



MONASH University

English as an International Language (EIL) in a Pakistani University Setting: Exploring Student and Teacher Voices in a Postcolonial Context

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Abstract

One of the consequences of globalisation in recent years has been the unprecedented spread of English as the world's lingua franca. This has particular resonance in postcolonial countries – such as Pakistan, India, Sri Lanka, and Africa – whose histories were strongly shaped by English colonisers in a variety of ways. English language education has become central to the project of preparing school students and professionals in these countries to become global citizens in an increasingly diverse and interconnected world. This growing interest in teaching and learning English has sometimes come at the cost of resources and energy that might otherwise have been invested in teaching and learning home or indigenous languages, cultures, and histories. This poses particular challenges for growth in cultural, linguistic, and educational identities in postcolonial countries.

This PhD is a qualitative narrative-based case study, which critically investigates the teaching of English in one higher education institution in postcolonial Pakistan, and proposes the discourses of 'English as an International Language' (EIL) as an alternative pedagogy for challenging the intellectual, political, and linguistic legacies of British colonialism in the country. Central to the study was fieldwork in which I, as the researcher and participant, designed and taught a program of six three-hour workshops exploring the concepts and discourses of EIL with a group of students in a single university in postcolonial Pakistan. These workshops offered students a 'dialogic space' in which to critically engage with, reflect upon, and challenge a range of authoritative colonial discourses of English that they had encountered in their school and university lives. Data for the study includes transcripts of a range of audio recordings of: the workshops themselves; focus group interviews with students who participated in the workshops; and, interviews with university teachers about the teaching of English in Pakistani schools and universities.

The research draws on postcolonial theories and discourses – including the works of Pennycook, Kumaravadivelu, and Said – to identify and critically analyse the underlying colonial discourses in higher education in postcolonial Pakistan. The study also draws on knowledge and discourses associated with EIL, which informed the design of the workshop program and also framed my analysis of the linguistic and cultural heterogeneity of English in different contexts. The overall inquiry into the students' and teachers' perspectives on EIL is situated within a 'dialogic' epistemology, particularly Bakhtin's theory of dialogism, which I use to critically analyse notions of voice and identity in the study.

Critical analysis of the participants' voices and stories reveals continuing dominance of colonial discourses and ideologies of English in mainstream education in Pakistan at two distinct levels: (1) National language policy; and (2) curriculum and pedagogy in particular institutions. The study shows the centrality of medium-of-instruction policies in relation to wider issues of power, socio-economic discrimination, and educational disadvantage in the country. It also reveals how certain colonial discourses of English such as Standard English ideology, accent discrimination, and monolingual instructional strategies continue to frame curriculum materials and pedagogical practices in postcolonial Pakistan.

The study calls for a re-examination of the ways in which English language is taught and learned in Pakistan. It further calls for education practitioners, researchers, and policymakers to work together to re-design education systems in Pakistan, so that its linguistic and cultural diversity can be genuinely respected, valued, and utilised. The study proposes that this re-designing can begin with the dialogic teaching of EIL that harnesses the power of genuine dialogue to extend, stimulate, and empower learners' confidence, thinking, and autonomy.

Declaration

This thesis is an original work of my research and contains no material which has been accepted for the award of any other degree or diploma at any university or equivalent institution and that, to the best of my knowledge and belief, this thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signature:

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Date: 10th October 2019

Publications During Enrolment

Ali, Z. (2015). The prospect and potential challenges of teaching Englishes in Pakistan. *Asian Englishes*, 17(2), 152-169.

Ali, Z. (2017). Lesson, activities, and tasks for EIL teacher preparation: Think, local, write in English: Writing across cultures. In A. Matsuda (Ed.), *Preparing teachers to teach English as an International Language (EIL)*. Bristol, UK: Multilingual Matters.

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Preamble

میری آواز - My voice

My American accent

Five years ago, I was enrolled in an Australian university classroom, studying a degree of Master of Applied Linguistics. One morning early in the year, a classmate approached me and asked if I was from the United States. Bewildered, I asked what made him think I was an American and he instantly responded, “You have an American accent”. I quickly walked back home and called my parents to let them know that their hard-earned income and efforts did not go to waste by sending me to an elite private English-medium school in Pakistan. I felt like I had achieved what most students and their parents from an English-medium school background in Pakistan aspire to achieve: a “native-like Western accent”! In the years that followed, I would come to think differently about that ‘achievement’.

* * * * *

My motivation to carry out this PhD research study began with a desire to represent and make sense of stories like this, stories about learning English that now fill me with consternation rather than celebration. The stories begin well before my first year in Australia. They capture the many struggles and challenges I faced as an English learner in postcolonial Pakistan, at school and then at university. As I began to design my PhD study, it remained important to me that this study would be a “dialogic space” (Bakhtin, 1981), which would allow me to critically engage with a range of my own stories. When I returned to Pakistan to generate data for this study, this dialogic space expanded to include the stories and diverse voices of the Pakistani students and teachers, at a university in Pakistan, who agreed to participate in this study. For me, their stories opened up a world I had barely known, where the experience of learning (and teaching) English in Pakistan could be as problematic as mine had been.

I vividly recall my excitement, mixed with some trepidation, in the first year of my PhD candidature in Australia, when I was beginning to critically reflect on the values, perceptions, and experiences that motivated me to undertake my PhD. One of the early steps in this journey involved stepping back in time and carefully examining and reflecting upon some of the encounters that guided my understanding and learning of English in postcolonial Pakistan.

And so, I began this PhD journey by generating a number of autobiographical narratives, like the one I told at the very opening of this Preamble. These narratives have allowed me to critically reflect on

the discourses and actions that influenced my understanding and learning of the English language. My approach was driven largely by Jane Miller's (1995) concept of the "autobiography of the question", where the researcher uses autobiographical writing to bring to a sharper focus the questions that matter in a particular study. For me, these autobiographical narratives allowed me to explore my experiences and my identity as a learner and user of English in Pakistan. For example, as I wrote about the 20-year-old Zahra rehearsing her role as the Duke of Ferrara in Robert Browning's poem "The Last Duchess" (1842) at university, I began to question her use of the English language, her struggles and responses to these struggles. One of my autobiographical texts included the following representation of this moment:

I stand there miserable as my group members pick on me for not sounding like a duke. They want me to sound more British. I am trying my best and begin reciting, "That's my last duchess painted on the wall". I am stopped midway and scolded for pronouncing /wɑ:l/¹ rather than /wɔ:l/.

I recall that my group received a disappointing B grade for that assignment, apparently because of my performance. I have cried over this encounter so many times and consoled myself that it was so long ago – and surely it did not really matter! But as I started writing an autobiographical narrative about this incident, I viewed it as if I was looking at it for the 'first time'. The act of writing early in my PhD journey prompted me to reflect upon and critically examine this encounter.

In the following months of my candidature, drawing on postcolonial theories, I was able to identify and locate a range of 'authoritative' voices in my degree in Pakistan, and in the textbooks set for us in that course, that wanted me to 'sound more British'. The combination of writing autobiographically and reflecting through a postcolonial prism helped me to better understand some of the many issues I encountered as an English literature and linguistics student in a Pakistani university.

This would not be the last difficult moment in my university life that related to my identity as a learner and user of English in postcolonial Pakistan.

What I think versus what my teacher says

After I graduated with a gold medal in my degree of Bachelor of English at a Pakistani university, I was invited to attend an interview at a local radio station. A day before the interview, my teacher approached me and placed in my hands a script she had written

¹ The word "wall" has been phonetically transcribed using the International Phonetic Alphabet (IPA). According to Brown (2012), "IPA is a set of symbols designed to represent the speech sounds of languages of the world" (p. 1). In the first example, I used the phonemic sound /ɑ:/ which is usually found in words like 'arm' /ɑ:m/ and father /fɑ:ðə/. However, IPA prescribes the 'correct' pronunciation of the word 'wall' by using the phonemic sound /ɔ:/, usually located in words like, tall /tɔ:l/ and crawl /krɔ:l/.

praising the English language program of the university and the role of teachers as “facilitators of knowledge”. As a dutiful student, and keen to present both the university and my teachers in a positive light, I took her advice and spent the entire evening memorising the script.

I recall feeling uncomfortable with many of the ideas in the script, but felt the need to do what I had done through most of my degree: exactly what my teacher told me. I must say what was expected of me. I remember one time when my teacher instructed students to write an essay portraying Lady Macbeth as an evil and cunning character in Shakespeare’s play Macbeth. I wanted to present a different point of view. I actually found Lady Macbeth to be a smart and confident woman. Perhaps part of me was impressed by the way that Lady Macbeth fought against patriarchal norms portrayed in Macbeth. But I never raised my voice in favour of Lady Macbeth, as I was scared to fail the course.

As I sat outside the recording studio of the radio station, a voice within me asked questions about the truthfulness of referring to my teacher as a “facilitator of knowledge”. However, once the on-air sign went green in the studio, that voice remained silent and I only said what was expected of me.

* * * * *

The writing of these stories often had a kind of therapeutic effect. As I wrote them, and my supervisors and I spoke about them, I began to feel more of a sense of agency in telling the stories – the agency that had been denied me in the moments of the stories I was relating. Sometime in the early weeks of my PhD, I summoned the courage to write about an episode in my English learning life that was probably more traumatic in my memory. It is set, as I say, ‘halfway through’ my English studies course.

How not to write a story!

For my Bachelor of English degree in Pakistan, I chose to study a course called ‘Literature of the world’ in the second-last semester. Halfway through the semester, on a hot July afternoon, our teacher asked us to close our readers when reaching the climax of an American short story. She then assigned the ‘home task’ (گھر کا کام) for completing the rest of the story ourselves.

Following is an excerpt from the story that I wrote for that home task. It is written on a half-torn page in carefully crafted cursive writing, occasionally blurred by what appears to be tear stains. I reproduce the story here exactly as the 21-year-old Zahra wrote it:

Samantha experiences a sense of discomfort as she felt the perverted eyes of her neighbours' ogling at her through their windows. She wanted to assert her freedom by continuing to sunbathe on her balcony, but at the same time she felt the need to protect herself from strangers' eyes. Suddenly, she remembered the conversation she had with her Muslim friend, Affia, about freedom for women.

Affia used to be a young and vibrant hijab-clad girl, who after getting married to a traditional Muslim man, lost all her youth and freedom. He used to call her 'shaitaan' (she-devil), because he thought of her as a seductress due to her fair skin and rosy cheeks. Affia now belonged to the four damp walls of her husband's house.

Samantha then continued to put sunblock on her skin and smiled at the fortune of her freedom...

I remember the day very well. It is a Friday afternoon and I am extremely cheerful because we are going to receive the grades for our story. My English teacher walks into the classroom with a pile of papers in her hands. I can feel the sweat pouring down my back. The teacher comments on the satisfactory grade of most of the stories, but concludes by suggesting that she finds one story to be particularly interesting. I am praying with fingers crossed that it is my story that sparked her interest and my wish gets fulfilled. My name is then announced and my teacher asks me to come forward and stand in front of the class. I walk proudly with my head held high.

Little do I know that I am about to be used as an example by my teacher of 'how not to write a story'. My teacher's tone is aggressive as she flings the paper in my face. I stand there trying to control my tears. My use of local colloquial terms, such as 'shaitaan' and 'hijab', is scorned by my teacher and she admonishes me for using a circular narrative style. My teacher then asks me to leave the classroom, correct the 'mistakes' in my story, and submit an edited version in an hour. I proceed to rewrite the story exactly the way she wants.

As this story depicts, my teacher was not impressed with my attempts to resist and challenge the authoritative voices that wanted me to write according to the so-called 'Western' standards of writing in English. After being reprimanded by my teacher for writing 'against the norms', I began to view writing that incorporated approaches such as code-switching (between English and Urdu²) and a freer narrative style as incorrect and contrary to the standards of good academic writing.

And so, I continued throughout my Pakistani undergraduate degree in English attempting to be the English student and the English writer that various authoritative voices wanted, and indeed

² Urdu is Pakistan's national language and one of the two official languages of the country (the other being English).

demanding, me to be. The following narrative, written just three years ago (in my second year of PhD study), relates a pivotal moment of realisation and understanding in my ongoing journey of learning and using English. It describes my complex feelings and reflections as I began to interview what turned out to be a diverse group of university students in Pakistan.

What I did not know then...

I studied at an elite private English-medium school in Pakistan until year 12. Afterwards, I transitioned to a government-funded university to study a Bachelor's degree in English literature and linguistics. My university classroom comprised students from diverse socio-economic, linguistic, and educational backgrounds. Because of my 'privileged' background, I admit that I felt my English language skills were far more 'superior' compared to my classmates, which also made me feel slightly smug and arrogant. I used to argue with teachers who partnered me with students who struggled to communicate and write in English. I preferred working alone since working with my classmates meant that I had to teach them English. I used to question why these students were studying a degree in English since they lacked the basic language skills. In hindsight, I had never really tried to understand or empathise with their struggles.

As I sit down to interview a group of students in a university in Pakistan who will be my 'participants' in my PhD study, I hear many stories of pain and struggle. Listening to these students recounting their experiences of being judged and mocked by their peers and teachers, makes me feel uncomfortable and embarrassed. I feel embarrassed as I reflect on my earlier attitudes towards my university classmates. I had never really tried to understand why these classmates struggled and how unkind I was towards them by mocking their English language skills. Now, I cannot help but feel guilty as I begin to appreciate some of the ways in which I had been complicit in enhancing linguistic discrimination in my classroom.

* * * * *

I was able to see some light at the end of this long journey of struggle and suppression nearly six years ago. The following story I narrate represents a complex and transformative process that I encountered during my Master's degree in Applied Linguistics at an Australian university, which ultimately enhanced and empowered my voice. Throughout this degree, I began to learn about the concepts and discourses of English as an International Language (EIL) that prompted me to question the stories I have narrated above, and in a sense try to understand why such stories exist, and why they continue to exist for students, like myself, in a postcolonial educational setting.

Acceptance: My way of speaking English

In my third week in Australia, as I prepare to begin my Master of Applied Linguistics course, I attend an Orientation session at my new university. I happen to sit next to an international student from Vietnam, “Linh” (pseudonym), and we immediately become friends. As the session comes to an end, Linh asks, “have you eaten?” I presume that she is inviting me to join her for lunch. As we sit down, Linh opens up her lunchbox and starts to eat. I sit there looking at her, flabbergasted. I wait to see if Linh is going to offer to share her lunch with me. I think this because I had interpreted her question from my cultural context where if you ask someone if they had eaten, it is more like an invitation to sit together and share a meal. But Linh continues to eat by herself.

In the following week, in one of the first tutorials, I share this incident with the whole class. The lecturer smiles, and suggests that what I had encountered with Linh, was a classic example of intercultural misunderstanding caused due to differences in cultural norms. Continuing, the lecturer explains that speakers of English from different parts of the world tend to represent their cultural norms and practices through the English they speak. So, in this case, Linh and I encountered an issue of miscommunication because both of us were unaware of the deeply embedded cultural norms or values that seem to underlie the English that we speak.

I felt particularly inspired when the lecturer suggested that as I begin to explore the various concepts and discourses of EIL throughout my degree, I will begin to appreciate the English I speak, and I will also develop a more ‘respectful’ attitude towards speakers of English from different parts of the world.

* * * * *

I have likened my undertaking of this PhD study to a ‘journey’ – a five-year journey fraught with questions, doubts, frustrations, rejoinders, hopes, and ultimately, transformation. But the knowledge generated from this PhD I argue is not the ‘final word’, and so I hope it is not. Rather, this whole PhD study can be seen as my contribution to living in what Bakhtin (1984) describes as a ‘dialogic’ world, which is fundamentally ‘unfinalisable’ – a world where “nothing conclusive has yet taken place” (p. 166), and where knowledge is generated in response to previous queries, and continues to be re-formed and re-accentuated with respect to future developments. In that sense, while this PhD has come about from grappling with the particular questions and issues underlying English education in postcolonial Pakistan, it also becomes part of an *ongoing* dialogue through which all of us who have an interest in education seek to improve ourselves, our communities, and the world in which we live.

Chapter 1

English Language, Identity, and Pedagogy in Postcolonial Pakistan

Currently in education, there is much discussion about the various languages of our multicultural society, and there are questions about how education is to proceed in light of such polyphony. There seems to be words of celebration and words of concern: celebration, because educators are beginning to speak more and more of difference, beginning to recognise the importance of diverse ways of knowing the world; concern, because educators are not sure what difference means for learning in the classroom. (Bingham, 2000, p. 28-29)

1.0 Introduction

The socio-linguistic landscape of today's globalised world has shifted significantly. The roles, uses, and above all, perceptions of English as an international language have also shifted (Matsuda, 2012; McKay & Brown, 2016; Rose, 2017). While the demographics and functions of English have changed, the goals of English Language Teaching (ELT) have shifted too (Galloway & Rose, 2015; Marlina, 2017; Matsuda, 2017). This dynamism of these changes poses many questions for practitioners preparing learners to use English in the global context for international/intercultural communication. They may be faced with questions such as: How do I inspire students to appreciate the linguistic and cultural heterogeneity of English? What are their attitudes towards the so-called native and non-native varieties of English? What factors influence such attitude? How do I negotiate a range of social and cultural factors in the teaching of English diversity in my classroom?

Scholarly discussions and practices in response to these questions have produced alternative conceptions of English, such as *World Englishes* (Kachru, Kachru, & Nelson, 2006; Kirkpatrick, 2007), *Global Englishes* (Galloway & Rose, 2015; Galloway, 2017), and *English as an International Language (EIL)* (Marlina and Giri, 2014; Marlina, 2018; Matsuda, 2012, 2017; Sharifian, 2009). Despite slight variation in the pedagogical perspectives of the authors, there still seems a general consensus amongst these fields of what it means to teach English as an international/global language. Common goals include:

- Raising awareness of the pluricentricity and hybridity of English;
- Recognising how the notion of 'ownership' of English has shifted; and
- Acknowledging various strategies of communicative negotiation to interact effectively and respectfully across cultures and Englishes.

The literature associated with EIL, in particular, critiques the colonialist aspirations of the English language, and its history of exploiting and oppressing local languages, cultures, and identities in

postcolonial societies. An emerging consensus in the recent writings on EIL pedagogy questions the “traditional conceptualisations of *canon* English – standard or non-standard” (Kang, 2017, p. 51, emphasis in original). Recent studies often challenge and resist the dominant authoritative discourses of English, such as those that propose a native/non-native speaker dichotomy, those based on linguistic imperialism, and those that advocate accent discrimination (Alsagoff, 2012; Phillipson, 1992). In response, the EIL literature explores alternative curriculums and pedagogies for the teaching of English, which addresses some of these problematic colonialist remnants of ELT. For this study, I have drawn on the concepts and discourses of EIL to critically explore the linguistic, political, sociocultural, and pedagogical implications associated with teaching the global spread of English in ‘postcolonial Pakistan’.

Pakistan, carved out of British India in 1947, has been characterised by Kandiah (2001) as amongst the several postcolonial countries “trapped” in a major linguistic rebuttal of postcolonialism. On the one hand, it views and needs English as the “indispensable global medium” (p. 112). On the other hand, English as a medium-of-communication is not, “culturally or ideologically neutral and that its users run the apparently unavoidable risk of co-option, of acquiescing in the negation of their own understanding of reality and in the accompanying denial or even subversion of their own interest” (p. 112). Various scholars tracing the history of English in postcolonial Pakistan (Mahboob, 2002, 2009; Rahman, 2004, 2014; Ramanathan, 2005, 2015) have identified the ongoing hegemonic dominance of “colonial discourses” of English, which continue to influence and frame a range of educational domains in Pakistan. These include policy documents, curriculum materials, standardised testing, and employability and hiring practices.

Foucault’s (1977) view of “discourse” as a social construct, which is interwoven with power and knowledge, is important to this study. Particular forms of discourse, as Foucault argues, were created and perpetuated by those who had the power and means to communicate them. Spurr (1993) identified the power of the colonisers’ language in contemporary Asia and Africa and hence used the phrase “colonial discourse” to capture the different functions that English continues to perform in these postcolonial nations under the guise of a ‘superior’ colonial language. My study connects with these views, as well as the important works of postcolonial scholars (e.g., Ashcroft, Griffiths, & Tiffin, 1995; Kumaravadivelu, 2012, 2016; Pennycook, 1994, 2007; Said, 2001; William & Chrisman, 1994) that identify the underlying colonial discourses in the various English educational spaces of postcolonial societies.

By focusing on teaching the EIL discourses in the postcolonial context of Pakistan, this study addresses a significant gap in the literature that reports on the instructional effects of teaching

EIL/World Englishes. For the past three decades, practitioners and researchers have extensively explored the pedagogical implications of EIL by offering reflective and reflexive accounts of their teaching experiences in a diverse range of learning contexts (e.g., Ali, 2015; Briguglio, 2006; Chang, 2014; Kubota, 2001; Marlina, 2013; Oxford and Jain, 2010; Shin, 2004, Suzuki, 2011). While I acknowledge the contribution of these scholarly works towards the EIL literature, little attention has been paid to teaching the EIL discourses *in postcolonial educational spaces*.

Based on my review of the literature, there has been little investigation of the effects of teaching EIL or World Englishes discourses in countries with a colonial background. Besides my own small-scale research study in Pakistan (Ali, 2015), most of the research in this country has so far looked at participants' attitudes towards Pakistani English (e.g., Baumgardner, 1995; Jabeen, Mahmood & Rasheed, 2011; Mahboob, 2005; Mansoor, 1993; Rahman, 1990; Talaat, 2003), or it has explored the colonial hegemony mediating Pakistan's education policies (Durrani, 2012; Javed, 2017; Rassool, 2007).

This study, which will ultimately become a reflexive account of an EIL educator in a postcolonial context, aims to speak to these gaps. As a study, it offers inquiry into the voices and perspectives of certain important stakeholders such as university teachers, students, leadership/administration, and policy-makers, towards the teaching of EIL as an alternative and innovative curriculum and pedagogical discourse in postcolonial Pakistan. What makes this study unique is its attempts to consider the complex socio-cultural, historical, and ideological implications of teaching EIL in postcolonial Pakistan, which in my experience, and through my reading of extensive scholarly literature – especially that of Ali (2019), Mahboob (2009, 2011), Memon (2015), and Rahman (2004, 2014) – continues to be shaped and influenced by authoritative colonial discourses of English.

Part of this study is inspired by the desire to critically explore and incorporate the voices and stories of individuals, like myself, who have encountered the colonial discourses of English as part of their educational upbringing in postcolonial Pakistan. I approached this PhD wanting to create a research space that is filled by conversation, dialogue, and negotiation, and also a space that allowed the coming together of diverse voices of university students and teachers learning English in postcolonial Pakistan, and myself as a researcher from Australia, born and educated in Pakistan. Central to this study is my effort to represent diverse voices and stories of the Pakistani student and teacher participants as they describe and reflect on their experiences of critically engaging with the innovative and alternative pedagogy of EIL. These voices variously speak of their desire to work towards the deconstruction of the so-called knowledge, discourses, and ideologies of colonisation concerning English language learning and teaching in postcolonial Pakistan.

In the following section, I provide a detailed overview of this PhD study.

1.1 Overview of the study

This is a critical, situated, narrative-based case study of an ‘institutional space’ in postcolonial Pakistan. It explores the perspectives and experiences of a group of 24 students and five teachers in a selected Pakistani university as they learned about, critically engaged with, and reflected upon the concept and discourses of EIL.

In order to create a research/dialogic space open to alternative voices and stories in this study, I designed and implemented a series of workshops for learning about the concepts and discourses of EIL. I have conceptualised EIL as an alternative (or non-traditional) collection of practices and discourses that promote the critical questioning and challenging of the still dominant colonial practices and discourses of ELT in postcolonial Pakistan. The EIL pedagogy I employed in this study was designed and implemented in response to recent scholarly discussions of EIL (e.g., Kumaravadivelu, 2016; Marlina & Giri, 2014; Matsuda, 2017; McKay & Brown, 2016). It is a pedagogy that critically questions, disturbs, and deconstructs colonial discourses of English by:

- challenging the hegemonic dominance of Standard English;
- problematising monolingual approaches to ELT; and
- transforming the professional activity of ELT in ways that recognise and respond to emerging research-based knowledge about English language diversity.

The students participating in this study were not only prompted to reflect on the existing English pedagogical practices within their academic institutions, but were also encouraged to reflect upon and respond to the EIL pedagogy, introduced through the non-mandatory workshops I referred to above. In addition to teaching the students who participated in these workshops, I also interacted with a group of teachers with the intention to better understand their views about the English language, and their perceptions of how these views might have shaped their experiences of teaching English in Pakistani schools and universities.

In representing and critically analysing the participants’ voices, reflections, and stories, the study relies heavily on the explicit use of the concepts and discourses of ‘postcolonial theories’ (Adam & Tiffin, 1991; Ashcroft et al., 1995, 2002; Pennycook, 1998; Said, 1978) and a range of discourses associated with ‘EIL’ (Kumaravadivelu, 2012; Matsuda, 2012, 2018; McKay, 2002; Sharifian, 2009). As well as the theoretical frameworks of postcolonial theories and EIL, I draw on the theories of ‘dialogism’ (Bakhtin, 1981, 1986), which connect the above-mentioned theoretical frameworks through the notion of ‘voice’.

Central to the study is the creation of a dialogic space that provided opportunities for the participants to critically engage with, reflect upon, and challenge a range of authoritative voices and discourses that accompanied their English upbringing in postcolonial Pakistan. I was particularly motivated to create this dialogic space due to what I have come to see as the absence of my own voice in my schooling experiences growing up and learning as an English language student in postcolonial Pakistan. In the following section, I discuss how a dialogic epistemology shapes this study.

1.1.1 Creating a “dialogic space”

I recall another childhood nightmare from the past. Children lie in a warehouse. Mother and Ayah³ move about solicitously. The atmosphere is business-like and relaxed. Godmother sits by my bed smiling indulgently as men in uniforms quietly slice off a child’s arm here, a leg there. She strokes my head as they dismember me. I feel no pain. Only an abysmal sense of loss – and a chilling horror that no one is concerned by what’s happening. (Sidhwa, 1989, p. 22)

This was a nightmare narrated by a four-year old protagonist “Lenny” living in Lahore during the colossal upheaval of the India-Pakistan partition in 1947. In her acclaimed novel, *Ice-candy man* (1989), Bapsi Sidhwa reveals through Lenny’s voice the state of social, political, economic, and linguistic turmoil of living in postcolonial Pakistan. In the above excerpt, Lenny can be seen reflecting on her feelings of “loss” after being dismembered. The act of dismemberment in Lenny’s dream is presented as a metaphor for losing one’s national, socio-cultural, and linguistic identity, and *voice* as a consequence of living in a postcolonial world. Sidhwa created a dialogic hybrid space in her writing that allows her some opportunity for reclaiming that voice by challenging and deconstructing hegemonic discourses of identity politics in postcolonial Pakistan.

In part, this research study is motivated by my reading of Lenny’s journey of finding her voice. It involves creating a research space inspired by a dialogic epistemology that allows a coming together of diverse voices and stories of university students and teachers learning English in postcolonial Pakistan. A dialogic space, as Bakhtin (1986) observes, is one that is occupied by a heteroglossia of dialogues, discussions, and conversations that are fraught with conflicts, tensions, and negotiations. A dialogic space enables these dialogues, discussions, and conversations to connect with existing voices and discourses and generate newer, richer, and meaningful dialogues. For Bakhtin (1986), an individual’s voice is developed and shaped in the process of struggling and negotiating with the voices, thoughts, and discourses of others:

Our speech, that is, all our utterances (including our creative works), is filled with others’ words, varying degrees of otherness or varying degrees of “our-own-ness” ... These words of others carry

³ Nanny and/or au pair

with them their own expression, their own evaluative tone, which we assimilate, rework, and re-accentuate. (p. 89)

In this thesis, I aim to maximise the dialogic potential of my study by drawing on a range of existing voices and discourses. For instance, I critically engage with various research artefacts, such as language policies and existing literature, as well as poetic texts and works of literary fiction. I represent voices and narratives of a group of university students and teachers' experiences of learning English in postcolonial Pakistan, as well as constructing reflective and reflexive autobiographical texts. And in this very act of dialogically interacting with multiple and alternative voices, stories, and artefacts, I explore the possibilities for transforming and renewing English education in postcolonial Pakistan.

This study is, therefore, characterised by an extended, dialogic inquiry into the participants' perspectives, voices, and stories. For this purpose, I draw on a diverse combination of methodological approaches. These include: a case study research design; critical narrative inquiry methods; and critical autobiographical reflexivity. I have drawn upon methodological traditions associated with these to provide answers to the following four research questions.

1.2 Research questions

One value in qualitative studies such as this one is that they can critically explore and represent what Geertz (1973) calls the "microscopic details of the social and cultural aspects of individuals' lives" (p. 10). Geertz argues that the credibility of a qualitative researcher lies in his/her ability to conceptualise and formulate questions through which he/she is "able to clarify what goes on in such places, to reduce the puzzlement" (p. 16). For this purpose, I have generated four research questions which act as 'navigational tools' to guide my research design and to explore the unexpected (Agee, 2009).

1. *How have cultural-historical policy developments, over the last 150 years, contributed to the present landscape of English language teaching in Pakistan?*
2. *How do English language students and teachers in a particular university in Pakistan understand the current role, nature, and learning of the English language?*
3. *How do university students in Pakistan respond to the concepts, discourses, and practices associated with EIL offered through a series of workshops?*

4. *How do teachers in an English language program at a Pakistani university understand and negotiate a range of linguistic, cultural, and contextual factors in their teaching of an EIL program?*

The generation of data in the form of interview conversations, observation of classroom teaching and learning events, and reflective and reflexive journal entries offer some answers to these questions. This whole research process was conducted over two inter-related phases:

Phase I

This phase involved identifying the research site and recruiting participants for this study. I was granted permission by ‘Divinity University’ (pseudonym) in Pakistan to conduct my EIL workshops in the semester beginning March, 2016. Founded in the 1980s, Divinity University is a government-funded university in Pakistan. The university appointed “Ammara” (pseudonym), a senior lecturer at the Faculty of English to help recruit the student and teacher-participants for me. After months of email communication and negotiation, I finally received Ammara’s confirmation that 24 students and five teachers would be permitted to participate in my research project.

Phase II

During this stage, I designed, implemented, and participated in a series of ‘focus-group’ interviews with the students, and ‘one-on-one’ interviews with five teachers at Divinity University, all of them following ‘semi-structured’ interview protocols. Besides this, I also participated in, and observed a series of five workshops in which I introduced the concepts and discourses of EIL to a group of 24 students at Divinity University in Pakistan. All these sessions were audiotaped and transcribed immediately afterwards, and these transcripts constitute a major part of the data set for the study.

I complemented the data set by gathering and interpreting various other artefacts, such as publicly accessible educational policy documents (national language policies), and personal documents like students’ reflective journal entries and their written responses to learning activities in the workshops. I also kept a detailed research journal myself over the four years of the study. This journal created a dialogic space for me to reflect critically, personally, and reflexively on my experiences of learning and teaching about EIL in Pakistan and Australia.

The study explores these four questions, and provides some answers that are intended to contribute towards the ongoing professional dialogue about renewed and innovative English pedagogical practices in postcolonial Pakistan.

1.3 Significance of the study

The aim of this study is to generate insights into the experiences, perspectives, and understandings of Pakistani university students and teachers with respect to the current nature and role of English in schools and universities in Pakistan. It also investigates Pakistani teachers' understanding and beliefs about the English language, and how their perceptions contribute to their pedagogical practices. Perhaps the most important part of the study is the construction of a multi-voiced, critical account of the attitudes and experiences of students learning English in a series of non-mandatory workshops, which utilises the EIL curriculum and pedagogy.

Potential benefits of this study include its contribution to knowledge about the teaching of English in postcolonial countries like Pakistan. It is hoped that findings from this study could prompt teachers, institutional leaders, policy makers, and students (future educators of Pakistan) to consider a renewed education system in Pakistan that moves beyond the persisting colonial model of education, and inquiries into pedagogical practices and ideologies, such as EIL, which respond to the current globalisation and internationalisation of the English language.

Furthermore, this study and its outcomes will hopefully encourage future English educators and researchers in Pakistan to understand the importance of incorporating dialogic approaches to English language teaching and learning. Building on Bakhtin's (1984, 1986) notions of dialogism, a dialogic approach to teaching recognises students' 'voice' as part of the process of better understanding their perspectives and current needs with respect to the learning and use of English. Bogdan and Biklen (1998) describe giving voice as "empowering people to be heard who might otherwise remain silent" (p. 204). In the case of my study, this might refer to being silenced by others.

I have designed this study to create and operationalise a dialogic space that acknowledges and respects my participants' voices, perspectives, and experiences of learning English and EIL. It is hoped that my study can inspire teachers, practitioner-researchers, and leadership in Pakistani universities to advocate for the value of designing and negotiating alternative education systems in the form of the dialogic pedagogy of EIL. This new education system would better allow students "to be authors of their own learning as they initiate inquiries, wonderment, and learning journeys, or as they respond to the authoritative word of the curriculum or to the questions raised by others" (Elkader, 2016, p. 3).

1.4 Organisation of the thesis

This thesis opens with a preamble “my voice - میری آواز”, which offers a collection of reflexive autobiographical narratives through which I recall my experiences as an English learner in the various institutional spaces of postcolonial Pakistan, and into the early months of my PhD candidature in Australia. These autobiographical snippets are part of my attempts to create a dialogic space in which I can critically engage with and respond to a range of socio-cultural, historical, political, and ideological discourses that have influenced my understanding and learning of English in postcolonial Pakistan.

In Chapter One, “English language, identity, and pedagogy in postcolonial Pakistan”, I have explained the influence of contemporary English pedagogical theories, ideologies, and practices in the postcolonial context of Pakistan. I also articulated the research questions for this study, and provided a description of the methods by which I propose to answer these questions. This was followed by an overview of the significance of the study, which illustrated its contribution to existing literature with regards to innovative English pedagogical practices that meaningfully engage with students’ voice to enhance their learning experience(s) in postcolonial educational spaces.

In Chapter Two, “Mapping out the colonial discourses of English in postcolonial Pakistan”, I provide a critical literature review of the concepts and discourses of “postcolonial theories”. I identify these as the first theoretical framework for the study. I also provide a historical overview of English language in Pakistan, beginning from colonial times to the more recent periods of English language policies in 21st century postcolonial Pakistan.

Chapter Three, “English language diversity, globalisation, and EIL”, begins by illustrating the ontological and epistemological assumptions that underpin this research. It provides a critical review of the ontological positions of ‘constructivist’ and ‘interpretivist’ paradigms (Schwandt, 1998), followed by a critical exploration and review of literature associated with the pedagogy and discourses of EIL. The discourses of EIL not only inform the epistemological framework of this study, but also play an essential role as the second theoretical framework for this study.

In Chapter Four, “Research design – Towards a dialogic theory of learning and teaching”, I discuss how a dialogic epistemology informs the research design. I provide a detailed overview of Bakhtin’s (1981, 1986) theory of ‘dialogism’, as well as Bhabha’s (1994, 1996) constructs of ‘hybridity’ and ‘third space’ as they relate to education in postcolonial contexts. The chapter also provides a rationale for the research design of this study, which is identified as a qualitative, narrative-based case study. It describes the design of ‘case-study’ and the methods of ‘narrative-based inquiry’, which were used for the generation of the participants’ and my autobiographical narratives after having participated in

the series of EIL workshops and interviews. Finally, the chapter details the research methods used in the generation of the data.

Chapters Five, “Our stories ہماری کہانیاں : Voices and reflections of university teachers and students”, and Six, “Students’ views and experiences of critically engaging with EIL discourses”, present the distinct, multiple, and alternative voices of the student and teacher-participants of this study as they participated in the dialogic spaces I created in the interviews and the EIL workshops. In Chapter Five, I present narrative ‘cases’ of university teachers and students teaching and learning English in postcolonial Pakistan by drawing on the ‘life-history method’ (Etherington, 2009; Goodson, 2016). Chapter Six comprises narrative cases of students’ participation and engagement within the dialogic spaces of the series of EIL workshops that I led. Specifically, I focus on recreating and critically reflecting upon the scenes and events that transpired during my interaction with the students in the EIL workshops.

In Chapter Seven, “Emerging insights into a dialogic pedagogy in postcolonial university classrooms”, I present a critical analysis and discussion of the narrative cases of the students and teachers presented in Chapters Five and Six through the lens of postcolonial theories and EIL discourses. I also draw on the theories of dialogism (Bakhtin, 1981, 1986) to understand the role and influence of dialogic spaces of the EIL workshops on students’ perceptions and views towards English language learning in the postcolonial educational space(s) of Pakistan.

Finally, Chapter Eight, “Conclusions and recommendations”, identifies and critically reflects upon the multiple, diverse and alternative voices, discourses, and stories that emerged in this study. I show how they can be seen as part of an ongoing “unfinalisable” (Bakhtin, 1984, 1986) dialogue and inquiry about English pedagogical practices in postcolonial educational spaces. I finish by offering recommendations for further research and inquiry into the use of EIL pedagogy and for a dialogic approach towards English language learning and teaching in postcolonial educational settings.

1.5 Continuing the conversation: Pakistan from a postcolonial perspective

In the following chapter, I provide a detailed and critical review of the concepts and discourses of postcolonial theories, identified as one of the theoretical lenses of this study. I then sketch out the historical development of the English language, beginning from its historical, political, and ideological overview in colonial India from the 1600s to the more current trends in ELT in 21st century postcolonial Pakistan. I conclude the chapter by discussing how the coloniser’s language, ideology, and discourses continue to prevail in the contemporary language policies and pedagogical practices of postcolonial Pakistan.

Chapter 2

Mapping Out the Colonial Discourses of English in Postcolonial Pakistan

... I am Indian, very brown, born in Malabar.
I speak three languages, write in two, dream in one.
Don't write in English, they said,
English is not your mother-tongue.
Why not leave me alone, critics,
Friends, visiting cousins, every one of you?
Why not let me speak in any language I like?
The language I speak becomes mine,
Its distortions, its queernesses,
All mine, mine alone.
It is half English, half Indian,
Funny perhaps, but it is honest,
It is human, as I am human,
Don't you see? It voices my joys, my longings,
My hopes, and it is useful to me as cawing
Is to crows or roaring to the lions, it
Is human speech, the speech of the mind that is
Here and not there, a mind that sees and hears and
Is aware...
Be Amy or be Kamala,
Or better, still be Madhavikutty.
It is time to choose a name, a role.
Don't play pretending games...
I too call myself I.

Kamala Das, "An Introduction" (1965)

2.0 Introduction

The words of Das (1965) capture the paradoxical situation in which the English language finds itself, especially in relation to postcolonial societies. Instead of becoming passive recipients of English as a colonial language, the postcolonial societies have challenged the hegemony of the language by 'appropriating' it to represent their socio-cultural realities. This has ultimately led towards the global ownership of the English language, whether it be by an Indian writer like Kamala Das, a Pakistani novelist like Bapsi Sidhwa, or the Trinidadian fictional novelist, V. S Naipaul. They are all owners of English, because they have made it their own language, through their lived experiences in the language, and they have transformed the language to make it their own. Rushdie (1991) comments on the shift in the ownership of English:

What seems to be happening is that those people who were once colonised by the language are now rapidly remaking it, domesticating it, becoming more and more relaxed about the way they use it – they are carving out large territories for themselves within its frontiers. (p. 64).

In this way, English has become a global/international language, stripped of its singular association with Anglo-American and Western culture. African writer Chinua Achebe (1997) eloquently summarises this “new” identity of English:

What I do see is a new voice coming out of Africa, speaking of African experience in a world-wide language... He [the African writer] should aim at fashioning out an English which is at once universal and able to carry his peculiar experience... I feel that the English language will be able to carry the weight of my African experience. But it will have to be a new English, still in full communion with its ancestral home but altered to suit its new African surroundings. (p. 347-349)

Many postcolonial scholars tracing the historical development of English over the past three decades indicate how the threads of colonial discursive practices extend into the educational spaces of postcolonial societies, which consequently hinder the teaching of discourses of globalisation and ownership of English (Brutt-Griffler & Samimy, 1999; Kumaravadivelu, 2016; Mishra, 2000). Pennycook (1998) describes the lingering influence of the colonial discourses and ideologies of English as “colonial in the postcolonial” (p. 16). He argues that the colonial period should not be seen as a bygone era but rather as the context in which current ideas, discourses, and ideologies are framed. He provides the example of teaching ‘English literary texts’ as a significant part of the colonial policy, and indicates how some of the current ideologies of ELT have their origin in colonial discourses:

It seems to me, having been involved for many years with teaching English as a so-called second or foreign language, that there are deep and indissoluble links between the practices, theories and contexts of ELT and the history of colonialism. Such connections, I want to suggest, run far deeper than drawing parallels between the current global expansion of English and the colonial expansion that preceded it. Rather, I want to argue that ELT theories and practices that emanate from the former colonial powers still carry the traces of those colonial histories... (p. 19)

To critically explore and analyse the ongoing influence of colonial discourses and ideologies of English in postcolonial Pakistan, this study relies on the concepts and discourses of postcolonial theories. The field of postcolonial studies invokes an ongoing dialectic between the colonial European and British discourses and their post-colonial deconstruction (Bamgbose, 2013; Tiffin, 1995). It has been the project of post-colonial criticism to challenge and problematise the colonial discourses of politics, economy, religion, culture, language, and identity from the cross-cultural viewpoint of the colonised periphery.

In their introduction to the collection of essays, *Past the last post: Theorising post-colonialism and post-modernism*, Ian Adam and Helen Tiffin (1991) suggest that postcolonial theories can be conceptualised on two different levels: one, which constructs it as writing that is grounded in “societies whose subjectivity has been constituted in part by the subordinating power of European

colonialism” (p. vii), and a second, in which it is conceptualised as a set of discursive practices involving “resistance to colonialism, colonist ideologies, and their contemporary forms and subjectificatory legacies” (p. vii). The first conceptualisation highlights a degree of submission or subordination, while the second foregrounds a degree of resistance (Ramanathan, 2005). This research study, which involves mapping out the authoritative discourses of English in Pakistan, focuses on both these conceptualisations of the postcolonial theories and situates their discussion in the following three overlapping thematic categories:

1. The temporal dimension: The ‘post’ in postcolonial
2. The colonial ideology: Self versus Other
3. Discursive practices: The cultural constructs of colonisation

The following sections will discuss these categories in detail. This will be followed by documentation and critical discussion of a chronological series of events leading from the colonial to the postcolonial status and role of English in Pakistan. I will close the chapter by attempting to answer the first research question of this study, i.e. “How have cultural-historical policy documents, over the last 150 years, contributed to the present landscape of English language teaching in Pakistan?” For this purpose, I will critically review and analyse a range of national language policy documents through the lens of postcolonial theories in order to trace the linguistic and educational history of postcolonial Pakistan.

2.1 The temporal dimension: The ‘post’ in postcolonial

Ashcroft, Griffiths, and Tiffin (1989) identify ‘temporality’ as a remarkably resilient discourse of the postcolonial theories:

We use the term ‘postcolonial’ to cover all the culture affected by the imperial process from the moment of colonisation to the present day. This is because there is a continuity of preoccupations throughout the historical process initiated by European imperial aggression. (p. 2)

Similarly, Kumar (2000) frames postcolonial in the temporal sense as a “period of history initialising the ‘handing over’ of colonised states by what were classified as supreme powers to rulers born and bred in the colonies themselves” (p. 82). Postcolonial theory, in this sense, can be seen as attempting to go “beyond the mystifying amnesia of the colonial aftermath” (Gandhi, 1998, p. 16). It is engaged with the task of accounting for and resisting the residual effects of colonial ideologies, which operate in the form of imperialistic and neo-colonial control of political, social, cultural, and linguistic domains of what are sometimes called ‘postcolonial societies’.

Amongst the many instruments used in the colonising process, the maintenance of the linguistic divide between the coloniser’s language and the native’s vernacular by the ‘education system’ has

remained as enduring evidence of the colonial era. In the Indian subcontinent, as in many territories colonised by the British, the spread of British rule and the English language occurred simultaneously. According to Khilnani (1998), between 1858 and 1947 a big concern for the British Raj was:

[m]aintaining order... and the British authorities could not do this solely by preserving the peace simply through coercion or even by the deft manipulation of interests. Instead, because it had to shape opinion, they began to cultivate a local elite who could understand them and their concepts of rule, who were willing to be inducted into politics, into a 'public arena' where they could freely give allegiance and loyalty to the British crown... (p. 22)

Thus, the British Government began the process of ingraining the ways of the English aristocracy within a selected Indian gentry, "the Brown Sahibs" (Kachru, 1983), which enabled them to maintain a stronger and more peaceful control of their empire (Rajan, 1997; Ramanathan, 2005). According to Viswanathan (1989), this colonial project, which entailed the production of colonial subjectivity, or in Macaulay's words a "class of persons Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect" (as cited in Sharp, 1920, p. 116), involved the operation of the "downward filtration theory". Introduced by Thomas Babington Macaulay and John Stuart Mill, the downward filtration theory operated by educating members of the higher classes in India, with the hope that people from the lower classes would ultimately imitate or follow them (Sharma & Sharma, 2004).

Consequently, by the 1920s English had become "the language of political discourse, international administration, and law, and it was associated with liberal thinking". These roles maintained the power of English "over local language(s) even after the colonial period ended" (Kachru, 1990, p. 8). This transplantation of the coloniser's language and education system became the first step in establishing the colonial discourses of 'English-vernacular divide' in postcolonial countries, resulting in the creation of two distinct education systems: English-medium and vernacular-medium. According to Rahman (1996), the average cost of sending a child to a school where English was the medium-of-instruction was 20 to 70 times higher than that of a vernacular-medium school. Parents from low socio-economic backgrounds had little choice but to send their children to vernacular-medium schools. According to Rahman (1996), this was very beneficial for the British Government since it had to spend "less money on producing subordinate staff and generating the political support of the nationalists" (p. 55). English-medium schools, on the other hand, became restricted to the elite groups in society, which according to Mahboob (2003) "served Macaulay's purposes of creating an Indian elite, which would be educated in English and be employed by the British in the government as local representatives" (p. 6).

After gaining independence from the British Raj in 1947, postcolonial Pakistan continued to be influenced by this particular colonial discourse, which resulted in the creation of two distinct

education systems clearly identified on the basis of their mediums-of-instruction, that is, English-medium schools and Urdu-medium schools (Shamim, 2011; Tamim, 2014). ‘English-medium schools’, according to Shamim (2011), are privately owned and cater to the upper and upper-middle classes of the Pakistani community. They offer “quality education to elite children in highly resourced classrooms through the medium-of-English” (p. 6). In contrast, ‘Urdu-medium schools’ are mainly public-sector, government-funded institutions catering to the lower income groups where children study in “poorly resourced classrooms [They] have little or no exposure to English outside the 30-35-minute English class every day in school” (Shamim, 2011, p. 6). This linguistic difference confirms Ramanathan’s (2005) critique of the educational institutions as a site for a power struggle between the English haves and have-nots, which creates a fuzzy boundary between being educated and knowing English.

Fellner, Rieser, and Wallinger (2007) comment on the continuation of colonial implications, as the one mentioned above, by indicating that a country can be both postcolonial (formally independent) and neo-colonial (economically and culturally dependent) at the same time. As Loomba (1998) argues, “We cannot dismiss the importance of either formal decolonisation or the fact that unequal relations of colonial rule are reinscribed in the contemporary imbalances between ‘first’ and ‘third’ world nations” (p. 7). So, despite achieving the ‘apparent’ physical freedom, the power of colonialist actions, discourses, and ideologies still continues to prevail and dominate through the imperialistic control of the cultural, moral, and linguistic terrains of postcolonial societies.

The prefix ‘post’ in postcolonial, according to Loomba (1998), implies an “aftermath in two senses – temporal, as in coming after, and ideological, as in supplanting” (p. 7). It is the second implication that postcolonial theories tend to cover with regards to the various notions of agency, identity, culture, and language (Alexander and Mohanty, 1997; Ashcroft et al., 2000; Kumar, 2000). I discuss this in the following section as the second thematic category of postcolonial theories.

2.2 The colonial ideology: Self versus. Other

Writers and scholars working in the field of postcolonial theories are typically concerned with the task of unmasking the oppressive colonial ‘ideologies’ of the past and present. As McLeod (2007) indicates, postcolonial theories involve investigating “new conceptual modes ... of resisting, challenging and even transforming prejudicial forms of knowledge in the past and the present” (p. 5). Similarly, Kapoor (2008) suggests that the purpose of postcolonial critique includes “estranging, contaminating or misreading the master discourse, at times imposing suppressed knowledge and at others making unanticipated, slight alterations, with the overall effect of denying or subverting dominant authority” (p. 8).

The most cited literature in the field, (Ashcroft et al., 1995; Childs & Williams, 1997; Tyson, 2006) agrees that the major concern of postcolonial theories is challenging and resisting the colonial ideology of the linguistic and cultural superiority of the colonisers. Achebe (1995) argues that to the colonialist mind it was always of great importance to be able to say, “I know my natives”. This claim implies: (a) that the ‘native’ is really quite simple and (b) that understanding him and controlling him goes hand in hand with “understanding being a precondition for control and control constituting adequate proof of understanding” (p. 58).

This authority of the colonisers to ‘control’ the natives is based on a particular understanding of the “Other” (Fanon, 1952). The difference between the ‘Other’ and ‘Self’ is a historical and cultural construct of colonial ideology and various postcolonial critics in their literature have attempted to define the binary distinction between them (e.g., Bhabha, 1994; Spivak, 1988; Young, 2001). Said (1978) attempts to define the difference by suggesting that the “Other is strange, the Orient, the east, *them*”, while the “Self” is “familiar, the Occident, the West, *us*” (p. 43, emphasis added). Moosavinia, Niazi, and Ghaforian (2011), building on this difference, elaborate how the Other is viewed as “everything that the West is not, exotic, alien, dangerous, unreliable, to be tamed, exhibiting a threat to the West” (p. 105).

This binary distinction between the Self and Other is also thoroughly discussed within the fields of feminist and postcolonial studies. Oakes and Price (2008), for instance, offer a feminist perspective on the notions of Self and Other: “It has been accepted, at least in the modern West, women have been the other to men’s self. Feminism has been a movement devoted to helping women become selves and subjects rather than objects and men’s others” (p. 52). Postcolonial scholars, Child and Fowler (2006), critique the disparity between the notions of Self and Other through the lens of postcolonial theories: “The Self – whether it is conceived as male, white, European – is constructed as a positive term. Conversely, the Other – be it female, black, non-European – is constructed as its negative reflection” (p. 165).

My research study draws on the notions of the hegemonic colonial ideology of the English language and the Self/Other divide as perpetuating the “colonial experience”, which Altbach (1995) defines as:

The inadequacies of the modern educational system, outmoded trends in curriculum, and the orientation of the schools toward building up an administrative cadre rather than technically trained and socially-aware individuals needed for social and economic development can be linked in many countries to the colonial experience. (p. 382)

One of the many ways in which the colonial experience has been manifested is through control over the ‘language’ of the colonised societies. As Ashcroft et al. (1989) indicate, “[l]anguage becomes the

medium through which a hierarchical structure of power is perpetuated and the medium through which conceptions of ‘truth’, ‘order’, and ‘reality’ become established” (p. 7). And as history shows, the education systems, which served as the ideological instruments for the perpetuation of the colonial experience, established a ‘standard’ version of the colonisers’ language as the norm, and marginalised the native language(s) of the colonised along the periphery.

Postcolonial theories offer a framework to understand and conceptualise these different understandings of domination and power, through which the various transnational histories, identities, and cultures are fashioned and controlled. For this study, a focal point of investigation is the role of the English language and consequently the culture of the dominant – that is, “belief in the white racial supremacy” (Hiddleston, 2009, p, 12) – in the propagation of the hegemonic and imperialistic ideologies in postcolonial contexts.

2.3 Discursive practices: The cultural constructs of colonisation

Iconic postcolonial critics from the early 1990s (Chakrabarty, 1992; Mohanty, Russo & Torres, 1991; Spivak, 1990) agree that the ‘post’ in postcolonial represents a change in the power structures after the colonial period, as well as signifying the aftermath of such a change, with respect to the ‘discursive’ practices of a society. In postcolonial theories, discourse is often seen as “a system of domination...” (Sawyer, 2002, p. 434). For instance, Said (1978) examines how discourses helped to create stereotypes of Orientals and Orientalism as “backward, degenerate, uncivilised, and retarded” (p. 207), which maintained the superiority of Europeans and the inferiority of the East. Loomba (1998) extends Said’s argument about colonial discourses by discussing its role in constructing the Orient/European binary:

If colonised people are irrational, Europeans are rational; if the former are barbaric, sensual and lazy, Europe is civilisation itself, with its sexual appetites under control and its dominant ethic, that of hard work; if the Orient was static, Europe can be seen as developing and marching ahead; the Orient has to be feminine so that Europe can be masculine. (p. 47)

Slemon (1995) offers a framework that locates the various ideological and colonial discursive practices through which colonial Europeans operationalised their control and domination (See Figure 1). Line A in Figure 1 (below) represents the various state apparatuses through which the colonialist ideology has been maintained through direct political and economic means. These apparatuses in essence are “brute force or ‘direct political’ theories of colonialist oppression” (p. 46), and include the constitutive power of state apparatuses like education. Scholars working along this line include Alan Bishop (1990) who examines the assimilation of Western concepts of ‘mathematics’ in African

schools. Bishop (1990) identifies how the internationalised subject of mathematics is a product of cultural history and has developed in the last three centuries as part of the Western culture:

A major medium for cultural invasion was education, which played such a critical role in promoting western mathematical ideas and, thereby, western culture.... At worst, the mathematics curriculum was abstract, irrelevant, selective and elitist... It was part of a deliberate strategy of acculturation – international in its efforts to instruct in ‘the best of the West’, and convinced of its superiority to any indigenous mathematical systems and culture. (p. 54)

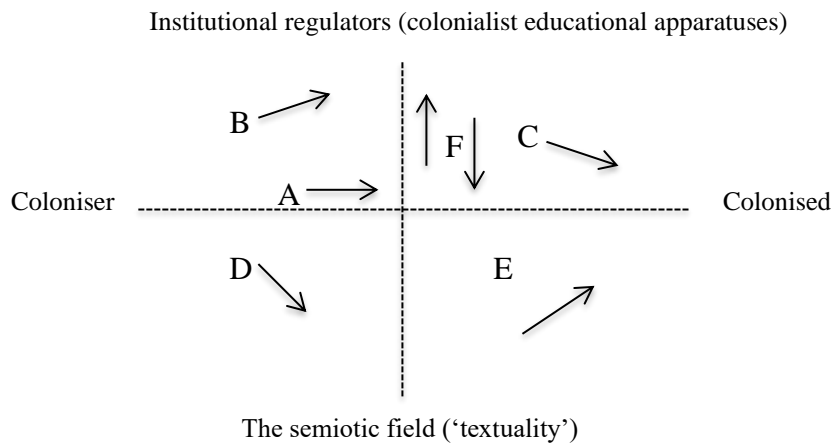


Figure 1: Slemon's (1995) framework of colonial discursive practices

Lines B, C, D, and E in Figure 1 represent the different ways through which Europeans developed and maintained their control and subordination of colonised peoples. Theories that specifically focus along the lines D and E examine the ways in which the colonial experience is developed and maintained through the strategic utilisation of the vast semiotic fields of representation, for example, in literary works, maps, travelogues, and advertisements.

Slemon (1995) explains how his framework can be used to identify colonial discursive practices by analysing Gauri Viswanathan's (1987) work about Britain's colonialist management in nineteenth-century India. According to Slemon, Viswanathan's (1987) study identifies the deployment of various educational strategies, which according to Figure 1, stands along line A to represent the ideological apparatuses of colonial control. In contrast, lines D and E (the semiotic fields of representation at the bottom of the diagram) in Viswanathan's study represent the strategic and intentional construction and utilisation of 'English literary education' for improvement of what is sometimes referred to as 'the native'.

Thomas Babington Macaulay and his brother-in-law Charles Trevelyan were among those engaged in the proselytising mission, which aimed at teaching English literary texts in India that would ultimately enlighten the natives, "whose ignorance and degradation required a remedy not adequately supplied by their respective faiths" (Viswanathan, 1987, p. 17). Thus, the discourses of English

literary study, which “functioned as a surrogate Englishman in his highest and most perfect state” (p. 23), became an apparatus for imperial control and authority. Studies by Makhdoom and Awan (2014) show the continuing influence of this colonial discourse in contemporary postcolonial Pakistan through their analysis of the postgraduate English language curriculum of a university from 1981 to 2003. Their study reveals the ongoing dominance of the authoritative discourses of Anglocentric literary texts in postcolonial Pakistan:

The content of the English curriculum in the Punjab University has been a replica of the dominant Eurocentric values... [T]he domination and hegemony of the Western discourse exists in the form of preponderance of British and American writers in literature syllabi. (p. 420)

Singh (1996) categorises these moral, racial, linguistic, and cultural discourse(s) within a “colonial paradigm” and questions:

Why is it that the colonial paradigm persists, and even acquires an urgent, *contemporary* validity? ... Cultural, racial, and moral differences established by colonialism continue to have broad ramifications for the way in which marginal, subordinated races, cultures, economic groups, and sexualities are defined and figured as ‘others’ in relation to dominant privileged categories. (p. 5)

Pennycook (1998) identifies the prevalence and continuation of this colonial paradigm “not merely as a site of colonial imposition, not merely as a context in which British or other colonial nations’ cultures were thrust upon colonised populations, but also as a site of production” (p. 2). In other words, the colonial tradition produced ways of speaking, acting, thinking, and doing that penetrated into the cultures, discourses, and ideologies of the colonised nations, and continued transmitting in the postcolonised states of the 21st century. An example of one of the colonial discourses that maintains its hegemony and dominance in postcolonial societies to this day is the learning and teaching of the English language. Pennycook (1998) argues that “English is both the language that will apparently bestow civilisation, knowledge and wealth on people and at the same time is the language in which they are *racially defined*” (p. 4, emphasis added). Thus, a central point of investigation in this research study is to explore Shapiro’s (1989) claim that “the Other is located most fundamentally in language, the medium for representing selves and others” (p. 28). To quote Fanon’s (1952) popular remark:

To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilisation (for) a man who has a language consequently possesses the world expressed and implied by that language. (pp. 17-18)

In the following section, I will investigate how the distinction between the Self and Other was fostered in the learning and teaching of English from its colonial rise in the Indian subcontinent to its postcolonial existence in Pakistan. I will pay particular attention to Pakistan's national language policies in the 21st century.

2.4 English in the Indian subcontinent: A colonial outlook

The English language was first introduced to the Indian subcontinent by travelling merchants of the East India Company who were given an English Royal Charter by Queen Elizabeth I in 1600 to operate in India for 15 years (Gardner, 1971). During the early period, there were two schools of thought: the Anglicists and the Orientalists. The Orientalists viewed the supremacy of the natives of the subcontinent based upon their rich history and cultural traditions (Mahboob, 2003). They established schools to study the vernaculars and classical languages of the territory and further maintained the use of the Persian language, handed down to the subcontinent by the Moghul Empire. The Anglicist school of thought, on the other hand, felt it was their responsibility to cultivate the values of Christianity and English morals and traditions in order to civilise the natives of the subcontinent. Spear (1965) describes the desire of the Anglicists as hoping to “promote English by teaching European literature and science through the medium of the English language” (p. 127).

On March 7th, 1835, Lord Bentinck, the British Governor-General of India pronounced in favour of the Anglicist philosophy: “The great object of the British government ought to be the promotion of European literature and science among the natives of India; ... all funds appropriated for the purpose of education would be best employed on English education alone” (as cited in Sharma & Sharma, 2004, p. 84). This Anglicist philosophy ultimately led to the establishment of English-medium education in British India.

With the supremacy and influential presence of the British and their language in the Indian subcontinent, the diverse culture and local languages of the conquered land were at the mercy of their invaders. Amir (2008) describes the arrival of the British rulers as constructing “an aura of racist supremacy” (p. 10) that became quite detrimental to the Indian culture, languages, and identity. Ngũgĩ wa Thiong'o (1993) vividly portrays a similar process of linguistic imperialism in Africa:

A new world order that is no more than a global dominance of neo-colonial relations policed by handful of Western nations... is a disaster for the peoples of the world and their cultures... The languages of Europe were taught as if they were our own languages, as if Africa had no tongues except those brought by imperialism, bearing the label MADE IN EUROPE. (p. xvi)

To further refine the authoritative discourses of the British in the Indian subcontinent, T. B. Macaulay, chairman of the Governor-General's Committee on Public Instruction and a member of the Supreme

Council of India, presented his infamous Minute on Indian Education (1835). Phillipson (1992) describes Macaulay's doctrine as being synonymous with the blatant efforts to impose the English language on the people of the Indian subcontinent. An example of this can be observed in one of the Minutes, in which Macaulay (1835) proposed:

We must at present 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, in morals, and in intellect. To that class, we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population. (cited in Sharp, 1920, p. 116)

This particular Minute imposed the superiority of the English language by discriminating against the native dialects as proclaimed by Macaulay in one of his Minutes: "All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of India contain neither literary or scientific information, and are, moreover so poor and rude..." (p. 107). He supported this argument by further proclaiming that:

I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia... When we pass from works of imagination to works in which facts are recorded and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. (p. 107)

With the English language established in the top-most position in the hierarchy of languages in the subcontinent, the next phase of British rule began. In order to produce a certain 'class' of people, Indian by birth but English by character and intellect, provisions were made for "the higher social classes among the indigenous peoples (especially of the Asian colonies) to learn English formally" (Gupta, 1997, p. 51). Some have argued that 71 years after Independence in India, this legacy continues as English is used by the "elitist administrative services of India (ICS: The Indian Civil Services), the officers of the armed forces and in higher education" (Rahman, 2014, p. 9).

History shows that efforts were made by India to overcome this colonial linguistic doctrine. For instance, the 1950 Constitution of India stated that the indigenous language of Hindi would replace English by 1965. However, The Constitution was first revised in 1963, followed by another revision in 1967, suggesting that the "change-over from English to Hindi has been postponed indefinitely" (Apte, 1976, p. 150). The following section discusses how the supremacy of the English language continues to prevail in the same manner in postcolonial Pakistan, with specific reference to its National language policies.

2.5 English in postcolonial Pakistan

The history of language policies in Pakistan, as in most postcolonial states, is deeply complicated. With approximately 74 languages still being spoken in contemporary times (Eberhard, Simons, & Fennig, 2019), this country has experienced a long and ongoing controversial linguistic divide in policies, resulting in a growing divide between English and vernacular-medium education, as demonstrated in the following timeline:

Year	Official Language Policy
1947 (Pakistan achieves independence and is declared a sovereign nation)	Urdu is recognised as the ‘national language’, English as the ‘official language’ and Sindhi, Punjabi, Balochi, Pushto, and Bengali as the ‘provincial languages’ of Pakistan.
1958 (The first martial law government is established in Pakistan by Commander-in-Chief Ayub Khan)	Urdu becomes the language-of-instruction in government-funded schools, while English is taught as a compulsory subject.
1971-1973 (East Pakistan separates from Bangladesh in 1971)	Article 251 of the Constitution of 1973: <ol style="list-style-type: none">1. In 1973, the national language of Pakistan is proclaimed as Urdu. Arrangements are put in place for Urdu to be used for official and other purposes within 15 years.2. Subject to clause (1), the English language may still be used for official purposes until arrangements are made for its replacement by Urdu.3. Without prejudice to the status of the national language, a Provincial Assembly is given power by law to prescribe measures for the teaching, promotion, and use of a provincial language in addition to the national language.

Year	Official Language Policy
1977 (Third Martial law government established by General Zia-ul-Haq)	The 1978 language policy advises English-medium schools to shift to either Urdu or a provincial language of the state. Both government and private schools are required to introduce Arabic as a compulsory subject. The use of English becomes restricted through its introduction from class six onwards only.
1987	Some of the Urdu-only policies are revoked, and English is allowed as the medium-of-instruction for science subjects from class one.
1988 (General Zia-ul-Haq killed in an airplane crash. Several conspiracy theories exist regarding this incident)	Government schools are given an option of adopting English as the medium-of-instruction in all subjects from class one, instead of introducing it in class six.
2009 - present (The National Education Policy 2009)	A new National Education Policy (2009) is introduced, with the following requirements: 1. The curriculum from class one onward shall include English (as a subject), Urdu, and one regional language. 2. English is to be employed as the medium-of-instruction for sciences and mathematics from class four onwards. 3. For five years, provinces shall have the option teaching mathematics and science in English or Urdu/official regional language, but after five years the teaching of these subjects shall be in English only.

Contrary to the provisions of the National Education Policy (2009), the promotion and teaching of Urdu or provincial languages still remains to be implemented within the country, with English still maintaining its role as the language of education (Haider & Fang, 2019). Rahman (2014) provides an overview of institutions offering English-medium education in postcolonial Pakistan:

The central government of Pakistan, most provincial governments, and institutions of higher education do use English and there are several elitist schools – Aitchison College (Lahore), Burn Hall (Abbottabad), Grammar School (Karachi), some private schools and all convents and public schools – which teach all subjects in English and expect their pupils to use English in informal everyday conversation. (p. 9)

A critical analysis of these language policies reveals the ongoing dominance of certain colonial discourses and ideologies in postcolonial Pakistan. Specifically, the socio-economic, linguistic, and political divide between English and Urdu-medium education somewhat emulates the postcolonial literature that critiques the “divide-and-rule policy” (Christopher, 1988; Stewart, 1951). Ramanathan (2015) in tracing the history of the divide-and-rule policy indicates how this colonial policy, similar to Macaulay’s ‘downward filtration theory’, was operationalised by the British Raj to educate a small number of local Indians in the English language so as to enable them to assist in running the empire. Ramanathan further critiques the impact of this colonial policy in contemporary postcolonial societies, like Pakistan, India, and Sri Lanka: “This one colonial policy took root and went very, very deep into the South Asian ideological space, to the point where English-medium education was deemed as having more cultural capital and symbolic power than an education in the vernaculars” (p. 205). The impact of this divide-and-rule policy continues in present day postcolonial Pakistan by creating class-based inequalities and linguistic hierarchy in education (for more details, see section 7.1).

The ubiquitous spread of English in Pakistan’s education system has been linked to particular discourses of ‘globalisation’, which has had a major impact on the educational policies and the way people learn languages (Ali, 2005; Kazmi, 2005; Richter, 2019). The idea of globalisation is used to describe the various ways in which the world is becoming increasingly transnational and interconnected, or as Friedman (2000) describes:

... [Globalisation refers] to a set of social processes that imply inexorable integration of markets, nation-states and technologies to a degree never witnessed before in a way that is enabling individuals, corporations and nation-states to reach the world farther, faster, deeper, and cheaper than ever before. (p. 7)

Numerous studies have explored the impact of the discourses of globalisation on educational policies of countries in the Asia Pacific, including Pakistan (Rizvi, et al., 2005). Some studies have identified various benefits of the discourses of globalisation in the educational space of Pakistan, such as strengthening international communication and collaboration, encouraging use of educational technologies for more effective learning, and facilitating economic growth (Malik, Chaudhry & Javed, 2011; Naz, 2016). While others have strongly critiqued it for promoting cultural hegemony or

“cultural imperialism” (Gupta, 2009) of third world countries (Ashraf & Kopweh, 2012; Naz, 2016). A major negative effect of globalisation on Pakistan’s educational policies is the idea of ‘privatisation’ of schooling systems (Rizvi, 2016). The privatisation agenda is deeply embedded within Pakistan’s educational space resulting in the infamous ‘English-vernacular divide’ in the country (Jimenez & Tan, 1987).

Pakistani scholars (Mahboob, 2002, 2009; Ramanathan, 2005) view this linguistic divide between English and the vernacular languages of the country as a defining characteristic of education in Pakistan, leading to what some describe as a state of “educational apartheid” (Andrabi, Das & Khwaja, 2002; Rahman, 2004). This educational apartheid can be observed in the form of segregation within Pakistan’s education system to the ‘English-medium education’ for the elite and ‘Urdu-medium education’ for the rest (Shamim, 2011). This English-Urdu divide plays a significant role in hierarchising the society where users of English, particularly of Standard British English (SBE), are usually on top, while Urdu users or those who do not conform to the norms of the SBE are at the bottom (Rahman, 2004). Haidar (2016) documents in his study the detrimental influence of educational apartheid in Pakistan’s postcolonial education system:

English is one of the official languages in Pakistan and the most prestigious language in the language hierarchy. It is also the language of higher education and a prerequisite for most professional jobs. However, access to English may not be the same for people of different socioeconomic statuses, because there are different schools for the elites to which ordinary people have no access. The differential access to English leads to social stratification because of the crucial role English plays in social mobility. (p. iii)

However, in recent years, scholars such as Kachru (1982, 1983), Baumgardner (1995), Mahboob (2009), and Rahman (2014) have observed a gradual postcolonial deconstruction of the English language in Pakistan. As Schneider (2007) indicates, English in postcolonial nations has “indigenised and grown local roots” (p. 2). Rushdie also discusses the linguistic hybridity of English and refers to the “reverse takeover” of the colonisers’ language by the colonised:

The English language got exported as part of the great gift the British gave the world, and it probably is their most valuable gift, beyond parliaments and Taj Mahals and schools and trunk roads and all that.... It’s like a reverse takeover of the Empire. It’s as though the people who were colonised are now doing the colonising. (as cited in Dube, 2001, p. 12)

Pakistani English is an example of an indigenised variety of English, appropriated by its users to express their cultural norms and values, as indicated by Sidhwa (1996):

We the excolonised, have subjugated the language, beaten it on its head and made it ours! Let the English chafe and fret and fume. The fact remains that in adapting English to our use, in hammering it sometimes on its head, and in sometimes twisting its tail, we have given it a new shape, substance and dimension. (p. 231)

The idea of Pakistani English as a distinct and hybrid variety was first suggested by Braj Kachru (1982, 1983) in his earlier writings on non-native varieties of English. Building on this, Rahman (2014) described the status of Pakistani English: “There is realisation that Pakistani English is an institutionalised non-native variety of English deserving description and codification” (p. 10). This has encouraged numerous scholars to support the status of Pakistani English as a ‘legitimate’ variety of English through analysis of its phonological, morphological, and syntactic variations (e.g. Baumgardner, 1987, 1995, 1998; Mahboob, 2002, 2004, 2009; Rahman, 2002, 2014; Saleemi, 1985; Talaat, 1993).

Contemporary research into Pakistan’s English education system has revealed that despite the legitimate recognition of Pakistani English as in the above-cited literature, the country still sustains the colonial discourses of SBE in its curriculum and pedagogical practices (see Ali, 2019; Durrani, 2012; Jabeen, 2019; Mahboob, 2011). The dominance of this colonial discourse has resulted in ‘negative’ and ‘deficit’ perspectives of Pakistani English, the most common referring to its distinctive features as “errors” (Baumgardner, 1993). However, Rahman (2014) argues that “seeing non-native varieties of English as inadequate or deficient forms of English, as ‘linguistic flights’ or ‘mistakes’ is both erroneous and presumptuous” (p. 14). Scholars like Mahboob (2018) and Shahbaz and Liu (2011) have responded to Rahman’s (2014) call for supporting the linguistic and cultural diversity of English by proposing to teach paradigms such as, ‘World Englishes’ or “teaching English as a dynamic language”, both of which acknowledge the teaching of hybrid varieties of English.

I also respond to Rahman’s (2014) call for change by arguing for alternative and renewed education systems in Pakistan that foster a decolonial epistemology through teaching the concepts and discourses of EIL. The pedagogy of EIL has the potential to facilitate an epistemic break from the colonial discourses and ideologies, which continue to thrive in the current ELT landscape of postcolonial Pakistan. I discuss this more in detail in the following chapter.

2.6 Chapter summary

This chapter began by providing a detailed and critical literature review of the concepts and discourses of postcolonial theories. I identified these as the first theoretical framework for this study. By drawing on the discourses of postcolonial theories, the chapter proceeded to identify the existence of various colonial discourses and ideologies of the English language in colonial and postcolonial Pakistan, with

a specific analysis of its National language policies. In the next chapter, I discuss how the pedagogy of EIL can deconstruct and destabilise some of these colonial discourses of English that continue to pervade the educational spaces of postcolonial Pakistan. I provide a critical review of the concepts and discourses of EIL that inform the epistemological and theoretical framework of this study.

Chapter 3

English Language Diversity, Globalisation, and EIL

I keep six honest serving-men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.
I send them over land and sea;
I send them east and west;
But after they have worked for me,
I give them all a rest.

Rudyard Kipling, “The elephant’s child” (1998)

3.0 Introduction

I am very conscious of the irony in using Kipling’s writing as an epigraph of a chapter explaining the research design for a study into professional learning experiences and identity of university students in postcolonial Pakistan. I prefer to characterise this as a provocation rather than madness! For a long time, Kipling’s relationship to South Asian literature has been the subject of robust debate. He has been characterised as everything from a “chest-thumping imperialist” (Ghosh, 1909, p. 168) to the ‘father of postcolonial literature’ (Jussawalla, 1998). Despite the virulence and the extent of the hostility to Kipling’s fiction (e.g., Chaudhuri, 2000; Narayan, 1989; Tagore, 1995), several South Asian scholars have called for a re-evaluation of his role in the development of South Asian postcolonial literature (Gorra, 1994; Rushdie, 1983).

In his 1991 essay on Kipling in the *Imaginary Homelands: Essays and Criticism*, Rushdie divides the writer into the ‘good’ and ‘bad’ Kipling, or in his version, a “Ruddy Baba as well as Kipling Sahib” (p. 75). My rationale for using Kipling’s work is based on my curiosity about his persona of the ‘Ruddy Baba’. In a slightly playful way, I appreciate how Kipling’s representation of the “six honest serving-men” clearly articulates the focus of this chapter, where I answer the ‘what’, ‘why’, ‘when’, ‘how’, ‘where’, and ‘who’ of the research design.

Merriam (2009) defines the research process as a “notion of inquiring into or investigating something in a systematic manner” (p. 3). For a systematic approach to inquiry, literature in the field of research design suggests developing a ‘conceptual framework’ (Baxter & Jack, 2008; Marshall & Rossman, 1999), for which Crotty (1998) proposes the following questions:

1. What methodologies and methods will be employed in the research study?
2. How is the choice and use of these methodologies justified?

To set out the conceptual or methodological framework for this study, I begin by answering Crotty’s (1998) second question by proposing justifications, not only for the research methodology and

methods, but also my rationale for choosing this research topic. In other words, in this chapter, I explain the ontological and epistemological assumptions/perspectives that have shaped and underpinned the research.

Before I critically engage with the ontological and epistemological foundations of this study, I will discuss the research approach that guided the selection of the data generation methods, analysis, and interpretation for the study. Since, one of the primary goals of this study is to represent the distinct voices and perspectives of a diverse group of students and teachers in a Pakistani university, my study then best situates itself as a ‘qualitative study’. Denzin and Lincoln (2005) define qualitative research as a “situated activity” in which the researchers “study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them” (p. 3). Creswell (2014) documents the steps involved in qualitative research, which involve responding to “emerging questions and procedures, [with] data typically collected in the participant’s setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data” (p. 4).

Smith and Sparkes (2016) further identify the dimensions of qualitative research, including ontology, epistemology, and methodology (theoretical perspectives). I have structured this chapter in a way to include the discussion of these three dimensions in relation to my PhD study. It comprises one main section, which branches into three sub-sections:

1. Philosophical assumptions for qualitative research
 - 1.1 Ontological perspectives
 - 1.2 Epistemological assumptions
 - 1.3 Reflexivity and/or axiology in research

I have previously discussed a range of discourses associated with ‘postcolonial theories’ as the ‘first’ theoretical framework for this study (see Chapter Two). In this chapter, I will situate the discussion of the concepts and discourses of ‘EIL’ as the ‘second’ theoretical framework within the section, ‘epistemological assumptions’. My intentions for discussing EIL in this chapter, particularly within the category of epistemological perspectives, are based on the scholarly discussions of the mutually constitutive relationship between the concepts of ‘epistemology’ and ‘theory’ (Crotty, 1998; Denzin & Lincoln, 2005). I view the notion of epistemology as “a way of understanding and explaining how I know what I know” (Crotty, 1998, p. 3), or in other words, how I make a “meaningful sense of the world” (Levers, 2013, p. 3). One of the rationales for designing this particular study was based on my epistemological perspectives of re-conceptualising English pedagogy in Pakistan with respect to the globalisation/hybridisation of the English language. This particular stance or epistemology then

guided my decision to select EIL as a theoretical perspective that provided critical insights to current pedagogical discussions, observations, and reflections on the linguistic and cultural diversity of English.

3.1 Philosophical assumptions for qualitative research

The process of conducting research extends from the researcher's theoretical and 'philosophical' assumptions, which facilitates him/her to undertake a qualitative study. Creswell (2013) explains how a researcher's beliefs and/or assumptions shape the direction of their study:

Whether we are aware of it or not, we always bring certain beliefs and philosophical assumptions to our research. Sometimes these are deeply ingrained views about the types of problems that we need to study, what research questions to ask, or how we go about gathering data. (p. 15)

Various scholars in the field of research design and methodology have talked about the importance of philosophical assumptions of research. For instance, Snape and Spencer (2003) suggest that the awareness and incorporation of these assumptions can help strengthen and "secure the quality of the research produced" (p. 1). Similarly, Guba and Lincoln (1994) argue that the role of research methods is secondary to the questions of philosophical assumptions, or what they term as "theoretical paradigms": "Questions of method are secondary to questions of paradigm, which we define as the basic belief system or worldview that guides the investigation, not only in choices of method but in ontologically and epistemologically fundamental ways" (p. 2).

Likewise, other scholars have used varied terminologies to emphasise the role of these assumptions as the guiding philosophy behind a research process. For instance, Bogdan and Biklen (2007) identify these assumptions as "traditions and theoretical underpinnings", while Crotty (1998) recognises them as "epistemological assumptions", and Creswell (2009) as "alternative knowledge claims". For this study, I have constructed a conceptual framework based on Guba and Lincoln's (2005) model of research design, which comprises the philosophical assumptions of "ontology", "epistemology", and "axiology". Reconnecting with the epigraph I used for this chapter, I have aligned these philosophical assumptions with Kipling's (1998) three honest serving-men of "what", "why", and "who" (see Figure 2).

WHAT Ontology	What kinds of social phenomena (do/can) exist, what do they look like, what are the conditions of their existence, and how do they interact with each other?
WHY Epistemology	How do we know what we know (the knowledge-gathering process) and how can this knowledge be both adequate and legitimate?
WHO Axiology	Who am I or my position in this study? What are the values, I as a researcher, bring to this knowledge-gathering process?

Figure 2: Conceptual framework based on Guba and Lincoln's (2005) model of philosophical assumptions

3.1.1 Ontological perspectives

The ontological perspectives are concerned with the nature of reality (Denzin & Lincoln, 2005). With its purpose embedded in the “study of being” (Crotty, 1998, p. 10), ontology looks at “what is” (Scotland, 2012, p. 9), “how things really are” and “how things really work” (Denzin and Lincoln, 1998, p. 201). Or, as Blaikie (2000) suggests, “ontological assumptions are concerned with what we believe constitutes social reality” (p. 8). However, it is worth mentioning that the perception of reality is a subjective phenomenon, as Beck (1979) argues, “the purpose of social science is to understand the social reality as different people see it and to demonstrate how their views shape the action which they take within that reality” (p. 153). Therefore, the ontological assumptions facilitate the researcher to understand how their perceptions of the human reality has an impact on the research approach or methodology, which they have consciously selected to reveal social truths (David and Sutton, 2004).

The ontological assumptions underpinning this study involve critically revisiting and reconceptualising English pedagogy with respect to the changing role and status of English as a global/international language. For this purpose, I have relied on the concepts and discourses of *English as an International Language (EIL)* (Marlina & Giri, 2014; Marlina, 2018; Matsuda, 2012, 2017, 2018; Sharifian, 2009) to critically explore the linguistic, sociocultural, political, and pedagogical implications associated with the global spread of English.

The term EIL has been approached differently in international scholarly discussions. For instance, Sharifian (2009) uses the term EIL to mark a “*paradigm shift* in Teaching English to Speakers of Other Languages (TESOL), Second Language Acquisition (SLA), and the applied linguistics of English” (p. 2 emphasis added). Other scholars like Matsuda (2017) conceptualise EIL as “a function that English performs in international, multilingual contexts, to which each speaker brings a variety of English that they are most familiar with, along with their cultural frames of reference, and employs various strategies to communicate effectively” (p. xiii). However, Alsagoff (2012) suggests moving

beyond these so-called technical differences in the way EIL is defined or conceptualised, and highlights the main pedagogical goal that unites all EIL educators and scholars, “the literature on EIL, however diverse in opinion, is united in the desire to move away from teaching for native-speaker competence” (p. 116).

My study agrees with Alsagoff’s (2012) view, since it conceptualises EIL as an innovative English pedagogy that encourages educators and ELT professionals to deconstruct and destabilise the colonial discourses of the English language, such as native-speakerism, Standard English ideology, and ownership of English. Or as Kumaravadivelu (2012) suggests, an “epistemic break” from the native-speaker episteme, which symbolises “West-oriented, *centre*-based knowledge systems” (p. 15, emphasis added).

Scholarly literature in the field of English pedagogy have created the metaphor of “centre/periphery” to represent the differences in the status and use of English between dominant rich countries (centre) and dominated poor countries (periphery) (Canagarajah, 1999; Phillipson, 1992). In other words, the *centre* English-speaking communities represent the native-English speaking and technologically advanced communities of the West, which sustain their economic, political, and linguistic dominance over the less developed periphery communities. The *periphery* countries, on the other hand, are of two types: postcolonial countries where English plays the role of a dominant colonial language (India, Pakistan, Nigeria); and countries, such as Japan, China, and Indonesia, where English has no historical or governmental role, but is nevertheless widely used as a foreign language or an “international link language” (Hall & Eggington, 2000, p. 13).

Various postcolonial scholars like Phillipson (1992), Ramanathan (2012), and Kumaravadivelu (2012, 2016) collectively agree that the dominant centre countries like Britain and the United States of America exercise major control over the political, economic, and educational domains of the periphery countries. These scholars explain how pedagogical models developed by centre countries continue to be implemented in periphery countries, by giving importance and preference to native-like accents and competency, teaching methods developing and emerging from Western universities, as well as textbooks published by Western publishing houses.

However, in the past decade or so, EIL-inspired scholars and educators have begun to challenge and question the relevance of teaching the centre/native-speaker-based models as the standard or norm for English language teaching and learning with respect to the growing linguistic and cultural heterogeneity of English (see Alsagoff, McKay, Hu & Renandya, 2012; Matsuda, 2012, 2017, 2018; Xu, 2018). An increasing number of empirical studies have proposed the need to re-evaluate language policies in periphery countries where teaching models, curricula, and learning materials represent an

Anglo-centred cultural view of the world, and thus fail to acknowledge the linguistic and cultural diversity of the English language (Phillipson, 2001). For instance, Toh's (1999) study reveals how the learning content of English textbooks in Singapore is highly Eurocentric and fails to represent the wider social and cultural realities of Singapore. Similarly, Ali's (2019) study identifies the presence of the discourses of 'native-speakerism' (Holliday, 2006, 2015) in locally developed English textbooks of Pakistan. Her study reveals a clear preference for the native British English accent through provision of a pronunciation key by the author in units that focuses on Western cultures.

Overall, the epistemic break of EIL suggests the need to engage in a dialogue with respect to the role of English as a global, hybridised, and international language. I have designed this study to critically explore the role of EIL discourses in challenging and dismantling the authoritative discourses of traditional English teaching methods in postcolonial societies. In the following section, I briefly explore how the unprecedented spread of English as a global/international language has inspired scholars, teachers, and practitioner-researchers to challenge and re-examine the existing assumptions in the field of ELT.

3.1.1.1 EIL and English language education

The widespread geographical distribution of English and its frequent use in cross-cultural communicative encounters have called for a paradigm shift in ELT (Saeki, 2015; Sharifian, 2013; Marlina, 2017; Matsuda, 2018). With a vast majority of the population adding English to their linguistic repertoire, scholars like McKay (2002) and Matsuda (2012) talk about the ambiguity now involved in defining the term 'English user'. English has spread so rapidly and profusely across the world that it is now being used by a diversity of discourse communities and bi/multilingual individuals, who use it alongside other languages. This dynamic change in the demographics of the English users was predicted by Larry Smith (1976) four decades ago:

English belongs to the world and every nation which it does so with different tone, colour and quality. English is an international auxiliary language. It is yours (no matter who you are) as much as it is mine (no matter who I am). We may use it for different purposes and for different lengths of time on different occasions, but nonetheless it belongs to all of us. English is one of the languages of Japan, Korea, Micronesia, and the Philippines. It is one of the languages of the Republic of China, Thailand, and the United States. (p. 2)

Traditionally, English language pedagogy and research has been dominated by the assumption that the goal of bilingual and multilingual users of English is to achieve native-like proficiency and competency in English. Cook (1999) comments on this assumption as a form of 'comparative fallacy':

SLA [Second Language Acquisition] research has often fallen into the comparative fallacy of relating the L2 learner to the native speaker. This tendency is reflected in the frequency with which the words succeed and fail are associated with the phrase native-speaker, for example, the view that fossilisation and errors in L2 users' speech add up to "failure to achieve native-speaker competence. (p. 189)

The EIL perspective tends to challenge these traditional approaches to ELT, beginning with questioning the so-called dichotomy between Native-Speaker (NS) and Non-Native Speaker (NNS). A plethora of literature in the fields of EIL and/or World Englishes challenge the relevance and effectiveness of the NS/NNS divide in English language learning and teaching (Braine, 1999; Liu & Zhang, 2007; Marlina & Giri, 2014; McKay, 2003; Modiano, 2001). For instance, Amin (1997) explains how teachers from a non-native English background feel disempowered as they are constantly challenged and questioned by their colleagues and students on the rules of English grammar. She suggests that the politics surrounding this NS/NNS dichotomy should be disentangled by "emphasising that there is no intrinsic connection between race and ability in English" (p. 582).

A significant reason why there is an increasing awareness among English language teachers to challenge the NS/NNS discourses is due to a remarkable rise in the demographics of non-native English users around the world. Crystal (2012) estimated that out of the English used by nearly two billion speakers, the non-native speakers of this language outnumber the native speakers by the ratio of 3:1. A more recent study has shown that English has far more non-native speakers (753 million) than native speakers of the language (379 million) (Eberhard, Simons, & Fennig, 2019). With this spread projected to continue, it seems that English is no longer anyone's "special property" (Walcott, 1983, as quoted in Hutchinson, 2015) as all its speakers are sharing the ownership of this language, regardless of their "nativeness" (Kachru, 1986, 1992; Widdowson, 1994). Kachru (1986) talks about this universal ownership of English:

The global diffusion of English has taken an interesting turn: the native speakers of this language seem to have lost the exclusive prerogative to control its standardisation; in fact, if current statistics are any indication, they have become a minority. This sociolinguistic fact must be accepted, and its implication recognised. What we need now are new paradigms and perspectives for linguistics and pedagogical research and for understanding the linguistic creativity in multilingual situations across cultures. (p. 30)

The discourses of EIL suggest promoting alternative approaches to these so-called traditional, monolithic, and elitist approaches to ELT. As Edge (1988) suggests:

As far as teaching of English is concerned, it seems more and more important that... training and development should help us escape from the essentially nationalistic view of native speaker/non-native

speaker and get us involved in furthering an internationalist perspective in which users of English are simply more or less accomplished communicators. (p. 156)

Similarly, scholars like Selvi (2014) recommend teaching a pedagogy that is “highly sensitive to the diverse uses, users, functions, and contexts of English” (p. 575). Medgyes (1992) also encourages the promotion of the discourses of “international mindedness”, which “entail the rejection of any kind of discrimination, whether on grounds of race, sex, religion, education, intelligence, or mother tongue” (p. 340). This is further confirmed by Sharifian (2009) when he indicates that “the focus in the EIL paradigm is on communication rather than on the speakers’ nationality, skin colour, and so on” (p. 8). Therefore, an EIL perspective shifts focus from acquiring native-like competency or proficiency towards framing the use of English in terms of its communication in a global and local sense. The “global” sense of English usage, according to McKay (2002), “enables speakers to share with others their ideas and culture”, while the “local” sense indicates how English is “embedded in the culture of the country in which it is used” (p. 12).

In other words, in today’s communicative context, the ownership of English has become “de-nationalised” (Smith, 1976) or “de-territorialised” (Canagarajah, 2005), because it exists not only globally, but also locally in multilingual communities. Users of English are now ‘localising’ the language to create new and alternative ways to communicate their culture to others (Kachru, 1992; Seidlhofer, 2011). Various international scholarly discussions have produced terms such as “indigenisation” (Luke & Richards, 1982, p. 55), “localisation” (Widdowson, 1994, p. 385), “hybrid Englishes” (Schneider, 2016), or what Kachru (1992) describes as “nativisation” of the English language: “A very common linguistic phenomenon in most of the world, nativisation involves the approximation of a language to the linguistic and discursal characteristics of the native (or dominant) language of the area into which it has been transplanted” (p. 235).

My research study intends to critically explore how university teachers and students in the postcolonial context of Pakistan respond to these discourses of EIL as an alternative approach to the so-called colonial monologic discourses of ELT that I explained above. Since, this study largely relies on the participants’ perspectives and voices, the ontological position containing within the perspective of “constructivism” (Bryman, 2001) underpins this study.

3.1.1.2 Ontology and constructivism

The ontological perspective comprises two distinct worldviews or paradigms – “objectivism” and “constructivism” (Grix, 2002; Jonassen, 1991). The ontological perspective of objectivism considers social phenomena or reality and its meanings to have an existence that is independent of us or the social actors (Blaikie, 2009; Bryman, 2001; Grix, 2002). Whereas, the constructivist paradigm views

the ‘context’ in which the learning takes place essential to learning itself, as Bryman (2001) suggests, “social phenomena and their meanings are continually being accomplished by social actors. It implies that social phenomena and categories are not only produced through social interaction but that they are in a constant state of revision” (p. 16-18).

This study is shaped and informed by the ontological paradigm of constructivism. Researchers who work with this paradigm appreciate the importance of understanding the social context in which people live and/or work and/or interact (Creswell, 2003; Lincoln and Guba, 2000). They believe that what people understand and interpret about the world is largely influenced by the particular context in which they are situated, and that this knowledge and understanding can be both altered and reproduced as people interact with one another within that social setting (Blaikie, 2009). Therefore, researchers whose work is informed by this ontological paradigm tend to “rely as much as possible on the participants’ view of the situation” (Creswell, 2007, p. 20).

Closely related to the constructivist paradigm is the philosophical assumption of “epistemology”, which explores how individual’s perspectives and understanding of their social worlds contributes towards their learning and knowledge production. In the following section, I continue to explore some of the epistemological assumptions that underpin this study.

3.1.2 Epistemological assumptions

If the philosophical assumption of ontology is concerned with ‘what is’ that we may know about the nature of social reality (Crotty, 1998), then the epistemological assumptions deal with ‘how’ we come to know what we know about the nature of existence (Grix, 2002). Blaikie (2000) describes how the epistemological assumptions guide the researcher to explore, “the possible ways of gaining knowledge of social reality... in short, claims about what is assumed to exist can be known” (p. 8).

A significant epistemological assumption that underpins my study is critically exploring the concepts and discourses of EIL as an alternative and innovative teaching approach, or more specifically as an “epistemic break” from the authoritative discourses of ELT. According to Kumaravadivelu (2012), an epistemic break “represents a thorough re-conceptualisation and a thorough re-organisation of knowledge systems” (p. 14). In his book, “The order of things: An archaeology of the human sciences” (1970), Foucault tracks the great epistemological breaks at the beginning of the 17th Century, during the classical age, and another at the turn of the 19th Century, at the beginning of the modern era. Similarly, Kumaravadivelu (2012) explains how the postmodern era showed an epistemic break from the traditional conceptualisation of identity as a stable and static entity to “something [which is now] actively constructed on an on-going basis” (p. 10).

The epistemic break of EIL represents an epistemic shift from the seemingly ongoing hegemonic dominance of colonial discourses, such as native-speakerism, monolingualism, Standard English ideology, and linguistic imperialism. What is needed, in the words of the postcolonial critic, Walter Mignolo (2010) is, “a delinking that leads to de-colonial epistemic shift and brings to the foreground other epistemologies, other principles of knowledge and understandings...” (p. 306). For this study, I have conceptualised EIL as the “other” or alternative epistemic orientation, which challenges the so-called traditional English language learning and teaching methods. For instance, EIL questions and problematises the colonial discourses of NS/NNS dichotomy and nomenclature that have mainly contributed towards the preservation of the native-speaker episteme. A review of literature has shown how the term native speaker has been problematised in light of the demographic changes in the users of English (Cook, 1999; Davies, 2003; Galloway & Rose, 2015; Llurda, 2004; Medgyes, 1992; Paikeday, 1985). As a result, Ferguson (1982) suggests that “the whole mystique of the native speaker and the mother tongue should probably be quietly dropped from the linguist’s set of professional myths about language” (p. vii).

Furthermore, the discourses of EIL suggest refraining from teaching Western-oriented methods, characterised by Pennycook (1989) as products of “interested knowledge” (p. 589), which foreground the native-speaker’s competency, teaching and learning methods, cultural beliefs, and accent as the norm. The promotion of these Centre-based methods in the ELT profession have been observed since the 1940’s, as Kumaravadivelu (2012) indicates:

Our profession has seen one method after another roll out of Western universities and through Western publishing houses to spread out all over the world. On each occasion, teachers in other countries and other cultures have been assured that this one is the correct one, and that their role is to adapt it to their learners, or their learners to it. (p. 20)

Besides conceptualising EIL as an epistemic break, I have also viewed it as a ‘critical pedagogy’, since one of its goals involves empowering students and teachers by providing them with the opportunities to challenge the status quo (also see, Dewey, 1990; Freire, 1970; Giroux, 1986). Paulo Freire, considered as one of the founders of critical pedagogy, views pedagogy as not a teaching approach that can be imposed on students, but a moral, social, and political practice that prompts students to explore the possibilities of social and educational transformation (also see Giroux, 2010). Aronowitz (2009) presents his analysis of Freire’s conceptualisation of critical pedagogy:

... For Freire, literacy was not a means to prepare students for the world of subordinated labours or ‘careers’, but a preparation for a self-managed life. And self-management could only occur when people have fulfilled three goals of education: self-reflection, that is, realising the famous poetic phrase, ‘know thyself’, which is an understanding of the world in which they live, in its economic,

political, and equally important, its psychological dimensions. Specifically, ‘critical’ pedagogy helps the learner become aware of the forces that have hitherto ruled their lives and especially shaped their consciousness. The third goal is to help set the conditions for producing a new life, a new set of arrangements where power has been, at least in tendency, transferred to those who literally make the social world by transforming nature and themselves. (p. ix)

Critical pedagogy attempts to understand how the notion of power and authoritative discourses are distributed through particular institutional contexts and strives to recognise students as “informed subjects and social agents” (Giroux, 2010, p. 717). My study argues for empowering students to become agents of social change in education through teaching them the discourses advocated by an EIL-informed pedagogy, which gives them the opportunity to become self-reflective and critical about the values, knowledge, and discourses of English they confront in their classrooms.

One of the ways in which the critical pedagogy of EIL attempts to challenge the so-called assumptions of ELT pedagogy is by encouraging respect for the local culture of learning and local varieties of Englishes [plural] (McKay & Brown, 2016). For instance, Mahboob’s (2009) study of English textbooks in Pakistan reveals how the status of English in Pakistan is “far from being a colonising language, as English used in Pakistan reflects Islamic values and embodies South Asian Islamic sensitivities” (Mahboob, 2009, p. 175). Similarly, Malaysia’s senior educator, Asmah Haji Omar (1996) talks about a directional change in the status of English in Malaysia and considers that “attitudes toward English have changed most significantly among the Malays. English is looked at as an entity, which can be separated from English culture. This is evident in the urging to learn English but not to ape the Western [meaning Anglo-American] culture” (p. 532).

This knowledge about the diversity in the forms and users of English has resulted in an increasing awareness amongst English language teachers to re-conceptualise English education systems and pedagogical practices that facilitate students to take ownership of English and the “right to appropriate and manipulate it” (Selvi & Yazan, 2013, p. 4). From a postcolonial perspective, Kumaravadivelu (2012) recommends adopting the critical pedagogy of EIL that encourages shifting from an epistemic orientation that exercises “marginalisation” and “self-marginalisation”. The former (marginalisation) “pertains to the ways in which the coloniality of the English language is exploited to maintain the authority of the centre over the periphery”. However, the latter (self-marginalisation), “refers to the ways in which the periphery surrenders its voice and vision to the centre” (p. 22).

As I mentioned before, based on my own experiences of learning English in Pakistan, as well as my reading of extensive scholarly literature (e.g., Ali, 2019; Durrani, 2012; Rahman, 2014), the periphery country of Pakistan still seems to be influenced by an epistemic orientation that continues to sustain and promote the authoritative colonial discourses of English. For instance, my critical analysis of the

language-in-education policies of Pakistan demonstrate the colonial hegemony of English in postcolonial Pakistan by disregarding mother-tongue education and promoting an Anglo-centric approach to teaching and learning (see section 2.5) (also see, Durrani, 2012; Rassool, 2007).

Throughout this study, I have attempted to challenge, question and problematise the colonial epistemology that continues to pervade a range of educational spaces in postcolonial Pakistan. To achieve this, I have strongly called for an alternative epistemic shift in the form of the pedagogy of EIL, which is “localised and socially sensitive to the diversity and richness of the English used today in an increasingly globalised and complex world” (McKay, 2012, p. 346). The EIL curriculum I have designed to teach in this study is based on the following concepts and discourses:

1. Encourage learners to take ownership of English and develop confidence in their mother tongues and local varieties of English (Marlina, 2017; McKay & Brown, 2015; Monfared, Mozaheb & Shahiditabar, 2016).
2. Provide learners the opportunity to critically explore the shifting status and use of English as a ‘global lingua franca’ (Galloway & Numajiri, 2019). The phenomenon of ‘globalisation’ or internationalisation of the English language has been identified in the literature as “one of the most visible consequences of modernity” (Martinelli, 2005, p. 101), and displacing the discourses of modernisation by recognising the “increasing orchestration of local, everyday sites of action by transnational rather than local interests” (Currie & Thobani, 2003, p. 149). Some of the dimensions of globalisation of English explored within the paradigm of EIL include: Exposure to different varieties of World Englishes; emphasising respect for the linguistic and cultural diversity in the English language; and promoting a better understanding of the discourses of culture and identity in intercultural communication (Marlina, 2013; Rose & Galloway, 2019).
3. Prompt learners to critically engage with the discourses of “EIL sensitivity” (Saeki, 2015), which explores the politics associated with teaching and learning the English language. Matsuda (2018) talks about the importance of teaching the discourses of EIL sensitivity:

Whether they are aware of it or not, English users today are part of the linguistic eco- system in which English plays a powerful role, and navigating this terrain calls for the awareness of the politics of English, including issues such as language and power, the relationship between English and various indigenous languages, linguistic rights, language policy, linguistic ecology, and linguistic divide. (p. 69)
4. Facilitate learners to develop communicative and negotiation strategies required to become effective intercultural speakers or mediators, “who are able to understand and respect language users as individuals with complex multiple identities and avoid the stereotyping

which accompanies identifying someone's person by their national or ethnic origins" (Byram, Gribkova & Starkey, 2002, p. 22). For this purpose, the EIL pedagogy equips students with skills, such as (i) Sociolinguistic sensitivity (awareness of the varying linguistic and pragmatic norms of the various English-speaking communities); (ii) Cross-cultural awareness, which encourages learners to become aware of certain linguistic notions, such as language innovation and communicative repertoire (McKay & Brown, 2015); and (iii) Critical communicative competence, which facilitates speakers "to manipulate English across different varieties and cultures, depending on various contextual circumstances surrounding the use of English" (Saeki, 2015, p. 55). Some important aspects of communicative competence include, linguistic and cultural awareness, cross-cultural pragmatic knowledge, and accommodation and negotiation skills.

In order to explore how students and teachers in a Pakistani university respond to these concepts and discourses of EIL, I have relied on the epistemological paradigm of "interpretivism" (Grix, 2002; Saunders, Lewis & Thornhill, 2009). The interpretivist paradigm acknowledges the social context in which individuals live and/or interact, along with respecting multiple and alternative voices, perspectives, and opinions. Saunders et al. (2009) indicate that critical to the interpretivist epistemology is that "the researcher has to adopt an empathetic stance... The challenge here is to enter the social world of our research subjects and understand their world from their point of view" (p. 9). Therefore, the interpretivist paradigm gives me the opportunity to explore how a group of university students and teachers in Pakistan negotiate a range of social, cultural, and contextual factors in the teaching of an EIL program.

In the following section, I critically explore the third philosophical assumption, which is axiology or reflexivity. Because, this research study is partly designed based on my own experiences of learning English in Pakistan, and also because I have designed and facilitated the EIL workshops, which were such an important mediating influence in my study, the notion of reflexivity provides me with the opportunity to critically reflect on my biases, values, perceptions, and/or experiences.

3.1.3 Reflexivity and/or axiology in research

My role as an English learner in postcolonial Pakistan greatly influenced my decision to conduct this research study. In my autobiographical narratives which I provided in the preamble for this study, I recounted accounts of my experiences of learning English in a postcolonial education system, which I felt were seemingly influenced by colonial discursive practices. I also shared my experiences of learning about the discourses of EIL, which I felt allowed for the possibility for challenging and problematising the colonial discourses related to ELT. Since my values, perspectives, and experiences

played such a critical and central role in designing this study, I relied on the notion of ‘reflexivity’, which allows a “qualitative researcher to reflectively examine his/her presuppositions and individual assumptions” (Mantzoukas, 2005, p. 283).

The mediating role of a researcher’s values and beliefs has been a major topic of discussion in qualitative educational research (Adkins, 2002; Hammersley & Atkinson, 1995; Merriam et al., 2001; O’Boyle, 2018). Recognising and acknowledging the influence of a researcher’s values on the research process characterises the notion of reflexivity and has been defined in the literature as a “process of continual internal dialogue and critical self-evaluation” (Berger, 2015, p. 220), as well as a practice which “enables researchers to be aware of how their subjectivity may be shaping their inquiry and outcomes” (Peshkin, 1988, p. 17).

An important role I played in my research study is that of a reflexive researcher, who according to Lincoln and Guba (2000) is “required to critically reflect on the *self* as an instrument, because [qualitative] studies demand that we interrogate each of our selves regarding the way in which research efforts are shaped” (p. 183, emphasis added). Reflexivity prompts the researcher to make transparent the beliefs and values that guided their research, which according to Etherington (2007) allows the researcher to “let slip the cloak of authority, lower the barrier between researcher and researched, and allow both sides to be seen and understood for who they are” (p. 600). Klenke (2008) also talks about the role of researcher’s values as “part of the basic beliefs that undergird and affect the entire research process” (p. 17), which might include impact on the choice of the research design, theoretical frameworks, data-generation methods, analysis strategies, and even the presentation format or layout of the research findings. As Guillemin and Gillam (2004) suggest, the process of reflexivity is ongoing and tends to permeate every stage of the research:

Our research interests and the research questions we pose, as well as the questions we discard, reveal something about who we are. Our choice of research design, the research methodology, and the theoretical framework that informs our research are governed by our values and reciprocally help to shape these values. Who we include and who we exclude as participants in our research are revealing. Moreover, our interpretations and analyses, and how we choose to present our findings, together with whom we make our findings available to, are all constitutive of reflexive research. (p. 274)

It is important to point out that whilst in the field, I was aware and sensitive to a range of ways in which factors such as my national, social, and cultural identity as a ‘Pakistani’ mediated my teaching as well as the actual generation of data in my fieldwork (Davies, 2008). Katyal and King (2011) talk about the ‘shifting’ nature of a researcher’s identity based upon the situation and research context. For instance, Milligan (2016) reflects on her shifting identities while conducting research in a rural community in Western Kenya:

In conducting research, we are neither entirely one identity nor another; neither fully inside nor outside. Rather, it is argued that researchers take on different positionings dependent on the situation that we may be in, the people we are interacting with and familiarity of the linguistic and sociocultural norms. (pp. 239-240)

By reflecting on the axiological/reflexive question, “what is the role of [my] values in the research study?” (Creswell, 2013), I engage in a continual “process of critical scrutiny and interpretation, not just in relation to the research methods and the data, but also to the participants and the research context” (Guillemin & Gillam, 2004, p. 275). In the case of my study, the tool of reflexivity encouraged me to include my ‘self’ at every stage of the data generation, through making explicit the ways in which my participants and I shared (or did not share) similar national, cultural, religious, and linguistic identity. In other words, although I was conducting research in a context familiar to me, in my own home country, I needed to appreciate that the participants I worked with (both students and teachers) were in some way ‘different’ from me.

As I immersed myself in the field, I became aware of the emotional and social challenges that my participants from disparate social and cultural backgrounds encounter, many of which I had not faced when I lived in Pakistan. For instance, one of the challenges involved my identification by the participants as a ‘proficient’ English speaker from a country where English is a native tongue (Australia), while they (the participants) were English as a Second Language speakers (ESL), with the desire to gain native English proficiency. I was also identified as a ‘privileged’ English language student in Pakistan, who studied in a private English-medium school, because I belonged to an upper middle-class community of Pakistan. The majority of my participants (students and teachers) came from middle-class backgrounds as well as a small portion from working-class backgrounds, who could not afford to study at private schools and/or elite private research-led universities.

However, my students also related to me because of my gender and religion, and to some extent because part of my educational upbringing that took place in a government-funded university in Pakistan. Therefore, I could not locate myself as either a complete insider or an outsider. I found myself agreeing with Mulling’s (1999) argument against insider/outsider as fixed categories:

The insider/outsider binary in reality is a boundary that is not only highly unstable but also one that ignores the dynamism of positionalities in time and through space. No individual can consistently remain an insider and few ever remain complete outsiders. (p. 340)

Thus, it became important for me to acknowledge the blurred lines between being a complete insider or outsider due to my dynamic and shifting identities in relation to the research context and the

participants. In the following analysis chapters, I intend to make transparent my values and beliefs that might have influenced the research process and its outcomes.

3.2 Chapter summary

In this chapter, I have explained the philosophical assumptions that underpin my research design. As a qualitative research study exploring the views and perspectives of a group of university students and teachers in Pakistan, this chapter has critically discussed the role of the ontological perspectives of constructivism and epistemological perspectives of interpretivism as informing the study's conceptual framework. Furthermore, I have presented a detailed discussion of the concepts and discourses of EIL as an epistemological and theoretical framework for this study. I finish this chapter by discussing how I have relied on a reflexive paradigm as a way to include my "self" (my values, perceptions, and experiences) in this study.

Grix (2002) suggests that a researcher's ontological and epistemological assumptions facilitate the process of selecting the appropriate research methodology and data generation methods. In the next chapter, I provide a critical discussion of the research methodologies of case studies and narrative-based inquiry as informing the research design, along with a presentation of a range of data-generation methods.

Chapter 4

Research Design: Towards a Dialogic Theory of Learning and Teaching

Neanderthal man listened to stories, if one may judge by the shape of his skull. The primitive audience of shock-heads, gaping round the camp-fire, fatigued with contending against the mammoth or the woolly rhinoceros and only kept awake by suspense. What would happen next? The novelist droned on, and as soon as the audience guessed what happened next, they either fell asleep or killed him. (Forster, 1927, p. 41-42)

4.0 Starting points for reflection

How do English language students and teachers understand the notion of ‘effective’ English language teaching and learning in Pakistan? What strategies do teachers use to enhance their students’ English language learning experiences? How do factors, such as socioeconomic position, cultural, and linguistic diversity, influence the fulfillment of students’ English learning potential? And how do teachers negotiate these social factors in the teaching of English in their classrooms?

These were some of the questions with which I began my PhD research study. A search of the literature has established that there is a paucity of studies investigating the personal and interpersonal nature of English language learning in Pakistan, from the point of view of both students and teachers, as well as the importance of the social and cultural contexts in which learning takes place. To investigate this, I began this research by conducting a detailed document analysis of the national language policies of Pakistan (see section 2.5). I was interested to explore whether the educational policies over the last 150 years addressed the factors of socioeconomic difference(s), culture, language, and religion in the teaching and learning of English in Pakistan. Beyond this, I was interested to explore how these social factors have come into play in past ELT classrooms, and how they might be engaged within current day classrooms. Therefore, I designed a research program in which I hoped to observe and identify some of the significant social influences on the students’ and teachers’ practices in relation to English language learning and teaching in Pakistani classrooms.

The development plans for this teaching and learning program draw on the latest research in the area of EIL (e.g., Marlina & Giri, 2014; Matsuda, 2017; McKay & Brown, 2016), which address and acknowledge the diverse socio-cultural and political dimensions of the English language. As well as my own experience(s) of learning about EIL during my Master’s degree in Applied Linguistics in Australia (see Preamble for more details), I also spent a semester teaching an EIL course in Australia, and so this too shaped the planning for my program.

During a carefully designed program of workshops, I invited students from diverse socio-cultural backgrounds in a Pakistani university to learn about the concepts and discourses of EIL, and offered them the opportunity to reflect upon their understanding and description of the ways in which they engage with English curriculum learning in their classrooms. I extended the conversation further by encouraging the students to respond to EIL discourse(s), and in so doing I sought to negotiate the diversity and differences in their socio-economic, cultural, and linguistic backgrounds. In addition to teaching the students who participated in the program, I also interacted with teachers with a view to better understanding their perspectives about the impact of social factors on their students' English language acquisition and the ways in which they negotiate such differences in their classrooms.

4.1 The research process

I initiated my research project by designing a series of workshops to be taught to a small cohort of socially diverse students studying an English Literature and Linguistics degree in a government-funded university in Pakistan (Divinity University – pseudonym). I purposively selected a government-funded university based on my own experience(s) of learning English at a similar institution, which educated students from diverse backgrounds (such as socioeconomic, cultural, linguistic, and academic). Opportunities to study in government-funded universities are usually provided to socially disadvantaged students through the need-based scholarship. For instance, in 2017, the Higher Education Commission of Pakistan (HEC)⁴ provided 10,000 scholarships across 61 government-funded universities of Pakistan for financially disadvantaged students (HEC Pakistan, 2018). Through providing these scholarships, the HEC claimed to support students from diverse socio-economic backgrounds by ensuring equal access to educational resources and career opportunities.

For the purpose of data generation, I relied upon a range of data sources, so I could construct rich and descriptive accounts of the students' English learning experiences in Pakistan, as well as their responses and attitudes towards the concepts and discourses of EIL. In order to generate data that would include my participants' feelings, voices, and opinions, I connected with their lives, by studying their biographies and personal backgrounds by using the 'life history approach' (Goodson, 2001, 2016). This approach, according to Etherington (2009), facilitates the researcher to co-construct "the stories people tell about their lived experiences... and the contexts in which they are embedded" (p. 225).

⁴ HEC is an independent, constitutionally established institution of Pakistan that deals with funding, regulating and accrediting higher education institutions of Pakistan.

Since, a key dimension of this study is to explore the participants' experiences and perspectives, which I have also articulated as the second, third, and fourth research questions (see section 1.2), I view this study as being part of the research genre of a qualitative 'case study'. Also, since this study is situated within a combination of 'constructivist' and 'interpretivist' paradigms, along with recognising "the importance of the subjective human creation of meaning" (Crabtree & Miller, 1999, p. 10), I felt that case study design would be the most appropriate form of inquiry due to its concern with the search for meaning and understanding a contemporary phenomenon within its real-life context (Yin & Davis, 2007).

Case study design focuses on a vivid description of the setting and situation; it is also concerned for the meanings and perspectives of people, and usually adopts an 'inductive' approach to data analysis and interpretation (Bromley, 1986; Merriam, 2010). An inductive approach, according to Suter (2012), allows the data "to speak for themselves by the *emergence* of conceptual categories and descriptive themes. These themes are usually embedded in a framework of interconnected ideas that make sense" (p. 346-347, emphasis in original). By linking case study design with narrative writing, Hamilton and Corbett-Whittier (2013) describe it as telling "a story of relationships, interactions and processes. It represents conversations, dialogues, between you and your case, and also your own self-reflections" (p. 159). By 'capturing' and representing human lives and experiences in 'storied' form, case study researchers seek to make sense of the relationship between individual experience(s) and the socio-cultural context in which they live (Clandinin & Connelly, 1994, 2000; Etherington, 2011).

Another important reason for selecting case study research is its emphasis on the description and analysis of a "bounded system" (Bennett, 2004; Stake, 2006). A bounded system, according to Merriam (2010) is a unit of analysis, which helps a case study researcher "fence in" (p. 456) what he/she is studying. As Geertz (1996) points out:

No one lives in the world in general. Everybody, even the exiled, the drifting, the diasporic, or the perpetually moving, lives in some confined and limited stretch of it – 'the world around here'. Accounting for this context is one of the strengths of case study research. (p. 262)

Therefore, in designing a qualitative case study, I spent considerable time trying to determine the boundaries of my case. To do this, I revisited the research questions, and as I engaged in fieldwork, I realised that this study is centred around the investigation of two collective cases of English language teachers and two collective cases of English language students at Divinity University. The teachers and students in each collective case were bounded by their socio-economic statuses and backgrounds in English education:

1. Case I: Students and teachers who have an English-medium school background and experience learning English in Pakistan
2. Case II: Students and teachers who have an Urdu-medium school background and experience learning English in Pakistan

Within each case, I explore the lives, perspectives, and experiences of at least two participants each, and since collective case studies are mostly informed by the ‘narrative approach’ (Bruner, 2004; Clandinin, 2006, 2007; Garvis, 2015), I used ‘narrative-based inquiry’ to understand human experience(s) by making the participants’ ‘stories’ a central focus of this research. Storytelling offers an alternative and creative way of exploring the lived experiences of individuals, and as Forster (1927) suggests, the tradition of storytelling captivated mankind nearly 500,000 years (see epigraph for this chapter), since it “appeals to what is primitive in us” (p. 59).

Clandinin and Connelly (2000) conceptualise narrative-based inquiry as a way of understanding and inquiring into human experiences through “collaboration between [the] researcher and participants, over time, in a place or series of places, and in social interaction with milieus” (p. 20). The emergence of narrative methodologies in the field of social science research derives from an assumption that:

[p]eople shape their daily lives by stories of who they are, and others are and as they interpret their past in terms of these stories. Story, in the current idiom, is a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful. Narrative inquiry, the study of experience as story, then, is first and foremost a way of thinking about experience. (Connelly & Clandinin, 2006, p. 375)

By using narrative inquiry within collective case studies, I endeavoured to make explicit the socio-cultural, political, and educational contexts, which influenced the participants’ perspectives and learning of English curriculum in Pakistan in different ways. Furthermore, by using a narrative framework, I explore the participants’ experiences as we interacted, pondered, and reflected upon the discourse(s) of EIL in workshops that I would be teaching. In essence, my aim was to generate and interpret the participants’ stories with the purpose of analysing “the underlying narrative that the storytellers [my research participants] may not be able to give voice to themselves” (Frank, 2000, p. 4).

In order to be able to construct the narratives of the participants’ experiences, I needed to attend to the dimensions of “temporality”, “sociality”, and “place” (Connelly & Clandinin, 2006; Clandinin & Huber, 2010). To inquire ‘temporally’, the researcher looks backwards in an attempt to reconceptualise the past lived experiences of the participants in the context of the present, as well as its influence on future outcomes (Bell, 2002; Carr, 1986; Hall & Powell, 2011). The second dimension

of ‘sociality’ involves narrative inquirers exploring both the ‘personal’ and ‘social conditions’ of the participants. Connelly and Clandinin (2006) identify personal conditions as “the feelings, hopes, desires, aesthetic reactions and moral dispositions” (p. 480). Whereas, the social conditions refer to the social, cultural, institutional, and linguistic narratives of the participants’ lives, as well as the personal and social conditions of the inquirer. Finally, narrative inquirers explore and draw attention to the specific ‘places’ and physical locations in their participants’ stories, which give meaning to the narratives, since people’s identities are continually constructed through their experiences in a particular place(s) (Wang & Geale, 2015).

For a more detailed description of how I have used narrative-based inquiry for the generation of the participants’ and my autobiographical narratives, see sections 4.2 and 4.4 in this chapter.

4.2 Dialogic meaning-making in and through narratives

میم میری زندگی ایک بند کتاب ہے۔ نہ تو میں نے کوشش کی کھولنے کی اور نہ ہی
کسی اور نے۔ آج آپ کوشش کر لیں

Ma’am my life is a closed book. Neither I nor anyone else have tried opening it. Today you can try. (Focus group interview 1, 17/03/16, my translation)

Towards the end of my first focus-group discussion with the students participating in my research project, one student, “Aarzoo”, made the above comment. She was “embarrassed” about being a mature age student. She was “ashamed” of her upbringing in a private English-medium school. And she was determined to tell me any of these ‘stories’ about her life. During the interview, I found myself in a difficult situation, not knowing whether I should engage with such personal details of my students’ life, since it goes beyond the scope of my research. However, I recall that while composing the Preamble for my thesis, I weaved in autobiographical writing and various “narrative moments” (Parr, 2007) of my experiences as an English language learner in a postcolonial context. I recounted moments of doubt, confusion, humiliation, and anger that accompanied my leaning of English in private and/or personal settings as well as public spheres or institutions.

Since the early 1990s, there has been burgeoning interest in and proliferation of personal narratives and autobiographies in educational research (Cotterill & Letherby, 1993; Davies & Gannon, 2006; Kamler, 2003; Mcilveen, 2008). For instance, Ellis and Bochner (2000) acknowledge the researcher’s autobiographical voice as a focus of investigation:

In reflexive ethnographies, the researcher’s personal experience becomes important primarily in how it illuminates the culture under study.... To a greater or lesser extent, researchers incorporate their personal experiences and standpoints in their research by starting with a story about themselves,

explaining their personal connection to the project, or by using personal knowledge to help them in the research process. (pp. 740-741)

Parr, Doecke and Bulfin (2015) use the word “storytelling” instead of narratives to reaffirm how stories are woven into the fabric of our everyday lives, and become “the vehicles for everyone (and not just the researchers) to give meaning to their experiences, putting those experiences into perspective for socially critical purposes” (p. 138). To some extent, I use the terms ‘narrative’ and ‘story’ interchangeably in my writing. I use narrative as a literary, generic, academic term, while ‘story’ as a more accessible term, an account of personal voices and events. Specifically, I am drawn towards Frank’s (1995) definition of story:

Storytelling is for an other just as much as it is for oneself. In the reciprocity that is storytelling, the storyteller offers herself as guide to the other’s self-formation. The other’s receipt of that guidance not only recognises, but values the teller. The moral genius of storytelling is that each, teller and listener, enters the space of the story for the other. (p. 17-18)

The “space of the story”, in Frank’s (1995) view, encourages a reflexive dialogue, since stories are not simply an explanation of ‘facts’- rather they are mediated by historical, cultural, and social influences (Trahar, 2008). As Parr et al. (2015) indicate, “every word in a story – to borrow Bakhtin’s (1981) language – ‘sparkles’ with the dialogical situation out of which it emerges” (p. 139). In the case of my stories, I shuttle back and forth between my past, which is not isolated but comprises a range of ‘discourses’ that continue to influence my very present living self.

Gee (2000) indicates how “discourses” according to Bakhtin are bits and pieces of language that have been voiced elsewhere, in texts, genres, and conversations, and have been disseminated and recirculated inside the workings of various institutions, texts, and social groups. My stories provide a space where my dialogic interaction and relationship with these discourses offer an opportunity to reflect upon and construct new understandings, meanings, and perspectives in a process of what Bakhtin and Medvedev (1978) call “ideological becoming”. They further note that one’s ideological becoming takes place in an “ideological environment”. “Human consciousness,” according to Bakhtin and Medvedev, “does not come into contact with existence directly, but through the medium of the surrounding ideological world” (p. 14). Ranging from family, classroom, workplace, or some other social or communal gathering, a person’s ideological environment is characterised by a diversity of voices, which mediate their ideological becoming and is essential to their growth and understanding of the world. As Bakhtin (1981) indicates, “another’s discourse performs here no longer as information, directions, rules, models and so forth – but strives to determine the very basis of our ideological interrelations with the world, the very basis of our behaviour...” (p. 342). I have therefore come to view my stories as evocative moments of understanding and reflection and as a

meaning-making opportunity that brings forth the reconstruction and restructuring of my ideological becoming.

Through weaving together snippets of my stories, the “emphasis [becomes] less on capturing or even deconstructing the past and more on constructing identity” (Haug, 1992, p. 20). Identity construction within the dialogical process goes beyond its recognition as the “stable core of the self, unfolding from beginning to end through all the vicissitudes of history without change” (Hall, 1996, p. 3). Instead, the emphasis moves towards the construction of identities within historical and cultural discursive practices, which is far from being grounded in the ‘recovery’ of the past (Bhabha, 1994; Buckingham, 2008; Hall, 1990). As Hall (1996) suggests:

The discursive approach sees identification as a construction, a process never completed – always ‘in process’.... Identities are never unified, and in late modern times, increasingly fragmented and fractured; never singular but multiply constructed across different, often intersecting and antagonistic, discourses, practices and positions. (p. 2-4)

Working with these theorisations of identity, my approach to this study is grounded in the dynamic and interactive nature of dialogue, conversation, and negotiation between the research participants and myself. I draw upon Bakhtin’s (1981, 1984) notion of “dialogism”, which conveys an understanding of the ubiquitous dialogic social contexts comprising a range of discourses and voices to which human beings are always “in a state of being ‘addressed’ and in the process of ‘answering’” (Greenleaf & Katz, 2010, p. 172). My study attempts to engage in the process of meaning-making by listening to, writing about, and analysing the stories of my participants, as well as engaging with ‘my’ research narrative overall, which is also critical to the development of one’s identity (Eagleton, 2007; Parr, 2007). Identities within the theoretical notion of dialogism are conceived as stories of “not ‘who we are’ or ‘where we came from’, so much as *what we might become*, how we have been represented, and how that bears on *how we might represent ourselves*” (Hall, 1996, p. 4, my emphasis).

In the following section, I outline how an epistemological framework underpinned by Bakhtin’s notion of dialogism informs my approaches to language analysis in the written texts, as well as the transcripts of spoken conversation of the students and teachers’ stories, and my autobiographical texts.

4.3 Generating and analysing data – Working with the dialogic and hybrid character of language

Bakhtin’s dialogical epistemology fostered the creation of a ‘dialogic classroom’ (Dysthe, 2011; Galin & Latchaw, 1998) in the EIL workshops I designed and conducted in an English language program at Divinity University. Within this classroom, students actively participated and interacted

with multiple discourses and perspectives adhering to their current English language learning and pedagogical practices. The students also reflected upon and responded to a range of EIL discourses and concepts that challenged and problematised the hegemonic colonial ideologies of the English language.

I begin analysing the data gathered from these workshops within a Bakhtinian dialogical framework, where the diverse voices, words, and utterances articulated by the students illustrate the inherently ‘heteroglot’ nature of language – that is, how language is imbued with diverse (hetero) speeches (glossia) (Pakouline, 2008). For Bakhtin (1981), language is inherently dialogic and ideologically saturated, which means that it operates beyond the control of abstract grammatical categories. As Styhre and Lind (2010) indicate, “language is never wholly integrated and unified in a state of harmony” but “filled with rifts and voids, inconsistencies and ruptures; it is dialogic and plural, inherently filled with conflicts and contrasts” (p. 921). In other words, when we speak, we engage with, struggle, negotiate, and “wrestle” (Greenleaf & Katz, 2010) with social languages, genres, conversations, and texts shaped by prior histories and ideologies, already existing in the social world in which we actively participate.

From the perspective of dialogism, individuals in the act of responding to the various discourses existing in their social world, and in the process of making sense through their responses, construct “ever newer ways to mean” (Bakhtin, 1984, p. 51). This also assists in their ideological becoming. Bakhtin (1981) characterises this creative possibility in language and the emergence of new meanings and conceptions in a process he calls “active understanding”:

An active understanding, one that assimilates the word under consideration into a new conceptual system, that of the one striving to understand, establishes a sense of complex interrelationships, consonances and dissonances with the word and enriches it with new elements. (p. 282)

Bakhtin (1981) further argues that these dialogic interactions and relationships usually involve the process of struggling to assimilate two distinct sets of discourses: (i) authoritative discourse and (ii) internally persuasive discourse. Bakhtinian scholars, Morson and Emerson (1990) indicate, the tendency to assimilate other’s discourses into one’s own personal ideology can take place in two ways: either one may recite by heart or retell it in one’s own words. In reciting, the language of others is ‘authoritative’, while in retelling, one arrives at an ‘internally persuasive discourse’. And it is within the ongoing internal and personal negotiation between these two types of discourses that an individual’s consciousness develops in the process of ideological becoming (Bakhtin, 1981).

The term ‘authoritative discourse’ refers to the dominant voices, words, ideas, or discourses in a given society. It is, as Bakhtin (1981) points out, “the word of the fathers. Its authority was already

acknowledged in the past. It is a prior discourse” (p. 343) and “one must either totally affirm it, or totally reject it. It is indissolubly fused with its authority – with political power, an institution, a person – and it stands and falls together with that authority” (p. 345). In other words, the authoritative word attempts to insulate itself from dialogue (Morson, 2010), thus resisting the inherent stratified, dynamic, and dialogic nature of human life. Scholars like Philips (1974) and Lefstein and Snell (2011) recognise how classrooms and professional development settings can nurture only the monologic forms of discourse that deny learners their voices in these settings.

During the interviews, the students participating in the workshops pointed out the existence of a monologic pattern of communication in their classrooms and attributed it to their teacher’s authoritative discourse practices. For instance, in one of the workshops, Aarzo (a student participating in the workshop) revealed that after a class discussion on Virginia Woolf’s narrative technique of stream of consciousness, she decided to use this narrative style in one of her literature assignments. Since this writing style went against the norms of Standard English writing prescribed by her teacher, Aarzo failed her assignment. While narrating this incident, Aarzo looked directly at me and with a grin on her face commented, *اس کے بعد ، میں نے اپنی creativity دبا دی* (after this incident, I suppressed the creativity within me)⁵. Aarzo then appreciated the dialogic space within the EIL workshops that prompted her to voice her frustration with her English education system. To use Bakhtinian terminology, the dialogic interaction between the students and myself in the EIL workshops seemed to move more along the continuum of the ‘internally persuasive discourse’.

Internally persuasive discourse, in contradistinction from the authoritative word:

is tightly interwoven with ‘one’s own word’. In the everyday rounds of our consciousness, the internally persuasive word is half-ours and half someone else’s. Its creativity and productiveness consist precisely in the fact that such a word awakens new and independent words, that it organises masses of our words from within, and does not remain in an isolated and static condition.... It enters into an intense interaction, a struggle with other internally persuasive discourses.... (Bakhtin, 1981, p. 346)

Unlike authoritative discourse, the internally persuasive discourse is never final; dialogue in such discourse is incomplete and growing. As Bakhtin (1981) suggests, “the semantic structure of an innerly persuasive discourse is not finite, it is open; in each of the new contexts that dialogise it, this discourse is able to reveal ever newer ways to mean” (p. 346). According to Morson (2010), the process of ideological becoming is recognised when individuals dialogically reveal the multiplicity

⁵ All of these quotes are not necessarily the exact words, but a recreation based on the notes I recorded in my research journal throughout the period of my fieldwork in Pakistan.

of voices, perspectives, and discourses populating their minds. In other words, individuals can utilise an internally persuasive discourse in the process of learning to think about discourses, to interpret and understand them, test them, struggle with them, and construct new meanings and ideologies, which would ultimately develop the “potentials of our ever-learning selves” (Morson, 2010, p. 331).

In designing and leading the EIL workshops at Divinity University, I was attempting to create a “contact zone” (Bakhtin, 1981) between various authoritative and internally persuasive discourse(s), providing students with ample opportunities to respond to these discourses, in a process of developing a more dialogically-oriented identity. Knoeller (2010) also reflects upon this contact zone, where students interact with multiple discourses, words and/or voices, such as teachers, texts, authors, and voices of other students, in order to decide what will eventually be internally persuasive for them and consequently for the development of their ideological consciousness.

As part of my analysis in this study, I attempt to capture the process of my participants’ ideological becoming. Early on in the data generation phase, I realised that my participants (the students in the workshops) brought a range of internally persuasive discourses that had been shaped and influenced by authoritative discourses, which they had encountered prior to attending the workshops. For instance, the focus-group conversation with the students revealed the use of Standard British English (SBE) as the preferred pronunciation model. The students attributed their preference towards SBE to their teachers’ assessment criteria for oral presentation in classrooms, as well as their university curriculum, which is teemed with drills on SBE (such as their course on phonetics and phonology). “Sadaf” (a student participating in the workshops) indicated that when she started her degree in the given university, she struggled and questioned the use of SBE in her classroom. But eventually, she recognised the importance of this pronunciation model and adopted it to succeed both academically and professionally.

I began to see how the internally persuasive discourses that the students brought to the workshops influenced their ideological becoming as they engaged, struggled, and negotiated with the new ideas and discourses within the EIL workshops. In exposing students to a range of EIL-oriented discourses, in the form of theoretical readings, activities, and discussions, I hoped that these could be added to the myriad of voices that students previously struggled and negotiated with, and that this could guide and shape their ideological becoming. In essence, the exposure to EIL discourses in the form of workshops I would lead, coupled with students’ reflective writing in their journals (shaped by the prompts I provided for their reflections), and various narrative moments I encountered during the interviews, could all serve as a provocation, to prompt tensions between the official authoritative discourses and a wide range of internally persuasive discourses that were present in our classroom.

In this study, I also draw inspiration from the genre of the polyphonic novel, specifically its acknowledgement of the multitude of unmerged voices, and the incomplete nature of dialogue. Bakhtin (1981) explores the notions of authoritative and internally persuasive discourse(s) within the larger umbrella term of “polyphony” or multiple voices. In *Problems of Dostoevsky’s Poetics* (1984), Bakhtin developed this concept by concentrating on features of Dostoevsky’s novels, including how he structures a hero and uses dialogic strategies in his writing. Bakhtin explains how Dostoevsky rejects the unified, monologic artistic design of the traditional novel by creating a hero:

whose voice is constructed exactly like the voice of the author himself in a novel.... A character’s word about himself and his world is just as fully weighted as the author’s word usually is; it is not subordinated to the character’s objectified image as merely one of his characteristics nor does it serve as a mouthpiece for the author’s voice. (p. 7)

The literary genre of the polyphonic novel breaks away from monologic writing by allowing the characters to develop their own voice(s) independently of the author (Belova, King & Sliwa, 2008). By centring his entire novel upon the interactive consciousness of the characters, Dostoevsky attempts to envisage human life in an “unfinalisable” state. According to Bakhtin (1984), the literary form of the polyphonic novel is emergent and inconclusive as the “great dialogue in Dostoevsky is organised as an unclosed whole of the life itself” (p. 63). For Bakhtin, the social world manifests the same spirit of unfinalisability, which he attributes to Dostoevsky:

Nothing conclusive has yet taken place in the world, the ultimate word of the world and about the world has not yet been spoken, the world is open and free, everything is in the future and will always be in the future. (Bakhtin, 1984, p. 166)

Bakhtin’s notion of dialogism views unfinalisability as a characteristic of our dialogue with others. Dialogue, for him, is incomplete – “utterances arise out of dialogue as a continuation of it and as a rejoinder to it” (Bakhtin, 1981, p. 276). That is, dialogic exchanges always lead to fertilisation and growth, where in a sense, meaning is never closed and is always oriented towards the future:

There is neither a first nor a last word and there are no limits to the dialogic context (it extends into the boundless past and boundless future). Even past meanings, that is those born in the dialogue of past centuries, can never be stable (finalised, ended once and for all) – they will always change (be renewed) in the process of subsequent, future development of the dialogue. (Bakhtin, 1986, p. 170)

As part of my analysis of the transcript data, I attempt to investigate how the utterances, voices, and/or discourses of my participants regarding ELT in Pakistan are dynamically situated within an ‘unfinalisable past’. For this purpose, I conceptualise the EIL workshops as sites for my participants to dialogically interact, struggle, and negotiate with previously uttered written or spoken discourses

of their teachers, parents, texts such as fictional and non-fictional literary writers and poets, as well as curriculum and postcolonial language policies. Specifically, I engaged with my students' voices, beliefs, and perspectives about English that had been shaped by prior discourses, and which constituted their internal ideologies. And these ideologies, as Bakhtin emphasises, are not mere products of a person's isolated individual consciousness; they are created within the ongoing social and dialogical processes of human interaction (Morson, 2010).

Furthermore, for Bakhtin, dialogic interaction is not limited to a linear sequencing of time and events. For him the chain of utterances extends through time, that is, moving beyond an influencing past to an "inconclusive present" (Lee, 2010; Sempere, 2014). As Bakhtin (1981) points out:

Through contact with the present, an object is attracted to the incomplete process of a world-in-the-making... it is connected to our incomplete, present-day, continuing temporal transitions, it develops a relationship with our unpreparedness, with our present. But meanwhile our present has been moving into an inconclusive future. And in this inconclusive context all the semantic stability of the object is lost; its sense and significance are renewed and grow as the context continues to unfold. (p. 30)

By drawing inspiration from Bakhtin's notion of unfinalisability, this study shows how the voices and utterances articulated by the students in response to prior discourses, become part of the ongoing and "incomplete process of a world-in-making and [are] stamped with the seal of inconclusiveness" (Bakhtin, 1981, p. 30). This unfinalisability in dialogic interaction and its attraction to the inconclusiveness of contemporary reality becomes a focal point of investigation in this study. The examples I share in Chapters Five and Six are taken from students' reflections on the workshop sessions, as well as our conversations during the interviews. I select those that I believe best illustrate how their voices, perspectives, and responses to the discourse(s) of EIL are part of an ongoing, unfinalisable conversation regarding ELT in postcolonial societies.

In this section, I have drawn attention to how Bakhtin's notion of dialogism is fundamental to the research design and the epistemological foundations of this study. I have also shown how I conceptualise the EIL workshops as sites for my students to dialogically interact with and respond to multiple voices and discourses pertaining to ELT in Pakistan, and the pedagogical implications of EIL. In addition to teaching the workshops informed by Bakhtin's dialogic spirit, my study conceptualises the workshops as a 'hybridised third space' – a key learning and pedagogical site for the deconstruction of colonial narratives. In the following section, I discuss my attempts in emulating Bhabha's (1994, 1996) constructs of 'hybridity' and 'third space' in the EIL workshops I led in Pakistan.

4.3.1 Learning in hybrid spaces

Bhabha developed the notion of hybridity in cultural and postcolonial discourses to describe the process by which a colonial governing authority seeks to construct the identity of the Other within a single, unified framework, but then ‘fails’ and produces something new (Meredith, 1998; Papasterigiadis, 1997). According to Bhabha (1994), it is through hybridity that “newness enters the world” (p. 227). Born in the colonial process, the hybrid is a “product of colonial culture’s inability to replicate itself in a monolithic and homogenous manner” (Keller, Nausner & Rivera, 2004, p. 61). That is, despite attempts made within colonial discourses to define and represent the colonised, there are spaces in which they still refuse to be represented by the voices of their colonisers (Travis, 2014). By drawing attention to the dialogical nature of colonialism, I attempt to reveal or draw on an alternative set of discourses, which challenge the coloniser’s ability to construct, efface, represent, and/or name the culture of the colonised. It is from this signification that Bhabha (1994) ascribes colonial identities as “neither the One... nor the Other... but something else besides” (p. 28).

From a Bakhtinian perspective, hybridity delineates the way in which language, even within a single utterance, is ‘double-voiced’, ‘double-accented’, and ‘double styled’ (Mertz & Parmentier, 1985). Bakhtin (1981) defines hybridity as follows:

What we are calling a hybrid construction is an utterance that belongs, by its grammatical [syntactic] and compositional markers, to a single speaker, but that actually contains mixed within it two utterances, two speech manners, two styles, two ‘languages’, two semantic and axiological belief systems... [T]here is no formal-compositional and syntactic-boundary between these utterances, styles, languages, belief systems; the division of voices and languages takes place within the limits of a single syntactic whole, often within the limits of a single sentence. It frequently happens that even one and the same word will belong simultaneously to two languages, two belief systems that intersect in a hybrid construction – and consequently, the word has two contradictory meanings, two accents. (pp. 304-305)

For Bakhtin, a critical effect of hybridisation comes in the moment, where within a single discourse, one voice is able to reveal and/or unmask another voice. This can be seen as the point where an authoritative discourse is challenged and questioned. Bhabha made use of Bakhtin’s notion of a double-voiced hybrid discourse to articulate an active moment of challenge, struggle, and resistance against the discourses of colonial authority. In this light, Bhabha (1994) defines hybridity as “a problematic of colonial representation... that reverses the effects of the colonialist disavowal, so that other ‘denied’ knowledges enter upon the dominant discourse and estrange the basis of its authority” (p. 156). The voice of a colonial authority finds itself in a state of being challenged and interrogated in a hybrid space, as Bhabha (1994) indicates: “If the effect of the colonial power is seen to be the

production of hybridisation... [It] enables a form of subversion... that turns the discursive conditions of dominance into the grounds of intervention” (p. 154). In this sense, the EIL workshops I planned and led enacted a hybrid space, a space within which students were invited to challenge, interrogate, and even contest the dominant discourses of English learning and pedagogy in their classrooms.

In his collection of essays, “The Location of Culture” (1994), Bhabha further explores hybridity within an interstitial space, which he defines as the “third space”. This is a space that espouses cultural difference and diversity by questioning the authority and disrupting the dominant discourses, in the hope of re-surfacing and re-articulating the identity or identities of the oppressed (Crossley & Tikly, 2004). As Meredith (1998) explains:

The third space is a mode of articulation, a way of describing a productive and not merely reflective space that engenders new possibility. It is an ‘interruptive, interrogative, and enunciative’ (Bhabha, 1994) space of new forms of cultural meaning and production blurring the limitations of existing boundaries and calling into question established categorisations of culture and identity. (p. 3)

Primarily, the third space serves as a site of dialogue and negotiation, in which “alternative and competing discourses and positionings transform conflict and difference into rich zones of collaboration and learning” (Gutierrez, Baquedano-Lopez & Tejeda, 1999, pp. 286-287). As Bhabha (1994) suggests, “despite the exposure of the third space to contradictions and ambiguities, it provides a spatial politics of inclusion, rather than exclusion that initiates new signs of identity, and innovative sites of collaboration and contestation” (p. 1).

Working with these theorisations of dialogue and interaction, my study views the EIL workshops I led in Pakistan as a hybridised third space, where learning was organised so that conflicts and disagreements became points of negotiation rather than distractions. When I felt that the workshops were successful was when this negotiation was able to open up possibilities for alternative voices and stories to emerge from amongst the participating students. To provide an instance of this third space, I will include here an excerpt of a conversation between the students about the use of Standard English in Pakistan as part of a pedagogical activity that I conducted in a workshop in week 3 (07/04/16) of my fieldwork. The students were invited to reflect upon and voice their understanding about the Standard English and its use in Pakistan’s educational and professional domains:

Umeed: There is no need of, you know, Standard English... We have already been colonised by those people who are trying to enforce their English on us, so why we are letting them colonise us again? This is our right to express our views the way we want to. We don’t need to let others decide what we should talk. We should have this freedom to talk. So, let’s talk, let’s talk the way we want to.

Aarzoo: But I think English should maintain that standard. Why? Because English is a language, which is spoken on international level... If we speak in our dialect, then how will we be able to communicate on the international front? So, I guess Standard English should be used... If we add words of Urdu and we start talking in this manner at any international conference, then people won't understand our dialect...

Umeed: But then we will still remain marginalised...

Aarzoo: لیکن ہم اب بھی marginalised ہیں (But we are still marginalised). We need Standard English, you know, with that accent and all. And to be honest, you need Standard English to get a job... when you go to any elite school, the interviewers expect to hear گُورا⁶ English.

From a Bakhtinian and Bhabhian perspective, these instances of momentary friction among students through sustained interaction in the third space can lead towards the development of their ideological becoming. The EIL workshops were designed to provide ample opportunities for the students to challenge, struggle, and question the discourses underlying their current education system, in the form of curriculum, books, teaching methods, exams, and assessment feedback. It also created a space for the students to critically reflect upon and interrogate the ideological and pedagogical implications of EIL in postcolonial educational settings.

In this section, I have given particular attention to how the notions of dialogism and hybridity look upon knowledge as constructed, disseminated, negotiated, and re-contextualised. In this way, knowledge creation can be understood as happening: (i) in dialogue with others, where individuals interact in the process of sense-making; (ii) through dialogic interplay between authoritative and internally persuasive discourses, which I suggest ultimately informs a person's ideological consciousness; and (iii) through polyphonic interaction between voices. That is, every voice is articulated in response to other voices and/or discourses, and in anticipation of future voices or utterances.

In addition to teaching the workshops informed by Bakhtin's dialogic spirit, combined with Bhabha's constructs of hybridity and third space, my study also conceptualises the workshops as sites where students come together "to share their experiences by telling stories and imagining possibilities that take them beyond the here and now" (Doecke, 2015, p. 144). In other words, the dialogic narratives I construct based on my conversation with the students during the workshops and interviews, as well

⁶ The term گُورا literally means white or fair. In reference to the English language, this term became associated with the English spoken by the Caucasians of British and American descent (Bergsma, 2011).

as my autobiographical narrative moments are powerfully mediated by various historical, political, and/or cultural discourses.

In the following section, I critically explore and discuss the use of ‘narrative-based inquiry’ for the generation of the students’ and my autobiographical narratives.

4.4 Weaving the stories: Narrative-based inquiry

I am convinced that if I can listen carefully enough, there is much to learn from every story that one might gather. For society really is comprised of human lives, and if we can begin to understand the framework that lends meaning to these lives, then we have taken the important first step to being able to access the wider framework of meaning that is the binding agent of a culture. (Andrews, 2007, p. 491)

My interest in narrative-based inquiry stems from studying my participants’ storied experiences, and appreciating the ways they have been shaped by historical, socio-cultural, political, and institutional voices. It is this dynamic intersection of multiple voices that becomes the primary interest in my participants’ as well as my autobiographical narratives. As Johnston (1997) affirms, “multiple voices coexist and exist as an ongoing struggle within speech of individuals” (p. 686), and narratives encourage such individuals to challenge, question, and negotiate with these voices.

Bakhtin also sees any story, utterance, or narrative in a dynamic and ongoing dialogue with all other narratives, stories, and utterances existing in this social world. In this way, the dialogic narratives that I construct of both the participants and myself are powerfully mediated by various historical, social, political, and cultural discourses. These include, for example, discourses and/or voices of postcolonial thinking, the sometimes hidden, internal politics of ELT, as well as the emerging voice(s) of EIL as an alternative and innovative pedagogy.

In my efforts to make sense of the various narrative moments and stories in this study, I draw upon the methodologies of ‘narrative-based inquiry’ and ‘reflexive autobiographical inquiry’, which embrace the “relational and interactional nature of human nature, the particularity of the study, and the use of the story” (Manara, 2011, p. 98). Texts that are produced under the rubric of narrative-based inquiry, according to Baumeister and Newman (1994), are stories, displaying multiple layers of consciousness, meanings, implications, and potential interpretations.

Furthermore, the meanings derived from stories, according to Osto (2008), are not “stable, static identities that exist separately from their shifting interpretations through time and space... with each re-telling new meanings are generated through the disclosure of the tale” (p. 37). That is, meaning is continuously created and recreated as people continue telling stories. This can be linked to Bakhtin’s

notion of unfinalisability, which views utterances as saturated with “dialogic overtones” of the past and present, and which are “born and shaped in the process of interaction and struggle with others’ thought” (Bakhtin, 1986, p. 92).

Yuval-Davis (2010) further recognises the role of dialogic interaction as a constitutive element of “identity construction”. For her, “identities are narratives, stories people tell themselves and others about who they are (and who they are not) ... These identity narratives can relate to the past... they can be aimed to explain the present and probably; above all, they function as a projection of future trajectory” (p. 14). The dialogic approach can then be seen supporting the construction of identities through specific narratives or stories of actions and interactions of individuals, which contribute to their ideological becoming.

I intend to use narrative-based inquiry to construct stories in my attempt to better understand how the participants and I make sense of our experiences as English language learners in postcolonial Pakistan, and thereby contribute to the ongoing dialogue about ELT, as well as the ideological and pedagogical implications of EIL in postcolonial educational settings. Also, as part of my data analysis, I attempt to examine narrative accounts of the students, teachers, and myself in order to identify and document the process of ‘ideological becoming’. This involves investigating and interpreting stories and/or narrative moments of the participants’ dialogic interaction and negotiation between authoritative and internally persuasive discourse(s) regarding ELT, presented during the workshops.

A dialogic epistemology, therefore, informs all my methodological decisions from incorporating a flexible and relaxed conversation protocol in the interview sessions, to conversing in the students’ native language(s) (Urdu and/or provincial dialects). The study agrees with Mishler’s (1991) view of interview discussions as “narrative accounts”, which are underpinned by a process of “joint construction of meaning” (p. 52). Elliot (2005) explains that the process of narrative interviewing involves “encouraging and allowing participants to provide narrative accounts of their lives and experiences and opens up a space to allow them to make meaning of their experiences in the course of the interview” (p. 17).

My methodology also owes something to Luttrell’s (2003) study of discovering another world of narratives, when confronted by “silence” from her pregnant teen participants. She found it impossible sometimes to have her students narrate in spoken language alone and therefore resorted to activities of artistic production and role-plays. Adhering to this advice, occasionally during the interviews and workshops, I engaged the students in sharing their perceptions through activities of role-play, debate, and other pedagogical projects. Aarzo, in one of her journal entries appreciated my including a range of pedagogical activities in the EIL workshops:

I would have loved it even better if there were more activities for the students. I enjoy it, and actually wait for Thursdays... I guess at least here [in the workshops] I am free to express my views. (Aarzo's journal entry, 12/05/16)

In Chapter Five, I give space to my students to exercise their “storytelling rights” (Doecke & Parr, 2009). I proceed to focus on the stories of four students, which I developed by dialogically engaging with their past as well as their current situation of learning English in Pakistan, situated in various geographical, cultural, political, and ideological contexts. Furthermore, I also incorporate snippets of narratives that convey their individual perspectives regarding some principles of EIL, which I shared with them during the workshops. Occasionally through the texts I interweave narrative moments of ‘my’ experiences of dialogically interacting with these students as well as their teachers.

In the following section, I describe the whole research process, including a detailed overview of the recruitment process and my gaining access to the research site. Besides this, I also offer a description of the research methods employed in the generation of the data for this study.

4.5 Retelling the stories: The data-generation phase

I have divided this section into two subsections. Sub-section one explains the recruitment process of the participants involved in this study, while sub-section two provides a snapshot of the events that transpired during the data generation phase at Divinity University in Pakistan. Each section explicitly accounts for the decisions that I made ‘along the way’ regarding the research methods and design of the study. The two sections enabled me to:

explore the inevitable tensions that arise in a diversity of settings and reinforce and serve as a testament to the fact that prescriptive templates are unhelpful and, in many instances, untenable in providing an adequate foreshadowing of the perils and pitfalls encountered when researching the social. (Pugsley & Welland, 2002, pp. 1-2)

Also, keeping in mind the interpretivist dimensions of this study, I am conscious of the need to “retain an openness to the possibility of surprises” (Yanow & Schwartz-Shea, 2015, p. 340). My observations and encounters in the field, and my close reading of the stories and/or narratives generated during the fieldwork, all involved the interpretive process of grappling and negotiating with the various emerging surprises and conflicts. I found myself agreeing with Green’s (2011) description of interpretive research as “much less linear, rational, planned or designed, than it is emergent, exploratory, recursive, and an act of discovery” (p. 4). In the first part of this section, I demonstrate how I encountered the dynamic and emergent nature of interpretive research while planning and negotiating the process of recruiting the participants for this study.

Phase 1: Negotiating access to the participants and research site

I feel it is important to signal here that any one decision I made in this study was informed by, and as a response to, the multiple and diverse voices, events, and circumstances that arose before and during the fieldwork, and the impact of these on my methodological choice(s). For instance, in my earlier correspondence with the university administration, I indicated that the purpose of my study was to set up a series of workshops representative of the academic and professional learning as it may occur in a day-to-day classroom setting. This meant recruiting a group of students, representative of a typical university classroom. However, the institution enacted a series of selection processes, which meant that I obtained an “elite” group of extremely motivated and high-performing students. Therefore, in considering the responses from these students and analysing these responses, I was conscious that these were not representative of an everyday group of students, for reasons that were beyond my control.

I was also asked to cut short the number of weeks during which I had planned to lead the EIL workshops and conduct interviews with the students and teachers at Divinity University. This was in response to Pakistan’s experiences with political upheaval and terrorism at the time of my fieldwork; the leadership at Divinity University made the decision that to continue would be to pose significant risks to the safety of the students and myself. The changes involved condensing my period of interaction with the participants and speeding through various methodological procedures (like the interviews and workshops) in one day. So, instead of completing my fieldwork in mid-June as originally agreed upon by the university, I had to wrap up my project nearly a month early, in the second week of May (see Appendix 8 for the original and revised timeline of my research project).

Phase 2: Reflections on fieldwork in Pakistan: Generating data/stories

Although I had carefully planned, while still in Australia, each and every phase of my fieldwork in Pakistan, I was aware that I would also need to be prepared to make many major changes to the research design that I had imagined. There turned out to be many such changes required. Besides the ones discussed above, another change made to my research project involved that the leadership at Divinity University declined my request to gain access to university documents such as the curriculum, course outline, and language policy documents. However, I was still able to generate valuable data through a variety of other methods, which included:

1. Focus-group interview with students

I used ‘focus-group’ interviews with the student-participants following a ‘semi-structured’ interview protocol. I initiated my research project at Divinity University by conducting my first

set of three focus-group interviews with students in week one. Each focus-group comprised seven to eight students. These interviews explored students' understanding of their current English language learning and pedagogical practices. The second set of focus-group interviews took place in the second last week (week nine) investigating students' responses and attitudes towards the concepts and discourses of EIL introduced in the preceding workshops.

One-on-one interviews with teachers

I conducted one-on-one interviews with five teachers at Divinity University. These interviews took place in the first five weeks and investigated the teachers' understanding and perception of the English language, and how their perceptions appeared to shape their pedagogical practices. All the interviews were audiotaped and then later transcribed in full for data analysis.

2. *Transcripts of workshops*

I audiotaped the workshops and created the transcripts immediately afterwards. I also generated field notes in relation to classroom observations in a two-step process. In the first step, I took very brief notes whenever possible about the social occurrences which I witnessed 'during' the workshops "in a typifying, resuming, fashion of reconstruction" (Bergmann, 1985, as cited in Flick, 2009, p, 227). This was followed by the reconstruction of notes immediately 'after' the workshop, which included students' responses to classroom activities, feelings about the content of the workshop, as well as descriptions of non-linguistic cues.

It is worth mentioning that while the pedagogical content of the workshops was mostly delivered in the English language, including examples from a variety of World Englishes, such as Pakistani English, Sri Lankan English, and Indian English, students were also provided the opportunity to resort to their L1's (Urdu and/or provincial languages) during the workshops. An increasing number of studies have documented the benefits of using students' linguistic repertoire to learn the English language, an approach central to the pedagogy associated with "translanguaging" (Cummins, 2008; Garcia, 2009; Wei, 2011, 2018) (see section 7.1.1 for more details about translanguaging practices). My study agrees with Oskoz's (2009) view of encouraging students to use their L1, which allows them "to express their views fully and in detail; [to] help them formulate questions and hypotheses clearly, and to deal with complex, nuanced information unfettered by limited linguistic abilities" (p. 110).

3. *Documents and pedagogical artefacts*

I also enriched the data set by examining and interpreting various artefacts/documents. Merriam (1988) explains how all types of documents (published and electronic) “can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem” (p. 118). As a research method, Bowen (2009) finds ‘document analysis’ particularly applicable to qualitative case studies for a variety of reasons, such as: (1) providing background information (historical, social, political) of the research context; (2) tracking development and change, for example, analysing how the research setting (organisation or program) has progressed over time; and to (3) “verify findings or corroborate evidence from other sources” (p. 30).

However, Atkinson and Coffey (1997) caution against the limitations of using documents as the only source for data generation and analysis:

We should not use documentary sources as surrogates for other kinds of data. We cannot, for instance, learn through records alone how an organisation actually operates day-by-day. Equally, we cannot treat records – however ‘official’ – as firm evidence of what they report.... That strong reservation does not mean that we should ignore or downgrade documentary data. On the contrary, our recognition of their existence as social facts alerts us to the necessity to treat them very seriously indeed. We have to approach them for what they are and what they are used to accomplish. (p. 47)

Therefore, for this study, I selected a variety of documents to ‘supplement’ data derived from other sources, such as participant-observation (my observation notes recorded in my research journal) and interviews. Examples of types of texts or documents that can be collected and analysed include: ‘official data and records’ (policy documents from both the public and private sectors, press releases, and client records); ‘personal documents’ (letters and emails, journals/diaries, educational records, photographs and videos); and ‘social artefacts’ (flyers, posters, and children’s games) (O’Leary, 2014). For my study, I conducted a careful and detailed document analysis of the following documents:

1. Publicly accessible education policy documents (national language policies)
2. Personal documents (students’ journals, researchers’ self-reflective journals, and students’ written responses to classroom activities)

4. *Reflective student journals*

I invited students to maintain reflective journals, which created another form of dialogic space for them to reflect on their understanding of the status and role of English in Pakistan, as well as to explore their perceptions and attitudes concerning the concepts and discourses of EIL introduced

in the workshops. After each workshop, the students were provided with a half-hour session for reflective writing in their journals. I also wrote several prompts of the top of the page of the students' journals to act as cues for their entries and to encourage them to reflect on their experiences of attending the workshop on the day. For instance, I used the following prompt for reflection concerning the topic of 'writing across cultures' (week five): 'In light of what you have studied in the workshop today, do you think there is a possibility of producing or generating academic texts incorporating English language variation? Why or why not?'

5. *Reflexive research journal*

In addition to students' journals, I also maintained 'my' own reflective research journal as a record of my "experiences, ideas, fears, mistakes, confusions, breakthroughs, and problems that [had] arise[n] during fieldwork" (Spradley, 1980, p. 71). Labelling it as the "other text", Parr (2007) identifies how texts written by teachers and researchers can "perform crucial roles in informing, focusing and mediating [their] learning, dialogue and inquiry" (p. 26). As I stated earlier in the Preamble, I began this research journey by maintaining a 'pre-study journal' (in the form of an ongoing autobiographical narrative), which created a space for me to reflect dialogically and reflexively on my experiences, assumptions, and values that inspired my research project. As I entered into the data generation phase, I continued my critical and dialogic reflections in the journal by mapping out my understanding from the multiple perspectives of researcher, participant-observer, interviewer, and workshop facilitator.

I also used this research journal to document and reflexively question my experience(s) of teaching EIL in Pakistan and Australia, and to monitor my personal reactions to what I discovered (Kenten, 2010). An important role I therefore play in my research study is that of a 'reflexive' researcher, whose purpose is not merely to report the 'facts' of the research, but also to engage in an ongoing process of constructing interpretations through asking, "What do I know?" while at the same time questioning "How do I know what I know?" (Hertz, 1997, p. viii) (for more details, see section 3.3).

4.6 Data analysis

Analysing and interpreting qualitative data are invariably complex processes of 'making meaning' (Merriam, 1998). In my study, the analysis and interpretation involved critically engaging with large volumes of data generated from different sources. These activities were mediated by the theoretical framework I had developed in the early stages of my research (see Chapters Two and Three), and in relation to the research literature I had read. Merriam (1998) describes data analysis as:

... the process of making sense out of the data... [which] involves consolidating, reducing, and interpreting what people have said and what the researcher has seen and read – it is the process of making meaning. [It] is a complex procedure that involves moving back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning, between description and interpretation. (p. 178)

To ‘make sense’ of the data generated in this study, I utilised the three stages of meaning-making proposed by Rossman and Rallis (2012): immersion, analysis, and interpretation. This involved: (1) generating and becoming acquainted with the data (immersion); (2) organising the data into chunks, concepts, or discourses by labelling, coding, and categorising (analysis); and (3) understanding and making meaning of those chunks of data (interpretation).

The first stage of ‘immersing’ myself in the data began when I started designing the theoretical framework for this study and is exemplified through my detailed document analysis of Pakistan’s national language policies (see section 2.5). As an ongoing and iterative process, I shuttled back and forth between the data generated in the field and subsequently related it to my theoretical framework (drawing on discourses of postcolonial theories and dialogism) and the research questions I identified earlier in the process (Braun & Clarke, 2013).

As I began to generate the data in the field, through audio-recording the EIL workshops and interviewing students and teachers, I also began the process of transcribing, translating (from Urdu and Punjabi to English), and ‘analysing’ the generated data. As recommended by scholars in the field of qualitative research design (Creswell, 2008, 2009; Merriam, 2009; Miles, Huberman & Saldana, 2014), the data generation and analysis happens simultaneously. Indeed, as I learned more about the context, and as I heard different stories from my participants, I found myself making somewhat new decisions about the type(s) of data I was generating and how these data were generated. As Merriam and Tisdell (2016) point out:

Data collection and analysis are simultaneous activities in qualitative research. Analysis begins with the first interview, the first observation, the first document read. Emerging insights, hunches, and tentative hypotheses direct the next phase of data collection, which in turn leads to the refinement or reformulation of questions, and so on. (p. 191)

Rossman and Rallis’s (2012) second stage of making sense of the data involves ‘analysing’ the data, which includes the procedures of ‘document analysis’ and ‘thematic analysis’. Document analysis, according to Bowen (2009) “yields data – excerpts, quotations or entire passages – that are then organised into major themes, categories, and case examples specifically through content analysis” (p. 28). In this study, after thoroughly reading and re-reading through the volumes of documents

collected, I organised the information into categories by following Flick's (2005) two-steps reduction process. In the first step, the data/material was 'paraphrased', which means that repetitive and less relevant passages were skipped, followed by the bundling together of similar paraphrases (second reduction). Secondly, I related the categories to the themes that I created in the process of articulating my theoretical and epistemological framework, which in my case made significant use of postcolonial theories, EIL, and Bakhtin's (1981, 1986) theory of dialogism. To create the themes and categories, I critically engaged with the generated data by asking questions of it and making comments and notes. Goetz and LeCompte (1984) talk about the importance of notetaking while analysing field notes:

The notes serve to isolate the initially most striking, if not ultimately most important aspects of the data... the notes taken while scanning constitute the beginning stages of organising, abstracting, integrating, and synthesising, which ultimately permits investigators to tell others what they have seen. (p. 191)

Besides document analysis, I also worked with a version of 'thematic analysis', as advocated by Daly, Kellehear and Gliksman (1997). Such an approach searches for and identifies the themes that might emerge as being important to the description of the phenomenon being investigated. Fereday and Muir-Cochrane (2006) define it as a "form of pattern recognition within the data, with emerging themes becoming the categories for analysis" (p. 4).

I am aware of some of the tensions in adopting the 'mechanistic style' of the thematic analysis approach, especially for analysing 'storied' data. Narrative inquirers, Hollway and Jefferson (2000) warn against the use of thematic analysis approach, which has the tendency of "fragmenting" narratives by systematic use of coding and labelling. Coffey and Atkinson (1996) are also critical of this analytical approach in narrative-based inquiry:

Strategies that are dependent on coding the data and using the codes to retrieve analytically significant segments of data... [are] a common starting point for researchers... the fragmentation of data implied in the coding strategy often leads researchers to overlook the form of their data. (p. 22)

By acknowledging the limitation of this analytical approach, I tried my best in this study to maintain the authenticity of the stories of my participants. For this purpose, I restricted the overuse of coding and labelling the texts, and organising the data into rigorous and definitive categories, which according to Blair (2015), "tend[s] to highlight large chunks of data rather than specific key information" (p. 25). Therefore, in a sense, I personalised the analytical approach for my study, which no longer constrained me to view my data through the restricted templates of codes and labels. I instead relied on the dialogic and interpretive epistemology, which facilitated the data to 'speak for

itself' by allowing the themes, issues, conflicts, and discourses to emerge from the participants' stories (Suter, 2012).

I then moved to the third and final stage of 'interpreting' the data by using Yin's (2009) "explanation-building" strategy for case study analysis. This analytic procedure is applicable to case studies that are both explanatory and exploratory, like mine, and is based on the understanding that "to *explain* a phenomenon is to stipulate a presumed set of casual links about it, or *how* or *why* something happened" (Yin, 2009, p. 141, original emphasis). Since this study attempts to recognise and understand the participants' voice(s) and perspectives about the teaching of EIL in Pakistan, this analytic approach facilitated my understanding of the current context of ELT in Pakistan as well as answering my research questions relating to the prospects of teaching EIL in a postcolonial country.

Finally, as I generated narrative accounts of my participants' experiences, I adopted Connelly and Clandinin's (1990) three interpretive approaches to narrative-based inquiry: broadening, burrowing, and re-storying. To begin with, 'broadening' presents the more general or broader context of the narrative, such as, a general description of the participants' lives by reflecting on their personal and socio-cultural backgrounds, and the impact of these on their characters or moral values and beliefs (Kim, 2016). Through broadening, I have been able to bring into my analysis, "what else [I] know about the storytellers and their local and general circumstances" (Mishler, 1986, p. 244). For this study, this action of 'broadening' helped me determine the boundaries of my collective cases by recognising the differences in the socio-economic, linguistic, and cultural profiles of the participants (such as their experiences in attending Urdu-medium or English-medium schools), and the influence of these on their understanding and view of the English language.

Clandinin and Connelly's second stage of 'burrowing' focuses on the local specificities of the data. The researcher is encouraged to recognise and acknowledge each participant's thoughts, feelings, understandings, or dilemmas, as well as their perceptions about certain experiences and the way these have shaped their lives (Craig, 2007; Kim, 2016). Similarly, in the words of Garvis (2015), burrowing involves "listening closely to how individuals string their life experiences together to make personal sense of them" (p. 7). I made use of the burrowing technique when asking my participants 'how' and 'why' questions such as "how do you feel about the way you use and speak English?", "have you encountered any challenges or difficulties in the use of English either academically, professionally, or in your personal use of English?", and "why do these challenges exist, and how do you deal with them?" Through asking such questions, I attempted to make sense of the events or circumstances that influenced the lived experiences of my participants. This stage was crucial for me in generating data, since it gave me an opportunity to listen to my participants' 'voices'.

The last stage of ‘restorying’ involves finding ways to narrate the stories of the participants. According to Ollerenshaw and Creswell (2002), the process of restorying includes “reading the transcript, analysing the story to understand the lived experiences, and then retelling the story” (p. 330). The significance of narrative-based inquiry in social sciences and educational research has been widely discussed in the literature as it provides a ‘voice’ for teachers and students which is not always heard in so-called scientific studies, as well as recognising the value of stories and storytelling to construct school experiences (Errante, 2000; McEwan & Egan, 1995).

Clandinin and Connelly (1989) indicate how a narrative account at the final stage of restorying “may constitute a restorying of [an educational] event and to that extent is on a continuum with the process of reflective restorying that goes on, one way or another...” (p. 2). Thus, narrative-based inquiry as a methodology became exceptionally useful in my efforts to construct stories which drew attention to the feelings and experiences of the participants (and myself) as English language learners in postcolonial Pakistan. It also helped in documenting the meaning-making process of the participants as they engaged with, made sense of, and negotiated with the discourse(s) of EIL in my workshops.

4.7 Chapter summary

In this chapter I have provided a detailed and critical discussion of how a dialogic epistemology informs the research design of this study. I specifically highlighted Bakhtin's (1981, 1986) theory of 'dialogism' and Bhabha's (1995, 1996) constructs of 'hybridity' and 'third space' in shaping the design and implementation of the EIL workshops that I led in Pakistan, along with their roles in the analysis of generated data. I then explained the methodological approaches of 'case study' and 'narrative-based inquiry', which were used for the generation of the participants' and my autobiographical narratives of critically engaging with the pedagogical discourses of EIL. This chapter has concluded with a description of the research methods used in the generation of the data and the strategies I used to process and analyse the data in order to answer the research questions.

In the next chapter, I use the methodological approaches discussed in this chapter to generate my participants' (students and teachers at Divinity University) stories relating to learning English in the postcolonial educational spaces of Pakistan.

Chapter 5

ہماری کہانیاں **Our Stories: Voices and Reflections of University Teachers and Students**

One theory in educational research holds that humans are storytelling organisms who, individually and socially, lead storied lives. Thus, the study of narrative is the study of the ways humans experience the world. This general concept is refined into the view that education and educational research is the construction and reconstruction of personal and social stories; learners, teachers, and researchers are storytellers and characters in their own and other's stories. (Connelly & Clandinin, 1990, p. 2)

5.0 Introduction

In this chapter, I present critical narrative accounts of university teachers and students teaching and learning English in postcolonial Pakistan. In constructing these 'narrative cases', I represent the participants' distinctive voices, perspectives, and reflections on learning English in this context. The teachers' cases are drawn from interviews I conducted at Divinity University in Pakistan, in which I sought to draw out their understandings and views of the English language, and their perceptions of how these understandings and views might have shaped their experience of learning the language and later their teaching of English in Pakistani schools and universities. I also invited a small cohort of English language students to engage in focus-group interviews as well as participate in a carefully designed program of workshops that I led to learn about the discourses and concepts of EIL. The students' cases draw on transcripts of the interviews and workshops.

The chapter is underpinned by the following research questions:

1. How do English language students and teachers in a particular university in Pakistan understand the current role, nature, and learning of the English language?
2. How do university students in Pakistan respond to the concepts, discourses, and practices associated with EIL offered through a series of workshops?
3. How do teachers in an English language program at a Pakistani university understand and negotiate a range of linguistic, cultural, and contextual factors in their teaching of an EIL program?

The chapter is divided into two main sections:

1. Narrative cases of university teachers and students who attended schools where English was the medium-of-instruction.

2. Narrative cases of university teachers and students who attended schools where Urdu was the medium-of-instruction.

In the first section, I present narrative cases of two university teachers and two students, who had attended private schools where ‘English’ was the medium-of-instruction. The second section explores the views and perspectives of two teachers and two students, who had studied in government-funded/public schools where ‘Urdu’ was the medium-of-instruction. (For more details about the differences between these two types of schooling systems in Pakistan, see sections 2.1 and 2.5).

5.1 Narrative cases of university teachers and students who attended schools where English was the medium-of-instruction

In this section, I focus on two teachers, ‘Ammara’ and ‘Arwa’ (pseudonyms) and two students, ‘Aarzoo’ and ‘Aitemad’ (pseudonyms). Their narrative cases are structured in three parts:

1. Personal and educational biography
2. Views and perspectives about English learning and teaching in Pakistan
3. Teaching an EIL program in Pakistan

Personal and educational biography

In this section, I generate narrative descriptions of the teachers’ and students’ experiences of learning English in Pakistan by drawing on the “life history method” (see Etherington, 2009; Goodson, 2001, 2016; Goodson & Gill, 2011). According to Biesta, Hodkinson, and Goodson (2005), life history methods generate stories about individual lives in ways that enable readers to understand the stories “against the background of wider socio-political and historical contexts and processes” (p. 4). In Chapters Two and Three, I have provided a detailed description of a wide range of historical, social, and cultural contexts for my research more broadly.

By gaining access to individual teachers’ and students’ biographical details and life experiences, I have been able to explore and better understand how the participants’ personal backgrounds (socio-economic, linguistic, cultural, religious, and educational) can relate to, and help shape, their learning, perceptions of, and attitudes towards the English language.

Views and perspectives about English learning and teaching in Pakistan

In this section, I critically present and analyse the responses of teachers and students participating in interviews that I conducted. During the one-on-one interviews with the five teachers at Divinity University, my intention was to encourage the teachers to focus on their experiences of learning English in Pakistan, and to consider if (and how) they had become conscious of their own language

practices in their classrooms. By engaging in a semi-structured conversation (that is, one that was flexible, and allowed the interviewees to explore and pursue their ideas and experiences with some freedom), my aim was to facilitate the teachers' dialogic narratives and assumptions about issues of linguistic, cultural, and educational diversity in their classrooms.

Similarly, I prompted the students to share their voices and stories about English learning in Pakistan and to critically and dialogically reflect on these stories. For the generation of the students' narratives, I incorporate their responses from the focus-group interviews as well as their journal entries.

Teaching an EIL program in Pakistan

In this final section, I focus on understanding the teachers' and students' views and perspectives about EIL/World Englishes. I specifically inquire into their existing knowledge about the notion of EIL/World Englishes, and the prospect of teaching an EIL program at Divinity University.

5.1.1 Ammara's narrative case (university teacher)

Learning English as a Second Language (ESL) in the early years: "... Forget Urdu if you have to... For me learning correct English, King's English became a matter of survival"

I conducted my first teacher-interview with Ammara who had been living in one of the major cities of the Punjab province⁷ where there is significant use of the English language in day-to-day communication, as well as in print and electronic media. Ammara is currently a lecturer for the undergraduate units at the Faculty of English at Divinity University.

Ammara reflected on her experience(s) of using English to communicate with international students from Egypt, China, Saudi Arabia, and Turkey at Divinity University, "[my city] is a multi-ethnic social canvas, so you can hear all sorts of languages around you, especially here at the university. You have Persian speaking people around you, Chinese...". With respect to her linguistic background, Ammara can fluently speak English and Urdu, and to some extent she can understand and speak Punjabi (provincial language), especially when talking to the "servants" in her house.

Ammara studied in a private school where English was the medium-of-instruction. She talked about her experience of studying English at this school, "... my father preferred sending me to a school where English was not just the medium-of-education, but also a medium of day-to-day communication... I remember we were made to speak in English in the school". Ammara continued

⁷ It is worth mentioning that while Punjabi and other provincial dialects were identified as the first language by many of the participants in the study, most of them communicated in English (official language) and Urdu (national language/lingua franca) languages. A significant reason why the students relied on these two languages is due to their widespread use in oral and written communication in Pakistan (Shamim & Rashid, 2019; Simons & Charles, 2018) (for more details about the dominant roles of English and Urdu in Pakistan's education system, see sections 2.1 & 2.5).

by identifying some of the strategies used by her school to impose the use of English. According to her, the most “aggressive” strategy involved “penalising” the students for speaking Urdu as well as “faulty English”. Ammara still remembered that after being fined twice for speaking Urdu at her school, her father told her to “forget Urdu if you have to”. Reflecting on her father’s instruction, Ammara explained how this completely changed her perception of the Urdu language and that learning English, or more specifically “learning correct English, King’s English, became a matter of survival” for her.

Ammara continued to reflect on her passion for teaching the English language, as she indicated, “I’m good at teaching and I can make a difference”. It was one of Ammara’s schoolteachers, Ms. Suleman (pseudonym), who she gave profound credit to for inspiring her to teach English “creatively”. According to Ammara, this could make a big difference in the way students learn English in Pakistan. Speaking of her own teaching, Ammara said she adopted the same strategy as Ms. Suleman by “focusing on the use of correct English ... and how to modulate from within our context”, by which she meant “encouraging [students] to write about [their] culture and language”. By attending Ms. Suleman’s lectures, Ammara began to conceptualise English “as something of [her] own. I can’t disown it. The language became my own”. Ammara indicated that she incorporates Ms. Suleman’s pedagogical practices in her teaching of English but cautioned that this was only for her creative writing classes. For academic writing, Ammara advises her students “not to think in Urdu while writing in English”.

When asked to discuss her attitudes towards the use of students’ L1 or mother tongue in her classroom, Ammara immediately identified Urdu-to-English translation in writing as a major hurdle for most of her students who were from an Urdu-medium school background. As she explained, “these students’ [from an Urdu-medium school background] thinking has been moulded in their schools, where they have compartmentalised English into the domain of their studies, and Urdu as a language in which you can express yourself”. Thus, when these students write in English, they think in Urdu, because it is the language, they can best express themselves in, and then proceed to undertake a literal translation into English. Ammara gave a specific example of the grammatical concept of “gendered nuances” in Urdu and explained some of the issues that arose when students literally translated from Urdu to English:

For example, take the noun اس کا شوہر⁸ like اس کی بیوی, which translates to ‘his husband’ and ‘her wife’. Also, objects in English might be neutral, but in Urdu, they have gender

⁸ Occasionally, within the participants’ narratives, I interweave moments of ‘dialogic code-switching’ (see section 7.1.1, p. 131 for theoretical discussion of code-switching practices). I was drawn towards this stylistic feature of writing as it

overtones, like ‘there is a chair’, but in Urdu, it is ایک کرسی وہاں رکھی گئی ہے, so the students end up using a female gender pronoun for chair...

Ammara also pointed out that this linguistic issue becomes even more complicated when dealing with students who speak the provincial languages as their mother tongue. Speaking specifically about her Pashto⁹ speaking students, she mentioned that as an Urdu speaker, she finds it very difficult to assess their assignments. Ammara indicated that the gender system in Pashto is different from that of the Urdu language and so when her Pashto speaking students write, they first think in Pashto, then translate to Urdu, and finally translate their writing into English, with the end product becoming a “big mess”.

Reducing the disparity between schooling experiences of students in Pakistan’s private and government-funded schools: “... There is a big difference in the [level of proficiency in English] between the students from Urdu-medium and private schools...”

Early on in the interview, Ammara talked about her struggles in dealing with students from diverse backgrounds, specifically those who use Urdu and/or provincial languages to communicate orally and/or verbally. According to Ammara, these students had grown up in rural and remote communities, where they had had limited access to quality education. She briefly hinted about the struggle of dealing with students from different schooling backgrounds: “Most of my students [from an Urdu-medium school background] think their writing [in English] is perfect because their [school] teachers told them that they are good”.

Ammara continued to explain how she was critical of a pedagogy that promotes the strategy of “rote-learning”, which is mostly used for teaching and learning English in Urdu-medium schools: “the students learn English through rote-learning, and then think that they are an expert in the language”. Ammara compared this to classrooms in English-medium schools where the majority of the students “don’t have any issues in reading and writing in English” as they are enabled in their early years to develop skills for becoming fully proficient in English. Reflecting on the differences between the types of medium-of-instruction schools in Pakistan, Ammara went on to claim that students, like her, who had the opportunity to study at private English-medium schools, are “privileged”. Ammara

enables the readers to experience the ‘authenticity’ of the participants’ voices and emotions (Mahootian, 2020; Panayiotou, 2004).

⁹ Pashto is the national language of Afghanistan. It has two major dialects, Western Pashto, which is spoken mainly in Afghanistan, and Eastern Pashto, which is spoken in north-eastern Pakistan. Research in the field of linguistics has identified that Pashto is significantly different from Urdu both orthographically and phonologically (Mirdehghan, 2010).

concluded that her main pedagogical goal is to reduce the education divide in her classroom by assisting all her students to become fully proficient in English.

Based on Ammara's pedagogical goal of supporting her students to become proficient in English, I asked her to identify some of the characteristics of a proficient English user. Ammara began by pointing out that a competent speaker of English should maintain "*grammatical coherence... [and] express their feelings effectively*". When asked if the notion of 'accent' is essential when interacting in English, Ammara was quick to point out that, "*accent does not matter... someone can still be proficient in English, even if they have weak accent, but flawless grammar is important*". Ammara continued by criticising the grammatical errors in the English spoken by a famous Pakistani cricketer:

I hate Shoaib Akhtar's ¹⁰accent by the way. His English is atrocious. I rather he spoke in that desi¹¹ accent, but at least in correct English... Most of the time, I end up guessing what he's trying to say... I hate that person's English. Sometimes, I laugh at my students that you end up speaking like Shoaib Akhtar, you know. I hate that...

Ammara then continued to mention some of the strategies she uses to facilitate her students in becoming proficient users of English. She hinted towards the use of the technique of "*drilling*" in her classroom: "*I focus on developing my students' vocabulary by writing a word on the board with its meaning and synonyms, and then I ask them to repeat the word multiple times for the next two to three weeks... It has to be done*". 'Drilling' is a classroom technique utilised to learn a new or foreign language by giving systematic attention to pronunciation through guided intensive repetition of words and sentences in the target language (Freeman, 2000; Scrivener, 2005). Thornbury (1999) identifies "control" as a key characteristic of the drilling technique, by which he means, "the language is controlled, that is, the learners have no choice in the language they are using; and the interaction is controlled, that is, the teacher dictates who speaks and when" (p. 96). A number of studies have documented the use of drilling techniques while teaching English in Pakistani public and private schools (Abbasi, 2011; Alam & Bashir Uddin, 2013). Some studies have identified various benefits of using this technique to teach English in Pakistani classrooms (Esmail, Ahmed & Noreen, 2015; Warsi, 2004), while others have vigorously critiqued it because of its constraints to learners' autonomy and creativity in language use (Bacha & Ilyas, 2014; Coleman, 1989; Shamim, 2012).

¹⁰ Shoaib Akhtar is a former Pakistani cricketer. He is mostly criticised for speaking the so-called 'incorrect' English (Shahzad, 2017).

¹¹ A Hindi word that means local or indigenous. But, in South Asian culture, it is also used a derogatory term to refer to a person who is unsophisticated (Thangaraj, 2015).

Ammara identified another strategy for improving students' proficiency in English by organising one-on-one consultation sessions with the students, where she can be "*ruthless*" while giving feedback. She explained that she "*cannot help it*" as she only has four months to teach an entire course to the students, so she has to be "*direct*" while giving feedback about their writing.

Finally, I prompted Ammara to discuss her understanding of the notion of EIL/World Englishes. Ammara suggested that the concept of one variety as correct English is no longer valid as there are multiple dialects of English in one country, such as the United Kingdom (UK). According to Ammara, the notion of Englishes (plural) emerged when changes were made to the English language "*culturally and contextually*", so, in her mind, "*we can't say that there is one form of correct English... English would change contextually*". But, despite the differences, Ammara still thinks that all varieties of English, "*share a certain coherent commonality... the flow and the syntax across the use of English is the same*". Ammara also indicated that she still continues to teach British English in her classroom, which she considers as the "*correct English*".

Teaching English variation in the classroom: "*All languages have been evolutionary, they have always undergone osmosis, even English itself. That's how languages develop. If they don't, they sort of die*"

When I asked Ammara about her existing knowledge with respect to the notion of EIL/World Englishes, she discussed Braj Kachru's contribution to the field of Applied Linguistics. Ammara indicated that she only started reading his book, *The Alchemy of English* (1986), after she received a copy of my interview questions and commented on Kachru's notion of World Englishes as: "*Basically it's about how English language has been modified context wise... I can identify someone speaking Indian English, or someone speaking in Bangladeshi English...*". Ammara continued to identify "*accent*" as the main distinguishing factor between the different types of Englishes: "*It's mainly the accent. It's the stress pattern as well, the sort of expressions sometimes they are also translated from their local expressions into English, which are different... Inflections are different, stress patterns are different...*"

Ammara also talked about the notion of 'nativisation/hybridisation' of English and how it has resulted in a significant rise in Pakistani users feeling some sense of ownership of the language. Consequently, this has helped to generate a positive attitude towards local varieties of English (see Ahn, 2014; Monfared & Khatib, 2018). As Ammara commented:

I was reading the thousand plateaus by Felix Guattari [and Gilles Deleuze] ... He came up with this very interesting idea that when we are speaking in English, we are sort of nativising

it, we are also minoritising the English language. So, it's not just the prerogative of the English-speaking West. We own their language and then we sort of challenge them.

Ammara's appreciation for the notion of World Englishes began when she studied the course 'Postcolonial Literature' at Divinity University:

When I was studying about postcolonial literature in my PhD coursework, me and another classmate were of this opinion that this stringent imposition of that British or Anglicised, Americanised academic writing, that's going to become problematic because what do the Westerners know about bilingualism, when they speak only one language? We are the ones who are to tell them what bilingualism actually is.... I want to write an academic paper in a bilingual form because I think it would become more reflective of who I am.

Finally, I asked Ammara to comment on the possibility of teaching the perspectives advocated by an EIL curricula or the World Englishes paradigm in a postcolonial education system:

...To be honest, there is prospect of teaching World Englishes or what you call EIL... As a matter of fact, people are already engaged in that kind of teaching through courses like sociolinguistics and many other subjects. We [at Divinity University] are already doing that... But your EIL course has to be meticulously designed to meet the needs of our students because they are already, you know, speaking in a sort of English that may not be a standardised form of English.

For Ammara, implementing an EIL course should still involve teaching the students Standard British English: *So, the basic structure [of the EIL course] should still be English, that one we inherited from Britain, because otherwise people won't be able to understand them [students] globally".*

5.1.2 Arwa's narrative case (university teacher)

Breaking stereotypes by studying an English language degree: "... And everyone started telling me that I should not study English because ہر کوئی انگریزی بول سکتا ہے (everyone can speak English) ... But I think it's a misconception"

Arwa began the interview discussion by reflecting on her family's negative reaction towards her decision to study a degree in English Literature:

Everyone [in my family] started telling me that I should not study English because ہر کوئی انگریزی بول سکتا ہے (everyone can speak English) ... But I think it's a misconception. English is not easy to learn... for me, English is something that I always enjoyed My heart told me that [English] literature is where I want to go.

Arwa lived in a small regional city in the Punjab province. For her primary education, Arwa was enrolled in a government-funded Urdu-medium school. According to Arwa, the school was quite small, comprising only eight to nine rooms, and a small playground with a bench. Arwa recalled feeling “invisible” in her classroom, which contained thirty to forty students, and that her teacher would not even make the effort to remember her name, and instead called her تم (you). When Arwa was eleven years old, she moved to one of the main cities of Pakistan and started studying in a private English-medium school.

Urdu was replaced by English in Arwa’s new school, where “it was a mandatory thing to speak English in the class”, and with the teachers urging the students to “only speak Urdu in Urdu class”. According to Arwa, she started speaking fluently in English when she was 13 years old.

Ideology and politics in postcolonial English language education: “... We need to change the so-called standard that we have for writing... because I think a lot is lost in compelling the students to learn ‘the’ correct English”

I encouraged Arwa to describe her teaching experiences of engaging with students from diverse linguistic, socio-cultural, and educational backgrounds. Arwa responded by indicating how she struggles to cope with the differences in her students’ linguistic and educational backgrounds. Specifically, Arwa finds it hard to assess students’ writing, which clearly demonstrates literal translation from Urdu and/or provincial languages to English. She continued to mention that she cannot help but feel “frustrated” when she has to assess her students’ writing. Despite some students working very hard, Arwa feels that they “fail” to produce good writing due to their Urdu-medium school background as “the biggest challenge that we have here as teachers is that our students don’t know how to write. They understand what we teach them, they understand the subject matter perfectly well. But they can’t write, that’s the basic problem here...”.

Challenges of L1 to L2 translation in English writing in Pakistani classrooms has been a subject of debate over a decade of research (Coleman, 2010; Rahman, 2001; Shamim, 2008, 2011; Umar, 2017). Research studies investigating ELT in rural and remote communities of Pakistan have revealed how English grammar teaching in primary and secondary schools is still greatly influenced by traditional teaching methods, such as the grammar translation method (Awan & Nawaz, 2015; Awan & Hiraj, 2016). Many scholars argue that a key reason for the lack of use of target language in classrooms is the teachers’ limited proficiency in English (Imran & Wyatt, 2015). Nawab (2012), in his study of English grammar teaching in various secondary schools in the remote district of Chitral has argued how the educational background of the teachers (Urdu-medium schooling), non-availability of in-

service courses for English teachers, as well as lack of resources and support, contribute towards the dominant use of translation methods in English language learning.

To help her students avoid using their native language(s) to learn English, Arwa explained that she encourages her students to communicate in English “*at all times*”, including in the classroom and on social media, such as Facebook. Arwa also mentioned that she encourages her students to use “*good English*” in the classroom by which, she means as “*correct grammar, it [English writing] has to have a good syntax. It has to follow a particular pattern. The spelling mistakes should not be there, and... to write a proper organised, coherent essay, with a proper beginning, middle and an end*”.

When I asked Arwa to reflect on some of the English pedagogical practices and policies of Divinity University, she pointed towards the hegemonic dominance of Standard English ideology. She continued to explain how this colonial discourse not only negatively influences the student, but also the teachers at Divinity University:

One of my colleagues, she is also my friend, just submitted her PhD thesis. She has been teaching here for the last 15 years. And the first observation on her work by a foreign evaluator was that it's not written in the Standard English. She was so discouraged and disappointed that she threw her dissertation away and told me that she will never submit her thesis...

Arwa continued to explain that her colleague emailed her manuscript to an editor of an international academic journal in England, who then charged her for editing and revising her dissertation according to the required standards of British English. Eventually, Arwa's colleague passed. Feeling quite apprehensive about the prospects of having her PhD dissertation assessed by foreign evaluators, Arwa indicated that she feels that native languages as well as local varieties of English should be acknowledged and appreciated when teaching and learning English in contemporary postcolonial societies:

I think we need to be more accepting of this variety that we have... We as a postcolonial country should be the ones who are actually more assertive in terms of saying that you have to be more accepting of our English and our own ways of writing English... At the end of the day, English is not our native language. We are forced to learn it because we have no option but to learn English.

Arwa continued to show her appreciation for the discourses of EIL/World Englishes, believing that it can ultimately reduce the education and class-based discrimination, and support diversity in English classrooms in postcolonial societies.

Current perspectives on teaching EIL in postcolonial Pakistan: “We should introduce EIL in Pakistan. By changing the mindsets and perspectives of people, we actually might have better learning outcomes”

When I prompted Arwa to share her understanding about the notion of EIL/World Englishes, she responded by defining the term ‘Pakistani variety of English’:

We have different and our ‘own’ syntactic patterns, and a lot of Pakistani users would not speak English in the Standard British format. My understanding is that students would follow more of an Urdu pattern when writing in English, which I think is pretty much acceptable these days. This is the Pakistani variety of English...

However, Arwa felt that despite the global recognition of local varieties of English, most postcolonial countries remain “under the colonial spell” and continue to teach Standard English (mainly idealised British and American English), while regarding all other varieties of English as “incorrect”. Arwa talked about her experiences of teaching the course, “Pakistani Literature in English”, where ironically, she teaches texts written in Pakistani English, but encourages her students to avoid using this English dialect for their assignments and exams:

It is an irony indeed. Because, on one hand, [by teaching about postcolonial literature] we criticise Standard English, but on the other hand, we are compelled to follow the same standard. And there is no way around it because in our marking criterion, standard language comes first...When I am evaluating their [students] writing, I am helpless, I have to follow that particular criterion.

Towards the end of the interview, Arwa discussed some of the challenges an EIL course/program might encounter if implemented at Divinity University. Arwa specifically hinted towards the differences in opinions between academics of varying age groups, indicating that young academics like herself are interested to learn about the notion of EIL/World Englishes. However, Standard ‘British’ English continues to be implemented in the faculty as it is favoured by most of the authority or leadership figures:

I am going to be very honest with you... I think your course will still be met with some challenges because what you are trying to talk about, I think, would need some time to be accepted. How much time I am not sure because some academics will try to assert that we should stick to the standard...

Arwa ended the interview discussion on a positive note by showing her enthusiasm for implementing an EIL program at Divinity University, “... to be honest, we should introduce EIL in Pakistan. By

changing the mindsets and perspectives of people, we actually might have better learning outcomes... It can be challenging, but why not at least try it?" Arwa even offered to be an instructor for the EIL program if it were implemented at Divinity University.

5.1.3 Aarzoo's narrative case (university student)

I decided to present the narrative cases of two students, Aarzoo and Aitemad as both these students were excitedly vocal in their responses to the interview questions. They both enacted the role of 'storytellers' by constructing and reconstructing accounts of their experiences of learning English in Pakistan. This does not necessarily imply that the other students were unwilling to participate. But during my fieldwork in Pakistan, I found myself following the learning journey of these two particular students due to their willingness to share their stories as shaped by and intimately tied to the socio-cultural, political, and historical discourses surrounding their lives.

Postcolonial education systems and marginalisation: *"our society makes us copy the English spoken by the West, and this makes us inferior to them"*

At the time of our interview, Aarzoo was a third-year undergraduate student at the Faculty of English. Before moving to one of the major cities of Pakistan to study a degree in English Literature at Divinity University, Aarzoo used to live in a small regional city in the Punjab province. Researchers investigating the quality of English education in Pakistan have revealed a recent rise in the number of English-medium schools in rural districts, towns, and regional cities (see, Andrabi, Das & Khwaja, 2002; Awan & Zia, 2015; Memon, 2006). Aarzoo was also enrolled in an elite English-medium 'Catholic' school in her home city. Historically, Catholic schools in Pakistan were established post-partition in 1895 and only allowed students of Christian parents, British and Irish students, and children of British army personnel to enrol. However, soon after, Muslim students from elite class backgrounds also began to study at Catholic schools.

Aarzoo recalled that she was taught by "*strict Irish nuns*" at her school who forced her to speak English and she also discussed some of the strategies that the Irish nuns used to enhance the students' English language skills:

The nuns emphasised on the English language in terms of speaking... You were fined per sentence if you speak in Urdu... If I remember correctly, at that time, now it's little, we were charged five rupees [six Australian cents] per sentence, which was a lot, because we only used to get two rupees [three Australian cents] pocket money...

Aarzoo continued her story by explaining that students from Catholic schools used to bully students from other schools because of their "*superior English skills*":

So, we [students from Catholic schools] kind of reach the highest standard and look down at other schools and local colleges... We were the ones who had, you know, the kind of fluent English and we used to bully other students for that. Like, we used to tell them, 'You can't speak English!' and we have that swag and all that...

I then questioned Aarzoo about her decision to study a degree in English Literature and Linguistics. In responding, Aarzoo indicated that her interest in studying English was a “financial decision”. Aarzoo felt that studying English guaranteed success and income stability, since there continues to be a high demand for English language teachers in Pakistan (see Bashiruddin & Qayyum, 2014; Coleman, 2010; Shamim, 2011). Also, Aarzoo talked about the notion of ‘prestige’ that is associated with speaking English in Pakistan:

We have a standard, you know, the people from elite class speaking English... So, sometimes when I go out with my sister for shopping, we start interacting in English in front of the shop keepers, and they start giving us more attention, like Oh my God, they are like [from an elite class background] ...

I further asked Aarzoo to describe what she perceived as some of the characteristics of a proficient English speaker. Aarzoo began by identifying the notion of “fluency” as an important characteristic: “I think the one who is fluent in English is the one who speaks with good expressions and good vocabulary and because of this they will be able to express their emotions”. She then specifically talked about her classmate, ‘Rida’ (pseudonym), who according to Aarzoo lacked fluency in English because of her background in Urdu-medium schooling:

*It is a shame when you see students like her [pointing towards Rida] who work so hard but yet can't communicate well in English... when I see her putting up this commentary on Facebook about every cricket match in Urdu, I think to myself that *کاش* (I wish) she could speak fluently in English and that people could see her ability to critically review and comment.*

Aarzoo identified “teacher-fear” as one of the major reasons hindering students like Rida from developing their confidence to communicate in English in the classroom. She also criticised the lack of student-participation and learner-centred pedagogy at Divinity University:

The issue is we hardly get to speak in classrooms... [Our classes] are more like lecture-oriented... but I also feel that it's our fault as well that maybe they [teachers] want us to speak, but we don't have any background knowledge to speak about...

In relation to English proficiency, I asked Aarzoo if she felt teaching and learning Standard English is essential. Aarzoo responded to this question by identifying Standard English ideology as one of the many colonial discourses still sustaining in Pakistan. She continued to identify British English as “*the highest standard of English to speak and write*” and felt that despite the efforts made by Pakistani speakers to speak this Standard English dialect, a “*stereotypical*” divide continues to exist between the so-called native and non-native speakers of English. According to Aarzoo, native speakers are always considered to be better and superior users of English (see Gill & Rebroya, 2001; Llurda, 2004; Merino, 1997; Widdowson, 1994). Aarzoo specifically talked about her experiences as a non-native speaker of English living in the UK:

... I was a made a lot of fun by the [local] people for the way I spoke English. For example, we Pakistanis tend to ignore the diphthongs, like the very common example I said over there was, I'm looking for a job vacancy. So, the lady said, 'Okay, what's that?' I said, 'job vacancy /vəkənsi:/'¹². She asked me that, 'can you write it down for me, and I wrote it and she said '[in a dramatic voice] Oohh, job vacancy /veikənsi:/. Then she started laughing and I was really embarrassed.

Aarzoo continued to blame the education system of non-native English-speaking countries for implementing the use of Standard English and “*forcing*” its speakers to imitate the native English accent which reinforces Non-Native Speaker (NNS) marginalisation: “*our society makes us copy the English spoken by the West, and this makes us inferior to them*”. She also pointed towards a disappointing reality in Pakistan whereby individuals that do not conform to the rules and standards of British English are subjected to ridicule and mockery by their own peers:

To be honest, we don't feel inferior because nobody wants that feeling. But other people go out of their way to make you feel inferior if you don't speak Standard English... The issue is we look down upon [our peers], and we make fun of them.

Finally, Aarzoo reflected upon her understanding of the notion of EIL/World Englishes. Aarzoo pointed out that she had never heard of the term EIL, and despite studying the notion of World Englishes in the course of Applied Linguistics, she still has limited knowledge about the linguistic and cultural diversity of the English language.

5.1.4 Aitemad's narrative case (university student)

¹² The word “vacancy” has been phonetically transcribed using the International Phonetic Alphabet (IPA). In the first example, Aarzoo used the phonemic sound, ‘schwa’ /ə/, which is a reduced vowel sound, existing in words like ‘again’ /əˈgeɪn/. However, according to the standards of British English, the IPA pronunciation of the word ‘vacancy’ is /veikənsi:/, comprising the diphthong /eɪ/, commonly known as the “long a”, and used in words such as, ‘cake’ /keɪk/ and ‘play’ /pleɪ/.

The significance of English in postcolonial education systems: “*In Pakistan, speaking correct English matters a lot. People judge you, mock you, and criticise you for the way you speak English*”

At the time of our interview, Aitemad was a third-year undergraduate student studying an English Literature and Linguistics degree at Divinity University. Aitemad used to live in a small rural district in the Punjab province. According to Aitemad, a limited number of schools using English as their medium-of-instruction were available in her hometown. Aitemad also talked about the low-quality English education provided in the few private English-medium schools in her hometown. According to Benz (2012), the low standard and quality of English education in private English-medium schools in rural areas of Pakistan occurs due to “frequent employment of inexperienced newcomers in the profession, lack of professional development and teacher training” (p. 241), and recruitment of English teachers with lower qualifications and limited subject knowledge.

Aitemad’s parents decided to enrol her in a private English-medium school in a nearby city at the age of 10. While reflecting on her experience(s) of studying at an English-medium school, Aitemad revealed her desire to gain native-like proficiency in English, specifically “*to talk in a British accent*”. Aitemad identified the significance of the notion of ‘accent’ with regards to ELT hiring practices in Pakistan:

When a native [English] speaker comes to Pakistan, then he will be kindly taken for a job over us, no matter how or what country he is from... Also, if you go to apply for a job in [native English-speaking] countries, competency matters for them. But for us in Pakistan, other things like accent, what schooling background you have come for matter, [and preference will always be given to] white people over us...

I asked Aitemad to discuss some of her strategies for developing a native-like or British accent in English and she began by elaborating how she tends to avoid using Urdu and/or provincial languages when communicating with her peers:

I mostly talk in English, because you know we are English Literature students, so by the end of this degree, we are supposed to speak good English. I don’t want to go out speaking broken English. It will be a very bad impression on me...

Aitemad went on to identify the notion of “*broken English*” as speech, which is “*not fluent... [comprises] fragmented sentences... and contains too much hesitations*”. It was also Aitemad’s desire to speak in a “*western accent*” and believed that having an American or British accent is the “*sole way of securing a good teaching job in Pakistan*”. Aitemad continued to recognise features such as, having a western accent and speaking fluent English as characteristics of a proficient English

speaker. Besides this, Aitemad believed that a proficient speaker of English, “*speaks clearly, with an accurate flow of content, [which means that] there are no structural mistakes and they are like the perfect speakers of English who can’t make any mistakes... and speak Standard English*”. Aitemad continued to identify her university English language teachers as the “*perfect competent English speakers*”.

When I asked Aitemad to talk more about her understanding of the relationship between ‘accent’ and ‘English proficiency’, she responded by indicating that a majority of people in Pakistan “*judge*” each other’s proficiency in English, mostly based on their accents: “*Sometimes people really judge you by your accent. They don’t really look at your content or what you are saying, rather they like to see how you are saying it...*”. Aitemad recalled an incident, where she felt she was “*unfairly judged*” on the basis of her accent in English:

I went into a poetry slam and I read my piece in front of the audience and the judges... My accent was not very good, especially, [in comparison] to the other participants, because some spoke with a British accent, and some had an American accent. So, when it was my turn to read my poetry, because of my Pakistani accent, everyone looked down on me. And it was like, even if they didn’t say anything, یہ وہ نظر تھی جو انہوں نے مجھے دی۔ (it was the look they gave me), which said everything...

Aitemad continued to explain how she learned an important lesson from this incident:

I came to know that English is not our language. We are studying it. It is kind of a tool to communicate with others, so if we cannot speak in a good accent, یہ کوئی بڑا مسئلہ نہیں ہے (it is not a big issue), because what matters at the end of the day is that we should be able to communicate to others our thoughts and feelings. Accent should not matter. It is not a big deal...

Aitemad vowed that as a future English language teacher in Pakistan, she would avoid pedagogical practices that judge students’ English proficiency based on their accents. Aitemad also discussed how students’ creativity in English writing in Pakistan is hindered by teaching practices, which involve the usage of techniques, such as “*rote-learning and cramming*”. Aitemad went on to suggest how immediate changes are required in the English education system of Pakistan to facilitate students’ learning of English: “*We just don’t want cramming and that needs to be changed. Students need to think themselves and to produce something creatively... which can be innovative*” (see Ahmad et al., 2014; Rahman, 2004; Shaheen, 2007; Vazir & Ismail, 2009).

Finally, I asked Aitemad to share her understanding and perception of the notion of EIL/World Englishes. Aitemad responded by recognising EIL as another variety/dialect of English, “*a language that is known and spoken all around the world... A language that most people speak and understand*”. Similar to her classmate Aarzo, Aitemad revealed her lack of knowledge and understanding of the linguistic and cultural heterogeneity of the English language despite studying the paradigm of World Englishes in one of her courses at Divinity University.

5.2 Narrative cases of university teachers and students who attended schools where Urdu was the medium-of-instruction

In this section, I present narrative cases of two university teachers and two students as they shared their stories about learning English in government-funded/public schools where Urdu was the medium-of-instruction. The narrative cases of the participants follow the same structural pattern as used to construct the narratives of teachers and students with an English-medium school background (for details, see section 5.1).

5.2.1 Nazia's narrative case (university teacher)

Acknowledging literary works of local English writers: *"We can enhance our students' confidence in English writing and speaking by teaching and appreciating the writings of our local English writers"*

Nazia lived in a small city in the Punjab province, which was originally occupied by pastoral people, and is now recognised as the agricultural marketing centre of Pakistan. After studying at a local government-funded Urdu-medium school, Nazia moved so as to study an undergraduate degree in English Literature at Divinity University. When asked about her linguistic background, Nazia indicated that besides Urdu and English, she also speaks Arabic and Persian and explained that she learned these languages, so she could understand the Holy Quran¹³ and appreciate the writing of some of the famous poets of Pakistan, including Allama Iqbal¹⁴ who had originally written in the Persian language.

With respect to learning new languages, Nazia was keen to share one of her pedagogical strategies, which involved learning her international students' native language(s) and then using them in her classroom to make the students *"feel at ease in such a new environment"*:

A lot of my students are Arabic, Turkish, and Chinese, so before I teach the class, I write down the greeting expressions in their native language and "englishcize" them, so I can understand what I have written, and so whenever I enter a classroom, I begin by greeting my international students in their languages, and they have such a big smile on their face.

¹³ The Holy Quran is the central religious text of Islam and is a compilation of the verbal revelations given to the Holy Prophet (SAW) by Allah (God). It is written in the Arabic language.

¹⁴ Allama Muhammad Iqbal was a philosopher, poet and politician, officially recognised as the 'national poet' of Pakistan. He is considered an influential figure in Urdu Literature, with his literary works written in Arabic, Urdu and Persian languages.

At the time of our interview, Nazia was a PhD student at Divinity University with her research topic focusing on Pakistani English writers. Nazia indicated that her interest for this research topic developed when she was teaching the course “*Pakistani Literature in English*” at Divinity University and found that there was a dearth of critical literature about works of Pakistani English writers and that “*they really deserved to be in critical limelight*”. Nazia continued to mention that despite being recognised all over the world, Pakistani English writers are “*unfortunately not well recognised in Pakistan and [that] their work deserve its due credit*”. Therefore, Nazia encourages her students to break their “*colonial ties with the British*” by reading, acknowledging, and appreciating the works of local Pakistani English writers.

Mother-tongue use in English classrooms: “... *For my students to really understand the texts, I teach them in their mother language, because I know that at least they are learning*”

When I asked Nazia to discuss some of her pedagogical practices, she pointed out that since the majority of her students are from an Urdu-medium school background, she decided to use students’ L1 to teach English in her classroom:

Most of my students are surrounded by Urdu and, you know, their mother tongues like Punjabi, Pothwari, Saraiki etc... So, when I teach them English, I want them to not only learn but understand the text and that is why I use examples from Urdu and let me be honest, it is a wonderful teaching method, my students learn a lot.

I also asked Nazia to share her perceptions with regards to teaching the Standard English ideology in Pakistani English classrooms. Nazia responded by suggesting that one of her goals as an English Literature teacher is to encourage her students to become “*critical thinkers*”. Nazia felt that forcing students to become proficient Standard English users impedes their growth as critical thinkers. Therefore, she encourages her students to participate and converse in their native language(s), which facilitates their understanding of the texts, and ultimately enhances their critical thinking skills. Nazia’s approach of using L1 to teach English in her classroom resonates with Auerbach’s (1993) view, where “...L1 provides a sense of security and validates the learner’s lived experiences, allowing them to express themselves. The learner is then willing to experiment and take risks with English” (p. 19).

Nazia continued to mention the benefits of the practices of ‘code-switching’ and ‘translanguaging’ (Cummins, 2008; Wei, 2018) by suggesting how teaching becomes more worthwhile and the learning process is enhanced if students’ L1 is incorporated in ESL classrooms (see section 7.1.1 for detailed discussion of translanguaging practices in Pakistani classrooms). Nazia pointed towards the value of using students’ bilingual background in their understanding of English literary texts, “*This being*

bilingual, I usually say this thing to my students that it is a plus point for us... [for example, to help] my Punjabi students [connect] with syllabus, I teach ballads in Punjabi in my classroom”.

Nazia also indicated how she facilitates her international students to understand English by using their native languages:

I have many Arabic students in my class. So, I ask them to draw upon their language and use it for reading and understanding the Holy Quran and applying its knowledge on their understanding of English Literature.... [For example], I actually used Quranic verses to talk about Foucault’s concept of time, like the verse, إِذَا وَقَعَتِ الْوَاقِعَةُ (when the imminent hour befalls), and when you look at the word الْوَاقِعَةُ, it means something that has already happened. So, this verse talks about time, the time that has passed and the time that will come... My students now know Foucault’s theory by heart.

However, Nazia was quick to clarify that while she uses students’ L1 to teach English in her classrooms, she still encourages them to write their assignments and exams in Standard English as per the university’s policies and regulations.

The status of EIL/World Englishes in postcolonial countries: “I think World Englishes is at the moment of departure... but has still not reached the moment of arrival, where it can be accepted”

Nazia mentioned that while teaching the course “*Pakistani Literature in English*” at Divinity University, she had to acquaint herself with the knowledge and understanding of the notion of World Englishes. In describing the contemporary status and position of the English language, Nazia said that “*English has come to a stage where it is no more one English. There are as many Englishes now as there are as many nations on this face of earth*”. Nazia continued to talk about the emerging field of World Englishes and believes that further research is required in the field, especially promoting hybridised Englishes of the postcolonial societies:

I think World Englishes is at the stage of what should I say is at the moment of departure... We can see the process of integration and amalgamation has started, but still we have not reached, we are not at the moment of arrival, where we could say that yes this is Pakistani English and it is codified.

Nazia further discussed her perception of the field of World Englishes by talking about the notion of ‘L1 interference’ in the learning and usage of English in non-native English-speaking countries. She gave some examples depicting the use of grammatical patterns and lexical items from the Urdu language while communicating in English:

There are many things that we are adding to the body of English used in Pakistan. Like, certain interference from the adverbial or idiomatic expressions from our own language to English, like, the concept of taking exams and giving exams. Because in Urdu we use, امتحانات لینے اور دینے (to take exams and to give exams), so this has made its way into the English we speak...

Nazia also gave more examples of L1 interference in English literary texts by Pakistani English writers, “We are adding to the English language in terms of grammar and spelling, which is quite natural for us. For instance, Bapsi Sidhwa has used, ‘they were ghus ghussing’ from the Urdu word گھسنا [to enter or invade]”. Nazia also mentioned how her students incorporate Urdu words while communicating in her classroom as “my students, they are also resorting to incorporate Urdu in their English assignments. For example, one sentence of one of my students was, “It was raining outside, he put on his barsati¹⁵ and went out”.

Finally, I ask Nazia to reflect on her experiences of incorporating the concept of translanguaging as innovative language pedagogy in her classrooms. Nazia responded by suggesting that using students’ L1 enhances their learning experiences and makes the “process of learning more enjoyable”. But, Nazia still encourages her students to write in Standard English for their assignments and exams if they want to “pass”.

5.2.2 Sundus’s narrative case (university teacher)

Benefits of using students’ L1 to teach English in ESL/EFL (English as a Second/Foreign Language) classrooms: “... My teacher in school used to teach English by first teaching the lesson in Urdu and this really helped me grasp the rules of English grammar easily”

Sundus began the interview discussion by talking about her linguistic and educational background. At this time, Sundus mentioned that she was from a small rural city in the Punjab province and had grown up speaking Pothwari¹⁶ and Urdu at home, while she learned to speak English in a government-funded Urdu-medium school. Sundus reflected upon her experiences of learning English at an Urdu-medium school:

In my school, there was just one subject that was English, while the rest of the subjects like Science, Physics, Chemistry etc. were taught in Urdu... But when I started my university, I did not really have to struggle with the [transition] to an English-medium institute because I think I was comfortable in the sense that I was given this sensibility of the language quite

¹⁵ Barsati is adapted from the Urdu word بارسات (rain) to refer to a raincoat.

¹⁶ Pothwari is a dialect of the Punjabi language, spoken mainly in northern Punjab.

early in my school... by sensibility I mean like I was taught all the rules and the do's and don'ts of English.

Sundus further showed her appreciation for her schoolteacher facilitated her understanding, knowledge, and learning of the English language:

It was at school and it was because of my English-subject teacher who gave me a good sense of English... and she used the grammar-translation method... She taught all the rules of the language and grammar, and in my case, it worked because I learned the rules first and then I practised those rules, and [so] I became very fluent in English.

The grammar-translation approach to ELT emerged in the late 18th century (Larsen-Freeman, 2000; Mart, 2013). According to Hall (2011), the grammar translation method focuses on the use of students' L1 or mother tongue to learn the target language (L2). Sundus mentioned that she uses this method for teaching English in her university classroom.

Towards a learner-centred approach to teaching English: “I believe in more interactive teaching and hearing my students’ voices... I don’t like that one-way traffic where the teacher speaks, and the students only listen”

Besides using students' L1 to teach English in her classroom, Sundus mentioned that she facilitates her students' understanding of English literary texts by encouraging them “to think, participate, and reveal their ideas and opinions”. Sundus further talked about one of her teaching strategies, which promotes an interactive learning environment:

Mainly, what I try to do is associate what we are studying to our day-to-day lives. So, it is basically forming a connection between the world around you and the world of literature... So, for example, if I am teaching classical drama, I just don't give examples from Oedipus Rex and all these classical writers... [Instead] I try to associate what my students are studying with the dramas that are playing on local TV channels. For example, I used the show میرا سلطان (My Sultan) to teach classical drama. It was a perfect example of a loose structured plot.

Sundus also talked about her recent contribution to the weekly faculty meetings at Divinity University where she suggested modifications to the reading list of the course “Pakistani Literature in English” after listening to her students' feedback about the course:

My students argued that writers like Kamila Shamsie talk about the Western [culture], and they felt a bit of disconnect with her work, and used to say they [writers] don't live here [so]

how can they represent us? And they [students] are right because there are many writers like Zulfikar Ghose who are apologetic about their Pakistani identity.

Sundus continued to say that based on the students' feedback, Divinity University revised its course outline to incorporate the works of some new Pakistani English writers, like Uzma Aslam Khan, Mohsin Hamid, and Muhammad Hanif, who represent Pakistan in a *"very positive light on an international level"*.

I then asked Sundus to describe some of her experiences of teaching English to students from diverse linguistic and educational backgrounds. Sundus continued by discussing the challenges some of her students from an Urdu-medium school background encounter when writing and speaking in English and specifically pointed out how the limited English proficiency of these students hinder their engagement and participation in the classroom. In order to help her students, overcome their hesitation and *"fear of expressing in English"*, Sundus encourages them to code-switch to Urdu and/or their provincial languages if they have to express their idea in the classroom. However, Sundus was quick to point out that she does not *"permit"* students to code-switch while writing their assignments and exams:

I do give my students some leverage when it comes to speaking in English, so they kind of switch to Urdu and I'm okay with it. Because at times, it's more important to continue with what they [students] are saying, rather than making them conscious of in which language they are saying it... But, in writing because of this continuous intervention of their first language, students make a lot of mistakes structurally, so I actually advise them to not think in Urdu...

Sundus then talked about the difficulties she faces when evaluating assignments of students who speak provincial languages, such as Punjabi, Pashto, and Saraiki as their mother tongue:

I can still assess assignments of students who speak Urdu as their mother language. But, some of my students they are Pashto speakers and they have their own syntax and vocabulary. And the same goes for Sindhi speakers and Saraiki speakers. So, there is intervention on multiple levels [that is] when these students write, they think in their mother tongue and then translate to English and when you look at their assignment, you can't even tell what's wrong with it because it is so absurd and unintelligible.

I further prompted Sundus to reflect on her experiences of teaching literary texts where writers like Bapsi Sidhwa and Uzma Aslam Khan experiment with translanguaging and code-switching practices. Sundus responded by talking about the differences between creative and academic writing in English:

I think there always has to be this difference between creative writing and academic stuff. I mean, creative writers do take liberties and they kind of have the license to do that... And, especially, when they do it, they also do it with a certain intention behind it. So, whenever I discuss this code-switching with reference to works of Pakistani authors, I always discuss it in terms of postcolonial thinking... By this I mean, that when I see authors code-switch in their writing, I tell students that this is their way of asserting their identity...

Sundus also indicated that despite being appreciative of code-switching practices as well as the use of Pakistani English (to some extent), she still continues to implement the teaching of Standard English in her classroom. She pointed out that a majority of the Pakistani authors included in the course outline have an English-medium school background, and that they have grown up learning and speaking Standard English. Because of this, Sundus keeps on reminding her students that:

The authors learned Standard English first. Even though they are code-switching, but they were able to reach this position in their career after they had learned Standard English and then they experimented with it... But I believe that without learning the basic structure, you would not land anywhere... So, this is why I don't encourage them [students], especially in academic writing to experiment so much with their writing...

Finally, Sundus talked about her experiences of assessing students' academic writing in English. She indicated that while evaluating her students' writing skills, she attempts to "ignore" her students' schooling background. Sundus indicated that it is a harsh reality of Pakistan where educational inequality exists but there "is no way around it and [she] has to assess all the students equally [despite] the different proficiency [levels] in the classroom".

World Englishes – unity through diversity: "... Appropriating English can be used to bring people together. And... instead of a melting pots society, we should have a kaleidoscopic society and that is only possible if we respect each other's Englishes"

When I prompted Sundus to discuss her understanding about the discourses of EIL/World Englishes, she responded by reflecting on her experiences of engaging with the literary writings of the Pakistani author 'Amin Mullick', who focuses on the diversification of the English language across the globe. Inspired by Mullick's research work, Sundus decided to investigate the topic, "appropriation of the English language in Pakistan" for her PhD dissertation. Sundus continued to talk about her understanding of the concept of "appropriation":

[By] appropriation of English, I mean, changing it, adapting it to make it suitable to our context, that is our cultural context or religious context.... So, in my thesis, I tried to prove

that appropriating English can be used to bring people together... So, when we give room to appropriation, when we accept the differences, when we accept the varieties, so it means we are respecting others...

However, Sundus indicated that she still encourages her students to learn Standard English and expects them to write in this variety of English for their assignments and exams:

Even though my research looked at appropriation of English, I still believe that we need a Standard English in the classroom to teach... Even here [Divinity University], if you look at our course outline, we begin by teaching Classical Literature, then British Literature and at very later stages we introduce students to South Asian Literature. So, you see, initially we teach them Standard English, but then by teaching Pakistani literature we give them the space to be creative...

Towards the end of the interview, Sundus suggested that universities in Pakistan should incorporate courses that teach students about the “different types of Englishes... and introduces them to the lexical and grammatical differences in the [varieties] of Englishes across the world”. However, she concluded by clarifying that students should still conform to the rules and norms of Standard English, which she identified as British English variety in Pakistan, if they want to “succeed” both academically and professionally.

5.2.3 Umeed’s narrative case (university student)

My rationale for selecting these two particular students Umeed’ and Bahadur is similar to the reasons I presented in the previous section where I constructed narrative cases of students who attended schools where English was the medium-of-instruction (see section 5.1.3). Both these students generated accounts of their experiences of learning in schools where Urdu and/or provincial languages (Pashto and Punjabi) were the mediums-of-instruction. It was particularly interesting to record moments and experiences of their transition from a vernacular-medium school background to a university where English was the dominant language of learning and teaching.

The perpetuating colonial discourse of the Self and Other in postcolonial societies: “Sometimes I feel that we are still chained by the English people... there is still that [divide] between us and them”

Umeed grew up in a remote area in the Khyber Pakhtunkhwa (KPK) province. She passionately talked about her future goals of promoting women empowerment through education, especially in the rural and remote areas of Pakistan. Umeed also discussed how her future plans involve completing her

Bachelor's degree in English Literature and Linguistics, and moving back to her hometown, so she can start teaching English at a government-funded Urdu-medium school.

Umeed discussed some of the reasons for the declining productivity in education in the rural and remote communities of Pakistan. In doing so, Umeed specifically talked about the recruitment of professionally unqualified teachers in her hometown, *"most of the teachers are not educated enough... they don't know Urdu and English as they mostly teach in Pashto"*. Several studies in Pakistan have identified the use of provincial languages in government-funded schools in rural areas of Pakistan (Ahmed, 2011; Coleman & Capstick, 2012; Mahboob, 2017). These studies suggest that most of these schools tend to teach students in their 'regional' languages, rather than Urdu and/or English. The Alif Ailaan report provides education statistics of several rural communities of Pakistan, for instance in Chitral, only 36% of children in Grade Five can read a story in Urdu and 58% can read just one sentence in English (Memon et al., 2014).

Umeed spent most of her years studying in government-funded schools where a majority of the subjects were taught in Pashto. After moving to study at Divinity University, Umeed also enrolled in an *"English-coaching center"*. Recent investigations have revealed a significant rise in the number of privately-owned English learning or coaching centers in Pakistan, which claim to improve students' reading, writing, and speaking skills in English (Amer, 2018; Wazir, 2018).

Umeed recalled her first-year at Divinity University as *"tough and sometimes embarrassing"* and narrated accounts when her peers and teachers would make *"fun"* of the way she spoke English. To avoid being ridiculed and mocked by her classmates and teachers, Umeed indicated that she would spend an average of two to three hours every night studying English grammar books so she could improve her English-speaking skills, and therefore speak *"good English"*. I prompted Umeed to discuss her understanding of *"good"* English, by which she meant: *"English with no fragmented sentences, you know like a clear sentence with no hesitations... and to speak fluently with a clear and educated accent"*.

When I asked Umeed if acquiring or learning a native-like-English accent is a prerequisite for speaking her version of *"good English"*, she responded by indicating that a person does not need a British or American accent to sound clear and intelligent:

I don't care if a person has British or American accent... I have seen people speaking Pakistani, Indian, and Bangladeshi English, and that's fine, because they are speaking clearly, and you can understand what they are saying... My only problem is when you are making lots of grammatical mistakes, that's an issue for me...

I further encouraged Umeed to discuss her perceptions and views about the use of Standard English in Pakistani English classrooms. Umeed responded by talking about the course outline of Divinity University, which incorporates teaching of units like South Asian Literature and African Literature. According to Umeed, students in Pakistan should be encouraged to appreciate the literary works of authors from non-native English backgrounds, however, they should still use Standard “*British English*”, especially for writing: “*for me I think, in academic [writing] you have to avoid informal language, and use Standard English, which is very formal and very clear...*”

I also prompted Umeed to reflect on the so-called differences between the so-called native and non-native varieties of English. She responded that it is a “*disappointing*” reality that non-native varieties of English are still considered “*inferior*”, which in a way also promotes the colonial discourse delineating the Self and the Other:

What I think is whatever they [native English speakers] speak, however they speak, no body judges them because they are the best ... but we are criticised because English is not our first language and so everyone says we speak wrong English... And I know this is making a difference between us and them...

Umeed continued to suggest how the education systems in Pakistan contribute towards the promotion of various colonial discourses, such as NS-NNS dichotomy and Standard English ideology:

The thing is [that] the general schooling system of Pakistan still promotes British English as the standard... we are still told to write in British English and I think this is the way we are still letting ourselves be colonised... For me, I don't aspire to have that western English... I don't know that will just be copy, why to copy, and actually the way you speak and the way you write represents your culture, your background, your country. So, I think it's better to not copy them.

Similar views were also reflected in Umeed's first journal entry (24/03/16) where she commented on the ongoing imposition of the colonial discourses of the English language in Pakistan:

Sometimes I feel that we are still chained by the English people. They freed us 68 years ago!... But psychologically we are still functioning according to their rules... Life is a game of change, life never remains constant, people change... everything around us has the tendency to change, then why can't the rigid standard rules of English be changed! I speak my heart when I forget about the formal, standard ways of writing in English but my heart stops responding when I think of writing according to the standard rules of English.

Finally, I encouraged Umeed to discuss her understanding about the concepts and discourses of an EIL/World Englishes-informed pedagogy. Umeed indicated that she felt that the notion of EIL is another colonial discourse as it seemingly promotes the languages of the “*power structures*” of the USA and UK.

5.2.4 Bahadur’s narrative case (university student)

The linguistic colonialism of the English language: “... *When we had to study English for 30 minutes, I hated that class. All of us struggled... I don’t know why English is so important*”

Bahadur was keen to use Urdu and Punjabi to express her views and opinions during the focus-group interview. She had grown up speaking these two languages in a small village in the Punjab province. Her parents enrolled her in a government-funded Urdu-medium school. After moving to study at Divinity University, Bahadur had struggled to communicate in English. She indicated that she still prefers speaking in Punjabi as this was the language she had grown up speaking both at home and her school.

While discussing her linguistic background, Bahadur mentioned her inclination towards “*code-switching*” while speaking and writing in English. Bahadur felt that there are certain words in Urdu and Punjabi that cannot be described in the English language. She continued with an example:

I feel there are some words in Urdu that are more expressive and that cannot be replaced by English... Like, look at the word خدی (self)¹⁷ from Allama Iqbal’s poem... you have no word like this in English and if you translate it, the word loses its essence in English...

Research literature exploring Iqbal’s poetry have talked about the socio-cultural, linguistic, and political meanings associated with the notion of خدی (self) (Forster, 1951; Hassan, 1976). For instance, Hassan (1976) clarified that Iqbal’s use of خدی was derived from the Persian language, rather than Urdu where it is associated with pride, selfishness, and egotism. As Vahid (1964) explains that Iqbal initially wanted “a colourless word for Self, ego, having no ethical significance” (p. 243) and therefore he came across the notion of خدی in the Persian language, which meant “self-reliance, self-respect, self-confidence, self-preservation, even self-assertion...” (p. 244). Bahadur’s example is consistent with the above-mentioned literature, which shows that the English translation of the word خدی (self) does not seem to acknowledge the cultural, historical, and religious discourses underlying the word.

¹⁷ The word, خدی (self) has been taken from a Persian poetry book, اسرار خودی (*The secrets of the self*, 1915) by the Pakistani poet Allama Iqbal

When asked to discuss her views about the current pedagogical practices in the English classrooms of Divinity University, Bahadur talked about her feelings of “*guilt*” when conversing in English with her teachers and peers. She specifically discussed the challenges she encountered during class presentations, which prompted her to become “*silent*” during classroom discussions:

I feel guilty for some time because I’m not able to speak in English fluently, that’s my problem. Whenever I speak English, I feel so scared of what other people might think of me, like how she’s speaking, and they will judge me that I am not good in English.

Bahadur also talked by the “*unrealistic standards*” set for English language students in Pakistan, who are expected to speak fluent English. She reflected on her feelings of fear and “*hesitation*” during classroom presentations:

When I give presentations, I feel so much hesitation and I feel scared that because the whole class is listening as well as the teachers are listening to you, and what if I speak something wrong, like some wrong word, then people will make fun of me...

Bahadur recalled an incident during a classroom presentation, when she was “*scolded*” by her teacher based on her spoken skills in English:

In the previous semester, I was giving a presentation and I made a mistake in speaking the word stood, so [instead] of saying he stood up, I said, he ‘stoods’ up... and then the teacher stopped me in the middle of the presentation and said [mimics her teacher], “stoods up! What are you saying?” and because of this I spoiled my presentation...

Bahadur indicated, and despite all the humiliation and embarrassment, she continues to study an English degree at Divinity University, because this will eventually facilitate her progress in becoming a ‘competent’ speaker of English. I asked Bahadur to identify some of the characteristics of a competent English speaker. She began by identifying “*fluency*” as a major characteristic, besides a “*good accent*”. She also indicated that a “*good speaker of English uses simple words and sentences so that people can understand [him/her]*”. She continued that she finds individuals using complex vocabulary as “*show-offs*” and incomprehensible since the majority of the people are unable to understand them.

Finally, I encouraged Bahadur to discuss her perceptions or understanding about the notion of EIL/World Englishes. Bahadur responded by identifying EIL as another variety or “*dialect*” of English, which is “*spoken and understood by all*”. She showed keen interest in learning about the discourses of EIL because she felt that this will enhance her confidence to communicate in English with her peers and teachers.

5.3 Chapter summary

What matters is that lives do not serve as models; only stories do that. And it is hard to make up stories to live by. We can only retell and live by the stories we have read or heard.... Whatever their form or medium, these stories have formed us all; they are what we must use to make new fictions, new narratives. (Heilbrun, 1988, p. 37)

In writing this chapter, the words of the narrative inquirers, Connelly and Clandinin (1990) resonated with me, "... humans are storytelling organisms who, individually and socially, lead storied lives" (p. 2) (see epigraph). I wanted to create a space where the participants in my research study had the opportunity to share and generate stories through living, reliving, and retelling their experiences of learning English in the postcolonial context of Pakistan. And in this process of storytelling, the participants (or the storytellers) engaged with the wider social, cultural, historical, and institutional narratives that constituted and shaped their experiences of being an English language learner and teacher in Pakistan.

Some key insights that emerged from my critical engagement with the participants' narratives include: (1) Explicit recognition of the differences between the English learning experiences of students from diverse linguistic, socio-cultural, and educational backgrounds; (2) The seemingly ongoing hegemonic dominance of certain colonial discourses in Pakistan's education system, such as Standard English ideology, NNS marginalisation, accent discrimination, and monolingual instructional strategies; (3) Recognition of the linguistic, stylistic, and grammatical differences between academic and creative writing in English; (4) Appreciating the value of the approaches of translanguaging, code-switching, and linguistic creativity for an effective learning outcome; and (5) Students' seemingly limited knowledge about the linguistic and cultural diversity of English despite being exposed to the concepts and discourses of World Englishes as part of the university's curriculum.

In the following chapter, I continue narrating stories of students' experiences of engaging with the pedagogical discourses and concepts of EIL offered through a series of workshops that I designed and implemented.

Chapter 6

Students' Views and Experiences of Critically Engaging with EIL Discourses

धुप में निकलो घटाओं में नहाकर देखो
ज़िन्दगी क्या है किताबों को हटाकर देखो

Step out into the sunshine and bathe in the fresh breeze
Go beyond books (theoretical knowledge) to understand the true meaning of life
(Fazli, 2012)

6.0 Introduction

I have used this couplet from the renowned Indian poet Nida Fazli as an epigraph for this chapter to help me raise an important question stemming from the existing literature about EIL-informed pedagogy – the disconnect between theory and actual classroom practice(s). In the past decade or so, various scholars and advocates of the EIL paradigm have argued that there is a lack of empirical studies that critically explore the influences and outcomes of an EIL-informed pedagogy in English language classrooms (Brown, 2012; Galloway & Rose, 2015; Matsuda, 2017, 2018; McKay, 2003). Marlina (2013) also responds to this question by suggesting that research literature exploring the pedagogy of EIL needs to incorporate “live experiences” (p. 153) of both the EIL educators and students.

This chapter can be seen as an evidence-based response to one of the key research questions of my study: “How do university students in Pakistan respond to the concepts, discourses, and practices associated with EIL offered through a series of workshops?” I present critical and situated accounts of students’ reflections and experiences of attending a series of non-mandatory workshops for learning about the concepts and discourses of EIL in the postcolonial context of Pakistan. As I designed and facilitated the EIL workshops, and because they were such a significant mediating influence in the research, it is important for me to recount something of my experiences of interacting with the students as we collaboratively and meaningfully engaged with the discourses of EIL during the workshops.

I have designed this chapter around the discussion and representation of three workshops, which discussed the EIL concepts and discourses of: (1) Language variation; (2) Standard English ideology; and (3) English language and intercultural communication. The EIL pedagogy I employed in these workshops was designed and implemented based on international scholarly discussions of EIL (e.g., Kumaravadivelu, 2012; Matsuda, 2012, 2017, 2018; Pennycook, 1994, 2009; Sharifian, 2009). For this research study, I have conceptualised EIL pedagogy or what Matsuda (2017, 2018) refers to as Teaching English as an International Language, (TEIL) as a pedagogic model that critically disturbs

and deconstructs colonial discourses. It does this by: (1) challenging the hegemony of Standard English ideology and monolingual approaches to ELT, and (2) recognising and responding to research-based knowledge about English language diversity (See sections 3.1.1 and 3.2 for detailed discussion of the pedagogical discourses of EIL).

I have purposely decided to present critical insights into ‘three’ EIL workshops as these ‘represented’ both the students’ and my experiences of collaboratively engaging with the discourses of EIL. Furthermore, I selected these workshops as they reflected the students’ journeys and my journey of interacting with an EIL-informed pedagogy at ‘three phases/stages’ of teaching, that is, at the beginning, in the middle, and at the end. In other words, I have constructed narratives of students’ experiences of participating in the ‘first’ EIL workshop, followed by locating and understanding their voices in response to the discourses of EIL ‘halfway’ or in the ‘third’ workshop, and finally, exploring their perceptions of and attitudes regarding the discourses of EIL towards the end, or the ‘fifth’ workshop.

I have also structured the writing of this chapter in ways that enable the readers to experience the ‘immediacy’ of the students’ and my experiences of participating in the workshops by using the ‘present tense’ to tell the story of the workshops. McHugh (2014) comments on the use of present tense to give narratives or storytelling a greater sense of immediacy: “a decision to write in... present tense [suggests] that the events are happening *right here and now*, and you are right in the thick of it” (p. 1, emphasis in original).

Another stylistic feature of my writing in this chapter is the way I review and engage with existing research and literature alongside my critical analysis and interpretation of the data. This stylistic choice serves two main purposes: (1) to elucidate some of the pedagogical discourses of EIL used in the workshops by making references to existing literature about EIL and English language pedagogy; and (2) to theorise emerging themes and patterns, and their broader meanings and implications with reference to the literature (also see Braun & Clarke, 2006; Nowell, Norris, White, & Moules, 2017)

Finally, in order to construct accounts of the students’ and my experiences of participating in these workshops, I rely on several data sources, including transcripts of the workshops, classroom-observation notes, and students’ and researcher’s reflective journal entries.

6.1 EIL workshop (week one): Language variation – Pidgin, creoles, and multilingualism

In planning this first workshop, I wanted to create opportunities for me as a teacher to gain a sense of the students' understanding and existing knowledge about the historical development of the English language. I planned to explore students' responses towards certain concepts and discourses of the EIL/World Englishes paradigm, such as, nativisation/hybridisation of English by focusing on specific linguistic features, for instance, phonological differences (Dayag, 2012), lexico-grammar (Gayle & Shimaoka, 2017), semantics (Mahboob & Szenes, 2010), and the historical and political dimensions of English use in diverse contexts (Mahboob & Tupas, 2019). My teaching approach involved prompting students to critically engage with the pedagogical content through learning activities, such as 'scenario-based' learning (Errington, 2003, 2008, 2011).

I begin the first workshop by inviting the students to discuss their understanding with respect to the notion of World Englishes and/or the discourses of EIL. Some of the students respond to the invitation by admitting their lack of knowledge about EIL or the World Englishes paradigm, as Umeed suggests, *"We have studied about World Englishes in a course called Applied Linguistics... but we have never talked about what World Englishes is, or what it means to us... We are sort of ratafying¹⁸ the [course content]"*. And yet many show their eagerness to participate in the workshops and learn about EIL as an alternative curriculum and pedagogical discourse. For example, Bahadur indicates *"... I am excited to participate in these workshops as I feel they are like a breath of fresh air..."* Following this, I discuss with the students some of the possible learning outcomes of an EIL-informed pedagogy as reflected in the PowerPoint slide I have prepared for the workshop (see Figure 3).

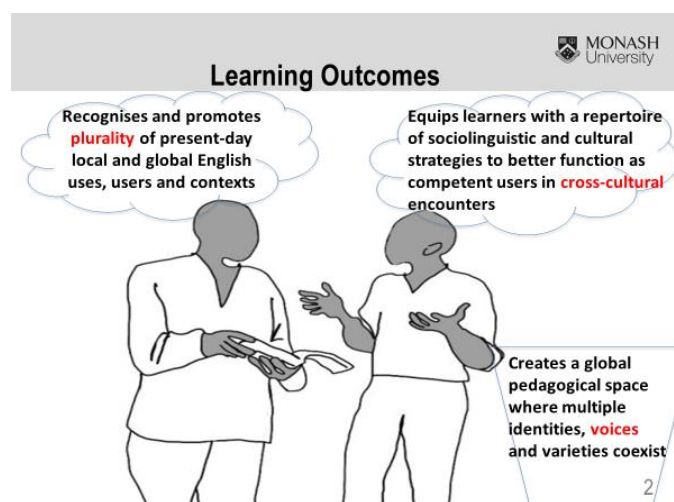


Figure 3: A slide from workshop 1: Learning outcomes of an EIL-informed pedagogy

¹⁸ "Ratafying" is derived from the Urdu word راتا, which refers to the process of rote-learning.

In order to understand students' current attitudes towards English language diversity and variation, I invite them to critically discuss their perceptions about the English language. A student Aarzoo draws on her theoretical knowledge about the English language that she learned as part of her linguistics degree at Divinity University: *"English does not purely belong to the English people... As we have studied in our course... English was [originally] spoken by the Germanic tribes who came and settled in England, and so English has Germanic roots"*. Another student Komal contributes to this discussion by suggesting, *"English has various other influences, like it contains words from Greek, Latin, and French language as well, so it is not a pure language..."* In order to further understand students' perspectives about the English language, especially in reference to its historical development as a "hybrid" language (Crystal, 2003), I invite them to participate in a pedagogical activity, which works with Graddol's (1997) view of English as a hybrid and flexible language:

English has always been an evolving language and language contact has been an important driver of change. First from Celtic and Latin, later from Scandinavian and Norman French, more recently from many other languages spoken in the British colonies, the English language has borrowed freely. Some analysts see this hybridity and permeability of English as defining features, allowing it to expand quickly into new domains and explaining in part its success as a world language. (p. 6)

In this learning activity, titled "Survivor", I prompt students to draw on their existing linguistic resources to create their own language(s). The activity invites the students to imagine a scenario where they are stuck on a deserted island and are unable to communicate with each other since all of them speak different languages. The students work in groups to create a language which they can use to communicate with each other in order to complete two survival tasks: (i) find food and (ii) make fire.

Students who are grouped together in one group to 'find food' rely on the provincial languages of 'Sindhi' and 'Punjabi' to create their own language. Awaz responds to the activity by talking about her group's efforts in creating a hybrid language – a mix between Sindhi and Punjabi: *"So we as a group realised that some of us are Sindhi speakers, while some are Punjabi... [so] we kind of created our own language by mixing Sindhi and Punjabi. So, مان بھوک لگ آھيون, that means "we are hungry"*.

In a second group, students focus on completing the task of 'making fire'. To do this, they create their own language by extracting words from three provincial languages of Pakistan, 'Chitrali', 'Pushto', and 'Punjabi' and combine them to make their own "new" language, as Umeed explains:

So, the language we produced was from the various languages that we were already speaking... [For instance], we all had different words for 'fire', like in Pushto, it is اور, and

in Chitrali, it is انگار, and in Punjabi it was آگ, so we combined all these words, and finally came up with our own new word, انگ

After completing this activity, I encourage the students to critically reflect upon their experiences of creating their own language(s). Some of the responses include:

Aarzoo: I went into this activity with the mindset that I am going to create a completely new language. But as I started to think, I [was drawn towards] my native languages, like Urdu and Punjabi, and that kind of made me realise how my home languages are part of my identity and communication...

Rukhsar: This activity was interesting as it showed that how English itself was not this new language, but actually people from different backgrounds got together and created it... it was interesting to actually [experience] the activity or process of how language is developed...

Much of the learning content and pedagogical activities used in the workshops were designed prior to my arrival in Pakistan. But after I conducted my first focus-group interview with the students, I modified some parts of that design to address some of the students' comments during the interviews. For instance, during the focus-group interview, a majority of the students identified 'codification' as an essential feature of a 'standard' variety of language. Trudgill (1992) describes how the process of "standardisation" of language comprises language determination, codification, and stabilisation. According to Trudgill (1992), after a particular language has been selected to become a standard language (language determination), it undergoes the process of "codification" whereby the selected language variety "acquires a publicly recognised and fixed form" and the results of codification are "usually enshrined in dictionaries and grammar books" (p. 17).

In the second half of the workshop, I introduce the students to some of the local Urdu words that have been documented and codified in 'Oxford English' dictionaries. Before conducting this workshop, I modified some parts of my teaching content to incorporate discussions about Oxford English dictionaries since some of the students discussed how they use it as a reference book for improving their English vocabulary during the focus-group interview. I show some examples of Urdu words in the Oxford English dictionary, such as "*garam masala*" (a mixture of spices with a strong flavour, used in South Asian cooking), "*adda*" (a place where people gather for conversation), and "*badmash*" (a dishonest or unprincipled man). In addition to this, I introduce students to an innovative program launched by Oxford dictionaries in 2014, the "Oxford Global Languages" (OGL) program. This program was designed to build a repository of world languages and dialects by incorporating lexical information of a wide variety of languages including, Urdu, Indonesian,

Romanian, Hindi, Swahili, and many more. Some of the students' responses after reflecting on this exercise include:

Sabra: I actually like this [initiative] by the Oxford University Press... because if you think about it there are so many words that English people use daily that are actually [derived] from the Urdu language, like, pyjama and chutney and so many more...

Awaz: I am very surprised that Oxford [dictionaries] used the word 'badmash' [a dishonest or unprincipled man] ... I don't know [how I feel about this]. It is such a colloquial and like informal word...

Aarzo: But I think sometimes it is the best and most [appropriate] word to describe a scoundrel... [Laughs]

I further prompt students to engage in critical conversations about English language diversity by introducing examples of matrimonial advertisements from well-recognised English newspapers from across the world (see Figure 4 and Figure 5). My intention is to observe and analyse students' responses and perceptions of the EIL concept of "glocalisation" of the English language. Sharifian (2016) describes how the remarkable growth of the English language as world/international language has ultimately led to its development as a glocalised language:

... The unprecedented global spread of English has led to an increase in the degree to which the language has become localised, serving to encode the communicative needs of various speech communities. This dual process of globalisation and localisation of English may be referred to as the glocalisation of the language. (p. 1)


According to Sharifian (2016), the process of glocalisation of English emerged when its users, especially from non-native English backgrounds, developed their own varieties by 'localising' English to express their "cultural conceptualisations" (Dor, 2004; Sharifian, 2011, 2015; Xu, 2014). The theoretical framework of cultural conceptualisations refers to fundamental cognitive processes, such as 'schematisation' (also see Bobrow & Norman, 1975; Malcolm & Sharifian, 2002; Rumelhart, 1980), also known as schemas or worldviews, which are developed through interaction and negotiation between the members of a cultural group. Sharifian (2013) defines cultural schemas as:

conceptual structures (or pools of knowledge *heterogeneously* shared by the members of a cultural group) that are culturally constructed and that upon which we draw when we communicate. They enable us to interpret and communicate knowledge, which is often and inescapably culturally mediated, as well as cultural experiences. (p. 5-6, emphasis in original)

Sharifian (2011, 2016) further discusses how the notion of EIL facilitates speakers from diverse backgrounds to express their cultural schemas or conceptualisations in the English language. Various scholars in the field of EIL have provided examples of cultural conceptualisations emerging in World Englishes. For instance, Wong (2006) discusses the cultural schema or category of “aunty” in Singaporean English. According to Wong, the word ‘aunty’ in Singaporean English is “polysemous” (p. 453), comprising multiple meanings and social connotations. For instance, it is used as a kinship word of endearment, as an honorific, and as Wong indicates, a cultural category that refers to a middle-aged female who is “not well-informed, probably because she has undergone very little formal education. In fact, lowly, educated, middle-aged unemployed housewives or female menial job-workers” (pp. 457-458).

Wong further explains how this schema emerged as a result of inter-generational conflict and tension, specifically between two distinct generations in Singapore: (i) the newer generation that is more Westernised due to their English-medium school background; and (ii) the older, more conservative generation, most of which have not received any form of formal education, and are mostly perceived to be old-fashioned. Wong believes that the schema of ‘aunty’ represents individuals that belong to the second category and that this cultural schema reflects the “...mixed feelings – deference and distaste – that the younger community collectively harbours towards this dwindling breed of women and men in an increasingly modernised society...” (p. 462).

Towards the end of the workshop, I introduce students to various cultural conceptualisations or schemas associated with the notion of ‘marriage’ in Sri Lanka, and how this cultural schema has become part of Sri Lankan English. I invite students to share their understandings about the cultural schemas in two matrimonial advertisements published in a local English newspaper in Sri Lanka (see Figure 4 and Figure 5).



SUNDAY OBSERVER

Absolutely beautiful, fair, slim, very young looking daughter. Daughter's parents are Sinhala/Buddhist/Karawa, looking for an academically and professionally qualified partner for their daughter educated in a leading private school in Colombo. Following an unsuccessful marriage of 4 months, got legally separated with no encumbrances. She hold the PR in UK and currently working in a university in London. Please reply with family details and **horoscopes**.

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Figure 4: A slide from workshop 1: Matrimonial advertisement in Sri Lankan newspaper (Example 1)

SUNDAY OBSERVER

Academically professionally qualified, very smart and caring partner is sought by Buddhist Govigama parents for their 25 year old, 5'3", slim and attractive only daughter, who has been educated in a leading school in Colombo and graduated abroad. Daughter is well-employed as a senior executive in a reputed company in Colombo. Inherits assets in Kandy. **Caste immaterial**. Write with details.

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Figure 5: A slide from workshop 1: Matrimonial advertisement in Sri Lankan newspaper (Example 2)

The students begin the conversation by discussing the cultural schema of “horoscopes” as depicted in the first matrimonial advertisement (see Figure 4):

Awaz: I find the [concept of] horoscopes to be very confusing... how is it related to marriage or weddings?

Aarzoo: I know about this... this is a very common [ritual] in India and maybe Buddhists who believe in the concept of कुंडली¹⁹... it's like matching horoscopes of boy and girl... I know about this [ritual] as I have seen it in many Indian dramas and [TV] series...

With reference to the second matrimonial advertisement (see Figure 5), none of the students in the workshop are aware of the cultural schema of “caste immaterial”. This schema refers to the traditional custom of ‘inter-caste marriage’ in Sri Lankan society, where individuals are prevented from marrying outside their caste (Silva, 2009). However, within the above-mentioned advertisement, the cultural schema of “caste immaterial” suggests that the parents of the prospective bride consider the notion of inter-caste marriage as insignificant and unimportant and are willing to accept marriage proposals for their daughter outside their caste.

I end the workshop by exploring students’ responses to different varieties of World Englishes by exposing them to samples of published texts, such as “*My Boyhood in Siam*” (Chandruang, 1970) (example of Thai English), “*The Pakistani bride*” (Sidhwa, 2008) (Pakistani English), and “*Soul’n Style*” (Smitherman, 1974) (African American English) (See Appendix Nine for full bibliographic details). The students are keen to share their perspectives, especially about Smitherman’s (1974)

¹⁹ An astrological chart based on an individuals’ birth date, time and place of birth. Marriages in Hindu community are arranged by matching the horoscopes, कुंडली or astrological charts of the bride and groom.

journal article which focuses on the issues of inequality in English language education in the United States:

Umeed: I don't know [how I feel], but this writing seems more real and [authentic]... it's like I can feel her [the writer's] feelings through her writing...

Marium: I like the way this black woman has written the article because I can understand the racism that she was going through in America... She made the decision to write this way to tell the world how she feels discriminated [against] in America... but I feel that a majority of people would not like this writing style because it's not the standard of good [academic] writing.

Another student, Aarzoo, also shares her perspectives about Smitherman's use of African English variety and reflects on her experiences of writing in English at Divinity University:

I want to share an incident with you... Early in our semester, we read Virginia Woolf's novels and you know how she writes in the stream of consciousness style... I really like this [writing style] and asked my teacher if I can write my next assignment in this [writing style] ... like write everything that comes in my mind and to write without thinking about grammar and structure... [The teacher] told me that I will fail my assignment So, this makes me think that if teachers in Pakistan are [opposed] to a writing style invented by an English writer, so how will they accept African or Pakistani English writing style?

I encourage the students to reflect, after the workshop, on their experiences of participating in the first workshop by sharing their views and perspectives in the form of journal entries. For this specific workshop, most of the students respond 'positively' to English language variation and diversity as shown in the following comments:

I warmly embrace the diversity in English language. There are variations in the written and spoken English in different countries. This variation is due to the [influence] of the first language of non-native English speakers... I think it's time to accept these differences in English... (24/03/16)

Language is a medium-of-communication, true, but there is so much more to language than just communication. It is a representation of one's identity, culture, and belief system and values... People use English to reflect their ethnic identity and I believe that we need to appreciate these varieties [of Englishes] ... (24/03/16)

As well as the students' reflections, I also comment and reflect on my experiences of facilitating the workshops in my own autobiographical journal entries. Reflecting on the events of this first

workshop, I note students' emerging understanding and views about the existing practices and ideology of English language teaching in Pakistan, as well their responses to the pedagogical discourses of EIL:

As this was the first workshop, most students were keen to share their perspectives through their journals... There seems to be a 'mixed' response towards English language diversity. While some suggested that they "warmly embrace" and "accept" variation and diversity in the English language, some [of the students] questioned the validity of teaching a pedagogic model that promotes World Englishes. This was suggested by one of the students who discussed her future role as an English language teacher in Pakistan and how she would prefer teaching "one, standard" variety of English... (24/03/2016)

Overall, my intention was to design this workshop as a multi-vocal site imbued with multiple discourses, perspectives, and voices – such as discourses pertaining to English education policies and practices in postcolonial Pakistan, and teaching EIL as an alternative curriculum and pedagogical approach in diverse and multilingual contexts. I attempted to invite students to respond to these discourses by “shuttling” (Canagarajah, 2006) back and forth between their existing values, beliefs, and identities (social, cultural, and educational), and their future roles as English language educators in Pakistan. Throughout this workshop, most students responded positively to the EIL discourses related to linguistic and cultural diversity in the English language. However, some students questioned the feasibility of teaching an EIL-informed pedagogy in Pakistan's education system, which is seemingly still influenced by the colonial discourses of Standard English ideology and the monologic approaches to ELT.

6.2 EIL workshop (week three): The Standard English debate

A significant topic of discussion highlighted by both the students and teacher-participants during my interviews for this study was the implementation of “Standard English ideology” (Milroy & Milroy, 1985) in Pakistani English classrooms. Therefore, in my third workshop, I wanted to extend the students' conversation and understanding about the Standard English ideology by inviting them to participate in a scenario-based activity.

Early on in the workshop, I encourage the students to participate in a scenario that focuses on the issues of teaching Standard English in Pakistan's education systems. In order to engage the whole classroom to participate in this scenario-based activity, I divide them into two groups that will enact two different roles. The first group of students play the role of a Professor of English Literature in a Pakistani university who believes that Pakistan's education system should refrain from teaching Standard English in order to preserve its cultural identity. The second group of students assume the

role of an Army General²⁰ who is absolutely convinced that Pakistan's educational institutions should incorporate Standard English ideology and norms. Umeed, a student, who belongs to Group One begins the discussion:

Group One (Umeed): Well, what I think is there is no need of Standard English... Firstly, we have already been colonised by those people who are trying to enforce their English on us, so why are we letting them colonise us again?

Group Two (Aarzo): English should maintain that standard... because English is a language, which is spoken on international level... And my question is that without a common Standard English, how will we be able to communicate on the international front?

Group One (Marwa): But I feel that when we speak, we should be able to communicate our thoughts and feelings, [rather than] mask it and fake it by using the posh Standard English...

Group Two (Aarzo): But if you stop using Standard English then you won't be able to communicate with each other... everyone will speak differently in English with code-switching and you will end up just trying to guess what the other person is saying...

Group One (Bahadur): But don't we use English as a source of presenting our cultures to the world?... Standard English doesn't allow for cultural diversity, it only gives importance to the culture of British people... I feel that if we continue to force teaching Standard English, we will still [remain] marginalised...

The students from Group Two that advocate teaching Standard English (British English) voice their concerns about teaching a pedagogy based on nativised or hybridised varieties of English in Pakistani classrooms. These students discuss an important issue related to incorporating EIL pedagogical discourse(s) in their future roles as English educators in Pakistan:

Group Two (Aarzo): Let me ask you one thing, as teachers what will you teach in your classroom? ... On a very elementary level, like in primary school, how would you teach English then? Will you introduce those kinds of books where both the dialects [English and Urdu] are mixed?

Group One (Umeed): No, the thing is [that] at primary level, we are not teaching Standard English, we instead teach students the very basic things like alphabets...

²⁰ I decided to create the role of an Army General based on the history of Pakistan Army's control over the curriculum and medium-of-instruction decisions in Pakistan's education system (Asia Report no. 257, 2014; Channa, Memon & Bughio, 2016).

Group Two (Awaz): But, basic things are also standard... Tell me, how do you plan to design a curriculum [incorporating] the diversity of English [varieties]?

Group One (Rehma): I believe that we can start by teaching students about Pakistani English in the start, and when they grow up and have to start writing for [assignments and exams], that's when we teach Standard English...

Group Two (Awaz): That's going to be very confusing for the children... So, you begin by teaching them local [variety] of English and then move to teaching Standard English, which is actually against teaching of local [variety of] English... The important thing is that it [Standard English] should be used for writing, but for speaking, you can let the students speak the way they want to...

However, Aarzoo from Group Two shares a different point of view:

Group Two (Aarzoo): I do not agree with you about the speaking point... Tell me honestly, so many presentations in the classrooms are not only evaluated for the content, but also for the way you speak, like your accent... and even if you look at job [advertisements] in the newspaper, you will see that the [employers] are looking for a teacher with a [native-like-English] accent...

Aarzoo continues to identify how the students in Group One are actually communicating in Standard English:

Group Two (Aarzoo): I question the fact that even though everyone [in Group one] is saying that we should [use] our own English or Pakistani English ... I have not heard one Urdu word or sentence, so that means all are speaking Standard English...

Group One (Marwa): That is not true... I don't think that by adding an Urdu word, you can make English your own local English. It's more than that... It's [about] including expressions, sayings, and grammatical constructions that are very different to the way [native] English people use English...

Another student Umeed from Group One also contributes to the discussion, which prompts the students to talk about the differences in academic and creative writing in English in Pakistan:

Group One (Umeed): What we need is freedom... the freedom to use our structures, our words when writing in English... and we can speak to other people of the world and show them our cultural values through our English.

Group Two (Awaz): So, you mean to say is that you will stop using Standard English for your assignments and exams?

Group One (Marwa): No, what we want is to use our own [grammatical] structures and vocabulary, [especially] when we want to write about our feelings...

Group Two (Awaz): Then that is creative writing and you can definitely experiment and disturb the Standard English for creative writing. But, what about academic writing?

Group One (Umeed): If you ask me, I want the same freedom to write in English in academic writing as I get to do in creative writing.

At this point in the conversation, the student Awaz who is part of the group that enacts the role of an Army General is keen to share her perspectives about the purposes(s) of teaching the Standard English ideology in Pakistani classrooms:

Group Two (Awaz): What we actually want from teaching Standard English is to separate the nationalistic spirit that Urdu promotes... We should keep Urdu separate from English...

Group One (Bahadur): So, are you saying that by teaching Standard English we can hide our Urdu identity... Are you ashamed of speaking Urdu?

Group Two (Awaz): I mean to say that English should not be polluted with Urdu... I am not saying that Urdu is a bad thing or being a Pakistani is embarrassing... but to communicate on an international level, we need Standard English as it will show us to be educated and professional...

These students' critical insights into teaching Standard English ideology and norms reflect most aspects of the decade-old debate in existing literature about the kind of English that should be taught in ESL/EFL classrooms (Farrell & Martin, 2009; Gupta, 2006). My intentions in drawing students' attention to this particular debate about Standard English ideology was to implement a significant discourse about EIL, and through this, to raise students' awareness of the "politics" of teaching Standard English and non-standard varieties of Englishes, and its role in pedagogical practices (see Curzan, 2002, 2009) (see section 7.2.1 for a detailed discussion about the politics of teaching Standard English).

Following this debate, I encourage the students to share their perspectives about Standard English ideology based on their review of some of the prescribed reading materials I provided to them before the workshops (See Appendix Nine for full bibliographic details). These reading materials focus on various topics, such as exploring the term 'standardised' language (Trudgill, 1999), and tracing the

historical development of British Standard English (Watts, 1999), in conjunction with understanding the processes involved in ‘standardising’ a language (Haugen, 1966). I invite the students to reflect on their understanding and experiences of critically engaging with the prescribed reading materials in the form of journal entries.

Throughout the workshops, I provide several prompts for the students that will facilitate their reflective writing in the journals. For instance, for this particular workshop, I invite the students to share their understanding of and attitude towards the historical development of Standard English variety. One of the students discusses in her journal entry the historical development of Standard English as a ‘social dialect’:

This history of the Standard English tells us that it was basically a dialect of English spoken by elite in some area of England. It makes the standing of Standard English highly controversial... It [Standard English] was a social dialect and it was not selected because it was [linguistically] superior... It kind of loses its credibility... For me, I used to think of Standard English as a language, but [now] I think it is a dialect, like any other dialect of English... (07/04/16)

However, another student suggests in her journal entry that a standardised dialect of English is still essential for comprehensibility as it is resistant to change and variation:

I believe that with all the changes happening in the English language, we still need a standard to follow, which is always stable and you can rely on it... All other varieties we have talked about [in the workshops] will continue to add new vocabulary and maybe even change syntax and sentence structure [and] we as speakers will be confused on how to learn so much differences and variation... So standard [English] for me is a good thing because even with the changing times, it will remain the same. (07/04/16)

Similarly, Aarzoo makes explicit her concerns about incorporating EIL as an alternative pedagogical model to the dominant Standard English ideology in Pakistan. At the end of the workshop, Aarzoo comments on the relevance of teaching a pedagogic model based on ‘Standard British English’ variety in Pakistan, and the possible consequences of experiencing backlash from parents of students, especially from private English-medium schools of Pakistan who expect their children to be taught in a standard variety of English:

When you talk about incorporating this [EIL] course, it’s okay at university level as we are in an environment where there is a little bit of freedom for you to share your ideas... but in private [English-medium] schools in Pakistan, there will be an [issue], as people will tell you

it's nonsense... At the end of the day, we still need a standard to follow and in Pakistan with all the curriculum designed by Cambridge and Oxford [University Press] and British Council, it will always be British English, not Pakistani or Australian or Chinese English... (07/04/16)

An interesting insight that emerged from this particular workshop was the identification of the differences in the lexical, grammatical, and stylistic features between academic and creative writing in English. Many students who advocated the use of code-switching or translanguaging practices (Cummins, 2008; Garcia, 2009; Wei, 2018) as opposed to the conventions of Standard English writing, also suggested that in academic writing classes students and teachers should avoid translanguaging approaches or linguistic creativity (Bolton, 2010). This particular issue was also addressed by some of the teachers at Divinity University in interviews when they talked about giving students opportunities to creatively experiment with their L1's or mother-tongue in creative writing classrooms 'only' (see section 7.1.1 for discussion of students' and teacher's responses to translanguaging practices).

6.3 EIL workshop (week five): English language and intercultural communication

My plan for this workshop was informed by the EIL concepts and discourses of intercultural communication and/or cross-cultural communicative competence (also see Baker, 2015; Kirkpatrick, 2007; Lee, 2012; Yano, 2003). The notion of 'communicative competence' became popular in the field of Applied Linguistics during the 1980s based on Hyme's (1972) approach that "knowledge of language not only includes knowledge of language structure, but also knowledge of how to *use* language *appropriately* depending on who we are communicating with, about what, and in what context" (as cited in Sharifian, 2013, p. 3).

By the 21st century, various scholars of EIL or the World Englishes paradigm began arguing for the importance of developing cross-cultural communicative competence, also known in the literature by varied terminologies, such as "intercultural communicative competence" (Byram 1997), "multidialectal competence" (Canagarajah, 2006), and "metacultural competence" (Sharifian, 2013, 2018). According to Alptekin (2002), these above-mentioned communicative competencies question and challenge the pedagogic models based on the standardised native-speaker norms (mainly idealised versions of American and British English). He continues, referring to these native-speaker-based teaching models as "utopian", "unrealistic", and "constraining":

It is *utopian* not only because native speakership is a linguistic myth, but also because it portrays a monolithic perception of the native speaker's language and culture... It is *unrealistic* because it fails to reflect the lingua franca status of English. It is *constraining* in that it circumscribes both teacher and

learner autonomy by associating the concept of authenticity with the social milieu of the native speaker. (p. 57, emphasis added)

I begin this fifth workshop by exploring students' pre-conceived knowledge about intercultural or cross-cultural communicative competence by conducting a learning activity titled "what would Oprah Winfrey say". For this scenario-based activity, I invite the students to play the role of the American talk show host Oprah Winfrey. The activity follows the same format of one of the segments of Winfrey's talk show where she invites audience members to share their life issues and dilemmas, and uses the techniques of 'collaboration' and 'negotiation' to resolve the issues. In this activity, I present the students with examples of miscommunication in English caused due to cultural differences and invite them to share their perspectives and look at possible ways to resolve the misunderstandings.

In the first scenario, I ask the students to respond to an issue of miscommunication where an employee with a Chinese background is supposed to explain his reasons for applying for carer's leave with his manager, who is originally from London²¹ (see Figure 6).

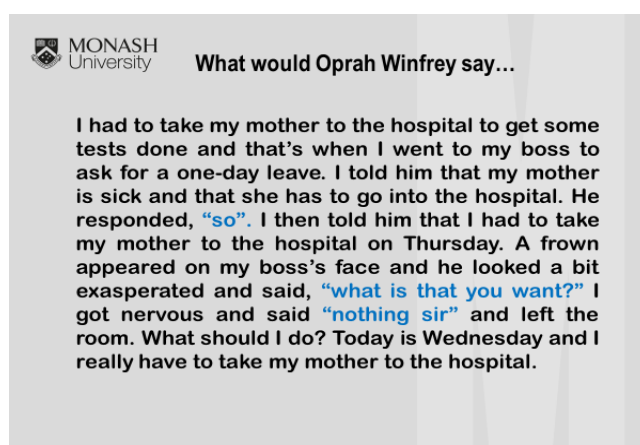


Figure 6: A slide from workshop 5: Example of miscommunication for the activity 'what would Oprah Winfrey say...'

Most of the students in the workshop sympathise with the Chinese employee suggesting that the cultural schemas of 'indirectness' and 'politeness' are commonly practiced in Chinese culture to maintain relationships and save 'face' (also see Zhang & You, 2009). Two such students are sympathetic: *"I feel sorry for the Chinese person... I think he is just trying to be polite and is [therefore] not rushing to make his request"* (Hania); and *"he [Chinese employee] is giving reasons and I think the boss should understand that he is trying to request for leave"* (Sara).

The cultural schemas of 'face' and 'politeness' have also been addressed in the literature about communicative behaviours by scholars like Cardon and Scott (2003), who recognise 'face' as a major

²¹ This scenario of miscommunication is adapted from Nobuyuki Honna's (2000) article that explores the role of English as a multicultural language in Asia.

dimension of Chinese culture, and describe some of the communicative strategies like, indirectness, praising, and requests used by Chinese businessmen to 'give and save face'. Following are the students' responses as they assume the role of Oprah Winfrey and propose some of the possible ways through which the Chinese employee can resolve this miscommunication issue:

Muskarahat: I think you [the Chinese employee] did the right thing by not going to your boss directly and saying that you want a leave. You should write a letter or sick leave and leave it on his desk...

Aarzoo: And you should be very careful of the kind of language you use when writing a letter to your boss... You should start by saying 'Respected or kind sir...'

Muskarahat: ... and then you attach a medical report and first mention [in the letter] that you are in trouble and then request for leave...

Aitemad, a student, reflects on this particular scenario by suggesting that Pakistani culture shares the same cultural schemas of politeness and indirectness, especially when communicating with authoritative figures, for example with the teachers at Divinity University:

Aitemad: It's the same for us when we talk to our teachers... We don't directly go to their office and call them by their first name... We all have our teacher's email [address] and if for example we want to see her [the teacher] for maybe consultation or talk about an issue, we email them and then request for their time to see us.

Some of the students like Aarzoo and Umeed continue emphasising Aitemad's suggestion of avoiding first names of teachers or anyone in leadership at Divinity University: "It is very disrespectful in our culture to call our elders or [anyone] superior to us by their first name" (Umeed). Aarzoo also hints about the discomfort she felt when in the first workshop I invited the students to refer me by my first name. Aarzoo mentions that she continues to call me "ma'am" in order to show her respect for my role as an educator/teacher, which according to her is an Islamic (religious) and Pakistani norm.

After the workshop, I reflect on Aarzoo's feelings regarding the notion of 'addressing' across cultures in one of my autobiographical journal entries:

Aarzoo's feelings reminds me of my experiences of attending my first lecture at Monash University in Australia. I was shocked to hear my classmates call our lecturer [an esteemed professor] by his first name. Despite the lecturer's insistence of using his first name, I informed him that because of cultural constraints I will continue addressing him by his title.
(28/04/16)

Towards the end of this particular scenario-based activity, I encourage the students to reflect on their experiences of critically engaging with the discourses of intercultural communication:

Awaz: Before these workshops, I had little knowledge about the relationship between identity, culture, and language, [especially] how our identity influences the way we communicate in English... Even simple things like greetings can be so different across [Englishes] ...

Samia: I feel knowledge like this workshop [about intercultural communication] is so important now because the world is a global village... We are talking to people from different parts of the world, so we need to go beyond the simple ‘Hello, how are you?’ And try to understand and [learn about] intercultural communication... I want universities in Pakistan to [incorporate] courses like this [in order to] build skills of [effective] communication [in English] ...

As I have mentioned previously in this chapter, I had modified some parts of my EIL workshops based on students’ comments during the first focus-group interview. Another instance of this modification is reflected in this workshop when the students mention the notion of “*intelligibility*” as a defining feature of a proficient speaker of English. I remind the students about them mentioning the notion of ‘intelligibility’ during the focus-group interview and encourage them to share their understanding and perspectives about the notion of ‘intelligibility’ in the English language. Two students in the workshop respond to my query: “*Intelligible in English means that you are understandable by all*” (Samia) and “*Intelligible means to convey the content in a proper way... By proper I mean correct grammar and sentence structures that is understandable by others...*” (Awaz).

During the workshop, I prompt the students to reflect on a prescribed reading (Nelson, 1995) that I provided to them before the workshop (See Appendix Nine for full bibliographic details). This particular journal article identifies how the notion of ‘understanding’ in English communication can be divided into three constructs – that is, ‘intelligibility’, ‘comprehensibility’, and ‘interpretability’. Nelson defines these three constructs as follows: “*intelligibility* refers to recognising words and other sentence-level elements of utterances... *comprehensibility* refers to the category of understanding meaning... [and] *interpretability* refers to the apprehension of intent, purpose, or ‘meaning behind’ an utterance” (p. 274, emphasis added) (also see Holland, 2016; Nelson, 2011; Smith & Nelson, 1985). Furthermore, Nelson suggests how the construct of ‘interpretability’ is at the core of interaction in cross-cultural encounters, as Brutt-Griffler (1998) also indicates, “the concerns of cross-cultural communication stems more from problems of interpretability than intelligibility” (p. 389).

Following are some of the students’ responses as they critically engage with these three constructs of understanding in communication across cultures:

Aarzoo: After reading this article, I feel that in order to communicate better in English, fluency is not enough... there are many cultural things to consider [rather than] focusing on correct grammar and accent...

Umeed: I feel that the [knowledge] we have been given so far has not actually prepared us for communication in real-life... After looking at these incidents of [miscommunication] in the activity [‘What would Oprah Winfrey say?’], I feel that we need to incorporate courses about intercultural communication in our classrooms, so we actually know how to communicate with speakers from different parts of the world...

Towards the end of the workshop, I invite the students to participate in a learning activity to further develop their perspectives about intercultural communicative competence, especially with reference to Nelson’s (1995) three constructs of understanding in cross-cultural communicative encounters. In designing this activity, I relied on the visual aid from a feature film, *Outsourced* (2006). *Outsourced* is a comedy film which follows the journey of a Seattle-based call centre manager, Todd Anderson, who has to move to India as his job has been outsourced to this country. The movie explores the process of Todd’s cultural adjustment in India, providing various comical moments as Todd struggles to communicate with his Indian colleagues due to cultural differences.

For the central learning activity in the workshop, I invite the students to share their perspectives about a particular scene from the film, which represents an instance of Todd’s lack of knowledge about Indian/Hindu culture. The scene looks at Todd being questioned by one of the Indian call centre employees about the applicability of a particular product of the company, “a burger brand” (a branding iron used for branding livestock). Todd begins to explain the cattle branding practices in America, which makes the call centre employees in India extremely distressed. The scene ends with Asha, one of the call centre employees advising Todd that “you need to learn about India”. I encourage the students to reflect on this particular scene with reference to Nelson’s (1995) construct of interpretability in intercultural communicative encounters. I also encourage them to assume the role of ‘Asha’ and think of possible ways through which they can advise Todd about cultural sensitivity:

Umeed: I think there is a huge problem here because Todd should know that cow is like a religious [and sacred] animal in India... Indians actually pray to them and they never eat them.

Aarzoo: The thing is it’s hard to decide what to say in this situation... If I start telling Mr. Todd that ... look, you know ... cows are sacred here and what you are saying is really bad and rude, then I will sound impolite... I would suggest talking about another product...

Aitemad: But, I think we need to talk about this problem otherwise Todd will never learn... I might recommend him reading a book about Indian culture and values to save from embarrassing [instances like this] in the future...

The students then reflect on their experiences of participating in this learning activity in the form of journal entries. Some of their responses include:

This workshop [has] show[n] [how] intercultural communication requires good cultural awareness and does not solely depend on good language speaking skills... (28/04/16)

It [the workshop] gives us an idea that how a single language can be used by numerous countries by appropriating their language. It also changed my idea of intelligibility, [which] I presumed [meant] fluency and correct grammar, but it's more than that... (28/04/16)

My notion of communication in English has changed... Previously I thought that only correct grammatical structures is essential [to effective communication], but now I think that we need to pay attention to cultural differences [in order] to interpret speech... (28/04/16)

My overall intention in designing this workshop was to gradually engage the students with theories of intercultural/cross-cultural communication. My pedagogic model to a great extent agrees with Lee's (2012) construct of 'Intercultural English Learning/Teaching' (IELT), which views "language" as something beyond a tool of information exchange or sharing, and as the "main instrument by which we construct and maintain our sense of personal and social identity" (p. 194). By the end of this workshop, a majority of the students were recommending that Pakistani universities incorporate a "separate course" on intercultural communication. Based on their reflective comments at the end of the workshop, as well as their journal entries, it seems that a majority of the students are keen to engage with instructional materials that expose them to the cultural content of both their local indigenous setting (Pakistan) and international/global cultures, and to search for ways by which they can effectively negotiate and communicate across cultures.

6.4 Chapter summary

In this chapter, I have attempted to speak to the 'research-practice' gap identified in existing literature about EIL-informed pedagogy by constructing rich, critical, and detailed accounts of students' experiences from engaging with the concepts and discourses of EIL in an actual classroom setting. Some key findings that emerged from critical exploration and insights into the students' experiences of responding to an EIL-curriculum include:

1. Identification of the ongoing hegemonic dominance of the Standard English ideology and norms, which continues to frame English pedagogy and language policies in postcolonial

Pakistan. The students showed preference towards teaching a pedagogic model based on the 'Standard British English' variety for the purposes of universal comprehensibility and academic and professional success in Pakistan.

2. Differences in the lexical, grammatical, and stylistic features between academic and creative writing in English in Pakistan. While many of the students agreed upon experimenting with approaches of translanguaging and code-switching in creative writing tasks, they still preferred following the rules and conventions of Standard English for their academic writing tasks.
3. Acknowledgement and appreciation of pedagogic models that promote insights into the dynamics of intercultural communicative skills for enhancing students' confidence and ability to effectively communicate in English both in local and global contexts.

In the following chapter, I discuss the findings from this chapter, as well as from the previous chapter (Chapter Five) with reference to the theoretical and epistemological frameworks identified in Chapters Two and Three.

Chapter 7

Emerging Insights into a Dialogic EIL Pedagogy in Postcolonial University Classrooms

Listen:
my father speaks Urdu
language of dancing peacocks
rosewater fountains
even its curses are beautiful.
He speaks Hindi
suave and melodic
earthy Punjabi
salty rich as saag paneer
coastal Kiswahili
laced with Arabic,
he speaks Gujarati
solid ancestral pride.
Five languages
five different worlds
yet English
shrinks
him
down
before white men
who think their flat spiky words
make the only reality.

(Shailja Patel, *Migritude*, 2010, p. 52)

Shailja Patel's hybrid narrative *Migritude* (2010) weaves together stories of personal politics, voice, and identity of women living in colonial and postcolonial Kenya. Part-memoir, part-historical hybrid, the book celebrates the 'third space' (Bhabha, 1994, 1996) occupied by migrants who refuse to choose between their identities of origin and identities of assimilation, and instead acknowledge their difference(s) as a source of power and autonomy.

I chose this excerpt from *Migritude* as an epigraph for this Discussion chapter to highlight the resemblance between Patel's third space of the immigrant or diasporic culture to the discourses of EIL, which also celebrate the differences and the uniqueness of the historical, socio-cultural, political, and linguistic spaces occupied by English users from diverse contexts. This PhD study has explored the problematic idea of English as a unitary language, "*the only reality*", and opened it up to questioning, interrogation, and debate within the third space of EIL. It has also examined the alternative discourses of EIL with respect to their 'heteroglossic potentiality' – a potentiality where polyphonic voices and a multiplicity of social discourses, views, and perspectives are heard and acknowledged (Kostogriz, 2005).

In this chapter, I carefully explore and present a critical discussion of the viewpoints and perspectives of students and teachers at one university in Pakistan when they were encouraged to participate in an intentional dialogic (Bakhtin, 1981, 1986) third space of EIL workshops designed and led by the researcher. These workshops encouraged the participants to critically engage with, scrutinise, and challenge the existing English colonial discourses in Pakistan. The participants were also prompted to respond to the idea of English language diversity and the globalisation/internationalisation of English with respect to the socio-cultural, historical (colonial), and political background of Pakistan (see Chapters Five and Six for a detailed presentation of the students' and teachers' viewpoints concerning the discourses of EIL).

This Discussion chapter presents a critical exploration and analysis of the narrative cases of the students and teachers presented in Chapters Five and Six. The discussion relies heavily on the explicit use of the concepts and discourses of 'postcolonial theories' (Adam & Tiffin, 1991; Ashcroft et al., 1995, 2002; Pennycook, 1998; Ramanathan, 2005; Said, 1978) and a range of discourses associated with 'EIL' (Kumaravadivelu, 2012; Marlina & Giri, 2014; Matsuda, 2012, 2017; McKay, 2002; Sharifian, 2009, 2014). As well as the theoretical frameworks of the postcolonial theories and EIL, I also draw on the theories of 'dialogism' (Bakhtin, 1981, 1986), which connects the above-mentioned theoretical frameworks through the notions of voice, identity, and representation (See Chapters Two, Three and Four for more details about these theoretical frameworks).

It was a significant aim of this research study to create a dialogic space in the series of workshops, which represented opportunities for multiple voices of the postcolonial students and teachers to emerge and interact. The dialogic space of the EIL workshops also enacted a 'hybrid' space, which encouraged recognition and acknowledgement of the 'differences' between the participants' backgrounds (socio-economic, cultural, and linguistic) in shaping their perceptions of and learning about the English language in the postcolonial institutional space(s) of Pakistan.

I have structured the Discussion chapter on a platform of three major themes:

1. *The shaping influence of the medium-of-instruction policies in Pakistan's education system*

This section critically discusses the implications of the Pakistan's medium-of-instruction policies for teaching and learning English in postcolonial Pakistan. It also offers a critical review of the multiple and diverse views of the university teachers and students about the use of Pakistan's native languages in English language classrooms.

2. *The effects of the Standard English ideology and discourses in a university's English language program in postcolonial Pakistan*

This section critically explores students' and teachers' views and understanding about what has been described as the 'Standard English ideology' in postcolonial Pakistan.

3. *A critical exploration of alternative curriculum and pedagogical practices in the learning and teaching of English in postcolonial Pakistan*

This section critically inquiries into the curriculum and practices of an EIL pedagogy as an alternative approach to the dominant practices of what is presented as colonial monologic discourse(s) of the English language in postcolonial Pakistan.

7.1 The shaping influence of the medium-of-instruction policies in Pakistan's education system

Every time the question of language surfaces, in one way or another, it means that a series of other problems are coming to the fore: the formation and enlargement of the governing class, the need to establish more intimate and secure relationships between the governing groups and the national-popular mass, in other words to reorganise the cultural hegemony. (Gramsci, 1985, p. 183-4)

A significant issue addressed by both the student and teacher-participants at Divinity University was the social hierarchies and the economic and educational disadvantages associated with the medium-of-instruction policies in Pakistan's education system. Various studies of education policy in postcolonial contexts have revealed the centrality of medium-of-instruction policies or the "English-vernacular divide" (Ramanathan, 2007) in relation to wider issues of power, socio-political discrimination, and educational disadvantage (Ives, 2015; Mahboob, 2017; Perrin, 2017; Tollefson & Tsui, 2004) (for more details, see section 2.5).

The teachers participating in this study identified and discussed the educational inequalities in their classrooms based on the differences in class, socio-economic status, and consequently the English or vernacular-medium schooling background of the students. For example, during an interview with the teacher Ammara, she specifically discussed the deficit impact of her students' Urdu-medium school background with respect to their learning of English at Divinity University: "[students from an Urdu-medium school background] have compartmentalised English into the domain of their studies, and Urdu as a language in which you can express yourself". According to Ammara, when students from an Urdu-medium school background write in English, they *think* in Urdu because it is the language they can best express themselves in, and then they proceed to undertake a literal translation to English. Similarly, Umeed, a student, also addressed the differences in the quality of English education provided between the two medium-of-instruction schools in Pakistan. Umeed repeatedly referred to the role of Pakistan's education system and policies in the promotion of various colonial ideologies,

such as fostering linguistic imperialism (Ljungdahl, 2004; Phillipson, 1992) through teaching the variety of British English as ‘standard’ English.

Ammara’s and Umeed’s honing in on what they saw as two distinct education systems in Pakistan – English-medium and Urdu-medium – somewhat reflects the postcolonial literature that critiques a ‘divide-and-rule’ policy (also known as the “downward filtration theory”) (Javed, 2017; Rahman, Ali & Kahn., 2018). Morrock (1973) defines the divide-and-rule policy as “the conscious effort of an imperialist power to create and/or turn to its own advantage the ethnic, linguistic, cultural, tribal, or religious differences within the population of a subjugated colony” (p. 129). This claimed divide-and-rule policy is thought to prevail by excluding Muslims from English education in the Indian sub-continent, and focusing on the education of a selected class of Hindus, the “Brown Sahibs” (also known as English babus/gentleman) (Kachru, 1982; Rahman et al., 2018; Ramanathan, 2015) (see sections 2.1 and 2.5 for more details about the colonial background of the divide-and-rule policy).

For many participants in the study, the influence of this divide-and-rule policy continues to manifest itself in mainstream education in Pakistan through the socio-economic, political, and linguistic divide between the two types of medium-of-instruction schools in Pakistan, that is, English-medium and Urdu-medium (Ahmed, 2011; Rahman, 1997, 2005; Rahman et al., 2018; Shamim, 2011) (see section 2.5 for more details about the differences between these two types of schooling systems in Pakistan). The literature supporting these statements argue that from the time of this divide-and-rule policy, education through English as the medium-of-instruction in Pakistan has been associated with privilege and power. Historical analyses of the colonial past of the Indian sub-continent presents the Charter Act of 1813 providing a major political and economic impetus to the spread of the English language (Annamalai, 2004; Evans, 2002; Niranjana, 1990; Viswanathan, 1987). A certain degree of proficiency was required in the English language to be employed in the British Government and civil services, and education through the medium-of-English became an integral component for attaining that degree of proficiency.

In interviews with most of the teachers, leaders, and students at Divinity University, and in observations of the teaching and learning therein, it was arguable that the colonial association of English with power, wealth, and superiority continues to pervade educational spaces in postcolonial Pakistan. This was evident in an institution like Divinity University where an English-medium education is considered prestigious, providing substantial social, professional, and economic benefits. Several students in the study indicated their perceptions about the significance of learning English to gain social capital, such as, gaining access to good teaching opportunities and higher salaries. For instance, Aitemad, a student, identified the importance of having a “*Western [English] accent*” for teaching opportunities in Pakistan. Complementing the viewpoints of these students, two of the

teachers with an Urdu-medium school background, Nazia and Sundus, also revealed their strong desire to learn English so they could teach in a “*well-recognised university*” (Nazia) in Pakistan.

On the other hand, the negative social consequences of the lack of English-medium education were also mentioned by participating students and teachers. For instance, Umeed discussed the challenges she faced as a student of an Urdu-medium school background learning English at Divinity University. Umeed was highly critical of the differences in the quality of English education provided in Pakistani schools based on their medium-of-instruction, arguing that the Pakistani Government should implement strategies to reduce the gap between the two “*categories*” or ‘classes’ of students in Pakistan – what Ramanathan (2005) calls, ‘the English haves and have-nots’ (see also Shamim, 2011). Umeed recommended the introduction of English academic and creative writing classes in Urdu-medium schools and claimed that a 30-minute class teaching a locally designed English textbook was not enough to improve students’ proficiency in English. Furthermore, she recommended that the English language should be implemented as a “*compulsory*” medium-of-instruction at Urdu-medium schools in Pakistan.

Nazia, a teacher, similarly talked about the various challenges her students from an Urdu-medium school background encounter when learning English at the university level, such as the lack of capacity to participate in and engage with classroom activities due to their limited English proficiency. Specifically, she addressed the pedagogical practice of discouraging students from using their vernacular languages while learning English. Nazia expressed “*empathy*” for her students from an Urdu-medium school background who had limited access to the English language since they had been educated in a system where all the subjects were taught in Urdu, and in some cases, her students like ‘Bahadur’ (pseudonym) who had studied in a school where the provincial language of ‘Punjabi’ was used as the medium-of-instruction. Nazia strongly advocated for the use of students’ L1 as a pedagogical resource in English language classrooms, an approach which is central to the pedagogy associated with “*translanguaging*” (Cummins, 2008; Garcia & Wei, 2014; Wei, 2018).

In the following section, I want to delve more deeply into the issue of students using L1 or native language(s) in the classroom. This became a recurrent topic of discussion in my conversations with both the students and teachers at Divinity University. The majority of the teacher-participants in the study were critical of the pedagogy that allowed or even encouraged students to first ‘think’ in their native languages before ‘translating’ their thoughts into English writing. The teacher-participants often referred to their pedagogical strategies as limiting the use of vernacular/native languages in the classroom. For example, Sundus explicitly advises her students to avoid thinking and communicating in their L1 or native language(s). Instead, she encourages her students “*... to think in English and then write in English*”. I explore this issue further in the subsequent section by highlighting the

attitudinal conflicts between the participating teachers and students concerning the use of code-switching and translanguaging practices in a postcolonial university classroom.

7.1.1 Pakistani university students' and teachers' attitude towards the practices of code-switching and translanguaging in multilingual postcolonial classrooms

How to address him? Yonah decided quickly to combine elements of their double cultures. 'Peace be unto you, Señor Saadi'. (Noah Gordon, 2000)

The quail coos and the nightingale sings/each in its own language/Punjabi is the language of your mothers and fathers. (Babu Rajab Ali, 1894-1979)²²

The university teachers and student-participants in this study were often outspoken about their perceptions of the use of L1 or vernacular languages in English classrooms of Pakistan but did not speak with one voice about the issue. One of my intentions of designing the EIL workshops and interviews as a 'hybrid space' was to incorporate the alternative and often seemingly competing voices and discourses of the research participants with the hope of transforming these discourses of conflict and differences into rich zones of learning and collaboration (Gutierrez et al., 1999). For example, distinct voices of the teachers emerged with respect to the use of code-switching in Pakistani English classrooms. Some teachers, like Arwa and Ammara, voiced their disapproval for code-switching and translation from L1 to L2 in their classrooms. However, others like Nazia and Sundus seemingly showed preference for code-switching and translanguaging practices to support the more socio-economically disadvantaged students who lacked the resources and funds to study in English-medium schools.

However, a careful examination of Ammara's voice showed that even though she was critical of a pedagogical approach that enabled students to use native or vernacular languages in English classrooms, she still "*allow[ed]*" her students to code-switch in the "*creative writing*" classes. It is worth mentioning that within the Bakhtinian framework of dialogism and heteroglossia, the approach of 'code-switching' can be seen to involve a rich dialogic interplay of multiple codes and/or voices encompassing the complex socio-cultural, ideological, and interactional components of the linguistic repertoire (Argenter, 2001; Nilep, 2006). To some extent, then, it might be possible to interpret Ammara's 'allowing' as a gesture in the direction of dialogic code-switching. And yet, closer examination of the transcripts suggests a technicist sense of 'translation' from one code (L1) to another code (L2), seemingly not recognising the socio-cultural, historical, political, and ideological implications of code-switching. In this respect, it is salient to add that Ammara allowed her students

²² Quote taken from Coleman and Capstick (2012, p. 6).

to “*think*” in their native languages and code-switch to Urdu, but only in the creative writing classes, which mostly involved fictional writing, storytelling, and expression of opinions and ideas. However, for academic writing, Ammara still advised her students “*not to think in Urdu while writing in English*”. Similar views were also shared by the teacher Sundus who would encourage the students to code-switch to Urdu and/or provincial languages when writing creatively or during classroom-interaction.

In contrast, Nazia, who had an Urdu-medium school background, acknowledged students’ existing linguistic repertoire and cultural knowledge for enhanced learning and understanding of English literary texts. This was important, she said, for encouraging students’ voices and classroom participation. A large body of scholarly research in the field of bilingual education advocates for the pedagogical approach of ‘translanguaging’ for enhancing student motivation and engagement and fostering English literacy development (Blackledge & Creese, 2014; Cummins, 2008; Garcia, 2009; Lewis, Jones, & Baker, 2012). Also, identified in the literature by varied terms such as “metrolingualism” (Pennycook & Otsuji, 2015), “multilanguaging” (Nguyen, 2012), and “hybrid language practices” (Gutierrez et al., 1999), the pedagogical approach of translanguaging is “the process by which bilingual students and teachers engage in complex discursive practices in order to make sense of, and communicate in multilingual classrooms” (Garcia & Sylvan, 2011, p. 389). The practices associated with translanguaging extend beyond the concepts of L1 to L2 translation, in that it can be seen as sociolinguistic, contextual, and ecological (Garcia, 2009). Wei (2011) explains how a translanguaging pedagogy accesses different socio-cultural and linguistic features to maximise communicative potential:

The act of translanguaging... is transformative in nature; it creates a social space for the multilingual language user by bringing together different dimensions of their personal history, experience and environment, their attitude, beliefs and ideology, their cognitive and physical capacity into one coordinated and meaningful performance and make it a lived experience. (p. 1223)

Bailey (2007) conceptualises the approach of translanguaging from the perspective of Bakhtin’s discourses of “heteroglossia” (1981). I felt it was important to revisit this notion here as I critically analyse the rich interplay of multiple voices and discourses of students, teachers, texts (curriculum, policy documents, and journal entries), and the often seemingly opposing socio-cultural, historical, and political-ideological positions, which actively shaped these voices and discourses. The concept of ‘heteroglossia’ has been a useful framework in this study for acknowledging and understanding the inherent relationship between discourses (including notions of utterance and speech events) and ideologies (social, cultural, and political). Following Bakhtin’s notion of heteroglossia, Bailey (2007) defines language as:

... never [just] a neutral instrument of pure reference, as actual speech always occurs in a social context, which is never neutral or ahistorical. Talk and texts thus need to be understood in terms of past and ongoing social and political negotiations of which they are a part, not as forms in isolation. (p. 263)

The idea of the heteroglossic nature of the language was explored during my interviews with the students and teachers. For instance, the student Bahadur discussed the challenges of translating certain words from Urdu to English due to the socio-cultural, historical, and political discourses associated with the word. Bahadur gave the example of the word, خدی (*self*), taken from a Persian poetry book, اسرار خودی (*The Secrets of the Self, 1915*) by the Pakistani poet Allama Iqbal. Bahadur's example was consistent with Bailey's (2007) conceptualisation of language as a social, historical, and a political construct, since the English translation of the word خدی (*self*) does not acknowledge and address the socio-cultural, historical, and religious discourses underlying the word (see Chapter Five for critical analysis of the concept of خدی (*self*)). Umeed also reflected on similar feelings towards the social, historical, and political implications of language use, specifically students' L1 or vernacular languages in English classroom, *"sometimes words... need to be stated in the native language because they truly reflect the essence of the word..."*.

Teachers like Nazia and Sundus also advocated the benefits of native or vernacular languages to enhance ESL students' learning experience as they were keen to share their experiences of experimenting with translanguaging in their classrooms. For instance, Sundus talked about her selective use of local television recordings to stimulate and facilitate students' understanding of English literary texts. She specifically gave the example of using a local television show میرا سلطان (*My Sultan*) to teach about classical drama in her classroom. She mentioned the socio-cultural and political implications associated with the idea of سلطان (*sultan*) in Pakistan and how she used this television show as a supplementary pedagogical resource to enhance students' understanding about the concept of feudalism.

Similarly, Nazia also reflected on her experiences of using the Holy Quran to facilitate students' understanding of literary concepts and devices (See Chapter Five for more details). Sundus's and Nazia's approaches to teaching English by using students' first language as a pedagogical resource has been described in the literature as "teacher-directed translanguaging" (Jones, 2017; Lewis et al., 2012). This form of pedagogy according to Vogel and Garcia (2017) allows the teacher "to build on students' diverse linguistic practices in order to support them in expanding their linguistic repertoires to include features needed to develop different kinds of literacies and subject-matter knowledge, and to perform in academic environments" (p. 10).

In the context of EIL education, translanguaging (and even code-switching) are recognised as rich dialogic approaches to enhance learning opportunities, to negotiate the power balance between languages in the classroom, and to empower minority voices (Duarte, 2018). Based on Nazia's and Sundus's experiences of using the approach of translanguaging or 'own-language use' (Hall & Cook, 2012) to aid students' subject understanding and educational development, both of them recommended the creative integration of EIL approaches in Pakistani university classrooms. These teachers' points-of-view reflect what is identified in the literature as moving towards the 'culture of heteroglossia' or a 'repertoire approach', which is defined by Busch (2014) as:

A repertoire approach avoids the categorisation of learners into different language groups, opening a space for the speakers to bring into dialogue their individual repertoires, to engage in metalinguistic discussion and negotiation and thereby to transform the language regime in the classroom. (p. 37)

Overall, for many participants in the study, the educational language policies of Pakistan seem to support and reaffirm the economic and educational inequalities in Pakistan by imitating the colonial ideologies that disenfranchised disadvantaged and minority groups. In some ways, parts of my research study invoke Paulo Freire's seminal theory of conscientisation, dialogue, and liberal education. In his book, *Pedagogy of the Oppressed* (1970), Freire criticises the practices and ideologies of conventional education, which tend to represent students as "patient, listening *objects*" (p. 71, emphasis added) with their 'voices' systematically silenced, ignored, and pushed to the periphery. He emphasises the transformative role of education for achieving 'liberation' by encouraging voices of students to emerge, interact, and question the nature of the social world surrounding them. Recognised as the radical method of "bottom-up" social transformation, Garavan (2010) suggests the "realisation that social reality is constructed and that we can understand how it is constructed and how it may be changed is the key moment when one moves from a naïve, mythical view of the world to an analytical understanding" (p. 2).

In my research study while dealing with the voices and discourses of students of postcolonial Pakistan, I have appreciated the value of incorporating Freire's (1970) approach of interpreting social reality from the 'bottom' – that is, from the perspectives of the oppressed, the excluded, and the socially-disadvantaged groups. It was my hope that within these moments of reflections, the seemingly silenced and oppressed students of postcolonial Pakistan will begin to struggle for liberation and freedom from oppressive colonial educational ideologies. In Freire's (1997) words:

[T]he pedagogy of the oppressed, a pedagogy which must be forged with, not for, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity. This pedagogy makes oppression and its causes objects of reflection, by the oppressed, and from that reflection will

come their necessary engagement in the struggle for their liberations. And in the struggle this pedagogy will be made and remade. (p. 30)

The intrinsic value of giving voices to the postcolonial Pakistani students and teachers within the hybrid space of the EIL workshops and the interviews also allowed for the recognition and critical exploration of another colonial ideology in Pakistan's education system – the implementation of a highly formalised language system that prioritises British English as 'standard' English. In the following section, I examine these voices and consider the possible implications.

7.2 The effects of the Standard English ideology and discourses in a university's English language program in postcolonial Pakistan

One methodological feature of the interviews and workshops conducted for this study was the dialogic space (Bakhtin, 1981, 1986) I as a researcher created for students and teachers voices to be heard and to interact as they engaged in a discussion about the Standard English ideology (Milroy & Milroy, 1985). I encouraged the students to speak openly about these topics during the interviews, and I scheduled it as a topic of discussion during one of the EIL workshops. One of my pedagogical goals during the EIL workshops was to initiate a conversation amongst the students about their understanding of the Standard English ideology, and to encourage them to apply their theoretical knowledge to examine real-world implications of this ideology. While designing the teaching content of the EIL workshops, I took a lead from Curzan (2009) who recommends pedagogically challenging students to question existing ideologies and norms:

It is intellectually dishonest and pedagogically irresponsible to pretend that written Standard English is above question – to put it on a pedestal and leave it there unchallenged and largely unexamined. We say to our students, "Question everything. Except Standard English". That is not fair in keeping with the kind of critical pedagogy that most of us espouse. (p. 871)

Most of the teachers were keen to direct their attention towards the topic of Standard English, or in their view "*correct*" English while discussing their pedagogical practices. For instance, Ammara discussed her understanding about the notion of "*grammatically correct English*" and the strategies she utilises to teach this by providing one-on-one consultation to the students and using a "*red pen*" to point out when students deviate from grammatically correct English. However, Ammara struggled to identify a specific variety of English as the definitive form. Based on her own experiences of learning English at an elite private English-medium school, Ammara acknowledged that there were conflicting opinions between the students and the teachers about the use of American or British English in the classroom. According to Ammara, she and her classmates would use American grammar, spelling, and vocabulary due to exposure to this variety of English via the Internet,

television, and social media. However, the teachers in her school showed a preference for British English and thus encouraged the students to use this variety to speak and write in their English classrooms.

Despite being at odds with her school colleagues about the use of British or American English as Standard English in the classroom, Ammara still argued for the teaching of a “*standardised form of English*”, which she identified as British English for universal intelligibility and comprehensibility. Ammara also suggested the teaching of this variety of English while designing an EIL course, “... *the basic structure [of an EIL course] should still be English, the one we inherited from Britain...*”. Similarly, Sundus also encouraged the teaching of Standard English for what she called the “*base model*” in the early stages of learning English. She suggested that only after learning Standard English should the university students be left to “*experiment*” with the language, such as when writing creatively. However, unlike Ammara, she did not specifically identify British English variety as Standard English.

Both Ammara’s and Sundus’s views about the ongoing privileged and integral position of Standard English in Pakistan’s education system reflect the findings of research literature that explores the status of English in postcolonial Pakistan (Coleman, 2010; Mansoor, 2004; Mustafa, 2011; Rahman, 2005; Waseem, 2014). From a postcolonial perspective, these studies reflect the neo-colonial practices of the standard language ideologies, which characterises Standard English as a grammatically correct, singular, and superior dialect in the educational policies and discourses of postcolonial Pakistan.

The implementation of Standard English ideology in Pakistan can be traced back to the British colonial invasion of the Indian subcontinent. Besides granting English education to a selected class of Hindus, the British Government also ensured the teaching of Western English Literature (for more details about the social, cultural, and religious implications of teaching Standard English in the Indian sub-continent, see section 2.3). The influence of teaching Standard British English and Western English Literature, also known as the “*exonormative native-speaker model*” (Kirkpatrick, 2006), continues to influence various educational spaces of postcolonial Pakistan, including the English textbook publishing industry (e.g., Oxford University press, Headway) and English proficiency test pathways (e.g., IELTS, TOEFL) (see Ali, 2019; Makhdoom & Awan, 2014; Memon & Umrani, 2016).

With reference to the design and text selection in English language curriculums of Pakistani universities, studies by Ali (2019) and Makhdoom and Awan (2014) reveal the dominance of Western literature, which largely comprises literary works by American and British writers. This is not the

case at Divinity University, where according to some of the teachers like Arwa and Sundus, cultural diversity seems to be valued through the teaching of English literary texts from different cultural contexts, such as Africa, India, and Pakistan. Nevertheless, Arwa felt that despite the teaching of World Englishes literature at Divinity University, the colonial ideology of the supremacy of British English as Standard English continues to prevail at the university, while regarding all other varieties of English as “*incorrect*”. Arwa talked about her experiences of teaching the course “*Pakistani English Literature*”, where “*ironically*”, she taught literary texts written in Pakistani English but encouraged her students to avoid using this variety of English for their assignments and exams.

Most of the students were also quite candid about their perceptions and attitudes towards the teaching of Standard English in postcolonial Pakistan. During one of the EIL workshops, the students responded to a range of questions and ideas associated with the standard language ideology. Firstly, I prompted the students to describe or define their understanding of Standard English. This was followed by a debate between the students about which variety of English is being taught or should be taught as Standard English in postcolonial Pakistan. Associated with the discourse(s) of Standard English, the students independently raised the issue of native versus non-native English speaker accents in Pakistan. In the following section, I examine the students’ responses and viewpoints to the above-mentioned questions posed during the EIL workshops.

7.2.1 University students’ views about the politics of the standard language ideology and native/non-native speaker accent dichotomy in postcolonial Pakistan

An importance exercise I employed in both the focus-group interviews as well as the EIL workshops was to encourage the students to explain, evaluate, (re)define, and negotiate certain colonial ideologies. One such example involved inviting the students to describe or define their understanding of ‘Standard English’. I questioned the students about their understanding of the standard language ideology in Pakistan and asked them to pinpoint some of the features of Standard English. The definitions were fuzzy, and multiple voices emerged as students struggled to identify a specific variety of English as Standard English in Pakistan. Some of the students’ responses included, “*English spoken by the elite class*”, “*prestigious language*”, “*US English*”, “*UK/British English*”, and “*it is accurate, there are no grammatical mistakes... it is perfect*”. A majority of the students expressed the benefits of having a common ‘standard’ variety of English for comprehensibility and ease of communication, as Aarzoo explained, “*... if you stop using Standard English then you won’t be able to communicate with each other... on the international front*”.

Based on the theoretical frameworks of the postcolonial theories and EIL, I found that one of the reasons why the participants struggled to define Standard English and identify a certain variety of

English as ‘standard’ may have been due to lack of pedagogical practice(s) and learning content at Divinity University that focus on the ‘politics’ of teaching English. Curzan (2002) describes politics of teaching English as follows:

[As teachers], we have a responsibility not only to provide students with linguistic information about standard and non-standard varieties of the language but also to provide them the framework in which to think critically about the social, political, and educational implications of language variation. (p. 340)

In other words, even though the students and teachers were aware of the idea of Standard English, as many had suggested that they invested great time and effort into mastering the standard varieties (British and American English), they seemed to lack a critical understanding and knowledge about the ‘politics’ of the standard language ideology. My intention of designing the EIL workshop as a hybrid space was to accommodate the seemingly distinct and diverse viewpoints of the students when they were introduced to the politics of Standard English ideology (see Chapter Six for more details). While designing the EIL workshops, I adapted Cruzan’s (2002) pedagogical approach of ‘teaching about the politics of Standard English’, which involves a critical exploration of the historical development of Standard English (Farrell & Martin, 2009; Milroy & Milroy, 1985; Trudgill, 1999; Watts, 1999); challenging and questioning the manifestations of linguistic authority, such as dictionaries, language policies and grammar books; and a critical examination of the real-world socio-cultural, political, and economic implications of linguistic hierarchy (see section 6.2 for detailed presentation of students’ views with respect to the politics of teaching Standard English).

In the process of actively participating in the dialogic space of the EIL workshops, many students acknowledged their lack of prior knowledge and understanding about the politics of Standard English ideology. For instance, Aarzoo indicated that after attending the EIL workshops, her perceptions about Standard English had changed. She appreciated learning about its historical development as an elevated dialect of English selected amongst many due to more social and political causes than linguistic ones (also see Curzan, 2002, 2009; Kirkpatrick & Xu, 2002; Milroy & Milroy, 1985; Rose & Galloway, 2017; Trudgill, 1983). As Aarzoo explained, “... *now after the workshop, I don’t know what Standard English really is... but I feel [a] lot more relaxed in [knowing] that the idea of Standard English is not a language decision, but more of a political thing*”.

By encouraging the students to engage with, respond to, and negotiate with the underlying ideas and discourses within the politics of ELT, the dialogic space of the EIL workshops seemed to liberate multiple student voices to openly and critically engage with the notion of Standard English. An example of students’ emerging voices was the exploration of a key pedagogical issue in Pakistan –

the desire to gain a native-like English accent. During the focus-group interview, various students narrated incidents where they felt they were judged based on their accents in English both in and out of class. For example, Samina talked about people's perceptions of each other based on accents in Pakistan, "*in Pakistan... people judge you for the way you speak... we are always afraid that if we'll speak something wrong, people will mock you or something like that...*" (for more details, see sections 6.2 and 6.3).

The importance of accents was also raised when the students identified the characteristics of a proficient English speaker. For instance, Aitemad described a proficient user of English as someone who avoids speaking "*broken English*", which according to her is a "*speech [that is] not very fluent, has fragmented sentences, too many hesitations and local touch*". The idea of "*local touch*" seemed to be a euphemism for 'accent' as many students explained that they aspired to have a "*Western accent*" or "*good accent*" by learning American and British English. Umeed also discussed the idea of native and non-native English accents from a postcolonial perspective, where she made a specific reference to Said's (1978) postcolonial critique of the "us and them" (also known as "Self vs. Other") discourse (see section 2.2 and 5.2.3 for more details). Umeed indicated how non-native speakers "*us*" are regularly judged and discriminated against based on their accents in English, as compared to native speakers of English "*them*" who "*never*" face any form of criticism or judgement. She also commented on the supposed intellectual superiority of native-English speakers, as (in her view) most scientific research and knowledge is published in the English language.

This study has illustrated through the perspectives and reflective stories of the student-participants, how contemporary postcolonial educational practices in Pakistan seem to remain informed by colonial and neo-colonial ideologies. For instance, Aitemad discussed the prevalence of the postcolonial ideology of 'accent discrimination' in Pakistan. She commented on the socio-cultural, political and economic implications of native versus non-native English accents on employability and ELT hiring practices in Pakistan, "*when a native speaker comes here [Pakistan], then he will be kindly taken for a job over us, no matter how or what country he is from*". She continued to compare the recruitment process of native-English-speaking countries to Pakistan's hiring process for an English teaching position. According to Aitemad, a native English speaker will be assessed for "*competency and proficiency in English*", whereas, in Pakistan, the employers are more interested in the so-called "*persona*" of the applicants, which includes their schooling background (English-medium versus Urdu-medium) and socio-economic status and that preference will always be given to "*white people over us*".

Through engagement and participation in the dialogic space of the EIL workshops, many of the students began to challenge and question the hegemonic prevalence of various colonial ideologies (as

discussed above) in Pakistan's postcolonial education system. For instance, Umeed advocated for social, cultural and educational emancipation from the standard language ideologies, whereas Aitemad questioned the assumption of local varieties of English as inferior and "*broken*", "... *the idea of EIL has given me confidence about my ability to speak English, and [that] it is good English, not broken English...*

One of the goals of the version of EIL pedagogy that I employed in the workshops at Divinity University was to empower and motivate students to question the authority and legitimacy of various neo-colonial educational ideologies and practices in postcolonial Pakistan. When language teachers begin to encourage students to question existing norms and belief systems and challenge the 'incontestable' values, truths, and ideologies, then "linearity and order are disrupted as the subject is exposed from multiple perspectives, oppositional value-orientations co-exist, producing dynamic tensions which seek neither resolution nor assimilation" (Peuter, 1998, p. 40). And it is in these moments of tensions, conflicts, struggle, and negotiation that 'learning' takes place. As Bakhtin (1981) argues, "the importance of struggling with another's discourse, its influence in the history of an individual's coming to ideological consciousness is enormous" (p. 348).

In the following section, I briefly recall the accounts I have presented in Chapters Five and Six of diverse 'voices' of students emerging in the workshops, as they engaged with, and grappled with the discourses and concepts of EIL. I critically explore the perspectives of students as they challenged and questioned some of the neo-colonial educational practices in postcolonial Pakistan and I show how, in the process of struggle and negotiation, the students attempted to (re)claim their voices. In the words of Giroux (1986), "[t]o be literate is not to be free, it is to be present and active in the struggle for reclaiming one's voice, history and future" (p. 59).

7.3 A critical exploration of alternative curriculum and pedagogical practices in the learning and teaching of English in postcolonial Pakistan

When we consider the question of Standard English what we find, in effect, is double standards. The very idea of a standard implies stability, and this can only be fixed in reference to the past. But language is of its nature unstable. It is essentially protean in nature, adapting its shape to suit changing circumstances. It would otherwise lose its vitality and its communicative and communal value. (Widdowson, 1994, p. 384)

After having participated in the series of EIL workshops, the majority of the student-participants claimed that they had gained valuable understanding and insights into the current perspectives on learning and teaching EIL. Based on the students' voices and discourses after engaging with the EIL pedagogy, two beneficial effects were identified: (i) acknowledging the diversity inherent in the

English language and the ownership of English, and (ii) claiming and negotiating voice as a user of English.

Many of the students began to acknowledge and debate the idea of ‘ownership’ of English after challenging the Standard English ideology and related discourses (for details about students’ changing perceptions about Standard English, see sections 6.2 and 7.2). In other words, after attending the EIL workshops, most of the students reflected on their understanding of the Standard English variety as a symbolic possession of a specific community that does not welcome or invite lexical innovations and creativity and hybridity in the English language (see Hopkyns, Zoghbor & Hassall, 2018; Rubdy & Alsagoff, 2014;).

By challenging the Standard English norm, the students began to explore the idea of ‘linguistic innovation and creativity’ in the English language as reflected in their journal entries. For example, Umaira discussed the phonological, syntactic, and morphological innovations in English based on her cultural background, *“As an Asian, my English would have a strong ‘Asianish’ touch no matter how hard I try to copy the Europeans”*. Similarly, Aitemad discussed the influence of her identities as a *“Muslim”* and as a *“Pakistani”* on the way she speaks her ‘own’ variety of English through the inclusion of local words/phrases such as *“inshallah”* (if God wills it) and *“Alhamdulillah”* (all praise be to God) (Islamic identity) and *“chai”* (tea) and *“roti”* (bread) (Pakistani identity). Komal also reflected on the shaping influence of one’s ethnic background and native languages on the English language, *“Based on [one’s] culture, ethnic background, and belief system, English gets painted in a new colour; it gets modified and adjusted to the user’s culture”*.

While many studies in Pakistan have described existing attitudes towards the so-called native and non-native English varieties, including students’ perceptions of localised varieties of Pakistani English (Jabeen, Mahmood & Rasheed, 2011; Parveen & Mehmood, 2013; Raza, 2015; Soomro, 2016), little effort has been made to document the process through which students develop a positive attitude towards their local variety of English. However, this research study addressed the above-mentioned gap in the existing literature by carefully observing and documenting the ways in which Pakistani university students gradually developed a sense of English. Through participation and engagement in a collaborative meaning-making process in the workshops, which implemented the approach of ‘Teaching English as an International Language’ (TEIL) (Matsuda, 2018; Matsuda & Matsuda, 2018), the students were encouraged to learn and understand the notion of “EIL sensitivity” (Saeki, 2015) (see section 3.2 for more details).

By engaging the students in the discussion of the local language politics and a contextualised exploration of the relationship between English language, culture, identity, and power, the student-

participants began to critically engage with and question the existing norms and practices of English language learning and teaching in Pakistan. As Umeed suggested in her journal entry, *“It is very important to understand that every language is unique and the combination of one’s language with English comes naturally and it should not be discouraged in any way”* (12/05/16). Similarly, in the final focus-group interview, Aarzoo suggested that changes should be made in the existing English language curriculum of Divinity University by incorporating courses that explored lexical innovations in the English language. She specifically suggested that students should be encouraged to discuss the development of Pakistani variety of English: *“We need to talk about our local contexts and culture... and besides literature [Pakistani English Literature], I want the linguistic course on Pakistani English talking about vocabulary and syntax and its application in real world communication”*. Also, Aarzoo suggested implementing courses that focused on the notion of *“intercultural communication”* and the strategies required to negotiate the differences in the varieties of English.

Within the EIL literature, the notion of EIL sensitivity has been associated with the discussion of two major concepts: (i) ownership of English, and (ii) critical communicative competence (Saeki, 2015) (see section 3.2). Aarzoo’s recommendation of including courses teaching intercultural communication links with the second concept of EIL sensitivity also referred in the literature as *“metacultural competence”* (Sharifian, 2013) and *“intercultural communicative competence”* (Byram, 1997). The concept of ‘communicative competence’, according to Savignon (2018), provides a much broader view of language use, encompassing not only the grammatical structures, *“but also the norms of usage and appropriacy in a given social context”* (p. 2). By linking this with Bakhtin’s theory of dialogism, the idea of communicative competency in English ceases to represent the notion of ‘voices’ in English as singular, static or coherent. Instead, it views it as socially constructed, multiple, hybrid, and guided by various contextual factors – such as, socio-cultural, political, and ideological belief systems.

By participating in the EIL workshops, the students were given opportunities to critically engage with and explore the multiplicity and diversity of voices in English. Besides this, they were also prompted to explore various dimensions of critical communicative competence, which, according to Saeki (2015), enhances learners’ cultural awareness and communication skills. Some of the dimensions of critical communicative competence that were critically explored in the EIL workshops included language and cultural awareness, sociolinguistic and sociocultural awareness, intercultural pragmatic awareness, and negotiation and accommodation skills.

As the students critically engaged with and responded to the above-mentioned dimensions, they began to show appreciation for English language diversity across cultures (see section 6.3 for more details).

This was reflected in the journal entries of some of the students after having attended the EIL workshops, which focused on the topic of ‘English language and intercultural communication’. One student, Wardah, hinted towards the idea of ‘appropriation’ of the English language, *“English is really a diverse language. It can be appropriated according to different cultures and individual capability of language usage”*. Whereas, Umeed’s journal entry reflected Bakhtinian perspectives, which value ‘diversity’ in the voices, varieties, and users of English: *“The world has turned into a global village. Societies are no more united or built through a common language.... Today, the societies are constructed in such a way where unity is achieved through diversity”*.

A significant aim of this study was to create and implement the EIL workshops as rich ‘contact zones’ (Bakhtin, 1986) (see section 4.3). Davidson (1993) describes contact zones as social spaces “where new meanings are generated, new descriptions abound. The ideological self moves back and forth on this continuum between one’s own words and the words of others, seeking to assimilate or construct meaning” (p. 6). In this research study, the contact zones enacted by the EIL workshops served as learning spaces, which brought together multiple voices of the participants from diverse backgrounds and also served as sites where the students learned to navigate and negotiate various discourses, ideas, voices, and degrees of authority freely and fluidly.

By participating in the contact zone of the EIL workshops, the students began to critically question, problematise, and navigate the authoritative discourses of some of their English language teachers and leadership at Divinity University. In this process of struggle and conflict, most students appeared to (re)claim their voice(s). In Bakhtinian writings, the development of an individual’s “ideological” self takes place when they begin to interact with, respond to, challenge, and negotiate with various discourses, ideas, values, and ideological points of view. Bakhtin describes it as the process of “ideological becoming”, which involves a perpetual intense struggle within us “for hegemony among various available verbal and ideological points of view, approaches, directions and values” (p. 346).

Some of the instances of the students’ ideological becoming were revealed in their journal entries as well as in the final focus-group interviews where they seemed to have recognised the power of their voice(s) that can valuably contribute towards the improvement of Pakistan’s English education system. One student, Sobia, shared her experiences of participating in the contact zone of the EIL workshops: *“I used to feel ashamed of the way I spoke English, but these workshops gave me courage to express my views... As a teacher, I hope I can give courage to my students to speak as well...”*. Similarly, another student, Fozia, also appreciated the opportunity of sharing her voice and perspectives during the workshops and talked about her role as a future English language teacher in Pakistan using a dialogic pedagogy, *“I will create a classroom environment where my students can*

actually express their thoughts and emotions... their [students] voice matters and it can bring change and it's important we hear them".

It is worth mentioning that my intention in designing the EIL workshops as rich contact zones was to create opportunities for the students to critically engage with the discourses of EIL and let them decide what will be 'internally persuasive' for them. Bakhtinian theory suggests that as individuals encounter multiple discourses, they begin to meaningfully negotiate with them, and consequently they begin to appropriate them, "when these ideas become meaningful to us, we appropriate them" (Bakhtin, 1981, p. 341). Pace (2006) also explains how individuals respond to and negotiate with internally persuasive discourses and in the process begin to "internalise them and tint them with shades of [their] own sensemaking so that it becomes tightly interwoven with [their] own experiences and influence the shaping of [their] worldview" (p. 585). Therefore, from a Bakhtinian perspective, I designed and led the EIL workshops with a dialogical stance that was intended to reduce the likelihood of teaching the discourses of EIL with the authoritative tone that my student-participants were used to in regular classes.

However, I tend to agree with Morson (2004) when he suggests that as teachers or educators, we may find it difficult to avoid a voice of authority. Even if our intentions are to resist and fight oppression, we may not even realise that our voices and discourses may be perceived to contain overtones of authority to our students. Nevertheless, Morson (2004) continues to suggest an important difference between the terms, 'authoritative' and 'authoritarian'. The authoritarian word, according to Morson (2004), is usually considered as the norm and is not open to questioning and dispute. Whereas, an authoritative word "... functions not as a voice speaking the Truth, but as a voice speaking *the one point of view that must be attended to*. It may be contested, rejected or modified..." (p. 320, emphasis in original).

Therefore, even though my intentions were to avoid using authoritative jargon when introducing students to the pedagogy of EIL. I do acknowledge Morson's (2004) point-of-view that my role as a 'teacher' and as an advocate of an EIL pedagogy might have underlying implications of authority and power. In order to overcome this, I had then purposively intended to come more from a position of an 'authoritative' rather than an authoritarian perspective. By having the students participate in the contact zone of the EIL workshops, I invited dialogue, debate, questioning, and scepticism with the

hope that both the participants and I can enrich our own perspectives from this dialogic practice. In the words of the Pakistani progressive poet Jaun Elia (2016):

جو دیکھتا ہوں وہی بولنے کا عادی ہوں

میں اپنے شہر کا سب سے بڑا فسادی ہو

I am accustomed to question about the reality I see

I am the biggest troublemaker in my city

Elia (2016) reminds his readers that learning to accept authoritarian and dogmatic discourses and ideologies is against the spirit of dialogism, and consequently hinders the learning process. By contrast, an individual's ideological becoming is enhanced when they interact with, question, and become sceptical of the discourses, ideas, and ideologies that shape their experiences.

7.4 Chapter Summary

This chapter provided a critical and situated discussion of the Pakistani university students and teachers' perspectives and voices concerning the teaching of EIL discourses as an alternative curriculum and pedagogical practice within Pakistan's postcolonial educational spaces. It offered an in-depth exploration of some of the key socio-cultural, linguistic, and pedagogical issues in Pakistan's English education system that adversely influenced students' English language learning experiences, classroom engagement, and professional development. Through the lens of postcolonial theories, EIL, and Bakhtin's theory of dialogism, this chapter then critically explored a range of deeply embedded neo-colonial ideologies and discourses of the English language, which continue to pervade the institutional spaces of Pakistan. These included: (i) the ongoing linguistic, socio-cultural, and educational discrimination associated with the contemporary medium-of-instruction of policies of the country; (ii) politics associated with teaching the Standard English ideology; and (iii) the importance of dialogue in learning and teaching the English language.

In the following chapter, I discuss how the insights that emerged from this study contribute to the body of knowledge and literature about English language pedagogy in postcolonial contexts, and how these become part of an ongoing 'unfinalisable' dialogue and conversation in critical and educational studies.

Chapter 8

Conclusions and Recommendations

... and I remember: it was on a
Saturday near noon, at Vigie...
that a frigate bird came sailing
through a tree's net, to raise
its emblem in the cirrus...
Fregata magnificens,
Ciseau-la-mer, the patois
for its cloud-cutting course;
and that native metaphor
made by the stroke of oars,
with one wing beat for scansion,
that slowly levelling V
made one with my horizon
as it sailed steadily
beyond the sheep-nibbled columns
of fallen marble trees,
of the roofless pillars once
sacred to Hercules.

Derek Walcott, "A Latin Primer" (1987)

As I contemplated writing this final chapter, I was profoundly influenced by West Indian, Nobel prize winning poet, Derek Walcott's metaphorical representation of "*Fregata magnificens*" (the magnificent frigatebird), in his poem, "A Latin Primer". Frigatebirds, also known as 'man-o'-war birds' or "*ciseau-la-mer*" (scissor of the sea), are tropical birds recognised for their stealth, agility, and most importantly, their ability to soar for weeks without stopping (Joyce, 2016). For Walcott, the frigatebird symbolised emancipation, or in a sense, a gradual but steady 'flight' from the linguistic and ideological battles that he faced while living in postcolonial Saint Lucia.

In part, this research study is motivated by my reading of Walcott's journey of finding his 'voice' as he attempted to challenge the various colonial discourses that dictated his linguistic and educational upbringing in Saint Lucia in the West Indies. As an English educator in Saint Lucia who was forced to teach a curriculum that was in many ways antithetical to the local Caribbean values, cultures, and landscapes, Walcott viewed the frigatebird as his "phoenix" that would transport him beyond the boundaries or 'ashes' of his past colonial experiences. I have referenced Walcott's metaphorical image of a frigatebird here to symbolise my attempts at 'taking flight' through this PhD study, by deconstructing the colonial discourses of identity and power relations (self and other) that continue to pervade a range of educational spaces in postcolonial Pakistan. Throughout this PhD study, I have shown through my own experiences, as well as my participants' narratives, and through my reading of extensive scholarly literature - especially Ali (2019), Mahboob (2011), Mahboob and Tupas, (2019), Memon (2015), and Rahman (2004, 2014) – that these colonial politics or discourses of the

English language continue to influence and frame the English educational policies and pedagogical practices in postcolonial Pakistan.

Through this research, I introduced an alternative set of pedagogical ideas and discourses through which the participants and I attempted to challenge, question, and problematise these colonial discourses related to English language learning and teaching in postcolonial Pakistan. Walcott's description of a frigate bird flying over and beyond the colonial ruins of Saint Lucia, "...as it [frigatebird] sailed steadily/ beyond the sheep-nibbled columns/ of fallen marble trees/ or the roofless pillars once/ sacred to Hercules/", symbolises the participants' as well as my experiences of critically engaging with the alternative discourses of decolonisation in our attempts to liberate ourselves from the seemingly neo-colonial educational ideologies and discourses in Pakistan.

In other words, I have designed this research study to enact a "dialogic hybrid space" (Bakhtin, 1981, 1986; Bhabha, 1994, 1996) that created an opportunity for the participants (students, teachers, and myself) of a postcolonial education system, to challenge and deconstruct the hegemonic colonial discourses of cultural and identity politics of education in postcolonial Pakistan. It was important to me that this dialogic space would be open to 'alternative' and often 'competing' voices and stories. Particularly, I sought to create an interactive and collaborative learning space within which the participants' differing voices, worldviews, and perspectives were invited to interanimate, a space which according to Villar-Argaiz (2008) "undoes authoritative discourse, and undermines the single-voiced authority" (p. 141) (also see Hirst & Renshaw, 2004; Sedova, 2017).

In order to create a space informed by a dialogic and hybrid epistemology, I designed and implemented a series of workshops for a group of 24 university students at a selected Pakistani university (Divinity University- pseudonym) to learn about EIL discourses and concepts (my version of a frigatebird). My intention was to introduce EIL as an innovative and alternative pedagogical approach that would critically challenge and question the dominant practices of what is presented as colonial, monologic, elitist, and 'native-speaker-supremacist' (Holliday, 2006; Marlina, 2013) discourses of ELT in postcolonial Pakistan.

This thesis, in a sense, presents my journey of planning for, facilitating, and reflexively analysing the experiences of the participating Pakistani university students and myself as together we creatively and critically engaged with, negotiated, and reflected upon the discourses of EIL. Much of the text is a product of the dialogic input of diverse, multiple, and critical voices of the students, teachers, researcher, leadership/administration, and policymakers at Divinity University. In embarking upon this study four years ago, I hoped that the voices and stories that would emerge from this study, could eventually motivate teachers, policy-makers, and institutions in Pakistan to consider a renewed

education system that moves beyond what I saw then as anachronistic curriculum and pedagogical practices.

Four years later, as I sit down to write this conclusion, I am confident that those voices and stories have indeed emerged and that they helped this research to advocate for the value of designing and negotiating alternative education systems in Pakistan. I argue that Pakistan deserves renewed education systems that better prepare learners to use English for communicating “intranationally and internationally in multilingual and multicultural globalising societies” (Marlina, 2017, p. 25), or to develop what scholars like Marlina (2017), McKay and Brown (2016), and Chen (2011) call “global citizens”. Gimenez (2001) describes how educators can prompt students to become globally-minded citizens through critically engaging with the pedagogy of EIL, which advocates “for creating respect and acceptance of diversity [of English]” (p. 1).

In this final chapter, I synthesise and reflect on the perceptions and stories of university students’ and teachers’ experiences of participating in the postcolonial education system of Pakistan. I also consider the implications of their responses and attitudes towards the possibility of incorporating an EIL curriculum or pedagogy as an alternative educational discourse in Pakistan. Following this, I highlight and discuss some of the major findings that emerged from this study by returning to and addressing the research questions I have outlined in Chapter One. I conclude this thesis by offering a set of recommendations, which I hope will become part of an ongoing professional dialogue and future inquiry into EIL-informed pedagogy as an alternative discourse in postcolonial education systems in Pakistan.

8.1 Responding to the research questions (Emerging findings)

I designed this research study to respond to four research questions. In this section, I first revisit these questions, and follow up with a discussion of some of the significant insights that emerged from my research study as well as their implications.

8.1.1 The linguistic landscape of Pakistan: Navigating sites of struggle

My first research question involved critically exploring and analysing a range of national language policy documents of Pakistan spanning approximately 150 years: *How have cultural-historical policy documents, over the last 150 years, contributed to the present landscape of English language teaching in Pakistan?* My analysis showed a clear demarcation between the teaching of two distinct languages in Pakistan: the vernacular ‘Urdu’, which was recognised as the national language of Pakistan, and ‘English’ which was established as the official language of the country. This linguistic landscape of Pakistan, authorising the status of English as an official or ‘institutional’ language, confirms what

most scholarly literature describes as the linguistic future of ‘postcolonial’ societies (Gupta, 1995; Kachru, 1988; Kirkpatrick, 2014; Mishra, 2000).

My analysis of the policies further indicated how this linguistic divide in Pakistan has contributed to the differences in the two types of schooling systems in Pakistan: the ‘government-funded schools’ where Urdu and/or provincial languages are used as the mediums-of-instruction, and ‘private schools’ where English is used as the medium-of-instruction. I showed how these policies maintain systems of social stratification in Pakistan, whereby students from high ‘elite’ socio-economic backgrounds tend to study English in private schools, making them more accessible to career opportunities as compared to students from an Urdu-medium school background.

To highlight how linguistic and educational discrimination in Pakistan is maintained through these language policies, I used the theoretical lens of postcolonial theories (Ashcroft et al., 1995, 2002; Pennycook, 1998; Ramanathan, 2005; Said, 1978, 1994). My analysis revealed how the contemporary language policies in Pakistan reflect the seemingly ongoing influence of certain colonial discourses and ideologies. Specifically, I revealed how the two distinct education systems in Pakistan – that is English-medium and Urdu-medium – reflect the postcolonial literature that critiques a ‘divide-and-rule’ policy, also known as the ‘downward filtration theory’ (Javed, 2017; Mahboob, 2002; Sharma & Sharma, 2004). Indeed, this whole study has illustrated how these language policies continue to facilitate the creation of two distinct categories of students in Pakistan based on their schooling backgrounds – the ‘English haves and have-nots’ (also see Ramanathan, 2005; Shamim, 2011).

8.1.2 Learning English in postcolonial Pakistan: Living with contradictions

My second research question reflected on the complexities and contradictions faced by a diverse group of university students and teachers attempting to learn and teach English in postcolonial Pakistan. Specifically, I wanted to explore how students and teachers in a selected Pakistani university responded to various language policies I have summarised above, as well as the existence of other colonial discourses related to ELT: *How do English language students and teachers in a particular university in Pakistan understand the current role, nature, and learning of the English language?* To answer this question, I designed and conducted a series of one-on-one interviews (with teachers) and focus-group interviews (with students) at Divinity University. Through these interviews, I sought to draw out the students’ and teachers’ understandings and views of the English language, and their perceptions of how these understandings and views might have shaped their experiences of learning and teaching the language.

My analysis of the students and teachers’ views of learning English in Pakistan revealed the differences between their experiences of learning English in the two types of medium-of-instruction

schools in Pakistan. My study showed how the participants who had attended schools where English was the medium-of-instruction felt ‘linguistically superior’ and believed that their linguistic and educational background facilitated their professional development, especially as successful English language teachers in Pakistan.

The focus group and one-on-one interviews also revealed differences in the way participants viewed academic and creative writing in English in Pakistan. The analysis of the students and teachers’ voices showed a clear preference for “*Standard British English*” for academic writing. This helps to explain why the teachers in the study allowed students to experiment with approaches of code-switching, translanguaging (Cummins, 2008; Wei, 2018) and/or ‘own-language use’ (Hall & Cook, 2012), but only in creative writing tasks. The teachers were much less comfortable to make these allowances in what they called ‘academic’ writing tasks. These differences in attitude towards English/L2 and L1/mother tongue in relation to academic and creative writing clearly demonstrated the teachers’ inclination towards colonial monolingual pedagogical practices in so-called academic work, as well as their perceptions of English as a more ‘prestigious’ language than others (also see Floris, 2014; Monfared & Khatib, 2018).

Besides monolingual instructional approaches, this research study also demonstrated the ongoing influence of the colonial discourses of ‘Standard English ideology’ in postcolonial Pakistan. Many of the participants revealed how this ideology reinforced the native/non-native English speaker dichotomy or ‘native-speakerism’ (Holliday, 2006), as they revealed the desire to attain a native-like or Western accent (mainly idealised British or American English) for effective professional development as English language teachers in Pakistan.

Finally, with regards to teaching the discourses of EIL or World Englishes, there were some inconsistencies in the way the teachers reported how these discourses were taught at Divinity University. They suggested that while Divinity University implemented a curriculum that focused on teaching and exploring World Englishes varieties through literary texts, the official university policies were critical of a pedagogical approach encouraging the use of hybrid varieties of English (Pakistani English) for academic writing purposes. The analysis showed how the colonial discourses of Standard English ideology refrained students and teachers at Divinity University from using L1 and hybrid Englishes [plural] in classrooms.

8.1.3 Students' responses to an EIL-informed pedagogy: Resistance and acceptance

My third research question focused on the ways English language students in a selected Pakistani university responded to the concepts and discourses advocated by an EIL-informed pedagogy: *How do university students in Pakistan respond to the concepts and discourses of EIL offered through a series of workshops?* To answer this question, I invited a cohort of 24 students to participate in a carefully designed program of workshops to learn about EIL as an alternative curriculum and pedagogical practice in Pakistan. Through these workshops, I sought to understand students' understandings and views about teaching an EIL program at Divinity University.

My analysis of the students' perspectives and experiences of participating in the EIL workshops revealed a range of challenges and barriers to teaching an EIL program at Divinity University. Most of the students showed a preference for a pedagogic model based on Standard British English (SBE) in Pakistan, compared to EIL/World Englishes-informed pedagogy. These students identified certain benefits of teaching the SBE model, which prioritises universal intelligibility and comprehensibility and future professional success in Pakistan. Besides this, the students also showed their inclination towards monolingual instructional strategies, which restricted them from using L1 in academic writing classrooms and oral presentations. Overall, this study has illustrated how the postcolonial education system of Pakistan remains influenced by dominant colonial discourses of ELT, which continue to frame language choices (English versus L1/mother tongue) and teaching approaches.

In fact, I had an opportunity to experience firsthand how some leaders at Divinity University preferred maintaining an education system that implemented these authoritative colonial discourses and practices. Since my research study is a narrative-based inquiry, I have made occasional use throughout this thesis of the narrative strategy of 'critical autobiography' as a reflective and "retrospective text" (Anderson, 2001), which gave me the space to reflect upon and reconstruct my own experiences of engaging with the participants at Divinity University. I include here an autobiographical journal entry, where I narrated my experiences of facing resistance from a particular individual in a leadership role at Divinity University as I attempted to teach the EIL workshops:

Before my first workshop, I was asked by a [leader] at Divinity University to carefully reassess and modify the pedagogical content of my workshops if it did not align with the religious and cultural discourses of 'modesty' in Pakistan. From the outset, I felt this particular individual strongly resisted the EIL discourses, especially its dialogic approach towards teaching, which prompted students to question and challenge various authoritative discourses. It was indeed quite challenging for me to teach these workshops as an 'innovative' and 'transformative' English language program at Divinity University. At times I felt that I

was being subtly controlled and managed by this individual who was openly challenging my teaching practices and my beliefs in what Bakhtin might have called an 'authoritative voice' (17/03/16).

On the other hand, this research study also revealed students' feelings of acceptance as well as hopes for an optimistic future for an EIL program at Divinity University. To begin with, the analysis showed students' appreciation for the 'dialogic hybrid space' that I created in the EIL workshops, which prompted them to deconstruct the various colonial discourses I have summarised above. The analysis also showed how the students recognised the power of their voices and stories, which they believed could ultimately contribute towards improving the English education systems of Pakistan. In fact, some of the students were so greatly influenced by the positive impact of a dialogic approach to teaching that they 'promised' to implement a dialogic pedagogy in their future classrooms. The findings from this research study have demonstrated the positive effects of the dialogic approaches to learning and teaching, which propelled the students' seemingly marginalised and ignored voices from the periphery to the centre.

Further analysis of students' viewpoints and experiences of critically engaging with the EIL discourses revealed their enthusiasm for incorporating courses about 'intercultural communication' in Pakistani universities. After participating in the workshops which explored how English speakers from diverse linguistic and cultural backgrounds adapt, modify (and/or localise) the language to meet their cultural and communicative needs, many students strongly recommended introducing instructional materials in Pakistan that focused on developing intercultural competence. In that respect, findings from my research study align with a large body of international scholarly research which argues for teaching intercultural communication skills to prepare students for communication in a globalised world (Bayyurt, 2018; Marlina & Giri, 2014; Matsuda, 2012, 2018; Sharifian, 2009, 2013).

It is important to mention that one of my intentions in designing and implementing the EIL workshops as a 'dialogic hybrid space' was to explore its potential as a site where students were given the opportunity to navigate and negotiate various discourses, ideas, and dimensions of EIL freely and fluidly. While my study advocates for a dialogic pedagogy, I am conscious of not proposing it as a panacea to issues of English language teaching and learning in the postcolonial education system of Pakistan. In fact, it was never my intention to narrate the students' experiences of participating in the dialogic space of the EIL workshops as "heroic stories of innocents who have overcome powerful destructive forces" (Etherington, 2004, p. 210). Rather, I was quite assiduous about the notion of reflexivity in my research that allowed me to make transparent the beliefs and values that guided my research and encouraged me to acknowledge my identity as 'participant' than a "grand intellectual

hero” (Tskekeris, 2010) or a “change agent” (Cassell, 2005). Overall, my research study offers a critical perspective on the implications of the dialogic pedagogy of EIL as a ‘potential’ approach to address and acknowledge some pertinent issues and concerns in language teaching in Pakistan (see section 3.1.3 for more insights on the role of reflexivity in my study).

8.1.4 EIL in postcolonial Pakistan: Negotiating a conflicted linguistic and ideological terrain

My fourth and final research question explored how five teachers in a selected Pakistani university understood and responded to the various principles, concepts, and discourses advocated by an EIL curriculum and/or pedagogy: *How do teachers in an English language program at a Pakistani university understand and negotiate a range of linguistic, cultural and contextual factors in their teaching of an EIL program?* To answer this question, I designed and conducted a series of one-on-one semi-structured interviews (that is allowing the teachers the freedom to express their ideas and experiences). Through these interviews, I sought to draw out the teachers’ understandings and views about the prospects of teaching EIL as an alternative and innovative teaching program at Divinity University.

My analysis of the teachers’ views and experiences of critically engaging with the discourses of EIL (or what they preferred calling ‘World Englishes’) revealed that they preferred teaching Standard British English for the purposes of comprehensibility and future academic and professional success in Pakistan. While the teachers at Divinity University taught a curriculum that incorporated courses teaching World Englishes varieties through literary texts, the analysis showed how most of these teachers were critical of a pedagogy that reinforced the use of these hybrid varieties of English in academic writing tasks and oral presentations.

However, this study also showed how two teachers at Divinity University, ‘Nazia’ and ‘Sundus’, recognised the importance of using students’ L1 or native languages to facilitate their understanding of the texts, build their confidence to speak English, and enhance their critical thinking skills. In that respect, my research aligns with extensive scholarly research and empirical studies that argue students are more confident about and competent in their ability to communicate in English when they are given the opportunity to critically explore and learn about their mother tongue languages as well as diverse localised varieties of World Englishes (also see, Matsuda, 2003; McKay, 2018; Rubdy, 2009; Xu, 2018).

My analysis of the teachers’ views further indicated a somewhat doubtful future of an EIL program in the contemporary postcolonial education system of Pakistan. Almost all of the teacher-participants recommended that in order to successfully implement the innovative and ‘decolonising’ discourses of EIL, the educators, leaders, politicians, and policy-makers in Pakistan need to seriously re-evaluate

the current education systems and local policies, which have resulted in the socio-economic and linguistic segregation in the schooling systems of Pakistan.

As explained previously, my critical study of the language policies and current English education system of Pakistan from a postcolonial perspective identified ongoing residual effects of colonialism in Pakistan. My findings are somewhat consistent with Kumaravadivelu's (2016) critique of English education systems of postcolonial societies, which he suggested represents a "textbook case of cultural hegemony", theorised by Antonio Gramsci (1971), whereby "dominant political, cultural, and linguistic forces maintain their aggressive domination and expansion by exercising power in an abstract and invisible manner" (p. 72). My study has shown how the hegemonic forces of colonial ideologies and discourses continue to frame various aspects of English language education in Pakistan, including language policies, curriculum design, instructional materials, and teaching methods.

Based on these findings, I argue that the current education system of Pakistan continues to foster educational and socio-economic disparities by creating a linguistic divide between English and mother tongue languages. I believe that this goes against the spirit of the EIL discourses and dialogicality that my research study entails, which encourages more equitable distribution of English (or Englishes) and mother tongue languages/voices across all strata of the Pakistani society. In that respect, my study affirms the views of the teachers at Divinity University that in order to successfully implement an EIL-informed pedagogy in Pakistan, institutions and teachers first need to critically engage with, re-assess, and interrogate some of the current English pedagogical principles, practices, and policies in Pakistan that still underpin strong colonial implications.

8.2 Recommendations

After calling himself a "hypocrite", for teaching a curriculum that resulted in his students' "head plunged in paper/ softly as porpoises/", Walcott (1987) suggested shedding off the colonial garb of "tweed jacket and tie" and reclaiming one's own local identity, values, and dialect. To achieve this, he suggested everyone locate their frigatebirds that would elevate them beyond the ashes of their past colonial discourses and experiences, and venture towards a New World that "neither explains nor forgives history. It refuses to recognise it as a creative or culpable force" (Douillet, 2010, p. 5).

Following from my summary of the major findings and implications of this study, I now offer a set of recommendations for teachers, institutional leaders, policy makers, and students (future educators of Pakistan):

- *Recommendation 1: Deconstruct, dismantle, and re-conceptualise English pedagogies from a postcolonial perspective*

My study unites with Kumaravadivelu (2016) in calling for a “grammar of decoloniality”, which moves beyond a mere “intellectual elaboration” to “derive a set of concerted, coordinated, and collective actions” (p. 81) that can meaningfully challenge and ultimately reject the rationale of coloniality as logical and natural. I trust that such a call might help persuade future English educators, including myself, to attempt to mitigate (at the very least) the dominant neo-colonial discourses. I believe this can be achieved through striving to maintain a decolonial epistemology through teaching EIL as an alternative, innovative, and transformative English pedagogy in Pakistan. And, equally importantly, recognising the power of teachers’, students’ and researchers’ voices and actions to achieve change. As Gray (2010) comments, “research confirms that oppositional readings do occur and that teachers and students can seek to subvert specific ideological content” (p. 714).

- *Recommendation 2: Research links between classroom practices and students’ English learning experiences*

Due to time constraints and other uncontrollable factors, it was beyond the scope of this research study to inquire into the actual classroom practices at Divinity University. It has not been the focus of my research study to explore the influence of the teachers’ pedagogical practices on students’ English language learning experiences in a classroom environment. Thus, a second recommendation of this study is that future research critically explores, and seeks to better understand, contemporary English pedagogical practices in postcolonial societies through direct observation of classroom practices and teacher-student interaction.

- *Recommendation 3: Practitioner researchers generate students’ accounts of critically engaging with the discourses of EIL in a longitudinal study*

It was also beyond the scope of my study to explore the implications of the pedagogy of EIL in the form of an academic program at Divinity University. My third recommendation, therefore, is that EIL educators in Pakistani universities collaborate with researchers, or undertake the research themselves as practitioner researchers, to investigate the possibility of teaching EIL as an alternative discourse in Pakistan through a longitudinal study, for example in the form of a semester-long academic program. I agree with Marlina (2013) when he describes the challenges and ‘frustration’ English language teachers face when they are uncertain about the relevance of teaching an EIL curriculum in their educational institutions

and societies. The kinds of longitudinal studies I am recommending would explore the possibility and practicality of teaching EIL in postcolonial educational institutions.

- *Recommendation 4: Researchers critically explore and analyse the implications of dialogic approaches to learning and teaching in English classrooms of postcolonial societies*

My final recommendation relates to a significant contribution my research study makes to a wider debate in critical pedagogy by utilising Bakhtin's (1984, 1986) theory of dialogism to expand and enrich understanding and analyses of contemporary postcolonial education systems. Based on the students' positive experiences of participating in the dialogic space of the EIL workshops in my research study, I urge English language researchers and educators to critically explore and analyse the implications of a dialogic pedagogy, that seeks to engage students as active participants in the co-construction of knowledge and meanings in the classroom. Freire (1970, 1994) argues that a dialogic pedagogy is more than a mere teaching practice, instead he calls it an epistemological position that invites students to engage in a "dialogue", which he defines as "a moment where humans meet to reflect on their reality as they make and remake it" (Freire & Shor, 1987, p. 98). A dialogic pedagogy facilitates students to actively participate in reshaping, re-accentuating, and re-conceptualising their own understanding of reality, and for this reason, I strongly urge future practitioner researchers and educators in Pakistan to consider incorporating a dialogic pedagogy to mediate a better and a more worthwhile English language learning and teaching experience in postcolonial Pakistan.

8.3 Concluding remarks

I imagine that most experiences of writing the final paragraphs of a PhD are bittersweet for the researcher. As I write these final words, I can hardly believe that this research journey is ending. And yet in a sense the journey does not end with the final words of this thesis. I prefer to see it as a provisional punctuation point in an unfinished dialogue that calls upon and invites more stories مزید کہانیاں, more voices مزید آوازیں, and more interventions مزید مداخلتیں

I sincerely hope that my study can stimulate and inspire future practitioner researchers, teachers, and policy makers in Pakistan to look for possibilities for transforming, developing, and renewing English education systems based on a dialogic EIL epistemology. I specifically call upon the student-participants in my study to integrate the concepts and discourses of EIL as an alternative pedagogy in their future roles as English language teachers in Pakistan. By doing so, I believe that these students can facilitate future Zahra's of Pakistan to challenge the Standard English norms without being

reprimanded, and future Bahadur's to confidently communicate in English without the fear of being mocked.

It is worth mentioning that I have thoroughly enjoyed the four years of my study, which was a unique amalgamation of challenges, intrigue, wonder, and unpredictability. Perhaps, a major part of this enjoyment came through the optimism I felt working with the students at Divinity University. Stories from students like Awaz and Bahadur, who reaffirmed their future pedagogical goals of incorporating the dialogic pedagogy of EIL in their classrooms gave me a sense of hope that my study invoked some form of change and transformation. Perhaps, one of the most optimistic perspectives I drew from my participants' narratives of learning about EIL was their heightened desire to challenge and question the colonial histories, legacies, and discourses pertaining to ELT, which they felt had often silenced and marginalised their voices in a postcolonial educational world. This desire was reflected in the students' discussion of reframing their future English classrooms as a dialogic space, which could create opportunities to negotiate between the prevailing authoritative discourses and their own internally persuasive discourses. I trust my study might help persuade the educational community of Pakistan to understand and appreciate the value of incorporating the dialogic pedagogy of EIL in order to re-imagine and re-construct a more worthwhile postcolonial educational experience.

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Appendix 1: MUHREC (Monash University Human Research Ethics Committee) Approval of Research Project



Human Ethics Certificate of Approval

This is to certify that the project below was considered by the Monash University Human Research Ethics Committee. The Committee was satisfied that the proposal meets the requirements of the *National Statement on Ethical Conduct in Human Research* and has granted approval.

Project Number: CF15/3461 - 2015001483

Project Title: Attitudes towards the teaching of English as an International Language (EIL) in Pakistan: Students' voices in a post-colonial context

Chief Investigator: Dr Graham Parr

Approved: **From:** 22 September 2015 **To:** 22 September 2020

Terms of approval - Failure to comply with the terms below is in breach of your approval and the Australian Code for the Responsible Conduct of Research.

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, before any data collection can occur at the specified organisation.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must include your project number.
6. **Amendments to the approved project (including changes in personnel):** Require the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.

Professor Nip Thomson
Chair, MUHREC

cc: Ms Zahra Ali, Dr Raqib Chowdhury

Appendix 2: Explanatory Statement (Students)

Project: (Attitudes towards the teaching of English as an International Language (EIL) in Pakistan: Students' voices in a postcolonial context)

Chief Investigator's name: Dr Graham

Parr

Faculty of Education

Phone: 9905 2854

Email : graham.parr@monash.edu

Student's name: Zahra Ali

Faculty of Education

Phone: 99024672

Email: zahra.ali@monash.edu

You are invited to take part in this study. Please read this Explanatory Statement in full before deciding whether or not to participate in this research. If you would like further information regarding any aspect of this project, you are encouraged to contact the researchers via the phone numbers or email addresses listed above.

What does the research involve?

I am conducting research to explore and understand students' experiences studying in a series of workshops called 'English as an International Language' (EIL) in a Pakistani university. I am specifically interested in your views and opinions about EIL; whether or not you enjoyed these workshops and the factors that might have contributed to this. As part of this research project, you will be required to attend the EIL-workshops, which will take place for two-hours per week for 16-weeks. After each workshop, you will be invited to share your thoughts and viewpoints about the content presented in the workshop in a personal diary, provided to you by the researcher. The diaries will remain anonymous and you will not be required to provide any personal information. The session for diary writing will last between 15-20 minutes. There will also be focus group interview sessions (of approximately one-hour each) in the first, eighth and sixteenth week of the duration of the research project during university working hours, at a mutually convenient time, where students will be invited to reflect upon their feelings towards the principles of EIL. It is important to indicate that the commitment to the EIL-workshops does not mean commitment to participate in the focus-group interview and the diary writing sessions. Therefore, please specify in the consent form whether you would also like to participate in the focus-group interview and the diary writing sessions. The interviews will be audiotaped and access to the tapes and transcripts will be restricted to my supervisors (Dr Graham Parr and Dr Raqib Chowdhury) and myself. Your input will be greatly useful, as it will help me understand the challenges and possibilities of implementing EIL in Pakistan.

Why were you chosen for this research?

I am interested in your viewpoint and opinion regarding the teaching of EIL in Pakistan as you are not only studying the English language in detail, its history and development, but you are also the future English educators in Pakistan. Therefore, your feelings towards the emerging varieties of English, which EIL aims to promote, stands very important in determining the possibility of teaching EIL in Pakistan.

An Assistant Professor of your faculty shall contact you on my behalf to seek your interest to participate in the research project. Those who indicate their agreement to participate will be emailed this statement and consent form by me when the Assistant Professor gives me your email address, provided after seeking permission from you.

Consenting to participate in the project and withdrawing from the research

If you agree to participate in this research project, and after you have read this explanatory statement, you are invited to sign the consent form attached with this statement. For your convenience, you can either email an electronic copy of the consent form to me by email, or submit a signed hard copy either to your Assistant Professor or me.

It is important to understand that your participation in this research is entirely voluntary. You will not experience any negative consequences if you refuse to participate and you can withdraw from the study at any time. Furthermore, your comments about your experiences of being introduced to the principles of EIL will also “not” be taken personally. They are very important for me to improve the EIL-content and the quality of my teaching and learning.

Possible benefits and risks to participants

It is hoped that the findings from this study can help in efforts to incorporate the teaching of EIL in Pakistan universities. Participating in the research will encourage you to reflect upon the understanding of the need to study EIL to gain the necessary knowledge, skills and attitudes for effective international communication in English in the 21st century. Your opinions can also help improve the quality of teaching and learning of not only EIL in Pakistan, but also the English language as a whole.

There should be no risk(s) to your physical or mental state, through participation in this research project. It is unlikely that the questions in the interview will cause any distress, inconvenience or discomfort to you. However, should you experience any discomfort or stress during the interviews, you have the right to ignore the questions or withdraw from the study.

Confidentiality

Whatever you say is confidential and you will not be identifiable in any research report. In the interview transcripts, pseudonyms will be used to protect the privacy and confidentiality of the participants.

Storage of data

Storage of the data collected will adhere to the university's regulations and kept on university premises in a locked cupboard or filing cabinet for 5 years. All data collected will be password-protected as prescribed by Monash University regulations. If you would like to see the results, simply contact me by the email provided above.

Furthermore, according to the Monash University's research data management policy, the confidential research data and reports, both in paper format and electronic, will be destroyed 5 years from the completion of the research project, or post-publication (whichever is later).

Results

If you would like to be informed of the research findings, please contact Zahra Ali on 99024672 or via email: zahra.ali@monash.edu

Complaints

Should you have any concerns or complaints about the conduct of the project, you are welcome to contact the Executive Officer, Monash University Human Research Ethics (MUHREC):

Executive Officer

Monash University Human Research Ethics Committee (MUHREC)

Room 111, Building 3e

Research Office

Monash University VIC 3800

Tel: +61 3 9905 2052 Email: muhrec@monash.edu Fax: +61 3 9905

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Thank you,

Dr Graham Parr

Zahra Ali

Appendix 3: Explanatory Statement (Teachers)

Project: (Attitudes towards the teaching of English as an International Language (EIL) in Pakistan: Students' voices in a postcolonial context)

Chief Investigator's name: Dr Graham

Parr

Faculty of Education

Phone: 9905 2854

Email: graham.parr@monash.edu

Student's name: Zahra Ali

Faculty of Education

Phone: 99024672

Email: zahra.ali@monash.edu

You are invited to take part in this study. Please read this Explanatory Statement in full before deciding whether or not to participate in this research. If you would like further information regarding any aspect of this project, you are encouraged to contact the researchers via the phone numbers or email addresses listed above.

What does the research involve?

I am conducting this research to find out about students' experiences studying in a series of workshops called, 'English as an International Language' in a Pakistani university. I am specifically interested in your opinion about the teaching of World Englishes in Pakistani classrooms and how the emergence of these new varieties of English has had an impact on your pedagogical practices and the way you assess your students' English language proficiency skills.

This study involves a one-to-one in-depth interview session, which will last for approximately 20-30 minutes. The interview will be audiotaped and access to the tapes and transcripts will be restricted to my supervisors (Dr Graham Parr and Dr Raqib Chowdhury) and myself.

Why were you chosen for this research?

Your contribution to this study plays a significant role in the research because your position as a teacher of English will provide a perspective on how the English language is being taught and learned in Pakistan. Your views and experiences will help me contextualise the teaching and learning of EIL in universities in Pakistan.

The Assistant Professor of your faculty will contact you on my behalf in order to seek your agreement to participate. Once you indicate your consent to participate, I will email you a digital copy of this explanatory statement and consent form for you to complete.

Consenting to participate in the project and withdrawing from the research

If you agree to participate in this research project, and after you have read this explanatory statement, you are invited to sign the consent form attached with this statement. For your convenience, you can either email an electronic copy of the consent form to me by email, or submit a signed hardcopy either to your Assistant Professor or me.

It is important to understand that your participation in this research would be entirely voluntary. You will not experience any negative consequences if you refuse to participate and you can withdraw from the study at any time.

Possible benefits and risks to participants

It is hoped that the findings from this study can facilitate the researcher to understand the current status and position of the English language and its teaching in Pakistan. Your opinions will not only help me to contextualise my teaching of EIL but will also aid in the understanding of the teaching and learning of the English language in Pakistan.

There should be no risk to your physical or mental state, through participation in this research project. It is unlikely that the questions in the interview can cause any distress, inconvenience or discomfort to you. However, should you experience any discomfort or stress during the interviews, you have the right to ignore the questions or withdraw from the study.

Confidentiality

Whatever you say is confidential and you will not be identifiable in any research report. In the interview transcripts, pseudonyms will be used to protect the privacy and confidentiality of the participants.

Storage of data

Storage of the data collected will adhere to the university's regulations and kept on university premises in a locked cupboard or filing cabinet for 5 years. All data collected will be password-protected as prescribed by Monash University regulations. If you would like to see the results, simply contact me by the email provided above.

Furthermore, according to the Monash University's research data management policy, the confidential research data and reports, both in paper format and electronic, will be destroyed 5 years from the completion of the research project, or post-publication (whichever is later).

Results

If you would like to be informed of the research findings, please contact Zahra Ali on 99024672 or via email: zahra.ali@monash.edumailto:zahra.ali@monash.edu

Complaints

Should you have any concerns or complaints about the conduct of the project, you are welcome to contact the Executive Officer, Monash University Human Research Ethics (MUHREC):

Executive Officer

Monash University Human Research Ethics Committee (MUHREC)

Room 111, Building 3e

Research Office

Monash University VIC 3800

Tel: +61 3 9905 2052 Email: muhrec@monash.edu Fax: +61 3 9905
3831

Thank you,

Dr Graham Parr

Zahra Ali

Appendix 4: Consent Form (Students)

Project: ‘Attitudes towards the teaching of English as an International Language (EIL) in Pakistan: Students’ voices in a postcolonial context’

Chief Investigators: Dr Graham Parr

Zahra Ali

I have been asked to take part in the Monash University research project specified above. I have read and understood the Explanatory Statement and I hereby consent to participate in this project.

I consent to the following:	Yes	No
I agree to attend the EIL-workshops	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in the diary writing sessions	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in a focus group of up to 5-6 people	<input type="checkbox"/>	<input type="checkbox"/>
I agree to be interviewed by the researcher in the focus-group sessions	<input type="checkbox"/>	<input type="checkbox"/>
I agree to allow the interview to be audio-taped	<input type="checkbox"/>	<input type="checkbox"/>
I agree to make myself available for a further or follow-up interview, if required	<input type="checkbox"/>	<input type="checkbox"/>

Name of Participant _____

Participant Signature _____ Date _____

Appendix 5: Consent Form (Teachers)

Project: ‘Attitudes towards the teaching of English as an International Language (EIL) in Pakistan: Students’ voices in a postcolonial context’

Chief Investigators: Dr Graham Parr

Zahra Ali

I have been asked to take part in the Monash University research project specified above. I have read and understood the Explanatory Statement and I hereby consent to participate in this project.

I consent to the following:	Yes	No
I agree to be interviewed by the researcher	<input type="checkbox"/>	<input type="checkbox"/>
I agree to allow the interview to be audio-taped	<input type="checkbox"/>	<input type="checkbox"/>
I agree to make myself available for a further or follow-up interview, if required	<input type="checkbox"/>	<input type="checkbox"/>

Name of Participant _____

Participant Signature _____ Date _____

Appendix 6: Focus-Group Interview Questions (Students)

Phase one (week one) – Prior to the commencement of the course of workshops

1. Which part of Pakistan are you from? What is your province and in which city do you live?
2. What language(s) do you speak?
3. How long have you been learning/speaking/using English?
4. Where have you learned or studied English in the past (or are you still learning)? How did you learn this language?
5. Where, with whom, and for what purpose do you use English?
6. How do you feel about the way you use and speak English?
7. Do you/have you encountered any challenges or difficulties in the use of English either academically, professionally or in your personal use of English? How do you/did you deal with those challenges or difficulties?
8. Who do you think is a ‘competent’ or ‘good’ speaker of English? What makes a speaker ‘competent’ or ‘good’ in English?
9. What do you understand by the term ‘Standard English’? In your view, who speaks Standard English?
10. Do you feel there is a difference between ‘native’ and ‘non-native’ speakers of English? What is your view regarding them?
11. Who speaks English today? Where is English spoken today?
12. What do the terms ‘English as an International Language (EIL)’ or ‘English as a global language or world language’ mean to you?
13. Is there anything else you would like to add? Any comments you would like to make?

Phase two (week nine) – At the conclusion of the course of workshops

1. Now that you have finished the whole course of workshops, what did you think of them? Did you feel they were worthwhile/valuable for your learning?
2. Briefly describe your overall impression and viewpoint regarding the experiences of attending the EIL workshops and engaging with its content?
3. How relevant do you think that the principles of EIL are to your everyday communication in English? Does it or will it have an impact on your future communication and approach to English?

4. What contributions do you believe that the principles of EIL have made to the way you view English now? Provide examples (if any)
5. In view of the challenges and difficulties (if any) while communicating in English that you mentioned in week one interview, do you think those challenges or difficulties still exist or not?
 - If yes, then what are the reasons behind those challenges? And do you find any of them different after having engaged in the study of EIL?
 - To what extent do you think these challenges are relevant to your communication in English?
6. What is your view of English used by 'native' and 'non-native' English speakers now? How different is it (if at all) from what you said in the previous interview?
7. Who do you think now is a 'competent' or 'good' speaker of English?
8. How would you define the term 'Standard English' now? In your view who speaks it?
9. What do the terms 'EIL', 'English as a global language' or 'English as a world language' mean to you now?
10. Describe your experiences of attending these workshops and engaging with the EIL-oriented content and activities? What do you think was the overall purpose of these workshops?
11. How do you feel about the content and the learning activities in the workshops?
12. What were the issues discussed or the things done in the workshops that you found engaging or interesting? (For e.g. content, learning activities or diary entries).
13. Have the EIL workshops prompted you to think differently about the way you use and speak English, the way others use English and your overall view of this language?
14. Did you experience any challenges when you engaged with the principles of EIL introduced in the workshops? Please explain.
15. Do you think EIL is important as a study and should it be introduced as a course unit at your university? Please explain your reasons.
16. How can we improve the study of EIL? Any suggestions.
17. Is there anything else you would like to add? Any comments you would like to make?

Appendix 7: In-Depth (Semi-Structured) Interview Questions (Teachers)

1. Which part of Pakistan are you from? What is your province and in which city do you live?
2. What language(s) do you speak/have you learned/still learning?
3. Can you briefly tell me about your educational background?
4. Why did you choose the teaching profession? What specifically brought you to want to be an English teacher?
5. How long have you been teaching English?
6. How do you view the way you speak, use and teach the English language?
7. What four words/phrases would you use to describe your teaching strategies?
8. Tell me about any recent article you read in a professional journal, or a book (chapter) that you found interesting and relevant to your teaching and view of English?
9. What do the terms ‘English as an International Language (EIL)’ and ‘English as a global language/world language’ mean to you?
10. Who do you think is a ‘competent’ or ‘good’ speaker of English? What makes a speaker ‘competent’ or ‘good’ in English?
11. What strategies do you employ to manage or deal with the differences in the English spoken and used by students in your classroom?
12. What sort of assessments, both formal and informal, do you view as being important indicators of students’ high proficiency and performance in English?
13. What procedures do you use to evaluate your students’ progress besides using tests, assignments or exams?
14. What are your views regarding the teaching of World Englishes as part of the curriculum? Should students be introduced to their local variety of English (PVE – Pakistani Variety of English) in classrooms?
15. What challenges or difficulties might you encounter in the teaching of EIL in your classrooms?
16. Do you think there is a prospect of teaching EIL in Pakistani classrooms sometime in the future? Are the principles of EIL relevant to the English language policies of the country?
17. If EIL were introduced in Pakistan, what impact do you think it would have on your teaching?

Appendix 8: Original Versus Modified Timeline of EIL Workshops

Original timeline of EIL workshops:

Week	Date	Activity
1	14 March 2016	<ul style="list-style-type: none"> Phase one focus-group interview (students)
2	21 March 2016	<ul style="list-style-type: none"> Workshop 1 (Language variation: Pidgin, creoles and multilingualism) Semi-structured interview with teacher
3	28 March 2016	<ul style="list-style-type: none"> Workshop 2 (Language, worldview and identity) Semi-structured interview with teacher
4	04 April 2016	<ul style="list-style-type: none"> Workshop 3 (The Standard English debate) Semi-structured interview with teacher
5	11 April 2016	<ul style="list-style-type: none"> Workshop 4 (Writing across cultures and postcolonial literature) Semi-structure interview with teacher
6	18 April 2016	<ul style="list-style-type: none"> Workshop 5 (Discourse across languages and cultures: Politeness and addressing) Semi-structure interview with teacher
7	25 April 2016	<ul style="list-style-type: none"> Workshop 6 (The concept of EIL and World Englishes)
8	02 May 2016	<ul style="list-style-type: none"> Phase two focus-group interview (students)
9	09 May 2016	<ul style="list-style-type: none"> Workshop 7 (Culture, communication and interaction: Intelligibility, comprehensibility and interpretability)
10	16 May 2016	<ul style="list-style-type: none"> Workshop 8 (World Englishes: Pakistani Variety of English)
11	23 May 2016	<ul style="list-style-type: none"> Workshop 9 (Does one English fit all?)
12	30 May 2016	<ul style="list-style-type: none"> Workshop 10 (Cultural globalisation and EIL)
13	06 June 2016	<ul style="list-style-type: none"> Final phase focus-group interview (students)
14	13 June 2016	<ul style="list-style-type: none"> Certificates presented to the students and teachers

Modified timeline of EIL workshops:

Week	Date	Activity
1	17 March 2016	<ul style="list-style-type: none"> Phase one focus-group interview (students)

Week	Date	Activity
2	24 March 2016	<ul style="list-style-type: none"> • Workshop 1 (Language variation: Pidgin, creoles and multilingualism) • Semi-structured interview with teacher
3	31 March 2016	<ul style="list-style-type: none"> • Workshop 2 (Language, worldview and identity)
4	07 April 2016	<ul style="list-style-type: none"> • Workshop 3 (The Standard English debate) • Semi-structured interview with teacher
5	14 April 2016	<ul style="list-style-type: none"> • Workshop 4 (Writing across cultures and postcolonial literature) • Semi-structured interview with teacher
6	21 April 2016	<ul style="list-style-type: none"> • Semi-structured interview with teacher • Second phase of focus-group interview with the students cancelled as the university was cordoned off after security threat. Everyone was asked to leave the university premises on immediate basis.
7	28 April 2016	<ul style="list-style-type: none"> • Workshop 5 (Culture, communication and interaction: Intelligibility, comprehensibility and interpretability) • Semi-structured interview with teacher
8	05 May 2016	<ul style="list-style-type: none"> • University closed and on-campus accommodation evacuated due to terrorist threat.
9	12 May 2016	<ul style="list-style-type: none"> • I was requested by the Dean of the Faculty of English to reduce the duration of my research project due to concerns regarding my safety as a foreigner. • Workshop 6 (Does One English fit all? Cultural globalisation and EIL) • Final phase focus-group interview (students)
10	17 May 2016	<ul style="list-style-type: none"> • Certificates presented to the students and teachers

Appendix 9: List of Prescribed Reading Materials for the EIL Workshops

Week	Topic	Prescribed readings
2 24 March 2016	Language variation: Pidgin, creoles and multilingualism	<ul style="list-style-type: none"> • Bauer, L., Holmes, J. and Warren, P. (2006). <i>Language matters</i>. Basingstoke: Palgrave. • Chandruang, K. (1970). <i>My boyhood in Siam</i>. Germany: Deutsch. • Hudson, R. A. (1996). Varieties of language. In <i>Sociolinguistics</i> (pp. 30-37). Cambridge: Cambridge University Press • Sidhwa, B. (2008). <i>The Pakistani bride</i>. Minneapolis: Milkweed editions. • Smitherman, G. (1974). Soul'n style. <i>The English journal</i>, 65(2), 14-16. • Stockwell, P. (2007). <i>Sociolinguistics: A resource book for students</i>. London: Routledge. • Yule, G. (1996). Language, society and culture. In <i>The study of language</i> (pp. 240-245). Cambridge: Cambridge University Press.
3 31 March 2016	Language, worldview and identity	<ul style="list-style-type: none"> • Dyer, J. (2007). Language and identity. In C. Llamas, L. Mullany and P. Stockwell (Eds.), <i>The Routledge Companion of Sociolinguistics</i> (pp. 101-108). Oxon: Routledge. • Thornborrow, J. (1999). Language and identity. In L. Thomas and S. Wareing (Eds.), <i>Language, society and power</i> (pp. 135-149). London: Routledge
4 07 April 2017	The Standard English debate	<ul style="list-style-type: none"> • Brutt-Griffler, J. and Samimy K. K. (2001). Transcending nativeness paradigm. <i>World Englishes</i>, 20 (1), 99-106. • Haugen, E. (1966). Dialect, language, nation. <i>American Anthropologist</i>, 68(4), 922-935. • Medgyes, P. (1991). Native or non-native: Who's worth more? <i>ELT Journal</i>, 46(4), 340-349. • Milroy, J. (2007). The ideology of the Standard Language. In C. Llamas, Mullany and P. Stockwell (Eds.), <i>The Routledge Companion of Sociolinguistics</i> (pp. 133-139). Oxon: Routledge. • Thomas, L. (1999). The Standard English debate. In L. Thomas and S. Wareing

Week	Topic	Prescribed readings
		<p>(Eds.), <i>Language, society and power</i> (pp. 151-171). London: Routledge.</p> <ul style="list-style-type: none"> • Trudgill, P. (1999). Standard English: What it isn't? In T. Bex & R. J. Watts (Eds.), <i>Standard English: The widening debate</i> (117-128). London & New York: Routledge. • Watts, R. J. (1999). The social construction of Standard English: Grammar writers as a 'discourse community'. In T. Bex & R. J. Watts (Eds.), <i>Standard English: The widening debate</i> (pp. 40-68). London & New York: Routledge.
5 14 April 2016	Writing across cultures and postcolonial literature	<ul style="list-style-type: none"> • Boehmer, E. (2005). <i>Colonial and postcolonial literature</i>. Oxford: Oxford University Press. • Kachru, Y. (2001). World Englishes and rhetoric across cultures. <i>Asian Englishes</i>, 4(2) 54-71. • Kachru, Y. (2006). Speaking and writing in World Englishes. In B. B. Kachru, Y. Kachru & C. L. Nelson (Eds.), <i>The handbook of World Englishes</i> (pp. 374-385). Malden: Blackwell Publishing.
6 21 April 2016	No workshop	
7 28 April 2016	Culture, communication and interaction: Intelligibility, comprehensibility and interpretability	<ul style="list-style-type: none"> • Kramsch, C. (1998). The relationship of language and culture. In <i>Language and culture</i> (pp. 3-14). Oxford: Oxford University Press. • Nelson, C. L. (1995). Intelligibility and World Englishes in the classroom. <i>World Englishes</i>, 14(2), 273-279. • Nelson, C. L. (2011). <i>Intelligibility in World Englishes: Theory and applications</i>. New York: Routledge. • Scollon, R. & Scollon, S. W. (Eds.). (2001). What is culture? Intercultural communication and stereotyping. In <i>Intercultural communication</i> (pp. 135-176). Malden: Blackwell Publishers. • Sharifian, F. (2004). Cultural schemas and intercultural communication: A study of Persian. In J. Leigh & E. Loo (Eds.), <i>Outer limits: A reader in communication across cultures</i> (pp. 119-130). Melbourne: Language Australia.

Week	Topic	Prescribed readings
		<ul style="list-style-type: none"> Smith, L. E., & Nelson, C. L. (1985). International intelligibility of English: Directions and resources. <i>World Englishes</i>, 4(3), 333-342.
8 05 May 2016	Workshop cancelled	
9 12 May 2016	Does one English fit all? Cultural globalisation and EIL	<ul style="list-style-type: none"> Alsagoff, L., McKay, S. L., Hu, G. W., & Renandya, W. A. (2012). <i>Principles and practices for teaching English as an International Language</i>. New York: Routledge. Canagarajah, S. (2006). Changing communicative needs, revised assessment objectives: Testing English as an International Language. <i>Language Assessment Quarterly</i>, 3(3), 229-242. Kirkpatrick, A. (2006). Which model of English: Native-speaker, Nativised or Lingua Franca? In R. Rubdy & M. Saraceni (Eds.), <i>English in the world: Global rules, global roles</i> (pp. 71-83). London: Continuum. Kumaravadivelu, B. (2008). Cultural globalisation and its process. In <i>Cultural globalisation and language education</i> (pp. 28-47). New Haven: Yale University Press Marlina, R. & Giri, R. A. (2014). <i>The pedagogy of English as an International Language: Perspectives from scholars, teachers, and students</i>. Switzerland: Springer International Publishing Matsuda, A. (2012). <i>Principles and practices of teaching English as an International Language</i>. Bristol: Multilingual matters Sharifian, F. (2013). Globalisation and developing metacultural competence in learning English as an International Language. <i>Multilingual Education</i>, 3(7), 1-11.