advantage of this international tool, it directly deals with how people use English to maintain their relationship. As a result, the arising of different varieties of English is naturally expected.

English as an International Language (EIL) is unpredictable in nature. It is characterized distinctly in terms of its interactors. In an EFL situation, one interactor is always a native speaker. In ESL situation, the interactors may be non-native speakers communicating with native speakers or the interaction may be between two local non-native speakers, using English internationally. However, in EIL the interactors can be nationals of different countries.

EIL is an intervarietal way of communication. From EIL perspective no speaker is realized as extreme. "They are all users of English, no matter whether a black English, a Cockney, or an Alabaman tourist" (Baxter 1980). The listener can be any speaker of English, native or non-native. In addition, experience points out the learners' need to prepare for understanding intervarietal spoken English in face to face interactions.

EIL refers to functions of English not to the given form of the language. Thus it is concerned with the use of English by people of different nations and different cultures in order to communicate with one another. It is conceptually different from Basic English. It
differs from English for Special Purposes (ESP) as well in the sense that it is not limited to any specific domain or field. In this relation Hardin\textsuperscript{12} (1979) has pointed out "the simple fact is that international communication cannot be reduced to the limited range and patterns of communication."

Crystal\textsuperscript{13} (1992) reports that though Zamenhof’s Esperanto is so well known as an international means of communication several countries transmit radio broadcasts in it but has no native speakers. Thus EIL differs from Esperanto in a sense that the latter is artificial. In fact, English is an exceptional natural language able to obtain international appreciation. So Kachru (1982) opines that "For the first time a natural language has attained the status of an international (universal) language", English in international setting is a real means of human communication and therefore, we could say as an International Language English is non-artificial Prodromou's (1988)\textsuperscript{14}.

English as an International Language (EIL) has its cross-cultural aspects. People must somehow be prepared to operate with English in unknown situations, which are characterized by variation in linguistic and cultural behavior. Diversity in the learners' cultural background and the forms of English around the world is a fact. Recognizing the fact that the objectives in EIL are broader cross-cultural communication, Baxter (1980) notes that students need practice in listening to English in the real world. They have the chance to hear actual spoken English with its inherited diversity. Accordingly as a pioneering advocate of EIL, Smith (1983) proposes a value free or cosmopolitan English that is quite independent of any cultural background but able to represent, describe and illustrate all cultures with equal vigor.

The unpredictability of the English speakers discussed above, on the one hand, and their divergent range of cultural backgrounds on the other, portray a multicultural perspective for English in international conditions. Approving this position Campbell et al. (1980) note; "A major principle of EIL is that when speakers of more than one country or culture interact, more than one set of social and cultural assumptions will be in operation". It seems worth mention that English as an International Language (EIL) will not de-emphasize or undermine the interest in culture but it is to say that English culture is not the sole referent. This point is also stressed in Stern\textsuperscript{15} (1992) as it notes; "In teaching of English as an international language, there would be no particular culture to which the second language could be related."
As an International Language, English is also universal in nature. "English is the language most frequently used in international trade, diplomacy and tourism and that it is studied by more people than any other language" (Smith 1983). Crystal (1992) reports that non-native speaker of English comprises more than two thirds of its potential speakers. This seems to be an appropriate edge to argue that English, in international settings, does not belong to any one group of people. In fact people from different nations all around the world may adopt this key for a variety of reasons. Under these conditions, for overcoming misunderstandings a process of mutual adjustment among it interactors may automatically be activated. As a typical instance, Smith reports that the German chancellor and the French prime minister speak English while having secret negotiations. This instance, by no means, can be interpreted as a sign of diminishing their native language or cultures. Rather it depicts that, as an accessible resource available to all, English is used for its power in creating mutual intelligibility. This quality has rightly attracted Campbell et al. (1982) to argue that "EIL can summarily be defined as that English in all its linguistic and sociolinguistic aspects which is used as a vehicle for communication between non-native speakers, as well as between any combination of native and non-native speakers". Nunan (1999) rightly says that "In fact, with the spread of globalization and the rapid expansion of information technologies have came an explosion in the demand for English worldwide".

Smith (1983) clearly discussed the intercultural aspect of English as an International Language. The use of English and any other language is always culture bound, but the language itself is not bound to any specific culture or political system. In EFL & ESL specific varieties of English and specific cultures can be dealt with. This may not be considered valid for EIL. "It is clear that in teaching of EIL the goal cannot be knowledge of details of a given variety or culture or even numbers of these" (Smith 1983). Ways of speaking and patterns of discourse are different across cultures. Americans may speak English natively yet may not be properly understood by a Briton. A native English speaking Australian may have similar problems with an American or an Indian.

It is important for the individuals working in the field of second language acquisition to note that though a good command of English grammar, lexis, and phonology is necessary to facilitate international communication, it may not be sufficient. Accordingly, both native as well as non-native English speakers should have assistance in their use of English for international communication because of the different functions of English across cultures.
Approving native speakers’ problem in understanding non-native speakers using English internationally, Smith and Bisazza (1982)\(^\text{19}\) also note that the assumption that non-native students of English will be able to comprehend fluent non-native speakers if they understand native speakers is clearly not correct.

**English as a Global Language**

With the spirit of globalization and English becoming the global language, everyone has realized the inevitable, inextricable and multifarious role of English in the field of education, communication and for employment purposes. English has more than ever today become the most widely used means of international communication. Mass media has further enhanced the significance of English. It is not only an instrument of communication or even knowledge, but also an instrument of power.

Firstly, a language can be made an official language of a country to be used as a medium of communication in such domains as government, the law courts, the media and the education system to get on in these societies, it is essential to master the official language as early in life as possible, such a language is often described as a second language (Wyld, 1906).\(^\text{20}\) Secondly, a language can be made a priority in a country for foreign language teaching even though this language has no official status. It becomes the language which children are most likely to be taught when they arrive in schools, and one most available to adults who for whatever reason never learnt it or learned it badly, in their early educational years. Russian for example, held privileged status for many years among the countries of the Soviet Union, Mandarin Chinese countries to play an important role in South East Asia. English is now the language in over hundred countries, such as China, Spain, Egypt and Brazil and in most of those countries. It is emerging as the chief foreign language to be continued in schools, often displacing another language in the process.

In 1996, for example, English replaced French as the chief foreign language in their schools in Algeria. In reflecting on the observation, it is important to note that there are several ways in which a language can be official. It may be the sole official language if the country or it may share this status with other languages, and it may have semi-official status being used only in certain domains or taking second place to other language while still performing official roles. Similarly, there is a great variation in the reason for choosing a
particular language as favored foreign language. They include historical tradition. Political expediency and the desire for the commercial, cultural and technical contact.

The presence of the language can vary greatly depending on the extent to which a government or foreign aid agency is prepared to give adequate financial policy in a well supported environment resources will be devoted to helping people have the access to the language and to learn it, through the media, libraries, schools, institutes of higher education. There will be teachers able to teach the language books, maps, computers, telecommunication system and all kind of teaching material will be easily available. In many countries, however lack of government supports or storage of foreign aids, has hindered the achievement of language teaching goals. It is inevitable that a global language will eventually come to be used by more people than any other language.

In the writings of Braj Kachru and others, we seem to have made considerable progress in this direction during the last few years. Thus more and more people are giving up the assumption that English is primarily an Anglo–American, Judeo–Christian phenomenon. A related assumption that is also being given up today is the tenet that Anglo–American norms should be the final arbiters in all matters pertaining to the use of English, such as pronunciation, stylistic preferences, etc. The domain of Global English now includes ‘such typically distinct varieties as pidgins and creoles, ‘new’ Englishes, and a range of differing standard and non-standard varieties that are spoken on a regular basis in more than 60 countries around the world’. In support of the theory of Global English Kachru (1985) comes nearest to recognizing this position in a number of his papers. In one of his papers he declares: “My position is that the diffusion of English, its acculturation, its international functional range, and the diverse forms of literary activity it is accommodating are historically unprecedented. I do not think that linguists, pedagogues, language planners – and, if I might include the purists here – have ever faced this type of linguistic challenge before. I do not believe that the traditional notions of codification, standardization, models, and methods apply to English any more. The dichotomy of its native and non-native users seems to have become irrelevant.”

There has been a growing perception that the English language, particularly in many of the Third World Countries ‘will continue to grow, in the breadth of its uses and the number of its users, for just so long as those who use it feel it as their own possession, with its own range of uses, its own body of users, its own set of linguistic features” (Pride 1982)21. Pride
rightly stresses the point that “The English language of the future must be accepted from within, rather than be felt as something imposed from outside”. English is probably the first language in recent human history to have ever been accepted ‘from within’, so widely. This acceptance from within by people of diverse linguistic backgrounds and from different parts of the world is an important feature of a World language. Nothing illustrates this inward acceptance of English better than the case for Indian writing in English made nearly 50 years ago by K. D. Sethna(1953, 1968). Sethna points out how English because of the extraordinary crop of poets in English history is not only unquestionably the most highly developed of modern languages but also how English has come to surpass all modern languages, including those of India herself, in acquiring the immediacies and intimacies of intuitive speech and thus become a language best suited to express the ‘true soul’ of India... English is bound to be most valuable to the genius of a country which is not only synthetical and assimilative in the extreme but also spiritual in the degree; for, a speech with extraordinary potentialities of strangely suggestive effects suits most the magic, the mystery, the depth, the sudden revelatory reach of the spiritual consciousness. English promises, therefore, to be the expressive body par excellence of our true soul. Because the English language has become the new global lingua franca and has sometimes had a large impact on other languages, it has been said to have an influence on language shift and even language death to other languages as they are "not effectively being passed on to the next generation". Hence, linguists gave rise to the term "English Language Imperialism". Regardless of some of its effects on other languages, the English language in itself has been the victim of language shift, especially during the Norman conquest of England. Even today, the Englishes around the world are constantly influenced by their regional counterparts. For this reason, the 'English language is forever evolving'.

*English as an International Language --- Indian scenario*

It is generally supposed that the study of English was imposed upon Indians by Lord Macaulay with the sole purpose of serving the end of the British Administration in India. From being a language rooted in colonialism, English has become the language that has given India an edge over countries where English is a foreign language. India has become a resource pool of English – a language whose ascendancy remains unquestioned. English plays an important role in the domains of education, administration, business and political relations, judiciary, industry, etc. and is therefore a passport to social mobility, higher
education, and better job opportunities. In urban India, it is very common to see young people code-mixing and code-switching between English and other Indian languages.

Creating an international language is intended to help all Indians understand, and work together in peaceful existence. Speaking one language enhances the ability of groups of all backgrounds to communicate with one another. With a world that is becoming more connected, speaking a language that is used by the world will help all Indians. Our current society is developing multi-dimension. India needs to designate, without the slightest hesitation, its international language as English. Let review history, up to now, no language like English could dominate India so wide not only in India but also worldwide more than two centuries. An appeal to every citizen of India is to think about the power of language and communication when we use English as national language. Definitely, a change will be remarkable in the future. In the English speaking world, India has a unique position. A decade ago, the United States of America was the country with the largest English speaking population. Today, India has taken over that status. In 1997, when the population of India was 97 crores, an India Today survey suggested that about a third of the population of India, that is around 32 crores, had the ability to carry on a conversation in English. And given the steady increase in English learning since 1997 in schools and among the upwardly mobile, (the tinker, tailor, soldier, and sailor are also connected) today it is at least 36 crores (Crystal 1997)\textsuperscript{23}. As per the Central Intelligence Agency (CIA) report in July 2005, the population of India has extended 108 crores (Worldfactbook). With roughly a third of its population, possessing English language capability, India has more people speaking the language than the United States of America, the United Kingdom, Australia and New Zealand combined. India currently has a special place in the English language record books, as the country with the largest English speaking population in the world.

A positive attitude to English as an international language is essential to the integration of people into Indian society and society of the world. There would appear to be virtually no disagreement in the community about the importance of English language skills. India is, without a doubt, committed to English as an international language. The impact of English is not only continuing but increasing.

As far as the culture is concerned, due to the diversity among native speakers on the one hand and the heterogeneous population of non-native speakers on the other, the culture of native speakers can no longer be imposed. In contrast to the idea of language hegemony or
linguistic chauvinism, nonnative speakers of English may use it to express, react or even propagate their ideas to affect a relatively larger part of the world, including native speakers. The increasing trend of globalization may indirectly make us take immediate measures to live up to the demands of the oncoming era, one of whose basic demands is the ability and readiness to communicate and understand via an international language. Thus it seems urgent that individuals in all parts of the world be adequately equipped with this effective tool as soon and as much as possible.

1.3 English in Pre and Post-Independence India

**English in Pre-Independence India**

As has been noted by numerous scholars dealing with the British rule in India, the physical presence of the British in India was not significant. Yet, for almost two centuries, the British were able to rule two-thirds of the subcontinent directly, and exercise considerable leverage over the Princely States that accounted for the remaining one-third. While the strategy of divide-and-conquer was used most effectively, an important aspect of British rule in India was the psychological indoctrination of an elite layer within Indian society who were artfully tutored into becoming model British subjects. This English-educated layer of Indian society was craftily encouraged in absorbing values and notions about themselves and their land of birth that would be conducive to the British occupation of India, and furthering British goals of looting India's physical wealth and exploiting its labour.

History of English language and literature in India starts with the advent of East India Company in India. It all started in the summers of 1608 when Emperor Jahangir, in the courts of Moguls, welcomed Captain William Hawkins, Commander of British Naval Expedition Hector. It was India's first tryst with an Englishman and English. Jahangir later allowed Britain to open a permanent port and factory on the special request of King James IV that was conveyed by his ambassador Sir Thomas Roe. English were here to stay.

To be objective, the introduction of English Education had to steer ahead a quagmire of deep sociological repercussions right from the beginning. First of all, to think of the multilingual character of our country and her indigenous models of education, it led to the fragmentation of the traditional modes of Education in Tols, Madrashas and Maqtabs which experienced an incompatibility with the emerging challenges posed by the Western models of education. The incompatibility between the two ideals of education led to a distinctive
cultural amnesia in the colonised people. To be honest, traditional model of education in India is seen to be breaking up bit by bit, since the mid-eighteenth century owing to its failure to negotiate the new challenges. The direct patronage of the Britishers began to establish, slowly and steadily, a new form of cultural elitism in colonial India.

As East India Company spread its wing in southern peninsula, English language started to get newer pockets of influence. But it was still time for the first English book to capitalize. Late 17th century saw the coming of printing press in India but the publications were largely confined to either printing Bible or government decrees. Then came newspapers. It was in 1779 that the first English Newspaper named Hickey's *Bengal Gazette* was published in India. The breakthrough in Indian English literature came in 1793 A.D. when a person by the name of Sake Dean Mahomet published a book in London titled *Travels of Dean Mahomet*. This was essentially Mahomet's travel narrative that can be put somewhere between a Non-Fiction and a Travelogue.

In 1813, the East India Company Charter was renewed for twenty-years and two decisions were taken that affected both language and culture of the nation. The long-standing ban on missionaries was removed and the British officers allowed a rapid penetration of Christian missionary organizations into company territory. An annual £10,000 expenditure of government funds for education was allotted within the new Charter. As a result, the different objectives of the Orientalists and Anglicizers sparked a ceremonial debate as to what kind of education, English or classical Indian should be funded in the country.

Indian response to new opportunities created by the British was determined largely by their position in pre-British society. At the height of the Orientalist period, such institutions hired scholars of Sanskrit, Arabic, Persian, and of South Asian learning. With the transfer to English education those castes that were already literate, supplied the students of this new language; in practice this meant basically Bengali Hindus of the Brahman, Baidya, and Kayastha castes. In earlier generations individuals from these groups ruled the Persian to put on employment under the Mughal and post-Empire Muslim rulers. Now English was taught all over the nation.

By the second decade of the nineteenth century, a new anglicized privileged class began to establish institutions to serve its own interests. In 1816, they formed the Hindu College. The instructions given in this school included elements of both the Orientalist
concern for classical languages and the Anglicizers’ aspiration to communicate English education. Almost half the student body of Hindu College studied western subjects and the English language even though they were not required to do so. In the following year, the Calcutta Book Society was established through the joint efforts of Indians and Englishmen to provide cheap textbooks for elementary schools. The society also encouraged the establishment of new elementary schools. The solitary aim of the Calcutta School Society founded in 1818 was to endorse education beyond the curriculum that was initiated by the government.

In 1824, the British officers launched the Sanskrit College, an institution that also taught English and western science. Development of educational facilities proceeded at a steady pace. In 1826 the government was inclined in junior law appointments to the Indians with suitable English certificates. Consequently, knowledge of English was necessary for all individuals and a key to government service and to careers in a number of associated fields, such as law, medicine, business, teaching, and journalism; all forms of employment that brought individuals into regular contact with the new rulers required knowledge in English. In 1829, Gour Mohan Addy opened the Oriental Seminary, a Hindu-supported school that taught English language and literature, western mathematics, and sciences. Unlike some of the earlier schools, the Oriental Seminary was open to all castes. The missionaries that reached a new degree of effectiveness and notoriety sponsored a third source of English education. When Alexander Duff inaugurated his school in Calcutta, a new wave of enthusiasm was seen among the students. Duff offered a free English education for anyone who wished to attend this school. Thus the educational institutions in British period proved to be of great benefit for the Indians, if western education is considered.

During the governor-generalship of Lord William Bentinck (1828-35) this debate was formally settled and in 1835, Thomas Babington Macaulay’s decree on Education condemned the use of South Asian languages and the study of Indian knowledge was not encouraged. In 1835, Thomas Macaulay articulated the goals of British colonial imperialism most succinctly: "We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect.” As the architect of Colonial Britain's Educational Policy in India, Thomas Macaulay was to set the tone for what educated Indians were going to learn about themselves, their civilization, and their view of Britain and the world around them. An
arch-racist, Thomas Macaulay had nothing but scornful disdain for Indian history and civilization. In his infamous minute of 1835, he wrote that he had "never found one among them (speaking of Orientalists, an opposing political faction) who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia". "It is, no exaggeration to say, that all the historical information which has been collected from all the books written in Sanskrit language is less valuable than what may be found in the most paltry abridgments used at preparatory schools in England". He gave a number of reasons as to why he thought English was to be used in India, some of which are listed below:

i) English is one of the prominent languages of the west.

ii) There are many books on various subjects written in English.

iii) In India English is the language of the ruling class.

iv) It is used by the higher class of natives in India.

v) It is the language of trade and commerce in the East.

vi) For Indians it is the most useful of the foreign languages.

All manner of conscious (and subconscious) British (and European) agents would henceforth embark on a journey to rape and conquer the Indian mind. Within a matter of years, J.N Farquhar (a contemporary of Macaulay) was to write: "The new educational policy of the Government created during these years the modern educated class of India. These are men who think and speak in English habitually, who are proud of their citizenship in the British Empire, who are devoted to English literature, and whose intellectual life has been almost entirely formed by the thought of the West, large numbers of them enter government services, while the rest practice law, medicine or teaching, or take to journalism or business."

Macaulay's stratagem could not have yielded greater dividends. Charles E. Trevelyan, brother-in-law of Macaulay, stated: “Familiarly acquainted with us by means of our literature, the Indian youth almost cease to regard us as foreigners. They speak of "great" men with the same enthusiasm as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindoos, just as the Roman provincial became more Romans than Gauls or Italians..."
The company’s charter was renewed once more in 1853, under the pressure of government personnel to manage the widening domain of its, “India activities” the company decided to open up its highest Civil Services appointments to Indians. Now Indians can appear for a Civil Services Examination and allowed them to appear for a competitive examination set up for this purpose.

Wood’s Despatch of 1854 is another important educational document which shaped English education in India. The document shows an awareness of the difficulties associated with the learning of English which should be used as a medium of instruction only for those persons who had a sufficient knowledge of English. This suggestion was ignored in practice later on. The Despatch suggested the setting up of three universities and these were set up in 1857 in the cities of Bombay, Calcutta and Madras. Sir Wood declared, “As we link Calcutta with Bombay, and Bombay with Madras, and by roads, railway and telegraphs interlace province with province, we may in progress of time fuse India into unity, and the use and prevalence of our language may be the register of the progress of that unity” (White 1872). The implementation of this moulded the education system in Colonial India. Wood thought of two levels of examination: one for the pass degree and other for honours; he wanted universities to be examining bodies and opined that “the form, government, and functions” of the University of London were best suited to the needs of India. From this decision came the pattern of affiliating universities, where teaching was provided in the affiliated colleges. For the study of languages, the London University curriculum of English Literature, meant for learners whose mother tongue was English, was adopted. From the very beginning, no provision was made to teach English, a language the learners did not speak at home. But they had to study literature written in English which was considered suitable for English speaking learners of the same age. Moreover, all other subjects beginning from the school level were taught through the medium of English.

As a contrast to such unabashed contempt for Indian civilization, we find glowing references to India in the writings of pre-colonial Europeans quoted by Swami Vivekananda: "All history points to India as the mother of science and art," wrote William Macintosh. "This country was anciently so renowned for knowledge and wisdom that the philosophers of Greece did not disdain to travel thither for their improvement." Pierre Sonnerat, a French naturalist, concurred: "We find among the Indians the vestiges of the most remote antiquity.... We know that all peoples came there to draw the elements of their knowledge.... India, in her
splendour, gave religions and laws to all the other peoples; Egypt and Greece owed to her both their fables and their wisdom."

But colonial exploitation had created a new imperative for the colonial lords. It could no longer be truthfully acknowledged that India had a rich civilization of its own - that its philosophical and scientific contributions may have influenced European scholars - or helped in shaping the European Renaissance. Britain needed a class of intellectuals meek and docile in their attitude towards the British, but full of hatred towards their fellow citizens. It was thus important to emphasize the negative aspects of the Indian tradition, and obliterate or obscure the positive. Indians were to be taught that they were a deeply conservative and fatalist people - genetically predisposed to irrational superstitions and mystic belief systems that they had no concept of nation or national feelings or a history. If they had any culture, it had been brought to them by invaders - that they themselves lacked the creative energy to achieve anything by themselves. But the British, on the other hand epitomized modernity - they were the harbingers of all that was rational and scientific in the world. With their unique organizational skills and energetic zeal, they would raise India from the morass of casteism and religious bigotry. These and other such ideas were repeatedly filled in the minds of the young Indians who received instruction in the British schools.

That this was no benign process, but intimately related to British colonial goals was expressed quite candidly by Charles Trevelyan in his testimony before the Select Committee of the House of Lords on the Government of Indian Territories on 23rd June, 1853: "..... the effect of training in European learning is to give an entirely new turn to the native mind. The young men educated in this way cease to strive after independence according to the original Native model, and aim at, improving the institutions of the country according to the English model, with the ultimate result of establishing constitutional self-government. They cease to regard us as enemies and usurpers, and they look upon us as friends and patrons, and powerful beneficent persons, under whose protection the regeneration of their country will gradually be worked out. ....." 27

Much of the indoctrination of the Indian mind actually took place outside the formal classrooms and through the sale of British literature to the English-educated Indian who developed a voracious appetite for the British novel and British writings on a host of popular subjects. In a speech before the Edinburgh Philosophical Society in 1846, Thomas Babington (1800-1859), shortly to become Baron Macaulay, offered a toast: "To the literature of Britain
... which has exercised an influence wider than that of our commerce and mightier than that of our arms... before the light of which impious and cruel superstitions are fast taking flight on the Banks of the Ganges!

However, the British were not content to influence Indian thinking just through books written in the English language. Realizing the danger of Indians discovering their real heritage through the medium of Sanskrit, Christian missionaries such as William Carey anticipated the need for British educators to learn Sanskrit and transcribe and interpret Sanskrit texts in a manner compatible with colonial aims. That Carey's aims were thoroughly duplicitous is brought out in this quote cited by Richard Fox Young: "To gain the ear of those who are thus deceived it is necessary for them to believe that the speaker has a superior knowledge of the subject. In these circumstances knowledge of Sanskrit is valuable. As the person thus misled, perhaps a Brahman, deems this a most important part of knowledge, if the advocate of truth be deficient therein, he labors against the hill; presumption is altogether against him."

British-educated Indians grew up learning about Pythagoras, Archimedes, Galileo and Newton without ever learning about Panini, Aryabhatta, Bhaskar or Bhaskaracharya. The logic and epistemology of the Nyaya Sutras, the rationality of the early Buddhists or the intriguing philosophical systems of the Jains were generally unknown to them. Neither was there any awareness of the numerous examples of dialectics in nature that are to be found in Indian texts. They may have read Homer or Dickens but not the Panchatantra, the Jataka tales or anything from the Indian epics. Schooled in the aesthetic and literary theories of the West, many felt embarrassed in acknowledging Indian contributions in the arts and literature. What was important to Western civilization was deemed universal, but everything Indian was dismissed as either backward and anachronistic, or at best tolerated as idiosyncratic oddity. Little did the Westernized Indian know what debt "Western Science and Civilization" owed (directly or indirectly) to Indian scientific discoveries and scholarly texts? Dilip K. Chakrabarti thus summarized the situation: "The model of the Indian past...was foisted on Indians by the hegemonic books written by Western Indologists concerned with language, literature and philosophy who were and perhaps have always been paternalistic at their best and racists at their worst...” Elaborating on the phenomenon of cultural colonization, Priya Joshi writes: "Often, the implementation of a new education system leaves those who are colonized with a lack of identity and a limited sense of their past, the indigenous history and
Ngugi Wa Thiong’o displaying anger toward the isolationist feelings colonial education causes, asserted that the process "...annihilates a peoples belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves".

Unable to rise above the colonial paradigms, many post-independence scholars of Indian history and civilization continue to fumble with colonially inspired doctrines that run counter to the emerging historical record. Others more conscious of British distortions and frustrated by the hyper-critical assessment of some Indian scholars go to the other extreme of presenting the Indian historical record without any critical analysis whatsoever. Some have even attempted to construct artificially hyped views of Indian history where there is little attempt to distinguish myth from fact. Strong communal biases continue to prevail, as do xenophobic rejections of even potentially useful and valid Western constructs, even as Western-imposed hegemonic economic systems and exploitative economic models continue to dominate the Indian economic landscape and often find unquestioning acceptance.

The most significant difference between the teaching of English in the colonial and post-colonial phases lies in the perception of the change in the purpose/objectives that has taken place. The aim of the rulers in the colonial phase was to ensure a steady supply of lower level cadres for keeping the colonial machinery going. Hence knowledge of English meant the certainty of getting an office job. The teaching of English was geared to this purpose. The comments of Eric Ashby, a well known name in university education are revealing: “The University which emerged from the planning in 1854 was a deliberate exotic of a hybrid kind. Although based on the University of London, it had been assigned such different social functions that however much it resembled its model in outward form; it reproduced little of its academic character. As Wood conceived it, the Indian University had two main functions: to provide a test of eligibility for government employment and to transmit an alien culture.” (Ashby1966).
English in Post-Independence India

In independent India the English language suffers an ambivalent position. On one hand, we have the rabid nationalist who would like us to shrug off the colonial hang over and promote education in the mother tongue. On the other hand, we have an increasing number of champions of English who look upon the language as a window through which we can have the glimpse of wide world. In independent India, a relationship with English has been embittered by political reasons. There were night long debates in and outside the parliament after which a compromise was reached where it was decided that English language would continue to be the official language along with Hindi, for the first 15 years after the inauguration of the constitution. On one side a section of national leaders who derived moral support from Gandhiji’s writings said that the pursuit of English was anti-national. Some of the reasons were as follows:

i) English can never reach the masses and it encourages elitist’s bias.

ii) The popularity of English adversely affects the development of regional languages.

iii) Supremacy of English in the educational system put heavy strain on the students and leads to wastage of national energy.

iv) English is inconsistent with the national culture of India.

From a realistic point of view, R. R. Mehrotra has aptly detected a janus-like attitude in the Government’s policy regarding the status of English in Free India, a discrepancy “…clearly noticeable between pious official declaration and actual behaviour”. He finds this attitude evidenced in the flurry of terms accorded to English in recent years such as – ‘the official language’, ‘the associate official language’, ‘the associate additional language’, ‘the tool language’, ‘the link language’, ‘the library language’, ‘the subsidiary language’, ‘the optional language’, ‘the additional optional language’, the language of wider communication’, ‘the need-filling language’ etc. Furthermore, we notice recently a conspicuous drive in the IT sector to restore the original characteristics of Hindi in mobile phones, leading to a sort of bilingualism in e-mail & mobiles. This phenomenon practically necessitates it for us to study and discover willy nilly, some cross-cultural usability issues between Hindi and English. Information services like e-mail, news, market reports, Short Message Service (SMS), educational applications and other reading materials are now made
available by cellular phone service. Significantly, mobile phones that are sweeping the Indian market are now becoming bilingual in so far as they support various services simultaneously in English and Hindi.

On the other side, Jawaharlal Nehru, Moulana Azad and Raja Gopalachari pleaded for the continuance of English. Raja Gopalachari observed “should English be banished from the curriculum we should retrogret to the Mughal period.” The University Education Commission (Radhakrishnan Commission of 1948) and the Kunjru Commission appointed by the University Grant Commission also stressed the importance of English in higher education. They reviewed various aspects of education and the role and status of English in India, in the light of education being the instrument of change. It envisaged the replacement of English as the medium of instruction, but did not specify which language was to take its place. That it should be Hindi, was not made explicit. Though it recommended the three-language formula, it did not go into the question of different learning loads of pupils in different regions.

The Secondary Education Commission (Mudaliar Commission 1952-53) concerned itself with methods of teaching, materials for teaching and the evaluation system. Though the recommendations deal with all subjects, they have particular relevance for the study of English i.e., - English should be a compulsory subject in the school level as the second language. Method is seen to engage the teachers, syllabus and pupils and the right method is seen to be of crucial importance. The commission insisted that “the emphasis in teaching should shift from verbalism and memorization to learning through purposeful, concrete and realistic situations and for this purpose the principles of ‘Activity Method’ and ‘Project Method’ should be assimilated in school."

However, at lower levels, English was not felt so necessary, and Indian languages could still continue as the mediums of instruction. In order to enhance the overall status of education in India, the Kothari Commission suggested development in primary education, vocationalisation of secondary education, and introduction of work experience as a part of general education. At the tertiary level, the commission suggested consolidation of advanced study and research centre with an aim to attain international standards in the teaching and in research areas. Above all, it stressed on the quality of teachers and increase in the strength of teaching staff at all levels. To achieve these, the commission undertook the responsibility of making relevant suggestions for improving important sectors of education such as school
education, medical education, scientific education and research. Thus, English was adopted as the medium of instruction for natural sciences and mathematics, which resulted in the rapid growth of secondary and university education, particularly in urban areas. In the post-independence era, the need for English was strongly felt in the field of higher education. In this regard, the Kothari Commission referred to the study of English in India-a report of study group appointed by the ministry of education, Government of India in 1964. The study group has supported the structural approach to the teaching of English, which is now extensively practiced in different parts of India. The study group also came up with a detailed syllabus for the study of the English language from class V to XII.

In a move to introduce English early in the stream of education, the Kothari Commission recommended that the teaching of English be introduced in class V, but realized that it was not possible because the study of English would not commence before class VIII for pupils in the rural areas. The Commission advocated adequate command of mother tongue before the learning of English as a foreign language. The Commission also recommended that the study of English as a second language should be introduced only after class V. Effective learning takes place only when the learner is able to communicate fluently both in writing and speaking form and is able to use English for library purposes. In this context, Mahajiteswar Das holds a different view saying that teaching English as a ‘library language’, was not beneficial in terms of providing job opportunities because the students who learn to use English only as a ‘library language’ are less competent than the students who acquire competence in all the four skills of English language. Therefore, according to Mahajiteswar Das, it is necessary to develop all the language skills in order to improve communication skills.

In 1968, the National Policy of Education specifically emphasized the study of English and other international languages to keep pace with the development at the macro level. Its most important objective was to vocationalise education. It meant proper training for students in selected fields so that they can take up certain vocations without going in for aimless higher education. The institutions, which helped in strengthening the National system of education, are University Grants Commission (UGC), All India Council for Technical education (AICTE), Indian Council of Agricultural Research (ICAR), and Medical Council of India (MCI) and Dental Council of India (DCI). In 1968, the National Policy on Education (NPE) laid special focus on the study of English and other international languages. The NPE
insisted that India must not only keep pace with scientific and technological knowledge, but also should contribute to it significantly. AICTE ensures the co-ordination and integrated development of technical and management education. AICTE is vested with the statutory authority for planning, formulation and maintenance of norms and standards, accreditation, funding priority areas, monitoring and evaluation, maintenance of a parity of certification and awards, and ensuring the coordinated and integrated development of technical and management education. The subsequent National Educational Policy proposals in 1986 and 1996 also accentuated the use of English for higher studies.

According to Rajendra Chetty, “English is getting assimilated them in turn and thus shaping a special identity for Indian English.” The Indian subcontinent in terms of numbers of speakers of English ranks third in the world after USA and the UK. David Crystal estimated that 4 per cent of the Indian population used in English in 1994, which comes to about 35 million. According to Kachru, “English functions in the Indian social context to perform social roles relevant and appropriate to the social, educational and administrative network.” It is clear that English in India bears peculiar ideology inscribed within the presentational codes it made the traditional uppermost caste monopolies learning and culture that raised a hue and cry against it. They were much worried about the standard of English, lack of facilities and what not.

The rising needs of English language teaching (ELT), variants of general ELT have paved way to English for Specific Purposes (ESP), English for Academic Purposes (EAP) and English for Occupational Purposes (EOP). In all the above-mentioned variants, the nature of the purpose involved is self-indicative. ESP marks advancement in the conventional framework of ELT in India, which defines the teaching requirements depending upon the specific needs of different groups of students.

We are the second largest English-speaking nation in the world and we are the third largest English books publishing country with its different varieties within Indian English. At the moment there are more than 300 universities, excluding deemed universities, in our country and over 20000 colleges and more than three lakhs high schools where English is being taught either in the form of English medium or English as a major component where language or literature is taught.
In its early stages, the Indian writings in English were heavily influenced by the Western art form of the novel. It was typical for the early Indian English language writers to use English unadulterated by Indian words to convey experiences that were primarily Indian. The core reason behind this step was the fact that most of the readers were either British or British educated Indians. In the coming century, the writings were largely confined to writing history chronicles and government gazettes. In the early 20th century, when the British conquest of India was achieved, a new breed of writers started to emerge on the block. These writers were essentially British who were born or brought up or both in India. Their writing consisted of Indian themes and sentiments but the way of storytelling was primarily western. They had no reservation in using native words, though, to signify the context. This group consisted likes of Rudyard Kipling, Jim Corbett and George Orwell among others. Books such as *Kim*, *The Jungle Book*, 1984, *Animal Farm* and *The man-eaters of Kumaon* etc were liked and read all over the English-speaking world. In fact, some of the writings of that era are still considered to be the masterpieces of English Literature. In those periods, natives were represented by the likes of Rabindranath Tagore and Sarojini Naidu. In fact, *Geetanjali* helped Tagore win Nobel Prize for Literature in the year 1913. There was a lull for more than three decades when India was passing through the era of aspiration and reconstruction. Some sporadic works such as *A Passage to India* by E M Foster, *The Wonder that was India* by E L. Basham and *Autobiography of an unknown Indian* by Nirad C Chaudhuri though set the stage on fire; were unsuccessful. It was in late seventies that a new breed of Convent, boarding school educated and elite class of novelists and writers started to come on block. The likes of Salman Rushdie, Vikram Seth, Amitabh Ghosh and Dominique Lepierre set the literature world on fire. Rushdie’s *Midnight Children* won Booker in 1981 and send the message loud and clear that Indians are here to stay. Arundhati Roy and Kiran Desai repeated the feat when they won Man Booker in the year 1997 and 2006 respectively. In the mean time, a new crop of authors such as Pankaj Misra, Chetan Bhagat, Jhumpa Lahiri, William Dalrymple, Hari Kunzuru have arrived on the international scene and their writings are being appreciated round the globe. R. K. Narayan chooses to write in English because he himself says, "It is the only language I am really familiar with. It is the only language which is transparent and takes on the hues of the country or region where the story set." So, Narayan uses popular Tamil and Sanskrit words freely in his novels; for example: ‘bona’; ‘sadhu’; ‘rasam’; ‘Samadhi’; ‘asura’ and so on.
In a country where multilingualism forms the substrate of national spirit, it’s by virtue of its sheer strength of character that notwithstanding the dilly-dallying, indecisive and confused stand in the Government policy as well as a vehement oppositions from the champions of Hindi, English language has emerged as the compulsory second language in the native or vernacular medium schools and in English medium schools it is being treated with the status of the First Language.

To return to the basic premise of the English-Hindi issue that this paper began with, it is relevant to quote from R. K. Narayan’s essay “To a Hindi Enthusiast” where the writer deals with the question in his characteristic humorous way with an ostensible reference to the time-limit stipulated by Article 343(1) of the Constitution of India in 1950 and the subsequent disturbances in 1965: “Time alone can mature certain things. You feel fifteen years is a long gap of time. In a matter like the nation-wide adoption of a language you cannot fix a time table in advance. […]. That the country should stir itself from the spell cast by a foreign language is a point that anyone, will readily grant, although personally I think it otherwise. For me at any rate, English is an absolutely Swadeshi language. English, of course, in a remote horoscopic sense, is a native of England, but it enjoys, by virtue of its uncanny adaptability, citizenship in every country in the world. It has sojourned in India longer than you or I and is entitled to be treated with respect. It is my hope that English will soon be classified as a non-regional Indian language.”

Thus, one of the most difficult tasks facing the Indian subcontinent is to free all scholarship concerning its development and its relationship to the world from the biased formulations and distortions of colonially-influenced authors. At the same time, Indian authors also need to study the West and other civilizations with dispassionate objectivity - eschewing both craven and ‘uncritical admiration’ and ‘xenophobic skepticism’ and distrust of the scientific and cultural achievements made by others.

In a word, by dint of perfect resilience and adaptability, English today has shaken off its past colonial identity and merged in our national existence and voices the spirit of Glocalisation (‘global’ and ‘localisation’), so to speak, the call of the time which recommends the fusion of the local with the global.
References


